Our eyes at times may be slow to see the way as clearly as we should like to see it; our judgments may sometimes be mistaken. An honest conscience and even an ambition to be brotherly cannot always guarantee us from mistakes. But one thing is certain; despite his mistakes, a man who devotes his life to the cause of the gospel of Jesus Christ will not be laboring in vain. With such a master it is better to use the one talent even at the risk of losing it than to bury and so save it. It is better to be morally earnest and make mistakes than to be morally indifferent and avoid them.

—Shailer Matthews.
American Sabbath Tract Society

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EDITORIAL.

More About the Second Coming.

A friend in the South writes that she is "impressed" to urge the Recorder to publish the second coming of Christ, as being near at hand, and eums that we are losing ground because our people do not do so. The writer thinks God is much displeased with us and is withholding blessings, because we neglect this duty. She is evidently an unmarried Seventh-day Baptist, and in the long letter written, she urges the editor to get and read a little book in which someone explains the great pyramid Cheops to be a message from God which teaches that time will end in 1914! The good sister says, "God will call you to an account if you do not get this book and tell others where to get it."

I would a good deal rather get the Bible. It is much better authority for Christians than are any of those old crumbling monuments of heathen kings. They are indeed wonderful, and were built with mathematical precision. It is probable that the builders knew something of astronomy and were familiar with the principles of geometry, but we are free to say that it must take a wonderful imagination to read into these old stone piles any message from God as to the exact date when time shall end. I have wandered among these ancient ruins, stood on the summit of Cheops and viewed the water of the sea, and the land of the Pharaohs, looked into the plaid face of the Sphinx as it gazed toward the sunrise, and gladly admit that many wonderful lessons are there taught the thoughtful student of history. I have read, too, the remarkable explanation of the great pyramid by Sayce, regarding the astronomical purposes of that wonderful pile. In all these I find much that is interesting and am glad to learn the lessons they suggest. But how on earth a man in his best right mind can find in the pyramid direct and certain data as to when time shall cease to be, is more than I can tell! If one wishes to keep his reputation for sound judgment and a free degree of sanity, the less he accepts of this sort of stuff the better. Again I say, as for me I would rather have the Bible. There we learn that no man knoweth when the Son of Man shall come. The time of his coming is a matter left with God only. Neither the angels nor the Son of Man himself could set the time, and the dispositions to do so has led men into many mistakes for two thousand years. These mistakes began very early. The disciples, nineteen hundred years ago, looked for the second coming of Christ, and when he did not come within the time they had supposed he would, they began to worry because so many were dying before his appearance, and as they thought, would not be there to welcome him. Then Paul had to assure them that those who might be alive at Christ's coming would have no advantage whatever over those who had fallen asleep.

In spite of these teachings, it seems that they were foolish enough to continue to set the time, and at last, when we hear that there are some who walk among you, disorderly, working not at all, but are busybodies." 2 Thess. 3:11. Paul began this very letter by urging them not to be deceived or troubled as if the "day of Christ was at hand." For he knew that they would correct their error in evidently being so absorbed in the second coming of Christ as to paralyze all good work in other lines. From that day to this there have been misguided ones who have magnified the doctrine of the immediate coming, and thus have eclipsed all other truths. They have set
"times and seasons" in spite of God's warning against it. They have studied symbolical sayings of the prophets as if the very letter was to be fulfilled. They have clambered and tried to excite the superstitious, whenever the occasion of any earthquake, storm, war, or falling meteor could be seized upon to work men up to the idea of an immediate consummation of time. In every age there have been men who lost their heads over this particular phase of the second coming and foolishly insisted that the "time is at hand." Some have even become insane over it, and now after a hundred generations have died away of realizing their expectations, there are still those who are foolish enough to figure out, with data from the pyramid, the exact year when time shall cease—and still there are those misguided enough to believe their predictions.

Now as to the Bible teachings regarding the second coming of Christ, Seventh-day Baptists have no doubt. We do believe the teachings that Christ will come again to judge the world. We believe that his coming is certain, and that it will be a glorious coming, sudden and unexpected for many, and looked for and welcomed by those who love his appearing. But we do not think it wise to try to say how soon he will come, nor yet to magnify his immediate coming until in overshadowing all other gospel truth. We would rather wait when everywhere to repent and live in such harmony with God that Christ's coming will have no terror for them. Then whether his coming shall be in our day or at our death or after we are gone, we shall be ready to meet him in peace.

Again, we believe that Christ knew exactly what he was talking about when he told his disciples that it was "expedient" (better) for them that he go away. He wanted them to understand that his bodily or physical presence were not withdrawn from earth, his spiritual presence—his other self, the Comforter—could not come. He knew the utter impossibility of their being able to realize the spiritual, everywhere-present Christ, so long as they could locate him somewhere upon earth. Then he looked into his eyes, heard his voice and took his hand. He knew how they would continue to "walk by sight" and not by faith" so long as his physical presence remained on earth. Therefore he told them that it was better for them that he withdrew from their sight. Nevertheless he said, "I will come again." A little while, and ye shall see him; a little while, and ye shall see me." Then his last words were "Preach the gospel" and "Lo, I am with you alway even unto the end of the world."

At Pentecost they began to realize something of his second coming. It was indeed better for them that he go away, and we insist that it must still be better for the world that he stay away. It has been better that he should be absent in body for all these nineteen hundred years; and yet men have been foolish enough to think it could not be better, and have kept setting times and clambering for an immediate return of the Lord. This is what we disapprove. He knows best when to return, but he has carefully guarded all data as to the time of his coming. Again, it seems folly to make so much of poetical and strongly figurative expressions in prophecy and in revelation regarding the advent of Christ, as if they were to be explained literally. We can now see how far from literal fulfilment were many prophecies about his first advent upon earth. We also see the harm that has come to his own people from insisting upon the letter of these prophecies. The exact letter would necessarily make him a king to sit upon a literal throne, and rule a physical nation. The saviour should not depart from him, and he was to be a great commander to restore the kingdom of Israel. We all can see now that when he did come they utterly failed to understand him, simply because they had taken so literally the figurative language of the prophets. If such mistakes were made regarding the spiritual meaning of predictions concerning the first advent, why is it not more that the literal and other public meanings of grace, will bring God into mind and heart and will increase spirituality. This would make us better preachers, better writers, better hearers, and more godly in business and in recreations. This is the antithesis for most of the worldliness and sin. Let us use our best energies to persuade people to do faithfully the particular things that will bring the desired result.

THOUGHTS FROM THE FIELD

Several earnest workers from widely separated sections of the denomination have, by private correspondence, given some interesting suggestions which may well be given a place in "Thoughts from the Field." Read them carefully and tell us what you think.

Our Greatest Need.

"Our real trouble is lack of spirituality. Spirituality is increased by doing certain things. Private devotions, reading the Bible, meditating upon its truths, prayer, family worship and religious conversation in the home, attending prayer meetings and preaching services and other public means of grace, will bring God into mind and heart and will increase spirituality. This would make us better preachers, better writers, better hearers, and more godly in business and in recreations. This is the antithesis for most of the worldliness and sin. Let us use our best energies to persuade people to do faithfully the particular things that will bring the desired result."

The Feast Not All With Pastors.

"Is it to be our only mission to write the history of the past, the obituaries of our great men, and Sabbath literature—all good, but somehow not taking hold on the public conscience, and but little read even by our own people? What is the matter? Some say the pastors are to blame, or mostly so—at least we read that 'it is up to them.' Perhaps we are to blame. I acknowledge my deficiency and inefficiency; but I do not believe it is all with the pastors. God cannot or will not bless a worldly, disloyal church.

"This summer as I was sitting with a mother and her three children, the oldest, a lad of fourteen, was pleading to be allowed to learn to dance and go to dancing-parties, also to play cards and attend card-parties when invited, as has sometimes been, for even children had these parties. His plea was that leading men in the church and community, with their wives and sons and daughters, were doing these things, and why should not he and his sister be allowed to do the same?"

"I asked the boy: How about the attendance of those dancing, card-playing Christians at the prayer meetings of the church?
This rather surprised him and finally he said: 'It is true, they do not go to prayer meeting, but they generally attend Sabbathday services.' The mother said (and here is the point): 'This is a serious question to some of us mothers. How shall we answer? How shall we meet these facts? We cannot deny them. They are there to stay.' I think our Conference and Associations should take up this question of dancing and card-playing and like amusements, and make some authoritative decision on the question for the sake of our parents.

'I would not be pessimistic. I believe in God and in the triumph of his truth and kingdom. I believe, too, that he is sounding forth a trumpet that shall never call retreat. He is sifting out the hearts of men before his judgment-seat.'

That Practical, Helpful Conference.

Another good pastor writes regarding the Conference and General Conference:

'To me those meetings were an inspiration and encouragement. There was, to my mind, a strong tendency toward the practical things which we as a people ought to be doing. Some of us have felt that we have been sitting mint and anise and cummin, in trying to settle some such questions as whether we are a Conference or Convention—or whether the Conference has any legislative power or only advisory—if advisory, shall be it on invitation only, or has it power of initiative, etc., etc. I do not mean to say that such questions have no importance, but I feel sure we have given them time and effort and expense out of all proportion to their importance in comparison with the importance of our missionary interests both on foreign and home fields—with practical Sabbath reform work—with training and putting at work consecrated young men and women over all the wide fields open to us.

'I feel in my heart that this Conference has seen an end of the trumpery attention to these less important matters and has started us in pursuit of some of the weightier matters of the law.'

The Old Gospel is Still the Best.

'It may be that some of us display more anxiety about the style of the yoke, than willingness to put our necks into the bows and draw. I certainly am not opposed to progress and new methods of work, but I am opposed to the 'hue and cry' for something new—many times, as it seems to me, simply because it is new, or thought to be new. We hear very much of 'New methods, New theology.' The twentieth century religion. 'A religion adapted to the young men of today,' and many such expressions, which seem to assume that the religion of the first century is not what the present century needs!

'I am thoroughly assured that new methods of presenting the gospel under different circumstances, at different times as well as to different individuals, may be necessary and advantageous. But I am afraid of a new gospel that subverts the old. I do believe in a spiritual birth—that the life of the believer comes from a pre-existent life, a Christ-life, and is not the result of favorable environment, education, or development. These are accessory to the accomplished fact, but not the fact itself. Spiritual birth is a birth from above as Christ stated it. The pulpit is plenty in these modern days where it is taught that spontaneous generation of a spiritual life is not only to be expected, but is in fact the new and latest evangel—the doctrine that a man by slow and easy processes may grow better and better, until somewhere along the line he may reach that quality of new birth, or spiritual life. . . . He that hath the Son hath life; and he that hath not the Son of God, hath not life.'

