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Though one may win the goal by luck, And one by chance be hero hailed, The palm is for the man of pluck Who conquers where he once had failed! —Success Magazine.

SUCH is the title of a book by Rev. Democracy in Edgar L. Heermance. It is published by the Pilgrim Press, 14 Beacon Street, Boston, and 175 Wabash Avenue, Chicago. It contains two hundred and eighty-eight pages, and costs \$1.25 net, with twelve cents extra for postage. We make this book the subject of an editorial rather than of the usual "book notice," since we wish to call the attention of our readers to it somewhat more in detail than such notice would do. The book is a late study of Congregational Church and Denominational Polity. It forms an excellent addition to the literature of the Congregationalists, touching polity, although the writings of Dr. Dexter and others are still valuable. Mr. Heermance has brought together much of value, historically and exegetically. The book discusses "the teachings of Jesus and the Apostolic Age, sketches historically the passing and renaissance of democracy in the church. Following these is a discussion of modern problems, church unity, the ministry, etc." This book discusses several phases of the "readjustment problem," which has been before the readers of the RECORDER. While the problems before our readers are wholly of "denominational" polity, the scope of Mr. Heermance's book makes it an interesting and valuable contribution at this time. Mr. Heermance calls attention to an important test, in the following paragraph:

"The real test of a system of polity is the test of its fruits in human life. It is difficult to isolate a system sufficiently to apply this test. Certain causes tend to lower the standards of Christian life on any system. And on any system Christianity has within itself a recuperative power. But when we pass from the first centuries to the later, and note the deterioration of character in the average believer and the increasing externality of his religion, we cannot but feel that part of the change was due to the change in system. The Catholic System took the believer out of his immediate relation to the Deity, relieved him of his sense of direct spiritual responsibility. And the system bore fruit after its kind." The claim which Mr. Heermance makes that Congregational Church polity furnished a great if not the main germ, out of which was developed the American Republic, is a very interesting and suggestive side study which the reader will do well to read. Considerable material is contained in the Recorder, and also in the Recorder, and also in the Recorder, and also in the Recorder.

It is evident that Mr. Heermance is a careful student of historic problems connected with higher criticism. It almost provokes a smile therefore, when he assumes, as he does more than once, that the observance of Sunday began as a definite practice immediately after the resurrection of Christ. The historic method and the historical spirit applied to the first two centuries after the resurrection of Christ, to the date and construction of the books of the New Testament, and to extra-canonical writings of the first two or three centuries sweep away the last vestige

of the assumption that the observance of Sunday could have had any existence during what is commonly known as the "New Testament period." The same general statement is applicable to chapter eleven, the title of which is "The Baptismal Covenant." Although in that chapter we find a most commendable statement (p. 156) in the following sentence: "The baptism practiced by the Jews, practiced by Christ's disciples, practiced by the whole Christian Church for about thirteen hundred years was baptism by immersion. . . . The Eastern branches of the Christian Church have continued to practice immersion until the present day, but from the thirteenth century onward, pouring or sprinkling became the general rule in the Western branches of the Church, from which we are descended." Mr. Heermance is more nearly in accord with the historical spirit and with the results of the historic methods when he discusses questions of polity than he is when he touches upon questions of practice and doctrine. But even these features of his book will make it interesting to our readers.

ONE of the valuable results of Messianism and modern historic study is a fuller recognition and better understanding of that phase of Jewish faith known as Messianism, or the Messianic Hope. The importance of this newly awakened interest in Messianism is increased by the fact that it is the direct link between Judaism and Christianity; perhaps a better simile would say, Messianism was the path by which Judaism passed into Christianity. Those permanent and fundamental truths which produced Messianism, unfolded and clarified, have been and always will be essential truths of Christianity. However widely the expression of these truths may vary in form or content, they embody the true concept of God's relation to His people as guide, preserver and redeemer, especially as Redeemer. We have lost much by using the word Christ as a proper name. "His name shall be called Jesus." A few accepted him as the Messiah, the Anointed One for whom Israel waited as its national deliverer. Those who became followers of Jesus recognized him as "The Christ," that is, the Messiah. The too common use of the word Christ as a name, has done much to obscure its true meaning, and to turn attention away from Messianism and the facts connected with it. Messiah—Christ—is a title, not a name. Keep in mind the fact that "Christ" is the Greek name for Messiah. If the Hebrew word had been retained we should have Messiah and Messianism in place of Christ and Christianity.

"The Second Coming"

ANOTHER reason for seeking full information and a renewal of interest in Messianism is its relation to all theories concerning the second coming of The Christ. When Jesus was about to go hence by way of Calvary he comforted his disciples by the assurance that he was going away only in outward form. That he spoke of remaining or returning in a spiritual and not a physical sense, is proven by his words and by the history of almost two thousand years. But the political and materialistic Messianism to which his followers held made it impossible for them to grasp the idea of a spiritual presence—*parousia*—or of a spiritual kingdom. Long before Jesus was born, the Messianic theories of the Jews had predetermined that whenever the Messiah came, marvelous signs would attend him and certain great social and political revolutions would be inaugurated by him. They had discussed the nature of the coming Kingdom of Heaven—an equivalent for the Messianic Kingdom—and determined what that kingdom must be. That kingdom was the central point of discussion when he came, and the main efforts of Jesus were put forth to correct their imperfect ideas. They were planning for political revolution and the establishment of a Jewish, earthly kingdom such as their Messianic theories called for. Jesus struggled almost in vain to lift his followers from this political and earthly conception to the larger idea of a spiritual kingdom, a reign of righteousness of which he would always be the spiritual head. Such Messianism—formulated and promulgated before the birth of Jesus—blinded the best and most devout Jews to the true nature of the kingdom he came to establish. It was not the perverseness of sin which led the mass of the Jews to reject Jesus as the Messiah; it was their imperfect theories concerning him and his work. For a century and a half, at least, they had been formulating a system which demanded so much that Jesus was not, so much that he could neither approve nor undertake, that the majority said, "He is not the Messiah." Pre-determined opinions concerning what he ought to be and to do, prevented them from understanding him as he was. Since Messianism had so much to do with the inability of those who heard Jesus to understand and accept him, and since it forbade a proper conception of the nature of both his first and second coming—*parousia*—and of the kingdom of heaven, then, now, and hereafter, a better understanding of it is greatly needed at this time. Too many of the imperfect notions of those days yet remain to hinder the fuller unfolding of the Kingdom of Heaven among men. Everything that hinders a clear conception of Christianity as being eternal spiritual life, and the kingdom of God, now and always, a spiritual kingdom rather than a material and earthly one, hinders Christian development and lessens the power of the Church of God. "Higher Life" demands larger conceptions of the constant spiritual power and presence—*parousia*—of the Ever-living Messiah, on earth, now and always.

