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The Sabbath Recorder
A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.


MOTTO FOR THE NEW YEAR

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13-14.

EDITORIAL

Turning a New Leaf.

The last fleeting days of another year are sending their record on to eternity. The cycle is nearly completed and before the next Recorder reaches our readers we shall count another mile-stone upon our life journey. While every new day is in some sense a beginning day, still there is an influence attending New Year's day that no one can escape. To the most stolid it is an epoch, a new departure. It has been so regarded among all nations, so that that pagan as well as Christian has marked the beginning of the new year with special observances.

It is a time to square accounts and begin anew. The most thriftless as to morals will take some account of stock and try to open a new account with Heaven, even though all the old years are behind us. The record may be written upon and stand recorded against him. And the most spiritual, conscious that, after all their efforts, the year's record contains many blot, are now-ready to turn the leaf and begin a new page. New Year's day is a day of good resolutions, and all hope that a better record may be written upon the new page. It is now an unsought page, and as we begin the record upon it we hope to avoid some of the mistakes that were made in the year that has gone. Growth in grace means the frequent turning of new leaves, with a better record on each one than was made upon the one before. He who looks back upon the old record, even for a single day, must see the need of constant effort after better things. Our old copy-books at school illustrate forcibly the records in our life-book. The first lines on each page were written with scrupulous care, and at first every effort was made to follow the copy and avoid mistakes. But by and by a mistake was made, and then another, and soon a third appeared; and with a feeling of dissatisfaction because that page seemed spoiled, we wrote more and more carelessly, hoping to soon find a clean page and begin anew. But alas! it was the same old story, and the last pages of our book did not show the gain in good pennmanship which we had hoped to secure. This is too much the case in our writing in the book of life. In the old school-book we did not watch the copy as we ought, and we did not take sufficient pains to do our best. The book in which the last pages showed no improvement upon the first, revealed culpable carelessnes on the part of the writer. So will it be if our record of the years shall bring no improvement. If we were thoroughly ashamed when the teacher came around to examine our indifferent work in the old school-days, how will it seem when the great Teacher shall compare the record of our years with the copy he has given us to follow?

How rapidly our "new leaves" are turned! It seems but yesterday that we were making the record in 1890 and now the last pages of the century are written full, and the record is sealed for eternity. Page after page has been turned until now we are offered the clean page of 1908. What shall the record be? Shall we repeat the old blunders? Shall we scan those pages which were made in 1890 only to be discouraged, or shall we leave the past with God, and start the new year with fresh courage and bright hopes? We have come to a new starting point. It is a good time to break away from evil habits; a good time to start for heaven; a
good time to take new interest in our Master's work on earth; a good time to set up the family altars; a good time to begin a closer walk with God, to begin to be more helpful to our fellow man, more tender toward loved ones, more patient with the erring. We have yet a golden opportunity, no matter what our age, to add to the store of the past. The future is still in our hands. We cannot help the past; but we can make our future. God offers us a new page upon which to write. May each one turn to it with renewed hope, and by God's help the record may be good.

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**A Question of Profit.**

Many years ago the greatest missionary the world has ever known wrote a letter to a young man whom he loved and whom he called "Timothy, my own son in the faith." In a second letter he addressed him as "my dearly beloved son." Among the many interesting things written to Timothy, one in particular which I wish to magnify just now before the eyes of the young men who read the Recorder. It is this: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Now I have no doubt that every one of you will say in your heart, "Yes, a godly life will be profitable with reference to the life that is to come." We know full well that in order to have peace in heaven we must come to love what God loves, and hate what he hates; in other words, we must be in harmony with God before we can have peace with him either here or hereafter. And I presume that no one of my readers has deliberately decided to go through life without a hope in Christ. We know sometimes before we were to make our peace with God; for we cannot endure the thought of having to go to judgment without first making peace with him.

I greatly fear that too many are looking upon godliness as something that will bring happiness in heaven, but overlook the great truth that it is profitable for the life that now is. We hope to make religion available to secure a peaceful death and a home beyond the grave, and never once think of it as a real source of prosperity in the present life. This is a great mistake. We get the notion that one cannot be godly and prosperous at the same time. Many think the Christian cannot succeed in the world of business and be true to his religion. But he can. There is no incompatibility between piety and real temporal success. Right feelings toward God and loyalty to Christ are always sure to build us up in those habits and characteristics of industry and economy that bring the means of comfort and plenty; while evil habits and sinful ways invest us with principles and practices that make us scatter our fortunes and leave us in the vale of poverty.

Indeed, I believe that a true Christian life is absolutely essential to the highest prosperity and trust happiness in the present life. Take, for instance, your ideal of a true Christian as found in the best and most exemplary man you know, and compare his condition and prospects with those of one of the most unworthy and godless men of your acquaintance. The godly man has a conscience void of offense and is at peace with God. He has no misgivings about the future and his soul is at rest here. He knows that he has prepared in due season for him it will still be well with his soul. He is prepared to enjoy the blessings of life as no one-else can. Not so with the man of dissipated life and godless character. He goes towards eternity weighted down with the guilt. The ever present burden of un forgiven sins fills his soul with forebodings whenever he thinks of God and the judgment. He draws back from the grave as if conscious that it is the gateway to perdition. Every illness that comes upon him fills him with terror he die and go forth a lost soul into eternity. You do not need to be told which of these two men gets the richest blessings and the greatest good out of the life that now is.

Godliness is "profitable" at every step of this life-journey.

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**A Contended Mind is All-Essential.**

Young friends, did you ever stop to think of the value of a contented mind for one who would win the richest reward of life? There is nothing else to be compared with this. I care not how great riches you may acquire: even though you add farm to farm and join house to house, and pile up stocks and bonds until you are a multumillionaire; even though you may build a palace home and bring to it all the luxuries of all lands, and fill it with the best that literature and art can give—still if your mind is not at rest you are miserable. All these things go for naught to him who has no peace of mind. So it comes about that in the wealthiest homes of America you often find those who are most miserable. I shall always remember the words of one dear man who once said to me, "Theodore, money brings luxuries but it does not bring happiness."

Again, while the condition of the mind is so important to our welfare here, there is nothing about us so easily impressed. We all know that sometimes the least little thing can change our condition from the heights of joy to the depths of sorrow. Just a slight change in a look, or the least act will sometimes bring grief in the place of joy, so easy is it to impress and move the human mind. And the wonder of it all is that, while so easily impressed, the impressions upon the mind are indelible. After any certain experience the brain cells never again become exactly as they were before, and the effects of impressions are lasting as eternity. That part of mind called memory makes the connecting links is it. I retain the recollections of childhood, so I know I am the same person that existed as a child years ago; by it, when gray hairs crown the head, I hold the assurance of identity through years gone by; and by it, when I step off into the land of spirits, I shall know that I am the same person who lived all these years on earth. Memory, then, is the great connecting link that makes life here and hereafter really one life.

Everything must be remembered that has had influence in giving shape to character. I believe the case of the rich man in the parable is right to the point here. He had lived for the world, a Pharisee of the Pharisees, had enjoyed affluence and influence among men; but had lived for this world only. And now the cause of his trouble is easy to see. He cannot forget! Truth that he has willed have combined to place the stamp upon which we call character, and by this we stand or fall. It is all we can take with us into eternity.

None but ourselves can injure our character. Each day we are settling the question as to whether it will stand the test when times of trial come.

Some men are strong in spots, but weak
Religion, be assured, is the strongest element in the formation of character. A simple trust in God is the best ingredient of a noble life. Its seat is in the inward realm of the soul, and it supplies the grandest stimulus for thought, and the strongest incentives to true living. It enters so fully into the deeper motives of conduct, that it exerts the most powerful influence in shaping the course and fixing the destiny of men.

Whoever listens to the voice of God, prompting to holy living and inspiring within him the desire to become a blessing to his fellow men, will find a power, moving him as nothing else can toward all that is noble in purpose and elevated in deportment. By this divine transforming power, the religion must be genuine, and both cordially accepted and faithfully practiced. It must be the religion of the Bible, embraced with all the heart; and not, the cold, formal thing of the worldly professor, the mere formal and outward profession without this inner experience will avail us nothing. Even though we subscribe to the church creed and go through all the forms of devotion, we shall still lack the real thing; and the only effect will be to corrupt the heart and narrow the mind. What we need is the religion that begins with a deep and heartfelt conviction of the evil of sin in our own hearts, and ends in the transformation of our lives; a religion that exalts God on the judgment seat of the nations, and humbles man as a suppliant for mercy and a subject of grace; a religion that believes in the fall of Adam and in the redemption by Christ; that accepts the doctrine of the Holy Spirit as man's Regenerator, Sanctifier and comforter; that leads, and believes in a final judgment, in eternal heaven and hell.

Such a religion, such friends, makes God's presence a living reality to the soul; and under its movings, man is ever listening to the "still small voice," anxious to know and willing to do God's will. Whatever else such a religion may do for you, it will never give you feeble and undecided traits of character. It will be more to ward making you a true man and giving you a good standing in the life that now is than will all else beside. The young man who ignores it must be the loser both here and hereafter.

The Best Recommendation: "He is a Christian."

Where in all the earth does man reach his highest position as a rational immortal being? Where would you rather make your home and rear your children? In what countries are life, character and property most secure? Where are the God-given rights of man most respected, and the best opportunities given to rise in the world, and to secure excellent positions in business? In what countries are the highest culture and the best educational advantages given to man? It is where the Bible is made the rule of life, and the facts and doctrines of the Christian religion are most universally cherished. These are the foundations upon which the best and noblest institutions of our civilization are built. Take away the Bible and its Christ and you undermine the entire structure, and rob us of the best things the world offers to men.

