JUDGE NOT
Judge not.—The workings of his brain
And of his heart thou canst not see;
What seems in thy dim eyes a stain,
In God's pure sight may only be:
A scar, brought from some well-fought field,
Where thou perchance would fail and yield.
The look, the air that frets thy sight,
May be the token that below
The soul's engaged in deadly fight;
Whose look would scorch thy smiling cheek.
The fall thou darest to despise
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, bolder stand;
And trust less to earthly things,
May henceforth learn to use his wings.
Then judge none lost, but wait and see
With hopeful pity, not disdain.
The depth of the abyss may be
The measure of the height
And joy and glory, that shall raise
That soul to God in after days.
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ALFRED, N. Y. Founded 1836

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Second Semester begins February 1

Booth Colwell Davis, Ph. D., D.D., Pres.

Second Semester begins Feb. 1, 1900

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SALEM, West Virginia

Fall term began September 8.

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EDUCATIONAL

Light at Evening Time.

I wish I could place upon this page a correct picture of "evening time" as we saw it from our high window last night.

No words can reproduce the glory of that scene.

For two days and nights storms and fogs had blocked out the sun and left us in almost unbearable gloom.

Gaslights always make a poor substitute for the sunlight; they do much to alter the impression of a day's work.

I wish I could write in this column of what those dark days with their effects of weariness meant to us.

I would that we might learn to read more devoutly these precious messages of God in his book of Nature.

Do We Need a Restatement of Truth?

If the wise and correct answer to this question could be given, it may be that much of the difficulty between people who hold to different Biblical interpretations would disappear.

The question is important, and I would that my pen might make the mat-
ter clearer, and that God would lead to a wise and helpful answer.

The real questions are, "Does the world of today possess enough light which justifies some modification and restatement, or new explanation of the Bible and its doctrines?" and "Does the Bible itself recognize eras of transition, in which its fundamental and essential truths needed to be restated and formulated in the language of new times, and to suit the needs of new conditions?"

I can conceive how an affirmative answer to both these questions can be given, and still the one so believing remain loyal to Christ and the church. I can see how an honest believer in the geological theory of creation, in the dual authorship of books, and in the documentary theory of the Genesis record, can hold all these views, and several other theories unknown to earlier generations, and still be a true child of God and a faithful worker in the church. I am sure that when both are properly understood, there can be no discrepancy between geology and the Bible. We see in both a record which God has made—a real revelation in each case—and the one is as much the handwriting of God as the other.

How can there be disagreement between these two books of the Creator when both are rightly understood? As for me, these views have only broadened the field wherein man may commune with God. The Bible grows more and more precious to me as the years go by, and its essential truths have been the power of God unto salvation for lost and sinful men during forty years of work as a minister of the gospel. The preacher who longs to help his fellow men to a higher life can find plenty of essential truths to preach about, for the world is starving—without constantly proclaiming his peculiar beliefs for which the masses may not yet be prepared.

This brings me to the real thought involved in the questions given above. Christ did teach the resurrection, and that the world could not receive it in full at the beginning. He taught that the statement of truth sometimes has to wait until the time is ripe for their reception. Just how far the minister or teacher should soften the force of his message, he may hold, or how far he should refrain from telling people all he believes, may be a very delicate question to answer. But we should answer it in the fear of God. We must however admit that it would be unwise to try to teach some things for which people are not prepared, or which he must also conclude that the truths of the kingdom need progressive truths, and do need restatement so as to meet the needs of the new era when it comes. We must also remember that truths suitable for the disciples—learners, students—may not be suitable for the people at large. Christ told his prepared disciples great truths about himself and his kingdom, which he charged them to tell no man until he was risen from the dead. The time was not ripe yet for all the truth to be told. Jesus also told them he had many things to say, but they could not bear them now. Thus the great Teacher refrained from declaring the whole truth to men, when he knew they were not prepared to comprehend it. We too should learn of him in such matters.

We must also learn that the greatest work of the New Testament writers was to translate the essential truths of the Old Testament into the language and thought conditions of the transition age in which they lived. They had to explain and restate the old truths so as to make them acceptable and appropriate to an entirely new era—an era in which men were living under very different conditions from those of patriarchal days. It would not have done for them to take a stand against everything new. The Pharisees did that. But the disciples saw clearly the need of unfolding the principles of the kingdom of Christ in new light and in new terms. Paul proclaimed dogmas for the growing church, of which the twelve disciples seemed to know little or nothing. And even those of the twelve who wrote epistles seemed to reach new and advanced statements as the years went by. Thus we see that even Bible writers did restate old doctrines, and formulated the gospel truths so as to reach both Jews and Gentiles. The Christ, and the examples of the kingdom in expressions suitable for men of their times, and frequently they gave newer and deeper meaning to Bible passages, which the patriarchs never understood and which would never have been accepted by their audiences. If this were not so we would still be worshipping the God apprehended by the ancients, and would know nothing of the Father-God who took the Son to bring the chasm between sinful men and their long lost home. Stage by stage as the world advanced and was prepared to receive them, were the truths of the gospel proclaimed; dimly at first, and often in types and shadows, until the fullness of time for more complete statements. New conditions have always called for modifications and new presentations of truths of the kingdom. It would therefore be unwise to assume that the world has now all the light and every phase of truth which God intends to give. It may be just as true now as it was in the days of Jesus, that he has many things to tell us, but we are not able to receive them now. I hope God's people will continue to have new conceptions of God and duty, larger and broader views of his kingdom, and find deeper meanings to his word in nature and in the Bible so long as the world shall stand. I hope that as the years go by men will continue to seek new light in the Bible, until many problems that trouble us now shall be solved beyond a doubt.

Thus far the application of scientific methods to Bible study does not disturb my confidence in the grand truths of salvation as we find them unfolded in the Book of books. It seems to me that the golden threads of gospel truth were never so clear and so precious as they are today. They all lead me to the Saviour of men and to the glorious home prepared for the faithful. I do not worry one bit over Bible criticisms. The Book that has survived so long the shock and strain of hostile men will not be damaged now by honest scientific research.

***

Why Not Let It Rest?

For three months the Recorder has given space for free exchange of thoughts regarding the seventh-day Sabbath. The Christ, and the growth of another denomination. We have not desired to curtail the freedom of any one, and have only insisted upon the elimination of everything that would seem like personalities. The ground has been thoroughly plowed over by the brethren, and it seems to me there is nothing to be gained by further discussion, unless something new can be said.

For some weeks I have been searching Recorder files for data for a biography of Elder L. G. Baker. That has been a fifty years' review of many interesting and instructive things upon other matters. Our fathers wielded sharp pens, and many questions have been "thashed out" during these years, upon which there were great differences of opinion. Among these no question has been considered and thoroughly discussed than that of the difference between Seventh-day Baptists and Seventh-day Adventists.

While this search through the old Recorders has been much like a walk through long grass—where one would daily find of one's old friends appear on the tombstones, and has therefore been in some respects a sad walk; still in other respects it has been inspiring and helpful. For one thing we ought to be thankful, and that is this: The fathers who labored for the good of our cause were persistent and steadfast in clear-cut efforts to preserve intact our denominational integrity. From a study of the writings upon this question by our conscientious and long-respected leaders, and from my own experience years ago, I am more than convinced that the less we mix up with the people under discussion the better it will be for us. We wish them success in all that is true and good, but there are impassable barriers between the two denominations—doctrines so fundamentally antagonistic that union with them or a copying of their methods is simply out of the question. So far as they are concerned, they want no union with us, unless it be the union that comes by absorption. But why must we? We wish to know which? It seems to me these questions have all been wisely settled years ago, and we have undoubtedly been the gainer by going our own way and doing our own work.

If we are truly Seventh-day Baptists, believing in our immortality, let us go on for God and our own people. If we are materialists and out of harmony with this people, it would be better to find a comfortable place with those whose views we cherish, than to be out of joint with everything in our own church. If we are Seventh-day Adventists, let us pursue our own people. They have done a great work, and still have a great work to do. We are
To Live as Jesus Would Live.

Considerable interest is being taken in a movement now more than one week old, in which more than ten thousand young people of the city of Cleveland have pledged themselves to live for two weeks as nearly as possible as Christ would live if he were here. The movement has assumed an unexpected proportion, and problems have arisen that set many people to thinking upon this question as they may never have thought before. This is probably one of the first results of the effort to walk in "Christ's steps." The chief thing is to get people to think about Christ. This was the great concern of the Master himself, "What think ye of Christ?" If this movement in Cleveland does anything more than to set ten thousand young people in the habit of earnestly and prayerfully thinking about Christ, great good ought to come from it. The majority see in this study of what Christ would do, an honest effort to help one another live as Christ would live.

The question, "What would Christ do or approve?" is too often lost sight of. We seldom ask the question in this concrete form. It is more likely to be in the abstract form, "Is this right?" And the tendency is to compare our actions with the doings of other Christians—our pastor, our teacher, our parents, our friends, or people in general; but when we come to compare each action which involves moral issues, with our candid, sincere belief as to what Jesus would do if he were in our place, the case takes on a different form and comes close home to the honest-hearted endeavor. It is even different from seeking some specific command in the Bible, to govern actions. It requires honest, conscientious consideration of the principles and spirit of Jesus as applied to many new conditions, and to circumstances such as we may not find exactly duplicated in the New Testament.