Origin of Messianism

THE hope of an ideal national future as the "Chosen People" was prominent in Jewish thought from a very early date. This hope was fostered by the words of the older prophets which were interpreted in accordance with that idea. Judaism was optimistic because of faith in the all-powerful and all-merciful Jehovah. This national ideal determined the character and ten-

deny of the religion of the Hebrew people. Closely connected with this optimism, perhaps the main source of it, was their faith that God had chosen them as His own, and committed to their keeping fundamental religious truths that were destined to dominate and redeem the world. The earliest form of Messianism held the Hebrew nation to be God's Messiah. The idea of an individual leader and king, to be known as the Messiah, did not appear at first. Sometimes that idea was connected with a given leader who did the nation great service. Cyrus is an example: he is called "Messiah." Alexander the Great, whose success at one time promised many good results for the Jews, was praised by Jewish writers, and his name was associated with the Messianic idea. But the central conception was national. It involved the final exaltation of the Hebrew nation as a world-ruling power, with Jerusalem as its capital and Palestine its center. Universal bliss and prosperity were expected under that world kingdom. All enemies of the Hebrew nation and all enemies of God and righteousness were to be overcome or destroyed. While Messianic theories were put on record mainly through Apocalyptic Literature, the oldest of that literature—the books of Daniel, Enoch and Jubilees—do not announce a personal Messiah. After the fall of the Maccabean Dynasty and the crushing of the hopes of the Jews concerning national deliverance, the idea of a personal Messiah, who should lead the nation into Messianic victory, developed rapidly. This development was augmented by the despotism of Herod the Great, and the unbearable tyranny of the Romans. That tyranny forced from the lips of the Hebrew people a cry for immediate deliverance through a personal Messiah. The cry grew intense during the last century B. C., and the experience of that period gave rise to the Apocalyptic Literature.

THERE are two distinct phases of Two Types of Messianism. First that of the Zealots, or revolutionists who expected and sought to bring about those political changes that they held to be the purpose of Messianism. The second phase dealt with the future setting up of the Kingdom of Heaven and the "End of the Age"—not of the universe. This second phase may be called "Eschatological Messianism." The Day of Judgment, or the "Great and Notable Day of the Lord," was a feature in both these types of Messianism, and especially prominent in the last. The revolutionists held that the "end of the world"—as that term is now used—would accompany the appearance of the Messiah. The revolutionary scheme was the Messianism of the Zealots, the Eschatological that of the Pharisees. While the New Testament does not give a connected view of either of these phases of Messianism, it is evident that they mingled and overlapped each other constantly. The infrequent and incomplete descriptions of Messianism which appear in the New Testament record must be supplemented by all that can be drawn from the Jewish Apocalyptic Literature, and the general opinions which prevailed in the time of Jesus. The reader will be helped to understand the general situation by recalling the fact that John the Baptist opened his work by announcing that the Messianic kingdom was at the door. The New Testament record will be understood better if the reader keeps in mind that the question of "The Kingdom" was already a "burning question"

with the Jews before the birth of Jesus. When John announced him, discussion came quick and fast as to whether Jesus gave the requisite evidences of being the Messiah and whether the Messianic kingdom foretold by Daniel and others was to be set up then and there. As a result, the kingdom, its nature, the time and manner of its beginning, the relation which Jesus and his immediate disciples sustained to that kingdom and the positions which the leading disciples were to occupy in the kingdom formed the central thought in the constant discussion and inquiries which appear in the gospel records. Keeping this in mind, the reader will have little trouble in understanding the work of Jesus as he sought to unfold the true nature of his spiritual kingdom and to avoid the excitement, confusion and disaster that would come if he openly announced himself as the Messiah when prevailing opinions were so perverted as to his work and kingdom. Much more might be said upon this phase of the question, but it is doubly important that all students of the New Testament keep these general features in mind. The situation may be summed up in a sentence—Messianism was already a developing system of thought before Christ was born. One phase of it dealt with earthly, political revolution and the freeing of the Jewish people from Roman despotism and the exaltation of that nation as a world-ruling power. The other phase of the conception of the near-by Day of Judgment was that it would be ushered in by the coming of the Messiah. In that Day of Judgment all enemies of the Messiah and of the Hebrew nation would be destroyed, and a "new heaven and a new earth, wherein dwelt righteousness" after the manner of Hebrew thought was to be achieved. The reader is urged to keep these general facts and many more like them in mind, if he would understand the discussions and various conceptions of the kingdom of God as they appear both in the gospels and in the epistles of the New Testament.

John the Baptist

JOHN THE BAPTIST is justly recognized as the inaugurator of the Messianic movement out of which Christianity grew. Although we have few recorded facts concerning him and his opinions, enough is known to give an outline of his Messianic faith. His announcement that the kingdom of heaven was at hand—another way of saying that the Messiah was about to appear—challenged the attention of all the Jewish people. The message of John was simple. He believed the Messianic kingdom to be in the future, but near at hand. It is fair to place him with the Eschatological or Pharisaic group. The burden of his message was ethical. In this respect his position was much higher than that of the Zealots. The student of Messianism should give close attention to the ethical and religious ideas of John the Baptist. Note how they blend with the spiritual conceptions of the kingdom which Jesus taught. Repentance and reform were demanded as a preparation for the kingdom of the Messiah. These were required of all who desired to enter that kingdom. His words recorded in John 1: 29, where he describes Jesus as "the Lamb of God, which taketh away the sins of the world," if used as meaning that Jesus was to offer himself in atonement for the sins of the world, evidently were not so understood by his followers, neither was that idea of the work of the Messiah elaborated at any time by John. His views of the Messianic kingdom seem to have been broader than national lines, for his words

imply that any one who would repent, whether Jew or Gentile, might enter into the kingdom. Messianic repentance and reform is a fairly accurate definition of the preaching of John the Baptist.