Is not godliness necessary, then, to our highest welfare in this life? Certainly it gives the best possible promise of worldly prosperity. This may not seem true at first thought, but a little consideration will make it clear. No young man can take a readier way to establish himself in the confidence of all good men than to cordially accept and faithfully practice the precepts of the Bible. We all know how essential to success it is to be held in the respect and command of the confidence of good people. If a young man starting in business cannot do this, he is handicapped at every turn. And there is nothing that gives one so good a start toward success in the business world as being considered by a conscientious, exemplary Christian. Let us be a little more specific and we shall see how true this is in practical life. Here, for instance, is a young man, with education completed, ready to find a good position in business. He applies to some great business house for a situation. Those of us who have stood at the head of our 'schools,' from which young men graduate, know how anxious this young man is, first of all, to secure the recommendations of the best Christian men who may be able to introduce him to the business proprietors. We are all familiar with the lists of questions sent to us to be answered before these proprietors can open the door to our young man asking for the position. The questions run something like this: What is his standing in the community where he lives? What kind of company does he keep? Where does he spend his evenings? Has he any bad habits? They even go so far as to ask whether or not he is economical, or whether he has a tendency to run in debt. Now, if these questions can be answered in the young man's favor, and the firm has need of him, the door opens and he is admitted. But if these questions cannot be answered in his favor, that door usually closes in his face and he has to look elsewhere.

Many a bright boy has destroyed his own prospects for success by a sinful, wayward life, but never by being a conscientious Christian. In all such cases, the very best recommendation that can be given is: "He is an exemplary, God-fearing young man with the respect of all." Let me ask you, boys, Will the Christian religion ever lead you to squander your property and waste your strength, and so leave you in the vale of poverty? The misused Sabbath, the drink shop, the card table, often eat up a man's substance, destroy his good name and leave him in destitution; but conscientious Christian living never does.

Do you think a religious life would bring discord into your family, make alienations between husband and wife, parents and children, and cause suffering and want? Many a man has reduced his family to rags and wretchedness by visiting questionable clubs, and places of merriment and dissipation; but never by the love and service of God.

Do you think your health will ever be undermined by a conformity to the teachings of the Bible? The fast, reckless ways of dissipation and evil habits have brought many a boy to an untimely grave; but never did a strong, Christian temper shorten a man's days.

These thoughts I culled years ago from a little book given me when I was a young man; and although not in the exact language of the author, yet they are all given you. They have done me much good, and I have many times recalled them during the years that have flown. I wish all my young friends could remember them also, and recall them again and again as the years go by. They would prove a strong fortress against the evil one; and I would do much to assure you that godliness is profitable for the life that now is as well as for that which is to come.

The Debt.

The items listed below have reached the Treasurer, "for the debt," during the week ending Friday morning: December 20, 1907:

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<th>Description</th>
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<td>Received from D. O. Hurley, Talent, Ore.</td>
<td>$415 50</td>
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<td>Mr. and Mrs. E. D. Young, Portland, Ore.</td>
<td>5 00</td>
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<td>Mrs. F. P. Schoonmaker, Bradford, Pa.</td>
<td>$12 00</td>
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<tr>
<td>Mrs. P. E. Phillips, Bridgewater, N. Y.</td>
<td>$2 00</td>
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<tr>
<td>Church at Lost Creek, W. Va.</td>
<td>$9 12</td>
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<tr>
<td>C. C. Chipman, for life membership</td>
<td>$25 00</td>
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DENOMINATIONAL NEWS

On Sabbath, December 21, Rev. George B. Shaw closed his labors as pastor of the Plainfield church. It was a sad service for pastor and people. Mr. Shaw has served the church, his wife, and his two children, and is loved by his entire flock, who could hardly be reconciled to his decision to leave them. On Thursday evening, the 19th, a public reception was given him and his wife at the church, at which a great company of people gave unmistakable evidences of their appreciation of the services of Mr. and Mrs. Shaw. The fine, substantial evidence of their love will be a solid comfort to Pastor Shaw; but that comfort is small compared with the help that comes from the expressions of regret and words of love indicating the affection of this people for the departing pastor and his family.

There were three young people baptized on the last prayer-meeting night, and five members were received into the church at North Platte, Nebraska, on the last Sabbath, closed his labors as pastor of the church at North Platte, Nebraska, on the last Sabbath, and five more than we have to buy abroad. This delay is due to the fact that the church is small compared with the trade that it has to do.

The one theme dominant in the teaching of Jesus was the kingdom of heaven. It permeated his discourses to his disciples. It is the central thought in his replies to his opponents, and it formed an important topic throughout his whole public career. To misunderstand, then, the meaning and significance of the kingdom is to misunderstand Jesus himself. Although definitions of this phrase have been touched upon during this convention, it may be well to define the term as it will be used in this paper.

In the world today there are two schools of thought differing in regard to the meaning of the kingdom of heaven. These two schools of thought are based on two sets of Biblical references, in apparent contradiction, at least, concerning the kingdom. One pictures the kingdom as something that is to come suddenly, and at some time in the future. The kingdom itself is something, not present, but yet to come. It is to be ushered in some spectacular manner. It partakes of the cataclysmic conception found among the Jewish people. Its consummation is to take place at a time of which not even the Son or the holy angels are to know. At the final time, men are to come from the east and the west and to sit down in the kingdom of heaven. This view of the kingdom, perhaps more strongly supported, is both first and last, and is essentially apocalyptic. It rests on eschatological sayings which are affirmed to be the most prominent and fundamental in the teachings of Jesus.

The other set of passages, from which the other school derives their reason, states clearly that the kingdom of heaven is at hand; that it is already present among men. The parables of the sower, the tares, the mustard seed and the leaven, all rest upon the view that the kingdom is a present force in the world. Under oath before the high priest, Jesus said, "From henceforth," literally, "from now on"—"ye shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven." It is conceded that Jesus frequently spoke and thought in pictures, but did Jesus mean any of this by the phrase, if he means anything, would seem to imply that the kingdom was then in process of evolution. From this point of view, the kingdom is not to come suddenly but in a gradual manner. It is not so much apocalyptic and eschatological, as it is religious and social.

Without digressing to discuss these two, at least superficially inconsistent conceptions; or stopping to speak of whether Jesus spoke all that is attributed to him; or whether he was misunderstood by his disciples; or whether the evangelists have placed his sayings in their proper connection—it may be wise to define how the term, "kingdom of heaven" will be here used.

For the purpose of this paper, it is assumed, we believe, with sufficient Biblical evidence, that the kingdom of heaven has existed in this world in the past; that today it is in force in this life; and that it will, continue to exist in the future. A definition of it, however, must needs be incompletely and not satisfactorily. For one purpose we will define the kingdom of heaven as the ideal social order in which the relation of men to God is that of sons, and to each other that of brothers. Although unsatisfactory, this definition eliminates several undesirable meanings. It does not include merely the visible church as such. It does not mean only the invisible church, whatever that may be. It excludes any political or national conception of the kingdom, making it instead, socialistic. It makes the ideal of Jesus a socialistic ideal, when the term is used in its best sense. It accepts the realm of society and of the individual as the perfect picture seen by the mind of Christ. The kingdom is called "heavenly" because it is heavenly in origin and in character. It is, in a word, a gift from heaven for which men were to fit themselves by individual effort. Although Jesus' conception of the kingdom was necessarily colored to a great extent by Jewish ideas, it was original in its universality, in its spirituality and in its evolutionary nature. Membership depends upon certain ethical and spiritual qualifications. The kingdom is composed of those who possess a certain kind of character.

Jesus had a very comprehensive view of the kingdom. Its growth was to be a great historic process, marked, however, by important epochs and events in its history. In short it was both present and future. It was the kingdom come and the kingdom coming. It was not restricted to the parousia of Jesus, nor was it limited to the beginnings of Christianity. It is like a great field of wheat which you visit when it is perhaps two inches high. The owner says to you, "Look at my wheat." In a month you pay the field another visit, with the wheat a foot or two in height, and again you say, "Look at my wheat." And then a third visit might be paid shortly before harvest, when the golden grain is three or four feet high, and again the owner would say, "Look at my wheat." Now all the farmer's statements would be true. It was all wheat which he had shown you, only it was wheat in different stages of development. So the kingdom of God can be understood.

The kingdom has always existed, although before the time of Jesus it was in a crude and limited way. With its coming, individuals have gained new concepts of the ideal of their heavenly kingdom. At the time of Jesus it did not include as many spiritual subjects as it does at the present time. Since that time it has been growing and advancing.
Each great event of history; each momentous occasion in the development of civilization; every important crisis in the evolution of life,—all these mark the progress of the kingdom among men. With the fall of Jerusalem it was spread throughout the Eastern country. Under the persecutions of the first and other Roman emperors it flourished. The beginnings of the Reformation saw an onward movement in its history. The Renaissance was an expression of new life and vigor of thought, marking off another great epoch in the coming kingdom. Instead of there being one coming of Jesus, in a physical sense, as was expected by the early Christians, there have been many "comings" in a spiritual way in the past two thousand years. Every historic phenomenon that has advanced the kingdom has been a coming of Christ. In each event in the upward march of individual or national life is seen the coming of Christ. In the whole philosophy of history and of nations may be discovered the coming of the kingdom. There could be no philosophy of history if there were no laws, no plan, no purpose to show the relation of the connected events. It is the law of history that "through the ages one increasing purpose runs." When a nation, by immorality or futility, has weakened its national life, it has gone the way of the unfruit. When individuals, by dissipation, have lost the vital element in their lives, and have become degenerate, they have sunk out of sight into oblivion. We may call it the survival of the fit. We may say such things are caused by hard, cruel, and inexorable laws,—all this may be true, but through these things, and by these processes, man is being elevated, the race is being raised. Civilization is advancing and the kingdom of heaven upon earth is in line of development. The lack of wars for the mere purpose of selfish aggrandizement; the fellowship and good feeling existing between persons of all colors, sects, and creeds; the freedom and liberty of opinion; the incomparable privileges of today; the increased culture and refinement of individuals and nations—all these are indicative of the grand fact that the kingdom is advancing. Ever had this view no Biblical foundation; had the Bible never been seen by men; had men nothing but history to guide them in shaping their opinions,—it would hardly be possible to believe otherwise than that the world is making progress, and that the coming of the kingdom is in evidence.

