I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come and fill every corner of our hearts, but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him when he is full already with something else.

—D. L. Moody
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THOM. L. GARDNER, D. D., Editor.
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EDITORIAL

A Question of Conscience.

A good brother, in trouble over a question
of loyalty to the Sabbath, writes to the
Recorder for counsel. He says: "I am a believer in the Sabbath day of Je-
hovah, and love to keep it according to the Bible. For some time I have been won-
dering if we are as loyal to the Sabbath as we ought to be, as light-bearers before
those who do not respect it. The laws in our state place political primaries on Sab-
bath day, and he asks the following ques-
tions, which he wishes answered in an edi-
torial.

I. "Do we keep holy the Sabbath when
we abstain from the house of God
nominating a ticket at the election house
on the Sabbath?"

II. "Would it be right to help place a
Seventh-day Baptist in any office where
we know his duties will take him away
from Sabbath services?"

III. "Should a conscientious man vote
for any one who must perform secular or
official business on the Sabbath? Do we
remember the Sabbath day when we thus
help to employ men by our votes to violate
God's law?"

I judge from what our conscientious
brother says in his letter that he cannot
feel free to vote at all, for fear he will,
by so doing, become a partner in the sins
of any office where he may be forced to help elect, if
that official after election shall not keep the
Sabbath. It is a good sign when Sev-
theday Baptists have a keen conscience
and strong convictions upon the question
of true Sabbath keeping. Too many are
indifferent and allow practices to find
in which lower the standard and dull the
conscience. Looseness in Sabbath observ-
ance too often destroys our influence for
good. Consistency is a source of strength
to the believer, and we might see far greater
results from our influence if we were always
consistent.

At best we are fallible mortals and so
prone to err that we must lean heavily
on the arm of God in our effort to go right.
Again, I suppose there is such a thing as
being over scrupulous on some points, until
conscience brings unnecessary burdens and
robs us of peace. Just how to steer bet-
tween the two extremes and keep the golden
mean of consistent and, thereby, influ-
ential living, is the great problem.

Now let us look at the questions. First,
I would not think it right to be dogmatical
in placing arbitrary restrictions upon any
man's conscience, in questions where good
men differ; especially upon points where it is
difficult to decide. Each case must be
judged individually, and must settle such questions for himself and
be true to his own conscience rather than
to that of another. I can only state the
case as it seems to me from my point-of-
view, and advise as to what I would do if I were
in my friend's place.

As to the first question, I have no hesi-
tancy in saying "No." I do not see how
it could be right for a conscientious Sab-
bath-keeper to forsake the house of God
on his holy day to attend a political caucus,
in ordinary times of peace. Nothing short
of extraordinary stress of war-times, with
a country in peril from conditions that
could be bettered by the results of such
mischief, could justify one in attending such
a meeting on the Sabbath. Such necessity
would hardly come once in a lifetime. If
the laws necessitate the holding of primaries
on the Sabbath, the only thing I can see
for a "conscientious Sabbath-keeper" to
do, is to try to have the laws changed.
And he should stay away for "conscience
sake" until this is done. I cannot see how
a spiritually-minded Christian could want,
to forsake God’s house for a political cause.

Now concerning the second question, I do not see how I could feel justified in helping a Sabbath-keeper into an office where I could not keep the Sabbath. Of course, there are some offices where the official can so control his time and work as to be true to the Sabbath. I know where superintendents of schools have done that very thing. But the case in question is one where my Christian brother cannot be true, but will be taken “away from Sabbath service.” If I use my influence to put him in such an office, I urge him to sin against light, instead of trying to lead him where he must not violate his conscience. It would be my Christian duty to do what I could to keep him true to God, rather than by influence and vote to push him into a position where he is sure to fail. In the latter case I am partly responsible for his wrong-doing, and he has reason to think that I approve his Sabbath breaking. Furthermore, the very fact that a Sabbath-keeper is willing to accept such an office in violation of his own conscience, is a looseness in such matters that should make any man think twice before voting for him to fill any responsible position in public work. It is a poor recommendation for a man to be willing to violate conscience on any point, for the sake of getting into office.

The third question seems to me quite different, so far as the question of Sabbath is concerned. Shall I refrain from voting at all, because I know that whoever is elected will work Sabbath day? The question of loyalty to the Sabbath does not meet me face to face in this case as it does when I vote to send a brother away from his Sabbath. We have to choose in this case between two men who do not recognize the Sabbath claims. They may be conscientious Sunday-keepers, neither of whom would keep Sabbath, whether elected or not. We would not in such cases, by our vote, help any one to leave the Sabbath; and I am not sure that my refusing to vote for one on account of that question, might not close every door through which I could reach him with Sabbath truth. I believe such a man would be far more readily induced to examine the question of conscience after I had helped elect him to office, than he would be after I had done all I could negatively to defeat him.

It seems to me that the Sabbath question is not an issue in this case, as it would be in the other, and need not come in at all. But in case of a brother in my church, the question of helping him to violate conscience and forsake the Sabbath does come in.

After my vote for the Sunday man is cast, he alone is responsible to God for disobedience; but if I cause one who believes to forsake his Sabbath and go to ruin, my responsibility for helping him to fall will follow me to the judgment. After I have helped elect a Sabbath-keeper, the door is still open for me in a Christian way to do all I can to persuade him to see the truth; but after I have caused my brother to forsake the Sabbath, the door is practically shut.

If I have failed to shed light upon the problems that trouble my friend, I hope some other may see wherein I fail and be able to do better.

***

The Old Path.

Today I had occasion to take a narrow beaten path, made through the deep snow across the lot, to save going around the road. It was a little thing in itself, but it started a train of thought that clings to me still, and has carried me across the lots and through the woods single file, the big brother breaking the path and the sisters following in the order of their ages. After the path was once broken, how carefully we kept it until another fall of snow came, making it necessary to break it over again. How carefully I tried to choose the best place for the path, while breaking my way through the snow for the first time. It was necessary to avoid the rough places and to choose the shelter of the forest wherever we could, in order to have protection from the fierce winds and to have a path which would not be drifted full every day. What comfort we took following this sheltered wood-path on a blustering winter day, how eagerly we sought the covert from the wind and snow.

Those happy care-free days are gone.

The members of the school are scattered around the globe and some have passed from earth. The very names of many of them have faded from memory; but this old path with its lessons, and the dearest heart who walked with me there day by day, can never be forgotten. How I would like to lead those loved ones once again among the old familiar scenes; but that can never be. So let us look at the lessons suggested as we recall the old path.

We are all breaking paths for somebody, and others are still walking in our footsteps.

Happy is the one who breaks the path in the right place, for it is difficult to turn a new one.

If our old school path was once made in the wrong place and crooked, the tendency was to follow it day after day rather than go to the trouble of breaking a new one.

It is sad to think that many who have marked out the life path where others followed, are conscious that it is not in the best place, and yet are loath to leave the old track for a new one. It is a matter that concerns more people than those who make the paths. We cannot tread our pathway alone. Others are walking in our tracks, and eternity alone will reveal all the results from our leadings.

I am reminded that after the hard day’s work is said, when the hours of a stormy day creep toward the night, this old path always led us home. It was a comfort also, after crossing a stretch of bleak wind-swept hillside amid blinding frost and snow, to follow the old path into the quiet retreat of the sheltering forest. What a relief from the driving storms! It was indeed enjoyable to get out of the piercing wind and cold into the shelter of that forest; when, perhaps, we could hear only the distant moan of the storm, while we felt secure from its biting frost. And then, how this pathway was brightened, and how was the journey shortened, by the thoughts of the comfortable shelter and cheerful fireside, with the table loaded with good things for the hungry children coming home!

How suggestive of our life path and our home journey! The sun of our day sinks toward the evening sky and we, too, think of the home path at the close of day. We are trying to follow the path through the wilderness, marked for us by our Elder Brother, and thoughts of the home-coming cheer our hearts. We have had a full share of the storms and sorrows of life, but a shelter has always been provided by our loving Father. “When my spirit was overwhelmed within me, then thou knowest my path.”

“Ask for the old paths **? walk therein, and ye shall find rest to your souls.” The “old path” is a good path. It is “as the shining light, that shineth more and more unto the perfect day.” It leads to the eternal home. There is no “adder in the path.” “No lion shall be there.” It is a highway upon which the ransomed of the Lord shall “come to Zion with songs and everlasting joy.”

***

Stand by the Leaders.

Most men who have accomplished much for the kingdom have seen times when the burden was almost too heavy to bear. The issues are so tightly drawn between truth and error, and between good and evil, that it requires brave men to gain victories for right; and often the contest is so sharp that it tries the very fiber of their being. Whoever becomes active in any movement to overcome strongly entrenched error too often has to stand alone and receive the curses of the enemies of truth. He who takes the fight for temperance against dens of iniquity frequently finds such villainous opposition as to cause those who ought to be his strong supporters to shrink from the odium of the fight and leave the leader to suffer alone; and it is too often the case that his own people assume such an attitude as to allow the enemy to count them on the side of evil. Some of the saddest scenes in history are those where true leaders against sin and corruption have perished while the masses never come until the hardest work is done.
Sometimes the leaders have had to carry the people upon their hearts until, driven to despair, they had promptly to die. Men like Moses and Elijah have been found in every age, who yearned for the help their fellows could give, only to find the heart breaking for want of it; for they realized that the work could not go forward without a hearty cooperation of their people for forty years has been putting his life and best energies into a work that is vitally essential to the welfare of his people, a work which has to do with fundamental truths, only to see it ignored and belittled by the great multitudes, and regarded with little interest by the people who ought to be most enthusiastic in its favor. I have known pastors completely disheartened after years of faithful toil, because their churches were cold and critical and spiritually dead. They did their best to lead their people forward; and if the pews had been half as well as the pulpit, the churches would now be strong and prosperous. There have been seeds of work carried by leaders whose work crushed them until they gave way under the strain; and the cause had to suffer because, in each case, one man was made to bear most of the burdens. So there are faithful ones in every line of work whose names are lost, because the load is too heavy for them to carry alone. No one man can bear the burdens of too many toil for better things in society, whether he be denominational leader, pastor or teacher, without the hearty cooperation of his people. Unless they rally in united effort to sustain the leaders, the work must come to naught. What if all the members of our churches had rallied in loving service to help their pastors carry forward the work of soulsaving during the last two or three years? What if each one had been faithful in fervent services at prayer meeting, laboring, with the leader, for spiritual uplifting and power from on high? What if half the people had been out? Do you think we would now be mourning over spiritual dearth, and indifference? I wish the pews had carried half the burden of soul for the prosperity of Zion that the pulpit had carried during the years. Every service would then have been a prayer meeting, as the sinners would be flocking to the sanctuary.