Messianic Baptism

ALTHOUGH the use of water in connection with religious ceremonies, and by those seeking spiritual purity, was common to Jews and Pagans before John's time, baptism was given a new place and a new meaning by what he taught. In Luke 3: 10-14 is this record: "And the people asked him, saying, what shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." It is easy to see how this conception of baptism lifted it above a mere ceremony and made it to signify more than cleansing or salvation by the use of water. Paul's doctrine of baptism as a symbol of new and redeemed life is based on the truth enunciated by John the Baptist, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life." The words of Jesus to Nicodemus, touching "birth from above" gave still larger and deeper meaning to Messianic baptism.

Not a Revolutionist

JOHN stands opposed to revolutionary Messianism while demanding spiritual righteousness on the part of all who would enter the Messianic kingdom. He never specified what that kingdom would be. He refused to be recognized in any sense, as the Messiah, or as Elijah, whose return in connection with the Messianic kingdom was an incidental feature of Jewish Messianism. In Luke 3: 15-17, and John 1: 19-27 he takes the subordinate place of one who only announced "the Coming One," who was far greater than himself. Perhaps the most prominent feature in the Messianism of John was the nearness and fierceness of the Day of Judgment. That is the most vivid part of the picture presented by him. His conception of the Messiah was that of a righteous, overwhelming Judge; the Day of Judgment, the punishment of sinners, and the sweeping away of all unrighteousness formed the burden of his intense and resistless message. It is not amiss to call John's message Ethical and Reformatory Messianism. The winnowing fan, the cleansing fire, and the down-cutting axe are his vigorous and favorite similes. John's message embodies the kingdom in the individual Messiah whose main characteristic is that of Judge; but it is pre-eminently a spiritual kingdom in which character counts more than all else.

A Study in Gray

It was a "gray day," a very gray day. It did not rain, although it evidently wanted to. The wind was east. The landscapes in New Jersey were brown and somber. The farmers in the fields moved wearily. The forest leaves, fallen, falling, and getting ready to fall, were not bril-

liant, but brown, somber, a sad sort of color, the color of disappointed hopes. There were no resurrection tints on them. A few autumn-purple flowers added some hopefulness to the landscape, but it was a kind of hopeless hope—you know what I mean.

The express train rushed over the somber miles, under that sad October sky, as though it was anxious for something brighter. It stopped but once between New York and Easton, Pa., seventy-seven miles. It ran as a frightened boy does along a lonesome road. I knew a boy who ran thus once in the evening, through the woods, when a fierce thunderstorm was gathering. That boy did not know Robert Burns' poem, "Tam O'Shanter;" but the scenes amid which he ran, "bathed in perspiration and half-choked by an overworked heart," are described exactly by Burns:

"The speedy gleams the darkness swallowed,
Loud, deep and long the thunder bellowed;
On sic a night a chiel might understand
The Deil had business on his hands."

Running thus, fanged by fear at every step, these words rang into that boy's memory like joy bells:

"Ye winds of night your force combine,
Without His high behest,
Ye shall not, in the loftiest pine
Disturb the sparrow's nest."

The boy stopped. God's presence was with him. Left, right, above, below; cohorts of angels. It was yet a mile to the house, but the boy walked all the way, face bared to the rain and eyes answering defiance to the lightning. It was a rich religious experience. Faith leaped that night. Yes, it was a long time ago, but the boy has never been afraid in the dark since that experience in Wisconsin woods in 1847. Why tell such a simple story? Perhaps it will help somebody. The train has climbed out of the Lehigh Valley. We are gliding past Glen Summit. It is brighter up here. Mountain tops are brighter than gorges are, on gray days. Yonder is Wilkesbarre—in the sunshine.

HOW PREACHERS ARE DEVELOPED.

"DEAR BROTHER: That the readers of the RECORDER may have something more than general opinions concerning the influences by which men are brought into the ministry, I venture to ask the following questions:

1. Do you think that you inherited from your parents, or from other ancestors, a definite tendency to enter the ministry?
2. Under the influence of what church or churches did you determine to enter the ministry?
3. Were you first licensed to preach, if so, how long before you were ordained?
4. How far had you advanced in school work when you were ordained? What work have you done in school or seminary since your ordination?
5. Speaking in general, what was the strongest influence that brought you into the ministry?
6. What is the present state of the church under the influence of which you were first led toward the ministry?
7. Please add any other items not called for by the foregoing questions that will throw light on the causes and influences that have brought you into the place you now occupy."

Rev. L. C. Randolph, Alfred, N. Y., says:

As to the inheriting of tendencies to the ministry from my parents, my mother prayed for this before and after I was born. All my early religious associations were with the churches at Walworth and Milton, Wis., and I decided to enter the ministry while under the influence of those churches. I do not remember that I was licensed to preach before my ordination. I had finished my course in college and theological seminary before my ordination. Since that time I have done special work at the University of Chicago, perhaps a year's

work altogether. Speaking in general as to the influences which brought me into the ministry, they were my mother's prayers, the influence of a few consecrated friends who believed in me, the uplift which I received at Milton College and my experience in Christian work there. It does not seem to me that it was the influence of the church chiefly. L. E. Livermore, my pastor, and Mrs. O. U. Whitford, the wife of another pastor, helped me much. Other members of the church—just a few of them—encouraged me and my college friends were an inspiration to me also. "The call" came in a very practical sort of way. I wanted to be a minister, if I could become worthy of the calling, since I regarded it as the highest calling. I did not fully decide until God had put his seal on my work in college by the conversion of some of my comrades. Concerning the state of the churches with which I was connected, Walworth is not now as strong in numbers as at that time; Milton is about the same, I should judge.

Rev. T. J. Van Horn, of Albion, Wis., writes:

I know of no one of my father's ancestors who was a minister, except Rev. S. D. Davis, who was half-brother of my paternal grandmother. I was under the influence of the Welton, Iowa, Church and was licensed to preach some twelve or sixteen years before I was ordained. I was not ordained until I had completed my University course. Elder H. B. Lewis was my pastor for seven years. He felt that I made a great mistake in not responding promptly to the Lord's call to enter the ministry. He often referred to this in his talks to young people, and warned them against the mistake of procrastination which he deeply regretted in his own experience. While my mother's prayers were the strongest of all human influences, I must put down the influence of Elder Lewis's words as among those that led me to enter the ministry. The church under whose influence I was brought to the ministry is the one in which "boys are now talking of entering the ministry."

