CONTENTS

EDITORIAL—The Commission on Country Life: Beautify Your Homes; What is the Greatest Issue; Some Hopeful Signs; The Agreement With Japan; Question of the Unpardonable Sin ........................................ 707-710
Friendly Talks, No. 6........................................ 710
Milton College—Present Conditions .............................. 711
Another Letter From "Soldier" .................................... 716
Missions—On the Field; The Tyranny of Caste ......................... 718
An Open Letter to the Clergy .................................... 714
Women’s Work—Life in the Belfry (poetry) ...................... 720
Questions .......................................................... 721
Questions on Biblical Interpretation ........................... 722
His Fallen Mantle ................................................ 723
Young People’s Work—Good Words From Milton Junction; The Model Prayer; Boys’ Games in Palestine ............................................................... 726
Burning Words From Our Fallen Leaders ................. 726
Carileaux’s Pace—A Morning Prayer (poetry) ............. 730
The Story of Muszentoch; A Bed-time Prayer (poetry) ... 731
Home News ........................................................ 731
Dexter .............................................................. 732
Mrs. Mary Bassett Clarke ....................................... 733
Sabbath School ................................................... 734

ZIA JAU DAY SCHOOL.
Seventh-day Baptist Mission, Shanghai.
The Sabbath Recorder

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

VOL. 65, NO. 23.
PLAINFIELD, N. J., DEC. 7, 1908.

WHOLE NO. 3,247.

EDITORIAL

The Commission on Country Life.

The interest taken by the President in the farming industries of the nation is certainly on the table. It comes more and more apparent that the hope of the nation lies in the country more than in the city. From the homes of farmers throughout the land are coming our strongest men, both as to physical and moral strength.

Any movement that looks toward the betterment of conditions in country life is a move in the right direction; and anything that will insure greater intelligence and prosperity among farmers must inevitably bring strength and greatness to the nation. The leading minds in the great cities today are from the country, and the master minds in the great business enterprises of the world are those that had their early training in field and forest and in country homes. It has been our misfortune that so many have left the country for the city, and we hail with joy any sign of a coming reaction in this respect. We are glad to see a growing sentiment toward seeking homes in the country. And anything that can do to make country life more desirable and attractive must result in untold good.

This is the object of the “Commission on Country Life.” You will remember that the President has shown much interest in the matter and has made some investigation; but in order that something practical may be reached, this commission was appointed. The letter addressed to the farmers and leading men of the country speaks for itself. Many of our readers will be interested in the questions asked by the commissioners. There are twelve in all, and each one followed by the two sub-questions, “Why?” and “What suggestions have you to make?” They ask for the “opinion and observation of farmers, teachers, ministers, business men and others,” with any suggestions as to what needs to be done.

The purpose of the commission is to secure data as to conditions and to learn public opinion regarding the country, in order to furnish the President with material for future action.

The questions are as follows:

1. Are the farm homes in your neighborhood as good as they should be under existing conditions?
2. Are the schools of your neighborhood training boys and girls satisfactorily for life on the farm?
3. Do the farmers get the returns they reasonably should from the sale of their products?
4. Do the farmers receive from the railroads, highroads, telephones, etc., the service they reasonably should expect?
5. Do the farmers in your neighborhood receive from the United States postal service, telephones, etc., the service they reasonably should expect?
6. Are the farmers and their wives in your neighborhood satisfactorily organized to promote their mutual interest?
7. Are the rents of farms in your neighborhood making a satisfactory living?
8. Is the supply of farm labor in your neighborhood satisfactory?
9. Are the conditions surrounding hired labor on the farms in your neighborhood satisfactory?
10. Have the farmers in your neighborhood satisfactory facilities for doing their business in banking, credit, insurance, etc.?
11. Are the sanitary conditions of the farms in your neighborhood satisfactory?

At the close of these questions comes the following general question:

What in your judgment is the most important single thing to be done for the general betterment of country life?
I am glad the President's Commission placed those questions about the homes and home life in the list. The great tendency in farming communities is to neglect the immediate surroundings of the home itself. Even when great pains is taken with the farm at large, and with the improvement of the stock, it is frequently happens that the holy of holies on the estate, the home where young lives receive their first impressions and where character is formed, is utterly neglected and barren of those things essential to refinement and beauty of character.

There is no refining and purifying power like that of true beauty; and the one who overlooks this great truth when he establishes his home and when he fits it up for the family makes a sad mistake. Nothing so completely colors the inner life of the child as does the influence of his home. The very scenery upon which he looks from door or window; the state of things in the yard and garden; the spirit and atmosphere in the house; the conditions of walls and floor and furniture—all these exert a moral influence of more value than many think.

I have seen homes located in most unlovely spots simply because these spots could be used at less cost, or to a little better advantage for work, when more beautiful situations were near at hand but rejected because not quite so convenient. Even though the cost may be a few dollars more, it is always wise in the long run to build the home upon the most attractive spot the farm affords. If there is a site where lovely natural scenery surrounds you like a gallery hung with rarest beauty, let that be the spot upon which your new home shall stand; and let no temporary convenience move you to establish it elsewhere.

The influence of picturesque surroundings has been too much forgotten when homes have been built in which immortal souls are to be trained, and where men for the nation's future are to be made. The mere matters of money-making and of getting on in business are really the least things to be considered when homes are established. The real thing to think of is the quality of life and character which those homes shall produce in the children who are to be born and reared therein.

If one has these things upon his heart when he establishes the home, he will remember that everything about that home is bound to tell upon the life that comes there to dwell. The sanitary conditions and the influences of all surroundings will be carefully considered and the best things within reach of the builder will be provided.

Then pains will be taken to keep the immediate premises in good repair. The influences of a bleak, barren yard, a dilapidated fence, a garden overgrown with weeds, gates and doors off the hinges, ragging boards on the dilapidated fence, a garden overgrown with weeds, gates and doors off the hinges, ragging boards on the fence, or a fence fallen down, or broken down, or falling stars and felt the influence of neglect about the home can never rise above the effects thus produced in character.

Again, the influence of home indoors is even more effective in the making of the man or woman. One does not need to be rich in order to make the holy place called home lovely and attractive. It is enough to make one's heart ache to go into some homes and see the conditions under which tender child life is being molded into character. There is no place more desolate and comfortless homes in country life today. In a land of unspeakable beauty, carpeted with flowers and filled with delicate things of ornamental loveliness, no home should be without loveliness for the beautiful. We may not be able to decorate the walls with costly paintings, but in a hundred ways we can make them pleasing and attractive to the children; we can make them bright and clean and cheerful at very little cost. There are many little ways in which mothers can make the rooms in which the children sleep and play and live bright and lovely, and no one can overestimate the moral worth of such things to the young lives who have them. Not only should the adornments and decorations be pleasing to the eye, but the moral effect should be carefully considered. Let nothing hang upon the walls that suggests impurity or fast living; let there be nothing suggestive of gloom or terror, or of evil; but let the sweet spirit of love, purity, cheerfulness and rich suggestiveness of holy living pervade all home decorations. Beautiful pictures of noble things have a wonderful formative power over young lives, and the more they can breathe the holy atmosphere from such things the better for them.

As next in value to beautiful adornments on the walls of home, let every one place good books and attractive papers within reach of the children. What a blessing would it be if all country homes were made attractive, clean, tidy and beautiful! No one can imagine the great good that would come to the world in the next generation, if such surroundings could be given the children of to-day.

Secretary Root in a recent address to young people said: "You are standing on the threshold of great opportunities. Never were there so many avenues of success open to young men of power, intellect, and force of character." A writer in one of our exchanges in commenting upon Mr. Root's remark says: "There are great issues before the world, but the greatest issue is the second coming of Christ. There are great opportunities before the world, but the one opportunity that eclipses all the rest, is the one of making known the coming of Christ. For the judgment of the world is just a certain in their day that evidences were 'overwhelmingly abundant' that his coming was then at hand, but they all died without seeing him in bodily form upon earth. If his immediate followers could not be the more, it may be part of wisdom for us not to be too sure about such an indefinite matter; and this all the more so when we remember that a hundred generations have all been just as sure he would come in their day, and yet all have been mistaken. They too thought the end of the world was at hand, and that the doctrine of his second coming was the greatest issue before their world. Century after century men have pointed to plagues, wars, earthquakes and falling stars and felt that the terrors of the judgment day were about to burst upon the inhabitants of earth. In every age since the days of the Son of man many have been ready to believe in some general catastrophe just ahead; and it matters little whether the very day is at hand. The judgment might be—some great comet, a few falling meteors, threatened wars, pestilence or famine—these were sufficient to give rise to the same cry: 'The end of all things is at hand.'

Sir Thomas Browne, over whose grave the grass has been growing more than two hundred years, lived in full expectation of the near end of all things. He said, "It
is too late to be ambitious; the great mutations of the world are acted." He urged
men whom he thought to be living in "this setting part of time" to prepare for the
change just at hand.

Well, in believing the this good man was right. We would not detract one iota from
the real thing he actually preached and the thing that really did come. His world did
come to an end soon, and with its end the men and women were called to meet their
Lord in judgment. All the hopes and ambitions of their world utterly perished.

As perished these things and as actually ended the world of Sir Thomas Browne, so will our world perish, and we too must meet the Lord who is our Judge.

For each of us now living the end of the world is just ahead—near at hand. It
matters little whether this end shall come upon a peaceful bed, by the sharp light­
ing's stroke, by the pestilence or plague, or by gunshot or by crash of worlds; it is
sure that when it comes the matter is that while we live we should live to do the
will of God, to love what God loves, to think the thoughts he would have us think,
to honor his name and help his people. This is the main and the important issue of
these times. This is the greatest opportunity — to exalt the name of our divine and
always present Christ, to believe in the efficacy of his blood to cleanse us from all
sin, and to prepare to live a long life of usefulness on earth if he so wills. If we are
to true to these things, we do not need to be concerned about so uncertain a thing
as how near at hand is the end of the world; it need not worry us as to whether the
coming of Christ is imminent or not. The one certain thing—the all-im­
portant issue is, shall we be faithful ser­vants seeking after the lost while he per­mits
us to dwell on earth.

***

Some Hopeful Signs.

It does the soul good to look over the
papers the day after Thanksgiving and
see the many signs of real Christianity in
the hearts of men. If one has been in­
lined to believe the direful predictions
that the world is growing worse and worse,
let him visit some one of our principal
cities on Thanksgiving Day with eyes open
to see the good as well as the bad, and he
will undoubtedly change his opinion.