What if all our people had rallied as one man around the standard of the leaders in Sabbath Reform for twenty-five years? Supposing every one had faithfully tried to put into consistent practice the teachings of these leaders regarding true Sabbath keeping, and each had exercised proper zeal for God's holy day, observing it so as to stand above reproach? We should not see such indifferent fellowships; and a host of those who have drifted away from the Sabbath would still be strong, loyal men among us.

What a change would come in the spirit and power of all our churches, if each one should meet consistent practice the teachings of their leaders! Things would soon begin to change for the better. Everybody would be happier, new courage would come to the standard-bearers, and the cause of God would go forward. I know, of some leaders who are discouraged and almost tempted to give up. What an uplift would come to all such, and how their power for good would be augmented, if their people would rally around them. This one thing is what is needed to bring a gracious revival to some of our churches. How I wish I could find words of comfort for discouraged leaders, and helpful, inspiring motives for the members.

REMEMBER MOSES AND ELIJAH.

Moses was a faithful, consecrated leader. But even after he had been helped of God to conquer Pharaoh and lead the people out of Egypt and through the sea, there came a time when he was discouraged and tempted to give up. Hear the poor man in his distress, crying from the depths of his soul: "I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness." Poor discouraged servant of God! How much he did need just then the "seventy men of the elders of Israel" to come and "stand there with" him to counsel and to help! And when God was at last come, God's promise was fulfilled, wherein he said: "I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. It is a great thing for a man to rally around the leader until God takes of the spirit which is upon him and puts it upon them.

No wonder Moses and his followers were able to overcome all obstacles in their way to Canaan. Who knows but that Moses would not have given up when he was so discouraged, if the people then had failed to rally around him? What a source of strength and help it must have been also, when Hobab the Kenite came to be "eyes" for him in the wilderness journey! Those were critical times for Israel; but the prompt response of the elders and people to come to the help of their leaders saved the day and gave them a new outlook.

I fear that more than one leader in Israel today stands where Moses stood, before the elders gathered around him to help. I fear that many falter in the wilderness path now because no Hobab seems willing to be to them "instead of eyes" while passing through the enemy's country. The battle is still fierce where Amalek presses sore upon Israel; and I wonder if the victory seems doubtful because the Aaronites and Huris do not hold up the hands of the leaders? Can Seventh-day Baptists think of any field where their leaders are discouraged, because the people do not seem interested? Look over all the dear churches, Boards and mission fields—all the denominational interests, and see if the people are doing their part to help the leaders. Do we suffer today for true Aarons and Huris? Do the people rally around their Moses as they should? Why does not the cause of God go forward?

Again, after Elijah had done his mighty work for God on Carmel, and through divine grace had gloriously triumphed, we next see him suffering from overwork, under the juniper tree, so disheartened he wanted to give up. We wonder at his distress of mind, but the cause is not hard to find. None of his people seemed especially interested in the work. The strongest leader on earth could not rise above the depressing influences of such indifference. If ever Elijah needed the hearty sympathy and active help of God's people, it was after his struggle with the prophets of Baal; but he could not see a single one who seemed particularly anxious for truth to triumph. How sad it was that the poor man could not have had just some cheer from the seven thousand in Israel who had not bowed the knee to Baal! In their hearts they did love the cause for which their prophet had been so brave, and yet he was none the wiser for that. They let him remain alone under the juniper tree, to bear the crushing burden as best he could. No poor man was ready to give up the fight and wanted to die!

What a shame that some one out of that "seven thousand" did not go to his side and hold up his fainting form. That would have strengthened his heart, and everything would have been different.

But God was good to his faithful prophet, and led him back to Horeb. There the "still small voice" spoke peace and comfort to his soul. There he learned that God's cause was bound to triumph, and that he was still the chosen one to carry on the good work. Let the discouraged prophets of God today learn well the lessons from Moses and Elijah. Even though people do seem slow and indifferent, remember that the cause is still the Lord's and he is doing for his own. Sometimes it does look dark; but it is only because we are too short-sighted to see the hand of God who leads. He is just as ready to cheer the Elijahs of today as he was to help his prophet of old. He hears and listens for the "still small voice." May God speak to every discouraged leader and pastor, until each shall go forth in renewed strength to victory. Both Elijah and Moses did the best work of their lives after those days of darkness. The very next work that came to Elijah was to go forth and anoint a new king for Israel, and choose a new prophet to carry on the work after he was to go to heaven. And Moses was never so happy as God put him into the hearts of the people to rally around him and help bear the burdens.

There is yet a great work for the discouraged ones to do under the hand of God. There are more loyal hearts to help than you think. To be sure, they do seem slow and indifferent in many ways, but they will wake up. The churches will be revived, funds for the work will come forward, the debt will be paid, and the cause will be carried on the hands of their leaders. Let all the pastors feel it; let the denominational Boards know it; let missionaries at home and abroad realize it—that the people are ready to rally around their leaders! Then shall "thy kingdom come."
THE SABBATH RECORDER.

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THE DEBT.

This has been the best single week so far in the debt-paying record. Two churches have made partial reports, and indications are that others are getting under way, who will join in.

The amount previously reported $1,880.57

Received from
North Loop Church 67
A. Friend, North Loop 10
Alworth, Mrs. N. 5
Rev. M. G. Stillman 10
Mrs. M. E. Hanson 5
Ladies Society 15
Mrs. E. E. Campbell 1
Eva F. C. 2
Mrs. A. D. Crump 5
Mrs. Elmo Booth 1
W. H. Crandall 2
C. C. Clarke 29
Miss F. S. Coon 1
H. W. 1
L. B. Byers 2
Leach 1
F. J. Clarke 2
W. R. Bonham 29
C. H. Coon 1
W. H. Crandall, Sr. 1
Jennie Crandall, Rockville, R. I. 1
Mrs. F. B. Wells, N. Y. 1
P. C. N., North Carolina 39
Church, Chicago, Ill. 10

Total to February 26, 1908 $1,424.07

Still unpaid $4,875.93

If we could only get the $475.93 in the next week, it would make half the debt. When we get on the last half, it will seem something like it. We are glad to see it coming.

CONDENSED NEWS.

The effort of Southern women to erect a monument to Wirz of Andersonville fame, is calling forth bitter comment among Grand Army men.

It has seemed very ill-advised from the first to try to make a hero out of such a man. This alone would arouse feeling on the part of those who suffered in Andersonville, and of their friends. But when an inscription is proposed, charging our government in its utmost terms with trumping up testimony to enable the authorities to commit a legal murder, and exalting this inhuman man as a martyr and hero, I do not see how the old soldiers, and friends of those who died in that prison could do less than protest against the attempt. I do not remember so great an insult since the war. It seems good to have all the old war animosities fading from sight, and it is to be hoped that better counsels in the South will prevail, and that enterprise such as an enterprise of this sort will be abandoned. It can but result in great harm. If Southern ladies wish to erect a marble shaft or granite block in memory of Wirz, all right. Few people would object. He is entitled to a tombstone—so was Benedict Arnold, to that matter of inscription, indicting our government as murderers, to be chiseled in stone as a perpetual insult, ought not to be thought of.

Visitors to the old State House of Philadelphia, the home of the Continental Congress, will remember the statue of Washington, standing near the curbstone in front of the main entrance. For many years it has been a conspicuous figure in front of Independence Hall. It was placed there by the school children of Philadelphia. The ravages of time and the weatherings of our hard winters in atmosphere loaded with Atlantic fogs had begun to crack and crumble this old relic, making it necessary to remove it to some more sheltered place. When this was decided upon, an appeal through the Public Ledger to the school children of cities in their raise another fund to duplicate the old monument in bronze.

Washington's birthday was set apart as the time for removing the old granite statue inside the building, and the school children were invited to witness the ceremony. It was an interesting occasion; and now the time-honored statue is safely housed in Independence Hall.

HELPFUL WORDS.

The following clipping with its cheering words has proved a great blessing to me. For several months during my last year in the college, I kept it pinned up on my desk, where my eyes had to meet it every time they were lifted from study. It was read over and over again, and proved a great help, although I was not always able to practice its teachings. The other day, while searching among old papers, I chanced to blunder upon it, and instantly I said: I will introduce this old friend to the Recorder readers. Perhaps it may help someone as much as it did me.

The Religious Education Association.

WALTER L. GREENE.

Much interest has been shown by religious workers in all parts of the United States in the recent meeting of the Religious Education Association which was held in Washington, February 11-13. This Association, made up of educators, social settlement workers, Bible School teachers, Church workers, etc., has now passed its fifth year and has established its right to a place among the great movements of the day for the unification of the moral, religious and educational forces of our land. This organization began its work under the leadership of that prince of organizers, Pres. William R. Harper, and has continued to grow in scope, efficiency and influence since its inception. In the words of the founder its three-fold purpose is "to inspire the educational forces of our country with a religious ideal, to inspire the religious forces of our country with an educational ideal and to keep before the public mind the ideal of religious education and the sense of its need and value." The presiding genius of the Association has laid down his life, but the work goes on with increasing power and usefulness because it is meeting a need in our national and religious life.