This is why many who have completed the first week of this Cleveland test have met with interesting experiences. This account of some criticisms and comments upon the movement as a whole, of which the spirit that to live like Christ is impossible. Some of the critics however have made the mistake of failing to recognize the differences caused by two thousand years of time and moral change. Our place! This mistake is too often made by Bible interpreters. It is folly to insist upon living in every respect as Christ did live nineteen hundred years ago. We have read of men who tried this literally, and waded about in snow, clad in loose garments and shod with sandals because Christ dressed thus! It seems strange indeed to hear such unreasonable strictures as some have placed upon this effort to live like Christ, in our country, our climate and our time. Yet these are not much more unreasonable than are many literal interpretations of the Bible, and many demands for certain lines of actions because they were followed in Bible lands and in Bible times.

The real sensible thing to do is to apply the principles and spirit of Christ to conditions and circumstances here and now. This has brought the "ten thousand" face to face with practical questions, as they have never been brought before. It has even brought the question before city officials, as to what Jesus would do in the place of one of them. Great discussions are said to be rife in the homes, the churches and the social circles, as to what Jesus would do about amusements, theater-going, card-playing and dancing.

It seems to me that conscientious action, after a prayerful and candid consideration of these questions, must make a great change for the better in most of those who enter into such a compact.

Another Tribute to Doctor Lewis.

The Sabbath Journal, a monthly paper published by the Jewish Sabbath Association, in English, Yiddish and Hebrew, had in its January issue an article entitled "Aram H. Lewis, In Memoriam." It speaks of him as "the prominent Seventieth-day Baptist clergyman of Plainfield, New Jersey, recently passed away."

The leading editor of the Sabbath Journal is Rev. Dr. Bernard Drachman, of whom we have often heard Doctor Lewis speak in high terms, and whose acquaint­ance and friendship are very prized. Doctor Drachman and Doctor Lewis were several times brought together in their work for the Sabbath, and had come to understand each other well, and to have great charity for each other regarding differences in their views—the former a thousand miles away and the other a strong, broad-viewed Christian.

The following tribute is taken from the article referred to above:

Doctor Lewis was not one of our fold; but a common interest in the preservation of the true Sabbath brought us in contact with him and we want to testify here to his sincere piety, according to his standpoint; his earnestness and indefatigable industry in laboring for any cause in which he believed, and to his truly American broad-mindedness and liberality toward those of other faiths. Lewis was a wayfarer and believer in the Seventh-day Sabbath to the promotion of which he consecrated his life.

About 30 years ago, he was called to preside on the subject in the 6th Street Synagogue, and the earnestness with which he pleaded with his Jewish flock to take up the true Sabbath was never forgotten by those who heard him. Last spring he went to Albany with the Hebrew delegation to plead for the passage of the Strauss Bill, and made one of the best speeches on that occasion. He was indeed one of the "Pious of the Gentiles," of whom our sages say that they "shall have a full portion in the world to come."

Alfred Alumni Banquet.

For several weeks the friends of Alfred University have been inquiring about the annual banquet of the Alfred Alumni Association of New York. The announcement of this popular banquet reaches us just in time for this Recorder, and we are sure one will be made to a host of our readers. It will be held in the banquet hall of the Hotel Brevoort, Fifth Avenue and Eighth Street, New York City, on February 11, at six-thirty in the evening. We notice the names of five "guests of honor" upon the announcement, and everything gives promise of a royal good time.

These banquets are popular because they bring together schoolmates of years ago, and afford opportunities to renew old acquaintances. They help to keep alive the Alfred spirit so essential to the welfare of the university. If the indications are correct, the coming banquet will be the best of all and the guests will certainly have a good time. It will make an evening filled with pleasant things, to bring happy memories throughout the coming year.

What is a "Model License?"

There lies before me a three-page type-written circular from the "Model License League," evidently intended for publication. It is an effort adroitly put forth to bank against prospective temperance legislation in the State of New Jersey. After the liquor interests have for years been the bane of politics, controlling legislation as no other evil power has ever done, it sounds a little strange now to have the "Model License League" raising a great cry to have the "liquor question taken out of politics and the lawbreaker taken out of the liquor business!"

After forcing this question into politics and getting legislatures to suit themselves until they have been squarely whipped at their own game, this new cry for politics and legislatures to keep hands off is really amusing. It shows to what straits the liquor business has been driven by the mighty flood-tide of prohibition sweeping over the land. This pious cry of liquor men to take the question out of politics seems too much like the familiar old prophet about the praying fox. It is now about the only way in which the sly old fellow can deceive the people.

Really, has Saul joined the prophets? Have the liquor-men of America really joined the reformers? This talk of taking the "lawbreaker out of the liquor business" sounds that way, does it not?

What is a "model liquor license?" According to the definition given in this circular, it is one that "puts a premium on good behavior!" one that enthrones the man who happens to hold a license when the law shall be made, so that his license can not be canceled because of "violations of law," that one that provides for a licensed saloon for every "five hundred inhabitants!" it must be one which "makes a penalty for every minor" who buys drinks at the saloon thus licensed, and
We understand that Rev. E. D. Van Horn of Alfred Station has received a call to become pastor of the New York City Seventh-day Baptist Church.—Alfred Sun.

Mr. Van Horn is now spending two Sabbaths with the New York City Church, in order that he may better what to say in reply to the call to become its pastor.

THOUGHTS FROM THE FIELD.

I am thankful for the weekly visits of the Recorder, bringing to a lone Sabbathkeeper the fruits of this world and those who have not been living in pleasant gatherings in the following words:

The receptives were most cordial, and the response by Pastor Hills showed his deep appreciation of the kind greetings extended him and his family. He expressed also his desire to meet in every possible way the responsibilities placed upon him, and to serve the community to the best of his ability.

At the close of the program, all were invited into the basement of the church, where light refreshments were served and a very pleasant hour was spent in a social way.

Pastor and Mrs. Hills are being well received by the entire community, feeling a place in the hearts of the people, and we predict for them and their church many happy and prosperous years as pastor and people.

Rev. M. B. Kelly Accepts.

A letter from Rev. M. B. Kelly at Winters, California, states that he will accept the pastorate of the Seventh-day Baptist Church here at Nortonville if it will be satisfactory for him to reach here about May 1, or possibly in April. This is in fact as early as it was expected he could come, and he made accordingly.

In one of his letters he states that his health and physical condition are much better than they have been for years. It is probable that Rev. G. M. Cottrell who filled the pulpit last week will preach every other week and that local arrangements will be made for the remaining weeks until the new pastor comes.—Nortonville (Kan.) News.

Announcement is made that Dr. Booth C. Davis will preach at the Seventh-day Baptist Church next Sabbath. President Davis is to lecture at West Winfield this week. This explains his welcome presence in this neighborhood.—Leonardsville News, in Brookfield Courier.

The Religious Education Association.

The sixth general convention of this organization will be held in Chicago, February 9-11, 1909. There are to be about thirty meetings with one hundred addresses on "Religious Education and Social Duty." Evening sessions will be held in the Theodore Thomas Orchestra Hall, and the morning and afternoon meetings in halls and churches in the neighborhood of 22d Street and Michigan Avenue. Among the speakers are Francis G. Peabody, D. D., Charles W. Elliot, LL. D., Miss Jane Addams, Henry Churchill King, LL. D., Charles F. Thwing, LL. D., Henry S. Pritchett, LL. D., Edwin D. Starbuck, Ph. D., Charles R. Henderson, D. D., Shailer Matthews, D. D., Clyde W. Votaw, Ph. D., and George Albert Coe, Ph. D. The object of the association is to inspire the educational forces of our land with the religious ideal, and religious forces with the educational ideal, and to keep before the minds of the people the ideal of religious education, and a sense of its value and need. Those who have attended former conventions would agree, I am sure, in advising our pastors and others who live at no great distance from Chicago, especially, to attend this convention.

For a full program and further information address the Religious Association, 72 East Madison Street, Chicago.

A. E. MAIN.


Do It Now.

Journeying along life's road,
Toward the haven hope holds dear.
Each one bearing his own load,
Give the weary traveler cheer!
Do it now.

Every heart its own grief hath,
Every soul its weight of woe,
Struggling down the thorny path,
Let some act of kindness show,
Do it now.

Flowers piled on coffin lids,
Wreaths on graves of the departed,
Has been the solace of them,
While struggling on with broken-hearted.
Do it now.

The span of life is brief at best,
Far too brief for word and deed
That hurt or cause a heart.
Or pain a suffering soul in need.
Do it now.

Raise the head that's bowed with grief,
Clasp the hand that's weak and cold,
Whisper words of love and cheer.
To the worthy poor and old.
Do it now.

—Selected.
INSTALLATION AT ADAMS CENTER

Again we have the pleasure of announcing the installation of a new pastor over one of our churches. This time it is Adams Center Seventh-day Baptist Church, and the pastor is Rev. E. Adelbert Witter.

The following life sketch and the history of the Adams Church have been furnished us, and they will interest Recorder readers.

THE NEW PASTOR.

Rev. E. Adelbert Witter, son of Charles H. and Abby Edwards Witter, was born near Nile, N. Y., June 28, 1853. He was the oldest of six children. When Adelbert was nine years of age his father went to the war never to return, leaving the wife and mother to bear the heavy burdens of home and farm life, which her oldest son soon began to share with her. The work was so arduous that when he was thirteen years old the health of both mother and son became greatly impaired; and the family was taken to the home of the grandfather, John Edwards, near Little Genesee, N. Y. Here they were cared for until 1874, when Adelbert was ready to enter school at Alfred University. For some years thereafter, the family home was in Alfred. Two years before they moved to Alfred, Adelbert had entered the machinist shop of Cottrell and Babcock of Westerly, R. I., as an apprentice. But before he had been there many months he came to feel that it was his duty to preach the gospel; and after a severe struggle between his inclination to follow his chosen trade and a sense of duty which seemed like none other than the call of God, he decided to obey duty's call, and gave up the shop for the school.