In Philadelphia, for instance, on last
Thursday, thousands of hearts were made
happy in connection with several city mis­sions. It is refreshing to know that hun­
dreds of Christian kids were seen Kem­
keeping watch of the destitute children and
old people and furnishing means of help
and comfort to the unfortunate. But on
special occasions like Thanksgiving, extra
effort is made to shed a ray of sunshine
upon hearts that must be unutterably sad
without it.

The American Salvation Army on that
day gave a turkey dinner to one thousand
crippled children. They gathered in the
lame, the halt, the blind, from the high­
ways and byways of that great city, and the
faithful Army lasses fed them and made
them unspeakably happy. Many of them
were brought from their poverty-stricken
homes in carriages or carried on the trol­
yes. Among these children, we must not
withered legs and palsied arms, boys who
had lost a limb through accidents, many
with deformed bodies and every sort of
affliction; but they were all made happy
and entertained by the money and labor of
Christian people. Aside from these chil­
dren made happy, the Salvation people sent
two thousand baskets of food and delic­
cies to poor families in their vicinity.

At another point, a few blocks away, the
Santa Claus Association fed five hundred
great-haired grandfatheis and grandmoth­
ers with an old-fashioned turkey dinner.
It must have been an interesting sight to
see these old people, many of whom had
been partners in life for more than fifty
years and some of whom were feeble in
frame and dim of vision, enjoying the hos­
piitality of their entertainers. They were all
from homes of poverty—some from single
room, some from garrets, and some from cel­
lars—and no pains were spared in the efforts
of the house to make their day pleasant.
Evergreens and flowers made the hall beautiful, old
men were given pipes and tobacco, and
women their boxes of candy.

Again, a few blocks away, the
Helping Hand Mission fed in a simi­lar manner five hundred poor
mothers with little children; the Magis­
trate gave a warm turkey dinner to

thirty boys and girls who had been confined in
the house of detention, and a young
ladies' auxiliary fed one hundred in
the home for aged couples.

When a poor heart-broken man had been
robbed of his turkey which he was tak­ing
to his families—a turkey and fixings costing
him nearly his last cent—he told his pa­
thetic story to the police. These men were
moved to pity and joined in making up a
purse of $15.00, with which they sent
the poor man home as happy as a child.

But I must stop. The list is too long
already. It is part of what was
done on Thanksgiving Day in one city.
When we think of all the great cities and
towns with hundreds of thousands engaged
in just such works of mercy—such as that
instanced in the famous midnight "bread
line" in New York City—who shall say
that everything in this old world is going
to the bad?

Wicked men may "wax worse and worse," but the world is growing better.
It demands much to be able to defeat the
devil and overthrow his kingdom, and
he will certainly do it.

***

The Agreement With Japan.

The understanding between the United
States and Japan now ratified by a formal
exchange of "notes" has attracted world­
wide attention. The fortunate thing about
it is the fact that it pleases all Europe and
sets matters at rest there in regard to
China. Schemes and intrigues were made be­
tween two nations an agreement of so great
importance to the world as is this. Before
this paper reaches its readers, the text
of the agreement will be given to the public
in both nations. It is regarded as a great
diplomatic triumph for the United States
and particularly valuable to this country.

The "understanding" does not come under the regular treaty, but is
merely a statement from each nation, in
which each sets forth its position regard­
ing matters of mutual interest in the Pacific,
and defines its aims and purposes regarding
China and its own territorial possessions.
The two nations are pledged to maintain
"by all peaceful means at their disposal" the
integrity and independence of China.

This will effectually preserve that
nation from the land-grabbing schemes of other
Powers. It is a long step toward the
realization of the "open door" proposition
of John Hay and the integrity of that em­
brace. With Japan and the United States
standing together as the true friends of
China, the outlook for the New China is
very bright.

It is also significant that this great tri­
mph comes at the very time when the
spirit of the modern world is working like
leaven in that country. Commerce and in­
dustry will take new life there, and Japan
and America must receive great acces­sions
to their volume of Oriental trade. It
seems like a remarkable coincidence that
the official "notes" should pass between the
Secretary of State and the Chinese ambas­sador on the very day when Tang Shao
Yi landed on our shores from China, to
tank the American Government for the
remission of the Boxer indemnity.

It is to be hoped that this agreement will
put to a stop all the foolish bluster about
war with Japan, and the Yellow Peril, and
give the nations a new assurance of per­
nance. ***

Question of the Unpardonable Sin.

In another column will be found a letter
from a "Soldier on Duty for Christ," who asks for
some one to explain the passage about sin against the Holy Ghost. I hope
some one will be able to help the "Soldier" in
this matter.

One thing seems clear to me: a man has
nen not committed the unpardonable sin so long as he feels concerned over the matter.
The very fact that he is troubled is evidence that he has not sinned away his
day of grace. It has always seemed to
me that when this saddest of all calamities
comes to a man, he will then have no feel­
ing whatever regarding his acceptance with
God. The mere fact that one has resisted
the Spirit and refused to heed his voice is
not an evidence that he has blasphemed
against the Holy Ghost according to the
meaning of Christ in the passage referred to.
In that case, the Pharisees accuse him
of being possessed by the devil, and casting
out devils by the prince of devils. It seems
to me that the verses about Satan casting
out Satan, and the house divided against
itself explain much of Christ's meaning,
and in the 30th verse, just after the one about the unpardonable sin, Christ gives the reason why it is so: "Because they said, He hath an unclean spirit."

This then seems to be the meaning: whenever a man has sinned against light until it has hardened enough to ascribe the works of Christ or of the Holy Spirit to the devil, then he is beyond the reach of mercy. But he will not worry over it then. He will be past feeling. I never saw but one who I really thought had done this. He had no feeling but bitterness toward Christ, and did not care if he had sinned against the Holy Ghost. Very few persons become so embittered against Christ as to accuse him of being a devil, of working by the power of the devil.

Many stumble over this matter, but there is always hope for one who has feeling enough to be anxious about it. While any one is inclined to heed God's call, "Come and let us reason together," that one may be sure that "crimson" sins can be made "as white as snow." Whoever longs to be at peace with God has not sinned away his day of grace.

FRIENDLY TALKS—No. 6.

WARDNER WILLIAMS.

Many years ago I stepped into a warehouse where our Doctor Lewis was employed to help the firm with their books. As I looked upwards through the open door into the office, at a long table sat Doctor Lewis, with that kingly head and flowing beard bowed over the table picking over white beans. As I stood there viewing that picture, a big lump rose up in my throat and I stole away as quietly as I had entered. I did not see him raise his head or catch the flash of his kindly eyes, but quietly, faithfully on that warm summer day he sat separating the good beans from the imperfect ones.

Through all the years as I have thought of this picture, the same old lump would return to the same old place as it did in childhood; but still is not that what Doctor Lewis has been doing when he wasn't otherwise engaged, namely, separating the perfect literary beans from the imperfect ones, and preserving them for future use? The splendid books he has left are the bean bags of his cultured and literary life.

Doctor Lewis was fond of sports, and especially of hunting. One day I heard him say, "If I was a college professor, I would go hunting at a bird when it is sitting. I never shoot at a bird unless it is on the wing," and he never did. He wanted everything and everybody to have a chance for their lives. No one ever heard of Doctor Lewis shooting at a bird, a man or a doctrine, unless it was out in the open where all had a free field.

His love of nature was as superb as that of an artist. I said to him recently, "Do you remember the article you wrote for the Recorder years ago about your visit to the old farm in Berlin, where you walked along the quiet path and sat and listened to the drumming of a partridge and the hum of the insect life as when a perfect day is at hand?" "Yes," he said, "a great many people have spoken to me about that article." To him nature was a brother, teacher and friend.

The heaven-pointing pine, the dashing of the waterfall, the emblazoned cloud and blue sky, or the haze of distant moutains were but the revelations of a mind Supreme. The sighing of the winds across the wave or through the forest was to him a symphony of nature speaking to the heart of man. His love of nature made him kind and manly.

The greatest scene of the late Conference, and we may almost say of any Conference, was where Doctor Lewis in his 70's walked to the front of the platform at the home of President Kelley at the home of President Daland, and leaned on the young man of 20, and with his flashing eye and upraised hand said, "A thing is never settled until it is settled right." Can any one who was there ever forget that scene? It was like the flash of lightning in the mountains—indescribable. Later on he and Doctor Gardiner tarried under our roof. The relation of these two men reminded one of Elijah and Elisha—tender, sweet and beautiful. They seemed like the disciples of old, only transferred to the life that now is. That was a memorable visit, for Doctor Lewis talked of the life he was soon to enter with the cheerfulness of happy anticipation. He said, "I have put down in my note-book many questions I want to ask over there which I can not answer here." He said, "One of the first I want to meet over there is Paul, for I have a great many questions to ask Paul." He spoke of his wife, of his son and daughters, and of the work he would have to leave unfinished. He recited for us bits of poetry as they came to his mind. His gracious manner and tender words reminded one of the visits made by Christ in the homes of his beloved Palestine. His farewell salutation and his last good-night were as gracious and joyous as though he expected to return on the morrow or to wake in the glorious dawn of an endless day, which he has already done. With his spiritual note-book in hand he can now commune with Paul and Peter and Christ as he longed to do. His memory to us is like the aroma of the rose or the perfume of the precious ointment whose box he was always anxious to break if he could anoint the souls of those about him.

Milton College—Present Conditions.

Note.—The following article has been furnished by President W. C. Daland. In later articles mention may be made of the various members of the faculty; also of the musical department, athletics, and other features of the life and work of the college.

Work and life at Milton for the first semester are well advanced, and it is not difficult to foresee in the present year one of the most successful in the history of the college.

The enrolment will not vary much from that of the last few years; but the number of students of full college grade is larger than it has ever been. Over against the increase in the number of college students must be placed a smaller number of students in the academy or preparatory department, due in part, perhaps, to the increasing efficiency of the Milton High School and high schools in other communities from which students come to Milton for college work.

The senior class in college numbers nine, seven gentlemen and two ladies. This will be the largest number to receive bachelors' degrees for many years. The next largest class in this century was that of 1903, numbering six gentlemen and two ladies.

The junior class this year is small and is composed entirely of gentlemen. This is due to the fact that a number of students who last year finished their preparatory year are now teaching in the hope of finishing their work at a later period. The freshman and sophomore classes are larger than usual, the freshman class being the largest in recent years. In the college the proportion of ladies to gentlemen is small, while in the preparatory department there are more girls than boys; the effect of this will have on future college classes can not be told.

Work by most students in college is taken seriously. For industry and a good spirit and disposition the present student body as a whole compares favorably with those of other years. The professors and teachers are crowded with work, on account of the necessity of multiplying classes in order to meet the demands of the students' courses. Some teachers have as many as nine different classes.