Rev. T. L. Gardiner, of North Loup, Neb., writes:

I do not think I inherited any definite tendency to enter the ministry. That decision I reached while I was under the influence of the Seventh-day Baptist Church at Nile, N. Y., and of its pastor, Rev. L. A. Platts. The Nile Church licensed me to preach about five years before I was ordained. I had finished both my college and theological seminary courses before I was ordained. I have done no direct school work since that time, except my educational work in the capacity of president of Salem College. Probably the strongest human influence was that of Rev. L. A. Platts. My friends encouraged me, however, and the conviction grew upon me. After entering school, several good brethren encouraged me, for example, Rev. T. R. Williams, Rev. A. H. Lewis, and other good friends. These all helped me, but my purpose was fixed and I had no other plans after a certain talk with Dr. Platts, when I was in the twenty-third year of my age, and before I began my seven years' work in school. The Nile Church at the present time is a live church and spiritually strong.

Rev. A. P. Ashurst, Hammond, La., writes as follows:

I did not inherit a tendency from my parents to preach. My father was a lawyer. Neither was there influence from any church. No one on earth knew, until I announced myself, anything about my call to the ministry, not even my good mother, who, I afterwards learned, had offered me to the Lord on the day of my birth, and had prayed to God continually that He would make me a minister of His Gospel. I lived at that time in the city of Columbus, Ga., and was a member of the First Baptist Church of that city. I announced my call to the ministry to that church and asked for letters of commendation to the Southern Baptist Theological Seminary. This was readily given and I was licensed then to preach. I was not ordained until I attended the seminary and graduated in certain departments of which I had the greatest need. I also took a short irregular course of study at Mercer University, a Baptist college in Georgia, where I gave my main attention to the study of Greek. As the "strongest influences that brought me into the ministry," I can truly say that there were absolutely no influences other than the Divine call. There never was a human suggestion, never a desire on my own part. I shrank from the thought of it as something for which I had not the least qualification. I have been now in the ministry a little over thirty years, and I feel my inefficiency today to preach without the aid and direction of the Holy Spirit as much as I ever did. In my present pastorate

in Hammond, La., I sometimes go to the pulpit with a manuscript sermon and yielding to the spiritual influences that I can not describe, I place my manuscript out of sight and preach my sermon without it; and always when so influenced I feel at the close of my sermon as well as during the delivery of it, that I am delivering a message from God.

The church from which I received my license to preach is now one of the largest churches in the city of Columbus, having about one thousand members, and some of them are spiritually strong. The church from which I received my ordination is now, as far as I know, in a good healthy condition. It is a village church and has increased with the increase of population. As to my present position as a Seventh-day Baptist minister, I am glad to say that the same kind of influences which made me first a Christian, and afterwards brought me into the Gospel ministry have established and settled me in my present doctrinal views. It was the Spirit in the Word, the Spirit in the writer of the Sabbath Tracts, and the Spirit of God in the reader of them that "brought me into the place I now occupy."

Answering your letter brings vividly to my mind the greatest struggle of my early life, and the peace of soul which I attained when I yielded my will to the Divine will. I was about twenty-five years of age and had won a position in commercial life which promised unusual success. When the fact was made public that I was going out of business to enter the ministry, flattering inducements were offered to me, by way of a partnership in a successful wholesale establishment, if I would abandon the idea of preaching. It was urged that "I would spoil a good merchant to make a poor preacher, and that if doing good were my object, I could make money and hire men of superior qualifications to do my preaching." While such an argument agreed with my own thoughts and wishes, it did not satisfy my conscientious convictions. Therefore these offers were promptly declined. I severed my business connection and began my preparation to enter the ministry.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met on the first day of the week, October 21, 1906, at 10 o'clock a. m., in the St. Paul Building, New York City, with the president, Esle F. Randolph, in the chair.

The following members were in attendance: Frank L. Greene, Charles C. Chipman, Edward E. Whitford, Esle F. Randolph, Royal L. Cottrell, Alfred C. Prentice, Harry W. Prentice, and Corliss F. Randolph.

Prayer was offered by Edward E. Whitford. The minutes of the last meeting were read.

The Recording Secretary reported that notices of the meeting had been sent to all the members of the Board.

The report of the Field Secretary was presented, and accepted as follows:

To the Sabbath School Board:

DEAR BRETHREN: During the month of September your Field Secretary spent about three weeks at home in rest and study. On September 20, he came again to West Virginia, and, by request, conducted the Quarterly Meeting of the Greenbrier Church, held at that church September 22. Most of the plans worked out during my former visit to Greenbrier are being successfully carried out.

In consultation with the pastor and superintendent of Salem Church and Sabbath School, an institute has been appointed, and a programme for five sessions has been prepared to be presented in the Salem Church, October 20-21, 1906. It is hoped that we will have a good representation from all our Sabbath Schools in West Virginia present at this institute.

The last Sabbath of the month was spent with the Middle Island Church.

The report of the month shows: 6 sermons, 4 addresses, 2 parlor conferences, 1 prayer meeting, 19 visits and calls, 31 letters and communications sent out, 400 miles traveled, 4 Sabbath School classes taught, and 1 communion service conducted. Expenses chargeable to the Board, \$11.34, an itemized account of which has been sent to the treasurer.

Respectfully submitted,

WALTER L. GREENE, Field Secretary.

New Market, W. Va., Oct. 1, 1906.

The Treasurer presented his statement as follows:

RECEIPTS SINCE LAST REPORT.

Lost Creek, W. Va.	\$ 3 01
Plainfield, N. J.	21 34
Syracuse, N. Y.	54
Nile, N. Y.	1 10
Nortonville, Kan.	3 00
North Loup, Neb.	2 50

Total \$31 49

The Treasurer called attention to the fact that during six weeks he had received remittances from but six Sabbath schools and churches, and that to meet bills at the end of the month, aggregating about eighty dollars (\$80), he had but \$6.86 in the treasury, with an outstanding note of two hundred dollars (\$200).

The Treasurer was instructed to borrow one hundred dollars (\$100) if necessary to meet bills soon to fall due.

Correspondence was presented from Rev. Walter L. Greene and Rev. Arthur E. Main.