The recent convention was of special interest because it considered the great theme of "The Relation of Moral and Religious Education to the Life of the Nation," which was peculiarly appropriate since the convention was held in the nation's capital. About 1500 persons, including such men as Washington Gladden, Prof. Peabody, Henry Churchil King, Bishop Galloway, Prof. George A. Coe, Frank K. Sanders, Lyman Abbott and Hon. Elmer E. Brown, were present. The convention, took part in the general and departmental sessions, all of whom came at their own expense and sometimes at great personal sacrifice, for the good of the work they were able to advance and the inspiration they might receive. Delegates were present from twenty-four states and two foreign countries.

This convention revealed in a peculiar way the earnestness of purpose in the various moral and religious organizations for increased efficiency in molding character. It emphasized the unity of all the forces that make for moral character and civic righteousness and opened the vision to the largeness and scope of the influences at work. A report of the year shows remarkable progress in the realization of the ideals for which the Religious Education Association stands.

Systematic graded courses of study fitted to the needs of the individual learner, a greater seriousness in the teaching of the religious educators and the application of scientific methods to present moral and religious teaching are among the ideals held by this Association. These ideals are also shared by the chief
executive of the United States as was seen in the President's words spoken at the reception to the delegates of the Religious Education Association, held in the East Room of the White House on Wednesday afternoon.

He said in part:

"I doubt if there is any lesson more essential to teach in an industrial democracy like ours than the lesson that any failure to train the average citizen to a belief in the things of the spirit no less than the things of the body must in the long run entail misfortune, shortcoming, possible disaster upon the nation itself.

"It is eminently right that we Americans should be proud of our material prosperity, but it is eminently right that we should pride ourselves upon a widely diffused and exceedingly practical system of education. I believe in both, but neither will avail if something else is not added to the nation.

"The material prosperity is essential as a foundation, but it is only a foundation, and upon it must be built the superstructure of the higher moral and spiritual life; for otherwise in itself the material prosperity will amount to very little. To an enlightened and efficient system of education it is necessary that we should see that the children are trained, not merely in reading and writing, not merely in the elementary branches of learning strictly so defined, but trained industriously, trained adequately to meet the ever increasing demands of the complex growth of our industrialism, trained agriculturally, trained in handicrafts, trained to be more efficient workers in every field of human activity.

"But they must be trained in more than that or the nation will ultimately go down. They must be trained in the elementary branches of righteousness; they must be trained so that it shall come naturally to them to abhor that which is evil, or we never can see our democracy take the place which it must and shall take among the nations of the earth.

"In making an address in greeting any body like this, I always want my words taken at their exact face value. I do not want to hear a man say he pays no regard to the things of the body in life as it is today. On the contrary, I would tell every young man that it is his first duty to pull his own weight, to take care of himself, and to care of those dependent upon him.

"He cannot do anything for others until he has first made it certain that he will not be a burden upon others. I want to see a man able to earn his own livelihood. I want to see the woman able to do her work as housewife and mother. But all my plea is that the man shall not be content to do merely that; that the man shall realize that after a certain point has been reached, the increment of his fortune, the increment of his well-being amounts to but very little compared to the result of effort spent in other directions."


Mr. Ferris is a Baptist pastor in Philadelphia. His book is a most interesting, timely and loaded with information. The author holds well to his theme, although it involves many other issues than the one expressed in the title.

"What we are trying to find here is not the time when the New Testament books were written, nor even when they were brought together in collections, but when the idea first arose that no more could be written, and that the collection was limited to a definite body of documents."

One important fact—too little noted and by many unknown—is brought out at the opening of the book: namely, that the "New Testament Church" did not wait for the New Testament. The Christians of the first century, and it would not be amiss to say centuries, had only the Old Testament. They knew no other "Scriptures." Jesus was saturated with Old Testament thought and with the eternal verities embodied in that book.

The New Testament church came into existence through the fundamental truths of Judaism, spiritually interpreted by Jesus. Mr. Ferris shows that the development of theological creeds by gnostics was the first strong influence toward the formation of the "Canon of the New Testament." On pages 101-2, he says:

"It was thus a speculative interest that started the movement of sifting the literature of the church, and forming a fixed and closed canon of revelation. The only authority recognized by the church before the year A.D. 125 was the possession of the Holy Spirit, and he was supposed to speak to Christians of the day in precisely the same manner as he had spoken to the apostles, drawn between the two revelations, making the one superior to the other. From the very beginning, followers of Christ had believed themselves to be in immediate contact with the Spirit, and had to reveal to them such truth as was needed for the guidance of their lives. The first Christians to reign this high privilege were the Gnostics. When Heracleon, by his commentary on John, undertook to find a system of philosophy in the teachings of Jesus, and sought to justify his beliefs by reading them back into the apostolic age by the allegorical method of interpretation, he began a movement that was far-reaching in its consequences. Henceforth, the apostles were to be regarded as the sole recipients of Christian communications from God, and their teachings were to become the only source and standard of truth for the church."

"The development of Catholicism as an autocratic system is laid down by Mr. Ferris as the second deterministic force. The central idea of the book is expressed in the title of the first page: "The New Testament A Selection." Mr. Ferris shows that there was much "inspired literature" from which the books that form the New Testament were selected. Few dates are given, but one who is familiar with the field, will fix on three representative dates connected with the development of the New Testament canon: the Muratorian Fragments, about 190 A.D.; the Council of Carthage, 397 A.D.; and the Quinisext Council, Constantinople, 691 A.D., this last being the final official announcement of the present canon of the New Testament for the entire Roman Empire."

Some "orthodox" Baptists have expressed fears concerning the soundness of Mr. Ferris' views, and some denunciations of his book have been coming. That he does not accept the Roman Catholic definition of "Inspiration" is evident. Note the following sentence from page 260:

"We must reach the conclusion, therefore, not that the New Testament books were uninspired writings, but that their inspiration will suffer no hard line of separation from the writings of God's Spirit in all his prophets, apostles, and teachers, throughout all time."

Mr. Ferris writes with the hand of a specialist. He has done his work well, but he ought to have given more prominence to the fact that God's overruling providence (something much larger than Christian consciousness) which makes even the wrath of men to praise him, was the real determining influence in fixing the canon of the New Testament. As we can judge, the Kingdom of Heaven would have been much farther advanced than it is, if early Christianity, which was a life more than a creed, could have developed without a battle with Gnosticism and a long struggle with non-spiritual, political and materialistic Catholicism. That Christianity has overcome these obstacles and wrought as much as now appears for righteousness, is highest praise for divine origin and of the divine Word which formed the heart of the New Testament. As to adverse critics, Mr. Ferris' book can afford to wait the verdict of history. It is wholesome reading for the specially, those who loudly, and ignorantly, and astoundingly, say that the Old Testament disappeared and the "New Testament Church" came into full development on or before the day of Pentecost.

"Return Forbidden." Going back is sometimes a dangerous business. It may prove disastrous to others as well as to ourselves. In certain mountain passes of Austria are found sign-boards bearing in German the words, "Return forbidden." These roads are so narrow and precipitous that there is not room for two carriages abreast; therefore, to attempt to retrace one's path would bring disaster upon one's self and upon those coming after. Once having started there, you must keep straight on until you have reached your destination.

Today's pressing duties call us forward, not backward. There are others coming after us who must push ahead for their sakes and for our own. Austria does not give the only place where there is need for the warning, "Return forbidden."—Henry Clay Trumbull.
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Missions

Number of Medical Missionaries.

The Medical Missionary, a magazine published at Battle Creek, Michigan, gives the following interesting statistics regarding the number of medical missionaries now in the fields from Great Britain and the United States:

The six largest societies in the United States total 281, and the six largest British societies furnish a total of 250. The Presbyterians of the United States have exactly 100, while the Church Missionary Society leads Great Britain with 80.

Again, the division as between men and women is somewhat remarkable. The total for Great Britain being, men, 278, and women, 147, while the United States and Canada furnish (including the 20 in the list of Great Britain who hold American degrees) men, 280, and women, 153.

China leads in the list of countries, with a total of over 300, India comes next with a total of 225; then Africa, with only 65, comes after. It seems as if she hardly gets a chance. Palestine, Turkey, Burma, Egypt, and other lands and even the islands of the sea, including the Philippines, are in part at least cared for and not entirely overlooked.

What About the Mission Chapel?

Since the question of building a mission chapel for worship for use of our China missionaries has been referred to the churches, we hope each church will be prompt to respond.

I am much effort to make it more difficult to secure a suitable lot, owing to the rapid rise in the price of land in Shanghai. The Board could not see its way clear to grant Brother Davis the privilege of securing a lot, in case he found one suitable, without waiting to communicate with America before closing the bargain. Lots are growing scarce and if they are to have a chapel, we cannot give our consent any too soon. It is greatly needed, and it does not seem right to use the spirit so zealously so zealously used for sick people during the week.

The people should also understand that the one who has already given $2,100 for this special purpose, will demand the return of this gift if it is not used to build the chapel. It seems to me that no time should be lost; but that the churches should promptly say, "Build that chapel." Mr. Davis should be authorized to secure land for it, if it be not already too late.

The World Grows Better.

WILL K. DAVIS.

"Can I interest you in a good book, a religious book?" This was a surprising question from a newsboy on a train. Did I hear such a look that even a news agent recognized me as a Christian? I was wearing no hat or badge which would give him a clue. I frankly asked the man why he suggested a religious book. "They are being read a great deal now," he replied. "You mean at this time of year." I continued, for it was January 4 and I thought of New Year resolutions. "No," he replied, "people are not reading so many trashy novels as formerly.