Thus it was that December 1874 found him a student at Alfred. He was then twenty-five years of age, and as his early opportunities for education had been limited, he had to begin at the foundation and work his way up. The next eleven years found him in school, excepting when obliged to go out and earn money with which to go on. In 1882 he received the degree of bachelor of philosophy from Alfred University; and in 1885, after completing his theological course, he received his master degree from the university and the degree of bachelor of divinity from the seminary.

During the last three years of school life he supplied the Andover Seventh-day Baptist Church. Here he was married to Mary P. Benjamin on June 28, 1883.

In September, 1885 he accepted the pastorate of the Seventh-day Baptist churches at Hodges Creek in West Genesee and of Main Settlement near Portville, N. Y., and these churches he served faithfully for two years.

In September, 1887 he became pastor of the First and Second churches of Westerly, Rhode Island, where he labored four years and one month. During this pastorate his wife died, leaving him with three motherless children.

On November 5, 1890 he was married to Miss Almeda Crandall of Providence, Rhode Island, who has shared his joys and sorrows until the present time.

Having received a call to the pastorate at Albion, Wisconsin, he entered upon his duties there the first of December, 1891. This pastorate lasted six years and one month. His next pastorate was at North Loup, Nebraska, where he served from January 1, 1898 till the last of September, 1901. On October 1 of that year he entered upon the duties of pastor for the church at Salem, West Virginia, where he spent six years and six months in faithful work for the Master. While in West Virginia Mr. Witter was called upon to do much outside work among the pastorless churches of the Southeastern Association; he frequently held "quarterly meetings"—their communion services—and assisted in revival work.

On April 1, 1908 he went to Chicago, where he served the Chicago Seventh-day Baptist Church nearly nine months, meanwhile taking special work in Chicago University.

Mr. Witter has been identified with the cause of education in several of his fields of labor, being at one time superintendent of schools, and at other times a member of boards of education. He has been well received as a lecturer upon Bible lands and kindred topics, for which work his trip to the Orient gave him special help. He has all his life been identified with workers against the saloon, and a strong advocate of temperance. Brother Witter has a large heart and the people of Adams Center will find in him a sympathetic and faithful worker in his Master's vineyard.

Adams Seventh-day Baptist Church
W. P. JONES.

At the beginning of the nineteenth century, the first Seventh-day Baptists settled in northern New York. These were Ethan Green and Joseph Witter, who came from Petersburg, Rockland County, New York, to Pincney, Lewis County, New York, about the year 1806. The place where these brethren settled is about twelve miles from Adams Center. In the years that followed, these brethren were joined by others from the Petersburgh Church. Several of these families moved into the town of Adams, Jefferson County, in 1817. They soon commenced to meet together for worship and agreed to watch over each other for good.

The record of that early day says: "The Lord seemed to prosper our undertaking. We called on some of our neighboring grists and had preaching among us. Our situation we made known to the church in Brookfield and requested counsel. Accordingly on the 5th of June, 1822 Wm. B. Maxson and Daniel Coon, ministers of the gospel, came among us, sent by the church at Brookfield. A meeting was called, the minds of the brethren taken, and one united wish expressed to become a church. Requested to have Brother Wm. Green ordained to the ministry, and Jared G. Potter deacon, which met the approbation of all. On the 9th day of June, 1822, attended ordination and the church formed, the congregation being large and solemn. Eld. Wm. B. Maxson preached a discourse from Eph. ii. 20. 'Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.'

Another record of that time says: "The divine presence was evidently manifested in the assembly and that 'the services of the day closed with prayer to the great Shepherd of Israel that he would preserve this little flock in the wilderness and build it up in its most holy faith.'

There seems to be a difference in opinion regarding the number who joined the organization that day. Deacon Roswell Saunders, one of the constituent members and also the first clerk, says in his autobiography that there were thirteen, while the record gives the names of twenty-one. It is generally conceded that there were only thirteen, and that those joining soon after the organization was completed, wishing to be considered as constituent members, brought the number up to twenty-one as follows: William Grin, Jared G. Potter, Charles Green, Joseph Green 2d, James Main, Elisia Crosby, Sela Burdock.
adjoining town. In 1841 Elder William Green and about forty others were disci- 
plined from the mother church for the pur-
pose of forming the Hounsfield Church, 
which prospered for a time. The brethren 
residing at Point Salubrious and at Rich-
land administered the ordinances of bap-
tism and the Lord’s Supper.

An effort was made in 1844 to secure a 
pastor who could devote some time to the 
work. Previous to this there had been 
preaching by Elders William Green, Hal-
sey Baker, Eli S. Bailey and Joel Green.

The first pastor was Giles M. Lang-
worthy, who began his labors in March, 
1845 and continued until November 18,
1848, when he gave up the work on account 
of failing health. For a time the pulpit 
was supplied by Elders Joel Green and 
Enoch Barnes. On January 20, 1850, 
Alexander Campbell was called to the pas-
torate and after serving a few months asked 
to be discharged from his labors as pastor.
He consented to remain, but on August 3,
1851, he accused the church and withdrew 
from it, but not until March 7, 1852. Thirty-five others who had with-
drawn from the church were excluded at 
that time. This was caused by a difficulty 
between Elder Joel Green of the Adams 
Church and Elder William Green of the 
Hounsfield Church. Some of these 
excluded ones formed themselves into a 
new church styled “The Independent Sev-
enth-day Baptist Church of Adams,” with 
Elder Campbell as pastor. A house of wor-
ship was built. The church existed about 
fifteen years, when it was dissolved at one time nearly a 
hundred members. When it began to de-
cline, Elder Campbell returned to the fold 
of the mother church, as did also some of 
the members. A great many went over to 
the Seventh-day Adventists and some never 
united with any church after the Independ-
ent broke up.

On December 14, 1851, a call was ex-
tended to James Summerbell, who served 
the church until the spring of 1864. Then 
for a short time the pulpit was supplied by 
Elder Wm. G. Quibell and Herbert E. Bab-
cock.

George E. Tomlinson entered upon his 
duties as pastor May 18, 1864 and contin-
ued till October 3, 1868.
Missions

From the Field.

Dear Friends:—It has been my very happy privilege to visit the friends at Berlin, N. Y., and spend with them, of late, two Sabbaths. The first Sabbath I spoke on missions. At night a good congregation gathered and, after the sermon, took part in a conference meeting. The church seems to be in a good spiritual condition and, though without a pastor, is maintaining its regular appointments. A minister from one of the First-day churches preaches for them part of the time; on alternate Sabbaths one of their own people usually reads a sermon from the Pulpit. The services are in charge of the deacons. The church music is very good—devotional to the extent that it almost makes a profitable service of itself.

The people of Berlin are rejoicing in electric power and lights, the plant being made possible by the lake on the mountain. The church is being wired for electric lights.

Another power has come which means more to the people of Berlin than electricity. A family have brought with them this power from the Welsh revival. They have purchased of Brother E. R. Greene the old farm where I lived when a boy. In the family there are several very bright children and one son about twenty years of age, who is attending school in Troy, N. Y. Being at home during his vacation, he spoke at night in the First-day Baptist Church, giving an account of the Welsh revival. The family sang in Welsh a gospel hymn. To show the fire and enthusiasm of the Welsh revival, the son spoke for a few moments in his native tongue, as it bothered him to speak so rapidly in English. No one who hears him doubts that he is endowed with the Holy Spirit. He is bright and in love with his Bible and with telling the good news.

Four years ago when he went out from the pentecostal fire in Wales he commenced this work.

At the close of his exhortation he asked any who would yield their hearts to the Holy Spirit to raise the hand. A number responded and some were converted before leaving the house. At the close of the meeting, I asked the son if they were Christians previous to the revival. He smiled, hesitated a moment, and then replied, "Well, we belonged to the church." Seventh-day Baptists can have the "fire" or only belong to the church. I have since learned that the revival has been continued and a number baptized. I hope the visit was as profitable with the good people of Berlin as it was pleasant to me.

At Garvin, Iowa, a blessed revival has broken out. Brother J. T. Davis writes in connection with his quarterly report, that the Lord has visited their little church. He writes, "It is no part of my report; it is nothing I have done—it is the Lord's work.

After the annual meeting and dinner, a cottage prayer meeting was held, when the Holy Spirit came with great power upon the little gathering of about twenty people. Some were then and there converted. The work was continued and the following Sabbath was a great day for the Garvin Church. We thank God for this blessing."

From Fouke, Ark., the good news comes that Brother G. H. F. Randolph is much improved in health. He writes with his own hand. Many kind friends will be very glad to learn this news from Brother Randolph. He also writes that the school is prospering.

Yours in the work of saving men.

E. B. SAUNDERS, Cor. Sec.

Letters From the Field.

REV. E. B. SAUNDERS, Tappan, N. Y.

Dear Brother:—I return to you the blanks filled out. It has been a very busy quarter. I have tried to make it the best one in my life; the Lord has only known what will come out of it. There have been many calls; I have not been able to answer them all. I have preached during the quarter at eleven different places. I have received a call from the Missionary Baptist Church at Rayville, Ala., to preach for them during the year. That place is twenty miles south of here—a church of eighty-six members. They offered to pay my expenses and more. Previous to my second appointment, a man of their faith told them it would not do to have "that Seventh-day Baptist" preach for them; that it would break up the church and, besides, the association would throw them out. I then offered to resign, but they would not release me. One man said he did not care what the association said; he wanted a man who would preach the Bible to them. Two deacons voted for me, so I shall continue preaching for them once a month.

