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The secrets of life are not shown except to sympathy and likeness.—EMERSON. Whatever makes men good Christians makes them good citizens.—Daniel Webster. The road to home-happiness lies over small stepping-stones.—E. J. Lewis.

THE SABBATH RECORDER

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

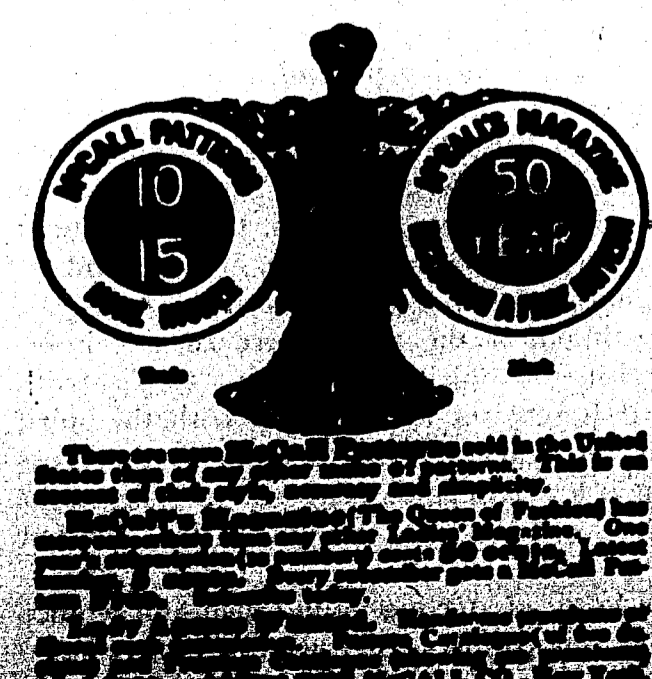
VOLUME 62. No. 39. PLAINFIELD, N. J., SEPTEMBER 24, 1906. WHOLE No. 3,213.

THE WATER LILY. Far in a swampy quiet place, Where stagnant waters lie, And dead leaves fall upon it all, There turns its eye to the blue sky, And fills the place with fairer grace, By roots which lie beyond the eye, A water lily. So in thy humble earthly place, Though sins around thee lie, And dead hopes fall upon it all, Oh, seek on high thy Father's eye, And change the place to fairer grace, By faiths which lie beyond the eye, And be God's lily. —J. S. Wrightnow, D. D., in Baptist Commonwealth.

THE discussion began in the meeting of a "Missionary Board." The question under consideration was a foreign mission. The facts showed that the mission needed more workers, more buildings, and more money. The treasurer's report showed a growing debt and declining income from the people. Questions like these were asked: "What is the trouble?" "Where is the trouble?" "Why is there trouble?" "How can the trouble be overcome?" Agreement on several points was promptly reached. Money and men are lacking; sadly lacking. The people are not in poverty. Prosperity abounds. Being prosperous in worldly matters people are indifferent or neglectful of better things, and God's cause languishes. When men worship Mammon they push God out of mind. On these points there was no chance for different opinions. As to men? Our young people are well educated. Intellectual development abounds. General culture abounds. Large numbers, if not the majority, of the young men and women in the homes to which the Board looks for support in its work are fitted for intellectual pursuits. They crowd "the learned professions." Medicine has a large percentage of the young men. An unusual number are teachers, able and successful teachers. We have an abundance of "brainy people." The trouble is not intellectual. The trouble is not financial. All of this was not said in that Board meeting, but much of it was, and the rest, and more, was suggested. The problem was solved, and the questions were answered "by elimination." Given financial resources and intellectual development, no one could dissent from the opinion that the real trouble is the lack of "Spiritual Life." When that conclusion had been reached and the members of the Board had looked again at the wide distance between demand and supplies, they dared not act. Closing their eyes to possibilities that could not be answered, they decided to adjourn prevailed. The meeting was adjourned and one man said, "Are

there too many people bearing the name who are not Seventh-day Baptists—just easy-going Christians, but not genuine Seventh-day Baptists? How would you have answered him? Yes, the trouble is located. It is not in China, nor in Africa, nor in Holland; it is at home. It is spiritual weakness: spiritual weakness. CORRECT definitions are vital. They determine conceptions, purposes and methods. They guide actions. Definitions are the beginning of results. They determine final results. They are results in embryo. Begin your inquiry "by elimination;" thus the difficulty was located. Emotion is not spiritual power. Emotion may be a form in which power finds expression, but, at the best, it is ephemeral. The flash which appeared at the mouth of the "Sunset Gun" over at the fort last night was not power; it was pretty, but not power. Emotion is flashy. That is why you can "get mad" so quickly, and why your better judgment is shattered and silenced by the flash of your "feelings." Emotion is simulated easily. It is deceptive sometimes; always when you mistake it for power. I saw a line of foam on the sand yesterday. It was pretty, but you could not pick it up—bubbles, just bubbles. Pleasurable emotions are related to spiritual power much as that foam was to the waves that left it stranded on the sand. Emotion is not spiritual power. Shouting with the crowd is easy. Standing alone on a dangerous picket line, in the still stifling darkness, calls for courage and power. Emotion is not power. Exaltation of feeling is not power. Both of these may be prominent in persons who are spiritually weak. The first element of spiritual power is personal convictions. The second element of spiritual power is deeper personal convictions. The third element of spiritual power is still deeper personal convictions, and conscience. Personal convictions; not general opinions. Convictions. Look up the definition. Convictions dig deep. Convictions build high. Convictions are made of granite. Mud and quick sand lure men to death. Shale crumbles. Sandstone goes to pieces. I wish that Missionary Board had ten thousand Seventh-day Baptists back of it with Convictions, Seventh-day Baptist Convictions, like ten thousand granite boulders which lie within two miles of this pine table I am writing on. Fire nourished those granite beds when the earth was young. Volcanic forces thrust granite mountains out of the heat of the throbbing planet. Ten times ten thousand tons of ice formed on the crest of the mountains. Thus the Ice King ruled until he froze the mountains to death. Earth grew uneasy. The ice cap cracked. Heat made it perspire. The ice king grew mad. He tore the mountains apart.

He gathered great fragments in his arms. "If I must go to death you shall go, too," he said. He commanded the ice fields to plow deep furrows. "Crush every boulder," he shouted. "Grind them. Whirl them. Bury them. Fling them one on the other. Sink them. Destroy their convictions; destroy their convictions; destroy—their—convictions." That is what the cold-hearted Ice Monarch commanded. The ice obeyed for ages. It tried every device; sneers, threats, flattery. It growled and ground and ground and ground. It wore itself out; fretted itself to death against the convictions of the granite. The ice wasted into water. The sun laughed while the work went on. The rivers and oceans welcomed the dead ice and rejoiced at its funeral. The reign of the Ice King was over. He killed himself fighting granite convictions. Where are the boulders? All around; larger, smaller; some a child can carry for playthings; some are "larger than a haystack." One thing they have in common: convictions. Break them by ordinary means? As well reach the stars without a step-ladder. Get the best steel drills. Get wedges, or dynamite. Take time. It opens at last. Every particle glows with strength—endurance, power, convictions. What is granite good for? Everything that is enduring. Immortal monuments for Gettysburg, enduring foundations for palaces, massive towers for river-spanning bridges, wave-breaking walls that defeat wildest storms, creating harbors where mariners sleep undisturbed. Anywhere, everywhere, granite offers itself for whatever is trustworthy and enduring, and all because of its con-vic-ti-ons. Transferred to your soul, granite is Spiritual Power. The question is answered in theory. Does your life answer it in fact? If it does not, your life will turn to sandstone, or shale, or mud. Convictionless men are easy-going and indifferent. Convictionless churches do not give money for God's work. Convictionless parents do not train children for godliness. Spiritual power is a conviction at work. THE modern pastor does not answer to any officer in the early Christian communities. The name "Church," as now defined, is misleading if it be applied to the New Testament period. Nevertheless, under present conditions a pastor is an important factor in both church and denominational life. The fact that so many churches are now pastorless, and that such churches seem almost compelled to call undordained young men away from such preparation for the ministry, as all agree is necessary, very necessary, forces the pastorless church question well to the front. There are few churches hav-



ing competent pastors that are not weakened because too much dependence is placed on the pastor and too little is done to develop the church. The idea of an independent democratic church carries with it the consequent conception of a self-supporting and self-developing church! That idea is obscured and too nearly lost in our churches which are pastored. That loss is great, even though such churches are deemed fortunate by pastorless ones. On the contrary, a pastorless church, properly and fully developed, is the more fortunate. Our own denominational history illustrates these facts vividly, very vividly. In their earlier history our strong churches furnished their own pastors, through the training and development that came to men under the general spiritual influences of church life, and by what the church called upon its members to do. Men were fitted for larger and more public service by what they attempted as unofficial members. That was a normal and most desirable state of things. The reverse is now true. For fifty years past the well-pastored churches have produced very few candidates for the ministry. A glance at the list of pastors who now serve the older and larger churches shows that their early religious development was in connection with smaller, if not pastorless churches. The primary cause of all this is plain. Smaller and pastorless churches develop more responsibility and require greater activity of each member than well-pastored churches do. Wisdom says to pastorless churches: "Depend on yourselves; be active and devoted, or you will grow weak and decadent." Folly says to well-pastored churches: "Depend on your pastors; turn your duties and responsibilities over to him." Evil results are unavoidable when such counsel is followed, and the more efficient a pastor is, the greater is the danger of heeding the advice of Folly. A church may have a full treasury and a good congregation—on pleasant days and extra occasions—and yet be weak, and growing weaker.

**What is the Remedy?**

THERE is no single and specific remedy. Devotion, consecration, conscience, and convictions—recall "granite convictions"—must enter into the remedy. Methods of organizing and developing churches go far in producing devotion, consecration, conscience and convictions. Personal obligation is a prime factor in all of these spiritual attainments. Specific obligations to do specific things and to be responsible for definite deeds and duties are essential requisites for fitting men to do good and efficient work. This law is universal. Here is a vital and fundamental proposition. All churches ought to organize and fit themselves to perform all proper church and denominational functions. Lacking the leadership of an efficient pastor, a church should make still greater effort to care for itself. How may this be done? Appoint a Board of Elders. If you have Deacons fitted for it, enlarge their powers and duties and make them such a Board. Let one of that Board be made "Senior Elder," and let the church authorize him to conduct public services. Administer baptism and the Lord's Supper. He may or may not preach. *The Seventh-day Baptist Pulpit* supplies almost every item for a Sabbath service. Such authorization—by vote of the church—is in keeping with our church polity, and is scriptural. Let this Senior Elder take the place of a pastor as far as possible. Our

older churches called him a "filling Elder," and gave him such authority in matters of discipline, much more authority than our pastors now assume. Let the Bible school have its superintendent, and let the Senior Elder and that superintendent co-operate in every way, being mutually helpful to each other and the church. Should the church secure a pastor at any time, do not abolish the office of Senior Elder. Let him be the pastor's counsellor, his chief cabinet officer. Whenever the pastor is absent this Senior Elder should take his place, by right and duty. Such a plan is far better than the too prevalent custom of calling some one from outside, some one of another denomination, to "supply the pulpit" whenever the pastor is away from home. By such a form of organization the development of the church is secured better than it can be by the prevailing practice at the present time. While this Senior Elder is doubly important in pastorless churches, he is by no means superfluous in a church which has a pastor. The duties of Senior Elder may be done by members of the Board of Elders, in turn, if the church desires. In addition to this, the office of "Licentiate" ought to be revived. Young men not fitted by age and experience for the eldership, but who may have qualities which may be developed for the ministry, should be "encouraged to improve their gifts" in that direction. The Elder and the Licentiate are valuable adjuncts and agencies in personal development, and in the working forces of any church, but doubly so in pastorless churches. If these offices in our churches had been cherished rather than neglected, there would now be a greater number of candidates for the ministry and fewer pastorless churches. While urging these methods of strengthening our churches the RECORDER does not forget that vigorous religious convictions and deep spiritual life are the one great demand; but improved methods will develop life. Pastorless churches—and all others as well—ought to move at once toward such a readjustment of church work and organized methods. The RECORDER waits to announce the name of the church which shall lead in thus strengthening itself and in setting a good example for sister churches. It would not solve all problems connected with pastorless churches and candidates for the ministry, but it would lessen the problems and strengthen the churches. Who will be first?

**"Good-bye Sunday"**

THE *Beloit Free Press* (Wis.) sends out the following suggestive farewell:

"GOOD-BYE SUNDAY!"

"Yes, farewell!  
 "Day of all the week the best,  
 Emblem of eternal rest,  
 for surely judging by the way its professed friends even look idly on in comparative indifference to its gradual, thorough sun-eclipse by a day of mirth, amusement, jollity and traffic!

"Marvel of marvels, especially when we remember that Protestant America at least knows but one holy day, should, without a struggle, allow it to sink into the most riotous of holy days.

"Fellow professed Christians: Is it too late to call a halt; or must we lie supinely on our backs in stupid indifference until the Christian Sabbath, hitherto the stronghold of the Christian church, is clean gone forever? DEACON PECK."