During the conversation he assured me that he would not offer the class of books which news agents have in times past peddled on trains. He would not waste his time nor injure his character by reading trash and, judging by his sales, the public is reforming. When asked if the news company was willing to furnish the better books, he replied they were willing to supply any kind the agent asked for, providing he could sell them. While this boy may have been an exception, his statements form a bright spot in the sometimes sombre sky of our religious and moral world. Many newsboys in times past (and doubtless such are found even yet), not only carried a line of trashy and vulgar books, but by sly methods transacted business which would have put them behind the bars had the authorities known the facts. These agents and the companies they represent doubtless justify themselves for selling undesirable literature by saying they supplied what the public demanded, which in a measure would doubtless be true. However, if they could be weaned from this evil, many souls would be uplifted by the heart to heart talk which her article invites; for surely very many have felt the transforming influence of the Holy Spirit.

Let such overcome whatever of difference they may feel in bringing forward a personal matter, and no longer hide their light under a bushel; but place it on a candlestick (of the Recorder) that it may give light to all in the house of its great family circle.

For myself, I can almost pity those who have never felt the crushing bil lows of sorrow and trouble sweeping over the soul, with the blackness of despair on either side: for who among them can know the unspeakable joy and peace which comes with the Comforter's loving voice, "It is I; be not afraid." Sometimes when my need of His help has been great, His presence has been so manifest that I have hastened to transcribe his wonderful words of comfort, of counsel, of warning or reproof. And when the dark days come, they are a source of help and inspiration; a tonic for both soul and body. O for the pen of a ready writer, to show you how this same Holy Spirit came and took possession of the temple of my body; subdued my natural fear and timidity, and supplied the needed courage to face a terrible ordeal; and, though I passed into the "valley of the shadow of death," I feared no evil, for He was "with me;" and to adjure you, who have seen all who held you most dear pass from mortal sight, to listen to the great waves of loneliness and isolation as they surging over the heart, for the endearing voice of Jesus the Comforter: 'I have called thee by thy name; thou art mine.' Your soft and sweet tone thence borne on a summer's breeze.

This wonderful incoming and infilling of the Holy Spirit is like a new and sweet conversion, reminding us of Peter, James and John on the mount of transfiguration with Jesus; and we wonder not that Peter wished to build three tabernacles and to there abide.

A LAY MEMBER.

The Baptism of the Holy Spirit for Service.

I was deeply interested in the letter of Mrs. Luther Davis and the editor's request for the testimony of those who had received the baptism of the Holy Spirit. There is such a sacredness attending these experiences that it is a sacrifice to speak of them, and sometimes we wonder if it is right so to do. The only satisfactory reason we can have for even mentioning them is the hope that God may be glorified by others being helped through our message. Paul tells us that he had "heard the unsearchable words," which it was "not lawful for a man to utter;" and since he penned those words, many another Spirit-filled Christian has been admitted into the Holy of Holies and listened to how that human language was utterly incapable of conveying to another what had been spoken to the soul. Like the gentle summer zephyr, that fans the thronging brow with healing in its touch, the Holy Spirit comes to the soul that is lying low, and softly touches it with life-giving power. The Spirit breathes where it will, "and thou hearest the voice thereof, but canst not tell when it cometh nor whither it goeth."

Three years ago last August, I left my home in search of health, fully realizing that unless I found relief, the end of the journey was near. There are several churches in the city to which I came, but I chose to attend Green as the nearest in faith to my own. After a year's pleasant association with this church, into which I entered a total stranger, I was asked to take a Sunday school class of adult ladies. I replied that fourteen years had passed since my health had permitted me to engage in active church work; but as it had materially improved, I would make the attempt. Much of the time during this period, which should have been the best part of my life, I had been immersed in books; so that instead of adding to my knowledge, much that I once possessed had vanished. I saw that the acceptance of the class meant hard study. My sahrend husband used to say, "It is a great responsibility to be a mouthpiece for God; and the best I
Years ago Phillips Brooks said, "It is no wonder that Jesus Christ came to this world to redeem it. The wonder would have been had he not done so, when he knew men could be saved through his sufferings."

At that time, I could not see how he could hold such a view, for to me it was the wonder of wonders. But I most heartily agree with him now, for, since I have been drawn into this closer fellowship, I find the same spirit actuating me, and an ardent desire has possessed me to be the Son of God, to enter into the wilderness to be tempted of the devil. And if you receive the baptism of the Holy Spirit, it is not only possible but quite probable that you will be led out into the wilderness, that the power may be increased under the limitations of your life, that you may come to know your Saviour in "the fellowship of his sufferings." One with him in the wilderness, in the garden, on Calvary, in the heavens. "All (things) are yours; and ye are Christ's; and Christ is God's." Amen.

Martha H. Wardner

La Porte, Ind.

Some time ago you heard from this part of the field through me, and since then I have received many letters of inquiry in regard to our colony and country, its future prospects, etc. This is what we want and will try and answer all.

Since our last letter we have organized an association of Sabbath-keepers, all members of the Cosmos Seventh-day Baptist church, for the purpose of helping those who learn of us and wish to cast their lot with us, to find suitable locations. Our aim is to build up a permanent Seventh-day Baptist community here in the "Land of Sunshine."

We believe we have a good proposition for a permanent location, not only financially speaking, but spiritually as well. There is a large field for labor for souls here. People leaving their homes and coming to a strange country, are, I believe, in a good condition to receive the love of God into their hearts when it is presented to them.

Our society is of good courage. We maintain a Sabbath School, Sabbath services, Christian Endeavor meetings, and a midweek prayer meeting. Our young people feel not at all deserted.

Those wishing information in regard to this colony are requested to address all letters to E. D. Stillman, Cosmos, Oklahoma, Corresponding Secretary. Read our ad in another column.

Cosmos, Oklahoma,
February 17, 1908.

Brother Leath in Florence, Alabama.

Dear Bro. Gardiner:

It has been some time since I wrote for the Recorder, but I have not lost interest in the paper nor the cause it advocates. I have been greatly benefited by the good things you have been giving us, as I have, too, by the articles of Bro. Lewis and others. I am now attending the State Normal College at this place, trying to prepare myself for better teaching and wages. Alabama is close to the front in education as well as temperance.

The last Legislature gave us prohibition and $30,000,000 for the present year, and $365,000 for years succeeding this, for the public schools; and voted a high school in every county with $2,000 to each for teachers' salaries, provided the communities furnish buildings and five acres of land worth $5,000 for each school. Besides this, they gave us several more normal colleges. The standard of education has been raised, and all teachers have to take the state examinations, no certificate of other states, nor diplomas being accepted. The time has come when the teachers without normal college training are considered back numbers, and very few can obtain a first-grade certificate. There are, doubtless, many good teachers, who use perception, presentation, correlation, etc., without being conversant with the five formal steps of pedagogy.

I have taught seven schools in Alabama. We have in Florence, one at Florence, R. S. Wilson much in his meetings in and around Attalla, and we worked well together. I taught two schools in St. Clair county, starting a prayer meeting in each community, causing the Methodist to start one that they could, and we still go on, as far as I know now. I have preached at different places during this time, always closing with a sermon or two on the Sabbath question.

I praise God especially for my coming to Florence and the work and prospects here. I felt the Lord called me to Florence to attend the Normal College and work in a mission. I was cordially received by the leader, Rev. John B. Goins, and invited many times to preach for him. I was elected by his congregation as teacher of a Bible class. I visited the home of Bro. Goins in the Christmas holidays, and the Lord wanted me to talk to him on the Sabbath question; and while waiting for an opportunity, I presented a question about the Sabbath. I saw and felt that God was leading, and began to tell him something of the meaning and institution of the Sabbath. God, after six days of work in creating the world and all therein, rested the seventh day, and sanctified it and made it a memorial of his creation. His people observed it before it was given from Sinai, and he placed it in the Decalogue as the fourth commandment. By the Sabbath as a memorial of our Lord's resurrection, the Lord showed that it was the God that created all things who gave the Ten Commandments. This Sabbath of the fourth commandment is identified with the Sabbath of creation; and the Sabbath of the New Testament is identified with the Sabbath of the fourth commandment. They rested the Sabbath day according to the commandment, Luke 23:56. The Sabbath came down to Christ, backed by thousands of years of God's example, commands, etc., observed by him and emphasized as being made for man. The Apostles observed it, and the followers of Christ after them till corrupted by paganism. The Bible knows no other sacred day and commands no other to be observed. Sunday, the first day of
A Convert to the Sabbath.

LETTER FROM JOHN B. GOINS.

To the Sabbath Recorder, greeting in the Lord,

As Bro. Leath has introduced me to your readers, I have consented to write a few lines. Four years ago God converted my soul, and six months later he sanctified me. Since that time I have received many great things from my Heavenly Father, of which I will speak in my next writing. I will say here that God has converted me to the Seventh-day as the only Sabbath of the Bible, and I find great joy and blessing in observing the same. Since I met Bro. D. W. Leath and talked with him over the wall, God has given me great light on the Sabbath, which I have heartily accepted. Yesterday was my third Sabbath to keep, and I testify, of a truth, wherein I was blind, now I see as never before. I shall henceforth observe the Seventh-day according to the commandment, with the greatest delight. Bro. Leath is highly appreciated among us; God has used him in converting me to the Sabbath and we are looking for others to accept the truth. Pray for our mission in Florence. Your brother in the Lord,

Florence, Ala.,
Feb. 22, 1908.

JNO. B. GOINS.

Old Mothers.

I love old mothers—mothers with white hair
And kindly eyes, that look upon me soft and sweet
With murmured blessings over sleeping babes
There is a something there, and a something sweet.
That speaks the calm of Sabbath afternoons
A knowledge in their deep, unfaltering eyes
That far outweighs all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy-shawl of age
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers!—as they pass, you see again
Old garden-walks, old roses, old loves.
—Charles S. Ross, in December Century.