What has been said of the kingdom in its relation to the past is applicable to the present. Our task is to grow in it. The kingdom of heaven upon earth is the task of our time. In modern sociological workers such as Jacob A. Riis and Dr. Strong; the quickened social conscience, and the interest men and women are taking in the men and women around them,—these all are expressive of the fact which we are slowly realizing and more slowly appreciating,—that the consummation of the kingdom of heaven in this world means more nearly ideal conditions here—not simply a strong humanism, but the kingdom of heaven as was expected by the early Christians, has been coming, —is making progress, and that the coming of the kingdom is in evidence.

Jesus went about doing good. His own philosophy was one of service. "Whosoever will be chief among you let him be your servant." "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." Not only was his life given up at his end as a ransone, but the whole of it was freely offered up in behalf of his fellow men. Did Jesus say his followers were to forget this life in their search for the other one? Did he imply that they were not to mix with the people in the world and try and help them? Did he himself spend most of his time alone, away from the crowds in meditation upon some other life? The answer must be that he did not. Even when he was weary with his labors, and tired from the attention of the crowds, he was willing to perform an act of healing, or speak an encouraging word to one in trouble. Always sympathetic, kind and thoughtful, mingling with his fellow men in the world, and trying to help them—how different from the monk in the middle ages who tried to make sure of a place in heaven by isolating himself from the rest of the world. If isolation from the world, or belief in a certain form of future life; or adherence to certain tenets of faith regarding the kingdom, are the qualifications for "entrance into that kingdom, the sooner that for those qualifications are substituted purity of life and sacrifice and service—the better will be the human race, and the more rapidly will approach the consummation of the kingdom. If the kingdom of heaven means anything; and if the teachings of Jesus regarding that kingdom mean anything, they mean that Christians today, who have entered that kingdom, are to live in the world, to mingle with the people in the world, and to do all the good they can to the best of their ability in this age, knowing that by this kind of a life, they will hasten the consummation of the kingdom, and will secure the best and the most worthy that is in the life to come, whatever that may be. No longer are citizens of the kingdom to be primarily concerned, with saving their own souls, but they are to be concerned with living lives of practical godliness, knowing that by this kind of living, they will effect, not alone salvation for themselves, but salvation for those around them. The kingdom of heaven implies altruism, not selfishness; it means effort in behalf of others, not attention paid simply to our own bodies and souls. "Whosoever shall save his life shall lose it, but whosoever shall lose his life for my sake shall save it. Today, in order to insure the kingdom's consummation, emphasis must be placed on duty in this life, not on speculation as to our next life; on Christian service today, not on how we are going to be raised a thousand years from today. Today we are concerned not so much with immortal life beyond the grave, as we are with living the life of immortals here and now. This does not bar out heaven and a blissful life beyond the grave, but it does place the emphasis where it rightly belongs—on present duty and present privilege. The all too common conception of religion which fixes attention on heaven as the great thing to be desired, is foreign to the teaching of Jesus. The kingdom of heaven of which Jesus spoke, in its final consummation, on earth, is the kingdom of Jesus. When men pray, "thy kingdom come," they immediately add "thy will be done, on earth as it is done in heaven." Without doubt the latter is the interpretation of the former. As later in the prayer we pray daily for bread, it implies that daily we are to pray for the coming of the kingdom—for the doing of God's will on earth as it is done in heaven. And surely if we are to pray for it we are to work daily to that end, and are to believe in its approaching consummation. If Jesus enunciated the splendid ethical teachings for which he is given credit; if he is the great moral character we believe him to be, then he never would have mocked his disciples by teaching them to pray "thy kingdom come, thy will be done on earth as it is in heaven," unless there was a reality and a hope in such a prayer. As has been said, the kingdom means obedience to God's laws. Formerly men thought God's law was confined to the spiritual world. Today thoughtful men everywhere have come to believe that we are living in a reign of law. All about us in life are seen, perhaps unperceived laws. If we call them laws of nature, it is but
Chicago, Milton, Albion.

THE SABBATH RECORDER.

A. H. LEWIS.

Other duties and space in the Recorder combine to make this report comparatively late as to date. The Secretary spent Sabbath, Nov. 16, in Chicago, and Sabbath, Nov. 23, in Wisconsin. Those who are not familiar with the difficulties encountered by our people in connection with Sabbath services in Chicago, cannot appreciate their devotion to those services. That "windy city" is also a city of magnificent and wearisome distances. Our people are so widely scattered that Sabbath services cannot be given until two or three services in the afternoon, and Sabbath School follows the preaching service. The hall where services are held seems to be in the noisiest location in that vociferous city. Preachers, singers and Sabbath School teachers must battle with an unceasing babel of discordant sounds from the streets, in order to be heard at all. Five, seven, or ten miles lie between the place of meeting and the homes of those who sustain the services. Crowded—often "stalled"—street cars, "surface" or "elevated," afford the only mode of travel. This means that women and children must start early. During the shorter days of the year artificial light must be used in the hall and children who attend the Sabbath School cannot reach home much before "bed-time." On Sabbath, November 16, the writer was compelled to excuse himself from Sabbath School services on account of reaching the homes of his daughter long after dark, while the daughter, who teaches a class in the Sabbath School, reached home at seven o'clock. One cannot imagine more un-Sabbath-like outward surroundings than those which surround and assail those who attend the Sabbath services of our people in Chicago. Financially and spiritually the church in that city evinces a devotion and vigor for sake of the public services, much greater than that of our churches give evidence of. Much of the church in New York City has several of the same problems to contend with, but its place of meeting, and its services are much more favorable than those in Chicago. If the favorable circumstances surrounding Sabbath services in places like Westerly, Plainfield, Shiloh, Alfred and Milton, were exchanged for the difficulties that face each Seventh-day Baptist in Chicago, "empty seats" in those places would be more in evidence than they are now.

Chicago is seeking a pastor to take the place of Prof. Willcox, who has gone to the University in Alfred. As Brother Ordway put it, "We are seeking for another chance to help in educating a pastor for some stronger church. An observant man cannot spend a Sabbath in Chicago without being thankful for the self-sacrificing devotion of those who make up the church in that city.

MILTON.

The college at Milton has a fine lot of students, and is doing excellent work. The faces that greet one in chapel, hungry for knowledge and waiting for the inspiration of higher ideals and purposes, make one long for power and resources with which to answer that hunger. That President Daland and his associates are doing well and successfully in meeting the needs of these hungry-souled students is in full evidence. Only two faces of the earlier days remain among the faculty. Prof. Albert Whifford, who "goes South" each winter to recruit for enrollment of the group. His connection with the college has been unbroken for nearly, if not fully fifty years; half a century of more than ordinary efficiency as a teacher and of equally valuable influence as a man. The late President Whitford was worthy of the love and homely men brought to his silent lips; "Professor Albert's" memory will not be less richly adorned when he is called to go up higher. Doctor Jairus Stillman, whose time of service reaches nearly as far back, but has not been wholly unbroken, is still "full of music" and of power to get music from other people. These two are "last of the Old Guard." We who are of the older alumni, join in the devout prayer, "God bless them."

The Baraca class of Prof. Fred Whittford meets on Sabbath mornings in a public hall near the meeting house, while a large and flourishing Sabbath School fills that building. A. M., in charge of Superintendent George Boss. The writer cherishes pleasant memories of more than a score of earnest young men, to whom he listened, and spoke, in the Baraca class.
Coming duties and results in the church of Christ depend in no small degree on such young men as Dr. Platts.

Dr. Platts more than filled out a promise to give the writer "a good hearing," if he came to Milton. This fulfilment began on Sixth-day evening, at the beginning of the Sabbath, November 22. Sabbath morning, Milton Junction and Rock River added their contribution of worshipsers until "standing room" was at a premium. The religious and educational atmosphere at Milton is full of strength-giving ozone and inspiration. The "throat trouble" which threatened Dr. Platts' voice a year ago is much improved, and he is able to meet the many duties that crowd his field of work better than he could at that time, in which fact his friends all rejoice. Milton Junction is seeking a pastor. Its former pastor, Geo. W. Lewis, is "supplying" at Rock River.

Albion.

The contrast between Sabbath surroundings in Albion and in Chicago is more than vivid. Albion is an example of most favorable Sabbath surroundings for a Seventh-day Baptist church, in every respect. Agriculture is the prevailing business. Our people are more than "well-to-do," financially. They are also above the average of similar communities in education, and general culture. The local influence of Albion Academy, Milton College, and the University of Wisconsin can be traced easily, when one faces the audience that fills the Seventh-day Baptist church, or meets the people elsew1here. Pastor Van Horn has comparatively a "clear field" for work and influence. Times and opportunities for public services are easily controlled. The pervading influence in the community comes through the Seventh-day Baptist parsonage and church. The broad and productive farms of his parishioners and their homes which are luxurious when compared with the homes of their ancestors, make one "wish to be a farmer again."

Earth is not a Paradise as poetical theology describes paradise—a walk of four miles along the highway leading northwesterly from Albion village, and "across country," including a long visit in the beautiful country village cemetery—campo santo—sacred camping-ground, as the Italian names it—soothes weary nerved and fills one's heart with helpful thought and enlarging hopes. Our people came with eager faces to listen to messages concerning "Seventh-day Baptists, Divinely-kept Minority," and "The Bible a Divinely-kept Book." Perhaps life is stronger in some respects where it rushes most and where stress is most strenuous; but it is richer and more restful on such a field as Albion.

Worth Repeating.