Professor Kelley has already made a favorable impression by his work. He and his estimable wife have won many friends in the community. His daughter teaches in the Milton High School. The faculties and trustees of these schools are invited to attend a reception tendered to Dr. and Mrs. Kelley at the home of President Daland, Thursday evening, December 10.

The chair of Latin, made vacant by the resignation of the Rev. Edwin Shaw, has been filled, the work being carried on this year by Professor Thomas, who holds the chair of Greek, Miss May B. Smith, who teaches French and English, and Mr. John N. Daland, a student.

Miss Smith, who has taught French in the college and English in the academy for more than a year, has proved one of the most efficient teachers in the institution. She has also the oversight of the inmates of Goodrich Hall, the ladies' dormitory, and has been appointed by the Trustees as Librarian of the college, succeeding the Rev. Edwin Shaw.

These constitute the most important changes in the personnel and work of the college this year.
Another Letter From "Soldier".

Dear Editor of the Recorder:

I was very much interested in the articles published last spring on the subject of the Holy Spirit. When off duty, and while walking my beat as a sentinel in the silent watches of the night, I was wont to ponder over the beautiful and helpful thoughts which those articles contained. Since they appeared, I have been watching each issue of the paper hoping some one might explain Mark iii, 29, "But he shall blaspheme against the Holy Ghost who hath never forgiveness, but is in danger of eternal damnation."

How might one "blaspheme against the Holy Ghost?" Will some one please explain through the Recorder the seeming contradiction between this passage and that in Isaiah i, 18, "Though your sins be as scarlet, they shall be as white as snow"?

Sincerely,

A SOLDIER ON DUTY FOR CHRIST.

Ft. Oglethorpe, Ga.,
Nov. 28, 1908.

God in His World.

It is a splendid thing to love the beauty of God's dear earth. "Oh, I hope this will be part of heaven," cried an enthusiastic and loyal lover of nature as she wrote to me of the beauties of the place where she was resting. And why not? If there is to be "a new earth wherein dwelleth righteousness," why may not each glorious spot where we have seen God and felt his presence, each place hallowed by memory and consecrated by prayer, be kept as a part of the delight of God's children? I know I shall want to go back to my childhood's haunts and recall the days of strange hungrying which I so faintly understood, and mark the tokens of opening grace which since have been made so clear. I remember how the Master in the hardest days of his ministry, when the cross was already looming above the cries of the multitude, went back to the spot on the Jordan where he was baptized and where the Holy Spirit came upon him (St. John, x, 40). And I remember how he loved the trees and the woods, the hills and the sea; and what he loved of nature must thereby be made eternal, since nature knows no rebellion. I believe this earth, purified, will indeed be a part of heaven. I love that passage of Oliver Wendell Holmes: "We find the most soothing companionship in the trees and flowers which we have lived, some of which we may have planted. We lean against them and they never betray our trust; they shield us from the sun and from the rain; their spring welcome is a new birth which never loses its freshness; they lay their beautiful robes at our feet in autumn; they stand and wait," emblems of patience and of truth, for they hide nothing, not even the little leaf-buds which hint to us of hope, the last element in their triple symbolism."

—Selected.

What the particular thoughts or temptations are that disquiet you, I know not; but, whatever they are, look above them, and labor to fix your eye on that infinite goodness, which never failleth them that by faith, do absolutely rely upon it; and patiently wait upon him, who hath pronounced them all, without exception, blessed that do so.—Robert Leighton.

Mission.

The following letter is from a brother who has made us a standing offer to support a missionary on the Scandinavian field, if a suitable Sabbath-keeping young man can be found. If any one knows of a young man who can speak the language or who is sufficiently consecrated to undertake this work, please report to the Missionary Secretary. Another reason for publishing this letter is that I would like for our people to know there are a multitude of people who feel as the writer does about doubtful church entertainments and some of the methods used to obtain funds for the church.

E. B. Saunders, Ashaway, R. I.

Dear Brother:—God bless you in gospel service. Yours of October the 16th is received as answer to my request about a letter sent in August with inclosed ten dollar bill for missions. I find it did not reach its destination. I have been traveling so much the last year and in foreign lands and have not lost a nickel. Coming home I felt more safe; but alas, I learned a good lesson. Now my good-will was not worth a snap to the Missionary Society, as I had not placed the money securely in buying a draft. The question came to me, Who shall carry the loss? and finding only myself to blame, I went and bought a draft of ten dollars, and now I have received acknowledgment from the Treasurer of its receipt.

In your letter you mentioned Elder F. J. Bakker. I was glad to see a report from him in the Recorder. I have received letters from our brethren in Denmark, stating that Brother Bakker is doing a good work there, and we will remember in our prayers to ask God's blessing upon it.

In the Recorder of November 9 we find an article, "Methods of Raising Money for Church Purposes." I must say that I sympathize with the writer. As for me, when such things go on in the church, my pocket gets so tight that I can not get a dollar out of it; on other occasions when we have good old gospel meetings I feel I could turn the bottom out. I am sure some of our good brethren in the church are deluded in thinking we shall gain by such means and know not a number who stand outside of the church on this account. Now as we are nearing Christmas time I wish that some of our brethren would write an article against that Santa Claus drama which will come at Christmas time. I know it will be hard to reason out these things in a humble spirit, but we must remember that we are brethren.

Last week I was at Sioux Falls, South Dakota, attending a field-workers' assembly of the Seventh-day Adventists. They have fourteen or sixteen workers in this State; some of them ministers, others selling books and papers, two of them girls. It was interesting to be among them and one could not help being inspired with the mission spirit. I wish that some of our good boys and girls had been there too. I will continually look after a young brother who will go as missionary to the Scandinavians. The harvest is great and the laborers are few. We read in papers among the Free Mission people in different countries about the outpouring of the Spirit, what they call a baptism of the Spirit, or latter reign, the preparation for the Millennium. May we receive our share, and do our share as well. Hoping you get my thoughts, I close with best regards to you and family.
The Tyranny of Caste.
No one who has not spent some time in India can realize the blighting and dehumanizing effect of caste. A clergymen whose duties take him into many parts of the Nadiya district says that he had never felt the horrors of that tyranny so much as he did while recently bicycling to Chapra, a village eighty miles north of Calcutta.

I found a poor woman, half-starved and naked, lying under a tree by the wayside; she was close to a village, but quite insensible to the many who passed by on the other side. The magistrate and collector of the village were standing ahead of me, and with all the stops to render what aid we could to our half-starved sister. We got some water and managed to restore her to her senses; some oil was procured with which we rubbed her cold and stiffened limbs; but it was only then, with the greatest difficulty, we could try one to touch her. The sun was setting and night coming. The magistrate and collector of the village. They told me that they had never had such a visit before, and it was a distressing sight to the progress and prosperity of the Church.

Only one thing is decisive here. Has the child faith, then it may be baptized as it becomes self-conscious, and thus able to enter into covenant with its God. On the contrary, if it has not faith, then is infant baptism simply and strictly an ecclesiastical fraud.

The child is defrauded of the most beautiful, most blessed day of its life; and if we then can get it to believe as it becomes self-conscious, and thus able to enter into covenant with its God. On the contrary, if it has not faith, then is infant baptism simply and strictly an ecclesiastical fraud.

What is Infant Baptism? It is strange indeed that we who are the children of a church nineteen centuries old should still have to ask such a question! The fathers who introduced it were in contention with regard to its validity, and this strife has continued and has been the principal cause of dissensions, and a hindrance to the progress and prosperity of the Church.

Dear defenders of infant baptism, ye give many heart-affecting discourses about sin and grace, and it is very good; but your infant baptism doctrine is sheer falsity. Amen.

A great responsibility rests on you who preach to believe the death-bringing doctrine whereby children receive this false impression that they are regenerated by this act to become Christians; also for the influence which this false idea has on the child's moral view-point and all its future conduct of life. Oh, what hosts of dead ones who never have known life in God, but who wander in full revolt against, and scorn for, real piety and holiness, confounding themselves with, and relying on, their baptism and confirmation as the means of their salvation!

Yes, I know well that you, my contemporaries, have much to excuse yourselves with. You are, in the originators of these terrible errors. If you at times catch a glimpse of light outside the ecclesiastical labyrinth into which the devil succeeded almost from the beginning in leading the Church, yet it is very difficult, and only a few are able to escape.

That it takes sacrifice and great power of self-denial to break these bonds, history and experience prove.

Let us look back to the time when even the ablest priests and most renowned for piety taught that unbaptized children, if they died, would suffer torture through all eternity, and that dead bodies were not permitted burial inside the churchyard on sacred ground, because they believed the child was possessed of a personal devil, which the priest had power to drive out by baptism.

Report has it that certain pregnant mothers were baptized for the sake of unborn infants, for fear they might die during birth. (Monstrous ecclesiastical fruit.)

What is Regeneration?
It is that condition in which a sinner, after having God's law pierce his heart and conscience, makes a full acknowledgment of his sin and the justness of God's sentence, and experiences deep sorrow and spiritual misery; but, because of penitence, prayer and amendment, the heavenly Father's heart is moved to send his Holy Spirit with the tidings of God's pardoning grace and so awakens the half-eternal life and fills the heart with the joy and peace of God, yes, evokes the change from sorrow, unrest and anxiety to blessed rest and peace and joy in the Holy Ghost by and for the sake of the precious sacrificed blood of Jesus. Amen.

Children of tender years can not be regenerated; they have not yet lost life, they have not yet been made to see that God casts them in sin and pronounces judgment in their consciences, can there be talk of the need of regeneration or the accompanying baptism.

But no human being can set the time limit. It is a matter God alone understands. Therefore it is a great mistake, if it be not mischievous, of the time and place of baptism, to take you priests make yourselves guilty of, in that you would appease an appetite that does not yet exist, and so prevent it from originating, thus forfeiting genuine consciousness respecting baptism and regeneration, as depriving both the young and the aged of the most precious experience of life, the soul's betrothal day to its Saviour and Bridegroom. Amen.

Yes, I raise a great indictment against you, I know, and I realize my responsibility, and though my heart bleeds I must be frank, since I know I speak the truth, I know when I am silent for fear of man or for the sake of honor.

"But," say some of you, "there is truth in what you say, but you forget that the child at confirmation himself personally makes pact with God." I reply, "No, I forget not, but I ask, 'What is confirmation, and on what Church established it?' " (For every growth which the heavenly Father did not plant shall be uprooted.)
Most know that confirmation is a human rag wherewith the Church seeks to clothe its false baptismal act, which has been sowed in twain, with a number of years interval between.