The Givers.

The Careless Penny went loudly in; It rattled and rang like a piece of tin; No prayer went with it, and nobody Was helped or gladdened, and sad was he— The poor little careless giver!

The Selfish Penny sank heavily, Like a lump of lead, as it well might be; No love went with it. "I might have bought So much for myself!" was his only thought— The mean little selfish giver!

The Loving Penny dropped softly down, Like shining gold from a royal crown; Pity and love made his eyes grow dim As he gazed upon her, and his heart loved her— The dear little cheerful giver!—Anna Burnham Bryant.
day, and tomorrow it may be quite unnecessary or positively harmful. If the church is not, to the community in which it is located, "a savor of life unto life," the community will be to the church a "savor of death unto death."

In what shall follow, therefore, in the discussion of the Mission and Scope of the Church, it should be borne in mind that the church is not synonymous with the kingdom of God. It is rather a local representative of the kingdom, an auxiliary, a department in the local community, with its peculiar characteristics of its individual needs and its unique opportunities, it is endeavoring, or should be, to put into effect the fundamental principles of the kingdom, and meet its daily problems in accordance with advancing light, shifting points of view, widening angles of contact with selfishness, materialism, indifference and sin.

Although the Mission and Scope of the Church overlap each other at many points, it will be necessary here to consider them separately as far as it is practicable to do so.

I. The Mission of the Church.

The first definition of the mission of the church which is likely to suggest itself is that its mission is to "seek the salvation of human souls." Such a definition is, indeed, not far afield, if a sufficiently broad interpretation is given to the terms salvation and soul. Here I fancy is where the greatest danger lies. Salvation often means to the individual little more than the escape of himself, as the case may be, from hell into heaven; and the soul is often thought of as merely that part of the individual which is capable of suffering in hell, and of facilitating itself in heaven.

Jesus said of his mission, "I came not to judge the world but to save the world." If that was the mission of Christ, that is the mission of his church.

The work of salvation is the proper business of the church. The world is more a percentage of human souls. It includes not only the whole of mankind, but the whole man with his sins, the whole creation, the whole world, the whole animal kingdom, and all the physical, intellectual, and moral forces of the universe. It is this environment which Paul sees when he beholds the whole creation humiliated and disfigured by its share in man's degradation, and waiting to be delivered with man from the bondage of corruption into the liberty of the glory of the children of God.

By selfishness and sin the habitation of men have been despoiled, desecrated and fouled; fruitful fields have become wilderness; beautiful forests have been mutilated or made fearful dens, the hiding places of crime and the lurking places of criminals.

The prophetic vision of a redeemed world is one where, "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree;" where "the desert shall blossom as the rose," and where "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them." The march of Christian civilization is already reclaiming the wilderness; your once arid plains are now green with alfalfa; deserts are visited with life-giving water; swamps and jungles are being subdued; and regions now uninhabited and desolate will be made to bring forth fruit and bud, that they may give seed to the sower and bread to the eater. Christian philanthropy finds its way into the city slums, and builds parks and playgrounds where dump cellars and wretched garrets have once been the abode of submerged humanity.

Thus the redemption of the physical order is a part of the redemption of the world which Jesus came to accomplish. He begins with the individual. He reveals to every receptive heart the divine fatherhood of God. The foundation of Christianity is the reconciliation of individual souls to God, and the establishment of friendship between these souls and their Father. The superstructure which is built upon this foundation of friendship with God is the establishment of the same divine friendship among men.

If the mission of the church, then, is to save the world, with all that this means, it is pre-eminently to create and foster friendship with God, and likewise human friendship and brotherhood.

For the further development of the ideals of this mission of salvation, I must point out some of the methods by which the church is to accomplish its work.

1. The Teaching Function.

Fundamental in its mission the church must teach the truth about God and his will. The Ineffable Reality that is in and behind the visible has been there from all eternity. But God, to us as human beings, is just as much as we know and can conceive of, the Reality. In some sense, therefore, our most profound measure of the Godhead is a measure which, always inadequate, is ever growing.

In chemistry and electricity and biology, we find no stable status of truth because our knowledge of these subjects is continually growing, and we say that these sciences are daily growing more complex and wonderful. In reality it is our perception of chemistry and electricity and biology that is changing. The laws of matter and force and life are constant in the universe. They are a part of the eternal thought of God, but we change in our conceptions of them and in our attitude toward them, and so we say they change; and we require new textbooks year after year and new methods of teaching, and new apparatus for demonstration.

It is in the same sense that we can say with reverence that our God is ever growing. There is a constant progress in the idea of God if there is constant progress in man's thinking. It is precisely according to man's education, the age he belongs to, with its notions and prejudices, and is its apparatus of observation. The difference in the apparatus makes all the difference in the object viewed. Hence the God of the Middle Ages is not acceptable to us. The instruments were imperfect and so reported badly.

Anselm's theory of the atonement in his "Deus Homo" offers us a deity with the sentiments of a medieval baron, jealous of personal honor and determined to vindicate it with blood. So, too, in the long force centuries during which power, mere force, was regarded as of itself the supreme right, the source of all authority, and when remorseless cruelty prevailed among men, God was conceived as relentless and pitiless in his dealings with his rebellious subjects. But the heart of man has softened. The mind has risen to an ethical sense in which it will not tolerate a teaching which declares that "might makes right." Giant strength is no longer self godlike. Revelation has advanced in us to the point of exhibiting ethical as supreme over mere power.

Love is more dynamic than hate. The great word of Jesus was, "God is love." Here he projects the love and the personality of God. Two thousand years we have been measuring that personality, that fatherhood and that love. We have not been at its depths, but we know more of it than the men who first spoke could know. The tyrannical God of the Middle Ages or of Puritan theology is not our God.

Today it is more nearly along all sides of our personality that we touch God and are made conscious of his person and his presence. When we love, suffer, labor, serve, forgive, we are surest of him and are most like him.

The world is hungry for such a conception of God. It is dying without it. Superstition and fear, which moved men once to "flee the wrath to come," has lost the power of its appeal. Our intellects will not permit our spirits to abide in such bondage; and the first great mission of the church is to tell the world of a God revealed in Jesus Christ, whom their intelligences will permit them to believe in, and to love and serve.

Next in importance to the truth about God is the truth about man. What we think of God, of Christ, of the life beyond, is determined largely by what we think of man. If theology has today to restudy and restate its doctrines of God, it is equally compelled to restudy and restate its conceptions of man, in order to keep pace with the advances of science, and the church that fails to do so is already on its way to the scrap heap. If God in his absoluteness is in some sense unfathomable, man at least is knowable; and the world at last is beginning to know him. "Of man's history as an animal soul of his body, his psychology and physiology and his psychology; of the way in which his beliefs, his first theologies, came to him; of the laws which have governed the development of his mind, in the successive epochs of his progress; of his ethical history, the story of his falls, his recoveries, his crimes, his virtues; of the value and action in him of the spiritual faculty, and the results offered, by his world-wide and age-long religious experiences—in all these and other directions, we have such a science of man as no past age could
pretend to." To this science our theology and the mission of the church in our day is bound to conform, whether the animal kingdom. The church must know this data and be prepared to support it. Here and there these facts by themselves have been seized upon and hurled against the church by unbelievers.

Our weakness has not been in our knowledge of the facts, but in our ignorance of their significance. A more august array of facts now equally well known, which point to man's psychical, moral and spiritual nature. In spite of man's incessant battle with physical forces of nature; in spite of his struggle for existence; in spite of the catastrophes through which he has passed, he has remained a child of faith, a cherisher of immortal hopes. These faculties of mind and soul are motive power by which his survival has been crowned, not alone with existence, but with an ever advancing growth and progress of life, of which is a vital influence on us. The central thought of man is not that he is a material being, a thinker, a progressive intellect, a dominating personality, an agent of divine revelation and a repository of divine love.

The scientific view of man is constantly evolving, and has on its physical and on its spiritual side as well, a great influence on the mission of the church. Science points to a primitive existence and to the dawn of mind when choice and moral obligation begin. It was at this point that sin in the individual, or the fall of man, appeared; for, "I know not, said Paul, "by the law." The dawn of the law was the dawn of the higher ethical sense—a revelation from God—be it from evolution, from experience or from divine command, here it is that the human spirit revolts against animalhood that once seemed good. The brute "good" has been killed by the spiritual "better." This is the new story of the fall where Christian teaching becomes a doctrine of science and philosophy as well as of the Bible. Here it is that the facts of the evolution of man join with the Genesis story of the Old Testament, and with the Pauline argument of the New.

But the story of man's progress on from the story of origins to developments. After telling us something of the past, it turns around to show us the most entrancing gaze to the future and cries: "Look forward to what you may be!" "Man is a becoming being." "Man is not simply what he is, but what he may become." The prospect along these upper ranges of man's nature opens plainly upon immortality and immortality.

The permanent mind and purpose, the infinite reality in and behind the visible—God, who has chosen to create man in his own image, who has lifted him from the plane of the animal to the human, who has developed in him a soul and filled him with the sense of the spiritual kingdom—this God is his father and welcomes him to higher and higher spiritual achievements. To make the highest, possible, and the divinest, attainable, God the Father opens humanity at its topmost point and pours in the life and the love of Christ. This Christ-filled humanity is the new aspect of the Gospel Testament ideals. Its mission is to tell men what they are and what they may become in the church and in the kingdom of God.

I would gladly pursue much further the church's mission to teach. Never was it more imperative; and a church which is not prepared to teach, through a trained ministry and otherwise, fundamental truths about God and human life and destiny, is remiss in its mission and must reform itself or ultimately suffer the extinction. In the further discussion of methods by which the church can accomplish its mission, the teaching function is constantly present, by implication, though emphasis may be laid elsewhere.

(2) Practice. Pass over many things that belong to the church's doctrinal teaching. I now call your attention to practice as a method by which the church must accomplish its mission of saving the world.

Religion in part of its content is one of the emotions by which men are most deeply moved. It is a fact of the first magnitude when the history of the race is intelligently studied. The foundations of religion are deeply laid in human nature. Man is naturally a religious being. Feeling is deeper than thought. We are moved by many impulses before we frame theories. In all countries and in all the centuries, religious feeling, whether of a high or low order, has been a controlling interest of human life. There is no other subject to which the race has given so much thought. Yet today in the face of all these facts, and after two thousand years of Christian history, men are seriously asking, "What is to be the outcome of religion? Is Christianity declining? What means the growing multitude of unchurched people? Why are the vacant pews in so many churches? Why so much indifference in regard to the church? Why a falling off in candidates for the gospel ministry?