"A mother in Israel," who prizes the good things she finds in the Recorder, sends the following gems of thought, taken from the addresses of Professors Dartworth and Clark, which she thinks are well worth repeating:

There is a large promised land which the church has not yet entered and possessed.

Christianity is more than getting men to join the church. It is a life, and an aggressive one.

It ought to be impossible for a man to be a church-member and not be inspired to take a definite and active hand in the world's affairs.

We are citizens of this world, and if we do not mix actively in its affairs we are like grain laid away in a storehouse. We have possibility but no activity.

The church ought to train its members to become intelligent citizens of the kingdom of God on earth.

Character is life imbued with dignity; the enrichment, the enlargement, the ennoblement of the condition we call life. It is entering into the divine life of God. It takes character to live the Christ-life.

Christ spoke with authority because his higher faculties held the reins of his life.

Self-mastery is the key to power and authority.

The greatest achievements of life are the conquests of ideals and conscience, over matter and flesh.

Character is the only coin which passes current in the kingdom of God.

No true child of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with assaults of the adversary, or with hard storms and affictions. Fight without ceasing means "pray without ceasing;" too.—Theo. L. Cuyler.

THE SABBATH RECORDER.

Missions

Missions in the Southwest.

DEAR READERS OF THE RECORDER:

At the close of the Southwestern Association, held in October at Little Prairie, Arkansas, I visited Fouse. Great changes have come to this place since my visit nine years ago, when Brother J. H. Hurley and myself were sent here by the Missionary Board to hold a series of gospel meetings. Among other improvements are a planing and saw mill, a cotton gin, good business blocks, and a public school building besides the one built by Brother Randolph which is used for both school and church purposes. The year has been one of drought, and shortage in crops of all kinds. The boarding school is most affected by the shortage of the potato crops, both the sweet and common potato.

Our school opened with sixty students and the prospect is that when the cotton is harvested there will be more students than can be accommodated. Only a few who have visited this school can realize what it is doing for both our own and other people. This is one of the most worthy and successful missionary enterprises which we have. It has been a walk by faith for Mr. and Mrs. Randolph, and the brave corps of teachers. While I was there work commenced soon after five in the morning and continued until after dark at night. The large number of young people who sit at their table cannot obtain an education unless they work their own way through school. I know of no enterprise where a limited amount of funds are producing such great results. So far as I know there is no minister in the denomination who with his family is sacrificing as much and doing as much work for this rising generation as Mr. and Mrs. Randolph. At the time of my visit he had a bronchial cough which greatly alarmed me. I ventured to say these things that you may know, now is the time to contribute of your sympathy and means for this work. At the last Conference the ladies very kindly provided a way for Mrs. Randolph to have a vacation and visit to her dear old mother. She returned to her work recuperated. God bless those kind ladies and the good work at Fouse.

Brethren, we want another missionary family on this great field. Our greatest lack is women. If we had another G. Veltuhseyen Sr., we would have another Haaream, church, that would mean more young men like Peter Tackerman, and girls like Mary Slater and Marie Janse; more preachers and more Java missions. Another Mr. and Mrs. Randolph would mean more schools and churches like those at Fouse. If you ask, Are there no schools in the South? I answer that there is not a sufficient number of godly teachers or ministers. When Christ looked on the multitude, He saw them as sheep without a shepherd. It is the same today.

Six days were spent at Fouse. Gospel meetings were held each evening; on First-day, two, the one at night; on a congregation of some two hundred; on Sabbath three, the afternoon session being the Christian Endeavor meeting. The large congregations can be accommodated by lifting the partition between the schoolrooms.

I next visited the church at Gentry, Arkansas, spent five days and spoke seven times in the Congregational and Methodist churches.

While some families have moved away there are more left than are in many of our self-supporting churches. This is a healthful place and the location favorable for a missionary on the Missouri and northern Arkansas field. The church is a missionary church and I judge that grace will gladly spare its pastor part of the time to do missionary work. It is on missionary ground. A new Sabbath interest—a settlement of four families—has recently been opened not far from it. While I was at Gentry three of the people were received into the Gentry church. Others will unite after they receive baptism. Four of the young people have gone to Fouse to attend school. Brethren, we have great opportunities in the Southwest; are we with you pray for laborers?

E. B. SAUNDERS, Cor. Sec.

DEAR SECRETARY SAUNDERS:

Thank you for your good letter of Aug. 2. I have not time to write a long report for which you ask. Things are not quite enough settled for it yet.

The girls came back the tenth of September. The first week brought us a
shocking experience in the death of one of the little girls from hydrophobia. She had been bitten by a dog on the twenty-fifth of August and the wound on her shoulder was not yet healed. She had been treated, after the Chinese custom, with some medicine in which they have great confidence. "Ah siau is all right now," was the assurance we kept hoping that, after all, it was not a rabid dog.

On Sabbath afternoon, the 14th, she had a chill, but the next morning her fever was practically gone and she only complained of dizziness. It was not until early Tuesday morning that all doubt as to the nature of the disease was removed. Then it developed very rapidly. During the morning her father came and wanted to take her home, and at night he came to say that she had died about two o'clock. We thanked God that her sufferings were so mercifully cut short.

Ah siau was eleven years of age and had been in the school about four years. Her interest in school work had been steadily growing and down at the station, where we were waiting for the train which was to take her and her father the next stage of their journey toward home, between the awful paroxysms she called to me "Be Sien sang, tell my father that just as soon as..."

This little girl was one of the number just before school closed, in July, confessed sins which had been making us much trouble during the year. Tuesday, in the early morning, she asked the girls to tell her the "doctrine," which she said she did not understand very well, and was glad to have her sins forgiven. She was so good when we said to her, "Ah siau, we think you will soon be in Jesus' arms. You will remember how He took little children in His arms and blessed them and you will not be afraid?" She answered, "Not afraid." We miss her very much in the school, this little girl with beautiful eyes, but it seems to us beyond question that we can comfort ourselves with the thought that she is with the Saviour.

One of the older girls has gone out to teach one of the day-schools in the city, another has not returned and only one new girl has come in; so our number is not quite full. We hope it is to be a good year—good in God's sight. The day-schools have opened up well.

Thanking you again for your letter; I am very sincerely yours

SUSIE M. BURDICK
West Gate, Shanghai, China, Sept. 27, 1907.

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Letter From George H. Greenman.

EDITOR SABBATH RECORDER:
In reading with interest Mr. Sayre's comments on the following extract from the SABBATH RECORDER:

"Seventh-day Baptists do not keep the Sabbath as a ground of salvation nor a means of salvation."

I think it is correct to say that Seventh-day Baptists do not keep the Sabbath as a ground or means of salvation, or rather they do not keep it with that purpose in view. It may more properly be stated that they keep the Sabbath because God requires it of them, and for the truth's sake; also for the physical and spiritual benefits that flow therefrom, and not with any special thought as to how their obedience is an ultimate salvation. Still the truth remains that obedience to the Sabbath law is in reality a "means, by the help of which" they attain that end.

Mr. Sayre is right when he says, "If the keeping of the fourth commandment is not a means, by the help of which the seventh commandment is secured, then it is not a means of salvation for Sunday keepers;" but I would not go quite as far as he does, and say that "we are absolutely without any ground of appeal to them." I should rather say that our appeal to them should be based on the ground that, since God's law is perfect and inviolable, and was given for man's highest good—that obedience to the divine commands is man's first duty, regardless of the question of ultimate salvation or happiness. Salvation and happiness would follow as the natural and inevitable reward of such obedience; since they always follow as the reward of all right doing.

A few words in regard to the term—salvation. Webster defines it as follows:

"Salvation, in a theological sense, is the redemption of souls from the bondage of sin, and liability of eternal death, and the conferring on him everlasting happiness."

This is the generally accepted belief among orthodox Christians and, in the main, is correct. Still, in the absolute sense, there is no such thing as perfect freedom from the bondage of sin, and liability of eternal death, and conferring on him everlasting happiness. In regard to the theological questions of being saved by grace, or by the atonement and mediatorial intercession of Christ, these are to be discussed by theologians; it is enough for us laymen to know that obedience, prompted by love to God and love to man, is essential to salvation and happiness in this life and the life to come.

Mystic, Conn., Dec. 16, 1907.

How Can it be Done?

After reading the article by Bro. A. H. Lewis in the Recorder of Nov. 4, in regard to Bro. S. R. Wheeler's request for a symposium on "What methods shall we adopt to secure a spiritual awakening, larger spiritual experience and richer spiritual life," I feel led to say a few words on the subject.

I believe it is true that we cannot hold our place and do the work God wants us to do unless we gain higher spirituality, but first let us consider the antecedent question of Bro. Lewis, "What do we mean by spiritual experience, and higher spiritual life?"

As the terms are used in a general way they mean very little, but when the experience comes to us through the blood of Jesus and the baptism of the Holy Ghost, cleansing the heart, leaving it free from carnality, and so pure and holy that there is no desire left for anything sinful or worldly, it means a great deal.

It means much when we come into the spiritual life at conversion, but the higher spiritual life of holiness by the sanctifying power of the Holy Spirit means much more. It is a constant abiding of the Spirit, a constant willingness to do the will of the Master, a dislike for any uncleanness or sinful habit, an entire fielding to the demands of the Spirit.

Now, as to what method to adopt to secure our people this "Spirit-filled" life, first let all who have this higher experience testify to it, both in public and in private, whenever opportunity presents itself. Never argue upon the subject, but explain whenever you find one who is interested and willing to listen.

The experience comes to us only as we feel the need of it; then by laying ourselves and all we have upon the altar of consecration, and looking by faith to him who has promised to supply all our needs according to his riches in glory, the Holy
Ghost will come into our lives to abide.

Let our pastors seek this gift, then preach it to their listeners, calling them together for special meetings to learn about it; do not be too "proper," get right down before God and plead with him for his blessing to descend and he will come with power and might to give the spiritual experience we so much need. The Psalmist has said "Let us kneel and bow down, let us kneel before God our maker." If we would obtain this higher spiritual life, we must humble ourselves at the foot of the Cross and God will let us have it.