How many friends of Sunday are willing to recognize the situation thus openly we do not know. So far as one can judge by general

symptoms, apathy and indifference are more prevalent than a clear-cut appreciation of the situation is seen in the light of history and of prevailing tendencies. "Good-bye Sunday" is an inevitable result, a conclusion already foregone. Well does Deacon Peck suggest that Sunday is dying while its friends make no struggle to save it. Why is this? Protestants, of all others, ought to be first in an unflinching and unremitting struggle if they would justify their revolt against Roman Catholicism. Men are not struggling when they are conscious that there is no ground on which to stand while they struggle. The supineness over which Deacon Peck mourns is the lassitude of weakness. When men are on a swaying scaffold, and know that the foundation is crumbling under it, they dare not struggle. A man whose reputation is national as a Christian worker refused to be elected president of a "Sabbath Association" with a national name, and the reason he gave to me was: "I can find no ground on which the friends of Sunday can be united for work." Yes, Deacon Peck! Sunday is going, going, going; slipping away like a hastening day at nightfall, because its friends have neither foothold for a struggle nor fulcrum for a lever of reform. What can be done? Come back to the godly Sabbath, and find firm foothold for heroic struggle on the law of God and the example of Christ. On that foundation struggle is a delight. If Sunday has enemies, they need not fight it. Inherited weakness and exaltation of no-lawism by its friends are poison enough. It is only a question of time—brief time—as things are going now. Your "Good-bye" is timely, Deacon Peck.

....

**The Young People's Page**

WE wish to add a word to the announcement made by Dr. A. C. Davis, Jr., concerning copy for the Young People's Department of the RECORDER. As there is to be no editor of that department, the RECORDER becomes responsible for what may appear in it. Following Dr. Davis's directions, all officers of societies who may send communications for that page will sign them officially. Do not forget this. "Cor. Sec" or "Pres." or "Treas." are not sufficient; give the name of your society in full, thus attesting what you write with the authority of the society you represent. Correspondents who are not officers should sign their names and give their post office address. Impersonality weakens. The general rule as to anonymous articles will apply to that page. Mark all copy as Dr. Davis directs, "Y. P. P." The editor of the RECORDER will place communications not thus marked on that page if his judgment so directs. It is the purpose of the RECORDER not to assume responsibility nor to interfere with department editors appointed by Conference; but matter for publication which has not been passed upon by such department editors will be treated as other correspondents are. We unite with the President of the Young Peoples' Board in his call for your best thoughts for the Young People's Page, and these suggestions are made that the interests of that department of denominational work may be strengthened.

Far, far beneath, the noise of tempest dieth,  
 And silver waves chime ever peacefully,  
 And no rude storm, now hence so'er he fleeth,  
 Disturbs the Sabbath of that deeper sea.  
 So to the soul that knows Thy love, oh Purest,  
 There is a temple peaceful evermore;  
 And all the tumult of the angry world  
 Dies hushed in silence at its sacred door.

**DISCOURSE**

Preached on Sunday Evening at Conference by Rev. E. H. Socwell.

Text: Mark 16: 7. "But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him as he said unto you."

It was a time of excitement in Jerusalem. Groups of excited people were gathered upon the streets and every eye was turned toward the judgment hall. Ah! it was the day of the death of the Lord Jesus Christ. Look down yonder street! See the crowd thronging along the gleaming in the sunlight! In the midst of the throng there marches one with bowed head. Blood is upon his garments and a crown of thorns is pressed upon his brow. Wearily he moves, bearing his cross. He falls, fainting, under his load, and the cross is laid upon another and the procession moves on. At Calvary the cross is laid upon the ground and the Saviour is laid upon it and nailed fast to it. We can almost hear the dull thud of the hammer as it drives the nails through bone and sinew and muscle, and his groans of agony are almost to be heard by us.

The cross is erected and the dirt tramped around its foot. The weary hours drag slowly by till the expiring Christ cries out, "My God, my God, why hast thou forsaken me?" in which moment he fulfilled his terrible mission of tasting death. Spiritual death, abandonment by God, for all men.

At last we see his limp form laid away in the tomb, the stone rolled to its opening, and the Roman guard placed about the place of his repose.

The three days and three nights pass by and Mary comes to the tomb to embalm the body, but lo! the tomb is open and empty, and an angel greets her. He tells the trembling Mary that the Lord is risen and utters the words of the text: "But go your way, tell his disciples and Peter that he goeth before you into Galilee, there shall ye see him as he said unto you."

In my younger days I have often wondered why Mary was told to tell Peter. Why was Peter's name mentioned? Why not tell James or Andrew or the beloved John? Why tell Peter? Why mention the name of any one disciple? Why not send a general message to the disciples as a body and tell them that Jesus would see them in Galilee as he had promised them? Was it not Peter who had so recently denied Jesus, even with cursing, and why is his name mentioned in this first message from the risen Lord? Ah! Peter had sinned and no doubt felt unworthy to be called a disciple of the patient Lord, and had the message been simply to the disciples at large Peter might have said: "A few days ago that message would have meant me as well as the rest of the disciples, but I have been so sinful that it certainly does not mean me. Oh! I am so unworthy and full of sin, the Master certainly does not wish to see me in Galilee." Such would probably have been the reasoning of Peter had the message been of a general character. I thank God that the text reads just as it does and contains the words "and Peter." Mary received the message with joy and hastened away to that upper room in Jerusalem where the disciples were assembled, for fear of the Jews, to break the glad tidings to others. While the disciples were assembled for fear of the Jews, a better gathering they were consider-

ing the case of Peter, poor sinning Peter. It is possible that they thought that Peter was not worthy of fellowship with them any longer, and were talking of cutting him off from their number—you all know how such things have been done since the days when Peter lived and sinned.

We, as a denomination, boast of the eighteenth chapter of Matthew as our guide in matters of discipline, and it is often used as a hip-lock by which the offending one is thrown headlong out of the fellowship of the church. But what is the rule that Jesus lays down in this chapter? Go to the offending one alone and try and win him. If he will not yield to your love and entreaties, then take one or two brothers with you and still strive to win him. If he still refuse, then tell it to the church and let the whole church struggle and pray to win him back and prevent his loss. If this effort of love shall fail, and all other resources have been exhausted and he cannot be won by love and prayers, even of the whole church, then, ah then, with heartaches and sorrow and grieving, he must be excluded, but it should be a day of going into sackcloth and ashes when a whole church cannot love a wayward, sinning member back to the Master. But the door of that upper room bursts open and all breathless with excitement Mary enters and cries out: "The Lord is risen, but where is Peter?" What is Mary inquiring for this wayward man Peter? The disciples perhaps are surprised, as you and I may be surprised when we stand at the judgment throne of the Lord of Glory. Here is a man whom we knew in life, and now he stands beside us before the judgment seat of Christ. We knew his crooked life, we saw his mistakes, and we said many times, he is a lost man. Now he stands beside us and we are listening for the words of sentence to fall upon him. He enters his plea: "Lord, thou knowest how very unfaithful I lived, how often I stumbled and fell all through life, but, Lord, thou knowest how very hard I tried to do the right; how sorry I was when I sinned, how my heart ached over my mistakes. Lord thou knowest all, and knowest that I loved thee all through life, and now I plead thy mercy," and the Saviour turns to him and lovingly says, "All you say is true, enter thou into the joy of the Lord." Look out for such surprises in the glory land, for I think they are in store for us.

"But where is Peter?" inquires Mary. Some one says, "We do not know where Peter is; we have cut him off from our fellowship, and we do not know where he is." Oh, my brother, my sister, sure enough, where is the sinning, wandering one tonight? Where is he? On the streets of some city, in some saloon, along the highways of life, in some poorhouse, cut off from the church, uncared for, unthought of, alone in life and left to go down to death.

Where is Peter, the sinning one? Let these words ring in our ears until we find the wanderer and bring him back to the church from which he strayed or from which he was driven.

But the text suggests three important lessons. First, Jesus remembers the wayward, sinning one. The world, yes even the church, often forgets the wayward, fallen ones, but Jesus remembers them. He does not forget. We sometimes forget Jesus, forget his love and his sympathy, but he never forgets us. Thank God, Jesus remembers. My brother, my sister, you may have wandered far away from the path of duty, you may have been silent in the prayer-meeting or absent from it for many years. You may feel

that no one cares for your soul, but be encouraged, Jesus remembers you still, and he has great care and boundless love for your soul. May his care and love draw you tenderly back to his fold.

Second, Jesus sends special word to the wandering, fallen one. Peter was the one wandering one and Peter was the only one who received special word from the risen Lord. The special message was, the Lord will be just as glad to see Peter in Galilee as to see any of the other disciples. Just as glad to see him as if he had never sinned. But, you ask, how can this be possible? It is possible, because after Peter realized his sin, he repented and went out and "wept bitterly," and the loving Lord forgave him.

I rejoice that I am permitted to bring a special message on this occasion to every wayward, disheartened one in this audience. That message is, Jesus will be as glad to see you in the glory-land as he would be if you had never sinned, if you will, like Peter, repent of your sins with godly sorrow and return to his love. This is the glad message I bring you, the "glad tidings of great joy."

Third, Jesus uses the wandering, fallen one. It was this same Peter whom the Lord used as the instrument by which three thousand were added to the church in a single day. Ever since that day God has used stammering, sinful ones in carrying forward the blessed work of redemption, and still the work goes forward.

Brethren and sisters, since Jesus remembers the wayward ones, since he sends a special message to them and uses them, what is our duty and privilege toward such? The answer must be: Love the sinning ones; seek to save them; show them that we are deeply interested in them and cannot give them up.

There is one stanza of an old hymn, one we often sing, that to my mind is one of the most beautiful poems ever penned. I really think there must have been some divine inspiration in composing it:

"Down in the human heart, crushed by the tempter,  
 Feelings lie buried that grace can restore.  
 Touched by a loving heart, awakened by kindness,  
 Chords that were broken will vibrate once more.

Go forth, fellow-worker, filled and thrilled with the love for the lost. Touch them with a "loving heart," "waken" them "by kindness," and the "chords that were broken will vibrate once more," and vibrate to the honor and glory of God. The lost ones have heard of Christianity, over and over, for two thousand years, but what they need is to see Christianity and to face its warm, vitalizing touch. May God help us each to bring this to pass wherever we may be.

My discouraged, wandering brother or sister, you may forget the humble speaker never so quick, but do not forget the message he has brought you. Remember that Jesus remembers you, that he sends a special message to you, and that he longs to use you. Brethren and sisters, may God help us to see anew our duty to lost ones and help us to faithfulness in performing it.

"It is only a poor sort of happiness that could ever come by caring very much about our own pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves."—*George Eliot.*

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—*Dickens.*

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Sept. 9, 1906, at 2.15 p. m., Vice President Joseph A. Hubbard in the chair.

Members present: J. A. Hubbard, C. C. Chipman, W. M. Stillman, F. J. Hubbard, H. H. Baker, H. N. Jordan, M. L. Clawson, G. B. Shaw, W. C. Hubbard, A. L. Titsworth and Business Manager N. O. Moore Jr.

Prayer was offered by Rev. G. B. Shaw. Minutes of last meeting were read.

The Advisory Committee reported that Rev. Eli F. Loofboro had been on the field at Campbellford for a short time and it was hoped to continue the work there through additional representatives, but up to the present the committee has been unable to secure such representative.

The Treasurer presented statement of receipts and disbursements since the last meeting, and also reported the receipt from Geo. H. Greenman, Trustee, of \$150, a portion of the amount received from the sale of the Greenmanville church.

On motion the amount was ordered to be placed in the Permanent Fund, and we hereby make record of our appreciation of this gift.

Correspondence from the Corresponding Secretary, A. H. Lewis, relating to the publishing of tracts was referred to the Committee on Distribution of Literature. Correspondence from J. H. Kellogg, of Battle Creek, Mich., was also presented through the Corresponding Secretary.

Other communications were at hand which will properly come before the Society at the annual meeting.

Minutes read and approved. Board adjourned. ARTHUR L. TITSWORTH, Rec. Sec.

A BIT OF HISTORY.

To the Editor of the SABBATH RECORDER:

DEAR BROTHER: In looking over some old papers not long ago I came upon "some remarks" that I made at the General Conference held at Ashaway, R. I., in 1902, while I was President of the Sabbath-school Board. It has occurred to me, that in view of the discussion of the work of that Board at the recent Conference, that it might be a matter of interest to the readers of the RECORDER to know just what the President of the Sabbath-school Board said four years ago. I am therefore running the risk of asking space for a little four-year-old speech.

Sincerely yours, GEO. B. SHAW.

Subject—"What the Sabbath-school Board Hope to do."

I shall insist upon my privilege of having a text this afternoon. The subject will also be treated under three heads. Prov. 29: 15b, "A child left to himself bringeth his mother to shame."

Seventh-day Baptists are between two great dangers—an upper and a nether mill-stone. These two great dangers are—on the one hand, overconfidence, and on the other hand, underconfidence.

This is not a joke and I repeat it. We stand today between the threatening scissor-blades of overconfidence and underconfidence. Failing to believe God and to expect victory—we will never see victory—never. Neither will a self-satisfied confidence that God will take care of his truth, keep lazy day-dreams from ending in something worse than night-mares. The right basis for confidence; and the right balance of confidence, for us is imperative.

A part of this work, I shall not say a large or small part, lies at the feet of the Sabbath-school Board. You have heard this afternoon what has been done, and what is being done, and now for what the Board hopes to do.

1. The Sabbath-school Board expects to become one of the recognized working agencies of the denomination. This is not saying that it is not now recognized all that it deserves to be. I shall not draw any comparisons today between the work which I represent and that of

any society or board or committee. This much requires only to be stated—the work is fundamental and important and is in a field clearly defined and otherwise unoccupied. We believe that we have a right to expect that in the coming years of Seventh-day Baptist success that the organized work of Bible study in our churches shall have the united and enthusiastic support of all our people. We stand or fall with the Bible.

If the Bible stands—we stand and the Bible Sabbath stands. The Sabbath and the Bible are so intimately associated with the Sabbath-school that you do not dare look me in the face and say that we do not represent that which is fundamental and important. We do not expect to be incorporated. We do not expect to be publishers or missionaries. We do not expect to make large demands on you for money; but in the name of Him who is the Lord of the Sabbath; and who took the children in His arms and blessed them, we humbly insist upon the right of the work, that we represent to a place among the most important that you have ever undertaken. The Sabbath-school Board expects that in the coming years it will be recognized and treated as one of your most important working agencies.