Here again the Church is in danger of forestalling God's spirit, since the confession of faith is not the fruit of the constraining power of Christ's love working by the Holy Spirit, but contrariwise is a human arrangement as a lacking part of baptism and has been an act enforced by law and now is enforced by the power of custom.

"In vain do ye serve me," said the Lord, "if ye teach the commands of men." Therefore ought your humanly invented infant baptism in two acts (including confirmation) to be expelled, as it neither in form nor in substance has any likeness to that commanded by the Lord and practised by the apostles.

The Lord does not permit us human beings to turn his Saviour's words upside down, but he is with us and blesses us in all we do according to his will. Amen.

Many think that the Lord would have given his disciples proper instruction by commanding them to baptize the children whom they would forbid to come to him. But he did not, nor should we. It is a meaningless, unfruitful, unchristian, corrupting error.

God's kingdom is the Lord's own kingdom. He suffered and fought and vanquished the foe, and so was crowned with honor, and is now an eternal King (Hallelujah, one and the same), and the little children are his blessed, guiltless, innocent heirs that, when they come of age, can enter into the church with their Lord in baptism, and so, fully equipped with power from on high, can place themselves under the banner of the Cross as fellow workers for the advancement of God's kingdom. But, as tender infants, they cannot be baptized because the conditions are lacking.

But Jesus took them in his arms and laid his hands on their heads and blessed them, and so likewise ought ye to do—yes, that would all God's children do.

Is this act of Jesus perfectly valid evidence as to how God's people should treat the children? Does it not seem as if infant baptism was a sort of rebuke to the Master?

I attended a christening at which the man and his wife came forward to the altar with their little child. The priest took it in his arms, blessed it, then took threc from a vessel a little water and, moistening the child's head, gave it back to the parents, who, in their ignorance, probably imagined that their child was now a new creature. I thought that this performance came out, "Thou shouldst also have done it, Lord Jesus."

Yes, it is all due to Satan's deceit, an ecclesiastical fraud.

It is a well-known fact that there is no difference between the baptized and the unbaptized in their spiritual life and character; therefore is infant baptism a palpable falsehood.

Nearly everything has become a show; reality, sincerity and truth have been turned into a play. Concerning the so much exulted confirmation, Jesus said, "Whosoever confesses me before men, will I acknowledge before my Father in heaven. But this refers to a voluntary witness, constrained through love for Jesus, in the daily conduct of life among our fellows, to the honor and the advancement of his kingdom. Amen.

On the contrary the confession given at confirmation is one made by a company of young people brought together at a specified time, in accord with church usage and custom. It is not to confess Jesus freely from love, but to give a uniform set answer to a confession formulated by the Church in specific words, to which belongs a definite and compulsory answer "Yes" whether the heart is present or not, and without considering whether the child is able to realize the becoming truths and promises. And then there is the delightful prospect of becoming freed from school, with its laborious tasks, and the glorious privilege of being permitted to accompany the big folks to dances and other carnal recreations; indeed for some of the girls there is the pleasing prospect of being married.

Yes, this is a fact of experience; yet I would not wrong you, exceptional soul, in whose bosom God's life stirs in holy sincerity. God bless you.

Dear ministers, preach the gospel in season and out of season; sow your seed on all waters; teach the children to know God's word and his will, what God is, what he has done, what he wishes us to do and to become, according to the ability and wisdom you can obtain from the holy Scriptures. But warn the children against every deceitful religious fraud, whatever it be called, whether Catholic or Protestant.

I observed many years ago a confirmation service in Garrison's Church, in Copenhagen, at which the pious priest, Pastor Blaedel officiated. In his talk to the children he expressed himself as having a good hope that some of them were true, loving children of God, but he feared there were others about whom he did not have as cheerful a hope; but he added that he knew that the seed of God's word may lie a long time in the heart's soil before it germinates.

(Yes, truly.)

Now I ask, was not this to pluck the leaves of confession before the roots of the tree? How can the branches and fruit be good thus to forestall God's spirit; to lay an obstacle in the way of the child's true understanding of its relation to God, and a possible hindrance to its salvation?

Do not all pastors treat this subject similarly? Would it be wise to reflect on these matters? Would it not be well to follow Professor Hammerick's advice, and throw both infant baptism and confirmation out of the Church?

Again I go to a great revival service. Now it is a good idea to carry the bulwarks of the spiritual life forward, as far as possible, one and another soul from sin's toils; and then (let it be said to your comfort) ye wield the Lord's two-edged sword ever so intranspriedly and ably, and many a heart is softened, and many an eye wet. God's word is working in many hearts.

Then ye imitate the boor who had planted a few seeds of noble fruit. It had rained and, in a couple of days he wanted to see if the seed had begun to sprout. He therefore scratched about and disturbed them. Though they had begun to sprout, yet they failed to grow. And may not the many a tender bud of faith by your untimely questions, that cause the young to testify for Christ; and ye subject them to either the charge by the devil, or of their conscience, of having
made a hypocritical confession, though unintentionally.

I say, give the people the proper bread from heaven, and water from life's fountainead; use also the rod of discipline; but let God's good spirit, alone, nurture the incipient divine life in the human heart.

**FALSE ARGUMENTS FOR INFANT BAPTISM** REFUTED.

One says that young children should be baptized because they do believe, and Jesus commanded his disciples to make all believers to be his disciples by baptizing them. I reply, Paul testifies that faith comes from hearing God's word, and this is also confirmed by the experience of all believers. It follows that the Church's teaching on this point is wrong, which teaching shows that the Church does not know what faith is, but supposes it to be probably something like animal instinct.

The Church says that little children have faith and should be baptized because Jesus said, "Whosoever offends one of these little ones, it were better that a millstone were hung about his neck and he were cast into the sea." I ask, who was this child? It was none knows, but it was old enough so that Jesus could call it to himself and so had heard the word from the Saviour's own lips. It might have been I, had I been present, for I believed and loved Jesus from my early childhood; and I can testify that children can think, but not as young, unconscious infants, contrary to common sense, experience, and God's plain word.

"Yes," said a Lutheran minister to me not long ago, "children should be baptized and be fed by the Spirit, because John the Baptist was filled with the Holy Ghost from his mother's womb." I asked him if he thought that all children were filled with the Holy Ghost from their mothers' wombs, to which he replied: "No, that I dare not say." I say, such talk is meaningless. That a so great blessing was conferred on John, who was the great prophet appointed by God to baptize his Son and to prepare his way, even when he was an infant, is without exception in God's dispensation of grace, and should not be associated with infant baptism.

Another says: "Has not Jesus said that except one becomes born anew of water and Spirit, he can not enter God's kingdom? As the infant is also 'one' it ought to be received into this kingdom by baptism." I reply, the infant is indeed a blessed "one" and as soon as it is able to enlist in the life and death struggle against the foe, it will hear the voice of the King calling "Come" and "Except one"; but mark well, he can use only volunteer soldiers, and if you are one of these, then enter into pact with him in baptism and receive your commission.

I was in a religious assembly where a man arose and testified that if there was one time when he was especially fitted for baptism, it was when he was a little babe. He might as well have said that if there was a time when he was peculiarly fitted to be a soldier it was when in his mother's lap he lay a helpless infant.

Yes, thus the devil has succeeded in confusing and distorting man's conceptions about divine things.

If we only would let the little innocent and justified children remain in their blessed Saviour's arms until he finds them fit and able to work in his kingdom, then he would, himself, awaken them by his spirit, and announce the conditions on which they can become active citizens in his kingdom, in which they have hitherto been as minors. And when that time comes, which the Lord alone knows and not we, then certainly will these words apply, "Except one becomes born anew of water and Spirit, he can not enter into God's kingdom," which means, one can not be admitted to the Church of God except by baptism according to the regulations established by Scripture, plainly set forth in the New Testament.

Let us therefore not anticipate God by our human ideas, to the great injury of the affairs of God's kingdom, regarded both inwardly and outwardly.

Let me ask you, ye baptizers of infants, why can't you use a proxy at the Lord's Supper, just as well as at baptism? A disciple must be entitled to enjoy the flesh and blood of Jesus which truly is meat and drink to the believer. I am not scoffing, I only intend to show it is equally wrong in both cases.

Again it is said, "Little children should be baptized because Jesus said, "Except ye become as little children, ye can not enter the kingdom of heaven at all." I answer, to put so stupid and preposterous an idea, and so narrow and senseless a concept into the words of Jesus, is inexcusable thoughtlessness; because with that interpretation Paul must be outside the kingdom, because when he was a child he thought, spoke and judged as a child, but when he became a man he laid aside childish things.

What Jesus would teach us all is that we should be prepared to deal with one another as children deal; that just as children believe all that their parents say, so should we believe our heavenly Father without doubt or cavil; that we should receive the blessings of his kingdom as helpless little ones who can do nothing without him, and thank him for everything as due to grace—grace alone.

But now we come to the great general argument of the Church for infant baptism, namely, circumcision, which rightly understood has utterly nothing whatever to do with baptism. That it may properly be used as emblematic of the circumcision of the heart is true, and this must happen before baptism. The soul may be properly circumsicd before it is baptized, but the act of baptism itself is something entirely different.

Let us consider the nature and design of circumcision.

In his contest with the devil to regain man's lost trust (on which everything depends), God formed the plan by which faith could be restored through his own Son as a means. And to make it possible to help the establishment of his divine mission, God set apart a people and set up a dispensation whereby and wherein both time and as well as his mission and aim were portrayed and foretold long beforehand through prophets; and evident became the light by which we (Jews and Gentiles) can see and recognize that he was God's anointed, who was, who is and who is to come. And that this light might be kindled and kept burning to the end of the age, God set this people apart and established a preparatory school for the purpose of preventing them from intermixing with other peoples, and he established the pact of circumcision and placed his seal on the seed. He marked the male sex as the wisest procedure by which to attain his purpose.

Here lies the great difference between the nature of circumcision and baptism, circumcision being a temporal seal while baptism is a seal attesting heavenly citizenship, in which the least is greater than the great prophet, John the Baptist.

It is true that God grasped these people great promises of grace and blessings if they would walk in faith and obedience according to the example of their father Abraham. And it is true that our Brother, according to the flesh—he in whom the whole word should be blessed—was born of this people, and that Jacob's ladder was erected on this kingdom's foundation, on Golgotha's hill. But when this people crucified their King and Saviour, they were rejected as a people, and all their ceremonies, including circumcision, were no longer binding.