I have also had a call to preach once a month at Mount Lebanon, twelve miles west. I preach at our church in Attalla the first Sabbath in the month, at Alabama City the first Sunday. I use the fourth Sunday to answer outside calls. Once each quarter I want to go to Dekalb County where Brother McCurdy keeps writing for me to come. He will be one of us I feel sure before a great while. He lives fifty miles from Attalla, is a good man and we want him in our ranks.

Brother W. J. Hatchet spent Sunday night with me. He is an all-right Seventh-day Baptist, keen to attend school and fit himself for better work. He will go to one of our schools if he can get work to pay his way. He is twenty-five years of age, has a wife and two small children. I have written Brother Randolph. It will pass to him; he will make a very useful man. I hope you will write to him. He is teaching at Margaret, Ala. Our people here are getting along as usual. The prospects on this field are surely bright. The year of 1906 has gone. The Lord has blessed us wonderfully and we feel like pushing the work more for the coming year.

Brethren of the Board, pray for us that we may do more for the Lord and his cause this year.

Yours in Christ,

R. S. WILSON.

Curtisston, Alabama,
Jan. 5, 1909.

REV. E. B. SAUNDERS,
Tappan, N. Y.

Dear Brother:—You very likely already have the news which I feel obliged to tell you. Sister Marie Janz has delivered the colony of Pangoensgen over into the hands of the Adventists. She informs us of this through a postal card. The reason for making this change is that she may give herself to the care of her old mother. What a heavy blow again. We shall give up the support of this mission and transfer it to the colony at Gambong Wallon, Java, under the direction of Brother and Sister Graafst, who carry on philanthropic and gospel work in accordance with the principles and practice of our denomination.

Thanks, dear brother, for your so welcome letter. I hope to find time soon for a broader answer. May God strengthen you physically and spiritually, and bless your dear ones as well. Please be able to write more soon because of pressing duties and then I am somewhat fatigued. I have just received a good letter from Denmark, written by Brother Bakker. I think his going there is a good thing both for him and for the cause of God. I fear that the care of the Rotterdam Church is asking somewhat more than we shall be able to give, but the Lord will provide. Excuse brevity. With salutations to all and a happy new year, I am yours in Christ.

G. VELTHUYSEN Sr.
Haarlem, Dec. 22, 1908.

The Historical Volume.

CORLISS F. RANDOLPH.

It has occurred to the present writer that a statement concerning the so-called Historical Volume, also known as the Centennial Volume, or the Memorial Volume, but more properly as Seventh-day Baptists in Europe and America, may be of interest, and serve to correct possible erroneous impressions on the part of some, and to relieve anxiety on the part of others.

First of all, it is fair to assume that practically everybody knows that this book was intended to contain the series of historical papers written to commemorate the centennial anniversary of the Seventh-day Baptist General Conference. This session of the General Conference was held with the First Hopkinson Church at Ashway in 1902. At the session held two years before, in 1900, a committee consisting of Charles C. Chipman, chairman, and Clayton A. Burdick, Lucius R. Swinne, Boetho C. Davis, William C. Whitford (of Milton), Theodore L. Gardner, and W. Riley Potter, was appointed to prepare a suitable program for this centennial celebration.
The following year, the committee presented a report providing for twenty-three historical and research papers on the various phases of our denominational life and organization. This program was adopted and the necessary arrangements were made for carrying it out.

While several of these papers were read in full at the session of the General Conference in 1902, many were read by title only for lack of time. Meanwhile, President William C. Whitford who had been appointed to write a "History of Seventh-day Baptists before 1802," had been claimed by the College of the Chippewa while Charles L. Daland had been unable to prepare a history of the Seventh-day Baptists in England. Steps were taken to have these papers written by others, and upon joint recommendation of the Executive and Finance committees, the General Conference voted that these historical papers should be printed in book form in an edition of 1,000 copies or more, and fixed its price at the nominal sum of $1.00 per volume.

At this price a deficit of several hundred dollars was anticipated, but Conference said: "This deficit should not be looked upon as lost money. It is an investment which we as a people make to build a permanent historical monument for the perpetuation of our history and for the propagation of the Sabbath truth." The General Conference then authorized increased assessment to meet this deficit and finally in health prevented his doing so. Great press of other work, and failing health prevented his doing so.

This program was adopted and passed for a royal octavo volume. When the time came that the paper was needed by the printer, Doctor Sachse's voluminous papers' were read. The one to whom was originally assigned the subject of the Eastern Association, after repeated attempts to do the work, found himself wholly unable to accomplish the task from lack of required time. William L. Burdick who had shown his ability for such work in two of the papers already written—those on the Education Society, and the Western Association—had been finally secured for this paper too, with the stipulation that his church should consent, and then that he should have a full year in which to complete it. The result is a most admirably well-written outline history of that association, while he has accumulated material sufficient, doubtless, for a book equal in size itself to the complete Historical Volume.

Then again, it seemed wise to the committee to parcel out in the book a historical sketch of the General Conference, and Dr. Julius F. Sachse of Philadelphia—the greatest living authority on that subject—accepted an invitation to prepare it. But when the time came that the paper was needed by the printer, Doctor Sachse's great press of other work, and failing health prevented his doing it. This necessitated further delay while a study of Doctor Sachse's voluminous publications on this subject could be made. Moreover, as Doctor Sachse's history ends with the beginning of the nineteenth century, the history since that time has had to be gleaned from other sources. This has caused another delay of many months, but that material is now all in the hands of the printer. Nevertheless, if it has taken Sachse well nigh, if not quite, thirty years to gather his information and then—himsell an outsider, so to speak—he has deemed it of sufficient value for him to invest a large sum from his own purse, certainly not less than $10,000.00, to publish it, it is well worth our while to delay the publication of the Historical Volume, even after so long a wait, in order to have the history of our German friends included, even though it be treated briefly and inadequately.

Then again, the committee has wisely decided to include a large number of pictures in the book. Illustrations are no longer a mere embellishment of a history. They are a part of the volume. For example, no description in words, however rich and full of detail, can convey to the average mind anything of the beauty and grace of the pulpit of the old Newport Church with its famous approaching stairway, and rich overhanging board, that a simple photograph can, in a single glance.

The selection of the illustrations alone has been no light task. Obviously, a choice had to be made, since even after a most generous allowance, there is much that is very desirable that cannot be included. Consequently, subjects were chosen by classes, somewhat after the following plan:

1. Representative ministers from each association; namely, Eastern, Central, Western, Southeastern, Northwestern, and Southwestern.
2. Foreign missionaries.
3. Missionary evangelists.
4. Representative missionary workers.
5. Representative denominational, lay workers and benefactors.
6. Foreign missionaries and writers.
7. Sabbath reformers, and writers upon the Sabbath.
8. Representative teachers in our denominational schools, including presidents and others, of DeRuyter Institute, Alfred University, Milton College, Salem College, Theological Seminary, school at Founke, Ark., etc.
10. Editors of the Protestant Sentinel, Seventh-day Baptist Register, Sabbath Recorder, Seventh-day Baptist Missionary Magazine, Seventh-day Baptist Memorial, and Seventh-day Baptist Quarterly.
11. Presidents of the General Conference.
12. Authors of articles contributed to the Historical Volume.
14. Representative churches of the different associations.

Even buildings in London, Haarlem, Shanghai, etc.

Although the picture of no individual will occur more than once, the illustrations will be two or three hundred in number and they alone will be worth several times the price of the book.

Besides the illustrations, the book contains the following papers:

a. What Hath God Wrought!—The centennial sermon delivered on Sabbath day at the General Conference, 1902. By D. Burdick, Coon.

d. Seventh-day Baptists in America Previous to 1802. By Lewis A. Platts.
e. The Seventh-day Baptist General Conference; 1802 to 1902. By Arthur E. Main.
f. The Seventh-day Baptist Memorial Fund. By David E. Tittsworth.
g. The Woman's Board. By Emma T. Platts.
h. The Young People's Permanent Committee. By Agnes Babcock.
l. The Seventh-day Baptist Education Society. By William L. Burdick.
m. Alfred University. By James L. Gamble.
q. Extinct Schools. By Leander E. Livermore.
The committee has had a small edition printed on much better paper at $1.50 a volume. It is more than worth the difference.

It is never safe to make a definite promise of an exact date a book will be ready for delivery, but this volume will undoubtedly be in the hands of the subscribers long before the next session of the General Conference.

**Ignatius Fatusus, No. 3.**

**DR. W. D. TICKNER.**

A popular theory and one that has many zealous advocates is that as we are not under the law but under grace, the Decalogue has no restraining force over us.

In support of this doctrine, we are cited to such passages as 2 Cor. iii, 7-9: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly look on his face; even so the ministration of the Spirit is glory, but excelleth in many ways." The law against idolatry is quite another matter. Paul clearly taught that the law against idolatry is Scriptural; but he enjoins in his letter to the Ephesians (Eph. iv, 1, 2), "Be ye therefore imitators of God, as beloved children; and walk in love, as Christ also hath loved us, and given himself for us an offer of eternal life."

I. The principles of honesty are so interwoven into our lives that we would repudiate even an intimation that God had removed restrictions against theft (the eighth commandment). Paul enjoins obedience to this law (Eph. vi, 6). The sin of theft is especially abhorrent to God, for we are told in Rev. xii, 8, that all liars shall have their part in the lake that burneth with fire and brimstone; and Paul says in Col. iii, 9, "Lie not one to another, seeing that ye have put off the old man with his deeds."

II. The tenth commandment ever has been in force. The law against covetousness which is the chief commandment Paul declares to be spiritual and holy (Romans vii, 12, 14). In Col. iii, 5, Paul says that covetousness is idolatry, and warns the Colossians against it. In 1 Cor. vi, 10, he says that a covetous person shall not inherit the kingdom of God.