The President and Edward E. Whitford were appointed a committee to arrange a program for the Sabbath School Board hour at the next session of the General Conference.

The Finance Committee was requested to send out a circular letter to the Sabbath schools and churches of the denomination relating to the financial straits of the Board.

It was voted that the Board express its appreciation and hearty approval of the "Outline Course of Study for a Pastor's Training Class," and urge its use generally throughout the denomination.

It was voted that the Field Secretary and Recording Secretary be a committee to put the "Outline Course of Study for a Pastor's Training Class" in suitable form for use and circulation throughout the denomination, and that the Field Secretary be granted such time as may be necessary from his active field work to perform this labor.

Voted, That we express our appreciation of the assistance rendered our Field Secretary in his work in West Virginia by the Vice President for the South-Eastern Association, Rev. Herbert C. Van Horn, and heartily thank him for it; and, furthermore, that we hereby express our entire willingness that our Field Secretary may, in return, render such assistance as may be desired by Rev. Herbert C. Van Horn, in his duties as pastor of the Lost Creek Church.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, Rec. Sec.

DOCTOR BOONE.

Our readers will be glad to learn more of Dr. Boone, of whom Mrs. Fryer speaks in another column. The doctor is a staunch friend of our Mission in China, and the fact that he sailed in company with Mrs. Davis will be the source of much thankfulness to her friends in this country.

Dr. Boone is a son of Bishop Boone who preceded the Carpenters to Shanghai by some years, in those early days of missions. He was but one year old when his parents went to China, and is now but three years short of seventy. His father first opened up the work of the Episcopal Mission in Shanghai, I believe, and he is still remembered by some of the older missionaries and native Christians as a most noble, broad-minded man, in whose home the early missionaries, of whatever denomination, always found a

cordial welcome and warm congratulations on press into the work they had come out to accomplish. Dr. Boone's brother also became missionary bishop, but he died nearly twenty years ago.

The doctor returns to his work as full of enthusiasm as though he was a young man just starting out upon his lifework. His talk at the reception of the changes that have taken place in China in recent years, of the changed status of woman that is fast coming into vogue, and of the influence of missionaries who, by their schools and upright living, have been the prime cause of most of these changes, was truly inspiring. How I wished that many of our young people who are scattered up and down among the churches might have listened to his remarks and those made by Dr. Walter Lambuth, who, though born and reared in Shanghai, is now the Secretary of the Methodist Episcopal Mission Board, South, which is located at Nashville, Tenn.

Dr. Boone came to this country last spring, partly for a rest and also to place his son in a medical college in Missouri, and then to attend the annual meeting of his Mission Board, which was held in New York City. We were very glad to see how much better in health he appeared on his return from the East than when he first arrived from China. The change and rest from his constant work in St. Luke's Hospital in Shanghai had evidently done him much good. Another thing which had surprised and greatly cheered him was that at an ovation in his honor by his Board of Missions he was told by the President to ask anything he wished, for his request would certainly be granted. He then made the modest request for fifteen thousand dollars for his medical work, and it was immediately granted him. He has been very careful about asking for funds for his hospital, fearing it might cripple other branches of the work, so has largely depended upon donations from the Chinese themselves. But now his plans for enlargement can be carried out, and his heart was made glad.

LIZZIE N. FRYER.

HOW A CHRISTIAN SHOULD BE DRESSED.

The figure that the apostle uses is that of garments. He is writing to the Colossians. As one from his wardrobe clothes himself, so should the Christian array himself in spiritual garments. He shall surely be well clothed if he wear such raiment as the apostle suggests for him. No royal investiture can be more shining and attractive. "A heart of compassion" is the first garment a Christian should "put on." He is not to stand aloof from men. He is to have that touch of nature which makes the whole world kin.

Next, the Christian should put on "kindness"—the forth-flowing and outward expression of the compassionate heart. He may not be simply ideally compassionate, he must be practically so. Next, the Christian should array himself in humility—"humbleness of mind." Let him be sure that he thoroughly identifies this garment. There is a sham and useless sort for which the genuine garment is frequently mistaken. Many think themselves clothed with humility when they depreciate themselves, declare they have neither ability nor influence, and so get ease of conscience while they excuse themselves from service. But the warp and woof of a genuine humility is service—it is the whole fine texture of it. The great Master was clothed in humility when, accepting, He washed the feet of even the

traitor Judas. A real humility is readiness for even lowest service for another's sake.

Next, the Christian is to array himself in "meekness." Nor let him mistake here either. Meekness does not mean making a "footmat" of the self. It does mean a sweet, steady, gracious self-control. Another garment for the Christian is "long-suffering." Its other name is patience. Long-suffering is willingness both to "labor and to wait."

An added garment for the Christian is a "forbearing forgiveness." Sometimes there is among Christians a certain misunderstanding—quarrel is too strong a word in our version. What shall prevent misunderstanding from amounting to a quarrel is just this forgiveness which forbears, which refuses to take and accentuate affront, which will always attribute best motives instead of worst, which always remembers the loving way in which Christ forbearingly forgives, and seeks to emulate it.

And now, as the great apostle so often does, he suddenly changes figure. Even thus arrayed, the Christian needs swift and subtle inward test and guidance. May he do this or that or may he not? In practical life, though the Christian be thus so nobly clothed, there are doubtful places. How shall the Christian decide which path to take as he goes forth thus garmented?

The apostle furnishes the quick, sure test. It is the peace of God. "Let the peace of God rule in your hearts"—more literally "arbitrate in your hearts." The root-idea of peace is being joined. The peace of God is the inner consciousness of being joined to God. Let nothing fracture that. Keep that sharp, strong, undamaged. So clothed, and minding such inner monitor the Christian shall move triumphantly even amid this present evil world.—Baptist Commonwealth.

TRACT SOCIETY.

F. J. HUBBARD, Treasurer,

In account with the

AMERICAN SABBATH TRACT SOCIETY.

For the quarter ending Sept. 30, 1906.

DR.

To balance on hand July 1, 1906..... \$ 842 00

To funds received since as follows:

Contributions and collections as published:

July \$297 07

August 357 04

September 192 31— 847 02

Income as published:

July \$785 30

August 54 16— 839 46

Payment on Life Membership..... 5 00

Interest on bank balance..... 3 70

Receipts through the Publishing House:

On account of RECORDER..... \$1,295 89

On account of Sabbath Visitor 103 10

On account of Helping Hand... 193 48

On account of Tracts..... 20 65

On account of Commercial Job

Work 235 25— 1,854 37

Loans 900 00

\$5,291 55

CR.