The gospel age had arrived, and the time of the new covenant had arisen. Jesus, the victor at Golgotha, began his new dispensation with an individual application to each person, with the absolute requirement to believe and to follow him in the way of the Cross. And every one who loved his Leader in obedience, he commanded to be baptized, that he might be born again by baptism—a new birth by water and Spirit. Let none take baptism in vain and suppose that the outer baptism of water is a certificate to heaven. No! no so; but it is a sure anchor for faith in temptation, and a sure pledge of sanctification under the guidance of the believers' holy Spirit. It is no nevertheless is a sure means of salvation.

If any one despises baptism he will despise Jesus himself, and will not be able to endure a real trial of his faith. Nor can a baptizer of infants defend his work on Scriptural grounds.

My dear fellow pilgrim, depend not on the infant baptism but be baptized according to the will and command of Jesus. Make a pact with thy God and be true to the pledge, then will God's spirit make thee perfect in holiness, bearing God's image to the honor of thy Saviour and to thine own felicity. Amen.

(To be continued.)

There are two stones we may not dare to cast: The stone of stumbling in our brother's way, The stone of judgment at our brother's past. We, who ourselves like sheep have gone astray, to the honor of thy Saviour and to thine own felicity. Amen.

—Hamilton.

Be sure to read "Business Office" this week.
Woman's Work

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

If ye then be risen with Christ, seek those things which are above.

Life in the Spirit.

March on, my soul, nor like a laggard stay; March swiftly on, yet err not from the way Where all the nobly wise of old have trod. The path of faith made by the sons of God. Follow the marks that they have set beside The narrow, cloud-swept track, to be thy guide; Follow and honor what the past has gained, And forward still, that more may be attained.

Something to learn, and something to forget: Hold fast the good, and seek the better yet; Press on, and prove the pilgrim-hope of youth— That creeds are met-stones on the road to truth.

—Henry Van Dyke.

May God grant us to be faithful and honest in doing the work he gives, and doing it as his Spirit teaches us. Set to work in good earnest at the task God gives you, and let not your heart wander off after something higher. Then it will no longer be your work, but God's work, whatever it may be. And to those who thus give themselves restfully to God, he shows himself at all moments, and draws their hearts very near to himself. His blessing comes not from our work and labor, but from yielding ourselves to his will. Thus to suffer and be still is the noblest work, for then it is not we who work, but God; and his work is high above our work, as the heaven is high above the earth. —Tauler.

The Psalms That Have Won Battles.

The Psalms have been the solace and joy of Christian hearts, from the time when they were the responsive anthems of the Israelites, in solemn temple services, down through the period when martyr souls went home to God with their triumphant utterances upon their lips. After the victory of Dunbar, Cromwell and his army sang the one hundred and seventeenth Psalm. "O praise the Lord, ye all ye nations: praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord." The one hundred and fifteenth is also a battle song, memorable for being sung by the army of John Sobieski, King of Poland, at a turning point in the struggle with the Turks at Vienna: "O Israel, trust thou in the Lord: he is their help and their shield."

The ninety-fifth Psalm is famous as the chant of the Templars in their wars with the Saracens: "For the Lord is a great God, and a great King above all gods. In his hands are the deep places of the earth; the strength of the hills is his also." As Savonarola and his companions risked their lives to the stake they chanted a passage from the sixty-eighth Psalm (the Huguenot Song of Battles): "Blessed be the Lord, who daily loadeth us with benefits." The one hundred and eighteenth Psalm was sung on the road to truth. "Blessed be the name of the Lord, of Jehovih; and let the name of the Lord be praised in the church of the faithful; the Lord is exalted in the congregation of the righteous; the Lord is commended in the assembly of the upright; the Lord doth look upon the poor; and the poor shall have a place; he shall fill the needful, but he shall frustrate the heart of the wicked."

—Missionary Tidings.

A Dawn Song.

God hath put me here In earth's goodly sphere To sing the joy of the day A strong glad song, If the road be long To my fellows in the way, So I make my song of the good glad light That falls from the gate of the sun, And the clear, cool wind that bloweth good To my brothers every one. —Ezra Pound.

Dear Lord, we have reason to pray to thee continually, "Preserve me from my calling's snare;" from the hurry and heat that beget forgetfulness of our Helper, and bring needless worry and weariness to our-
Three of these signs have been given; the last one is yet to come. There are those living today who saw one of these signs in the falling of the stars in 1833. Now I ask, "Is there any delay in Christ's second coming until after this fourth sign shall be given? I have used my farm as an illustration of this subject.

Again I quote as follows: "The signs of his coming may not be correctly interpreted. The Adventists of former generations were mistaken as to their chronological calculations, and signs. Probably the Adventists of this generation are all mistaken.

Even though the First-day Adventists were mistaken in the "signs" at that time, can we safely say that the Adventist denomination of today are all mistaken and base is what the cause and are we as Seventh-day Baptists to blame that such a condition exists?

I think we are when we allow men to teach our children that things which the Bible tells us God did are not true; that they are simply allegorical sketches. This is what we are doing today. Take for instance the story of the creation. They are teaching us and our children that the first six days of this world's history were not days of twenty-four hours each; but instead, periods of perhaps one thousand years. And they give as their reason for such instruction that it would be impossible for so much to be accomplished in that length of time. In their attempt to prove themselves wiser than their Creator, they have done away with what we all worship so highly, namely, the seventh day as the Sabbath of the Lord our God.

Instead of such a theory being taught in our Bible, we find a truth so plain and simple that a wayfaring man, though a fool, need not err therein; namely, that "In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." He has given us not an inkling, not a hint even as to how long it took to accomplish the task. It may, for aught we know, have been one hundred thousand years. He might have had power to accomplish the work in six thousand years, and it may have been but a second in which that great and massive structure came into existence; for we were taught and I believe that all things are possible with God, and that when he spoke it was done.

Science teaches us that earth and sea are ever changing. Old lands are buried and new ones form. Each period brings its new complexities of rock; also new complexities of life. It is perhaps true that this earth in the beginning was but a symbol of the many worlds and races. We read in Hebrews i, 10, 12, that, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." So we take it that this earth today is not so complete as when first created. Then men tilled the soil, sowed the seed, and crops sprang forth. But now agriculturists are studying to find what material mixed with certain soil will cause a good yield of crops. Truly this earth is waxing old, and the time is near at hand when it shall fold its garments and pass away.

As regarding new complexities of life, take the Darwinian theory, for instance, or the theory of evolution which is taught in all our seminaries today, and see how much more we have yet to learn when God created him perfect and in his own image (a monkey). What a compliment is paid by believers in the evolution theory to their Maker. We parents, generally speaking, have taken great pains and much comfort in teaching our children this story of the creation, also the truthfulness and sacredness of other Old Testament stories. But now our Sabbath-school teachers and pastors, as a rule, are teaching them that their parents in their ignorance and simplicity have been mistaken in that which furnished me information, the old lauds ate true? We take, as Seventh-day Baptists, stand idly by, entailed world. Truly this earth is waxing old, and the time is near at hand when it shall fold its garments and pass away.

Our church creed teaches that "all Scripture is given by inspiration of God..." and our learned men turn about and teach us that the Bible is replete with lies which God inspired men to write for our spiritual good. I would like to know how many fathers and mothers among the higher critics or any other class of people would thank a neighbor or friend for telling their children that their parents were telling them lies, in order that they might become better men and women. And yet we Seventh-day Baptists stand idly by, entailed world. Truly this earth is waxing old, and the time is near at hand when it shall fold its garments and pass away.
unthankful, unholy, without natural affection, true accusers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof."

Have we not reached that period in the world’s history today? Do not we as Seventh-day Baptists deny God’s power when we deny the authenticity of the Old Testament stories, and God’s history of the creation? If so, let us follow Paul’s advice and “from such turn away.”

His Fallen Mantle.

G. M. C.

When the prophet Elijah was about to be translated, his faithful disciple, Elisha, would not permit him to get out of his sight. He prayed that his master might bestow upon him a double portion of his spirit. This Elijah promised Elisha if he should see him when he was taken up out of his sight. Perhaps no should be broad enough for his task. If so, good. But perchance what one can not do, all united may accomplish. If every one of the ten thousand of his brethren could sense the irreparable loss, and have a personal feeling of responsibility to help make good; if ten thousand hearts could be led to pray, here am I, Lord, send me; or sing for the blessings we sing in “Showers of Blessings” we sing “Let some droppings fall on me;” if we were all praying for a double portion of his spirit, and were at least willing to take up his mantle as the emblem of our power for future work, then I am sure a blessing—yea, a double blessing—would await this people and cause.

Is it too much to ask that every one of our entire denomination take this lesson to heart? that a new consecration be made by every one? Can every pastor and missionary bear a little of the burden Dr. Lewis has carried; every church member buckle on the armor anew; and those who are in hiding come into the open and join the forward movement? Those who have become weary and dropped the truth for which Dr. Lewis so long labored, can not they take up again the cross where they have laid it down, rally around the Sabbath banner once more, and march with their brethren to victory? If from the grave of our sorrow we can one and all rise to renewed consecration and devotion, then shall Zion prosper, and our own souls be blessed with a large portion of our fallen leader’s spirit.

November 29, 1908.

Young People’s Work

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

Good Words From Milton Junction.

Dear Editor of Sabbath Recorder:

We were glad to see your note at the close of Miss Davis’ letter on Young People’s page of the Sabbath Recorder.

The matter was brought before our Christian Endeavor and discussed at some length. This is what we voted, and why we voted as we did:

That we discontinue the Endeavorer and use the space in the Sabbath Recorder allowed to us by the editor, and that if such space be used, this society of Christian Endeavor will be responsible for thirteen new subscribers to the Sabbath Recorder for the year 1904.

In taking this action of giving up the Endeavorer (as a separate paper) and placing its subject matter in the Sabbath Recorder, we believe we can better advance the interest of said Sabbath Recorder and of the Endeavor societies at large; that the Young People’s department would be as much read as it was in the Endeavorer and that the young people would become more interested in the other departments of the Sabbath Recorder.

MERCY E. GARThWAITE, Cor. Sec.

Milton Junction, Wis., Nov. 23, 1908.

The Model Prayer.

"Thine is the kingdom, and the power, and the glory, forever."—Matt. vi. 13.

The Revised Version does not contain the above phrase. It makes the Lord’s Prayer end with the petition, “Deliver us from evil.” Yet we can hardly conceive that Jesus would let “evil” be the final note. Whether he used these words or not, this final exultant shout of faith is a fitting conclusion to the model prayer.