2. The second thing that I have in view for the future will not be easy for me to state or for you to accept. Something ought to be done to unify and guard the purity of interpretation of Scripture that is placed before our children. We would not encroach upon the rights of parents or teachers. Much less would we turn the child mind away from the Bible as the supreme authority. We do not mean to get into the field occupied by the SABBATH RECORDER or by Alfred Theological Seminary. But every thoughtful person will see that some responsible body of men and women should have an oversight of what is taught to the children of Seventh-day Baptists. From this most delicate duty and keen responsibility the Sabbath-school Board naturally shrinks. It is a service, that will be sure to call forth criticism. On the other hand, where can that duty rest more appropriately than upon the men and women who have in charge the Helping Hand, the Sabbath Visitor, and the series of tracts on subjects of denominational history and doctrine which you have ordered? Seventh-day Baptist teaching of children, whether in class or in the printed page, must be unified, purified and multiplied.

You should choose a Board in which you have confidence and then trust and support them. The present Board would be very glad to be relieved from this responsibility, but whatever you may decide in this matter, it is our opinion that, under God, the Sabbath-school Board should become one of a very few guardians and guides of Seventh-day Baptist doctrine.

3. The third thing which is before us and not altogether visionary is the time when the Sabbath-school Board shall have a secretary who shall give his entire time to the work of the Board.

He should go from church to church as fast as consistent with good work, holding institutes, organizing new schools, encouraging the workers, soliciting subscriptions to our publications, distributing tracts, conducting "decision days," etc. This would cost money, but not so much more than you raised this year. Tell me how money could be spent to better advantage than in the encouragement and training of our own children. A man can be found. Money is plenty.

Interest only is lacking. Ten cents from each member from each of our schools would put a man on the field. However, I do not expect to see it done very soon because there are other things that you rather have than a field secretary at work in the interest of the Sabbath-schools. If you want it done, it will be done, for it is a rare exception that you do not get what you want. This much I ask and expect, that you talk the matter over and look at it from every side. Is it not feasible? Is it not businesslike? Is it not possible in the not distant future? Tell your schools to watch for it. Plan for it. If my first and second dream of this afternoon are to be realized is not the third very essential?

The Board will not press this matter at all. We will first see what kind of support you give to the work that is already undertaken.

Did I have a text—O yes—"A child left to himself bringeth his mother to shame." The application here is not to the child, but to the guardian of the child. The responsibility of this most important work rests with the pastor and superintendent and teacher and parent. To you then, rather than to the children in the church at this hour, we would apply the text, a very free translation of which would be "those who neglect the teaching in the Sabbath-school bring to a shame of themselves."

THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

The annual meeting of the Society for 1907 was held in Memorial Hall, Alfred, N. Y., September 17, at 4 o'clock p. m., with the President, Professor E. M. Tomlinson, in the chair. Prayer was offered by the Rev. J. B. Clarke. The report of the Nominating Committee of the General Conference was read, considered, amended, and adopted as follows: President—Edward M. Tomlinson, Alfred, N. Y. Recording Secretary—Vernon A. Baggs, Alfred, N. Y. Treasurer—Alpheus B. Kenyon, Alfred, N. Y. Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Vice Presidents.—Rev. Lewis A. Platts, Milton, Wis.; Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Theodore L. Gardiner, North Loup, Neb.; Rev. Edgar D. Van Horn, Alfred Station, N. Y.; Albert Whitford, Milton, Wis.; Rev. James F. Shaw, Fouke, Ark.; Rev. Boothe C. Davis, Alfred, N. Y.; Rev. J. Bennett Clarke, Alfred, N. Y.; Rev. William C. Daland, Milton, Wis.; George H. Utter, Westery, R. I.; Henry M. Maxson, Plainfield, N. J.; Mrs. Belle G. Titsworth, Alfred, N. Y.; Mrs. Albert B. Cottrell, Alfred, N. Y.

Directors.—Elwood E. Hamilton, Alfred, N. Y.; David E. Titsworth, Plainfield, N. J.; F. S. Place, Alfred, N. Y.; Rev. W. Calvin Whitford, Alfred, N. Y.; S. Whitford Maxson, Alfred, N. Y.; Rev. Earl P. Saunders, Ashaway, R. I.; Jesse F. Randolph, Salem, W. Va.; L. C. Livermore, Independence, N. Y.; W. Riley Potter, Hammond, La.; Mrs. Amanda M. Burdick, Alfred, N. Y.

V. A. BAGGS, Sec.

RESOLUTIONS OF RESPECT.

The Woman's Missionary Society of the Seventh-day Baptist Church in Scott, at a recent meeting, adopted the following resolutions of respect in memory of Mrs. Sarah M. Richardson, who died May 20, 1906:

WHEREAS, God, in His wisdom, has seen fit to remove from our circle one most dearly loved by us all, our sister and fellow worker, Mrs. Sarah M. Richardson;

WHEREAS, her exemplary life, her gentleness of disposition, her abounding deeds of kindness to all, her unselfish devotion to the church and our society, ever called forth deep admiration of her character, and the esteem of all who knew her, therefore, be it

Resolved, That we, the Woman's Missionary Society, while sincerely mourning the loss of our faithful official member, and ever ready friend and counselor, would meekly bow in submission to our Father's will, knowing that His loving wisdom is infinite, and that He doeth all things well.

Resolved, That we also seek for that perfect union with Christ, that will not only fit us for efficient Christian service here, but will keep us ever ready for the summons to the life eternal.

Resolved, That we tender our sympathy to her mourning friends, and confide them to the loving care of Him who is ever ready to comfort the sorrowful.

Resolved, That copies of these resolutions be placed on our records, and sent to the county papers, and the SABBATH RECORDER, for publication.

At the same time and place, the following resolutions were adopted.

WHEREAS, We are again called within a few days to mourn the loss of another much esteemed member of our church and society, our dear sister, Survila E. Hazard, and

WHEREAS, She has for very many years been a faithful, earnest working member, and many times a wise leader and officer in the society, we do feel afflicted by her death, yet again we acknowledge the hand of God, and yield our wills to Him, therefore,

Resolved, That while we cannot be otherwise than saddened at parting with one so well worthy of our respect, we will still trust in the Lord, and strive to be doubly zealous in His service.

Resolved, That we extend to the members of her family our sincere sympathy and point them to the word of God for comfort and strength for the future.

Resolved, That a copy of these resolutions be presented to the family, placed on the society's records, sent to the county papers, and to the SABBATH RECORDER for publication.

W. O. D. L. HARRIS.

Young People's Work.

PRESIDENT'S LETTER.

Just notice, please, the strong points in the good-natured competition in which our Endeavor Societies have engaged for this coming year, as seen in the report given below. We want this report to be printed for several weeks, until it thoroughly soaks into our Endeavorers. Just get in the race. Start now, and keep smiling as you go. A. C. DAVIS, JR.

A TRUE STORY WITH A MORAL.

She was completely discouraged. It was a regular old-fashioned fit of the blues. It happened like this: She was married (that was not what discouraged her, however), and had home duties to attend to until she was physically worn out. In such a condition it is an easy thing to get the blues. Life did not seem worth much to her. Even the sweet songs of the birds almost grated on her nerves. Well, she finally concluded to go to Verona and attend the Central Association—just to drive dull care away. She did so. Oh, the influence of those meetings—it lingers with us yet! Her spirits rose again. Life looked brighter. Hope returned like a winged dove. She returned to her home refreshed in body, mind and spirit. By and by the Conference came to Leonardsville. She was present. Those stirring sermons, those rousing songs, the uplifting influence of the whole round service—they did her good. I heard her laugh the other day—it had a different ring. I saw the look upon her face—the look of hope and joy. And now! Well, now she and her husband are already planning to attend Conference in Alfred next year. Isn't it wonderful—the transforming influence of a gospel service?

Moral.—If you have the blues, just go to Conference or to the Association. 'Twill do you good. A. C. DAVIS, JR.

Dear Reader.—Please read over the plan of work for 1906-07, with its certificate and banner. We want you to become so familiar with this plan that you can say it by memory, just as you do the multiplication table. A. C. D., JR.

We desire and urge all our Christian Endeavor Societies to put into operation and emphasize during the coming year the following four points:

- 1. Evangelistic and Missionary Endeavor.
2. Raising money for all purposes save local work.
3. Sabbath Reform work.
4. Bible Study.
Evangelistic Endeavor shall include such work as schoolhouse and cottage meetings.
Missionary Endeavor shall include the study of missions—our own and general.
Sabbath Reform work may be done by a Sabbath Reform committee or by any other committee of the society.

The banner will be awarded at the next Conference on the percentage basis.

- 1. The number of schoolhouse and cottage meetings and mission studies conducted.
2. The amount of money raised per capita aside from general purposes.
3. The number of Sabbath Reform tracts distributed per capita.
4. The per cent of members in the society's Bible classes, and those counted.

Evangelistic Endeavor, which raises more money than in the previous year for all purposes save local society work, which undertakes Sabbath Reform work, and which has Bible study conducted under the auspices of the society.

Now set your society at work. Try for the banner.

BLYSTONE, PA., AUG. 30, 1906.

DR. A. C. DAVIS:

Dear Brother: Perhaps you have wondered why you have not heard from this field and the work here. But I suppose you have been so busy with Convocation and Conference that you have not noticed it.

I find our small band here faithful, as we always find our lone Sabbath-keepers, not only faithful in keeping themselves, but also in spreading the Sabbath truth. Many in this community are studying the question and some are convinced but lack the courage to stand, because of the inconvenience.

There is a splendid work being done here by Mrs. Effie Waldo Freeman among the children. She felt the need of some such work, because there were so many children who had no Bible school privileges. The meeting is held on Sunday because there is no other time when she could get them out. There was some opposition, because it was taken up by a Seventh-day keeper, but when they found that it was a Bible study, the International lesson, the prejudice has died away and more are becoming interested, even some of the parents are coming. Our people hold regular meetings Sabbath afternoon for the study of the Sabbath school lessons, at which time they also have a prayer service. It is an inspiration to any one to attend one of these services.

In my work I am doing some speaking in regard to the Sabbath, and I have announced a Sabbath sermon a week from Sunday afternoon and evening at two different places. I hold meetings in one schoolhouse Tuesday evenings; in another the evening after the Sabbath and Sunday evening. There is always a good audience at the Sunday evening meetings. We spend much time in singing, as the people enjoy that so much. One young man on this field has accepted the Seventh-day Sabbath, and under the influence of Bro. W. L. Greene is going to enter Alfred Academy. The meeting a week from Sunday night will be the last I will hold here.

Let us pray earnestly for these fields and let them know that we are praying and that we have an interest and have confidence in them. Let our larger churches deny themselves of their pastor more, that he may visit these fields oftener.

Yours in the work, JESSE E. HUTCHINS. CAMBRIDGE SPRINGS, PA., R. F. D. 25. (D. C. Waldo.)

The Gentry C. E. Society is still in the field and active.

The topics selected by our permanent committee have aroused a good deal of interest here, especially the one directing attention to our Missionary Board.

The two questions: "What is the greatest need of the Board?" and "What can we do to aid it?" occupied almost the entire hour. In the discussion of the first, four answers were emphasized, namely, first, wisdom, caution, discretion, forethought, etc.; second, money; third, workers; fourth, a more sympathetic, self-ac-

rificing, enthusiastic, loyal spirit among its supporters.

A full realization of this last would cover all the other answers, with a possible exception of the first.

To the second, "What can I do to aid the Board?" nearly every one had a personal answer; and then came the home thrust—Why don't we do it?

The next topic, "Spiritual Blindness," was an eye-opener, and very helpful.

The prayer of blind Bartimæus, "Lord that I might receive my sight," seemed to be the desire of many hearts.

When the church decided to call a pastor the Christian Endeavor Society pledged to raise \$25 of the salary, and in six weeks one fourth of it was raised by the social and financial committees. The chairman of the Sabbath Reform Committee has engaged his Sabbath school class as helpers, and tracts are being distributed.

We are looking forward with bright anticipation to the meeting of the South-Western Association, which is set for Nov. 1. Visitors and delegates will receive a hearty welcome.

CORRESPONDING SECRETARY.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and anywhere. Do it now. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course.

Total enrollment, 188.

SEVENTY-SIXTH WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

- 1. What parables are given in these chapters, and why given?
2. What nations were punished by God? Describe these punishments.
3. Tell of the restoration of Israel. Ezekiel (Continued.)

First-day. The wickedness of Aholah and Aholibah; the prophet reproves them and showeth their judgments. 23: 1-24.

Second-day. Judgments (continued.) 23: 25-49.

Third-day. Two calamities shown by parables. 24: 1-27.

Fourth-day. God's vengeance against the Ammonites, Moab, Seir, Edom and the Philistines. 25: 1-17.

Fifth-day. Tyrus threatened; the power of Nebuchadnezzar against her. 26: 1-21.

Sixth-day. The rich supply of Tyrus; its fall. 27: 1-36.

Sabbath. God's judgment upon the prince of Tyrus; the judgment of Sidon; restoration of Israel. 28: 1-26. The judgment of Pharaoh; desolation of Egypt; restoration after forty years; Israel shall be restored. 29: 1-21.

FOR SALE.

On account of death in the firm and ill health of proprietor, a blacksmith shop and wheelwright shop. Good business in a prosperous Sabbath-keeping community. Address, B. A. Davis, Shiloh, N. J.