One of these days we shall know the reason
Haply, of much that perplexes now;
One of these days in the Lord's good season,
Light of His peace shall adorn the brow.

Evermore blest out of tribulation,
Lifted to dwell in His sun-bright smile,
Happy to share in the great salvation,
Can we not patiently tarry awhile?
—Margaret Sangster.

With impatient clamor they cried, "Yes, yes, we think so. It is so.
And the sound of their going was as the clatter of tiny black hoofs upon the cobblestones of a midnight street.

Stately and calm, the third of the Shining Ones guarded the narrowing road, and not the right hand was theirs but shield.
Upon its outer surface could be traced a groove, in which, at times, there ran three wondrous pearls. The shield was as tall as the angel, and its point rested midway of the path, while its breadth filled all the passage.

Upon the breathless host, the angel bent his gaze, and one saw that his look was melting tenderness. Before the golden shield they passed, and with drooping heads they listened to the quiet question.

"Tell me, ye Thoughts that knock for utterance, are ye kind?" "Not all, not all," they sadly said. Then the angel firmly answered, "Though ye have been admitted past the Sword, and though ye have been weighed in the careful Scales of Justice, yet, if ye be not kind, ye cannot pass the Shield today. We guard this portal by express commission of the Most High."

Then at that Holy Name, the unkind Thoughts turned back, and they too were lost in the shadows. But the others lifted their bright faces to the sentinel, the great Shield swung upon its point, and as they passed the open door thus made, the angel smiled and gave them blessing. And down the Shield's long groove, there ran the three great pearls with tinkling music, and they seemed to sing, "Love, Joy and Peace."

That night the woman slept, and as the Shining Ones sped homeward, the light streamed back and lay, a pure, soft radiance, upon her pillow.

Woman's Board.

The Woman's Board met at the home of Mrs. L. A. Platts, Milton, Wis., February 13, 1908, at 2.30 p. M.

Six members were present: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. Ross, Mrs. Bailes.

Mrs. Clarke read a selection of Scripture, and prayer was offered by Mrs. Platts.

The minutes of the last meeting were read.
The treasurer's report was read by Mrs. Platt's and was adopted.

A letter from M. H. Van Horn, president of Conference, who wrote concerning the program for Woman's Hour at Conference, was read and discussed. Preliminary arrangements for the making out of the program were made. The chairman of the Conference Committee on Woman's Work was suggested.

The corresponding secretary, Mrs. Van Horn, of Albion, who could not be present on account of ill health, sent a letter which was full of helpful thoughts and showed unabated interest in the work of the Board.

Letters from our missionaries are always interesting and unabated. One from Mrs. D. H. Davis, that was read this time, was written from Lien-oo, China, and gave interesting details of the every-day life and work of Dr. Palmberg.

Members of the Board were urged to write for the Woman's Page of the Recorder. Minutes of the meeting were read and approved. Board adjourned.

MRS. S. J. CLARKE, Pres.
MRS. J. H. BARBOCK, Rec. Sec.

News Item.

The first week in January, the Ladies' Missionary and Benevolent Society met to elect officers for the ensuing year. All the members expressed much satisfaction with the work done the past year, and requested the present officers to continue their services another term. This they consented to do, with one or two exceptions. Questions under discussion were: the needs of the church and society; how much we could give for the Woman's Board; and ways of raising money. It was finally decided to serve suppers each month during the winter, as the visitors and tourists often patronize them. Thus far in the year, we have served two, and they were financially successful.

One new member has been added to our list, this year, which is encouraging to so small a society as is ours. We are enjoying the "sojourn" of some of the good people of Milton, Albion, Nortonville and Gentry. They are very helpful at our suppers, quilting and other gatherings. In all our plans and work we want to keep in mind that it is all to further Christ's kingdom in the world.

Mrs. E. Landphere, Cor. Sec.
Hammond, La., Feb. 13, 1908.

[The following was intended for the monthly edition, but was omitted for want of space. We are glad to find ample room for all in this number of the Recorder.—Ed.]

A Page for Mothers.

Where there's a will, there's a way.

The Children.

MARGARET E. SANGSTER.

The tiny hands they are so strong,
They held us with so tight a clasp,
Such mystic happiness they bring.

Such wealth of love they keep in grasp.

The tiny feet that run so fast
Across the floor and down the stair,
No music in the world so sweet
As their swift patter there.

The little head with clustering curls,
That nestles in the mother's arm,
No king or statesman hath such power,
The heart to fill, the life to charm.

God save each little tender child,
From touch of stain, from trail of sin,
God keep our darling's undefiled
His watching angel hosts within.

Everywhere.

Parental Duty.

"And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, 'O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!'"

David's grief was a monument erected to his failure in parental duty. The headstrong young man was the outgrowth of a pampered child.

Over-indulgence to childhood is always a menace to the aged. Never was a time when this great crime against childhood was as prevalent as now; never were the results more clearly exemplified.

The word obedience represents all governments, all nations, and all law. The lack of obedience in the individual means the lack of obedience in the nation, as there can be no national life without it.

When the Jews were to become a nation, God gave them laws, and so long as they continued to obey them, the national life was safe, but as soon as they cast aside law, their government was wrecked from them and they were scattered among the nations. Other nations have met the same fate, and the names of Rome, Greece, Assyria, are history of the past.

We owe it as a duty to the child today that he be taught obedience in the home. If he be not taught in the home, where shall he go to learn? Among the important commands given to the Jews, was the teaching of the children in the home. "And ye shall teach them to your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up."

We read of many boys behind the bars as the result of drink, but I sometimes wonder just how many of them were started on a downward road by lack of parental control.

The child that does not know some limit to his crime, at the age of one year, has started on a hard life, and a child that does not realize what it means to obey at five years of age; is well nigh hopeless. "As the twig is bent the tree inclines," is true of the child as well as of woodcraft.

We fail to punish because of selfishness, give what excuse we may. It hurts us to do it and so we are willing to ruin the future of our children to spare our own feelings. Is this a true expression of love?

It is never a pleasure to a true parent to inflict punishment, but it is a duty to the children; for no matter how much we may love them, they are unwelcome to others if their manners are disagreeable. A lady once said to me, "I cannot bear to visit a certain home, because I am obliged to talk so loud to be heard above the children's noise." And in a former paper, I dreaded with a most delightful man, personally, because I never felt quite how much of the furniture would remain intact after her children had departed.

All children cannot be treated alike. Different modes of punishment must be used according to the nature of the child. First, we must explain carefully the sin of disobedience, and show clearly what the result will be—if he continues to do wrong things. When this fails, some mode of punishment must be used.

In the penitentiary in a western state, there is a boy under twenty years of age. His parents are consecrated Christians. The father, a man of some wealth, wished to bring his boy out of the mother could not endure to see her children punished. She interceded, and bestowed forbidden favors in secret. Each year the boys became more regardless of civil as well as parental law and at last they failed to release one of them from punishment, and he also, as Absalom of old, is a monument to unwise parenthood.

In discussing this case with a friend, she said, "It does not seem possible that any mother could indulge her children enough to harm them."

As I watched her lack of restraint upon her own little sons, and their lack of regard and reverence for her, I could but wonder how long before some grief would come to her through lack of their obedience.

In Colorado, we have had an example of two fathers being sentenced to bear the penalty for crimes committed by their sons, who, being under age, could not be sentenced themselves. This shows us how far the laws of at least one of our states hold the parents responsible for the manner in which they train their children.

Is it well that this is so? Does the civil law does not awaken to activity unless the need is urgent. Must the time come when we shall be compelled by human law to comply with divine law? Rather shall we not so train our little ones that in the coming generation we shall have a citizenship that shall obey the highest principles of righteousness and know that obedience to God is the most acceptable offering?—S. E. L., in Union Signal.

Praying Mothers.

Do you think God does not hear you, Ye mothers all burdened with care? Do you think he regards you, As you breathe your wants in a prayer? Do you think his strong arm is shortened, Or cares not at a mother's gatherings? That his heart is not touched by your pleading.

And your words are but lost in your sighs?
The Sabbath Recorder.

The Unemployed Preacher.

Generally the causes which produce idle men in secular calling are responsible to produce unemployed preachers; with this difference, that the demand for preachers has always exceeded the supply; in material things, sometimes the supply seems to exceed the demand. From the divine side, there is no reason why an efficient preacher should remain a day idle.

Some men are out of employment as preachers because they are poor workmen, either in the pulpit or in the community. The trouble with a class is incapacity. They were never meant for preachers; they should find some calling suited to their ability. But in most cases, poor workmen are such because they fail in industry; they neither study the Bible nor take a loving interest in the people.

Another group is out of employment because they lack adaptability. They refuse to change their way of doing things to suit the fancy of the people, or the fashion of the times. If they have been in the habit of preaching an hour, while the people call for half-hour discourses, they choose to lose their audiences rather than spoil the symmetry and logical completeness of their sermons. The trite becomes all things to all men. He is flexible in everything but the contents of his message. Here he is as unyielding as the rock.

Frequently preachers are idle for lack of faith rather than for lack of opportunity. He can who believes he can. Concentration (another word for faith) spells success. Success breeds success. No man has so many openings for work as he who is already busy. No successful drummer deals in side lines. The Lord ordained that they who proclaim the gospel should live of the gospel, and he will fulfill his promise to the letter. But they must preach. He promises nothing to those who do not give themselves entirely to the ministry of the Word. If we are fearful, we are really not on any arm of flesh, if we are indifferent in presenting the message, if we fail in industry, if we fail in joy or hope, we need not be surprised if we find ourselves in enforced idleness.

Certain preachers are idle simply because they are in the wrong place. The thousands of men out of work in our big cities would all find employment if they were properly...
distributed throughout the country. Instead of begging bread, they might be growing bread. They would go back to the farm. So, some preachers are idle because they are in the wrong place, and make no effort to go where the gospel work is needed and appreciated.