It is not because religion is not inherent in human nature. It is not because her history has been colorless or passionless. It is not because she has failed to produce great leaders. But at this moment there is sufficient cause for inquiry, for a re-surveilling of the field and an inventory of her resources.

Conspicuous among the causes for the present want of power in our churches is their inefficiency in the service of humanity or in social service. When men undertake to co-operate by orderly methods, they are apt because of human nature to fail of perfect adjustment, and thereby to work injustice to some. Sometimes tyranny appears and freedom is restricted. Tyranny may be in the self-seeking of ambitious promoters or in the habit of the conservativeness of the traditionalist, who will neither make progress nor permit others to do so. This is true in politics, in economics, and not less in religious enterprises. All these imperfections and obstacles the church must meet intelligently and courageously.

Social conditions are less oppressive in our day than at any period of the past; but the great change that has come is the social awakening; the consciousness in the masses that evil exists, that there is imperfection in the race and oppression; that a large proportion of those who are doing the world's work are receiving less than their fair share of the wealth they are producing.

Men are asking if there is any need that life, for the humble laborer, should be reduced to its lowest terms in this fair land where vast fortunes are so easily accumulated. With the immense productivity of fields and mines, of forests and waters, and the immense development of machinery, by which the wealth of the world is multiplied, should we not have an organization of industry which would give to the army of manual toilers a more equitable share of the total income? Should we not have a social system which would make common sympathy and fraternal fellowship more universal?

These are the questions men are asking today, and they demand a candid answer. (To be concluded.)

INTERESTING POINTS FROM ANNUAL REPORTS.

WORK OF DR. LEWIS AS SECRETARY.

When I was relieved from the editorship of the Recorder, September 16, 1907, I turned to the preparation of a book, "The Central Thought of the Sabbath," although the exact title of the book is not yet determined. I have also given much time and thought to the Sabbath reform material for the "Monthly" numbers of the Recorder, aiming to discuss fundamental principles and issues connected with the larger phases of the Sabbath question, together with current events and issues touching Sunday observance and Sunday legislation. The general indifferent public opinion concerning the Sabbath question makes it difficult to choose themes for that number of the Recorder. It is like selecting food for a patient "who has no appetite." This literary work was not much interrupted for the first few months of the Conference year. Other demands appeared in February and March, 1908, such as preparing a memorial against Sunday legislation by Congress, speaking at a hearing concerning a Sunday-Law Bill before the legislature of New York—an invitation from the Jewish Sabbath Association, of New York City—the preparation of denominational statistics for the Census Department of the United States, etc. The census work demanded so much
correspondence and research touching details not found in our Year Books, that I must call attention to the need of improvement in those features of denominational records.

AN INDEX GREATLY NEEDED.

Another form of special work deserves notice here. The number of years past, calls have come to your secretary for information to be gleaned from the files of the Recorder, the Sabbath Outlook, from Conference Minutes and from other sources, touching denominational history and work. The calls that have come during the present year have emphasized the necessity of more adequate means of making our denominational literature available. We have spent several hundred dollars in securing and binding denominational literature for preservation and reference. We have established libraries of such literature at four places in the denomination, so that geographical demands are fairly adequate. But our people have little or no knowledge concerning what may be found in this material. Considerable research is necessary, on the part of some one, to secure any single fact, and much more, to secure any important series of facts. The secretary has frequently spent many hours, sometimes days, in searching files, reports and records, in order to answer an inquiry made in a single sentence. A descriptive index is greatly needed that will show the more valuable and important material that now lies buried in our denominational files. Such an index, put in good shape and distributed among the people, would be of great value to every one who has occasion to inquire about the men and measures, the projects and transactions of our people during the last three hundred years. I have been called upon so often in this direction, and am so deeply sensible of the need, that I suggest the preparation and publication of such an index, within the next Conference year, unless the "Memorial Volume," soon to appear, shall make an index unnecessary.

FIELD WORK.

Although the book on which the secretary is at work has been the most important feature of the work in point of thought, research and anxiety, he has done no small amount of field work. In November and December, 1907, he visited Battle Creek, attending the National Social Purity Congress and looking into the situation of our people there. He also visited Chicago, Milton, and Albion, preaching sixteen times within three weeks. He has also preached at Plainfield, New Shiloh and Marlboro, Alfred and Alfred Station, and attended the Eastern, Central, Western and Northwestern Associations. This has given an aggregate of forty-five sermons in Seventh-day Baptist and Seventh-day Adventist pulpits. The year has not been wanting in hard work and strenuous effort.

In answer to a request from the Theological Seminary last year, the secretary was placed on the list of "Annual Lecturers" before the theological students. This pleasant service was rendered May 11 to 18, 1908. Sabbath, May 16, was spent with the church at Alfred Station. Since the interests of the Tract Society could be well served thereby, Dr. Gardiner represented it at the Southeastern Association, May 21 to 24, 1908.

SPIRITUAL Sabbathism.

Farther consideration of the book that I am writing belongs here, not because of any merit the author may have for the vital importance and timeliness of the subject it considers. The comparative or absolute indifference of most people touching the Sabbath question and Sabbath observance, is a prominent and lamentable fact of these years. This indifference pervades all classes and finds expression in numberless ways. Christian history has entered a fourth and radical transition period touching the larger question of Sabbathism and Sabbath observance, from whatever cause, and all issues are considered. This indifference is greater, and is not a matter that it has been at any time before since the origin of our denomination in the English Reformation. The crucial issue in the prevalent situation is materialism and hollowness, caught up again in the kingdoms of the Spirit and Spiritual Sabbathism. This book is in hand is called out by this epochal transition, and the author dares to hope that it may become "an epoch-making book," under the blessing of God. The lines are drawn clear-cut and definite in the field of Sabbath observance and reform. Higher and more spiritual Sabbathism must come, according to the standard set by Christ, Lord of the Sabbath, or the Church and the world will wander farther and sink deeper in the morass of Sabbathlessness. No-sabbath seed has been sown far and wide, and present results prove that "Whatsoever a man soweth, that shall he reap." Evil rejoices at each sweep of the sickle.

In preparation for so important a task, I have read and re-read the best available books on the "philosophy of religion," the sources and development of spiritual Christian and a whorist of spiritual Sabbathism in particular. I have also sought aid through extensive correspondence with Seventh-day Baptist pastors and with teachers in the leading theological seminaries in the United States. I am gathering help and suggestions from all sources — books, correspondence, and personal interviews. Spiritual Sabbathism has never been carefully considered nor widely discussed in modern times. The high spiritual standards that Christ set up are but slightly apprehended, and are much disregarded. This fact makes my task doubly difficult, and me doubly anxious to make the book worthy of the demand for it.

The most critical period of Sabbath reform in Protestant history is at the door. Seventh-day Baptists are directly involved, above all others. They have double need of divine guidance and the indwelling divine Presence, that they may hear and heed the call of God pleading with them to rise to higher conceptions of their place and mission among Christians, and to spiritual Sabbath observance. Fervently and often does the writer pray that his heart and pen may be guided from above.

DEEP AND FAR-REACHING.

Those who have not studied the question with more than ordinary devoutness and care cannot understand how much the issue of spiritual Sabbath observance has to do with all deeper Christian experiences, and with higher spiritual life. Roman legalism, Jewish ceremonialism and the political influence of the State-Church have burdened and entangled both the Sabbath and the Sunday until there remains in the public thought but faint traces of the half-smothered but eternal spiritual values out of which true Sabbathism and Sabbath observance spring. These influences have weakened conscience and made the current of faith turbid and shallow, when they ought to be deep living fountains. Low estimates, superficial definitions and non-spiritual theories have fostered benumbing indifference until Sabbath reform is paralyzed by the poison of a "No-account issue." Public opinion—greatest of human factors and influences into movement—has flung Sabbath observance into the scrap heap of useless ceremonies, when it deserves first place among richest and most vital eternal spiritual verities.

The book I have in hand aims to uncover the deep foundations of the Sabbath, while it also points out and calls to those high spiritual conceptions, and eternal values that are vital to Christianity and of supreme importance to Protestants at this time. All I have ever done in connection with the Biblical, historical and controversial phases of the Sabbath question seems like minor tasks compared with the problems that confront our work, the writing of this book and the larger issues of Sabbath reform at this time. But for faith in eternal truth and confidence in God's promises, I could never again write a paper again. As it is, I work on with joy, confidence and the calmness of confident hope. We have not wrought in vain. Somehow, somewhere, sometime, spiritual Sabbathism will be attained. How or when matters little to us, if we are loyal, faithful and unavering, at this critical period in our history.

Spiritual Sabbathism includes the entire field of higher spiritual life. A higher estimative of spirituality in religion, over against prevailing materialism, worldliness and indifference is the one crying need of the twentieth century. The attainment of that higher life must come—can come only—through higher and clearer conceptions of the Sabbath, its deeper, eternal meaning and value, and its spiritual observance. David's triumph over Goliath far beyond the ordinary ideas that Seventh-day Baptists and Protestants in general have of the Sabbath.

HINDRANCES.

If we measure by highest standards and consider hindrances, the greatest of these are within ourselves. Our standards of Sab-
bath observance are too low. Our spiritual life is too feeble. We do not appreciate the value of the Sabbath as an unfailing source of spiritual strength whenever it is rightly apprehended and observed. The beginning of Sabbath observance is in our individual hearts. That need is greatest and vital. We are drifting too much with prevailing tides and tendencies. We are too worldly and non-spiritual. We do not fully welcome God and make Him an abiding guest. Too often the pierced hand knocks in vain because keyless locks and rusted hinges shut Christ out, although he waits with spiritual treasures we sorely need, but for which we care too little. He calls, but the clamon of worldliness and the laughter of folly drown the divine voice, and we remain unblest. Eternal life in our hearts struggles like half-blossomed flowers in the poverty-stricken soil of an unwatered plain.

Shall we cease to strive with ourselves? Shall we be silent because men are indifferent and heedless of our message? Shall we not yield. We must not cease. We must press on to the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength from whence we can more effectually call to our visitors and our practices are inconsistent.