The kingdom is God’s, not ours. Sometimes we act as if the whole future of the kingdom depended upon us. We are dis-
do not need to travel to unknown worlds in order to reach the ear of God. He is nigh us, in our hearts.

Therefore his will be done on earth, and it will begin in our bodies. No obstacle can ultimately hinder it. In spite of our limitations, in spite of opposition, in spite of temptation and failure, the kingdom and the power are God's; and he will accomplish his purposes.


Boys' Games in Palestine.

The boys play with slings for throwing stones. When quarreling, the first impulse is for them to reach for a stone to throw. We noticed severe burns on some of the boys, near the wrist. Some of them made huge sores which roused our pitying concern. We found out that the wounds were self-inflicted, however, the superstitious scamps having a boyish notion that burning the wrist or forearm would insure for them greater accuracy in throwing.

The boys play horse vigorously. They also have a game played with pegs of wood very similar to ouregy, in which one strikes a double-pointed peg at one end with a stick and tries to gain ground with an opponent. Another game is played in a soft, spongy spot of ground with longer pegs sharpened on one end only. It is something like playing stick-knife. The object is so to drive the peg by a throw into the soft space in the ground as to dislodge an opponent's pegs, previously thrown, and made to stick in the same place.

Another game, called alam, is similar to the game of roll-over-the-bat. The privileged player strikes a ball with a stick and drives it out into a field of other players. The boy who secures the ball tries to throw or roll it so as to hit a stone-marker (alam) set up by the first player. The one thus aiming at the stone-marker warns the others to stand aside and allow him to play by saying, "Dustur," signifying, "By your leave.

The boys in our school played a game called wolf. A circle of them joined hands and went dancing around while one outside the moving circle, called the wolf, kept trying to snatch one from the circle of boys who represented sheep. But whenever a child in the dancing circle came anywhere near the hovering wolf he let fly his heels to prevent capture. As boy after boy was snatched successfully by the outside boy, the circle grew smaller until but one was left, who was to be the wolf in the next game.

Boys play about the threshing-floor and are often in the vineyards and gardens. They play many games that are either the same or very similar to those played by boys elsewhere. Such are marbles, duck-on-the-rock, seesaw, soap-bubbles, bow, jump, leap-frog, and hide-and-such. In Ram Allah there is a variation of this last game called kthurah, played by sides—a game, primitive, relative of golf—Elithu Grant, in The Peasantry of Palestine.

Burning Words From Our Fallen Leader.

'The following extract from a Conference sermon by Dr. Lewis will have a new meaning to the people, new, he is gone from us forever. I think it was next to the last Conference message he ever gave the denomination, and was spoken out of a heart heavily burdened for the people he loved. May God bless its re-reading. —Ed.

We have come to the forks of the road. The easy down grade of waning denominationalism marks the left-hand way. The end of that road is not distant. It lies in the valley of denominational extinction. The right-hand road in an up grade along the path of higher spiritual attainments, better Sabbath observance, clearer apprehension of our mission and stronger convictions that we are not the foolish minority of fossils that the world holds us to be.

Can we?

Can we take the right-hand road? We can if we will. We cannot unless sharp and immediate reaction takes place. That reaction will not take place if those who listen to these words smile at them as the notions of an overzealous specialist. I claim nothing for myself, nor for my opinions. I have taken part in forty-two of the last forty-five General Conferences. Forty-two years of study and observation give me some right to speak, and the deepest convictions of my heart forbid me to say less than I am now saying. The awakening of denominational consciousness, personality, and power must begin with our pastors. They must give more time and study to denominational issues. They must know more concerning the reasons why there has been and yet is a Seventh-day Baptist denomination, why it was organized and for what it continues. Let no easy-going man in the pew assume that pastors have led in denominational decline. They have not. Too often they have struggled against it, hopelessly, because their people have been unresponsive, or supinely opposed to the development of their denominational life.

The awakening of the people must be attained. Undenominational congregations make undenominational pastors. Underpaid pastors are hindered in personal development and in denominational work. The times are prosperous. Men are able to do more for the Church of Christ and for denominational interests than they are doing. The supreme need of this hour is convictions. We are surrounded by the moral and spiritual misgivings of a convictionless era. The age is easy-going, lawless, indifferent concerning obligations and weak because of low ideals. Neither individual nor denominational personality is cultivated. We are breathing that misgivings. It paralyses our energies. It saps our vigor. It makes us atmosphereless. It maroons us on the islands of do-nothing, or swallows us in the quicksands of inaction, and threatens to swallow us in the development of denominational life, a brand of four depends on the grade of wheat sent to mill. We have individuality enough in some directions, so much that it prevents co-operation, cohesion and that unity without which denominational personality is impossible. Our supreme need is higher and holier purposes, and greater faith in ourselves. These will give that high, strong, sanctified personality that distinguishes the genuine reformed from the bigoted crank. Disintegation awaits us unless greater denominational personality is developed. We must have deeper denominational consciousness; a consciousness that is born of deep convictions and vigorous conscience. We must attain this or our history will hasten toward an epitaph.

These are not words of momentary impulse. They have been written and rewritten in the silence of my library, days before they were written in your hearing, I can abate nothing from their earnestness. I long for power to make them clearer in meaning, sharper in effect, more insistent and more impinging. They are born to deepest convictions and winged with plead-
ing love. Because I love the truth I have spoken. Because I prize our beloved Zion above my chief joy, I sound these warnings. Because I know what glory and honor and power are calling us to new life and effort, and what pitiful ruin, vain regrets, and uselessmoaning are near at hand, unless we take the right road, therefore do I plead. The answer lies between us and God. No one can evade it. Silence is answer. Inaction is answer. Indifference is answer. Evasion is answer. We are at the parting of the ways. Which road will you take?

The Coliseum.

While the origin and use of the Roman Coliseum are generally well known, few but are acquainted with its subsequent history. The Catholic Cyclopedia brings this out in the following article taken from the fourth volume. There are many things to commend this up-to-date Cyclopedia to the general reader, as well as to those of the Catholic faith.

The Coliseum, known as the Flavian Amphitheatre, commenced A.D. 72, under the emperor Vespasian, the first of the Flavian emperors, dedicated by Titus A. D. 80. The great structure rises in four stories, each story exhibiting a different order of architecture; the first Doric, the second Ionic, the third Corinthian, the fourth Composite. The material is the famous travertine of Tivoli. The site was originally a marshy hollow, bounded by the Celian, the Oppian, the Velian, and the Palatine Hills, which are bounded by Tiber. For three centuries the arena was a low wall, surmounted by a rail which almost completely bounded the arena by the glass. The strange thing lived in the bureau drawers. Baby knew that, for the moment she got her little busy hands into mamma's drawer, somebody would say, "Mussentouchit."

The Story of Mussentouchit.

By the time baby was twelve months old she had learned many things. She could say "kitty" to the little soft furry ball of a cat, and "love" and "burn,"—for once she had put her hand against the hot stove and she never forgot the pain of the big blister that came on the delicate flesh,—and she knew the moon and the stars and the trees.

About this time she heard a long, queer word many, many times a day. The word was Mussentouchit.

Baby wondered why Mussentouchit could be the strange thing living in the bureau drawers. Baby knew that, for the moment she got her little busy hands into mamma's drawer, somebody would say, "Mussentouchit."

It lived in the sewing-machine. For the moment baby set the wheel going, "Mussentouchit" was screamed in her ear by mamma.

It lived in the tall jar that stood on the little round stand. Everybody in the room shrieked "Mussentouchit" when baby put up her hand to touch the jar.

In the corner of the parlor there was a glass globe half filled with water. In the globe lived three little gold-fish. Baby was very fond of climbing into a chair to see the tiny gold-fish dart across the pretty lake. But, whenever she put her fingers into the globe to touch one of the pretty creatures, somebody screamed, "Mussentouchit."

This went on until baby was two years old. There was no word she heard so often as the long, queer word, "Mussentouchit."

Mussentouchit was everywhere—in the shining books on the parlor table; in the flower-beds; among the roses; even in mamma's work-basket the strange thing lived, and, if baby but took up a reel of silk or cotton, there was "Mussentouchit."

One day baby found herself by the glass globe all alone. The family were busy, and for a few minutes forgot the little, prying, restless darling. This was her chance. Up went the chubby legs into the chair that stood near the gold-fish globe. Poised on the rounding cushion, baby reached far over to touch the gold-fish. In reaching, she lost her balance and fell, dragging the globe to the floor. There was a crash, a scream, a rush, and mamma was on the spot. Baby was picked up, kissed and scolded.

"I des I tilled ole Mussentouchit 'is time," she said, shaking herself and walking off.—M. F. Butts, in Wide Awake.

A Bedtime Prayer.

Saviour, holy, meek and mild, Blvd. on your bended knee,
Let's her evening prayer to thee.
If my feet have gone astray
Since the dawning of the day,
O forgive, and make my heart
White and clean again. —Southern Presbyterian.

The Old Doll.

At her mother's request, Marjorie put her new doll into the carriage and went outdoors.

"Now, take your new dolly to ride," her mother had said, but Marjorie got no farther than a skimply dressed rag-bag. "That's enough," said her young mother.

She sat down on the lowest step, drew the doll carriage up close, and looked ed the new doll squarely in the face.

"No name!" she said in a low voice, "no name, but I can't give you Mary Jane's; for even if she is too shabby to sit by your side, she shall still be one of my children. You are beautiful—you are! But so was Mary Jane once."

Marjorie started up with a determined air, and went near the house. Through the open window came the sound of her mother and father talking. "Father, I'm going to put this old doll into the rag-bag. That child shall not drag about such a looking thing any longer. If you say nothing about it, she'll never ask for it, for I know she is delighted with her new doll."
Marjorie stood still outside the window. "Oh, dear, I wish I could stop crying!" she sobbed. "I must run off so mamma won't see me, and know that I heard. And I'll find Mary Jane—I will! And I'll hide her where no one can find her, but near enough so I can have her when I'm lonesome."

Marjorie soon found an opportunity to search the rag-bag. She hauled out the sorry-looking Mary Jane, and secretly resolved to hide her under the bedclothes. "Away down at the foot of the bed," thought Marjorie.

Bedtime came. Mamma, smiling at the thought of her easy dismissal of Mary Jane, gave Marjorie her new doll, and kissed her good-night.

Marjorie could not go to sleep at just that minute. Mary Jane was smothering at the bottom of the bed. "I'll take her out for just two or three minutes, and put her right back again, so mamma won't see her in the morning." But in the morning mamma saw the shabby doll clasped in the chubby little hands, and the new doll lying on the floor, and she knew the old love had come back to stay.

Kindergarten Review.