As none of the ten commandments comprise the Decalogue, Paul speaks of them as proved by Paul's own words, and as there is no record either sacred or secular that the other commandments was by special act and by competent authority annulled, whatever else Paul may have meant, he certainly did not teach that the Decalogue had been abolished. On the contrary, he says, "Do we then make void the law through faith? By any means: yea, we establish the law (Romans iii, 31). The expression "God forbid" is not found in the original. No stronger evidence could be produced.

Whoever, therefore, interprets Paul's words to mean that the Decalogue has been abrogated, does so without warrant, and contrary to most positive evidence that such is not the case. Paul, himself, declares further, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i, 8, 11, 12).

It is dangerous to triflr with the word of God.
Woman's Work

ETHLE A. HAVEN, Leamardsville, N. Y.
Contributing Editor.

God is able to make all grace abound toward you.

Life.

Chisel in hand stood a sculptor-boy
With his marble block before him,
And his face lit up with a smile of joy
As an angel-dream passed over him:
He carved the dream on that shapeless stone
With many a sharp incision;
With heaven's own light the sculpture shone;
He had taught that angel vision.

Sculptors of life are we, as we stand
With our souls uncared for, on our way.
Our life dream shall pass o'er us
If we carve it then on the yielding stone
With many a sharp incision
Its heavenly beauty shall be our own;
Our lives that angel-vision.

—Bishop Doane.

From Our Corresponding Secretary.

Suggested program for use in local societies.

Singing and devotional exercises.
Reading from Sabbath Recorder.
Account of the founding of the China Mission.
Items of interest concerning the life and work of our early missionaries in China.
Poem, "I wonder what I would do.
Singing.
*Leaflet, t.c. W. B. F. M. S. of the West,
88 East Thirteenth St., Chicago.
For historical references see Greene's Manual.
I would suggest that one society session each month be devoted exclusively to a missionary program, with perhaps occasionally a missionary tea and social; and that once a quarter or as often as twice a year a public program be arranged, a collection for the local society to be taken at this time. There are still on hand copies of the printed programs, arranged last year by the Woman's Board Secretary. These are available for 5 cents each and could be used with profit by our societies.

There is also on hand a supply of the beautiful Prayer Calendars which may be had at the original price of 10 cents each.

Would it not be well for our societies to make special effort, and continuously, to increase the interest in the Sabbath Recorder, calling attention to the excellent material that each week fills its pages? We can not afford to do otherwise. All would be profited and our leaders encouraged.

The Board would be glad at any time to hear of the success attending the use of the missionary programs, and to give further aid if desired.

FRED S. COON,
Cor. Sec. of Woman's Board.

From Jackson Center, Ohio.

The Ladies' Benevolent Society of the Seventh-day Baptist Church at Jackson Center, Ohio, was organized in 1882, Mrs. J. L. Huffman, whose husband was pastor of the church at that time, being the promoter of the movement. She was elected president and served in that office the remainder of the time spent there. The primary object in organizing the society was to help raise funds to furnish our new church, which had been dedicated to God's service.

A membership fee of twenty-five cents and monthly dues of five cents were asked of each member. They began their work by sewing and giving suppers in their homes. The men often came to the suppers, which were served for ten cents, or more if one felt inclined to give it. In July, a few years ago the plan was adopted of admitting all free, and permitting each one to give as she felt disposed.

The society has at all times had the sympathy and hearty cooperation of the church in the way of patronage and support.

We trust that this report may be of interest to some of the readers of the Sabbath Recorder.

CORRESPONDING SECRETARY.

News Items From Leonardsville.

The fifth in the series of free socials under the auspices of the Woman's Benevolent Society of Leonardsville was held the evening after the Sabbath, January 16, at the home of Mr. Harold Gates. A pleasant sleigh-ride of three miles took us to his beautiful farm home where a delightful evening was spent with games, social chat, music and light refreshments. Over 100 were in attendance.

At a special meeting of the society, a gift of $25.00 was voted to Mrs. Steele for her Chattanooga charity. We had not heard at that time of her loss by fire. We are planning to pack a barrel for her soon.

A barrel was packed and sent to a needy family in Maine. The people respond freely to such appeals for aid.

I have had many things in my hands, and lost them all; but whatever I have been able to place in God's hands, I still possess.—Martin Luther.
Anxiety for the present welfare of the souls and bodies of others is superseding our anxiety for the future welfare of our own soul. Men wander about and not a "highly polished" and "carefully classified" metaphysical stone. It naturally follows that the older means of spiritual expression are less commonly resorted to, and this no doubt makes itself felt in prayer meeting attendance. There are, I suppose, places where these changes have not been felt, as there are other places where they have gone too far, to the injury of the spiritual life of those involved.

The lack of spirituality in our time is continually bewailed, and this lack, from one point of view, is deplorably evident. It is a materialistic age. Too many go after material satisfactions, mere things, instead of inner and more abiding spiritual realities. Yet I am too loyal a son of my own time and am too thoroughly in sympathy with its best ideals, to admit the situation as bad as some would have us believe. An age which has seen such an advance in the moral standards of business and politics, which has seen a moral reform like temperance make such marvelous strides, which has seen the world take definite steps toward establishing international arbitration and universal peace, which has seen the nations forget their differences and struggle. That man also is spiritual who feels his deepest emotions stirred by grand power, and politics, which has seen the nations forget their differences and struggle. That man also is spiritual who feels his deepest emotions stirred by grand

Which Way Are We Going?

"The great thing in the world is not so much where we stand as in what direction we are moving," said Oliver Wendell Holmes.

Have you ever thought how true that is? One said some told that Wall Street led straight to hell.

It is true, replied a Christian broker, and it leads just as straight to heaven. It simply depends upon which way one is going. I have found it as much a means of grace as some prayer meetings.

Two young men started out in life side by side, with apparently equal chances for success. The one grew to be a strong, earnest Christian, a power for good in the world, and a successful business man. The other died in State's prison where he was serving his sentence for forgery and defalcation.

The one had set before himself a high ideal and had striven faithfully to follow it. The other had thought only of living for his own gratification, he had gone whithersoever fancy had prompted him in search of ease and pleasure, and as is always the case, he found that what looked so alluring, and promised so much pleasure proved a delusion.

You remember the story of the Egyptian troops who were destroyed by thirst in the Nubian desert. They had been put upon a limited allowance of water, and of course suffered much from thirst. All at once, in the distance they caught a glimpse, as they passed, of a large clear lake, and eagerly besought the Arab guide to take them to its banks.

It was in vain that he told them that the lake was unreal, a mirage, and they should waste precious time and strength in wandering out of their way. They would not be convinced of his error. Words led to blows, the faithful guide was killed by those whose lives depended upon his guidance.

Then the whole regiment fled frantically towards the longed-for water. Over the burning sand, thus outrunning nature his thirst, hotter and hotter grew their breath as they labored heavily along, each step taking them farther out of the track. And ever the vision of the lake glistening in the sun led them farther on!

But at last the last西北 vanished; the lake that had lured them on turned to burning sand. Despair and raging thirst possessed them, one after another perished—not one escaped.

The road, however inviting it may appear, that turns off from the right road is a dangerous one to be on. "If you fall—fall with your face to the front." If you are in Wall Street, or wherever you are, keep your eyes on your Master, and he will lead you straight to heaven. Life is a succession of choices.

"I will do as it seems good to me," said Saul of the Old Testament, and defeated and bereft of all that made life worth living, he died by his own hand.

What will thou have me to do?" asked Saul of the New Testament, and he became the Apostle Paul.—Kate S. Gates.

My Guide.

There is no path in this desert waste
For the winds have swept the shifting sands;
The trackless desert and the rushing waves;
The ocean snares are strange to me.

Where the unseen wind in its fiery raves;
Betrayed, the storm that tempests sail.
And my swift prow tosses the seas aside;
For the changeless stars are steadfast and grand.

And there is no path in this trackless sea;
No map is laid on the restless waves;
No stars are visible in the distant sea;
But my pilot's voice leads me secure.

There is no way in this starless night;
There is no light but lighted in the skies;
The black night smoothes me, left and right,
Still guide me, and I shall not stray.

My Guide.

Robert J. Burdette.
**Young People’s Work**

Rev. H. C. Van Horn, Contributing Editor.

Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments.

---Ps. exil, 1b.

**A Symposi-un.**

With the idea of a symposiu on the subject, "Our Young People: Their Relation to the Denomination," six persons have been asked to write from as many different points of view. Four have thus far responded and the first article, from a professional man, appears in this issue. The others will soon follow. Should any one else care to write, as he becomes interested in this question, let him do so; his contribution will be gladly received. However, it is much to be preferred that he write over his own name. "Apl," known by the editor as a Young People’s Work for many years, is and always has been a loyal and zealous Seventh-day Baptist.

**Prayer Meeting Topics.**

We are fortunate in securing the variety of live, earnest Christian Endeavorers who will write upon the topics for the year 1909, furnishing comments and suggestions for conducting the meetings. Here are their names. Four changes may be necessary as all have not been heard from. For January, Prof. M. H. Van Horn, Salem, W. Va.; February, Rev. A. L. Davis, Syracuse, N. Y.; March, C. C. Van Horn, Gentry, Ark.; April, N. O. Moore, Plainfield, N. J.; May, Rev. M. B. Kelly (?), Berkeley, Cal.; June, Rev. E. D. Van Horn, Alfred Station, N. Y.; July, Mrs. Angeline Abby (?), North Noy, Neb.; August, James L. Skaggs, Niles, N. Y.; September, Rev.; H. N. Jordan, New Market, N. J.; October, Rev. A. J. C. Bond (?), Milton Junction, Wis.