O that more of our people might receive this blessed experience which can only be gained by complete consecration! It is sometimes properly called the "yielded life." Yes, let us yield ourselves wholly and unreservedly to him as individuals, as churches, as a denomination; then shall we see the work progress, and the blessing of God will follow us.

L. J. C.

What Makes a Good Prayer Meeting?

Rev. Francis E. Clarke, president of the World's Christian Endeavor Union, says some good things about prayer meetings, from which we culled the following:

"The one wide-spread false conception of a prayer meeting is that it is chiefly a place for instruction. The leader is often imbued with this fallacy. So he reads a long passage of Scripture for instruction, and then he expounds it at length for the sake of instructing the audience. Only a few of the attendants feel capable of giving instruction, and so these few take up all the rest of the time; and these few may be simply the most glib or the most confident, and by no means the most intelligent mentally. Then the benediction is pronounced, and people go home yawning, and saying, "How stupid that meeting was!"

Now the radical trouble is with this idea of the prayer meeting. I make no claim to declare that this meeting is not chiefly for instruction. The Bible-class is for instruction. The Sabbath School is for instruction. The preaching-service is largely for instruction. The lecture is for instruction. The prayer meeting is chiefly for inspiration and spiritual uplift, and this comes mostly from the heart, and not from the head. In the prayer meeting the heartfelt words of the most ignorant, all punctuated with grammatical mistakes, may be as helpful, perhaps far more helpful, than a polished oration.

In the prayer meeting the sincere testimony of the boy who knows enough to say, "I love Jesus," and means it, may be better than his grandfather's little sermon.

When the leader or the members attempt to instruct their fellow members by speaking chiefly to their heads rather than to their hearts, that meeting, too, becomes a failure.

Not that there is not an intellectual element in the best prayer meeting, but the heart element predominates. We often get instruction of the very best kind, but it is instruction that appeals to the emotions and the will, which are as well worth moving and teaching as the intellect.

What, then, is a good prayer meeting? It is an hour spent in the worship of God, voicing this worship in prayer and praise and testimony in which all Christians feel that they may have part, and in which many, if not all, actually do have part.

The old name "prayer and conference meeting" is a good one. People confer when they are together at home or in an office. To preach, to teach another, is not to confer. Only a prig and a conceited one makes a speech to those with whom he is conferring.

To confer is to listen as well as to speak, and any one in the conference has a right to be heard.

The genuine prayer and conference meeting will always be a good one.

I have seen prayer meetings that I thought were spiritually dead through too much "instruction."

Standing Off and Looking On.

That the Seventh-day Adventists have made mistakes, there is no question, and they may be making mistakes today. I presume they will do so with this assertion. That the Seventh-day Baptists are making serious mistakes today they should be willing to admit. I am not an apostle of infallibility. I believe that every man makes mistakes, and that every denomination makes mistakes. There is none perfect except God. The specific duty of Sabbath keepers is Sabbath observance. The question then is: What ought to be done or said that will bring about this reform in the best and quickest way, in harmony with the teaching of the Bible? I believe it to be a serious mistake for the Seventh-day Baptists of the Seventh-day Adventists to wrangle over minor denominational technicalities. It is certainly a mistake for the Seventh-day Baptists to mention disintegration, Mrs. Whiteism, or the disensions at Battle Creek, or anything that might be construed as tending to divide the church into unprofitable divisions between the two denominations. The Seventh-day Adventists are the only friends that the Seventh-day Baptists have on the face of the earth, and if they are of the belief they have other friends, they are laboring under delusion.

So when we come back to the original proposition that Sabbath reform is the vital question, it must be admitted that the Seventh-day Adventists have been more aggressive or have had greater success, since the statistics show that the Adventists have seven or eight times as many members in something like one-fifth the number of years. So it seems to me it is a serious mistake to talk about disintegration, or the mistakes that either denomination is making or has made; but, on the other hand, the two denominations should join heart and hand on the vital question of Sabbath reform, and lay aside their minor opinions and differences, and do all in their power to bring the light of Sabbath reform into the minds and consciences of the people.

A. J. Bartlett.

Jackson Centre, Ohio.

Book Notice.

A. H. Lewis.

"The Sanctuary Question" has been a central feature of discussion among Seventh-day Adventists since the first readjustment of the Advent movement under William Miller. Naturally and necessarily it is a prominent point for consideration in the present readjustment of which the writer speaks in the Recorder of December 9, 1907. A neat booklet of 119 pp., bearing on that question has come to hand. The title is "The Vision of the Evening and the Morning," A study of Prophecy of Daniel VIII." The authors are John Kolvoord and Moses H. Kellogg. Both these men have been prominent in the editorial work, and among the foremost of Seventh-day Adventists. Mr. Kolvoord (we think) is now President of the Seventh-day Baptist Church of Battle Creek.

Each of these men treat the subject from his own standpoint, and independently. They approach the subject from different angles, but come to agreement in final conclusions. In point of historic research, logical and exegetical treatment of the Book of Daniel as a whole, and of the Sanctuary Question, this booklet is far in the matter of any treatment of the question by Adventist writers of former years. Those who have been familiar with that tenet of Adventism that is based upon the "Cleansing of the Sanctuary," will be interested in the discussion by Kolvoord and Kellogg; and those who have not been thus familiar will be able to secure a good view of the field by reading the booklet named. It is not marred by an undue polemical spirit, nor weakened by unkind personal allusions to the views of those from whom the authors take their information. It is a glimpse of the conclusions reached, by the following quotations. Mr. Kolvoord, p. 66, says:

"At first glance, the foregoing explanation of Daniel 8 may seem to undermine the belief in the nearness of the Lord's coming. If any one's belief is built upon that prophecy, then the interpretation tends to undermine his belief. This is freely and frankly admitted. We do not desire to be misunderstood. We have striven to prove that that prophecy does contain the essential allusions to his mediatorial work. Thousands of firm believers in the doctrine of the advent have never even so much as dreamed of proving their faith by that prophecy. It would never have been used to prove the proximity of that event if Wm. Miller and his co-laborers had but taken the pains to test his interpretation by historical evidence. As it turned out—and it logically could not turn out otherwise—his application was wrong an overwhelming time. His theory should have been rejected then and there, because it failed to stand the test. It stood convened, even before it went to trial, for, of that day and that hour knoweth no man. Nevertheless, thousands believed him, rather than God's cata-
tion. Their disappointment is, therefore, not chargeable to the Lord.

On page 118, Mr. Kellogg says:

"Finally, the writer would say for himself that no personal pique or desire for any gain or notoriety of any kind has prompted him in this work. It is as painful for him as it can possibly be for any other person. He would be exceedingly glad to believe that all he was early taught was the truth upon the subject herein presented. There is no people, as a whole, that he loves as he does people that still believe this theory. All his early associations and the mature years of his manhood were spent in closest labor and harmony with them, and nothing that is here said should be construed as a denial of the great Biblical truth that Christ will return to earth, or that that return is an event not far in the future. But sometimes the thought lies heavily upon the writer's heart that not only the setting of time for the coming of the Lord, but even for the beginning of some unseen work in heaven, supposed to be preparatory for that coming, by overzealous believers, has caused much more harm than good.—actually resulting in unbelief in that which should be firmly believed by all Christians. For because it is the great truth of the coming of the Lord has thus been seen by many only through the dim fog caused by wild and unnecessary speculations followed by deferred and blasted hopes and most bitter disappointment."


Church Federation.

It will be remembered that in 1905 there was held in New York an Inter-Church Conference to consider the question of a general Church Federation, for the promotion of all such religious work as the churches hold in common. It will also be remembered that several of our leading men had been appointed by our General Conference to attend this meeting and represent the Seventh-day Baptists. This they did, and now our denominations stand in the list with thirty denominations recognized as entitled to representation, and to enjoy the privileges and benefits of this great Federation of Churches.

At that meeting a "Federal Council of the Churches of Christ in America" was appointed. This Council has just made its report to the various churches. The plan looks toward the prosecution of work that can be done better in union than in separation. It was also agreed that when two-thirds of the thirty denominations should give their approval in their respective conferences, the plan should become operative. These thirty denominations represent a constituency of nearly eighteen million members; and a report of the Committee is before me, stating that the necessary two-thirds have taken proper action and the plan of Church Federation is therefore operative now. The hope is expressed by the Committee that all thirty denominations will unite in the work.

The effort seems to be, "to encourage a larger combined influence for the churches in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

The Council has no authority more than advisory over the various bodies composing it.

Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Baptist churches of Minnesota and Northern Wisconsin convened with the church at New Auburn, Wis., October 18 to 20, 1907.

The meeting was called to order by the moderator, Mrs. Rosa Williams, who, in behalf of the Cartwright church, welcomed the delegates. Rev. C. S. Sayre, K. R. Wells and Mrs. Gertie Goddard were appointed as program committee.

The Iowa delegate, Rev. G. W. Burdick, of Welton, preached the introductory sermon from Zac. 3: 7. Theme, Prepare for service and joy in service. At the close of this service, the procession to the evening and Sabbath-day was read. Then followed friendly greetings and a general handshake, and the assignment of the thirteen delegates to their several homes.

Sixth-day evening, 7:30: Bible lesson, Ps. 25, and prayer by C. S. Sayre. Sermon by Rev. G. W. Burdick, from 1 Tim. 4: 16. Theme, Take heed and obey. Consecration service followed, conducted by Clarence Daggett.

Sabbath morning, 10:30. Lesson read from John 11: 11-47, and prayer by Rev. Mr. Sayre. Preaching by Rev. G. W. Burdick, from John 20: 27. Theme, The Place of faith in the Christian's life. After a short intermission a communion service was conducted by Rev. G. W. Burdick, assisted by Rev. Mr. Sayre. Sabbath School followed, conducted by Supt. C. A. Loofboro.