Our faith must not yield. We must not cease to strive death came from the darkness depths farther on. Brethren, the world wanders in the Boulder Canon of Sabbathlessness and drifts into deeper shadows that are chilled by the breath of death, year by year. We must keep out of the canon. We must climb the heights of spiritual Sabbathism from whence we can more effectively call others out of the shadows into the glorious light of the Sabbath-keeping ones of God. The vital demands embodied in true Sabbath reform are spiritual. When these are fulfilled ceremonialism and evasion flee, and spiritual Sabbathism comes in, bringing joy, peace, glad obedience, and all higher spiritual life with God, and His Presence.. In behalf of the Board and by its order, A. H. Lewis. Cor. Sec.

Rise to Higher Values.

One pressing vital need surrounds us all, the need of finding higher and holier values in the Sabbath and its observance. Only thus can we gain "higher life" as a whole. We do not need and shall not find superficial emotions nor ecstatic psychological storms. These endanger more than they help. We need to see the Sabbath, and ourselves in its waiting minority, in right relation to eternal verities and spiritual values. True spiritual Sabbathism is calm and lasting life in the midst of time and earthly incompleteness. Because we need this in greater measure, our faith is weak; our hopes are dim and our practices are inconsistent. Men neglect the Sabbath and the Church of Christ, because they do not value them. They neglect God and disobey Him because they do not love Him. If one were entranced by diamonds, he is alert and obedient to the owner's commands. It comes to be that the diamonds are only common pebbles, he grows careless and indifferent. We are in danger of deeming Sabbath diamonds to be valueless pebbles. We must revise our estimate of the Sabbath, its observance and its eternal spiritual and religious values. It is man's main point of spiritual contact and communion with God. That is the path of hope, and the road to victory; spiritual victory.

Some years ago I walked up Boulder Canon, where the sun was out of sight in mid-afternoon. A chill like the breath of death came from the darkness depths farther on. Brethren, the world wanders in the Boulder Canon of Sabbathlessness and drifts into deeper shadows that are chilled by the breath of death, year by year. We must keep out of the canon. We must climb the heights of spiritual Sabbathism from whence we can more effectively call others out of the shadows into the glorious light of the Sabbath-keeping ones of God. The vital demands embodied in true Sabbath reform are spiritual. When these are fulfilled ceremonialism and evasion flee, and spiritual Sabbathism comes in, bringing joy, peace, glad obedience, and all higher spiritual life with God, and His Presence. In behalf of the Board and by its order, A. H. Lewis. Cor. Sec.

The vision of spiritual power, even as we see it in the imperfect manifestations of human life, is exhilarating and uplifting. The rush of current against the perilous path of duty is finer than the deflagration of the torrent from the crag. Integrity resisting temptation overtops the mountains in grandeur. Love, giving and blessing without stint, has a beauty and a potency of which the sunlight is but a faint and feeble image. When we see these things they thrill us with joy; they enlarge and enrich our souls.—Henry Fan Dyke.
Salary quarter ending June 30, 1908 ................................. 150.00

Expenses same quarter .................................................. 93.75

Quarter ending June 30, 1908 ........................................... 90.00

L. D. Seager, Salary quarter ending June 30, 1908 ............ 62.50

Niantic, Iowa ................................................................. 8.25

Riverside, Cal. ............................................................... 37.50

Rotterdam, Holland. .......................................................... 25.00

Shingle House, Pa. ........................................................... 25.00

Salemville, Pa. ................................................................. 37.50

Santon, N. Y. ................................................................. 25.00

Seager, L. D. ................................................................. 80.00

Shanghai, China .............................................................. 37.00

Swedesboro, N. J. ............................................................. 62.50

Trenton, N. J. ................................................................. 37.50

Vermont College ............................................................ 42.50

Worcester, Mass .............................................................. 12.50

Salary quarter ending June 30, 1908 ................................. 300.00

E. $6.335 97

Expenses received from the treasurer of the board of directors of the Northern Association for the month of June, 1908.

Salary quarter ending June 30, 1908 ................................. 150.00

In a letter a long time ago, late in June, to the United States mission, I said that I would give me wisdom to teach them the Lord's will. I have been able to do it, and I feel more at home after a time. The people are very friendly and kind to us. I trust that you will have a good board meeting on the 21st of October. Mrs. Bakker and my daughter join me in sending you Christian greetings.

Horary Station, Denmark. Oct. 6, 1908.

FRIENDLY TALKS.—No. 4.

WARDNER WILLIAMS.

To my mind the best plan ever proposed for making the Conference more effective was the one advocated by President Allen, in 1867. The suggestions he made were much discussed at the time, but the denomination has been gradually coming back to them ever since.

The time has come when a great movement should be inaugurated to advance the cause of the Seventh-day Baptist people. We need to do things as we have never done before. Many of the Boards of Directors of the Seventh-day Baptist churches should be made not only members of the Conference, but also members of the Executive Committee of the Conference. The Conference should be the denominational head and unifier of all work carried on by the various boards and societies, I would make the President the executive head of the Conference and pay him a salary for his services. I would suggest that all living ex-Presidents of Conference be made members of the Executive Committee of Conference be composed of the President, the Vice-Presidents, a Secretary and a Treasurer, and that this committee hold regular meetings during the year.

The President as chief executive officer of the Conference could be looked to as the chief counselor of our people. The President should be a man of great spiritual and executive force and should devote his entire time to denominational work in writing, visiting churches, preparing addresses, conferring with the various denominational boards and extending in every way the causes the denomination stands for.

Personally, I should like to see Doctor A. H. Lewis made the first President under this plan for greater denominational usefulness and unity. Dr. Lewis has looked forward with a prophetical eye many years for the dawn of a new era which gives promise of a brighter day and a more extended reign of the ideas and principles for which we as a people stand.

Undoubtedly, the opportunities which are before us are in many respects greater than those which have ever before been made available. The organization should be grasped through the Conference as the great executive organization of the denomination.

In lieu of assessments the churches could provide for collections for Conference as they now take collections for the various societies. If the Conference became self-supporting, it could provide the place of holding its meetings, print its own reports, provide for the entertainment of guests and pay all of its own expenses the same as any other organization. As a case in point, the Conference could contract with the Tract Society to publish a book like the forthcoming "History of the Seventh-day Baptist People," mostly at the expense of those who want it, and possibly net a small profit rather than assess the churches for it.
Education and Spirituality.

Read at the Northwestern Association by President C. B. Clark.

For a few years past and especially for the past two or three years, our attention as a denomination has been directed to some very vital conditions. Among these are primarily the questions of our mission as a church, a deeper spiritual experience in our church life, and the problem of the minister. I do not know how you may feel about it, but to me these questions have an even larger significance than the present moment ever before. These are questions of vital concern to us all, and we should not cease wresting with them until we find salvation. To a certain extent, it seems to me, the problems of education for a few moments. Right here exists a tendency to settle into two camps, one lashing stress upon spiritual fitness alone and the other upon qualification through education.

The advocates of spiritual fitness tell us that education is all well enough in itself but that the educated man tends to rely too much upon his educational attainments and to make such an attainment a substitute for dependence upon the Holy Spirit. On the other hand the advocates of qualification through education affirm that the minister can meet the demands of an intellectual age only as he approaches the spiritual life through the understanding. Herein lies at least one danger. The danger that we shall rather dogmatically take one position or the other in its extreme sense and thereby lose the truth contained in the other. Either position interpreted narrowly and in a dogmatic manner involves error, loss and misunderstanding. Both view the elements of truth and honesty. Both view the subject appropriately and honestly held to be an adequate solution of the problem, are false and engender denominational weakness and discord.

A statement to which I would like to invite your earnest consideration is, that by taking either position at a little different angle from that just stated, these views will appear not antagonistic to each other, but as complements of a larger whole. It seems to me that unless we can develop this larger vision of appreciation, the outlook for the future is dark and foreboding in the extreme.

There always have been and always will be general reasons for maintaining the ministry. But however, or whatever such reasons may be, the conditions surrounding life today are so unique, peculiar and special that any program of activity on the part of ministry and church which fails to cope with life as it is today must end in failure, loss of leadership and spiritual weakness.

In the first place, it is not enough for the minister to show us abstract truths and moral principles, however high and divine in themselves they may be. The secret of the moral and spiritual influence of Jesus was not in the announcement of high moral ideals, such for example as the "Golden Rule," but it was the interpretation of the life of the age in the face of such ideals. (Though he interpreted, he did not judge.) Interpretation and dealing out harsh judgment are two radically different matters. To know is to forgive.)

Similarly today it is not the mere announcements of gospel truth, however divine in itself, that saves life and restores spiritual leadership, but it is the power to interpret concrete twentieth century conditions in the light of gospel ideals. I may be wrong, nevertheless I feel that to an alarming extent the pulpit has lost this interpretative power. Not in any sense the gospel is a failure, not that the ministry is criminally careless, but that it somehow misses, at least in part, to touch the changing and changing conditions of today with the spiritual vitality of the gospel. The reason why many remain outside the sanctuary or make the pulpit a jest, is not that they have no ears to hear a spiritual message, but have no ears to hear a message which does not help them to solve their problems. What we need is not so much a new gospel as the gospel freshly vitalized with interpretative power.

Two factors then are involved in a ministry possessing power and leadership.

First, the comprehension and possession of high spiritual ideals. Second, the power to interpret twentieth century industrial, social and religious life in the light of these ideals. The possession of ideals comes through prayer and study, prayer being the out-going of the soul to harmonize with the higher life, and study being the reaching out of our powers to know what the highest reality is, that the soul may be unified with it. Power to interpret life in the light of spiritual ideals comes through study and prayer, study giving us the insight to intelligence and experience to heighten the highest reality, prayer giving us the consecration and good sense to unify our lives with the Divine Absolute. Thus the successful ministering and reception of the Word not only finds no occasion for contention between spirituality and education, but finds each supplementing the other. The spirituality which would cut itself loose from enlightenment fosters superstition. The education which would cut itself loose from spirituality produces an unbending self-conceit. It follows then that we want not only a spiritual education, but an educated spirituality. Eliminate either aspect and we have a crippled experience. Unify both into a complementary whole and we have no fear of the age of experience but the first step in the solution of our problems and the restoration of spiritual leadership. Education unpermeated with spiritual consecration will be in danger of wrecking scholarship on the rocks of an unsanctified egoism. Spirituality and enlightened by education will force the ministry to become a haven for weakness and incompetency. Either we must cease whispering "Disguised infidelity" whenever we hear a new idea expressed concerning the religious life, or we shall have to content ourselves with seeing the best talent turned into channels of worldly opportunity. Either intellectualism and spirituality are complementary aspects of human development, or God created both self-conceit and spirituality being when he made man. Religion and spirituality must find a place in the unity of human nature or be ruled out as extraneous. This is the privilege, problem and duty of the ministry, to show that the spiritual life is normal and not foreign to our nature. But in order to do this effectively, nothing short of educated spirituality in the pulpit will answer. The conditions of the twentieth century have demanded and created a new agriculture, a new artisanship, new statesmanship and a new pedagogy. These same conditions just as insistently demand a new ministry, not less spiritual and consecrated but more spiritual, more enlightened. Enlightenment will never serve as a substitute for devotion, but devotion should become richer and purer through the aid of enlightenment. The simplicity of religious faith should not be confounded with easy living and the Christian experience must be the spiritual life without compliance with the laws of spiritual development, than we can maintain the physical life without working for bread and butter. The spiritual life cannot be maintained without prayer, without cultivating spiritual consciousness, without reflecting on the spiritual revelation in Holy Writ, nature and experience. On the other hand, neglecting to cultivate the mental powers, taking pride in one's ignorance of spiritual realities, spending energy in mere hearing and knowing but doing and actually doing the great questions involved in the social and religious transition of our day will never be conducive to true spirituality.