## THE CHURCH—A SERMON BY E. A. WITTER.

If we try to define "Church," we must choose between ideas that have been given by various ecclesiastical bodies in different centuries. There seems to be no well-defined thought of the Church in the teachings of the Christ. During the Apostolic age it is evident that a need of a definite organization came to be felt. The Church, as an organization, fitted to meet the needs of the times in disseminating gospel truth, came into existence at that time. This organization was very simple at first, but it had definite functions to perform, and was possessed of certain powers. Jesus, in speaking to Peter said, "Upon this rock will I build my church." It is thought by some that by a play upon the word (petros) Christ prophesied that his church should rest upon the activity of the inspired man of rock. However true this conception may be it is certain that on the day of Pentecost Peter was well established as the head of the body of believers, who were brought to the Lord Jesus Christ as a result of that day's proceedings. The historical church began on the day of Pentecost and was composed of those whom Jesus had gathered together, and also those who had come to believe on the Christ through the preaching of the apostles.

A deep, tender, communistic spirit, so Christ-like, possessed all, as is seen in Acts 4: 33-35: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessed of lands or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet; and distribution was made unto every man according as he had need." The spirit of divine love so fully possessed them that each seemed to forget his personal interests in his special interest in the welfare of all other believers. Love to Christ, and love to the brethren, was that by which the early Christians were known to the world. "Behold how these Christians love one another," was the testimony of the Corinthians. How fully did this condition exemplify the teaching of Christ found in John 15: 17: "These things I command you that ye love one another." Love was the higher unity in which the Church forgot minor differences. How different would have been the manifest spirit of loyalty, on the part of the Church, had she continued to possess the early unity manifested. The Church was, at first, a community inside of Judaism with peculiar worship and government, but evidently with no thought of separating from Judaism. The sphere of the Church enlarged as it spread abroad, and it gradually took on that form of organization which fitted it the more fully to fill the place that had been prepared for it in the world.

The definite work of the Church is to spread abroad the knowledge of Christ in the world. It is hers to preach righteousness and the doctrine of judgment to come. The words of the prophet Isaiah fully reveal what her mission is: "Go through, go through, the gates; cast up, cast up, the highway; gather out the stones; lift up a standard for the people." To accomplish this end it was necessary for her to become identified with every form of work that touches life for its uplifting. As the work of the Church enlarged, and various religious sects sprang up, denominational organization became a necessity.

Among these organizations the Seventh-day Baptist denomination found a place. To wisely answer the question given us for this time it will be necessary to note somewhat the various lines of work that legitimately belong to the denomination. While, in common with other denominations, we stand for the evangelization of the world, for the exaltation of righteousness in every form of life, the particular, the peculiar work for which the Seventh-day Baptist denomination stands is to so present the teachings of an entire Bible, as to open the eyes of the world to the philosophy of the Seventh Day of the week as the Sabbath of the Lord, and win the consent of men's heads and hearts to these teachings. To accomplish this end it is necessary that as a denomination we shall be active in missions, in education, in publication of facts respecting these peculiar truths, especially, and also many other things that shall help to gain the attention and win the consent of those to whom these peculiar teachings are brought.

As a denomination, it is necessary that we should be active and foremost in all lines of needed reform work, social, ethical, and political. This is necessary that all may see that we are not playing an instrument of one string which grates seriously upon the ears of the listener, but we are playing a full strung instrument capable of sounding forth the full perfect harmonies in the music of the world's life and greatest need. If what has been said of the various departments of denominational work be true, there should be a careful study of these things by each member of the denomination that each may have well in mind that which constitutes our mission. None can enter heartily into any line of work without having some well-defined end to be reached as a result of that given work. None can justly apply the injunction, "whatsoever thy hands find to do, do it with thy mind, might and strength," to a given work in life, without first having some well-defined purpose to be realized in that work. Loyalty to interests that have been self-imposed, or that are placed upon the individual by reason of associations, is a quality not only to be sought and cultivated, but one that is absolutely essential to the fulfillment of our mission, or the full discharge of our obligations.

That we may better understand what loyalty is, let us seek a definition. Loyalty is a disposition to uphold lawful authority; faithful to government, whether parental, civil or divine. It is the quality of being faithful to the sovereign, either as the maker of the law or as the personal representative of the government; hence loyalty is the quality of being faithful, especially under trying circumstances. The authority of law is a mighty factor in all government. Violations of law usually occur because of a failure to recognize this fundamental principle of government. The violator may be such for want of a proper knowledge of the law or its content, or he may be one because he has not recognized the authority of the government behind the law. A foreigner, who had recently come to the shores of our own land, became gloriously drunk; he had heard that "America was the home of the free," that here every man was at liberty to do what he pleased. He understood that his liberty to do was unrestricted, and accordingly he took possession of the street and began to fire a revolver into the air and hurrah for America. Imagine his surprise when the police took him in charge and placed him in jail. It was hard for him to understand these proceedings, or to know why

the judge placed upon him a heavy fine, which he must pay or pass an extended season in jail. His violation of law was not the result of viciousness, but it was the result of ignorance concerning the law and of the dignity of the law as it is recognized by the country of which he had become a citizen. This violator of law could not be looked upon as a disloyal citizen, he was a misinformed man living up to that conception of liberty into which he believed himself to have been suddenly born because of his change of citizenship. His great need was that some one should inform him, that his acts might be in keeping with knowledge. His misfortune was that, through ignorance, he was made to suffer that which belonged to the anarchist.

Many times the professed Christian suffers through a misconception of what belongs to Christianity. An individual with a low conception of the standards of the Bible, or a very limited knowledge of the philosophy of religion, may often be found violating the ethical law of his being, if not transgressing the law of the Church and society, and yet be ignorant of the facts. He is not to be set down as disloyal to the Bible or the Church, only in so far as his ignorance is the result of turning away from counsel given, or a failure to use the opportunity for gaining the information needed.

Much is said these days about the absence of law and its inability to regulate or control the actions of those who come under its dominion. It is said that this condition of affairs has a very unsalutary influence upon the Church and its work. That statement made may be true, but we believe the difficulty is not to be found in the weakness of the law or its inability to accomplish the ends desired. The difficulty is to be found with those who are set to execute the law. For the sake of personal gains, these often make the law abortive. They make its execution weak and only a farce. This is disloyalty in the highest sense. It is taking the place of the traitor. It robs one of the right to confidence and respect. How much less is a person who refuses loyalty to the interests of the denomination to be considered a traitor. Not many months ago, in my town, anarchism seemed to be on the throne and many defied the law with impunity because they were assured that they could buy indulgences from those who wore the insignia of office and were set to protect the interests of the place and execute the laws of the town. Disorder, graft and dishonesty were everywhere to be found. Through the activity of loyal citizens a change of affairs was brought about even while the laws remained the same. Men with higher ideas of honor, law and of justice were placed in power; the same insignia of office and authority were seen upon our streets, but the violators of the law fled, and order took the place of disorder because of the loyalty of these officials.

The church stands related to the denomination as the individual to the family. It is the unit of the denomination, it is one of the integral parts and as such should bear its full measure of responsibility. As the church, so is the denomination. The denomination can be no stronger in its life and work than is the church life of which it is composed. At an earlier point in this address it was said that the definite work for the church is to spread a knowledge of Jesus the Christ as the saviour of the world. From various quarters there come to us calls for help by way of literature in the teachings of the Bible, and

especially concerning the Sabbath, which God has committed to us. The efficient work already done has served to open more widely the door of opportunity, and made more imperative the demand upon us to reinforce the China field, that the interests there may be well looked after, and our hold upon that country greatly strengthened. Who can read the letters that come to us through the Recorder, who can come into intimate acquaintance with the work in Shanghai and Lieu-oo, without being made to feel the importance of this reinforcement in the near future, before the workers' hands shall fall and an emergency call be sent out for help and helpers? It seems to me that the emergency is upon us. The workers are being over wrought. The strain upon them is great and we shall be robbed of years of their usefulness if they are not relieved. Just for a moment note a picture of that patient, earnest, loving-hearted worker who stands alone among that heathen host in Lieu-oo. Her love for God and for the souls of those to whom God has sent her is manifest in the work she is so patiently and unhesitatingly carrying on. There is no question but that she is filled with an intense longing for sympathy and companionship with friends from her own land. For the larger good of humanity she has laid all these aside. She has gone as our representative and servant. She is in that inland town alone, so far as her people are concerned, to represent God and the Sabbath. What we see in this picture may be largely seen in the life of all the workers on that far off field.

On the west coast of Africa we find a little company whom God called out by his own spirit. From them has come a call. For years have their hands been extended in pleading for the help they so much need. Their simple child-like faith has enabled them to wait and believe that in some good time the needed help will come and the glory of the Lord be made to shine about them in great brightness. God has surely been sustaining them for some purpose. The grave of our beloved brother Peter should be a rallying point for us, it should be so sacred that some devoted soul will respond to the call of God to go and sustain the cause so wonderfully established and maintained. Denominational Loyalty demands of the church that she be active in seeking out such as may be prepared to go.

Many other opening doors of opportunity such as the work in Canada and Battle Creek, to say nothing of the lesser, but needy fields are calling upon us with clarion tones, to give them the bread of life. Turn where we will, all along the horizon of our vision the hands of the perishing millions reach out for help. Loyalty to the interests of the kingdom of God; loyalty to the interests of humanity demand that the church shall enter zealously into these fields. Loyalty to the denomination requires that these forces shall be husbanded to the full extent of the ability of the church. Brethren, how much are we moved, by a knowledge of these needs. How much are we feeling the spirit of loyalty to God and the church rising in our hearts?

Some here can remember how the fire of enthusiasm and patriotism burned in our hearts in 1861 and 1862. You can also remember how one after another of strong men and stalwart youths going to the place of enrollment wrote their names upon the enlistment books of the government. What did that act mean? It was not giving of a certain amount of time or money

for the support of the government. It was pushing to one side pleasures, companionships, business prospects for a time at least, and the giving of self without reserve to the defense of the country. The sober face, the glistening eye, and the trembling form, told the greatness of the sacrifice and the depth of the consecration. It was my privilege to go with my father upon that errand. As he held my hand and earnestly looked into my face, or brushed a tear from his own cheek, I began to read that lesson of life, the fullness of which was not known till later years. We called that patriotism, but it was really loyalty to the government to which they belonged. We are in the midst of a great rally for the church. Have we not been deeply enthused by the recounting of the deeds that are apparent? Shall not the recording angels receive many volunteers that the work may not languish and that our denomination may be greatly strengthened?

It was this spirit of loyalty to the plain teachings of God that sent our fathers into all quarters of the land to build homes and plant churches in the name of the Lord Jesus. It was this that kept them in the struggles through which they passed before they could build the splendid institutions that are our heritage. They faced the storms, endured the hardships, and in true vigor of soul, praised God about their hearth-stones.

It is ours, with less of hardships, but with larger opportunities and larger means to enter into their labors. Are we doing this? Are we continuing the one custom that was a large factor in the work they accomplished? Do we gather about the family altar, day by day? Are we teaching our children the truths that will make them strong and active in the work before them? Are we keeping them acquainted with denominational interests? Are we helping them to understand the nature and value of loyalty to all truth? These are some of the questions we must answer in the affirmative before we can understand what Denominational Loyalty is, or do much toward building it up. We have found that loyalty is the quality of being faithful to the sovereign and the government. Our Boards are our representatives, and loyalty will faithfully support them.

Jesus asks his children to give themselves. We sometimes sing:

"All I have I give to Jesus;  
All my being's ransomed powers;  
All my thoughts and words and doings;  
All my days and all my hours."

When we sing this, do we fully realize what that kind of giving means? Are we really giving all to the blessed Christ? Do we find that all has been given, the full rounded life with all of its capabilities? One has said, "The greatest joy in the Christian life comes from the last fraction of consecration." If God has graciously blessed us in partial consecration, what would be the richness of life were all laid on the altar?

The blessed Christ said, "I came not to be ministered unto, but to minister." It was not the little that was convenient for him, that he sought to do for others—it was all of himself. To attain to full perfection in the Christ spirit would take us much beyond our low standards. Could each church realize the importance of the work of the denomination as it should it would not be long before the debts of the Boards would be lifted and many new fields entered. In war nothing less than one's best will satisfy the demands of loyalty. It makes no difference how much a soldier has done in the line of duty, if he

could have done more he has earned no credit. The charge of having done less than his best is sufficient to disgrace a military officer. How is it with the Church in its relation to denominational work? We often cease from benevolent work, not because we have reached our limit, but because we feel that we "have done our share," and we want to know that others have done as much or more than we have. Ought we to measure our duty to the Church and to God by a lower standard than that applied to the conduct of the soldier?

Finally. Could all get a near and clear view of the Christ; could all justly estimate the value of the Church, this would be a time of decision. It would be a time when denominational loyalty would manifest itself in a marked degree, and the next year would show the results of that awakening.

## Business Office.

The Publishing House is engaged in a vigorous effort to get the Conference Year Book printed before the matter contained therein becomes ancient history. We have a good opportunity this year to get it out early. The manager brought the entire Minutes home with him from Conference. He was able to do this because of the faithful and efficient "hustling" of Secretaries Wilcox and Shaw. Now it is up to the office to see what it can do to get the Minutes into your hands promptly. The composition is nearly all done on the Minutes proper, and as soon as the proofs are O. K'd by the Secretary, the printing will begin. There is, of course, a great deal of matter besides the Minutes that must go into the Year Book, such as reports of the Missionary Society, Tract Society, etc., but good progress is being made on those also, and you may look for the Year Book before—well, we won't set any date. Just watch for it.

The chance to get the *Christian Work and Evangelist* free for six months will not last much longer. It is a special offer, made to bring in renewals quickly, and will be withdrawn soon. You had better take advantage of it while you can.

## THE MAYOR KNOWS.

The *Omaha Bee* of Aug. 29, in a little editorial, has this to say of the effort to enforce the Sunday liquor law:

"Acting Mayor Johnson insists that the law prohibiting the sale of liquor on the Sabbath day cannot be construed to apply to sales on Sunday, because Saturday is the real Sabbath day, in name as well as in fact. On this point Acting Mayor Johnson will be sustained by some of the most profound doctors of theology."