The Day's Work for Dr. Grenfell.

None but a resolute and powerful man could get through a routine like Grenfell's. His daily tasks in summer include treatment of ward cases received aboard his ship between hospital points; navigating of the steamer, for he is his own pilot; and discovering new codbanks for the trawlers, beside keeping track of the multitude of details and the finances incident to the administration of four hospitals and a ship, as well as all the subsidiary enterprises—lending libraries, workshops, fox-farms, angora goat herds, farm at St. Anthony, sawmill at Roddickton, eight cooperative stores, and the reindeer herd; not to mention correspondence with institutions and friends in Europe and America.—From "Grenfell of Labrador," by P. T. McGrath, in the American Review of Reviews for December.

It is true I don't know how to explain the individuality of the soul, or its persistence. I do not know what will be the punishment of sin. To me, certainly, it always seems to be punished. Nor, for the matter of that, do I see the justice of an eternal reward for temporary service. But these things do not worry me, as they are not immediately pressing, and I have every reason to suppose my intellect is not yet able to understand all these details, much as they interest me. To me death seems (with Newman Smyth), like birth, "only another crisis in the continuous history of life." For me it is commonly very slight changes of circumstances in which we call "nature" that make vast differences and induce entirely new series of actions; for instance, a drop of water becoming ice or steam. Our life on the Labrador coast leaves little opportunity for speculation on these points, and I am waiting for some one else to find out and teach me more about them. One thing my faith does for me here which I consider desirable—it assures me that the regulation of these puzzles is under far better and wiser guidance than mine. —W. T. Grenfell, M.D., in the Interior.

November 27, 1908.

LITTLE GENESEE, N. Y.—We had very interesting and appropriate exercises at the Free Library opening last evening, consisting of music by the children, a duet by Dr. Walter Burdick and Miss Nettie Coon, a solo by Mrs. Edna Perry, a recitation by Miss Laura Sanford and addresses by Dr. Hulett and Miss Brown, State organizer.

EARLY in the year the idea of a public free library was conceived, growing out of a suggestion to replenish the Sabbath school library, and an appropriation of $25 by the Sabbath school for that purpose. Shortly after this action by the Sabbath school the committee appointed to carry it into effect suggested the propriety of making an appeal to the people.

The writer is self-appointed. First, the weather. Ideal. Farmers who have not all their plowing done are still at it this date. Eastern newspaper reporters, like their class, have told about ten feet of snow in the Northwest. That must be northwest Alaska—certainly not Minnesota. We have no such snow-storms here as in New York State and this autumn has mostly been warm and dry with fine roads. Two families have recently gone to Nev Auburn, Wisconsin, for homes. There was room enough here and better land, but they have good reasons for leaving us lonely. We miss all who think best to go elsewhere.

The Dodge Center Military Band was reorganized late in the season and Seventh-day Baptists were always represented in it, but this time were ruled out, we "baptize Sunday" on the Sabbath if called upon. Without any resentment or noise, Pastor Sayre has organized a new Seventh-day Baptist Band with over twenty if we make it work. It is considered a "means of grace" and the "boys" are enthusiastic in their practice.

The political campaign passed here without any bitterness. Especially in our church here every brother is respected in his political belief. Even the pastor can labor according to his convictions and no one gets extra color in his face. He is a citizen. Speaking of the pastor, he seems to have his hands more than full; many and varied demands upon his time. Requests from other fields for his brief service when laid before the church for advice have of late been deemed unwise to grant, as it seems that young and old need both here. Perhaps others may call this selfish, but there seem times when a church believes that its pastor is most needed at home. He continues one schoolhouse appointment every Sunday.—Notwithstanding there were several home gatherings Thanksgiving Day, there was a large company of Sabbath-keepers at the Y. M. C. A. Hall to partake of the good things brought and to hear a nice program rendered. A thank-offering was made.

Dodge Center shares in the general grief over the death of Secretary Lewis. His last message here made a profound impression. That was last June. Perhaps in his loss to us we will think now more of the message.

Free Library, Roddickton, Minnesota. We have no such snow-storms here as in New York State and this autumn has mostly been warm and dry with fine roads. Two families have recently gone to New England or Wisconsin, for homes. There was room enough here and better land, but they have good reasons for leaving us lonely. We miss all who think best to go elsewhere.

The writer is self-appointed. First, the weather. Ideal. Farmers who have not all their plowing done are still at it this date. Eastern newspaper reporters, like their class, have told about ten feet of snow in the Northwest. That must be northwest Alaska—certainly not Minnesota. We have no such snow-storms here as in New York State and this autumn has mostly been warm and dry with fine roads. Two families have recently gone to New England or Wisconsin, for homes. There was room enough here and better land, but they have good reasons for leaving us lonely. We miss all who think best to go elsewhere.

The Dodge Center Military Band was reorganized late in the season and Seventh-day Baptists were always represented in it, but this time were ruled out, we "baptize Sunday" on the Sabbath if called upon. Without any resentment or noise, Pastor Sayre has organized a new Seventh-day Baptist Band with over twenty if we make it work. It is considered a "means of grace" and the "boys" are enthusiastic in their practice.

The political campaign passed here without any bitterness. Especially in our church here every brother is respected in his political belief. Even the pastor can labor according to his convictions and no one gets extra color in his face. He is a citizen. Speaking of the pastor, he seems to have his hands more than full; many and varied demands upon his time. Requests from other fields for his brief service when laid before the church for advice have of late been deemed unwise to grant, as it seems that young and old need both here. Perhaps others may call this selfish, but there seem times when a church believes that its pastor is most needed at home. He continues one schoolhouse appointment every Sunday.—Notwithstanding there were several home gatherings Thanksgiving Day, there was a large company of Sabbath-keepers at the Y. M. C. A. Hall to partake of the good things brought and to hear a nice program rendered. A thank-offering was made.

Dodge Center shares in the general grief over the death of Secretary Lewis. His last message here made a profound impression. That was last June. Perhaps in his loss to us we will think now more of the message.

November 27, 1908.

LITTLE GENESEE, N. Y.—We had very interesting and appropriate exercises at the Free Library opening last evening, consisting of music by the children, a duet by Dr. Walter Burdick and Miss Nettie Coon, a solo by Mrs. Edna Perry, a recitation by Miss Laura Sanford and addresses by Dr. Hulett and Miss Brown, State organizer.

Early in the year the idea of a public free library was conceived, growing out of a suggestion to replenish the Sabbath school library, and an appropriation of $25 by the Sabbath school for that purpose. Shortly after this action by the Sabbath school the committee appointed to carry it into effect suggested the propriety of making an appeal to the people.

The writer is self-appointed. First, the weather. Ideal. Farmers who have not all their plowing done are still at it this date. Eastern newspaper reporters, like their class, have told about ten feet of snow in the Northwest. That must be northwest Alaska—certainly not Minnesota. We have no such snow-storms here as in New York State and this autumn has mostly been warm and dry with fine roads. Two families have recently gone to New England or Wisconsin, for homes. There was room enough here and better land, but they have good reasons for leaving us lonely. We miss all who think best to go elsewhere.

The Dodge Center Military Band was reorganized late in the season and Seventh-day Baptists were always represented in it, but this time were ruled out, we "baptize Sunday" on the Sabbath if called upon. Without any resentment or noise, Pastor Sayre has organized a new Seventh-day Baptist Band with over twenty if we make it work. It is considered a "means of grace" and the "boys" are enthusiastic in their practice.

The political campaign passed here without any bitterness. Especially in our church here every brother is respected in his political belief. Even the pastor can labor according to his convictions and no one gets extra color in his face. He is a citizen. Speaking of the pastor, he seems to have his hands more than full; many and varied demands upon his time. Requests from other fields for his brief service when laid before the church for advice have of late been deemed unwise to grant, as it seems that young and old need both here. Perhaps others may call this selfish, but there seem times when a church believes that its pastor is most needed at home. He continues one schoolhouse appointment every Sunday.—Notwithstanding there were several home gatherings Thanksgiving Day, there was a large company of Sabbath-keepers at the Y. M. C. A. Hall to partake of the good things brought and to hear a nice program rendered. A thank-offering was made.

Dodge Center shares in the general grief over the death of Secretary Lewis. His last message here made a profound impression. That was last June. Perhaps in his loss to us we will think now more of the message.
DEATHS

TICKNER—Lucius Clement Tickner was born at Princeton, Wis., October 6, 1855, and died at Blanchardville, Wis., October 28, 1898. When he was about twelve years old he joined the Milton Junction Seventh-day Baptist Church, Milton Junction, Wis., in January, 1867, and served on the rural delivery route for the Baptist church, conducted by Rev. A. J. C. Bond, who assisted in the services by Rev. O. S. Mullen, interment in the village cemetery. A. J. C. B.

STILLMAN—Mary Ann, daughter of Jesse and Elizabeth Greenman, was born in Alfred, N. Y., April 12, 1821, and died in Coudersport, Pa., October 28, 1898. She came with her parents to Heron, Pa., when four years of age. She united with the First Heron Church at the age of seven, of which church she remained a faithful member until death. She died March 16, 1891. She was married to Deacon George W. Stillman, who died August 1, 1891. She was the last of her family's members. Her funeral services, conducted by the writer, were held at the First Heron Church, October 30.

GRAY—Marion Gray was born in the town of Milton, Rock County, Wis., March 29, 1856, and died at his home in Milton Junction, N. Y., October 27, 1898. Mr. Gray was one of those genial men who make friends easily. He had carried mail on a rural delivery route for many years; hence he had many acquaintances, all of whom were his friends. He leaves a wife and two sons. They will miss him, he was a man who was unusually kind in his home. Funeral services were held in the Seventh-day Baptist Church at Milton Junction, conducted by Rev. A. J. C. Bond, who assisted in the services by Rev. O. S. Mullen, interment in the village cemetery. A. J. C. B.

JORDAN—Isaiah A. Jordan, the subject of this sketch, was born in Cherry Valley, Otsego County, N. Y., August 15, 1843, and died in Little Genesee, N. Y., November 17, 1908. When twenty-five years of age he removed from Cherry Valley to Jordan Hill in Allegany County where he resided until June, 1861, when he came to Little Genesee and became proprietor of the hotel in which he died, and in which he lived during all these years with the exception of a few months at Pittsford and Friendship, N. Y. He was the second child of a family of nine children, of whom but three remain, namely, Alva Jordan of Friendship, N. Y., William Jordan of Bolivar, N. Y., and Mrs. Charity Willbur, also of Bolivar. He was married to Elmer C. Hibbard, of Daytonia Beach, Fla., and William J. Hibbard, of Walworth, Wis.