Selfish ambition explain the idleness of certain ministers. Sighing and planning to secure a “larger field,” they fail to cultivate the one they have been occupying. And getting the reputation of discontented and inefficient workmen, they are soon out of a job. Instead of working their way up, they have schemed their way down. Among the saddest of failures is that of the ambitious preacher who has never realized his natural limitations.

The Lord allows preachers to remain idle because they are not willing to work on the job he offers them. They count themselves $2,000 preachers, or $1,000 preachers, or city preachers, etc., and will not ride a circuit or live in the country. They will not come to the Lord, and he does not propose to let them run his business for him. He will give them plenty to do, but they must work where he appoints and under his direction. The man who insists on making his own conditions need not be surprised to find that the Lord has no work for him.

Preachers sometimes find themselves out of employment because they have lost joy and hope in their work. They dwell on their past victories. They face the future with uncertainty. Lines of age on their faces indicate wrinkles on the mind and heart. They cross the dead-line long before they come to it. They forget that while the outward man is perishing, the inward man may be renewed day by day. No man is old whose face is illuminated by hope, and whose voice rings with the joy of salvation.

In every calling, the happy, hopeful man is sought after. Long ago Joel revealed the secret of failure in the following picture-like and impressively said: “The vine is withered, and the fig tree languished; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered: for joy is withered away from the sons of men.”

In this world of ignorance and error and sin and sorrow, whoever has the knowledge of the truth, the spirit of love and human sympathy, the joy of immortal hope, need not be idle one moment, but, like Jesus his Master, he may be continually going about doing good.—Christian Standard.

**Prayer For the Kingdom.**

If you do not wish for his kingdom, do not pray for it. But if you do, you must do more than pray for it—you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in us. “The kingdom of God is within you.” And, being with us, it is not a thing to be seen, but to be felt, and though it brings all substance of good with it, it does not consist in that: “The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost;” joy, that is to say, in the holy, healthful and helpful Spirit.—John Ruskin.

**For Commerce and Travel.**

A new railway one hundred miles long built by Flagler, the material improver of Florida, runs from Miami to Knights Key. It passes over thirteen miles of water and nineteen miles of submerged swamp. About forty miles more will bring the terminal to Key West, whence immense ferry-boats will carry whole trains to Havana, ninety miles away. This region was described a few years ago when the new railway is complete it will touch forty-one of the little off-coast Florida islands which are called Keys. Between some of them—for instance, on the two miles of Long Key viaduct—passengers pass out of sight of land, the low foul-odors of the rails offering no mark against the horizon. This whole extension is a highway of steel and concrete, built up where for ages only winds and tides have been the masters of the shallow seas. The total route extends $15,000,000, and is an extension of the Florida East Coast road. Some of the humorists have called it the “Sea-going Railway.”

Mr. Flagler expects to make a great deal of money out of it, “for other Cubans own little islands in the Florida Keys, and the alligators are always growing—in these days always reaching out.”—Christian Advocate.

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**Young People’s Work**

**The Sabbath Recorder.**

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.

**Contributing Editor.**

**Look for the Good in Life.**

A day or two ago, the editor of this page received a letter from a good Christian woman who is a lone Sabbath-keeper, expressing her appreciation of the sermon that was published in the issue of the 27th. This would not be mentioned only for the fact that it taught us a lesson which others ought to learn. The fact is, this sermon, while poor, had some good in it and this Christian woman found it. Indeed, she seems to make it the business of her life to search for the good things and use them for the good of others. In speaking of the sermons that are published, she says: “Isolated as I am from our people, I have great liberty. I cul the good things given out by each shepherd to his flock and appropriate for my own use such as I please; so I am fed and my soul is nourished. I am made to rejoice because that which is spoken by the Under Shepherd is dropped into rich soil, where it grows, accumulates in power, and passes on to enrich the lives of others. It is immortal because winged with divine power.”

I quote these words in the hope that they may strike a responsive feeling in the hearts of other lone Sabbath-keepers. Even being isolated from others of like faith and practice may have its advantages, at least it may be worth our while to look for them.

It is the one that has often made me feel that life is short, or opportunity, that we are less favored than others merely because our eyes are not open to the good things of life? Would it not be well for us to pray, as did the Psalmist, “Open thou my eyes that I may see good things in the land of the living.” It is, indeed, a wonderful advantage and blessings with which we are surrounded? Life holds for us a thousand blessings in our educational advantages, social influences, religious privileges, home ties, and what not. If only our hearts are open to receive them and we have the power to appreciate and use them.
just as acceptable as though we had ten.
More than this, we are to be held accountable for our failure to develop our latent powers. God is not pleased with us when we say, "I would rather be excused, somebody else can do it better." I am afraid we do not realize that we are regarded as "wicked and slothful servants," when we do this way. On the other hand, if we should say, "Yes, Lord, I will do the very best I can with your help," we would know the thrill of his words, "Well done, good and faithful servant."

So, dear young people, let us not excuse ourselves any more, but rather let us take every opportunity that comes for gaining strength and power, knowing that success comes only to those who labor diligently and faithfully. Let us attain those higher levels where we can respect ourselves and be respected, and know the joys of divine approval.

We welcome the following new notes from Berlin and Fouke, and wish that more of our young people would send something similar to the many churches and societies in which we are all interested.

BERLIN, N. Y.—It has become the custom for our church to have a reunion at New Year's Day, through quite a number were sick, yet the attendance was good, and a bountiful dinner was served, of which all partook. Indeed, it was a "home gathering," the New Year's spirit filled us all, though many familiar faces were missing that will be seen no more at our earthly reunions.

Our pastor's donation occurs the first week in March. May the genial rays of friendship completely relax our purse-strings, and may we, out of our abundance, give freely to our beloved pastor.

FEBRUARY 10, 1908.

FOUKE, ARK.—The past week has been one of vacation in the Fouke school. It has not been a very pleasant vacation, however, as there has been so much sickness. Scarce anyone has been able to avoid a turn of the grip. A little over a week ago, school was dismissed on account of sickness among the teachers; but is expected to open again, Monday morning.

Prevent to Live.

ANNIE L. HOLLERON.
Would you find in life's brief journey All the true joys of earth, Would you gather sweetest blossoms Where the fairest flowers have birth, Scatter words of loving kindness, Help some other on the way.
Learn the right in youth's bright morning And perform it to-day.
Brightest hopes will prove a failure If we have no hope in God; They who walk without his guidance Blindly stumble, weakly walk. Jesus waits to bear our burdens And sustain us in the strife; Let our hearts receive his presence, To enhance the joys of life.

Turn not from his tender message Who will call "Come unto me," Could my soul remain a stranger To the Christ who died for me, I must be fed, indeed, said I, Which no other friend can give, "Fear not, I am with you always," Pervaded all my soul and live.
If we treat him as a stranger, Never seek his aid in prayer, We can never find a welcome in the heart, in his absence, in his strength alone is safety, While joyful songs we raise, For the work beyond, preparing In the life we live today.

Lace Bark Trees.

There are in all about half a dozen lace bark trees in the world, so called because the inner bark yields a natural lace in ready-made sheet from which can be made up two articles of apparel. Only four of these curious species of trees are of much practical value.

In its natural state the real lace bark is of a delicate cream white tint. It is probably a kind of fibrous pith. When the outer bark is removed it can be unfolded and unwound in one seamless piece, having a surface of a little more than a square yard. Washing and sun bleaching give it a dazzling white appearance. The fabric is cebrily light. It is used in the West Indies for mantillas, cravats, collars, cuffs, window curtains—in a word, for every purpose that ordinary lace is used. In making up shawls, veils and the like, it is cus-

THE SABBATH RECORDER.

The Sabbath was Made for Man.

MRS. C. M. LEWIS.

We would like to have been with Jesus On that holy Sabbath morn When he walked with his disciples Through the fields of waving corn; While the dew was on the lilies, The birds were on the wing, And the rays of morning sunlight Touched and glorified the scene.

We would like to have walked beside him, We would like to have heard him say That the Sabbath was made for man, Not man for the Sabbath day. Our hearts overflow with gladness, While songs we raise, For the words of our blessed Saviour Inspire our hearts with praise.

The New Birth Illustrated.

In your school days you worked over your problem and found the answer was not right. But when you found that it was wrong you changed a figure here, another one there, and when finally you could not make it come right you took your sponge and rubbed and rubbed until you said, "I am going to begin over again." Now that is what Christ said to Nicodemus: "Begin over again as a child. Don't do it as an old man; begin to grow up into the childhood toward God, and then when it comes time to take up your work simply go home." I asked my little girl one day when she came home at noon, "Why did you come in here?" She opened her great eyes and looked at me; she did not know what I meant. I said, "Why didn't you go into the doctor's next door?" Finally she said, "Why, this is my home." Yes, it is home; that is the reason you are going to heaven—you are going to your Father's home. It must be done. You have to be a child of God if you wish to enter the Father's home. There is not a man living who does not need this new birth. There are a great many men living today who need to have their lives turned back to the very source and to be born again into a real childhood, and fitted for the home that is in heaven. So I say it is one of the gladdest and most joyous things in the whole gospel. To think of it, my friends, that the heavenly Father so loves the world that your life with all its blunders can be wiped out; that your sins can all be cast into the sea; that you can start all over again and prattle as God's child, and work as God's child, and finally go home, because heaven is your Father's house. Surely the story of the new birth is good news to the men and women of this day.—Dr. Alexander McKenzie.

The Sabbath was Made for Man.
tomatory to piece two sheets of lace bark together. Delicate and apparently weak as it is in single mesh, a bit of lace bark, if rolled into a thin string, will all but resist human strength to break it.

Despite its practical use there is no essential demand for lace bark. It has been used by the natties for hundreds of years and yet is comparatively little known to this day. A few specimens of lace bark articles exist in different countries of Europe. These were made hundreds of years ago yet, although their age is considerable, they are said to be in a good state of preservation.—Chicago News.