(This is not to be interpreted as saying that the minister must have a college education before he can live a spiritual life. Education as used here is not so much "book learning" as it is personal development; and while college training should aid in personal development, it does not necessarily do so. On the other hand one may attain large personal development through the ordinary activities of life if only one has such a purpose.)

The greater freedom which has overtaken theology in common with all thought and experience with the twentieth century, makes it necessary that each and every one have a college education before he can live a spiritual life. Education as used here is not so much "book learning" as it is personal development; and while college training should aid in personal development, it does not necessarily do so. On the other hand one may attain large personal development through the ordinary activities of life if only one has such a purpose.)

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lives around the consciousness of our relation to the Absolute as its central and dominating idea. It means the recognition of this relationship as an ever-present fact and experience, not so much in the extraordinary way, as in the ordinary processes of life, in nature, in time and space and the law of cause and effect. When we have attained to the larger spiritual development which is under way, we shall see "Our Father" in all the processes of the universe and we shall realize that he is not far from any one of us. Meantime the educative processes must aid in that development and attainment.

If then what we have said be true, our first need is not ministers merely but ministers who intelligently understand and can tell us what spirituality means and is, when expressed in the concrete conditions of the twentieth century, and our mission is to help others into this same higher living.

Voting a Religious Duty.

Church-goers should regard the exercise of the franchise as a religious function and should vote in accordance with religious precepts on every question involving a moral question either in the issues at stake or in the personality of the candidates, declares the Rev. Charles F. Aked in the October number of Appleton's magazine. Dr. Aked is pastor of the Fifth Avenue Baptist Church, of which Governor Hughes is a member. Further than this, he asserts it is just as much the duty of a church member to attend ward meetings and to vote at the primaries as it is to take part in the affairs of his church to cast a ballot in the election of a pastor.

According to Dr. Aked the proportion of regular church attendants who frequently stay away from the polls on election day and who never take part in primaries or local meetings for the election of delegates to conventions is larger than among any other class. These delinquents, he holds, are as much responsible for corrupt conditions of government or the election of unworthy men to public offices as are the heers who buy their votes to accomplish this result or the bar-room hangers-on who sell their ballots.

"The abuses that have arisen in the past," says the Appleton article, "from the inter-
ference of the church in politics have been due to the fact that religion was made political instead of politics being made religious. Except under circumstances of extraordinary necessity, the church should not attempt to operate in the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicly taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. This is a task which it is incumbent in this day and generation. If it cannot inspire it is because it is not longer inspired and a church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees American politics made a byword for dishonesty is neither religious nor a man."—Press Service Company.

Not Aliens, But Brothers.

The man going to a new country is torn by the roots from all his old associations, and there is a period of great danger to him in the time before he gets the roots down into the country, before he brings himself in touch with his fellows in the new land. For that reason I always take a peculiar interest in the attitude of our churchmen toward the immigrants who come to these shores. I feel that we should be peculiarly watchful of them, because of our history, because we or our fathers came here under like conditions. Now we have established ourselves; let us see to it that we stretch out the hand of help, the hand of brotherhood toward the newcomers, and help them as speedily as possible to shape themselves, and to get into such relations that it will be easy for them to walk well in the new life.—President Roosevelt.

God doth suffer! O thou, the patient one. Who puttest faith in Him, and none beside, Bear yet thy load; under the setting sun, The glad tents gleam; thou wilt be satisfied. —Edwin Arnold.

WOMAN'S WORK

ETHEL A. AVERIN, Lebanonville, N.Y.

Contributing Editor.

Now the God of peace make you perfect in every good work to do His will.

Let us then labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in the silence of our spirits,
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will and do that only.

Longfellow.

Woman's Board Meeting.

The Woman's Board met at the home of the First Vice President, Mrs. S. J. Clarke, Thursday, October 8, and in the absence of the President, Mrs. J. H. Babcock, was called to order by Mrs. Clarke. There were present Mrs. A. R. Crandall, Mrs. L. A. Platt, Mrs. J. B. Morton, Mrs. Nettie West, Miss Phoebe Coon, and Mrs. Allen B. Wethered.

Mrs. Clarke led devotional exercises by the reading of the twenty-fourth Psalm, and Mrs. Platt offered prayer.

A letter was read from the president, Mrs. Babcock, giving information with reference to the action of Conference in the appointment of secretaries and other matters.

The circular letter prepared by the Corresponding Secretary for the current year was read, and the items taken up one by one and discussed. On motion the letter was adopted and three hundred copies were ordered printed.

The report of the Woman's Board Committee of Missionary Conference, published in the Recorder, was read and discussed.

Some financial matters were attended to and after the reading of the minutes the Board adjourned to meet with Mrs. J. H. Babcock on the first Thursday in December.

HATTIE E. WEST,
Rec. Sec.

THE SABBATH RECORDER.

Plainfield, N. J.—On Wednesday afternoon, Oct. 7, the Woman's Society for Christian Work held its annual meeting.

During the year the society has held eighteen regular sessions. The year has been one of faithful and untiring effort on the part of the attendants and the members and chairmen of the several committees as shown by the reports.

The Treasurer reported the total receipts for the year $25.50. Of this $35.40 has been paid out to meet the obligations of the society. This money has come to us through the earnest efforts of the committees and members.

Much credit is due the Entertainment and Refreshment committees for the pleasure they have given the people of the church and congregation.

The reports of the Tract, Missionary and Visiting Committees showed that their work had been well done, too.

The representatives to local organizations have given full reports through the year of the work, thus keeping us in touch with these societies.

After hearing the reports of the different Committees, the following officers were elected for the coming year: President, Mrs. Wm. R. Mains; Vice President, Mrs. Sarah Wardner; Recording Secretary, Mrs. Orza S. Rogers; Corresponding Secretary, Mrs. Ada F. Randolph; Treasurer, Mrs. F. A. Dunham.

A rising vote showed appreciation of Mrs. Dunham's many years of faithful service, she having served the society as Treasurer almost twenty years.

After the adjournment the ladies met in the parlor and enjoyed a social time from four until six. The Social Committee had planned what we called a "Millinery Tea," for want of a better name.

The room was prettily decorated with foliage and bright autumn flowers. The tea table was daintily spread, from which, later, delicious chocolate and tea were served with wafers. Sometime previous to this day many envelopes had been prepared and given out to each lady in the congregation. The envelopes were decorated with gay bonnets or hats and enclosed was a slip of paper with the following little rhyme, composed by one of our friends:
Now list thee to this sonnet.  
On your latest summer bonnet,  
With its ribbons, the roses all so fair;  
For though now you call it old,  
Twas once worth its weight in gold.  
And its value your inventory with others share.  
So if you’re not again it  
And would care to put within it,  
This envelope, the roses here held  
To hold one-fourth as many  
Of the dollars and the pennies.  
As that creation cost, cheap or dear.

This told the object of the envelope.  
As the ladies entered the room they found  
each door a gaily trimmed hat into which  
the envelopes with their contents were to be placed.  


An informal program opened with a piano solo by Miss Iva M. Rogers; a recitation,  
"The Foolish Little Maiden," by Celia Cottrell; a song, "Old Lace," by Mrs. Wm. C. Hubbard;  
"A Quaker Story of Hat," read by Stephania Shaw.  
"The Little Seamstress," recited by Margaret Kimball,  
completing the entertainment.  
Many lingered to have a social cup and a friendly chat.  
As we opened the envelopes and counted the contents we realized that some of our members had been a little extravagant, but as the price of the bonnets helped to swell our treasury we were obliged to overlook at this and consider ourselves very fortunate in realizing the nice sum of money.

Bethia C. Randolph,  
Cor. Sec.

"As Spirituality Declines in the Churches, Machinery Multiplies."  
The above words, quoted in an editorial of the Recorder for October 5, may be a correct statement of a general principle and fact; but they are likely to be misleading at this time, because they have so little real connection with the present denominational movement toward the readjustment and recognition of our unities.  

1. All forms of life, from the lowest to the highest, require organization for their self-manifestation, development, and usefulness.

2. In the higher forms of life—in animals, men, society, and the nation—there is needed, not so much a larger number of organizations, as improved organizations, the parts being co-ordinated and perfected.  
The evolution of the nervous system from that of the amoeba of man; the theoretical and practical recognition of the solidity of society, a fellowship in honor and dishonor, in gain and loss; and our present concept of the nation as representing the common life and interests, the common share in prosperity and adversity, of the United States, are examples of this law.  
Independently, separately acting units could never constitute a living animal organism, a community, church, denomination, or nation.

3. A sense of both individual and collective life, responsibility, and effort, is as essential in Church as it is in State.  
We believe in the freedom of the individual conscience and in an independence of the local churches, in a division of labor among our various boards and societies; and that these are sacred and practical principles.
We believe also in the doctrine of collective, outwardly and inwardly united, denominational life, with common and co-operating motives, energies, and ends.  
The human body, a piece of marvelously elaborated machinery, has many members, each performing its own functions; but these members are so connected with one another, mechanically and vitally, that together they form one body, all the parts being interdependent and co-operative.  
Otherwise there would be no body at all—only separate fractions of one.  
Now the proposed denominational readjustment preserves invaluable and honors the liberty of every believer’s conscience, and the doctrine of local church independency; but in the firm belief that we are not only Many but One, the very Body and Church of Christ our common Lord and Head, we are seeking after the best possible external and organized expression of the oneness that we profess to have and to feel.