The funeral service was held in her late home, Sabbath day, November 21, attended by a large number of friends and relatives, and conducted by Pastor Davis, who spoke from Zech. 9, 7: 1-8. The body was laid to rest in the New Cemetery at Verona Mills to await the call of the Master. A. L. D.

SMITH—Joseph W. Smith was born November 15, 1824, in the town of Alfred, N. Y., and died in Alfred, November 19, 1898. He was the third son of Ashbel and Martha Weightman Smith and was the last to be called home. On September 5, 1846, he entered Union College, where he remained until 1849 when he married Miss Susan Fenner who departed this life September 25, 1901. At the time Smith entered Union College, Alfred University was in its early struggles for existence; but sharing with others the desire for an education he worked hard for his support for several early days and gained for himself a fairly good education. In after years he held responsible positions as way commissioner, superintendent of schools, etc. In early life he was baptized and united with the church of the town of Little Genesee, October 30. Having married, he endeavored to live an upright Christian life and came to the end with a host of friends who mourn his death.

VAR—Mrs. Anna Ware was born in Schelitz, Germany, January 27, 1843, and died at An- derso 9, Colorado, November 20, 1908. She was the daughter of Julius and Frederich Heiman Hofer who came with their small family to this country about 1850. Soon afterwards the mother died and Anna was taken into the home of William Bliss Clarke of Andover, N. Y., where she has always lived. She was married to Robert Crosette Ware August 12, 1862; but in response to his country's call he defended his honor and left his bride the following year. He was killed in battle and was buried at Arlington Heights May 18, 1864. She early became a Christian and united with the Andover Seventh-day Baptist Church of which she remained a devoted member until her death. As a member of the denominational body she always took a deep interest in its life and work, giving freely of her means to promote its interests. She was a thorough and conscientious Christian woman, living a simple life, characterized by such love and devotion as won for her a host of admirers and friends who will greatly miss her. K. D. W.

THE SABBATH RECORDER.

Mrs. Mary Cassett Clarke, Died August 2, 1898.

M. L. W. ENNIS.

Behind the shadowy, sombre veil,
Another world, and Ann with falsed Ino that unknown land,
Where we shall find our loved at last.

Whether her care-free, happy feet
Will lead her in the way of day,
Whether she sleeps a dreamless sleep,
Until God's final judgment day.

It matters little, since we know of the health of every ill,
That God hath wiped her tears away,
That in his love she resteth still;
That we shall see, her face to face,
If like her, faithful to the end,
In some sweet home, by her side,
Glad as of old to call her friend.

Englewood, Colorado.

The Emmanuel Movement.

The Rev. Dr. Elwood Worcester, rector of the Emmanuel Church, of Boston, has recently been attracting much attention to himself and to his church—which, by the way, is Protestant Episcopal—by his views on "the moral cure of nervous disorders." Studied closely his theories may not be found especially novel. They are based on the fact, as old as the hills, that mind exerts a powerful influence over and through the body, but the difference in Dr. Worcester's way lies in its new and interesting and so effective method of handling. His book, "The Moral Cure of Nervous Disorders," is so clear and easy to understand, and so full of illustrations from the lives of great men, that it has become the rage in the parlor and the drawing-room. The book has been generally well received in the churches, and the great review, "The Christian Science Monitor," has given it a favorable review.

Rev. Samuel McComb, associate director of the class for the treatment of nervous disorders, Emmanuel Church, writing in the March (1908) Century in regard to the work of the clinic—at that time only a few months in existence—prefaces his articles by saying that he was present at the opening of it and from the start his curious effects, We found them interesting and so give them to our readers:

What if there should be a law of prayer amid the mysteries of the universe? At all events, men feel to pray in spite of their confusions of logic, they must satisfy an instinct that lies deeper still, and that in some strange way prayer does make for health of body, as it certainly makes for the moral health of a nation. It does not seem irrational to believe that prayer opens the inner consciousness to the absorption of spiritual energy by which the body is animated and assured of the presence of God, the universe is sustained. And this attitude of receptivity toward the highest things in the universe is an essential part of a calm and purified spirit acts on the nerve-systems, restoring their tone and rhythm. Whether we can give names to such a thing it matters not. Its excellence at least experience vindicates our belief that it has the therapeutic effects here ascribed to it. Hence, to teach men to pray so as to feel the good which such a movement of the human spirit brings is one of the purposes for which the Emmanuel clinic has been founded.
Kings, ally wise man of his time, but he did not al-


d. Very likely he made a number of other costly structures, among the)


of Sheba made a


acts cultivate so easily.


wor~e


But many littles amount to


conduct


Sixth-day, 2 Kings 17: 7-33


734 THE SABBATH RECORDER.


Golden


LESSON


INTRODUCTION.


It often happens that we can learn useful le~ons from the failures of great men no less than from their successes. This rule holds true in the case of Solomon. He was the exception-


ally wise man of his time, but he did not al-


always act in accordance with the dictates of wisdom. Very likely he thought that this or that slight deviation from the pathway of right conduct would not amount to a great deal. But many littles amount to a considerable, and worse than any particular damage from an evil act is the habit of doing which the evil acts cultivate so easily.


The chapters that intervene between last week's Lesson and this contain many refer-


ences to Solomon's wealth and resources. He had ships engaged in the very lucrative trade


of Ophir and other valuable. The fame of his wisdom spread abroad, and the Queen of Sheba made a long journey to visit him.


Besides building the temple King Solomon made a number of other costly structures, among which were buildings for the administration of the government, and a palace for the Egyptian princess whom he married. It is probable that from the point of view of worldly wisdom it had seemed a very wise step for Solomon to connect himself by marriage with the house of


false gods, he probably thought that it would be the wisest course to show no partiality.


9. And Jehovah was angry with Solomon.


Here as often elsewhere God is spoken of as having the passions of a man. This is but a


vigorous figure of speech to express the aliena-


tion from the true God that arises from the neglect of a proper attitude toward Him. Who had appeared unto him to God; but in this case Solomon had certainly had explicit warning. See ch. 9:6.


10. Wherefore Jehovah said unto Solomon.


We don't know exactly how this message came to Solomon: perhaps by some prophet. At all events the message was very definite. I will surely rend the kingdom from thee. The king-


dom was for Solomon a gift from God, and since he had held it unworthily in spite of all his wisdom, it was to be taken away from him. Thy servant. This is not to be understood as a household servant or slave. The officers and executioners of the royal household are called servants.


We are not to imagine that the name of Solomon's successor in sovereignty over Israel was at this time declared to him. Jeroboam was a high officer in Solomon's court, and had charge of the laborers impressed from the tribes of Joseph. See v. 28.


12. In thty days I will not do it. There is however a certain clemency extended to Solom-


on, not on his own account, but for the sake of his father David. The good or evil fortune of a son is particularly felt by his father.


13. I will give one tribe to thy son. That is, the tribe of Judah. What was left of Simeon was not worth counting; and the same is practically true of Benjamin. It is to be noted that the fortress of the Jebusites which furnished the greater part of the site of the city of Jerusalem was originally within the limits of the tribe of Benjamin. For the sake of Jerusalem.


The city which Jehovah had chosen to set his name there must be the object of his unchanging re-


SSUGGSIONS.


Too many lose sight of the fact that what they have is a gift from God, and should be managed


worthily. They think that their possessions are their own and that they may do just as they please with these material things. But all that we have is entrusted to us as stewards. Solomon had no right to use his wealth to furnish high places for the worship of Chemosh.


One of the most pitiable sights is to see a man who has been an enthusiastic servant of Jehovah drifting gradually away from the right course, and finally making a swift descent into indifference and open opposition to the things that are excellent.


Wisdom and knowledge are not sufficient to keep a man in the way of righteousness. He must have an active determination to choose the right and avoid the evil.


Before a young man marries he ought to stop and consider that his wife will probably have the strongest influence over him of any one in the world for good or for evil. And a young woman has a similar reason for entering into the marriage relationship only after due con-


consideration.


SPECIAL NOTICES


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


Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 3:30 o'clock in the hall on the second floor of the Lynch building, No. 190 South Salina Street. All are cordially invited.


The Seventh-day Baptist Church of New York City holds services at the Masonic Temple, at 40-42 M. Preaching begins at 11:30 A. M. A cordial welcome is extended to all visitors.


After May lst, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 1913, Masonic Temple, E. cor. State and Randolph Streets, at 6 o'clock. M. Stranger are most cordially welcome.


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


Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 5 p.m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the blockhouse, Seventh-day Baptist, for which see also the Baker's guide. All are invited to meet with them.


WANTED.


Energetic woman agents, flavoring extracts. Big commission. No capital required. Address The AXO Company, Box 131, Elizabeth, N. J.
BUSINESS OFFICE

No better Christmas present could be made to your pastor, Sabbath school teacher, superintendent—any one, in fact—than a photograph of Dr. Lewis. We have photographs from the last negatives made of Dr. Lewis. They were made less than a year ago and are most excellent likenesses. We have two views—one a profile, the other a nearly full-face view. Both are the finest examples of the photographer's skill that is possible to produce, about 1 x 17 inches in size, and when framed and hung in church parlor or study, or in the home, will be lasting and valued memorials of the best known and loved leader of our denomination. The photographer's regular price for these is $1.50 each and we can supply you with them at that price. They will be sent postpaid and securely packed. We send with them a handsome printed card bearing one of Dr. Lewis's most vigorous paragraphs, from his last annual report, which in itself is worthy of preservation.

Please do not think that this is an attempt to make money. It is not. The cost of the photograph, express, packing, engraving, etc., is just about covered by the price. But we would like to have every family and church in the denomination have one of these excellent likenesses and appropriate memorials of Dr. Lewis. We will do our best to make the most Christmas present to any one that would be more fitting and appreciated than one of these photographs.

***

Look at your label and see when your subscription is due. If it is Dec. 31, 1908, why not send it in at once and not wait till the end of the year? We are flooded with subscriptions and renewals at that time and delays in acknowledging receipt of money are likely to occur. Send in also your subscriptions for magazines and periodicals. In almost every instance we can give you a better price than if you send directly to the publishers, and in many cases we can make a lower price than other agencies will give you. We received one order a few days ago for which the sender remitted $17.20. We were able to fill the order for $15.90, and so returned $1.30. Let us see what we can do for you. But above all, don't fail to renew your Recorder subscription promptly.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing for positions, please mention you are a Sabbath-keeping person. A fair knowledge of English and $200 in savings will engage a place in the Sanitarium. Address, An Extraordinary Department, Battle Creek, Mich., Battle Creek, Mich.