It doesn't require a very "profound doctor of theology" to see the truth of the position taken by the Nebraska mayor and endorsed by the editor of the *Bee*. Such a paragraph as the foregoing is, however, a hopeful indication of the drift of thought on the question of true Sabbath observance, and points unmistakably to the utter hopelessness of all efforts to secure *Sabbath* reform by means of *Sunday* laws, or *Sunday* pleading. \*\*\*

Truth is the same yesterday, to-day and forever. The sun in the heavens does not alter his relation to our world, but a field beneath it may be either a garden or a wilderness according to man's relation to it. This is also man's relation to the truth.

## Woman's Work.

ETHEL A. HAVEN, Leonardville, N. Y.

### TO MYSELF.

Paul Fleming (A. D. 1609-1640).

Let nothing make thee sad or fretful,

Or too regretful,

Be still.

What God hath ordered must be right;

Then find in His thine own delight,

My will.

Why shouldst thou fill today with sorrow

About tomorrow,

My heart?

One watches all with care most true,

Doubt not that He will give thee too,

Thy part.

Only be steadfast; never waver,

Nor seek earth's favor;

But rest.

Thou knowest that God's will must be

For all His children—so for thee—

The best.

An incident is told in the *Sunday School Times* of a returned foreign missionary, stricken with disease and in a hospital for treatment. One Sunday morning she had been looking out of her window at the church-goers and thinking of the Christian workers in this favored land. Looking up at her physician as he entered the room she cried out: "Oh, doctor, I am not needed here; I am needed in China!" To which the doctor responded gently but with significant emphasis: "You are needed wherever you are." And the woman, receiving gratefully the mild rebuke, learned ere long that she was needed even in that hospital by many a sorrowful life.

What infinite peace and security our lives would gain if we could learn that lesson—that God needs us wherever we are! How impatience and discontent would melt away under the calm assurance that the circumstances that surround us are the very ones He means us to use for His glory and the benefit of our fellow-men! How our worry and vexation of spirit would give place to serenity and cheerfulness upon our remembering that if God needed us elsewhere more than He needs us here, He could and would see to it that we were in another place! Here and now is opportunity for service—opportunity for us to give the very best of ourselves for our "neighbor" as the Saviour defined neighborliness. Here and now there is a chance for us to exercise patience, charity, wisdom and broad-mindedness. Here and now we may crystalize into loving deeds for those about us, the generous longings of our hearts for the needy and suffering world.

When we learn to fill the hours with whole-souled, active service, then we shall have learned also the secret of that abiding sweetness and "vast measure of content" which seems so desirable yet so elusive.

### PASTE THIS ON YOUR MIRROR.

One of the projects for the coming season is the packing of a Christmas box to send to our friends in China. It is too late now for it to reach them by Dec. 25, 1906, but it can be packed in good season for another year.

Below is a list of articles which will be acceptable to our Chinese brothers and sisters:

1. Picture cards, pure in tone.
2. Rolls of pieces.
3. Scrap books, or pamphlets that can be used for scrapbooks.
4. Piped covers for quilts. No more quilts needed at present.

## THE SABBATH RECORDER.

5. Bleached or unbleached muslin, cotton or outing flannel, and light calico with small figures.
  6. School supplies.
  7. Old cotton or linen suitable for bandages.
  8. Toilet soap.
  9. Dried fruit or dried corn, maple sugar.
- To be shipped, prepaid, to Mrs. Stephen Babcock, 48 Livingstone Avenue, Yonkers, N. Y.

### HE HOLDS THE KEY.

REV. JOHN PARKER.

He holds the key of all unknown,

And I am glad;

If other hands should hold the key,

Or, if He trusted it to me,

I might be sad.

What if tomorrow's cares were here

Without its rest?

I'd rather He unlocked the day,

And, as the hours swing open, say,

"My will is best."

The very dimness of my sight

Makes me secure;

For, groping in my misty way,

I feel His hand, I hear Him say,

"My help is sure."

I cannot read His future plans,

But this I know;

I have the smiling of His face,

And all the refuge of His grace,

While here below.

Enough; this covers all my wants,

And so I rest;

For what I cannot, He can see,

And, in His care, I safe shall be,

Forever blest.

### REPORT OF WOMAN'S BOARD.

The Woman's Board met at the home of Mrs. S. J. Clarke, Milton, Wis., Sept. 6, 1906, at 2:30 p. m.

The President read Psalm 19, and each member present offered prayer for the work of the Board for the coming year.

The minutes of the last meeting were read, The Treasurer's report was read and adopted.

A letter from the Corresponding Secretary, who is still in the East, reported work being done on calendar sales, outline programs, news for RECORDER, packing of China Christmas box, etc.

After setting aside the usual amount for the beginning of the year's work the Board voted the sum of \$35 paid to W. K. Davis on bill for printing calendars.

The collection for the Board taken at the Woman's Hour at Conference was reported to be \$42.77.

*Voted*, to instruct the Corresponding Secretary to prepare the annual circular letter, and that it shall include mention of the work of Mrs. Steele, Chattanooga, also the work of the Java mission, both being points of special interest to our women.

The Board voted to open correspondence with Mrs. Steele.

Moved and carried that we ask for the sum of \$2,500 for the work of the year, and that the sum include \$100 for the Java mission.

Owing to the fact that for some time the pledge of \$3,000 has not been fully met the Board deems it best to reduce the amount solicited, hoping that great effort will be made to meet the reduced requirement.

The Mary F. Bailey scholarship of Milton College was assigned for the coming year.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Potts, Mrs. Boss, Mrs. West, Mrs. Babcock.

Minutes of the meeting were read and approved. Adjourned to meet with Mrs. Morton Oct. 4.

Mrs. S. J. CLARKE, Pres.  
Mrs. J. H. BARCOCK, Rec. Sec.

### WOMAN'S BOARD.

#### Receipts in July.

Little Genesee, N. Y.—Woman's Board Auxiliary: Miss Burdick's salary, \$5; Board expense, \$3; Fouke school, \$7	\$ 16 00
Farina, Ill.—Ladies' Society: unappropriated, \$30.30; Fouke School, \$5	35 30
Milton, Wis.—Mrs. E. M. Dunn, Tract Society	5 00
Plainfield, N. J.—Woman's Society for Christian Work, for scholarships, Alfred, Milton, Salem, \$5 each	15 00
Plainfield, N. J.—Mrs. H. M. Maxson, Board expenses	5 00
Berlin, N. Y.—Ladies of Church, unappropriated	6 00
Boulder, Col.—Woman's Missionary Society, unappropriated, \$15; Fouke school, \$5	20 00
Ashaway, R. I.—Ladies' Society, Miss Burdick's salary	35 75
Alfred, N. Y.—Ladies' Evangelical Society: Miss Burdick's salary, \$10; Palmberg house, \$15; education of Ah Tsu, \$35; Mary F. Bailey scholarship, \$10	70 00
Shiloh, N. J.—Ladies' Benevolent Society: Board expense, \$1; Luther Davis (Fouke School) \$10; Velthuysen's expense to Conference, \$10	21 00
Jackson Centre, O.—Ladies: Miss Burdick's salary	3 00
Milton Junction, Wis.—Ladies' Society: unappropriated	25 00
Nile, N. Y.—Ladies' Society: unappropriated	5 00
Nile, N. Y.—Mrs. Jennie Renwick: China Mission	5 00
North Loup, Neb.—Ladies' Society: unappropriated	40 00
Glen, Wis.—Mrs. Samuel and Miss Lizzie Crandall: unappropriated	3 00
Walworth, Wis.—Ladies' Society: Board expense	5 00
West Edmeston, N. Y.—Collection, Central Association, E. A. Felton, treasurer	9 73
Hornell, N. Y.—Ladies' Aid Society: unappropriated	2 00
Rhineland, Wis.—Mrs. Melissa Morgan: Tract Society, \$1; Java Mission, \$1; Milton Church, \$3	5 00
Wellsville, N. Y.—Ladies' Evangelical Society: Tract Society, \$5; China Mission, \$5; Home Missions, \$5; Board expense, \$1	16 00
New York City—Woman's Auxiliary Society: Miss Burdick's salary, \$20; Palmberg Medical Mission, \$20; Sabbath-school Board, \$4.11	44 11
Hartsville, N. Y.—Ladies' Aid Society: unappropriated	10 00
Alfred Station, N. Y.—Ladies' Evangelical Society: Tract Society, \$1.95; Missionary Society, \$1.95; Miss Burdick's salary, \$2.50	6 40
Albion, Wis.—Ladies' Benevolent and Missionary Society: Miss Burdick's salary	5 00
Verona, N. Y.—Miss Cora Williams: unappropriated	1 00
Welton, Iowa—Woman's Benevolent Society: unappropriated	10 00
Total for July	\$ 424 29
Previously reported	1,880 38
Balance on hand August 1, 1905	16 24
Total from Aug. 1, 1905, to July 31, 1906	\$2,320 91

#### Receipts in August.

Garwin, Ia.—Ladies' Aid Society: Miss Burdick's salary	\$ 2 00
Norwich, N. Y.—Miss Agnes F. Barber: unappropriated	10 00
Norwich, N. Y.—Mrs. F. A. Lewis: unappropriated	1 00
Marthosa, N. J.—Ladies' Aid Society: Missionary Society, \$2; Board expense, \$1	3 00
Verona, N. Y.—Ladies' Aid Society: unappropriated	10 00
Verona, N. Y.—Ladies of Church: unappropriated	4 00

## THE SABBATH RECORDER.

copy for Whitford Memorial Hall (Milton College)	15 00
Milton, Wis.—Ladies' Benevolent Society: Tract Society, \$5; Jennie B. Morton scholarship, \$75	80 00
Total	\$ 132 00

The work of the Treasurer is kindly taken again by one who, a few years ago, served very efficiently in that capacity. Treasurers of Societies, please take notice that all remittances for the Woman's Board should henceforth be made to Mrs. Geo. R. Boss, Treas., Milton, Wis.

### THE NEW PRAYER CALENDAR.

1. What is the new Prayer Calendar? It is a series of thirty-one topics for private or public prayer, embracing denominational interests, the church, the home, and the individual heart life.

2. By whom is it issued? The Woman's Executive Board of the Seventh-day Baptist General Conference.

3. What is its purpose? To fulfill the conditions for united prayer, that our people may claim the promise of God to hear and answer. (Read Mark 18: 19, 20.)

4. How is it made up? Beneath each subject for prayer is a carefully selected and appropriate Scripture. Following this, in many cases, is a brief prayer written by one of our own women, thus adding a personal interest to the day's topic.

5. Is it illustrated? Half-tone portraits of our foreign missionaries and the secretaries of our Tract and Missionary Societies embellish the pages.

6. How large is it? There are fourteen pages, 5 $\frac{1}{4}$ x6 $\frac{1}{4}$ , printed on tinted cardboard; the covers are in two tints of heavy crepe, leaf green and mahogany, and the whole is tied with a corresponding shade of silk cord.

7. Is the Calendar expensive? It sells for ten cents, thus barely covering the cost. Mailing costs three cents additional. The Board prepays transportation on lots sent by express or freight.

8. How may the Calendars be obtained? A canvass should be carefully made in each community by a local committee of one or more, and the order sent to the Board for shipment in one lot. The local committee should then see to their distribution to subscribers and forward the money to the treasurer, Mrs. Geo. R. Boss, Milton, Wis.

9. Why did not the Board place the price at a higher figure? They did not want to make a profit off of our women, and they did want every woman and every girl to own and use one of the calendars.

10. Who printed it? The work was done in the office of the *Milton (Wis.) Journal*, whose proprietor is a young Seventh-day Baptist business man.

11. When will orders be filled? At once.

12. Who will attend to the matter in your society? You may answer this question by sending a card giving the name of your committee to the Corresponding Secretary, and if you need a sample to work with it will be promptly furnished at the price named.

STEPHEN C. VAN HORN, Cor. Sec.  
Albion, Wis.

## Children's Page.

### THINKIT AND SAYIT AND DOIT.

Ecl. 9: 10.

'Twas Thinkit and Sayit and Doit

Who went to a far Western town,

And each, in his way as he knew it,

Resolved to win fame and renown.

And each, in the end, was rewarded

According to nature's decree.

And here, you will find, is recorded

What came to each one of the three.

Now Thinkit, who in meditation,

Expected to find what he sought,

Spent years of complete isolation

Engaged in profoundest of thought.

His enemies called him a schemer.

His friends were a little more kind;

They said they had buried a dreamer,

Whose lifework was still in his mind.

And Sayit, verbose as they make them,

Proclaimed from the housetop each day,

In words, weighty words, as he spake them,

The things he delighted to say.

He boasted of greatest achievement,

And yet he had nothing to show.

His friends, as they bowed in bereavement,

Said: "This was a terrible blow."

But Doit believed in beginning

The thing that his hands found to do,

And so he went working and winning

A fame that was lasting and true.

For still they remember, and love him,

Who never a duty did shirk.

We read on the shaft that's above him

A man shall be known by his work.

—Exchange.

### HOMER IN BUSINESS.

For some time Homer had known that money is useful—one can buy such nice things with it. Next he learned that having pennies given one by grown-up folks is not the same as to earn them by doing some work. Homer thought he would like to be a wage-earner.

So at the breakfast-table he asked father for work.

"Hum-m!" said Mr. Barber, looking thoughtfully at the small figure of his son. "Nearly every day men come into my office looking for employment, and now you want work! What could you do, if I may ask?"

"Oh, I could do most anything," said Homer, hopefully.

Father thought a little. The desire to work is such a fine one that it ought to be treated seriously, even in such a small person.