By cash paid out as follows:

A. H. Lewis, Corresponding Secretary, salary..... \$ 200 00

A. H. Lewis, expenses Watch Hill to Plainfield..... 8 25

A. H. Lewis, expenses to Conference..... 22 10

G. Vekhuysen, Sr., allowance... 151 50

George Seeley, salary..... 62 50

George Seeley, postage..... 13 00

El F. Looboro, expense to Camp

..... 22 37— 481 72

Advertising.....

..... 17 05

..... 11 95— 59 00

500 2-cent stamped envelopes for Treasurer	11 35
Cost of publishing RECORDER.....	\$1,416 92
Cost of publishing Sabbath Visitor 234 80	
Cost of publishing Helping Hand 208 60	
Cost of publishing Tracts.....	115 92
Commercial job receipts returned 235 25—	2,211 49
Loans paid.....	1,200 00
	\$3,933 58
Balance, cash on hand.....	1,357 97
	\$5,291 55

Addition to the Permanent Fund:

George S. Greenman, bequest..... \$1,000 00

E. and O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., Oct. 7, 1906.

Examined, compared with books and vouchers and found correct.

WILLIAM C. HUBBARD,

DAVID E. TITSWORTH,

Auditors.

PLAINFIELD, N. J., Oct. 14, 1906.

Business Office.

Those who send communications to the Business Office would aid us greatly if they would state very clearly and plainly just exactly what is wanted. If you want your address on RECORDER, Visitor, or Helping Hand changed, be sure to give the old address as well as the new one. If other changes are wanted, state them so plainly that there can be no misunderstanding. If you send money, be sure that it is in the envelope before you seal it. Of course, these things are all the merest A, B, C of business common sense, but scarcely a day passes but that some one of our correspondents fails in some of these points. Then misunderstandings and delays arise, which might have been easily avoided. And by-the-way, when a mistake is made, don't fail to write us at once. Or if you even think a mistake has been made, notify us. We want things right.

A large number of subscriptions expire at the end of the year. Why not renew now and get the benefit of our Christian Work and Evangelist offer? It will be withdrawn soon.

Mushrooms grow in a few hours and last but little longer. Oaks take years and centuries to mature. You know the law of nature that that which is meant to endure is long in perfecting. Yet the Conference Year Book, which ought to last a century at least, is expected to be written and printed in a month. Well, we'll have to have a little more time than that, but we are going to beat previous records—unless there is a fire or earthquake.

The Year Book will be larger than ever this time. It would be well if Conference would seriously consider the question of reducing the amount of matter in the Year Book, in order that the money now spent in producing a bulky volume could be used in making one less bulky and less perishable.

Now that you have your RECORDER in your hand, reading it, look through it critically, and then send the Business Office a postal card telling how you think it could be improved. We are open to suggestions. The manager has some ideas of his own that will be put into use soon, but maybe you have better ones. Send them along.

N. O. M. JR.

He is only rich who owns the day.

MEMORIAL BOARD—QUARTERLY MEETING.

The Board of Trustees of the Seventh-day Baptist Memorial Fund held the first quarterly meeting of the year 1906-07 in the Seventh-day Baptist Church Sunday, Oct. 14, 1906, at 10 o'clock a. m.

Present: H. M. Maxson, D. E. Titworth, J. A. Hubbard, Wm. Stillman, Stephen Babcock, C. C. Chipman, O. S. Rogers and W. C. Hubbard. Ex-officio: Asa F. Randolph, accountant.

Minutes of last meeting were read. Communication from President C. F. Clawson, of Salem College, was read, asking for as large financial aid as the Board could possibly give; also from ex-President T. L. Gardiner, asking the Board not to forget Salem in the distribution of funds. Discretionary.

Communication from C. L. Clark, Ashaway, R. I., Executor Estate George S. Greenman, indorsing check for \$1,000, a bequest, the income to be paid to Salem College, Salem, W. Va.

Communication from President B. C. Davis stating that eight students were in the Theological Department of Alfred preparing for the ministry. Also statement from Dean A. E. Main giving a short sketch of each student in the seminary.

It was voted to send \$224 to Dean Main for the benefit of the eight theological students, to be distributed as his judgment dictates and accounted for by him to the Board. To Rev. Henry N. Jordan, of New Market, N. J., and Peter Takama, of Haarlem, Holland, \$28 each was given.

It was voted that \$50 from the Discretionary Fund be sent to Treasurer Education Society for Alfred Theological Seminary, and balance, \$182.75, to Salem College.

The Treasurer was instructed to forward the various beneficiaries the amount of income in his hands, in addition to the above, as follows:

ALFRED UNIVERSITY.

Chair Doctrinal Theology.....	\$131 88
Chair Pastoral Theology.....	79
Chair Church History and Homiletics.....	49 58
Babcock Chair Physics.....	170 40
Chair Greek Language and Literature.....	27 08
Alfred University.....	5 78
Chas. Potter Chair History.....	167 82
Geo. H. Babcock, bequest.....	830 67
	\$1,384 00

MILTON COLLEGE.

Milton College Fund.....	\$110 97
D. P. Rogers Fund.....	22 50
G. H. Babcock Fund.....	593 33
	\$726 80

AMERICAN SABBATH TRACT SOCIETY

American Sabbath Tract Society Fund.....	\$13 31
D. C. Burdick Fund.....	33 56
G. H. Babcock Fund.....	356 00
	\$402 81

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Missionary Society Fund.....	\$36 57
D. C. Burdick Fund.....	33 56
Sarah P. Potter Fund.....	23 84
	\$93 97

Minutes read and approved.
Board adjourned.

WILLIAM C. HUBBARD, Sec.

Write it on your heart that every day is the best day in the year.—Emerson.

Missions.

Rev. EDWARD B. SAUNDERS, Corresponding Secretary
Ashaway, R. I.

LETTER SENT TO OUR CHURCHES.