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**Sabbath or Saturday?**

Years ago a young girl visiting her aunt, who observes Sunday instead of the Seventh-day, one morning, "There, you swore." "Why," said her aunt, "what did I say?" "You said Saturday for Sabbath." How often in the house of our friends do we hear "Saturday" for the Sabbath. If fathers and mothers had a better knowledge of the facts concerning God’s holy Sabbath and would be less careless and more reverent in their use of the name, children would grow up with a greater respect and reverence for it than they now possess. It is a fair question, too, to ask if they would not be more loyal to it. The girl above referred to is a woman now with a family of devoted Sabbath-keeping children who are beginning to take their places as loyal Seventh-day Baptists.

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**Thoughts on a Railroad Accident.**

**Abbie B. Van Horn.**

The other day a terrible accident was narrowly averted on the Baltimore & Ohio Railroad. A fast train ran into the local as it was taking the switch for the fast train to pass, and the impact drove the local back into the engine of a freight train behind it on the siding.

The efforts of at least three men, perhaps of more, prevented a great disaster. The engineer of the fast train saw the danger and used his engine; the brakesman on the local used all his strength to set its brakes after the blow; and the engineer of the freight reversed his engine and opened wide the throttle.

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**Our Young People: Their Relation to the Denomination.**

**Apl.**

It seems to me that the relation of the young people to the denomination should be similar to the relation of children and parents. Parents in the denomination should plan for and instruct their children in the duties of citizenship in the kingdom of God, even as earthly parents should plan for and instruct their children in the duties of citizenship in the state—and that is not saying that the latter, as a part of the denomination, have not a very responsible place in training children in the kingdom of God. Too much is left for the pastor, the Junior Superintendent and the Sabbath-school teacher.

As in the family so in the denomination too many young people are losing or never had respect for either parents or denomination; and the result is lack of interest and finally an entire separation of the ties that should hold them true to the denomination and its interests, and with that a loss, of course, of their moral and financial support.

If I were going to leave the Sabbath and serve the mammon of money, position or popularity, I would do it when very young and not do so much talking about my beliefs and put myself to so many inconveniences during school life, and then when thirty or forty years old throw up the whole thing and go to the crevice. If the young people were saved for the Sabbath on the Sabbath, and saved on the Sabbath and in the Sabbath, and not saved just during the week and on the Sabbath, as earthly parents should plan ‘for and in-
servants of the Son, the divine Way. Truth and Life will be revealed clearly, in fulfillment of the promise of Jesus to his "friends."

Start right, keep right, and forward march.


MRS. J. E. HUTCHINS, Superintendent.

The Junior Banner has been forwarded to the Farina Society, that society having done the best all-round work during the year 1907-1908.

This society is small and the work does not look large as compared with that done by larger societies, but they have gained the best results by following the outlined work. Mrs. Burdick, the superintendent, writes:

"Each meeting is led by a Junior who reads the lesson, calls for short prayers, and arranges for the reading of verses or quotations appropriate to the topic.

"The members of the Music Committee take turns in leading the singing and occasionally arrange for a solo by one of the active members.

"The trial members join with the others in the opening and closing exercises, and during the class work are taught truths by means of stories, Bible verses and other helpful quotations, and have practice in repeating verses and retelling stories.

"We have used the Junior Topics and also the Catechism. The last Sabbath is in each month a written review on the month's study in the Catechism was held and these papers were graded. The course was the work of active members. The attendance of each member has been kept, and also the 'church attendance.' I think the coming of the banner here is doing the church good as well as the Juniors."

The same points recommended for Junior work are again recommended. I wish to urge the societies to be definite in these; the banner will be awarded to the society doing the best work throughout the year. The points are as follows:

1. Increase of membership.
2. Money raised for all purposes.
3. Weekly attendance at Junior meetings and church services.
4. Bible stories from Greene's Manual (or some other approved course) recommended as a basis.
5. Use of Catechism prepared by Mrs. H. M. Maxson.
6. Temperance and anti-cigarette work. The adoption of plans for this work similar to those used by the Anti-Cigarette League of Chicago is recommended.

If any society has been unable to follow this outline or has found other lines better adapted to its work, will you write us about it. We wish to hear from every society and to know what lines of work you are following.

The editor of "Young People's Work" in the Sabbath Recorder has asked that this department be represented at least once a month. I want letters from every society which may be published in part at least. If you have any questions you wish to ask or any suggestions to make, I shall be glad to hear from you. Write to me—do not wait for a personal letter.

Alfred, N. Y.

Junior Work at Fouke.

Perhaps some would like to hear about a meeting of our Juniors at Fouke. The Juniors had been doing good work for several months; were more interested in their lessons; more ready to take part in the prayer service. So when we came to the topic, "A Good Prayer Meeting," it was decided by the leaders to have a regular prayer meeting with prayers and testimonies, instead of the talk by the leader.

On being asked how many would take part in either the prayer service or testimony meeting several hands went up; so it was decided to have the meeting. After a few words about the lesson, we had prayer. We had a good prayer service. Several prayed who are usually backward about taking any part. Then came the testimonies: "I want to do what Jesus wants me to do;" "I would always be faithful;" "I want to do God's will at all times;" "I want to be a true Christian;" "I wish to live as God would have me." These were some of the testimonies from our girls and boys. We were very glad so many were willing to take part in the meeting; glad to hear from the new ones; glad our Juniors are learning to take an active part in the services.

We pray that we may all be more willing...
North Loup, Neb.—Thirteen births in the church during 1906.—Our society has assisted in the purchase held at the Barker Schoolhouse for nearly a year. Pastor Shaw preached on January 9 at Pleasant Hill.—The church and societies have been reorganized, recently, by the election of new officers and by the re-election of many old ones. All are in excellent working condition. Extra meetings are being held by Pastor Shaw. On account of cold weather the attendance has been small but good interest is shown.

About Christian Endeavor Folder.

If you have not already arranged for your daily reading booklets of the Christian Endeavor topics, send $1.50 to the Alfred Sun, and receive, post-paid, 100 neat folders including topics and daily readings from January 24 to July 3. Send the name of your society, pastor, place and time of meeting, officers and committee, and leaders up to July 3, and these will also be incorporated in the folder.

Some plan like this should be matured before the last half of the year so that all the societies of the denomination could take advantage of it, and the work be done for even less.

I have written to the Young People’s Board, asking them to send to me at once the denominational topics in which our meetings will differ from the general Christian Endeavor meetings, so that this folder will be the Seventh-day Baptist edition.

Lester C. Randolph.

Alfred, N. Y., Jan, 12, 1909.

Memorial Board Meeting.

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in Treasurer Hubbard’s office, January 10, 1909 at 10.15 A. M. Present: H. M. Maxson, D. E. Tidworth, J. A. Hubbard, J. D. Spencer, W. M. Stillman, Stephen Babcock, C. C. Chipman, Orra S. Rogers and W. C. Hubbard.

Visitors: W. H. Crandall, Treasurer Alfred University; Wm. L. Clarke, President, and Rev. E. B. Saunders, Corresponding Secretary of the Missionary Society.

Minutes of last meeting were read. The Secretary reported having attended the correspondence turned over to him at last meeting.

Correspondence was read from H. M. Maxson, Rev. T. G. Helm, Dr. L. A. Platts, Dr. A. E. Main, Moses H. Van Horn, Howell Lewis.

Dr. L. A. Platts sent a bond for $8,000, required by the laws of Wisconsin, having jurisdiction of the probate of the will of H. W. Stillman, duly signed by sureties residing at Milton, Wis., which upon resolution the Board authorized the President of this Fund to sign, the Secretary to countersign, and the corporate seal to be affixed thereto and returned to Doctor Platts.

It was also voted to appoint Dr. L. A. Platts our agent of the Stillman property and give him power of attorney in collecting rents, making repairs, and looking after the interests of the property, but not extending him power to make conveyances and sign deeds. The Board also granted him the usual compensation for this work.

A bill of $20 from the Historical Volume Committee, as part of our apportionment, was ordered paid from Discretionary fund.

The following resolutions were offered, and after discussion passed:

Resolved, That the Finance Committee be given discretionary power to reduce the rate of interest to 5% on all due donations and new loans, as they in their judgment may deem wise, and

Resolved, That the dates of payment of interest on all bonds and mortgages held by this Board be hereafter made May 1 and November 1.

The Finance Committee’s report showing changes in securities was read and ordered placed on file.

The Treasurer’s report was read and having been duly audited was approved and ordered placed on file.

$3 was ordered sent to Alfred Theological Seminary to purchase books for their library.

It was also voted to forward A. B. Kenyon, Treasurer of Seventh-day Baptist Education Board, $100 from the Discretionary fund, for use of the Theological Seminary.

The balance of Discretionary fund income, $404.67, was voted to Salem (W. Va.) College.

To the ten men studying theology—eight at Alfred Theological Seminary; Rev. H. N. Jordan, New Market; and Peter Taekema of Holland, was appropriated $230, i. e., $23 to each man.

The Attorney and Secretary made a report incorporating changes in By-Laws, inserting valuable data, etc., in the new Handbook to be printed, which was approved by the Board, and the committee empowered to print not to exceed 100 copies.

Minutes read and approved.

Board adjourned.

William C. Hubbard, Secretary.

January 13, 1909.

Disbursements.

Alfred University: Geo. H. Babcock fund $1,081.24, E. L. Babcock fund 435.57, Chair of Physics 379.45, Bi-Centennial fund 72.23, Chair Church History 165.03, Chair Greek Language 184.58, Chas. Potter Chair History & Political Science Fund 530.67, Chair Doctrinal Theology 180.12 $3,025.82.