4. Our churches, one by one, should be the vitalized and vitalizing centers and sources of all kinds of denominational work—evangelistic, missionary, publishing, educational, reform, benevolent, financial, etc.  
The General Conference, ideally, is made up of the churches as its living and independent, but harmoniously adjusted, voluntarily co-ordinated units.  
The Conference, as already reorganized through constitutional changes in itself and in the three societies; and with its organization still further perfected when the churches, the societies, and the Conference itself shall have approved the excellent report of the Committee of Fifteen presented at Boulder, the Conference, I say, thus perfected in its adjustments and organization, will be a grand outward revelation of our common life and unity in Christ the Lord; and the representative, counselor, helper, and inspirer, for the combined forces, material, intellectual, moral, and spiritual, in individual members, in the churches themselves, in the various boards and the Executive Committee of Conference, and in the three societies.

5. The recent editorial descriptions of the grace, fellowship, and brotherliness exhibited at the Boulder Convention and Conference; and the effect produced in the comparatively small society, which was then being held in the same as that described by J. Franklin Browne, in his article, page 433 of the Recorder, October 5, says: "I have been a lone Sabbath-keeper since A. D., 1894, having met in those fourteen years but a very few times.  
Of Sabbath-keepers in public worship, and then only with Seventh-day Adventists, whose vagaries I could not think of accepting."

I have been wondering if these expressions could not be modified a little so as not to sound so harsh and unsympathetic.  
To me they do not seem to bear out the idea that there were spirit-filled hearts and lives behind them; Such expressions and the feelings which we would suppose prompted them do not do our denomination any good, and I feel that they would be far better left unsaid.  
We need the even spiritual influence and good feeling that we can rightfully obtain; but speaking in such an unchristianlike manner of the only people on the face of the earth from whom we may expect and co-working, not only hinders our spiritual advancements, but throws us back to lower spiritual levels, besides wounding the feelings of our sister denomimation, and giving its members good reasons to retaliate.

It is true, the Adventists teach some things which we cannot see our way clear to accept; but if it is necessary for us to speak of these, we should endeavor to state them in as Christianlike a manner as possible.  
This will invariably produce a better and nobler effect, much more harmonious, and the Adventists and we have read a great deal of their literature, yet I have never met with one derogatory word against the Baptists, rather the opposite; anything that I have seen has been flavored with love and esteem.  
For example, it was but yesterday I was reading an article by Elder Geo. I. Butler, among his replies to Elder Carrnight, page 164, where he says: "When Elder Carrnight says that the Sabbatharians, in
searching two hundred years, have not been able to find an item of proof that the Papacy changed the Sabbath, much of the reflection was intended to fall on the Seventh-day Baptists, for not the Adventists, have been advocating the Sabbath for two hundred years. But if he has any knowledge of the authors and the literature of the Seventy-day Baptists (and if he has not he is without excuse) he knows that his assertion does not relate to that denomination. Among their authors are numbered men eminent for ability, for education, and for deep research, not to speak of their evident piety, and conscientious regard toward God’s word. They have laid before the world a large amount of rich instruction from the Bible and from history on this important subject.” Also Milton C. Wilcox, referring to the Seventh-day Baptists says: “In the 17th century they were quite numerous in England, and published several books, and some of them, they were numbered men eminent for ability, for missionary work, and financial ability to find an item of denominational excommunications two hundred years, have not been than the Baptists, and says: “It must lie in the fact of their peculiar views in regard to the second coming of Christ, and this final reign upon the earth, and their unbounded zeal and enthusiasm in the propagation of this doctrine and their self-sacrificing devotion to extension and final triumph.” I think that this is the secret of their success. They believe that this is the truth to be preached at this present time, just as Noah had a truth to preach in his day, and Moses and Aaron in their day, and Jonah had another truth for the Nineties. So it was with John the Baptist, and Christ, and the apostles. They had a special truth for their times. Did not the great reformers of the 15th and 16th centuries have a special truth for their days? And the Adventists believe sincerely that they have a special or present truth for our day, and they propagate it with all the zeal and enthusiasm they can muster; and, indeed, if they are not right in this, I am yet to be informed. But they cannot properly preach that doctrine without pointing the gospel of salvation and a return to the Sabbath and Commandments. This is all one present truth; hence their success.

I find that, in distributing literature, the Adventist literature produces more effect than our own, and it is on this account, the business manager ate declared authoritv of the Sabbath, much of the reflection to the hearts of the people. God back again to the Bible and from history on this important subject.” Therefore, all those whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” Matt. 7:12. We two denominations together are only a little handfull of battle for the Sabbath and Commandments of Jehovah, as compared with those who are opposing, and it is for us to speak and act in love and fellowship toward one another, and assist each other in this great work of bringing the people of God back again to the Bible and the Sabbath.

The doctrines of the second coming of Christ should not be spectacular and illusionary (or delusory) to any Christian. Did not Jesus, when he was here on earth, leave us plenty of reason to hope and look for his coming again? He also gave us signs by which to know of his soon coming, and told us to watch and be ready for that great event. Whether the Adventists have properly selected the signs, is another question. Anti-Adventists wonder how the Adventists have made so much greater progress than the Baptists, and says: “It must lie in the fact of their peculiar views in regard to the second coming of Christ, and this final reign upon the earth, and their unbounded zeal and enthusiasm in the propagation of this doctrine and their self-sacrificing devotion to extension and final triumph.” I think that this is the secret of their success. They believe that this is the truth to be preached at this present time, just as Noah had a truth to preach in his day, and Moses and Aaron in their day, and Jonah had another truth for the Nineties. So it was with John the Baptist, and Christ, and the apostles. They had a special truth for their times. Did not the great reformers of the 15th and 16th centuries have a special truth for their days? And the Adventists believe sincerely that they have a special or present truth for our day, and they propagate it with all the zeal and enthusiasm they can muster; and, indeed, if they are not right in this, I am yet to be informed. But they cannot properly preach that doctrine without pointing the gospel of salvation and a return to the Sabbath and Commandments. This is all one present truth; hence their success.

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She went on. "But though she did her very best, she couldn't find the turkey's nest."

Brother Fred went up on the hill to the gin-house, and down in the cotton-field, and round by the goose pond, where he found the Gray Goose and the White Duck taking a swim.

"But though he did his very best, he couldn't find the turkey's nest."

Little Ben began at home to look. He looked under the house and behind the woodpile, and in the barn, and out by the haystack; and while he was tipping about out there he frightened the Brown Hen from her nest, and she quavered half the day about it.

"But though he did his very best, he couldn't find the turkey's nest."

Then Mamma said she must go and look, so she put on her bonnet and went to the wood-lot, and sat down under a tree just as quiet as she could be. By and by the turkey hen came along. She saw Mamma and Mamma saw her, but neither of them said a word. The turkey hen walked round and round in the wood-lot just as if she wasn't thinking about anything but at last she went through the big gate into the road. Then Mamma got up and followed her, just as stil as a mouse, and the turkey hen went up the hill and down the hill, and through the fields and by the mill, and down across the meadow brook, by many a turn and many a crook. She went to the East and she went to the West, but she never went near her nest.

"I'll give up," said Mamma, and the old turkey hen was prouder than ever.

Then Papa said that he must try; and early one morning before the children were awake, he got up and started out to find the turkey's nest. He called out:

"He'll find it if anybody can," said Brother Fred, when he was told, and the children could scarcely wait.

He stayed so long that they went down the lane to get him, and when he saw them coming he called out:

"I declare I've done my very best, but I can't find the turkey's nest."

And the turkey hen grew prouder and prouder. She stayed at her nest, wherever it was, nearly all the time then, and only came to the barnyard when she wanted something to eat.

The Gray Goose and the White Duck and that Brown Hen said they wouldn't be surprised at anything she did.

But they were surprised, and so were the children, when one morning she walked into the yard with twelve little turkeys, as fine as you please, walking behind her.

"Just look here," she said, "at my children. I hatched all out in my nest down in the corner of the old rail fence." And she added, when they wondered to see "I tell you what. I did my best. When I found that place to make my nest!"

—More Mother Stories.

God's Way of Speaking.

Geology copies God's handwriting on the pages of His rocks; astronomy copies God's handwriting and voice on the pages of His stars; physiology copies God's speech uttered through the human body; psychology — it is a copy of the laws of the human intellect; art — it is a copy of God's beautiful thoughts; tools — they are God's useful thoughts organized into terms of steel or wood, and they give us marvelous goodness. The universe is simply a great wheel fitted in another wheel, a vast complicated mechanism — never a lever getting out of place, never a wheel slipping a cog. But at the back of the whole stands an Inceptor; at the back of the whole printing-press there is One keeping watch over His mechanism; at the back of all the flying wheels stands the great Father God in the silence, keeping watch above His own. These laws of nature through land and sea and sky, through all the fruits, through all that lends us beauty and truth — they are the voices of God speaking to us. Then you find a man that has visions like Moses, who takes off his shoes when the acacia-bush flames in scarlet and burns with a fire that never ceases. When Paul, with his visionary power, looks up he perceives that God is speaking to him. Temptation understands that God is nearer than breathing, and closer than hands or feet. We never can escape from Him. The angel of His goodness goes before us; the angel of His mercy follows after us. God is not a bundle of thunderstorms; God is not a sheath of red-hot thunderbolts; God is not upon the track of a sinner to overwhelm him for his sins; God follows after sinful men to recover them out of their transgressions. We are camped in the heart of God; we set up our tent in the midst of God's mind. We can no more lift ourselves out of the presence of God than a man can lift himself out of this universe by — excuse the expression — his boots. That is our hope. The way to fly from God is to flee into His arms. This world is so beautiful — this world, steeped in God's wisdom, colored with His love, framed with His beauty — it is the voice of God. If we have a mind that is sensitive to His overtures of love, then the manifold voices of God in physical nature is the marvelous fact and event of human life. —Newell Dwight Hillis, D. D., in The Homiletic Review for October.

A Good Sort of Honesty.

She was a bright little woman, and when some one apologized for an occurrence at which she might have taken offense, she laughingly disclaimed any such thought.

"I am honest, you know, and so I never pick up things that belong to me, not even slights," she said merrily. "I don't like them, anyway, and I have to be quite certain that one is intended for my use before I appropriate it.