Dear Brethren: You will be pleased to know that while Brother Velthuysen and myself were at Milton, Wis., a movement was started by the people to pay the debt of \$5,000 now on the Missionary Society. During the last four years the contributions of the people for missions have only been about fifty cents for each member of our denomination, consequently the debt has increased. This meager amount given by us for missions is as harmful to us as to the needy fields. Demands for reinforcement are upon us, both at home and abroad. Shall the work continue in the present crippled condition, for lack of funds? Shall we retire from the field, or shall we meet these obligations manfully in this time of unusual temporal prosperity? Ten of our churches have already united on a plan to pay the debt and are circulating the inclosed subscription, on which nearly \$1,000 is already subscribed. Will you appoint a suitable person and make a canvass of your church immediately and report to me the results before the annual Board meeting, October 17, at which time the plans for the coming year are made? This appeal will be submitted to all of our churches (one or two were overlooked), and the answer received determine very largely the action of the Board. We believe this plan has been started in answer to prayer, and shall wait anxiously the return of the inclosed card with the name of the person you appoint to canvass. We pray for the direction of God in this crucial time.

E. B. SAUNDERS, Cor. Sec.

ASHAWAY, R. I., Oct. 3, 1906.

P. S.—Oct. 17. Nearly \$3,000 is now subscribed.

REPORT OF CORRESPONDING SECRETARY OF MISSIONARY SOCIETY,

For the quarter ending Sept. 30, 1906.

In company with our missionary, Rev. G. Velthuysen, Sr., I have traveled more than 3,000 miles in visiting 21 of our churches, and held 34 services, usually both speaking on Missions. We have made in all some 60 addresses. Our total expenses have been \$132.38. Money received by collections, \$135.70. The collections, together with money received on the debt of the Board, amounted to \$519.59, which has been turned over to Treasurer Utter.

While among the churches of Southern Wisconsin, a movement was started to pay the debt of the Missionary Board, and now over \$2,000 are reported as subscribed. Brother Velthuysen has been most cordially received, and often spoke to joint congregations of from 400 to 500 people. I wish the Board could hear the kind words which have been spoken of them.

I have spent one Sabbath at Boston; attended both the Convocation and Conference; have prepared the RECORDER page each week; looked after the work of Evangelist Seager, which has been in Southern Illinois and Ohio. Number of communications received, about 200; sent out, 300; weeks of labor on the home field by 19 workers, 132; sermons, 261; prayer meetings, 138; tracts distributed, 1,400. Additions to the churches, 22, 8 of whom are converts to the Sabbath; baptisms, 15; by letter and experience, 7.

All of which is most respectfully submitted,

E. B. SAUNDERS, Cor. Sec.

ASHAWAY, R. I., Oct. 17, 1906.

DEBT.

Since the question of the Missionary Board debt is before us, I clip the following from *The Sun*, published in Westerly, R. I.:

DEBT OF \$1,000,000 CANCELLED.

DRAMATIC SCENE AT ANNUAL MEETING OF MISSIONARY BOARD.

NORTH ADAMS, MASS., Oct. 10.—An announcement that the debt of \$1,000,000 which has accumulated during the several years had been entirely wiped out through the generosity of some business men in making up the balance was an unexpected feature at the first session of the annual meeting of the American Board of Commissioners for Foreign Missions held here.

A storm of applause from the 1,000 delegates followed the announcement that the debt had been wiped out and after Rev. Henry Hopkins, D. D., had said a prayer of thanksgiving on account of the gift a white-haired man arose in the audience and started the "Doxology," every voice in the audience immediately joining him in singing the words "Praise God from whom all blessings flow." The scene was one of the most dramatic ever witnessed at a meeting of this character.

A CALL FOR VOLUNTEERS.

The International Missionary Union, at its session in Clifton Springs, N. Y., June 6-12, 1906, unanimously adopted the following:

"Resolved, That we heartily endorse the action of the Conference of Foreign Mission Board's Secretaries at Nashville, in appealing for at least 1,000 volunteers each year until the fields are adequately occupied; and also their action in deciding to send all their missionaries this year a request for a complete statement of the entire number of missionaries needed for the evangelization of the world."

THE CENTURY OF MISSIONS.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?" "This year we pass the one hundredth mile stone of the history of modern missions in our own country after the thought and purpose of the same has assumed more definite expression as illustrated in the Haystack prayer meetings of the Williams College students.

"Though it is true that there were many evidences of the stirring up of God's people by His Spirit in this same direction, this has come to be called the birthplace and time of modern missions in this country. The wonders of the past century in this direction are startling to every student of the kingdom and it is worthy of our stepping aside for a little and thinking, praising, purposing and preparing for the advancement of this kingdom.

"To this end a committee has been formed to prepare a two days' consideration of this great event, and hope, in the name of our common Saviour and the needs of the whole world, to move forward in a way worthy of God's wondrous leadership and the Macedonian cry that comes from all nations, 'Come over and help us.' On Nov. 13 and 14 there will be held a series of meetings in New York City, of prayer, praise and conference, which we hope may be in the spirit and power of the Haystack meetings, and the suggestion is made that God's people hold union services in all the villages, towns and cities of our land at or as near that same time as they can find it convenient."

The above is an extract of a letter sent to the Missionary Society, which explains itself. We are in sympathy with this movement. This is a time when we should especially turn our attention in this direction. We have two very good reasons. First, because God has heard our prayers and is lifting the cloud of debt from our Board. Second, that we may be led wisely and immediately to reinforce the fields both at home

and abroad which are calling so loudly for help. I would suggest to our missionary churches and pastors, and any others who will, to set apart some time during this week in November and join in this movement. Pray that God will direct in the perplexing problems now before us. If you will remember, we prayed for a spiritual General Conference, and He answered. We have prayed for our debt to be lifted and now He has answered us again. More than \$3,000 of it is promised. Let us not stop until it is all paid. I am not going to attend the South-Western Association, but remain in the North and wherever I am most needed to help finish this work. Again I want to ask you to pray that we shall go to God and down in our pockets when money is needed for mission work, and not go to the bank. Bro. J. W. Crofoot is to attend the coming Association. He will continue his work of visiting among the churches, speaking on Missions. We pray that the Association will be one of great spiritual power. All of our gatherings this year have been of unusual results for good. We thank God for this; and pray that the work of the winter may be of the same character.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society met in Westerly, R. I., on Wednesday, Oct. 17, 1906, with President Clarke in the chair.