"Very well," he said, finally. "Do you remember the kindlings that a man unloaded yesterday over the back fence? Well, you may carry them to the woodshed and pile them up neatly. When I come home tonight I will pay you."

Homer worked bravely, but how tired he did get! You see, he was very little, and even laborers much older get tired of their work sometimes. But he kept manfully at it.

At night Homer sat on the gatepost waiting for his father, and proudly led him to the woodshed to see the pile of kindlings.

"The work is certainly well done," said Mr. Barber. "I will pay you promptly as soon as you send in your bill."

"Bill? What's that?" asked Homer, puzzled. "It is the custom in business," explained father, "to present a bill, a written statement of goods sold or work done, together with your charge. We must be business-like, of course."

Homer was a trifle disappointed, for he had expected his wages at once. But still hopeful, he asked his father to explain a little, and then

he was hard at work again, this time with pencil and paper.

At the end of fifteen minutes he presented this "bill":

Mr. A. B. BARBER,

Dear Sir,

You O me 17 cents for carrying wood.

Yours with love, HOMER.

"This bill," said father, "is not exactly like others that I have seen, but there is something about it that I like, after all!"

The bill, passed around at the supper-table, seemed to please everybody. Indeed, grandma smiled and smiled until she had to wipe away a tear!

Homer's eyes were sparkling. Father counted out seventeen cents—one dime and seven shining new pennies—and laid them on the table.

"Will you kindly write me out a receipt for this money, Homer?" he said.

"What's a receipt?" demanded Homer, a little tired of "the law's delay."

"A receipt is a written statement that you have received your money. It will insure me against having to pay this bill a second time," said Mr. Barber, gravely.

Again Homer toiled over a pencil and sheet of paper, until he finished this receipt:

Dear Father,

I've bin paid.

HOMER.

"Don't you think," asked mother, in a low voice, "that we ought to correct the spelling?"

"No," said father, quickly. "He will learn to spell soon enough, and I intend to keep these papers just as he wrote them. There is more in them than the spelling."

And he did keep them. Just a few days ago Homer, now a grown-up business man, with boys and girls of his own, came to visit his father and mother. And father, now a white-haired old gentleman, generally called "grandpa" nowadays, opened a drawer in his desk, and took out that very "bill" and "receipt," which he had kept, oh, ever so many years! The papers were yellow with age. He told them all how Homer had earned his first money.—

*Youth's Companion.*

### ANNUAL MEETING.

The adjourned annual meeting of the members of the American Sabbath Tract Society for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Chas. C. Chipman, 220 Broadway, New York, N. Y., on Wednesday, Oct. 3, 1906, at 2:30 P. M.

STEPHEN BARCOCK, Pres.

A. L. TITSWORTH, Rec.-Sec.

Riches and royalty are altogether in the heart and not in the hand. The largest dividends are drawn from disinterested love. This is an income more valuable than the interest on bonds or mortgages. The common markets of the world do not sell the world's best.

"We are always in these days endeavoring to separate intellect and manual labor; we want one man to be always thinking, another to be always working, and we call one a gentleman and the other an operative; whereas the workman ought often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers!"—John Ruskin.



### Missions.

REV. EDWARD R. SAUNDERS, Corresponding Secretary  
Ashaway, R. I.

#### THE MISSIONARY PROBLEMS BEFORE US.

The Missionary Board is confronted by new problems. The load which it has already been carrying has increased the debt during the last year. The calls upon them exceed their resources. What are we to do? Since the late Conference, held at Leonardsville, N. Y., Brother Velthuysen, of Haarlem, Holland, has been with Secretary Saunders, visiting the churches. We have now reached Southern Wisconsin. His limited time in this country will not permit of his going farther west than Chicago. The circuit of our route west of New York, which we are attempting to make, will include more than twenty of our churches. We have already visited ten of them. We usually make from three to four each week. We have spoken about fifteen times each. The Board would be glad if every church could share in this, which we trust will be a missionary awakening among our people. Everywhere we have been received with the greatest interest in our work and liberal offerings given, sufficient to more than pay expenses. The accounts of the work which we are doing, both at home and abroad, have been listened to with the greatest interest and attention. People have been deeply moved by Brother Velthuysen's simple narratives of answer to prayer, and of his wonderful work in his native country. The great faith and meekness which he possesses in such abundance is just what we in this country so much lack. Our people seem to realize this and are improving the opportunity. On Sabbath morning he spoke at the First Alfred Church, while I spoke at the Second Church. Both were large congregations. In the afternoon we spoke to a large congregation of young people at Alfred. Again at night to a crowded house at Second Alfred. During the following week we spent one night at Nile and one at Little Genesee, N. Y., and another at Jackson Center, O. On Sabbath evening a congregation gathered from both Milton and Milton Junction churches, at the latter place. Sabbath morning Brother Velthuysen spoke to a joint congregation of the Milton Junction, Rock River and Milton churches at Milton. It is thought that about 500 people were in attendance at this meeting, which lasted for two hours. At 3.30 in the afternoon we spoke to the people at Rock River, and again in the evening at Milton Junction. Here an interest sprang up, and suggestions were made looking to an effort to lift the debt now hanging over us. On the following night at Milton the work was again canvassed and many people volunteered to assist in paying the debt of the Board. When the struggles of the Board are made known to the people, as we are now trying to do, both by visitation and by this Missionary Page in the Recorder, I trust an interest will be awakened sufficient to relieve the Board of its financial embarrassment and also make known to them the possibility of reinforcing some of our fields, both at home and abroad. Brother Velthuysen has been urged by the Board to remain in this country and attend their meeting to be held Oct. 17, at which time plans will be laid and appropriations made for the ensuing year, so far as it is possible. The question of

of the people and to what extent they are willing to sustain both the work we have been carrying and to venture new things for the cause we love. On our return East I trust we shall know the wishes of our people. Twice we have sent men abroad and recalled them. Once a man, illly equipped and alone, has been sent abroad and his life sacrificed. Once a headstrong man insisted on going to a foreign field, and has sacrificed us. Several of our grand men have for years almost carried us financially as a people. I fear this has made it possible for us to become careless about contributing smaller amounts ourselves. It is far better for the cause that one hundred people should pay \$1.00 each than that one person should pay \$100. While we greatly need the funds we need far more counsel, prayers, sympathy and the training which we shall get in doing this work. The consecration of our children to this work will determine the success of its future. This is far more than any money value. We shall doubtless continue to make some mistakes, though the greater ones already made have been the hasty movements of the people in our great gatherings. Brethren, send us your counsel, your money, and your prayers; last and not least continue to make the personal canvass of your churches for systematic benevolence according to our denominational plan, then collect the funds pledged. We are now suffering the reaction of our mistakes, which the thoughtful and prayerful have been trying to avert. Much of it has been averted by the godly spirit of our people. A brighter day is dawning for us. The work of Missions and Sabbath Reform was never making such strides; never so well received. Letters continue to come to us from new Sabbath converts. I hope in the next week's issue to tell you more of our financial plans which are now maturing. I especially ask your prayers for the next Missionary Board meeting. We are to continue our trip back to New York by the way of Chicago, Farina, Ill., West Virginia, Shiloh, N. J., and to Plainfield.

#### IS SIN DEADLY POISON OR NOT?

The story is told by a missionary in South India of a girl named Esther, who was bitten by a poisonous snake. She did not know or feel it at the time. You cannot always tell sin by the feeling. Thousands of people are being poisoned by sin who insist on being able, by the feeling, to tell. They must be torn or mangled in order to feel that they are being poisoned. God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." To how many of us does this lesson mean anything? But like the poor girl bitten by the snake, we must become rigid in death before we know what is the trouble.

With Esther they took the iron spoon to open the jaws, gave her the remedies, walked her or dragged her about hour after hour to keep up circulation until the poison was overcome.

The people who are spiritually sleeping in our pews or are too rigid in death to attend church have been poisoned with sin. The pastor cannot use the iron spoon. He dare not drag them about to start circulation, and what to do he does not know. What would you do?

The time to consecrate a pocketbook is when it is small. If you wait until it is large the chances are you will never do it. If you wait until you make your "will" you will lose one of

#### MISSIONARY BOARD MEETING.

At a special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, held in Westbury, R. I., Sept. 12, 1906, there were present: Wm. L. Clarke, A. H. Lewis, J. H. Potter, A. S. Burdick, M. Harry, E. F. Stillman, W. L. Burdick, G. B. Carpenter, L. F. Randolph, H. Stillman, John Austin, Geo. H. Utter, B. P. Langworthy, and, C. H. Stanton, Ira B. Crandall. Visitors: Harvey C. Burdick, Erlo E. Sutton.

Prayer was offered by A. H. Lewis. Several minor matters of business were attended to, after which it was stated by the President that the main purpose in calling this meeting was to consider the needs of the China field.

At the last General Conference our missionary interests were referred to the Missionary Committee. The committee recommended to the Conference that, as soon as practicable, a chapel should be erected at Shanghai; also that a man and his wife ought soon to be sent to China to assist at Lieu-oo.

The Conference adopted these recommendations regarding the China field. This meeting was called to consider these matters.

The following resolution was moved and seconded: That this Board proceed to make arrangements for re-enforcement of the China Mission by the sending of a man and his wife to that field.

It was stated that some contributions have been offered toward the erection of a chapel, should the Board think it wise to undertake the work.

The need of more workers at Shanghai and at Lieu-oo, especially the latter, was urged, and is admitted by every member of the Board. The condition of our finances; the sources from which we may reasonably expect to receive money for these objects, in addition to our regular missionary work; how to meet the notes coming due on account of the debt; also our general work, appropriations for which must soon be made if the work is continued—all were fully considered and became subjects of prayerful, earnest, friendly discussion; and, upon motion, further consideration of this matter was referred to the October meeting of the Board of Managers for 1906-07.

Adjourned.

A. S. BARCOCK, Rec. Sec.

HE who lays up much is not rich, but he who pays out much. The good in riches is in their use, like the alabaster box of ointment.

When the physician says, "Stay out of doors; live in the sunshine," we know what he means. We have not to make the beautiful outdoor world and create the sunshine, we have only to step out into them; they are already here with their beauty and warmth, and we have only to let them do their life-giving work. But when the Great Physician bids us live in His love, we some way feel that the love is some flame that we are to kindle in our own hearts and keep burning, and we are filled with anxious watchfulness. It is His love—the great, warming, comforting sunlight—in which we see to live without doubt or fear. It is not of our making, it is beyond our measuring or grasping. It is here now, flooding the world around us, and we have only to

The Rev. and Mrs. William Davis, December, 1896, with whom the first baby for over fifty years. To this union six sons were born, one died in infancy, one in early manhood, and four still survive—Robert, Mortimer, Henry, and David, our much beloved Missionary at Shanghai, China. In early life she gave her heart to Christ and united with the First Verona Seventh-day Baptist Church, of which she continued to be an earnest and faithful member. She dearly loved the church and the church people, and none were more faithful to the church appointments than was she so long as her health permitted. During the last few months of her life, her mind was gradually failing, as was her strength, but her spiritual vision never dimmed. Throughout life's varied changes, she bore its trials, crosses, sorrows, afflictions with Christian fortitude, and gradually ripened in the sunshine of God's love; just as the shock of corn in its season. The funeral services were conducted in the Methodist-Episcopal Church at New London, N. Y. by Pastor Davis, who spoke from Job 5: 26.

#### FALL MEETING OF THE SOUTH-EASTERN ASSOCIATION.

Program for Fall Meeting of the South-Eastern Association, Roanoke, W. Va., Oct. 5-7, 1906.

- 7.30. Value of the Prayer Meeting to the Church (followed by Conference Meeting); O. Austin Bond.
- SABBATH MORNING.
- 10.00. A Practical Sabbath School, conducted by Secretary W. L. Greene.
- 11.00. Sermon—Our Greatest Need: How to Get it. Rev. E. A. Witter.
- SABBATH AFTERNOON.
- 3.00. Value of the Sabbath-school to the Church. Rev. H. C. Van Horn.
- 3.40. Value of the Young People's Society to the Church. Roy F. Randolph.
- SABBATH NIGHT.
- 8.00. Value of Salem College to the Church. Prof. M. H. Van Horn.
- SUNDAY MORNING.
- 10.30. Value of Systematic Benevolence to the Church. Rev. E. A. Witter.
- SUNDAY NIGHT.
- 8.00. Evangelistic sermon, Rev. W. L. Greene.

#### STENOGRAPHER.

Wanted at once, must be reliable and accurate in general and reasonably rapid in taking dictation. Sabbath-keeper preferred.

SPICER UNIVERSAL JOINT M'FG. Co.  
Plainfield, N. J.

The extraordinary demands are met and heroic sacrifices made—but it is the clasp of love's hand at the most needy moment in the unnoticed and unappreciated toil of every day which is the great comfort and joy of life. This is God's angel on the holiest mission.

The crown of patience cannot be received where there has been no suffering. If thou refuseth to suffer thou refuseth to be crowned; but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

Men often meet with their brightest visions of life when engaged in secular toil. "Keeping watch over their flocks," was the crucial hour when the "glory of the Lord shone round about them," and life took on a more wonderful significance.

#### MARRIAGES.

CRANDALL-HOLMES.—In Milton, Wis., Sept. 5, 1906, by Rev. L. A. Platts, D. D., Mr. Vivian S. Crandall and Miss Pearl Holmes, both of Milton Junction.

LIVERMORE-BROWN.—In Leonardville, N. Y., at the home of the bride's parents, Aug. 15, 1906, by the Rev. E. D. Van Horn, assisted by the Rev. I. L. Cottrell, Mr. Louis C. Livermore, of Independence, N. Y., and Miss Edna J. Brown, daughter of Mr. and Mrs. G. Taylor Brown, and late teacher in the public school at New Rockville, N. Y.