Alfred Theological Seminary: Books $100.00, $25.00, American Baptist Tract Society: Geo. H. Babcock fund $600.00, Tract Society fund 15.00, D. C. Burdick fund 174.95, E. W. Burdick fund 13.87, Sarah P. Potter fund 25.55 $897.90.


Sarah P. Potter fund for aged Ministers 15.00.

Salem College: Geo. H. Babcock Discretionary fund 404.67, Young Men preparing for ministry: Geo. H. Babcock fund 220.00, Holcombe bequest 10.00 $230.00.


HOME NEWS

RIVERSIDE, CAL.—The Riverside Church enjoyed a feast of good things New Year’s week, and we believe others will be glad to hear a report of these events. New Year’s day is the time for the church and Pacific Coast Association meetings and the annual church dinner. As plans were being made for these there came the suggestion to enlarge the usual plans, and extend the invitation to all the members of the association in a special way. We had hoped that Rev. M. B. Kelly, who is at Winters, might be with us but business detained him at home. Fourteen from Los Angeles and vicinity were with us from Thursday until Monday. The weather was all that could be desired, and we feel that our first association meeting was a success from every point of view. The distances which separate the lone Sabbath-keepers along this coast are so great that it would be difficult for many to attend, but we earnestly hope that as their interest is increased the distances will be shortened and the difficulties lessened.

The meetings opened New Year’s day with a feast, literally. About eighty persons were seated at the tables spread out of doors at Mr. C. D. Coon’s. As soon as possible after dinner the business meeting of the church was called at the pastor’s home across the street. There were the usual reports of church officers and pastor. The church clerk and the treasurer presented reports which showed an increase in membership and a healthy financial condition. The pastor’s report, which covered his work with the church and society, told also of his connection with outside religious organizations in the city, all of which is encouraging to us, as so little has been known of these organizations heretofore. We believe these are opportunities for service for which we should be thankful as means for broadening our influence.

The Sabbath school has increased in interest and efficiency during the past year. Greater attention is being given to its departments, in the choice of supplies and helps. A teachers’ meeting, which is a great benefit, is maintained regularly. The
The Sabbath Recorder.

Dorcas Society also shows increased interest, and is doing its part of the church work faithfully. The Christian Endeavor Society shows marked improvement in its work. The scope of its activities is wider and each member is thoroughly interested and working. Within the year a Junior Christian Endeavor Society has been organized, and the children are receiving valuable instruction and drill under the superintendence of Mrs. Wm. H. Allen. An excellent paper, "How to Keep in Touch with the Live Wire," was presented by Mrs. P. B. Hurley and may appear in the Sabbath Recorder at some future date. Mrs. G. T. Brown of Irwinville, California, superintendent of the Los Angeles Sabbath school read a paper reviewing the work in Los Angeles since its beginning in February, 1907. An important feature of this meeting was the consideration of the Los Angeles work, and the relation of the Riverside Church to that work.

The work in Los Angeles has grown within the past year, until there is positive need of a worker who shall spend much of his time there. From ten to twenty persons meet in Blanchard Hall each Sabbath afternoon to listen to the reading of a sermon. With hardly an exception there are visitors each week, some simply curious, but there are often those whose attention has been drawn to the Sabbath truth, and who, when they read the announcements of Sabbath services by Seventh-day Baptists, are eager to seek information. This fact more than any other makes it very necessary to have a leader who can answer their questions and arguments. The Los Angeles Sabbath school is courageous in the face of discouragements. At the close of this discussion action was taken to provide a leader from the Riverside Church each week to help in the work there.

The weekly prayer meeting was held at the church Friday evening. It was well attended, and the excellent spirit of that meeting was carried throughout the rest of the meetings. The Sabbath morning services were preceded by baptism of a candidate from Los Angeles. The covenant meeting and communion season which followed were of great blessing to us all, especially to those who have not often the privilege of communion and fellowship with those of like faith. The Christian Endeavor hour in the afternoon was conducted by Miss Daisy Furrow, the newly elected president; and the topic appropriate to the New Year's season was of vital interest to all, and before the meeting closed a young man made the grand decision to follow Christ. This meeting was also of great spiritual power. The Juniors met with the Seniors in this service, and added their part to the interest of the meeting. The evening after the Sabbath was devoted to the interests of the Pacific Coast Association. The president, Mr. C. D. Coon, opened the meeting with remarks concerning the great extent and importance of this association. The corresponding secretary, Mr.Loofboro, and the treasurer, Mr. P. B. Hurley, read full and interesting reports of the year's work.

The work of the Riverside Church and the Pacific Coast Association are so closely allied as to be almost one. Many of the scattered Sabbathkeepers along the coast are members of the Riverside Church, but there are those who are not, and it is the aim of the association to join them all and keep them in touch with denominational matters. The corresponding secretary spends about eight weeks each summer among the isolated ones, going hurriedly from one place to another, giving and receiving encouragement in every home. More time should be spent with them. But while he is there the Riverside and Los Angeles societies are without a pastor. The association seems to divide itself into three fields—Riverside, Los Angeles and vicinity, and San Francisco, north. To cover all this territory one must travel over five thousand miles. Each field needs a man, but at present one man is caring for the three fields. Thanks to Uncle Sam's mail and able assistants in Riverside he does not have to be in three places at the same time.

Sunday was given to sightseeing and other pleasures, including a visit to Roubidoux. The meetings closed with a preaching service, conducted by the pastor on Sunday evening. This last service was well attended and the interest was good. In this short testimony meeting which closed this service, were heard expressions of pleasure and appreciation and spiritual uplift derived from these few meetings, and we all have been encouraged and strengthened.

Mary St. John Loofboro.


MARRIAGES

SHANK-VARS—At the home of the bride's parents in Edelstein, Illinois, December 30, 1908, by Rev. E. F. Shropshire, Mr. Benjamin C. Shank and Miss Besse Mabel Vars, both of Edelstein.

HIBBARD-MAIN—At the home of the bride's parents, Mr. and Mrs. Elida Main of Allston, Wisconsin, January 7, 1909, by Pastor T. J. Van Horn, Dayton Merle Hibbard and Miss Lora Jane Main, all of Allston.

BOHLER-PRENTICE—At the home of the bride's parents, Mr. and Mrs. William Prentice, in North, Loup, Nebraska, on January twelve, 1909, by Rev. E. L. Buten, Mr. Gustavus Godfrey Bohler of Ord, and Emogene Elaine Prentice of North Loup.

DEATHS

STILLMAN—Miss Josephine Stillman, daughter of John Stillman and Mrs. Catherine Stillman, was born in Westerly, R. I., and died in Phoenix, R. I., January 4, 1909.

Miss Stillman passed the earlier part of her life in Westerly, but for many years had resided at Phoenix with her sister, Mrs. Daniel Babcock. In the death of Miss Stillman a personal bereavement has come to a great number of people, for her sweet personality, her high attainments, her dignity and sincerity, she possessed the power of attracting the love and profound respect of all who met her. In her new home she quietly and inconspicuously entered into religious, philanthropic and temperance work, and, having a rare capacity for such endeavors, earned a place high in the esteem of the public, and has left a powerful impression of her noble character. Always living with loyalty to her belief, that of True Christianity, and in subordinating all else to the spirit of its ordinances faithfully, she was of so broad a mind as to devote her abilities to work in the churches of the place of her residence being of inestimable value in these efforts. Miss Stillman is survived by one sister, Mrs. Daniel Babcock.

That some words of consolation might be offered to those in this home is the wish of many friends, but "Fuller hearts are slow to speak," and the summons which came to one deeply loved but takes her into the radiance and glory her blameless life has earned. An inner place will be kept sacred for her in the hearts of many friends. "For she unto herself hath built high A temple to her God; and for her soul the nobler house than that of Earth's most holy thing, a woman perfected."

"Tis sorrow builds the shining ladder up, Whose golden rounds are our calamities, Where our first feet planting, nearer God. The spirit climbs and hath its eyes unsealed."

E. L. B.

BUTEN—At North Loup, Nebraska, on January 6, 1909, Lucy W. GreeneButen, in the 38th year of her age.

Sarah Buten was born at DeRuyter, N. Y., on May 14, 1875. Her father was Major Alpheus M. Greene of Stonington, Conn., and her mother, Mrs. Sarah B. Greene. Early in life Lucy Greene became a Christian and church member at DeRuyter. While still living in New York she was married to Ezra G. Buten on September 3, 1890. Soon after this they came to Wisconsin and were among the charter members of the Rock River Seventh-day Baptist Church. Brother Buten died some years ago and now his wife has been taken and laid by his side in the cemetery at North Loup. Mrs. Buten died at the home of her son, Adelbert B. Buten, where she was tenderly cared for by her son and daughter-in-law.

When the writer first undertook to teach the Bible, to lead a meeting of the Gospel, it was at Rock River, and he has very pleasant recollections of the kind encouragement and helpfulness of Mrs. Ezra Buten. With those memories he wishes to lay a grateful tribute.

G. R. S.

BURDICK—Kenneth Willis Burdick, only child of William Reed and Lucy Burdick, was born in Pawcatuck, Conn., October 5, 1902, and died at Alfred Station, N. Y., January 15, 1909. "God has given a child" and for the home of sadness and suffering there is the message, "Comfort ye, comfort ye my people," says the Lord, and all the world. What shall we say? A. K. M.