So many people spend wearisome days and nights in nursing grievances that they have only "picked up," and in brooding over slights which were never designed for them, that this sort of honesty is heartily to be commended. —Selected.

The regular quarterly meeting of the Hebron, Hebron Center, and Shingle House churches convening with the Portville church on November 13, 1908.

Preaching as follows: Friday evening, W. L. Davis; Sabbath morning, Dean Main; Sabbath afternoon, Rev. O. D. Sherman; Sabbath evening, Rev. S. H. Babcock; Sunday morning, Dean Main; Sunday afternoon, W. L. Davis; Sunday evening to be arranged for.

H. A. Place, Church Clerk.
Per E. B. P. Ceres, N. Y., Oct. 25, 1908.
His Mother's Sermon.

He was broken that day, and his sons shook the bed, for he was his mother's only son and fatherless, and his mother, brave and faithful to the last, was bidding him farewell.

"Dinna greet like that, John, nor break yir hert for 'tis the will o' God, and that's aye best."

"Here's my watch and chain," placing them beside her son, who could not touch them, nor would lift his head, "and when ye feel the chain about yir neck it will mind ye o' yer mother's arms."

"Ye 'll not forget me, John, I ken that well, and I 'll never forget you. I 've loved ye here, and I 'll love ye yonder. Th'ill no be in 'bor when I no pray for ye, and I ken better what to ask than I did here, aye dinna be comfortless."

Then she felt for his head and stroked it once more, but he could not look or speak.

"Ye 'll follow Christ, and gin he offers ye his cross ye 'll refuse it, for he ay carries the heavy end himself. He's guided yir mother in byes, and as guide as a husband since yir father's death, and he 'll hold me fast tae the end. He 'll keep ye, too, and, John, I 'll be watchin' for ye. Ye 'll no fail me," and her poor, cold hand that had tended him all his days tightened on his heart. But he could not speak, and her voice was failing fast.

"I canna see ye noo, John, but I know yir there, and I 've just one other wish. If God calls ye tae the ministry, ye 'll no refuse." A minute after she whispered, "Pray for me," and he cried, "My mother, my mother."

It was a full prayer, and nothing left unasked.—Ian MacLaren.

Model Preaching.

I desire my minister to preach the simple gospel. The "old, old story" never wearsies the average congregation, if it comes from a devout mind and preparation in the mes sage. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, his gospel and the inspiration of the Bible from a careful reading of the Book of books and of the Shorter Cate chism, and I will not make it a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social morality, and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul: "It pleased God by the foolishness of preaching to save that which is foolish."—William J. Bryan.

An Appeal for "The Bread Line."

The Bowery Mission "Bread Line," at which 1,000 men who are out in the streets for the night are given a breakfast of hot coffee and rolls every morning at one o'clock, is one of the most pathetic sights in all the wide world. Long before the hour of opening, these poor, starving men stand in a single line that sometimes extends for blocks in length, waiting for the coffee and rolls. During the winter, this breakfast is given to an aggregate of 210,000 homeless men and boys, and up to date over half a million of the homeless have had their weary tramp restfully interrupted by this unique ministration. The first of these breakfasts is given on Thanksgiving morning, and the last of the following Easter morning. Altogether the Mission supplied, this year, over 312,000 meals and 57,072 lodgings to homeless men and boys.

It is for this grand, philanthropic work that we ask your kind and practical co-operation. The homeless, friendless, disheart ened and despairing men and boys of the Bowery are not native New Yorkers, but men and boys who, until within a year, lived happily at the old homestead with father and mother, and perhaps wife. They are stranded here, and in despair appeal to the Old Bowery Mission, which, for over thirty years, has been to the unfortunate, as the rescue cities of old, a haven of encouragement, rest and protection. Shall we turn them away? It rests with the good people of this country to decide this question, and may God graciously help you to decide it aright. John C. Earle, Financial Secretary, 92 Bible House, New York City.

THE SABBATH RECORDER.

An Appeal for Public Schools.

It seems rather amazing that Mohammedan government, which is that of Turkey, ruling over a nation which includes half a dozen Moslem sects, Jews both orthodox and liberal, and Jews, is that any one of these Christian churches, a number of which have been distinct and more or less inimical to one another for a thousand years, makes not the slightest objection to the teaching of the Bible in any school which cares to introduce it, which is to say in all the most important, progressive and influential schools in its wide jurisdiction, while the government of the United States finds it essential to exclude the volume which in the fullest possible sense forms the charter of its liberties as well as the noblest collection of literature in the vernacular of the country. We have already mentioned the action taken recently at Cleveland by the National Educational Association, recommending its introduction or re-introduction into the schools of the nation. Some comment upon this action appears to be in order.

A cogent reason for the introduction of this text book is latent, though not expressed, in the resolutions immediately following the one to this effect made and which we last week quoted in full. This following resolution reads:

"The highest ethical standards of conduct and of speech should be insisted on among teachers."

No class of citizens in our country has, as a class, a higher ethical standard than the teachers in our public schools. Their devotion to the highest interests of their pupils is beyond question. But it is not unfair to the great duty which every conscientious person finds in maintaining—in the time that now is—either a high ethical standard, or refined modes of speech. Lax standards of integrity, and convenient and picturesque slang are prevalent everywhere and to shunt one's ears and one's moral sense to either is simply impossible. The attempt to exclude them is worse than futile. The only safeguard against them, like the only safeguard from microbes which threaten disease and death, is by fortifying the nature from which they come.

Four things a man must learn to do if he would make his record true:

To think with perfect clarity;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.

—Henry Van Dyke.

HOME NEWS

FARNAM, NEB.—Dear readers of the Recorder, I will give you a few items from our little band at Farnam, Nebraska. The second Sabbath before Conference we enjoyed a baptismal service, when several of our children were baptized. The following Sabbath six of them joined the church, and one from the Cosmos church rejoined here.

We recently lost one of our largest families here, Brother E. Hurley and family, who moved to Milton for school privileges. However, to offset this loss, we have six persons from Cosmos, Oklahoma, and nine, including children, from Nortonville, Kansas, who intend to stay for awhile. The total number at Sabbath school last Sabbath was upwards of 160, being the best attendance thus far this year.

Because of the exorbitant rent asked us by the first-day people, we moved from their church to the Methodist building. We have again started the prayer meetings, but we live so far apart here that it is hard to get people together often. We think the prayer meeting is the best part of our services for developing the young people in Christian life. Before we had a pastor they held conference meetings Sabbath mornings, but this time is now used for prayer meetings. We feel that we cannot afford to be without a prayer meeting, with its helpful influences over the young people.

We like to hear from other fields, through the home department of the Recorder, and trust that others will be glad to hear from us.

Yours in the work,

W. C. T. HARCROFT, Secretary.

Bible Study for Public Schools.

We recently lost one of our largest families here, Brother E. Hurley and family, who moved to Milton for school privileges. However, to offset this loss, we have six persons from Cosmos, Oklahoma, and nine, including children, from Nortonville, Kansas, who intend to stay for awhile. The total number at Sabbath school last Sabbath was upwards of 160, being the best attendance thus far this year.

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W. C. T. HARCROFT, Secretary.
moral and verbal, so deeply ingrained as to have become second nature, can alone render our teachers immune to the insidious influences which pervade the moral and intellectual atmosphere of the present time.

One may search all literature of whatever land, and he will not find another collection of works so nearly in ethical standards, embodied in English of such purity and elegance, as the sixty-six small works which are bound together in the Bible. The ingrained refinement of speech and loftiness of morals which characterized great groups of people in Great Britain and in our own country in the earlier days, when books were few and expensive and the Bible was daily read and pondered, long ago passed into a proverb. Not all people of those days cared for the Bible any more than they do now, and there were coarse grained and immoral people then as now. But the refining and elevating influence of the daily reading of the Bible at family prayers is a fact which admits of no question, and which has been remarked by many competent observers beside Whittier and Burns. It was Dr. Guthrie who observed that the sturdy if somewhat shrewd integrity of the Scotch peasantry is due to the fact that the book of Proverbs from time immemorial has been the standard reader for children of a certain age. The pure if quaint dialect of our own mountain whites is due to their having little other reading. It is noted by educators that to the children of this mountain people Shakespeare is easy reading, though they are greatly puzzled by the newspaper and the poets of today. The English they understand is the English of Shakespeare, though they never heard of Shakespeare, because it is the English of the Bible which they know almost by heart.

Other important measures were advocated at this convention, one of the most interesting, if not the most important, being introduced by Commissioner of Education Ellsworth Brown, consisting in the possible cooperation between the educational associations of different countries. That, as well as the improvement of the qualifications of teachers and of the character of our rural schools, are questions of high importance; but the question of the Bible in our schools outranks, as in fact it underlies, them all. It is not a simple question, but its difficulties are an argument for, not against, its serious study and ultimate solution. —Christian Work and Evangelist.

Killing Time.

"Spare a copper, sir; I’m starving," said a poor, half-clad man to a gentleman who was hastening homewards through the streets in the city, one bitter cold night.

"Spare a copper, sir, and God will bless you.

"Spare a copper, sir, I’m starving," said a poor, half-clad man to a gentleman who was hastening homewards through the streets in the city, one bitter cold night.

"Spare a copper, sir, and God will bless you.

Struck with the poor fellow’s manner and appearance, the gentleman replied, "You as if you had seen better days. If you tell me candidly what you have been your greatest failing through life, I’ll give you enough money to pay your lodging.

"I am afraid I could hardly do that," the beggar answered with a mournful smile.

"Try, man, try," added the gentleman.

"Here's a shilling to sharpen your memory; only be sure to speak the truth."

The man pressed the coin tightly in his hand, and after thinking nearly a minute, said: "To be honest with you, then, I believe my greatest fault has been learning to kill time. When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make a mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was only to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir, idleness ruined me."

"I believe your story," replied the gentleman; "and when I get home I will tell it to my boys as a warning. I am sorry for you, indeed I am. But it is never too late to reform. Come to my office tomorrow, and let me inspire you with courage." And giving the man another piece of money, and indicating where he could be found, he hurried away. —Christian Commonwealth.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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LESSON VII.—NOVEMBER 14, 1906.

THE LORD OUR SHEPHERD.

Psa. 23.

Golden Text.—"The Lord is my shepherd; I shall not want." Psa. 23:1.

DAILY READINGS.

First-day, Psalm 84.
Second-day, Rev. 7:1-17.
Fourth-day, 1 Pet. 2:11-25.
Fifth-day, Isa. 40:1-17.
Sixth-day, John 10:1-18.
Sabbath-day, Psalm 23.