Sabbath afternoon, 2:30: Service opened with a song by the choir. Address by L. H. North, delegate from the Milton Christian Endeavor Society. Paper by Miss Anna Wells of Dodge Center, read by K. R. Wells. Address by Wilbur Stewart, delegate from the Young Men's Christian Association of Milton College. Voted that this semi-annual meeting extend a vote of thanks to the Christian Endeavor and Young Men's Christian Association of Milton for the interest taken in sending Mr. North and Mr. Stewart to us at this time. The quartet, Rev. Mr. Sayre, L. H. North, C. S. Daggett and K. R. Wells, sang "Sweet Sabbath Eve."


First-day, 2:30: Praise service conducted by J. B. Ling. Business session presided over by moderator. Reading of the constitution and by-laws. The moderator appointed Rev. G. W. Burdick, J. B. Ling and Mrs. Martha Cartwright as nominating committee for the officers of the next meeting. Reading of minutes of last meeting. Letter of greeting from the Dodge Center church. Voted that as the association is to convene with the Dodge Center church in June, that at the close of this meeting we adjourn to meet with the New Auburn (Minn.) church in one year. Our Iowa delegates, Rev. C. S. Sayre, gave a verbal report of his visit to the Iowa yearly meeting, also the amount of his expenses, $9.30. Voted that the report be adopted. The nominating committee reported as follows:

Moderator, Deacon Crosby; Secretary and Treasurer, Frank Hall. Voted that the report be accepted.

Following the business session a paper was read by J. E. Ling on the subject of "Faith." The quartet gave a selection and also sang "Come, Spirit, Come" by request. Dismissal by Rev. G. W. Burdick.

First-day evening, 7:30. Praise service conducted by C. S. Daggett. Rev. Mr. Burdick read Acts 26 and offered prayer. Quartet, "Where is my wandering boy tonight?" Rev. C. S. Sayre preached a very impressive sermon from Acts 26: 28. "Almost thou persuadest me to be a Christian." Then followed a very interesting conference meeting, during which Miss Bell Cartwright asked for baptism and church membership.

Monday morning at 11:00 we met at Loon Lake, where Leo and Alice Loofboro also offered themselves for baptism and church membership. Rev. Mr. Sayre administered baptism to the three candidates, after which we repaired to the hotel house. Rev. Mr. Burdick, in behalf of the Cartwright church, gave them the right hand of fellowship.

Thus closed the first semi-annual meeting with the Cartwright church, and it is our prayer that these meetings in the future may be as fruitful.

Jennie Carpenter, Sec.

The following little poem was written by an aged friend and old soldier of Nortonville, Kansas, and may be of interest to some of our readers:

THE SEVENTH-DAY.

J. Howard Tfitsworth.

When heaven and earth
And their vast brood
 Were given birth
And all seemed good,
God rested on the Seventh-day.

That man might rise
To carry facts and prayer,
Above the skies
To praise him through,
God hailed the Seventh-day.

For the oppressed
And laden heart,
A day of rest
He set apart,
And sanctified the Seventh-day.

Six days for toil
The next for rest:
The favored soul
Produced best.
Remember the Sabbath day.
Endeavor Societies, we should show forth this same zeal and spirit. One great reason for being zealous in our work is that we should love for our Master; for his matchless love and sacrifice for us renders anything short of zealous work for Him, a crime and a betrayal of an infinite trust. Love and anxiety for the welfare of all who are in the world should also prompt us to be up and doing; to be full of zeal. An object really and supremely good is not usually to be attained without an ardent, persevering zeal. How plainly this is seen in our worldly affairs.

 rightfully carrying out her desire to brighten the world. All this beautiful plan grew from one lady so closely, many little acts of unselfishness, which were not always recognized, yet were a great help. Spurgeon says, "Half service is no service at all." It is said that the copper-colored natives of Central America, far more accustomed than the European traveler to the burning heat of the climate, yet complain more when upon a journey because stimulated by no interest.

We must be more zealous because difficulties are so numerous. Satan is ever ready to defeat us with discouragements. But with a steadfast zeal, and our hearts alive with God's love, let us regard each Tempter's allurements, pressing onward toward the mark of the prize of the high calling which is in Christ Jesus.

The Mission of Love.

The great need of the world is love that "beareth all things, believeth all things, hopeth all things.

Bearth all things. The Greek term from which "bearth" is translated admits of three definitions: (1) "To cover; to protect or keep by covering." (2) To cover over with silence; to keep secret; to hide. Connected with this word is the idea of "By covering to keep off something that threatens." Paul did not mean to teach by this that crime was to be covered, protected, or kept secret; but I think he did mean to teach that is the mission of love, when it has discovered a fault or imperfection in a friend or loved one or even an enemy, not to blazon it abroad but to cover, or hide, or conceal it from public view. Love seals the lips of him who hears an evil report and thus stills slander. He buries deep in the heart and keeps silent and secret forever the fault or sin of a loved one. Love will assist in freeing another from the bondage of sin, but in so doing it does not gossip about the sin.

But look at things. Much of our power for good in the world depends upon our attitude toward others. If we take a disbelieving and distrustful attitude toward those whom we wish to help, we defeat ourselves; for we have cut off the channel of influence and placed a great barrier in the way. "Love believeth all things." By this we are not to understand that love does not discriminate between falsehood and truth and that all men are to be trusted implic-
ily. But this it does mean, that in regard to the conduct of others it puts the best construction upon it; it gives men credit for acting upon good motives and is slow to believe that they are as bad as rumor often paints them to be. Faith and trust in humanity is one of the great needs of the world today.

Did you ever stop to think that the one who is "in to life and action, a sleeping soul. It has..." 1494 THE SABBATH
destcry that... comes from... as' some one has... to do so, is in proportion... help... to be... "Therefore being justified by faith, we have peace with God through... Lord Jesus Christ. By whom also we have... access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Hope is the "anchor of the soul, both..." which entereth into that within the veil."

These are practical thoughts for Christmas time. Love is the fundamental need in all lives to bring "peace on earth and..." and to give all people... time. Hopeth... wish to help, to... sure and steadfast. Hope is that... meaning, that in regard... mean, that in regard... to-:

FOUKE, ARKANSAS.—The school at Fouke opened about a month ago with a larger enrollment than it ever had before. A few weeks before the opening of school, making nearly eighty in all. The increase in numbers this year is due somewhat to the fact that a number have come from the public school.

The work of the school has also increased. Teachers' Training classes have been added; also a tenth grade, which covers the second year academic work. These two grades, together with the ninth grade, are taught by Rev. G. H. F. Randolph.

Included in the branches of this department are English, Algebra, Geometry, Arkansas History, Latin, Physical Geography and Bookkeeping. The sixth, seventh, and eighth grades are in charge of John F. Randolph. Mrs. John F. Randolph is teaching the third, fourth, and fifth grades, while the first two grades and the kindergarten are under Miss Nancy Davis.

The teachers are enjoying their work and the students, as a rule, are much interested in their studies. We are looking for much good work to be accomplished before the end of the term.

J. F. R. Dec. 9, 1907.

THE SABBATH RECORDER.

How to Get Your Young People Interested in Personal Mission Work.

Presented at Southwestern Association.

MRS. R. J. SEVERANCE.

I think the majority of our young people are interested in 'Mission Work,' but I have said we do not all consider it a 'personal work.'

Every Christian should be a missionary; and if we would get our young people interested in personal mission work, we must first get them to feel that each and every one of us who professes to be a Christian is a missionary.

To be a Christian is to be like Christ, or as nearly like him as we can be; and Christ was a missionary. He spent his life in doing for others. If we are to be His disciples we should have this same spirit of doing for others; we should try to have our young people see that every disciple of Jesus Christ is under obligation to engage in this personal work; trying to lead the unconverted to love Jesus, to accept the invitation of the gospel, and to live by its teachings.

As missionaries we shall have to be interested in the every-day life of those whom we are trying to help; make them feel that we are their friends, our wish is to help them to see the Savior for their own sake, and not that it may be another star added to our crown.

But let us not make the mistake of thinking that it is sometimes necessary to put on coarse manners, or to become partners in wrong doing. No one was ever so low but Jesus was ready to help him and his friend, but He never degraded himself in so doing. Coarse methods are never necessary in winning souls to the kingdom. Make the little opportunities presented to you; never be too busy to try to bring another soul into the kingdom of heaven. Perhaps the person approached will not be converted, but the attempt to win him will not be overlooked by God.

We Missionaries are called to be good, honest, virtuous men and women, helping our fellow men along the rugged road of life, not because we fear everlasting punishment, or simply because we are trying to win the golden crown of heaven; but because our hearts are so filled with the love of God that we desire to do those things for their own sake and for the sake of Him who has done so much for us.

Strive to be perfect, but let us not be disheartened because we often fail and make mistakes; if we can see that we are improving, that we are doing better this year than we did last, we should feel encouraged. Little by little—always striving to approach the high standard at which our aim—this is the way the Christian's character and reputation are achieved.

The grandest conception of life is to esteem it an opportunity for making others happy. We should never be too busy to say a kind word or do a good deed; the life of service is the only life of satisfaction. If we can get our young people to realize this, they will all be interested in personal mission work.


Another year has passed and today brings us to the fiftieth anniversary of our Christian Endeavor Society. When this society was organized in 1891, it had a membership of thirty-one. Since then our number has increased, until we now have 110, including both active and honorary members.

In June the Intermediate Society joined with the Senior Society, giving us eight new members, seven active and one associate, and producing themselves a great help to us. Six other members have been added during the year; five active and one associate.

In reviewing the work of the past year, we wonder what we have accomplished, what help we have given and received. We may best see this in the work of the different committees, all of which have been active and earnest in doing their work. Our Missionary Committee has done its work well. Last December, letters of Christmas greeting were sent to our foreign missionaries and dolls were contributed and sent to Miss Curry for the children of missionaries. In March a class of fifteen members formed for the study of missions. The text-book was...
The Sabbaths Recorder.