A mother said to her little boy: "I am shocked to hear that your playmate, Willie Smith, whipped the poor cat. You wouldn't do such a thing, I know."

"No, indeed, ma," was the reply.

"Why didn't you stop him?"

"I couldn't, ma. I was holding the cat."

—Chicago Tribune.

The Value of a Dainty Table.

One of the most refining influences in the home where young people are growing up is an attractive table, and it can be made attractive despite the costliest furnishings, as the only necessary requisites are clean linen and polished dishes. If one takes pains to always have the table neat and clean, it teaches the children to be more particular at the table, and nothing more quickly marks one's breeding than his manner at the table.

A great deal in the way of small things can be done to make the table attractive, and the smaller the better. One may estimate as table decorations, and almost every housekeeper has a few plants from which to select a few leaves and blooms to make a pretty centerpiece. The appearance of a pretty, daintily set table depends largely on the quality and laundering of the table linen, and a liberal use of small cloths every day adds to the dainty appearance of a table and saves the long cloths a great deal of wear. These cloths can be kept clean with very little rubbing by putting them to soak over night in strong soaping or anything that saves rubbing is a genuine saving to the fabric. It does not take much more time to set the table attractively and to serve the food in a dainty, appetizing way and the gain is inestimable. The small cloths need not be expensive, as pretty and serviceable cloths can be made from remnants of table linen, and sometimes short lengths of linen can be bought at very low prices. If one takes pains to choose small patterns, and the cloth neatly hemstitched, these are handsome articles when finished.

—M. A. H. In Southern Presbyterian.

The Growth of the West.

"Take Texas as an example. In 1870 it had a population of 818,579; in 1880, 1,591,749; in 1890, 2,235,523; in 1900, 3,048,710; in 1906 it had grown to 3,536,618; and the mighty tide of humanity that is pouring into that great new country still rolls on. There is no doubt whatever that Texas alone could sustain in comfort as large a population as the whole United States holds today."

POSSIBILITIES OF THE WEST.

Today California and Nevada, with an area of 268,987 square miles, have a total population of only 1,650,384. And yet, they cover a territory larger than France, which contains only 207,054 square miles and has a population of 38,961,945.

Beyond question, California and Nevada will sustain a population as great as France.

Montana and Idaho are as large as the whole empire of Austria-Hungary, with its population of 45,242,889. Montana alone is as large as the whole Japanese empire, with its population of 47,812,138, as against an existing population in Montana of 303,575 in 1900. But it was only 243,349 in 1900 and 122,110 in 1890. It will treble in the next ten years.

Colorado and Wyoming is as large as the German empire; North and South Dakota, Kansas and Nebraska equal Sweden and Norway in area. Arizona and Utah have an area as large as Spain, and all of Italy could be put into New Mexico.—Talisman.

Notice for Our Readers in England.

William Thomas Wiseman wishes us to announce through the Recorder, that he has "accepted the committee's invitation to lecture" on the subject, "Is the Sabbath of Christendom the Sabbath of the Bible?" This lecture is appointed for Tuesday, April 7, 1908, at 8 P. M., in Y. M. C. A. hall, Ogle Road, Southampton, England.

Children's Page

Slumber Song.

Far away in the mountain steep
The soft little snow flakes cover deep
The beds where the baby sleeps secure.
Under the snow
They slumber and grow,
And only Mother Nature knows
Just what is best for each wee wild rose.

Safely at home as the star folks sleep
North the covert is snugly deep,
The flower-faced baby sinks to sleep,
In the sweet white nest
She cuddles at rest
And only the loving mother knows
Just what is best for the wee wild rose.

—Alice Goodwin.

Hildred's Alphabet.

"It is high time that Hildred knew her letters," declared grandma.

"What, she's only seven," said Robert.

"Robert himself was twelve. "Hardly anybody in our room knows the alphabet. They don't teach it at school nowadays."

"If care is taken in the way the alphabet is taught, it will be found to be a very useful method." "I hope you haven't forgotten yours."

"No, ma'am; I never shall," laughed Robert, reminding the hours in grandma's room, before he went to school, when he had only the unlearned alphabet for company.

So Hildred took her first lesson; but it was not a success, for the little girl couldn't seem to remember whether A pointed up or down, or if it was B or D that had two curves.

Thus matters stood, early in December, when Aunt Judith came.

"Now she'll want to teach me," thought Hildred. But to her surprise Aunt Judith did not speak of letters.

Hildred's stockings had never been big enough to hold her Christmas presents; but this year she was amazed to find them plumped out only with nuts, raisins, oranges, and candy—not a single other gift! Her eyes were full of disappointment when Aunt Judith said:

"There were so many presents for you, sweetheart, that it wasn't convenient to have them left down here. They are up in my room—a long row of them; come and see!"

Hildred bounded away, Robert beside her, and the others following. Just inside the door the little girl stopped, fairly dazed at the sight.

There, from end to end of the room, was a row of boxes—boxes of all sizes and shapes, one taller than Hildred herself, several small enough to be carried in her hand, and every one of them had written on it a letter of the alphabet.

"Each letter," explained Aunt Judith, "stands for the present in its box, and for some letters there are two presents. I believe there are thirty in all."

"Oh, what can they be?" Hildred had reached the first box.

"Wait, dear!" Aunt Judith said. "We thought this would be an easy way for you to learn the alphabet. As soon as you know A so well that you can tell it anywhere, you can open that A box and have the gift that belongs with A and so on."

"And can't I see any of them till I've learned the letter?" Dismay was on Hildred's face.

"Oh, you won't have to wait, sweetheart. Aunt Judith made the little girl carry a large box up to the corner of the room, pressing it against her side. "Let's begin right away! I've seen what's in the A box, and it's fine."

The lips that had nearly been puckered into a cry began to smile.

"Oh, I wonder what it is?" Hildred said.

And so much did she wish to know, and so faithfully did she apply herself to her task, that in less than an hour the box was open, and all the paper dolls were taking their first ride in the new automobile.

Before luncheon a beautiful book had found its way out of the B box, and afterward a dear little china clock was ticking away on the nursery mantel, just as if it always lived there, Hildred said.

The next box was the tallest of all, and Robert and his sister spent the hour before bedtime in guessing about its contents.


Early the following morning she set about learning D. The big box question must be settled.

In a little while Robert declared that she
One Grand, Sweet Song.

My fairest child, I have no song to give you,
No lark could sing 'neath skies so dull and gray.
But, if you will, a quiet hint I'll give you
For every day, for every day.

I'll teach you how to sing a clearer carol
Than lark that holds the dawn or braves down; To win yourself a purer poet's laurel
Than Shakespeare's crown.

Be good, sweet maid, and let who will be clever.
Do noble things, not dream them all day long:
And so make life, death, and that vast forever
One grand, sweet song.

—Charles Kingsley.

“A Sad Death.”

The business manager of the Publishing House sends the following obituary notice to the editor’s desk. Evidently he believes in prayer meetings as well as prepaid subscriptions.

Died of consumption at the city of Laodicea.

State of Nealiscus in the fifteenth year of the age, Sister Pray’en-meeting, eldest daughter of Brother and Sister Church. The health of Sister Pray’en-meeting was quite poor most of last year, and she gradually grew weaker till her last day was despaired of. For several weeks a few of her dear friends, by their personal visits and efforts, kept her alive, and at times she would revive and give promise of health and strength once more. But even her truest friends neglected her, and in discouragement she died. Several lived close by, and a large circle of

HOME NEWS

SALEM, W. Va.—Professor C. B. Clark, of Alfred, N. Y., after spending a few days in Salem as the guest of the Board of Salem College, returned to his home on Tuesday, February 18. He was asked to consider the matter of becoming the president of the college at the beginning of another year, to fill the vacancy caused by the resignation of President Clason. Having looked the ground over, he made certain propositions to the Board. On Tuesday evening, February 18, at the regular meeting of the Board, his propositions were carefully considered and discussed with much interest and enthusiasm, and the recommendation of the committee to call Professor Clark to the presidency and to meet, as far as possible, the conditions by him named was adopted by a unanimous vote. It is the hope of all that he will come.

Mrs. Chloe Stillman and two sons, of Alfred, N. Y., who have been visiting at the home of her father, Pastor Witter, since New Year’s, left for their home in company with Professor Clark. Their stay was much enjoyed by the family and the friends at Salem.

BROOKFIELD, N. Y.—The annual dinner of the Second Brookfield Church was held in Grand Army Hall, Sunday, February 9, and was largely attended by the church and congregation, considering the inclement weather and the condition of the roads. In the afternoon, a program, consisting of music, reports from all the societies connected with the church, letters from nonresident members of the church, and a sketch by the little girls, was presented and we trust was a means of increasing the knowledge of all as to what the church is doing and is planning to do.

At the annual church meeting it was voted to adopt the plan of the Board of Domestic Finance, as the method for raising funds for church and denominational work the coming year. We look for a more general giving, on the part of the people, to our various denominational interests.

Regular weekly teachers’ meetings are being held, in connection with which Teacher Training work is being done. Tracey’s “Sabbath School Methods” is used as a basis for class discussion.

Our hearts have been made glad by new voices in the prayer meeting and a new and active interest in spiritual things on the part of some of our young people. We are working and praying for others.

L. W. C.

Death of O. S. Potter.

One by one the old-time machine men of the Potter family, and it with deep regret that the Wood and Iron business, which O. S. Potter, one of the widest and best known salesmen of this coast, who died at Los Angeles, California, on the 9th of December. His illness was not thought dangerous until almost the last moment, as he had been absent from his desk but ten days.

At the time of his death, he was in the employ of Hemphill, Bulkley and Company, and six of his fellow salesmen acted as pall-bearers when his remains were interred, by the side of his wife, in Moneta Cemetery, Oakland, California.