INTRODUCTION.

Of all passages of the Old Testament this Twenty-third Psalm is the gem. It vividly expresses the ideal relation of trustfulness towards Jehovah, and Jehovah's abiding care for his people. It speaks of God and represented them in accordance with the truths of our religion...

In order to understand this psalm we must remember first of all that the shepherds of the East stand in a much more intimate relation to their sheep than the shepherds of England and America. There the shepherd is the constant guardian of the flock; he knows each sheep by name. In the land of drouths he finds pasture for his flock, and leads his sheep to springs of water. He sees to it that the sheep do not wander into dangerous places in the rugged mountains and steep ravines. When they are attacked by wild beasts or robbers he boldly risks his life for their sake.

May the day he hastened when this psalm shall be a true expression of our experience and of our attitude toward Jehovah.

Time—According to the traditional view, either in the early part of David's life, while he was still a shepherd lad, or else much later when David in old age recalled the manifold mercies of God and represented them in accordance with the imagery of his shepherd life.

The psalm, however, loses nothing of its value if it be written by some other less conspicuous servant of Jehovah years after the time of David.

PERSON—According to the traditional view, David, the sweet singer of Israel.

OUTLINE:

1. Jehovah, the Tender Shepherd. v. 1, 2.
2. Jehovah, the Careful Guardian. v. 3, 4.
3. Jehovah, the Bountiful Host. v. 5, 6.

NOTES:

1. Jehovah is my shepherd. Thus is expressed one of the most precious truths of our religion. Our God has a tender and affectionate care for each one of us. The heathen serve gods from which they think that they receive favors, but none of the nations have risen to a conception of God equal to that of this psalm. God is occasionally elsewhere in the Old Testament represented as Shepherd of the individual (Psa. 119:176); but more frequently as Shepherd of the nation. Compare Isa. 40:11 and elsewhere. I shall not want. It would be just as well to translate in the present tense. The unwearying care of the Shepherd is a guarantee that the sheep shall not lack any good thing. Other shepherds may have the spirit of the hireling, and so neglect the flock, but we may put confidence in Jehovah our Shepherd.

2. He makes me to lie down in green pastures. With such a shepherd the sheep may be sure of abundant provision, and may take their rest in the midst of abundance of the most appetizing food, which is furnished to them from one place of scanty pasturage to another. He leadeth me beside the still waters. Literally, unto waters of rest. We are not to think of streams that flow without a ripple, but rather of springs or wells which furnish rest and refreshment for the weary. There is the same abundance and excellence of drinking water that there is of the pasture.

3. He restoreth my soul. We are not to think of restoring the worn-out body; but the passage as a theological term. When the psalmist says he was weary, he means simply myself. The tender care of Jehovah invigorates to new life and joy in existence. The psalmist has left the figure of the shepherd and his relation to the flock of the sheep, and is altogether of Jehovah's relation to those who trust in him. The poet saith, "He leadeth me." Where there is danger of going astray Jehovah himself is the Guide for his people. Paths of righteousness. Or, better, paths of
righteousness or straight paths; for the psalmist has not turned aside from his figure to speak of theological instruction. If we trust to our Guide he will preserve us from the crooked or rugged ways. Of course the paths of righteousness are included in this promise; for this whole psalm has particular reference to the realm of the spiritual. The allusions to physical prosperity figure the real blessings for the moral nature of man. For his name's sake. Not because of any real deserving on the part of the recipient of these blessings. There is also probably the suggestion that Jehovah cannot do less than the best for his people because they are the people who bear his name. Compare Ps. 25:11 and other passages in the Psalms elsewhere.

4. The shadow of death. This expression is one word in the Hebrew, and is best understood as an abstract term meaning, "deshel darkness." The psalmist is not thinking of death in particular, but rather of some gloomy ravine in which robbers or other dangers might be expected. He is willing to trust not only in the green pastures, but in the dark places as well. When we interpret this figure of speech the reference to the dark pathway of death is of course highly appropriate, and has a place in the spiritual application of this psalm. For thou art with me. Surely an ample reason for lack of fear even in the darkest places of the road. Thy rod and thy staff. The rod for blows of defense, and the staff for support. Perhaps one of these two words refers to the shepherd's crook with which he restrains the sheep from going in dangerous ways, but it seems rather more likely that we passed from the figure of the shepherd with the first two verses.

5. Then preparest a table before me in the presence of mine enemies. The figure again changes a little; the bountiful Host takes the place of the Shepherd and Guide. The psalmist even when he is surrounded by enemies feels no lack. They do not succeed in bringing discomfort to him, for his God is ever in abundant measure providing for all his wants. If David is the author of this psalm we have here double the allusion to the time when he was fleeing from Absalom and was safe by Barzillai with generous store of provision for himself and his companions. Thou hast anointed me with oil. The psalmist has not only the plain necessities of life. Anointing the head was symbol of joy. Perfuming the ointments were greatly esteemed by the Israelites as they were therefore the picture of a man entertained with the most bountiful generosity. My cup runneth over. The provision for his wants is in no way stinted. There are for him delights beyond measure.

6. Surely goodness and loving-kindness shall follow me. The psalmist is so confident of the favor of God that he thinks of himself as fairly pursued by blessings. In this psalm the translators of the Revised Version have apparently made more effort than usual to conform their wording to that of King James' Version. In this line, however, they felt obliged to replace the word "mercy" by "loving-kindness," because mercy represents only one phase of the manifold love of God and is not an adequate rendering of the original. All the days of my life. Other hosts entertain for one meal or for a little while; most. I shall dwell in the house of Jehovah. The psalmist is to abide forever as the guest in Jehovah's house. Perhaps the allusion is to the temple, and the psalmist thinks of himself as an habitual attendant at the sacrificial feasts as the entertainments furnished by Jehovah. But the reference is probably more general. The one who feels Jehovah's loving care is content to remain forever in spiritual intercourse with him. The men of this world have various ideals and aspirations, and think that they will be content if only they can reach that for which they are aiming. One aims for wealth, another for social position, another for political honors. But none is truly content until he has reached an abiding trust in his Creator. The man who gets a hundred thousand dollars is not satisfied, and the one who gets honors sees other goals before him. Peace of mind is a gift from God. True trust in God does not, however, leave a man without ambition. One may be content under God's care and still have aspirations; for he knows that the heavenly Father desires him to make the most of himself and to do the best he can for the world in which he lives. There are for us manifold comforts even in the midst of dangers and trouble. The Apostle Paul had promises and visions from God when he was upon the ship sailing toward Rome and immediate danger from shipwreck. Every Christian may have peace and joy when the outward prospect is most gloomy.

Some Christians center their thought upon the disappointments which they have met, and think the precious words of comfort of this psalm are for David alone or for some chosen few. But not so; every one who looks at his own conditions from the right point of view is able to say, "Jehovah is my shepherd." We ought like the sheep to accept with humility the guidance of our Shepherd. With the Good Shepherd in the shadow of the deepest darkness there is hope.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Apollo Building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington and Seventh Avenues, Every Sabbath at 11:45 A.M. Preaching service at 11:45 A.M. A cordial welcome is extended to all visitors.

After May 1st, 1909, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 512, Mason Temple, N. W. Sixth and Roosevelt Streets, at 2 o'clock P.M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoon at 3 o'clock. A cordial invitation extended to all strangers in the city. For a place of meeting, inquire of the superintendent, H. R. Wood at 216 South Third Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school rooms of Temple Church at 5 p.m., in Blanchard Hall, Broadway between 11th and 12th streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them. The Sabbath Recorder's施工现场.

The Youth's Companion For Christmas. There are three good reasons why The Youth's Companion makes one of the best of gifts for Christmas time, for a birthday, or for any occasion when a present is in order. IT NEVER FAILS TO GIVE PLEASURE. There is something in every issue of The Companion for every member of the family. The children never pass it by, and the parents are certain until the children reluctantly put it down to go to bed. IT IS EASY TO ORDER BY MAIL. You need not go through the vexation of Christmas shopping, make a present of The Companion, Sit down in the quiet of your own house, and send the subscription. The Companion will be delivered wherever you say, on Christmas morning.

IT COMES EVERY WEEK IN THE YEAR. Nine out of ten Christmas presents have lost their novelty by New Year. The Companion provides continual pleasure, for it is renewed 52 times until Christmas comes again. There are some subscribers who receive the double Holiday Numbers and The Companion Calendar for 1909, "The Blue Ribbon, an original". The copy in 13 chapters, "I'll send you a copy of the paper to any address free.

WANTED. A number of Sabbath-keeping young men over eighteen years of age in their training school and calling boy and elevator service. In writing please mention age and line of work in which you are interested. The BATTLE CREEK SANITARY, Battle Creek, Mich. Women's Home Companion at a New Price. The increase in the price of paper has been a factor in forcing another one of our magazines to increase in price. The Woman's Home Companion, preparing to give its readers a better and better magazine, will raise its price from 10 cents to 15 cents a copy, and from $1.00 to $1.25 a year in a few weeks. This advance is in part due to the increased size and value of the magazine, and in part to the increased price of paper, which is affecting every publisher in the United States.
A Father's Example.

Dr. W. E. Biederwolf, the evangelist, relates this experience:

"There are many who could stand up today and say: 'I mean henceforth to be a Christian man,' and your whole family would come running to God; but because you have not had the courage or have not had the concern to take your stand boldly on the side of God, you have been standing in the way of those whom God has given you,

I said this one time in Ohio, and a man well on in years came to me at the close of the meeting and said: 'Did you mean what you said?' And I replied I did most certainly mean that very thing; and as I took the big man's hand (for he was an unusually large fellow) his lips began to tremble and a tear staid in his eye as he said: 'And to think of it that last year my nineteen-year-old boy was taken from me, and in all his life he had never heard his father pray.'

And I said: 'Mr. Patton, give your heart to God tonight,' and he replied 'By the help of God I mean to be a Christian.'

The next night when the invitation was given I saw him coming down the aisle with a young lady, and when he reached the front he said: 'Mr. Biederwolf, this is my daughter.'

The next night I saw that young lady sitting with another, and across the aisle was Mr. Patton with an elderly woman, and while the opportunity was being given for people to come to Christ I looked down among those who stood at the front, and there stood this man with the others just mentioned, and called me to him he said: 'Mr. Biederwolf, this is my other daughter and this is my wife,' and there he was with his entire family inside the kingdom of God, because he had done at last what for many long years the Spirit of God had been constraining him to do.

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