Children's Page

Hold it Fast.

If you have a pleasant word to say
Say it at once, my dear.
A pleasant word is a pleasant thing—
Pleasant to speak and hear.
But if a pleasant word is lost
Comes to your lips—oh, then
Hold it fast for it out it slips
It will never come back again.
—Christian Work and Evangelist.

Story About Torota.

I am going to tell you of a little girl I once knew. Her skin was not white, like yours or mine, but light brown; and her eyes, and the soft dusky hair that was braid in two funny tails and tied with little "bits of red flannel, were brown also. She was about four years old when I saw her first, and although her little eyes shone, and she showed every little white tooth in a bright smile, she could not talk to me, or to I. You see, Torota—don't you think she had a pretty name?—was an Indian and spoke no English, while I am an American and speak no Indian. So we just smiled at each other and became friends that way.

All summer Torota had lived in a tent, or, as Mrs. Percy heard some one observing in the hall, and went out to see what it was about. There was poor Torota, curled up in a heap on the floor, crying as though her heart would break. Mrs. Percy picked her up in her arms and carried her into her own room, where she tried to comfort the dear little baby and to give him all the care and comfort he needed.

Players for both Friday evening and Christmas Endavor meetings have been provided by the music committee. An entertainment was given, with the assistance of the Social and Student Committees, on May 28, in place of the annual musical, and a silver offering netted us about $40. Several interesting socials have been held during the year under the direction of the Social Committee.

During the year the sum of $186.29 has been received into our treasury and $125.90 has been paid out. The summary of receipts is as follows: Balance on hand last December, $14.48; dues and collection, $25.55; special collections, $40.26; socials, including the entertainment given in place of the musical, $54; sale by Salem Student Committee, $52. Our disbursements have been as follows: Tract and Missionary Societies, $70; toward the debt of the Young People's Board, $5; Salem Student Committee, $46; regular society expenses $4.90. This leaves us a balance on hand of $60.39.

This gives a little idea of what our society has done through its committees. There is more, for us to do. If we have done well in the past year, let us do better in the coming year; for it will be full of greater opportunities. We shall miss our pastor who has been so great a help to us and whom we have learned to love, and he will be often in our thoughts. And so in the coming year may we be true to our children and to our Master; trusting Him for strength to do what He would have us do.

Respectfully submitted,

EVA M. ROGERS,
Recording Secretary.

Plainfield, N. J.
Dec. 14, 1907.

Sabbath Tracts.

It may be that some of our people will find the following tracts by Mr. Littlejohn helpful, and so we gladly give them mention:


"If you want to know how to solve the race problem," said Booker Washington, the other day, "place your hands upon your heart and then, with a prayer to God, ask him how you today, were you placed in the position that the black man occupies, how you would desire the white man to treat you, and whenever you have answered that question in the sight of God and man, this problem in a large degree will have been solved."

A sandy plain, and over a river, until she came to a large frame building. This was a school for Indian children, and it was here that I first met Torota.

How do you suppose a little brown squirrel that was used to scampering up a tree and down again, scurrying here and there through the grass wherever he liked all the happy summer through, would like to be caught and kept in the house day in and day out, made for other people, and when he did go out, only go so far? I don't believe he would like it at all, do you? That's the way it was with Torota. She was like a little wild thing for a great many days after her mother brought her. She was a good little girl, though, full of fun and gayety. Almost the first thing she learned was one of the kindergarden songs, and how she did love Miss Strong, the pretty young girl who taught her, though the only way Torota could show her love was to run and grasp Miss Strong very close around the knees. I pledge always and forever that Miss Strong and I were sorry and surprised when we found her standing on the walk one day, with great tears rolling down her cheeks. She could not tell us what was the matter, and, although we guessed everything we could think of, she could not understand, and only shook her head. That same evening Mrs. Percy came to me and said, Torota was like a little Indian child, Mrs. Percy heard Torota one day, as she rode quickly and quietly on, urging the pony around the foot of a mountain, across
"lonesome?" Two very sore feet! You know Indians wear shoes made of deerskin called moccasins, which are as comfortable to their feet as stockings. This makes it very hard for them to wear heavy shoes, and poor Torota’s feet were badly blistered. "Lonesome" was the only English word she knew that people said in a very sorry way, so she tried to tell us how she felt as best she could. Mrs. Percy was a very wonderful woman, with as many boxes and bottles on the shelves in her room as a doctor, and among them was a box of the best kind of salve. Some of this salve went on to Torota’s feet quickly, I can tell you, and in a day or two she could run around, no longer “lonesome,” but happy as a bird, with Mrs. Percy’s moccasins tied on her feet with bright ribbons.—Helen C. Chapin.

Departure of the Great Fleet for the Pacific.

The following description taken from the New York Tribune will interest many RECORDER readers:

Old Point Comfort, Va., Dec. 16.—Sixteen hard-hitting, steel-belted American battleships, sparkling white in their immaculate dressings of peace, sailed away today under the dazzling sun of a cloudless winter. On their famous twin sea expedition of 14,000 miles, they visited shores and changing climes to the west coast of the United States, President Roosevelt, on the bridge of the Mayflower, his cruiser yacht, personally led the magnificent four-mile line of fighting vessels during the first stage of their voyage. From the anchorage ground in Hawn Roads, to the horse-shoe bend of Chesapeake Bay his eagle-crested flag of blue pointed the way to the fleet’s new home at the Golden Gate. Then, when the wide reaches of the sea were visible through the wide swag canes of Virginia, he turned aside and, coming to anchorage, reviewed the passing pageant.

The blue of the sky, the stretch of blue sea, the glisten of spotless hulls, the curl of foam-crested waves, the cheering of sailors aloft and friends ashore, the breeze-blown strains of “Auld Lang Syne” floating across the waters, the blaze of trumpets, the ruffle of drums, the flash of signals and the boom of saluting cannon marked the departure of the fleet, which presented to the people who watched, a spectacle they will never forget, and to the world at large the reality of the trimmest, snuggest, most homogeneous, most thoroughly equipped, most mobile and most self-reliant armament—examples of the aggressive sea-going navy which the President has declared to be so essential to the peace of the country.

The Closing Year.

What has the year now dying
Been to your soul and mine?
What has your golden moment
Brought from the store divine?
Were all thy dreams of pleasure
Purified in scenes of joy,
And has there been no sorrow
Thy soul’s delight to blow?
Have all the days been sunshine,
Have all the nights been rest?
Does all the looking backward
Fill out a vision clear?
And as I ask the question,
Listening I hear you say,
What are your plans for blessing
This year?

"I can but answer Nay."
But say, in clouds and sorrow
Did not this sun break through,
Has not the blessed Saviour
walked side by side with you?
And when you prayed for blessing
That blessing was denied,
Came there not grace to trust him
When you had not dreamed,
And blissful, precious moments
Beauteously nearer seemed?
And then, I pause, and listen,
Your answer I can guess,
"The year indeed was blessed,
My thankful heart says Yes."

—Christian Work and Evangelist.

A king, before he ascended the throne, declared that he would destroy all his enemies. Afterward the people were surprised that he treated them all with great kindness. Some of his friends reminded him of what he had said. “And have I not destroyed my enemies?” he asked. “I have changed them into friends. And so the Lord Jesus sought, by being lifted up on the cross, to make us all his friends—The Evangelist.

RIVERSIDE, CAL.—Some one may wonder why nothing has recently appeared in the Home News Department from Riverside. It is not because the members of the church are inactive, or indifferent about its work. Facts disprove this. It may be because correspondents are reluctant to report what they have done. Being busy and charmed with the settling in the new home may justify the writer’s silence.

The pastor and his wife were given a hearty reception on their arrival in Riverside, Oct. 8. No pains and effort were lacking to make it interesting for them. The new home was thoroughly decorated and a simple reception was given at the home of Prof. and Mrs. E. S. Babcock on the evening after Sabbath. Many neighbors and friends were present. One hundred cans of California fruit, forty-four silver dollars, a few pieces of furniture, and some fine chickens were practical expressions of kindness. The previous Sabbath we met with our people in Los Angeles. Before separating that day they presented us with $16.00, and gave unquestioned expression of kindly feeling. More again, and soon.

THE SABBATH RECORDER.
MARRIAGES

SHAY-HOXSIE—In the Seventh-day Baptist parsonage, Rockville, R. I., Dec. 16, 1907, by Rev. Eric, James Witcham Shay and Miss Mary Elizabeth Hoxsie, both of Fiskville, R. I.

DEATHS

BURDICK—Joseph H. Burdick was born in the town of Brookfield, April 18, 1818, and died at his late residence in the village of Brookfield, Nov. 29, 1907. He was one of thirteen children, three of whom survive him: Burdette Burdick and Mrs. Melissa Hoxsie of Leonardsville, and Mrs. Kate Collinge of Edmonston, N. Y. His long life, except for ten years spent in Wisconsin, has been lived in the town of Brookfield. One son, Charles, by his first wife, died in youth. In 1858, he was married to Mrs. Marianna Car­

SHEPHERD—Simeon Shepherd, who was born in the town of Brookfield, Aug. 7, 1832, his par­

Smith—Simeon B. Smith was born in the town of Alfred, N. Y., May 21, 1822. His parents were Stephen and Hannah Baker Smith. He died at the home of his daughter, Mrs. Arie Hood, atRichburg, N. Y., Dec. 3, 1907. Brother Smith married Minerva Mix, April 8, 1854, but she died in the other land many years ago; and of sons and daughters, only Mrs. Hood survives. Bro. Smith was bap­

The Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON II.—JANUARY 11, 1908.

JESUS AND THE BAPTIST.

Golden Text.—“Behold the Lamb of God, which taketh away the sin of the world.” John 1:29.