DAVIS-LARON.—In Milton, Wis., Aug. 30, 1906, by Rev. L. A. Platts, D. D., Mr. Una Pearl Davis, and Miss Edna M. Laron, all of Milton.

#### DEATHS.

DAVIS.—The Rev. and Mrs. William Davis, December, 1896, with whom the first baby for over fifty years. To this union six sons were born, one died in infancy, one in early manhood, and four still survive—Robert, Mortimer, Henry, and David, our much beloved Missionary at Shanghai, China. In early life she gave her heart to Christ and united with the First Verona Seventh-day Baptist Church, of which she continued to be an earnest and faithful member. She dearly loved the church and the church people, and none were more faithful to the church appointments than was she so long as her health permitted. During the last few months of her life, her mind was gradually failing, as was her strength, but her spiritual vision never dimmed. Throughout life's varied changes, she bore its trials, crosses, sorrows, afflictions with Christian fortitude, and gradually ripened in the sunshine of God's love; just as the shock of corn in its season. The funeral services were conducted in the Methodist-Episcopal Church at New London, N. Y. by Pastor Davis, who spoke from Job 5: 26.

DAVIS.—At New Milton, W. Va., of mal-nutrition, Jacob Colwell, infant son of A. Colwell and Maude (Harned) Davis. Born, July 15, 1906, died Aug. 28, 1906. Brief funeral services were conducted at the home of the parents, and the burial was in the graveyard near the Middle Island Church.

FULLER.—Ann Janette Maxson, eldest daughter of Dea. Moses and Martha Prosser Maxson, was born at Richburg, New York, May 11, 1836, and died at Friendship, New York, September 4, 1906. She was married to E. Smith Fuller Feb. 12, 1853. To them were born six children, four of whom are still living, Charles F. Fuller, of Friendship, N. Y.; Mrs. Ida B. Hull, Scio, N. Y.; Mrs. Ella M. Bardeene, Bolivar, N. Y., and Dr. George E. Fuller, Chicago, Ill. Sister Fuller, together with her husband, was a member of the Richburg Seventh-day Baptist Church. Her later years since the death of her husband, have been spent at Friendship, and her church connection has been with the Friendship Seventh-day Baptist Church. In the days when the stage ran from Friendship through Nile, she was a frequent attendant at the Sabbath services of the church. A daughter says, "She was an example of patience." The testimony of those at Nile who knew her best is, "She never spoke evil of people." The funeral services were held at the late home in Friendship, and burial in the family lot at Richburg. The pastor was assisted at the home by Rev. F. S. Squires, of the Baptist Church, and at the grave by Rev. O. D. Sherman, of Richburg.

HOWARD.—At Claremont, Ind., Aug. 31, 1906, Zelva Dot, infant daughter of Charles L. and Sedia Howard, aged about 14 months. Funeral at Little Genesee; interment at Maine. Words were spoken by Pastor Babcock from Is. 40: 11, middle clause.

GROVES.—Near Jackson Centre, O., Aug. 28, 1906, Clara Leona, daughter of John D. and Sarah Ellen Groves, aged 2 years, 2 months and 2 days. The death of this little one by drowning involves the afflicted family in the deepest shadows of bereavement. Yet she was a gift of heaven ever to remind us of the Father's mansions.

CHAMPLIN.—Horace Champlin, son of Elias B. and Esther Fox Champlin, was born at Waterford, Conn., Sept. 20, 1819, and died at his home at Farina, Aug. 10, 1906. Mr. Champlin was twice married. His first wife was Susan Barber, to whom he was married in 1841. Their child, Lucy Champlin Puram, lives in Brooklyn. He was married in 1850 to Abigail Rogers. Their daughter, Lilly C. King, lives in another state. In 1853 Mr. Champlin moved from Waterford to Milton, Wis. In four or five years he removed to Dow Creek, Kans. Later he moved to New Auburn, Minn., where he resided until 1872, when he moved to Farina. When seventeen years old he was baptized by Eld. Lester T. Rogers and united with the Waterford Church. He later was a constituent member of the Dow Creek and the New Auburn Churches. In 1807 he united with the Farina Church. For several years Mr. Champlin had lived alone. The Juniors of the church for a long time had brought sunshine into the life of this "lonely old man," as he called himself, by visiting him after their Sabbath afternoon meeting and giving him flowers and singing to him. The people of the society at Farina showed the excellent spirit in their care of him during sickness. Brief services were held at the church in the end of the Sabbath, Aug. 11.

CANFIELD.—Louisa Azubia Palmiter Canfield was born at Bradford, Pa., April 28, 1846, and died at her home in Scio, N. Y., Aug. 23, 1906. She professed faith in her Saviour early in life, being about fifteen years of age, and united with the First Alfred Seventh-day Baptist Church, of which she remained a faithful member until her death. She was married Jan. 24, 1871, to Harrison Palmiter, who departed this life Aug. 27, 1883. To Mr. and Mrs. Palmiter were born one son, Frank A., who survives them both. Mrs. Palmiter was united in marriage to Mr. L. L. Canfield, June 24, 1899, with whom she lived in the happiest relations until his death March 14, 1905. Since Mr. Canfield's death, Mrs. Canfield has rapidly declined in health, resulting in her death. Mrs. Canfield is survived by an aged mother, Mrs. Harriet Beebe, of Andover, N. Y., two sisters, Mrs. George Kennedy, of Waterford, Pa., Mrs. Ella Marshall, of Andover, N. Y., two brothers, Arthur Beebe, of Andover, N. Y., Edward Beebe, of Riverside, Cal., and one son, Frank A., of Scio, N. Y. Funeral services were conducted Sabbath morning, Aug. 25, by the pastor of the Scio Seventh-day Baptist Church. Interment at Alfred.

AYARS.—Near Marlboro, N. J., Aug. 17, 1906, Elias Burdick, son of Hugh Dunn and Margaret Ayars, in the 55th year of his age. Mr. Ayars was a quiet, industrious, unassuming man, with brothers, sisters and friends who were interested in him and mourn because he is gone. Last spring a gripe left him in a weak condition, but he worked to the last. The day before death came he did his part with the deprecating machine crew, was absent and hearty as ever, and returned to see in the world for the next day's work. But when the mor-

No earthly friend is fit to catch the death struggle or catch the dying word. "Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13. Funeral services at the home of his brother-in-law, E. B. Fisher. Burial at Shiloh.

CORDERY.—Albert Cordery was born in Deerfield, N. J., July 21, 1841, and died in Shiloh, N. J., Sept. 16, 1906. When fourteen or fifteen years of age he was converted and united with the Baptist Church at Roadstown, N. J. Some ten years later he was converted to the Sabbath; and, in 1867 united with the Shiloh Seventh-day Baptist Church. He continued a member of this church till his death. On Jan. 31, 1866, he was united in marriage to Miss Sarah Jane Davis. They have always lived in Shiloh. The widow and one son survive him. The funeral service was conducted from the home Sept. 19, 1906, by the pastor, assisted by the Rev. E. R. Tilton, pastor of the Baptist Church at Roadstown.

ELLIS.—At Ocean City, N. J., Sept. 6, 1906, Monford Fays, infant son, first and only child of Geo. M. and Phebe Davis-Ellis, aged six months. The parents are comforted with the words of Christ, "Of such is the kingdom of heaven." An immortal bud transported from earth to develop and bloom in heavenly places, cultured by God's holy angels. Pastor Wheeler being away from home, Pastor Coon, of Shiloh, attended the burial service. Interment in Shiloh Cemetery.

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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 Lynch building, No. 120 South Salina street. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath-school meets at 10 o'clock.

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## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

Rev. WILLIAM C. WEITFORD, Professor of Biblical Languages and Literature in Alfred University.

### INTERNATIONAL LESSONS, 1906.

Oct. 6.	The Two Great Commandments.	Mark 12: 28-34; 38-44
Oct. 13.	The Ten Virgins.	Matt. 25: 1-13
Oct. 20.	The Parable of the Talents.	Matt. 25: 14-30
Oct. 27.	Jesus Anointed in Bethany.	Matt. 26: 6-15
Nov. 3.	The Lord's Supper.	Matt. 26: 17-30
Nov. 10.	Jesus in Gethsemane.	Matt. 26: 36-50
Nov. 17.	Jesus Before Calaphas.	Matt. 26: 57-68
Nov. 24.	The World's Temperance Sunday.	Isa. 51: 17-23
Dec. 1.	Jesus Before Pilate.	Luke 23: 13-25
Dec. 8.	Jesus on the Cross.	Luke 23: 33-46
Dec. 15.	Jesus Risen from the Dead.	Matt. 28: 1-15
Dec. 22.	Jesus Ascends into Heaven.	Luke 24: 36-53
Dec. 29.	Review.	

### LESSON I.—THE TWO GREAT COMMANDMENTS.

LESSON TEXT.—Mark 12: 28-34 and 38-44.

For Sabbath-day, October 6, 1906.

Golden Text.—"Thou shalt love the Lord thy God with all thy heart." Mark 12: 30.

#### INTRODUCTION.

Our present lesson follows immediately after that of three weeks ago with the same general surroundings. The Pharisees' question concerning tribute to Cæsar, the Sadducees' question concerning the resurrection, and the lawyer's question concerning the greatest commandment are often classed in one group as the three insidious questions. We are to realize that the leaders of the people were continually hostile to Jesus, and that during these few days just before the passover they were particularly active in their endeavors to overcome Jesus in argument and to find some words from his lips on account of which they could bring an action against him before the Romans or else before their own courts.

It is to be noted that twice elsewhere in the Gospels, not counting parallel passages, we have the commandments concerning love to our neighbor quoted along with the precepts that refer to our duty to God; Matt. 19: 19; Luke 10: 27, and three times in the Epistles, Gal. 5: 14; Rom. 13: 9, and Jas. 2: 8.

Jesus not only answered the questions of his enemies so as to baffle all their schemes against him, but also asked them a question that they could not answer. Their hypocrisy was plainly shown. They ought to have admitted the truth of Jesus' teaching.

The paragraph concerning the poor widow is characteristic of our Lord's teachings. He discerned the motives that lay back of outward acts.

TIME.—On the last day of our Lord's public ministry. According to the traditional view on Tuesday of Passion week. Perhaps April 4, in the year 30.

PLACE.—In the temple at Jerusalem.

PERSONS.—Jesus and his opposers; a certain scribe, a widow; the disciples and the people.

OUTLINE:

1. Jesus' Teaching concerning the First Commandment v. 28-34.
2. Jesus' Warning against the Scribes. v. 38-40.
3. Jesus' Praise of the Poor Widow. v. 41-44.

#### NOTES.

28. *Heard them questioning together.* He had noted how Jesus skillfully disposed of the questions asked him, and so comes forward to try his hand. If we read Mark's account alone we would infer that he had a good motive, and was seeking information. *What commandment is the first of all?* A question frequently discussed among Jewish scholars. The word translated "what" is literally "what sort of." This scribe evidently has in mind a distinction between commandments enjoining ceremonial service and those referring to morality and intercourse with fellow men.

29. *The first is, Hear, O Israel, etc.* A quotation from Deut. 6: 4. The preface in regard to the unity of God served in the Jewish ritual as a call to worship. For us it may be taken as implying the unity of duty. No commands are little and none great when all are obeyed as a part of our duty to our heavenly Father.

30. *And thou shalt love the Lord thy God with all thy heart, etc.* This precept varies in form in the different places in which it is quoted in the New Testament. Nowhere does it verbally agree with Deut. 6: 5. But the meaning is very evident in all. We are to love God supremely and with all the faculties whereby he has endowed us. The terms *heart, soul, and mind* are not substitutes of one another. They all refer

to the spiritual real life of man, but in different aspects. 31. *The second is this.* As much as to say. There is also a command second in rank to the first, but so like it in character as to be indissolubly joined with it. *Thou shalt love thy neighbor as thyself.* A quotation from Lev. 19: 1-8. In the Old Testament this did not occupy so prominent place as the other commandment quoted. Very likely many of Jesus' hearers would have quoted the former precept as the chiefest of the law; but Jesus would have them understand that the command in regard to the love of God does not belong in a category by itself far removed from all other precepts. True allegiance to God can not be severed from love to one's neighbor. *There is none other commandment greater than these.* In Matthew's account we have, "On these two commandments hang all the law and the prophets."

32. *Teacher, thou hast well said that he is one.* This scribe cannot withhold his appreciation of the complete reply to his question.

33. *Is much more than all whole burnt offerings and sacrifices.* This scribe is a thinker, and perceives that ritual service and outward forms of devotion to God are of no value without the real love in the heart. This position was set forth by many of the prophets.

34. *Answered discreetly.* He had spiritual insight and thought for himself,—two qualities very rare in that age. *Thou art not far from the kingdom of God.* He had discernment, and sympathy with Jesus' position in regard to the law. It would be but a short step for him to actual acceptance of Jesus as Master. *And no man after that durst ask him any question.* They saw that they could not overcome him in argument, nor entrap him into an answer that might be used against him. They either had to agree with him, or else were put to shame.

35-37. In the section omitted between the two portions of our lesson, we see that when Jesus turned questioner his opposers were unable to answer a question which seemed well within the sphere of their teaching. This question was not intended to show them merely that there was a verbal inconsistency in their teaching, but rather to point out to them that there was a radical defect in their idea of the Messiah. He was much more than a mere descendant of David.

38. *And in his teaching.* Evidently when Jesus was talking with the people rather than with his enemies. *Beware of the scribes.* The scribes were the religious talking with the people rather than with his enemies, against them because they are unsafe models. Compare Matt. 23. *Who desire to walk in long robes.* They were covetous of outward marks of honor and dignity.