Where the saloon exists it damns ten souls for every one that all the churches can save. If one can and nothing can make it right, that all these forces of love and pity and philanthropy, the life forces of any nation, should be perverted and rendered barren by the wanton selfishness of the careless, the ignorant, the indifferent and the bad.—Dr. Charles F. Abek.
THE SABBATH RECORDER.

LESSON VI.—FEBRUARY 6, 1900.

TRUE AND FALSE BROTHERHOOD.

Acts i, 23-4; iv, 11.

Golden Text.—"Lying lips are an abomination to the Lord, but they that deal truly are his delight." Prov. xvi, 22.

DAILY READINGS.

First-day, Col. iii, 1-17.

Second-day, Gal. vi, 1-18.

Third-day, Acts v, 31-50.

Fourth-day, Matt. xii, 23-27.

Fifth-day, John xx, 19-29.

Sixth-day, Acts vi, 1-20.


INTRODUCTION.

The disciples were not overlooked by the threats and persecutions which were directed against their Master, and to proclaim the Good News as he had directed. Their activity is practical evidence of the reality of the resurrection of Jesus of Nazareth, and of the presence of the Holy Spirit. These men who had forsaken their Master and fled, and had met together with closed doors for fear of the Jews, now openly resisted the authority of the August council of their nation.

The number of the disciples was fast growing, and a casual observer might have predicted that in a few months it would be the greatest, the larger part of the Jewish race would be adherents of the new belief. Many were not only his personal amity, but the promulgation of the teachings of Jesus, but were also devoting their entire property.

It is however a solemn truth that very great reform attracts insincere followers, those who go along with the crowd from the impulse of sudden enthusiasm. He who intended to have purposes and principles which they do not possess, or even those who from the very first join the movement, are not likely to be true believers. The early Christian Church was no exception to this rule.

At first thought the punishment of Ananias and Sapphira seems exceedingly severe; but we should bear in mind that their conduct represented a surpassing danger for the Church. Perfidy within the Christian body was a greater menace than any persecution from without could possibly be. Extreme measures were necessary to get rid of this corrupting element. Those who are guilty of the same sort of adultery and speedy punishment others might be deterred from the path of iniquity.

Time.—Some time after the great day of Pentecost; very likely a year, and possibly three years.

Persons.—Peter and the other apostles; Joseph, Barnabas and other disciples; Ananias and Sapphira; the young men and the people.

Outline.

1. The gifts of Barnabas and others. v. 32-37.

2. The lie of Ananias and Sapphira and its result. v. 1-11.

NOTES.

32. They had all things common.

This is a general expression. The apostles, in regard to the members of their brotherly kindness manifest in connection with the possession of property by the early Christians. It should not be construed with extreme literalness; for we know that the apostles, like other men, had what they regarded as their own. It is only to be supposed that the disciples had disposed of their property into as many equal parts as there were members of the church, and that the apostles and other church officers, like the other members of the church, received a part of the income of the church in common with others, as the Scriptural idea of the distribution of property by the early Christians. It should not be construed with extreme literalness; for we know that the apostles, like other men, had what they regarded as their own. It is only to be supposed that the disciples had disposed of their property into as many equal parts as there were members of the church, and that the apostles and other church officers, like the other members of the church, received a part of the income of the church in common with others.

33. And with great power gave the apostles the utterance.

This rendering is probably to be preferred to that of some of the old versions. It is to be remembered that this was the first time that the Church at Antioch had given a place to the preaching of the Gospel, and was introducing a new idea into the world. It is further to be remembered that the disciples had been with Christ during the ministry of our Lord, and had received his instructions for the work of his missionary work.

37. Having a field, sold it.

This case is cited as a noteworthy example of the generosity already alluded to in general terms.

4. But a certain man, ..." kept back." The verb "kept back," is literally translated "kept back," but it is regularly used in a bad sense, and so almost equivalent to "embezzle." His wife was also being privy to it. Literally, "knowing with his wife what he had to do with the money." She knew all about his plan to deceive the disciples and the Church and consented to it, and so shared in his crime. And brought a certain part. They desired to appear more generous than they were.

3. Why hath Satan filled thy heart, etc., in accordance with popular usage evil suggestions and deeds coming from the author of evil himself; but the context shows that Ananias was responsible for his deed. He could have done worse, for what he had brought all of the money that he had received; but he certainly intended to convey that impression. His wife, however, did not remain in the same ignorance as her husband.

11. And great fear came upon the whole church.

The purpose of this judgment was attested by the fact that fear was a terrible warning to anyone who might be inclined to be insincere in their devotion to God. And upon all the company of believers. This warning was also effective with those who were outside the church as well as upon the company of believers. Whom would now join the disciples except from pure motives when he realized the danger to those who sinned against the Holy Spirit.

SUGGESTIONS.

Many see in this lesson an example of Peter's exercising the power given to him, as promised in Matt. xvi, 19. Here he is binding in Acts ii, 39; iii, 12. Peter filled with the Holy Spirit, understood what Ananias and Sapphira appeared in the sight of God.

If the evil deed of Ananias had gone unrebuked, it would have included a virtual trial of the divine judgment. We are not to suppose that they had accepted similar kindness manifest in connection with the possess­ion of property by the early Christians. It should not be construed with extreme literalness; for we know that the apostles, like other men, had what they regarded as their own. It is only to be supposed that the disciples had disposed of their property into as many equal parts as there were members of the church, and that the apostles and other church officers, like the other members of the church, received a part of the income of the church in common with others.
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WANTED.
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The Supreme Court of Oklahoma reversed the decision of the lower courts which practically nullified the prohibitory law, and peremptorily instructed the local officer in Oklahoma City to enforce the specified provisions of the law.—Ex.

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mandments in a different order from that which is found in the Pentateuch, and that he omits the command in regard to coveting.

10. Love therefore is the fulfilment of the law. If we love our neighbor we naturally refrain from those things which injure him. Now to refrain from injuring our neighbor is precisely what the law requires. It is plain therefore that love is the fulfillment of the law.

11. And this, etc. Paul alludes to the importance of the previous admonition, and adds another. He warns us against being taken in, in earnest, by the service of love; for the time of Christ's coming is at hand. Although it is plain from our Lord's words that xxv that this coming again was not to be immediately, yet the New Testament writers uniformly speak of it as impending, and to be expected in their own lifetime. Just what Jesus and his disciples understood by his Second Coming is a question that has had much discussion. It certainly has a reference to the triumph of the kingdom of God. Its accomplishment is the full and complete saving to which we shall attain in the presence of our Lord. All along since the time of their conversion Paul and his hearers had been approaching the longed-for goal.

12. The night is far spent. The time of our waiting is almost current; we are almost come to the blessed enjoyment of full salvation in the presence of our Lord. Let us therefore cast off the works of darkness and put on the armor of light. The night signifies the present darkness, both in a highly figurative language; but his meaning is very plain. It is fitting now to lay aside our garments of flesh, and put away from us every vestige of sin and evil. Let us put on the armor of light. Not clothing merely, but armor. Not glittering weapons, but armor of righteousness-principles and spiritual zeal.

13. Let us walk becomeingly, as in the day. As the men of this world have a better conduct for the day than for the night, how much more should we walk with the most perfect moral decorum in view of the day. Let Christ's blessings in which we rejoice not in revelling and drunkenness, but in walking becomely. Such practices are incompatible only with moral darkness. Why not in Christianity too.

14. Battle Creek, 1909. We write in a spirit and zeal.

SUGGESTIONS.
The sin of intemperance is not so much from the fact that it destroys the human body, although if it did only a great deal of harm and terrible sin. We are sinning when we commit suicide, even if we take a long time to do it. The great sin in the use of intoxicating liquors lies in the fact that a man thereby abdicates control of himself. With his reason and conscience in abeyance, he is in a great variety of sins. What would you say of the engineer who would allow any mortal to handle the throttle of his locomotive while he should give himself to sleep or careless ease? It is a crime for him to trust his trusty desert his trust even if no accident happen thereby.

The great evil of drunkenness is shown by the connection in which it is mentioned in this letter. See Gal. V. 19-21 where there is also reference to sensual sins.

The Christian has an obligation to do those things that are morally becoming. We need not convince ourselves that a certain practice is plain. It is fitting now to lay aside our garments of the deadening influence of sin about them.

**SPECIAL NOTICES**

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds its Sabbath services at the First Reformed Church, Washington Square South. The Sabbath school meets at 11.30 A. M., and the preaching service at 2.30 A. M. Refreshments are served at 11.45 A. M. Cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago, holds regular Sabbath services, at room 913, Masonic Temple, N. W. cor. and Randolph Streets, at a 3 o'clock F. M. Visitors are most cordially welcomed.

The Seventh-day Baptist Church of Madison, Wis., meets regularly. Sabbath school and preaching services at 2.30 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 372 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of Los Angeles, Cal., holds Sabbath school at 2.30 o'clock, preaching services at 4.30 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 372 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Blanchard building. Visitors are cordially welcomed.

Pastor, Rev. J. G. Burdick, 81 Barbour Street.

WANTED.

Seventh-day Baptist men or women to canvass for Dr. Hale's Household Ointment and Tea on very liberal terms. Address, KENYON & THOMAS Co., Adams, N. Y.

BUSINESS OFFICE

Orders are coming in rapidly for the biography of Doctor Lewis, just published by the American Sabbath Tract Society. Those of you who read the reports that appeared in the Recorder know that the author has done his work well and that the book is one well worth having, reading and preserving for future reading. The story of the life of our foremost worker for Sabbath reform is full of help and encouragement for men and women in every home. Every family in the denomination ought to have a copy of "Doctor Lewis" and every church ought to be in a position to get them. Be sure to order this book immediately and get in your share of the profits. Order your books now.

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