DAILY READINGS.

First-day, Luke 1:5-23.
Fourth-day, Matt. 3:1-17.
Fifth-day, Mark 1:11-15.
Sixth-day, Mark 1:16-16.

Sabbath-day, John 1:19-34.

INTRODUCTION.

The narrative of the Gospel according to John begins with the ministry of John the Baptist. He has nothing of the infancy of Jesus or the birth of John the Baptist. There are no allusions to the thirty years of the private life of our Lord. John does not give any genealogy of Jesus, and is evidently not concerned to tell us anything of his human origin.

The time of our present lesson is after the baptism and temptation of our Lord. We are to understand that Jesus came again after his forty days’ sojourn in the wilderness to the place where John was baptizing, and that here John had the opportunity to give his unique testimony to Jesus, and the earliest disciples were attracted to the Master.

John’s work was attracting a great deal of attention, and it was perfectly fitting and proper that those highest in authority among the people should inquire into his purpose, and find out who he was.

TIME.—Although there is still some room for difference of opinion in regard to the dates in our Lord’s ministry we can say with a good deal of probability that the time of John’s testi­

mony to Jesus as recorded in John’s Gospel was in the latter part of February of the year 27 A. D.

PLACE.—Bethany, beyond Jordan. The precise location is still in dispute. Probably it was on the east bank of the Jordan.

PERSONS—Jesus, John the Baptist; the people; certain messengers from Jerusalem.

OUTLINE:

1. John the Baptist Answers as to Himself.
   v. 19-24.
2. John the Baptist Answers as to His Work.
   v. 25-28.
3. John’s Baptism Testifies to Jesus. v. 29-34.

NOTES.

19. The witness of John. It is to be remembered that in this Gospel the forerunner of Jesus is never called “the Baptist,” and the Evangelist John is never mentioned by name. The Jesus. This expression is used here to denote the official representatives of the nation. In this Gospel the term “Jews” almost always has an implication of hostility to Jesus. Priests and Levites. Representatives of both the higher and the lower classes were addressed as “Jews.” Who art thou? This question was not so much to ask what his name was, but rather what were his claims for himself, and what was his authority for preaching and baptizing and attaching disciples to himself. This was a very proper question to be asked by the Sanhedrin; for the age was the highest court of the nation, and had charge of both civil and religious matters.

20. And he confessed, I am not the Christ. We are to understand that this was an age of expectation. It would be very easy for John the Baptist to claim for himself the title of Messiah. He was attracting a great following, and no doubt some already believed that he was the Messiah. The expression “the Christ” is exactly equivalent to the Hebrew, “the Messiah.”

21. And how Elijah. From the prophecy of Malachi it was inferred that Elijah was to come again as the forerunner of the Messiah. John was not really Elijah, and so could answer No to the question. He was not even a representa­tive of Elijah in the sense that his questioners understood the idea. John’s answer to them was spoken in a figure calls John the Baptist by the name of that distinguished prophet. Matt. 17:11-13.

Art thou the prophet? The reference is to the prophet mentioned in Deut. 18:18. We understand that Moses is referring either directly or indirectly to the Messiah; but the Jews evidently thought of some other forerunner.
Isa. 53: and the bad good.

23. I am the voice of one crying in the wilderness. By this quotation from Isa. 40:3 John asserts that while he himself is not the place of the one who cried, but rather the place of preparing the way. See Revised Version.) Make straight the way of the Lord. The figure is of preparing the highway for the coming of a monarch. This proclamation implies the certainty of his coming.

24. And they besought him. The Pharisees are frequently mentioned as the party especially hostile to Jesus and his work.

25. Why then baptizest thou? If he were not the Messiah nor one of the representatives of the Messiah that they had mentioned, they could see no reason for his baptizing. The appropriateness of ceremonial cleansing with water at the coming of Messiah is to be inferred from Zech. 13:1 and other passages.

26. I baptize in water, etc. John declares that his baptism is not the real cleansing of the Messianic age referred to by the prophets, and at the same time asserts that the Messiah is near at hand for whom he is preparing the way. There is so much emphasis upon the phrase in water that we may imagine that the contrasted phrase “with the Holy Spirit” would be suggested to the minds of his hearers as in Matt. 3:11. John would say, You have rightly considered my work of sufficient importance to demand your attention: do not ignore the One who is immeasurably my superior.

27. The lachet of whose shoe I am not worthy to unloose. There was a saying among the Jews to the effect that a disciple might fittingly perform for his teacher any service except to unfasten the thong of his sandal. John shows his exalted opinion of the One who was to come after him by saying that he himself was not worthy to do for the Coming One even the most menial task.

28. Bethany beyond Jordan. Some manuscripts have instead the reading, “Bethabara,” which is probably another name for the same place.

29. The Lamb of God. This name which John the Baptist gives to Jesus implies the sacrificial character of his work. That tooketh away the sin of the world. The word “sin” in the singular is used collectively of all sin. It is very likely that John is alluding to the prophecy of Isa. 53:7, and thus definitely asserts that Jesus is the Messiah, the suffering Servant, upon whom is laid the transgressions of all us.

30. After me cometh one mightier than I. Compare v. 15, and note in last week’s Lesson. Great as John was (Compare Matt. 11:11), Jesus was immeasurably his superior. That John should acknowledge subordination to one who seemed to be a follower of him through acceptance of his baptism is shown to be reasonable from the fact that Jesus was really prior to him from all eternity and his superior.

31. And I knew him not. This does not mean that John was not personally acquainted with Jesus, but that he did not recognize him as Messiah till he had the direct revelation. They were relatives, and it is not at all improbable that they were well acquainted with each other as boys and young men. But that he should be made manifest to Israel. In spite of the fact that John had not recognized Jesus as the Messiah till his baptism, he now realized that his whole life’s work is to introduce and commend Jesus to the nation of Israel.

32. I have beheld the Spirit descending as a dove. Thus does John declare his full certainty that Jesus was the Messiah, and that he was filled with all the graces and the divine endowments that were necessary for his office. We are told by Matthew that John felt his unworthiness to baptize Jesus even before the message from heaven came.

33. Upon whomsoever thou shalt. Do you see the Spirit descending. John might easily have been convinced from his general observation of Jesus that he was the Messiah; but when to this testimony there was added the fact of the definite sign given to him there could be for him no shadow of uncertainty. The same as that he bathed in the Holy Spirit. John’s baptism was with water, and was a symbol for which the reality might be lacking. Jesus’ power was manifest in his ability through the Spirit to give a man new life—to make the weak strong, the impure holy, and the bad good.

34. This is the Son of God. Compare v. 18, in last week’s Lesson. From 2 Sam. 7:14, Psa. 2:7 and other passages we note that “Son of God” was a very natural title for the Messiah. All true men are in a certain sense sons of God, but Jesus is Son of God in a unique sense.

35. SUGGESTIONS. The testimony of John to Jesus implies no less valuable even if we should understand the descent of the Spirit as a dove as a figurative allusion to the endowment of Jesus with all the graces that it is possible for the Spirit to bestow.

The lives of Christians present today a constant testimony unto Jesus that cannot be denied. It is true that the testimony is sometimes weakened by the inconsistencies in our lives; but it is easy to see that the failure is altogether upon our part and not through any lack in our Master.

John showed himself a great man in that he was unwilling to accept an honor that did not belong to him. He might easily have led the people to think that he himself was the Messiah, or at least a great prophet like those of the Old Testament.

John was willing to sink himself in, his message. The path to true living lies in the direction of self-denial.

Recently a man in the mining region of Arizona, found a remarkable natural bridge. It spans a deep canyon, forty-five feet in width. The bridge is made of a great agatized tree that lies across the gorge. Scientific men say that many ages since this tree was prostrated by some terrific storm, and fell across the canyon. By the effects of the water and the time it has passed through many stages of mineralization, and is now a wonderful tree of solid agate. And there it lies, making an agate bridge, over which men may pass from side to side. This tree seemed to be a failure when that day, in its prime, it was broken off by the storm and hurled to the ground. But instead of being a failure, to what nobler use could it have been put than thus to become a bridge of agate, to stand for ages, and on which countless human feet may walk across the chasm? This fallen tree is an illustration of countless human lives which have fallen and seemed to fail, but which in time have proved to be bridges, over which others can walk to honor, success, and triumph. —Sel.
Help Wanted.

One need of the Seventh-day Baptist denomination is more commercial or manufacturing people. Preferably these should be in Seventh-day Baptist centers where strong denominational influences may help the employees and the employees may help in church work. Such an enterprise has been founded at Milton, Wis.—Profitable Poultry, a monthly for farmers and poultrymen. But mere selfishness was not the only object. Fourteen years ago the publishing business at Milton has revealed that the publication was started in part as a money-making plan. And yet Margin's church family of lone subscribers may obtain employment under sound influences. It has been argued that the young man who will not be true to the denomination under adverse circumstances is not worth trying to save to our people. But, honest, do you believe the young man in a western city, a member of a family of one Sabbath workers, with almost overworking and go wrong, should be compelled to remain under the control of such a one. He might be wrong here but would have at least been given another chance.

Here is the proposition: Profitable Poultry is published by the Massachusetts Publishing Co., incorporated; capital stock, $30,000, of which $1,000 has been subscribed. The publication is a year and a half old. It is not yet on a paying basis and will not be until money is furnished to push the business. The stock is not difficult to obtain, but it must be solicited—and that costs money. Shares are $5.00 each. I believe that the selling of this stock in small blocks in various parts of the denomination will be as successful as the sales of the denominational literature which has not failed to sell to a few. I therefore ask readers of the Sabbath Recorder if they will help. I do not ask this as a business proposition. I am satisfied that it will pay dividends on every cent invested. At the same time the business will have a capital and will furnish employment to a number of our people. To be sure this is a small enterprise. I believe it stands a better chance for success because it is small. But it promises to become large.