40. *They that devour widows' houses.* The defencelessness of widowhood, especially marked in that age, ought to have appealed to their generosity, but they often failed to show mercy upon widows that happened to be their debtors. *For a pretence make long prayers.* Not that they received direct pay for praying, but by pretended devotion to God they contrived to further the plans in which they were interested. *These shall receive greater condemnation.* That is, greater than those sinners who are open and aboveboard in their evil-doing.

41. *Over against the treasury.* In the outer court of the temple, the court of the women where there were the thirteen trumpet-shaped chests to receive the contributions of the people. *Many that were rich cast in much.* In some sense according to their ability.

42. *A poor widow.* A widow would naturally have little of this world's goods. This woman was poverty stricken. *Two mites.* The mite was a coin equal in value to one-eightieth part of a denarius, say one-fifth of a cent. Some say that she might have kept back one, but Edersheim says that two mites was the lowest legal gift. She was eager to give something, and must therefore give all she had.

43. *This poor woman cast in more than they all.* They gave only a part. She gave all. Man looks upon the outward appearance, but God looks upon the heart.

44. *Of their superfluity.* Very likely many of those who cast in money would not at all miss the sums that they gave; but this woman had given all that she had. They gave from abundance; she gave from her lack.

I am a regular church-goer. I should go for various reasons, if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout multitudes, whether I can accept all their creeds or not. For I find that there is in the corner of my heart, "A Little Plant Called Reverence," which wants to be unusual about once a week.—Olive Wendell Holmes.

## Home News

NEW YORK CITY.—Rev. Eli P. Loofboro, after having been pastor of the Seventh-day Baptist Church in New York city for four years, has accepted a call to Riverside, Cal., and will commence work in that place Oct. 15. Mr. Loofboro will be missed not only by the members of his church and congregation, but also by the many friends whom he made while in the city. During his pastorate in this place a number have been added to the church; some by baptism, others by letter. If there are now any members of the congregation who have not become members of the church it was not the fault of the pastor, for he left nothing undone for the up-building of the church and its cause. His sermons were always interesting as well as instructive and well appreciated by those who heard them. He has the good wishes of his many friends in his new field of labor.

E. S. T.

NORTH LOUP, NEB.—It was quite a treat to the North Loup church to listen to Eld. J. H. Hurley yesterday. The church was crowded. Many first-day people, who had listened to him when he was our pastor, came to hear him. We all have a warm place in our hearts for Eld. Hurley.

We are getting very anxious for Bro. Gardner's arrival. We expect him Sept. 14. We have been without regular preaching for a year. The sickness in the family of our much loved Eld. Kelly prevented his regular attendance for some time before he left for California. The services have been well sustained, both Sabbath day and prayer meetings.

The usual attendance at sixth-day night prayer meeting is from fifty to seventy-five. Also a prayer meeting has been kept up Tuesday night with good interest and attendance. We hope and pray that we may show forth new zeal under the influence of our new pastor. Pray for us.

Crops are good here this year and everybody is prospering financially. The general health is good, though we still have a little typhoid fever.

C. J. R.

LITTLE GENESEE, N. Y.—Perhaps a word for the RECORDER from Little Genesee will not be without interest to some of its readers. June 30 was Children's Day here. An excellent program, in keeping with the spirit of the Sabbath and the sanctuary, was nicely rendered by the children and young people, and was greatly enjoyed by the unusually large audience which was present. On Sabbath day, July 19, four of our young people were baptized and on the following Sabbath were formally received into the membership of the church. With but few exceptions, the general health of the people has been, and continues good. Crops are good, business prospering. Three from our village have attended the recent G. A. R. Encampment at Minneapolis; one the Seventh-day Baptist Convocation at West Edmeston, and two the General Conference at Leonardsville. These were occasions of both pleasure and profit, and we are hoping for better work and larger results in the ensuing year because of the help and inspiration these gatherings have afforded. By the generosity of the good people of the Little Genesee Church the pastor has been granted a leave of absence to visit his children and friends in Southern Wisconsin a privilege to which he wishes to take the next season. The pastor's wife and daughter

Mrs. H. C. Van Home, of Lost Creek, W. Va., have recently gone to Wisconsin, after a visit of some three weeks in Jackson Center, O., and vicinity.

SEPT. 3, 1906.

DUNELLEN, N. J.—The Seventh-day Church of Piscataway was represented at Conference by ten delegates. This was a good showing when the size of our membership is considered. We think the delegates feel greatly enriched by the spiritual gifts coming via Conference and that their Christian life has been strengthened and promoted, as they have received new visions of truth and righteousness. Those of our number who remained at home showed such eagerness to hear what was said and done at Conference that two Sabbath services have been devoted to presenting "Conference Notes" by the pastor and others of the delegation.

A number of the congregation have been absent during a part of the summer, spending their vacation in New York State or in New Hampshire. Now that the schools are about to open they are returning and the religious work is again resumed with increasing interest and vigor.

Among the many blessings that have come to the church during the year was the reception of four of our young people into church fellowship. Their confession of Christ and assumption of Christian responsibilities for the most part was without the aid of a special revival effort. It was a growth, naturally, and found expression in a desire to do more and better things for Christ and the church.

In the Sabbath school a Home Department has been organized, which has proved to be a most valuable auxiliary and is doing for its members all that is claimed for the Department.

On Aug. 15 a number from New Market and Plainfield gathered at the parsonage and spent the evening, helping the pastor and his wife enjoy their tenth anniversary. The tokens left in remembrance of the occasion are prized for a good many reasons, chiefly because they are expressive of the good will of friends. All such kindnesses serve to make us want to do greater things for Him "whose servants we are," and for His people.

H. N. J.

ADAMS CENTER.—Pastor Socwell and family have returned from their trip to Berlin and to Conference.

About thirty of our people attended Conference at Leonardsville, and the universal report is "a good Conference."

Rev. G. Velthuysen occupied our pulpit on the first Sabbath after Conference, and our people were deeply interested in his discourse. Sec. E. B. Saunders addressed a good audience in the evening of the same day.

Pastor Socwell has been engaged to preach for the Baptist Church at State Road until a pastor is secured.

Dea. J. D. Spicer of Plainfield, N. J., recently visited his brother Edwin in Adams, and attended church with us upon the Sabbath.

Mrs. D. Titsworth and son, of Plainfield, N. J., were recent visitors in our village.

Two Harvard students spent the greater part of the summer in making excavations on the site of an ancient Indian fort near our village. Their work attracted much attention from the people of our community and resulted in unearthing a large number of skeletons and Indian curios, which now have a place in the Peabody museum of Harvard College.

### A CORRECTION.

In the RECORDER of Sept. 3, 1906, p. 563, appears the following: (Then an address by Rev. D. B. Coon, the theme of which was "Loyalty to Truth the Foundation of Character that Endures.") The theme assigned me was "Denominational Loyalty: Loyalty to Truth the Foundation of Character." I added the words "That Endures."

D. BURDETT COON.

The talent of success is nothing more than doing what you do well; and doing whatever you do without a thought of fame. Wiser it were to welcome and make ours

With a child's pure delight in little things.

No man can fill another's place, or do another's work, in the plan of God. God wants no man to be just like another man. No one of the Bible heroes could do as well, in the sphere assigned to one of us, as the one who is now in that sphere. We are called to have the best traits of those men, and to be ourselves in the exhibit of those traits.

We have heard much boasting during the past few years of the prosperity of our country. Money has been flowing freely in the channels of trade. Men have made great fortunes in a very short time. But these prosperous times have laid a heavy tax on men. In some respects we have been writing one of the saddest chapters in the history of our country in the midst of these prosperous years. It is doubtful whether any other period of our history of equal length has witnessed so many moral and spiritual wrecks.

The Moslems have a beautiful expression, which they use in common conversation, "I take refuge with God!" That is the Christian's privilege with regard to everything that oppresses his life within or without. It should be our first impulse in the presence of what brings disturbance.

A fast-set hill-fort is our God,

A goodly shield and weapon,

He helps us out of every need,

That hath his folk o'ertaken.

—Martin Luther.

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I think, if I had my life to live over again, it would be as honest, as simple, as home-loving, as I could make it.—Russell Sage.

It is good to long for the best a man may need.—James Russell Lowell.

There is no need for more men?—The answer to this, as a whole, was "No." But that inquiry brought out certain essential features of the problem, which are

THE SABBATH RECORDER

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THE WATCHER.

[The following stanzas came to light this morning among "Preserved Papers" in one of the drawers of the Editor's desk. We do not know who is the author of them; a type-written copy was handed to the Editor in connection with a burial service, two or three years ago, at which time the statement was made that great comfort had come to a bereaved one through these stanzas. They are reproduced here with the hope that other stricken hearts may find comfort in them.]

Think not of me as dead—I shall not die; But pass into a larger, freer room; And though unseen by weak and mortal eye, To watch beside thee I shall often come.

"Equal unto the angels" is the word; And "as the angels" when with them we dwell; And I ask it of our gracious Lord, That I may guard the soul I love so well.

Denials are not there; when lone at eve Thou sittest, thinking of the past and me, My whisper shall forbid thy heart to grieve, Though thou wilt think 'tis only memory.

And when thou standest 'mid the flowers at morn, And over thee soft breezes from above Float tenderly as of frankincense born; Know thou the kisses of thy angel love.

When thou art happy, when no danger waits, I may be far away with heavenly friends, Praising the king within the pearly gates Before the throne where every angel bends.

But in thine hour of danger and of woe, Be sure, be sure that I am at thy side, Strong to defend mine own from every foe That comes unwelcome,—strong to cheer and guide.

When sounds the solemn word that thou must go From all the works and ways beneath the sun; My hand shall lead thee forth from all below— My arms receive thee—O beloved one!

"The Problem of the Ministry" paper by W. F. English, touching the question of ministers among Congregationalists in the United States. This problem exists among all Protestant denominations. It involves great issues and various phases, to which all Protestants must give heed.

Mr. English gathered material for his paper from "fifty Congregational college and seminary presidents, missionary superintendents and pastors who were thought to be especially conversant with the situation, and the deductions from them are made with special reference to the ministry of the Congregational denomination."

"Is there a real demand for more men?" was the first inquiry. The answer to this, as a whole, was "Yes." But that inquiry brought out certain essential features of the problem, which are

"A minority of my correspondents answer this question with an unhesitating 'No.' 'If by real demand,' says one, 'you mean a real willingness and ability to pay the price necessary for securing good men (which is the economic sense of the word 'demand'), No. During the past ten years the wealth of our country has increased enormously, and the cost of living has greatly advanced, as much for the ministry as for any other class, probably more than for most classes. In every other trade and occupation salaries and wages have enjoyed substantial increase, but during this period the salaries for our Congregational ministers have been actually decreased 10 per cent. However, the economic sense is not the determining interpretation for a follower of Jesus Christ. Still there are others who think that there are ministers enough now to fill all vacancies and stand ready to prove it with the figures. Brethren who have conscientiously and imprudently resigned one position before securing another will from personal and painful experience readily subscribe to this conclusion."

The number of Congregational ministers "without pastorates" was twenty-five per cent in 1857. It is thirty-five per cent now. On this point Mr. English says:

"Men who have the broadest view of the situation and believe we need more ministers admit that many good men are being forced out of the active ministry into other occupations by the financial pinch alluded to. Our denominational statisticians estimate, that of the more than 2,000 ministers without charge there are 500 men able and willing to render good service to the churches. But they cannot obtain the positions they wish, and will not take those they might secure. Now for a long time the number of our theological students has been decreasing relatively to that of those preparing for other professions, and recently the number has been actually diminishing."

THE efficiency of men already in the ministry is discussed quite fully by Mr. English. He states that the supply in New England is "drying up" constantly, and that a majority of the "diminishing number" of candidates now come from the West and the South. "A large majority of my correspondents, therefore, in view of these conditions and demands affirm that there is the need for more trained ministers." Continuing the discussion as to efficiency and quality, we are told that there is pressing demand for men "at the top," men capable of meeting the increasing demands of the situation in Foreign Fields in the South and in the West.

One correspondent put it in the following words:

"There is no need for ministers who wish to be supported, but who have no power to help or support the church. We have already far more than we can care for. There is a real demand for ministers who can do impossible things—build up churches which are run down, harmonize churches which are distracted, and subdue the forces of evil in the communities where they labor."

So far as the "drying up" of ministerial supply in the East is concerned, the situation among Congregationalists and Seventh-day Baptists has much in common. If the Southern and Western sources of supply should decline, and no change come in the East, the problem will be doubly difficult. Here is food for thought, much food for thought; and not less for anxiety. These geographical facts are loud-voiced. They appeal to our older churches in New England and elsewhere in the East. They call to the pastors of those churches, all of whom are Western or Southern men. Still more trumpet-tongued are these facts to the people who constitute the Eastern churches. If the homes represented in those churches were filled and guided by deeper consecration and spiritual life the churches would be fitted to produce ministers—one can scarcely say "more ministers." Those churches do give to the world physicians, lawyers, teachers, business-men, but the one class of men needed by the churches and by the world they do not produce. In that respect our older and larger churches do not seem to be self-supporting nor self-perpetuating. The RECORDER invites statistics touching this point.

THE second general inquiry made by Mr. English related to the character and quality of the men now coming into the Congregational ministry. He says: "Our second question relates to any change in recent years in the education and general fitness of candidates for the ministry. With regard to the men recently graduated from our seminaries, the testimony is unanimous that there has been no falling off in scholarship, ability, or promise of usefulness. Two out of the three men chosen to represent Yale University in a recent inter-university debate were taken from the Divinity School. The proportion of college men among the students in our theological seminaries has increased ten per cent in the last ten years." To this favorable feature of the situation Mr. English does not add facts pro or con concerning the quality of the men who are not "college and seminary" men; neither does he indicate what proportion of the unemployed men now in the ministry in name, but not in fact, are men