With the exception of a few years spent in the machine business in the Middle West, he had been connected with the Pacific Slope for over twenty years, and was well and favorably known from Seattle to San Diego, numbering his friends in the highest confidence, nature made him an ideal salesman, for he never permitted himself to be swayed by anger, his manner being calm and dignified under the most testing circumstances. He is survived by his mother, living in Michigan, and a son and daughter, and to these are given the messages of deep condolence from his many old-time friends in the West.

The above notice from the Wood and Iron of California, was forwarded to the Recorder by Mr. Potter’s mother. Many of our readers will remember O. S. Potter, commonly called “Thel Potter,” as the son of Elisha Potter, deceased, of Alfred.

MARRIAGES

POTTER-FEAD—At the home of the bride’s parents near Jackson Centre, Ohio, December 26, 1907, by Rev. Darwin C. Lippscott, Mr. Roy D. Potter of Edestein, Illinois, and Miss Nina E. Polan of Jackson Centre, Ohio.

BAILEY-STROTHER—At the home of the bride, on Greenbrier, Doddridge Country, West Virginia, February 22, 1908, by S. A. Ford, Joseph L. Bailey and Ena M. Strother.
DEATHS

CLARKE.—In Brookfield, N. Y., January 24, 1908. M. Willett Clarke, who resided at 199 Flair Clrk. Seventh., day. He had made his peace with God.

LEWIS.—At her home near Stonetown, Illinois, February 11, 1908, of pneumonia, Mrs. M. Lewis. She was the daughter of John and Dorothy Smalley, and was a member of the Walworth Seventh-day Baptist Church of which she was a lifelong member. She was a faithful wife, mother, kind neighbor and consistent Christian, and will be sorely missed by those who knew her, especially by her church, her husband and the children.

The funeral was held in the church and the services were conducted by her pastor, the Rev. Wm. C. Whitford, D. D., Professor of Biblical Languages and Literature in Alfred University. In 1895, he was united with the Second Baptist Church, in which he had been a member for many years.

COON.—At the home of his daughter, near Tunnelton, February 26, 1831, and died in the 52d year of his age, Rev. William C. Whitford, D. D., Professor of Biblical Languages and Literature in Alfred University.


LESSON XI.—March 14, 1908.

Jesus Heals A Man Born Blind.


Golden Text.—"I am the light of the world."

John 9: 5-6.

DAILY READINGS.


Second-day, John 7: 25-34.

Third-day, John 7: 35-52; 8: 1-20.

Fourth-day, John 8: 1-23.

Fifth-day, John 8: 24-37.

Sixth-day, John 9: 1-22.

INTRODUCTION.

The seventh and eighth chapters of John's Gospel relate to Jesus' teaching in Jerusalem at the time of the feast of tabernacles, six months after the time of our Lesson of last week. In the midst of this section there is an inserted paragraph, ch. 7: 33 to 8: 11, which is properly no part of John's Gospel and certainly does not belong in this connection. Some have even gone so far as to say that it is really no part of Sacred Scripture, but that matter is not so easily settled.

In the time that intervenes between chs. 6 and 7 of John's Gospel, Matthew, Mark and Luke tell us of the closing events of our Lord's Galilean ministry. It was during this time that Jesus was withdrawing outside the land of Pal-estine, and beginning to teach his disciples that he must be rejected by the leaders of the nation and slain. While upon a high mountain in the region of Caesarea Philippi he was transfigured before three of his disciples, the three who came the nearest to understanding him.

Opinions vary as to the time of ch. 9. Many think that it is closely connected with the preceding narrative and teaching, and belongs at the time of the feast of tabernacles; while others think that there is a decided break at the end of chapter 8 and that the incident of the blind man belongs with the subject of dedication mentioned in ch. 10: 22. It is evident that Jesus did not remain in Jerusalem throughout the inter-vall between these two feasts, and that our Lesson must have been near the time of one or the other of them.

Time.—Either at the feast of tabernacles (October), or else at the feast of Dedication (December) in the year 29. See Introduction above.

Place.—Jerusalem. The pool of Siloam is in the south part of the city.

Persons.—Jesus and his disciples; the blind man, his parents and friends; the bystanders and the Pharisees.

Outline:

1. Who was the man born blind? v. 1-5.

2. Jesus gives sight to the Blind Man. v. 6, 7.

3. The People Wonder. v. 8-12.

4. The Pharisees Find Fault. v. 13-34.

5. Jesus instructs the Man Formerly Blind and Admonishes the Pharisees. v. 35-41.

Notes:

1. And as he passed by. We may imagine that the blind man was sitting by the gate of the temple; Blind from his birth. And so with no hope at all from human point of view, he was gathering the ability to see.

2. Rabbi. A respectful title by which Jewish disciples usually addressed their teacher. Who sinned? The disciples had doubtless been considering the perplexing problem of the origin of evil, and so it was a good illustration to bring the matter to the attention of Jesus for his explanation. The question shows that the disciples were believers in the popular theory that special affliction is the token of special sin. This was the theory of the three friends of Job. We are a little surprised that the disciples could think it possible that a man could sin before he was born. Probably they were at a loss in attempting to explain the problem of evil, and asked the question without stopping to notice what their Teacher was saying. From Exod. 20: 5 it is to be inferred that a man may find calamities simply from the indiscretions of his parents. This passage can hardly be taken to prove that the disciples believed in the transmigration of souls, and believed that a man might sin, and die, and live in another body to be punished for his sin.

3. Neither did this man sin, nor his parents. The real mistake of the disciples was in supposing that there was no other alternative for the explanation of the great calamity of being born blind. Jesus rejects both of their suggestions. We are not to understand, of course, that Jesus meant that this man and his parents were without sin, but that the sin made no occasion for the sin of none of them. But that the works of God should be made manifest. The design of

SABBATH SCHOOL

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by REV. WILLIAM C. WOODFORD, D. D., Professor of Biblical Languages and Literature in Alfred University.

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Notes:

1. And as he passed by. We may imagine that the blind man was sitting by the gate of the temple; Blind from his birth. And so with no hope at all from human point of view, he was gathering the ability to see.

2. Rabbi. A respectful title by which Jewish disciples usually addressed their teacher. Who sinned? The disciples had doubtless been considering the perplexing problem of the origin of evil, and so it was a good illustration to bring the matter to the attention of Jesus for his explanation. The question shows that the disciples were believers in the popular theory that special affliction is the token of special sin. This was the theory of the three friends of Job. We are a little surprised that the disciples could think it possible that a man could sin before he was born. Probably they were at a loss in attempting to explain the problem of evil, and asked the question without stopping to notice what their Teacher was saying. From Exod. 20: 5 it is to be inferred that a man may find calamities simply from the indiscretions of his parents. This passage can hardly be taken to prove that the disciples believed in the transmigration of souls, and believed that a man might sin, and die, and live in another body to be punished for his sin.

3. Neither did this man sin, nor his parents. The real mistake of the disciples was in supposing that there was no other alternative for the explanation of the great calamity of being born blind. Jesus rejects both of their suggestions. We are not to understand, of course, that Jesus meant that this man and his parents were without sin, but that the sin made no occasion for the sin of none of them. But that the works of God should be made manifest. The design of
4. If we must work the works of him that sent me. The revised versions have "we" instead of "I," following better manuscript authority. The disciples are included with Jesus in the duty to God's work. We ought to be striving to put away evil out of the world. The night cometh. In a certain sense Jesus' work is going on after his death (and the deeds of every man live after him), but there was a limit to that kind of activity in which he was then engaged, just as opportunities pass away from us.

5. I am the light of the world. He must therefore be continually driving away shadows, and making people happy. He could not pass by with suffering with idle indifference. Compare ch. 5:12.

6. He spat on the ground, and made clay, etc. Jesus frequently used means in performing miracles; but none of these means can be regarded as efficacious in accomplishing the cures. - They used the means in performing the miracle. They refrained, however, from saying what they thought about Jesus, for they feared that they would be punished by excommunication from the synagogue. 24. Give glory to God. The Pharisees are to be understood as urging the man to confess that there was some trick about his receiving his sight.

25. Whether he is a sinner. The man who had been blind was willing to testify positively that this man was their son, and that he was born blind, thus giving indisputable evidence of the miracle. They refrained, however, from saying what they thought about Jesus, for they feared that they would be punished by excommunication from the synagogue. 30. Herein is the marvel. By very skilful use of irony the man who had been blind shows the absurdity of the position of those who are hostile to Jesus. 31. And they cast him out. They were utterly unable to answer his arguments; and so they excommunicated him from the synagogue. This excommunication is understood as including the withdrawal of him from all social relations, and the classing of him as a leper—certainly a very severe punishment.

32. And who is he, Lord, that may believe on him? Here as in ch. 6:34, we had much better translate, "suit" instead of "Lord." He thinks that the man who has given him the great boon of sight, and whom he has already recognized as a prophet can tell him who the Messiah is.

38. And he worshipped him. As soon as he knew who Jesus was he accepted him as Master. For the meaning of the word worshipped see the margin of the Revised Version. It may mean adoration as rendered to God, or reverence to follow man. The context must decide in every case.

40. Are we also blind? The most terrible blindness is of those who do not know that they are blind.

SUGGESTIONS.

No manner of puzzling question puzzled Jesus. He did not always give a direct answer to such questions. Some of the providences of God are beyond human comprehension.

The disciples thought of the blind man as the subject of a very interesting question. Jesus thought of him as a brother in distress needing help.

This Lesson should warn us from the terrible sin of the Pharisees in turning away from reasonableness, and calling the beneficent act of Jesus an evil deed, because he did not conform to their traditions.

Let us not fail to admire the loyalty of the man who had been blind to the one who had helped him. He could easily have escaped a great deal of trouble for himself by simply sitting still, and not disputing the opinions expressed by the Pharisees.

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