Members present: Wm. L. Clarke, J. H. Potter, B. P. Langworthy, Ira B. Crandall, G. T. Collins, H. Stillman, Earl P. Saunders, G. B. Carpenter, A. S. Babcock, Wm. L. Burdick, C. A. Burdick, Madison Harry, P. M. Barber, Erlo E. Sutton, C. H. Stanton, L. F. Randolph, E. B. Saunders, Frank Hill, E. F. Stillman, Geo. H. Utter, A. J. Potter, Boothe C. Davis, John H. Austin.

Visitors: Rev. G. Velthuysen, Jay W. Crofoot, Mrs. J. W. Crofoot, Mrs. G. B. Carpenter, Mrs. Ira B. Crandall, L. F. Randolph, Jr.

Prayer was offered by Boothe C. Davis. Minutes of last meeting were read and approved.

Various reports were received and the Treasurer was authorized to pay all bills for labor upon receipt of proper reports and vouchers.

It was voted that when the bequest of the late George S. Greenman shall come into the hands of the Treasurer, it be placed with the Committee on Bequests and Permanent Funds.

Upon motion, the resolution to call a man and his wife to reinforce the China Mission was taken from the table and fully considered. The following substitute was adopted: That a committee consisting of Boothe C. Davis, Ira B. Crandall and Wm. L. Clarke be appointed to draft a resolution stating the position of this Board relative to the reinforcement of the Mission at Shanghai, said committee to report at this afternoon's session.

The afternoon session was opened with prayer by Rev. G. Velthuysen, of Haarlem, Holland.

The committee appointed to prepare resolutions reported as follows:

Resolved, That it is the desire and purpose of the Missionary Board to comply with the wish of the people in the matter of reinforcing the China Mission at Lieu-oo; that the Board deems such reinforcement desirable and imperative whenever funds are available adequate to meet the increased expense of such reinforcement.

Resolved, That, whereas a dwelling house costing about \$2,500 will be necessary for the additional workers, and the maintenance of the additional missionary family will require about \$1,000 per annum, a committee

of three be appointed to canvass the financial situation and ascertain if the required funds in addition to the present necessities of the Board can be made available; such committee to report at the next regular or a special meeting of the Board.

Resolved, That a committee of three be appointed to make investigation regarding the most desirable available candidate for this position and make report to this Board.

B. C. DAVIS,
I. B. CRANDALL,
W. L. CLARKE,
Committee.

The report was adopted, and E. B. Saunders, Ira B. Crandall and Geo. H. Utter were appointed as committee to canvass the situation, and Geo. B. Carpenter, E. B. Saunders and Wm. L. Clarke a committee to make inquiry regarding candidates.

The following appropriations were voted for 1907:

CHINA.	
Rev. D. H. Davis.....	\$ 1,000 00
J. W. Crofoot.....	1,000 00
School work.....	300 00
Rosa Palmborg.....	600 00
Susie M. Burdick.....	600 00
Incidentals.....	100 00
HOLLAND.	
Rev. G. Velthuysen.....	\$ 300 00
Rotterdam Church.....	220 00
AFRICA.	
E. G. A. Ammoko, Ayan Maim.....	\$ 160 00
CANADA.	
Rev. George Seeley, traveling expenses and.....	\$ 150 00
E. B. Saunders, Corresponding Secretary, traveling expenses and.....	900 00
G. H. F. Randolph, Arkansas, traveling expenses and.....	600 00
R. S. Wilson, Alabama, traveling expenses and.....	360 00
D. N. Newton, North Carolina.....	25 00
L. F. Skaggs, Missouri.....	25 00
First Westerly, R. I. Church.....	200 00
Hornell, N. Y., Church.....	50 00
Hartsville, N. Y., Church.....	50 00
Richburg, N. Y., Church.....	75 00
Hammond, La., Church.....	100 00

The Corresponding Secretary was instructed to say to Bro. E. G. A. Ammoko that the project to bring him to this country for education would not be wise.

Several churches being anxious that Bro. J. W. Crofoot shall visit them during his stay in this country, the matter was left with the Corresponding Secretary with authority.

Geo. B. Carpenter, committee to arrange for the return to China of Mrs. D. H. Davis, reports that he has secured transportation at a cost of \$230.

Mrs. Davis intended to sail on the steamship Mongolia from San Francisco Oct. 5, but, owing to an accident to that vessel, she was obliged to arrange to go later on another boat.

Several items of business were referred to the next meeting of the Board.

Adjourned.

WM. L. CLARK, President.

A. S. BABCOCK, Rec. Sec.

TREASURER'S REPORT.

For three months ending September 30, 1906.
Geo. H. UTTER, Treasurer,
In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in treasury July 1, 1906.....	\$1,196 92
Cash received in July.....	2,200 40
Cash received in August.....	1,137 34
Cash received in September.....	428 31
Loans.....	2,000 00
	\$6,962 97

E. B. Saunders—balance on salary and traveling expenses to June 30, 1906..... 100 00

E. B. Saunders—salary and traveling expenses in August, 1906.....	88 33	\$ 232 18
G. H. Fitz Randolph—salary and traveling expenses, quarter ending June 30, 1906.....	163 11	
George Seeley—salary, quarter ending June 30, 1906.....	37 50	
R. S. Wilson—salary and traveling expenses quarter ending June 30, 1906.....	92 00	
Church at Westerly, R. I., quarter ending June 30, 1906.....	50 00	
Niantic, R. I., quarter ending June 30, 1906.....	12 50	
Salemville, Pa., quarter ending June 30, 1906.....	25 00	
Marlboro, N. J., quarter ending June 30, 1906.....	25 00	
Shingle House, Pa., quarter ending June 30, 1906.....	18 75	
Scott, N. Y., from May 1 to Dec. 31, 1906.....	25 00	
Verona, N. Y., quarter ending June 30, 1906.....	12 50	
Richburg, N. Y., quarter ending June 30, 1906.....	18 75	
Hartsville, N. Y., quarter ending June 30, 1906.....	12 50	
Black Lick, Middle Island, Green Brier, W. Va., six months labor.....	100 00	
Cumberland, N. C., quarter ending June 30, 1906.....	6 25	
Welton, Iowa, quarter ending June 30, 1906.....	18 75	
Cartwright, Wis., quarter ending June 30, 1906.....	18 75	
Garwin, Iowa, quarter ending June 30, 1906.....	25 00	
Boulder, Col., quarter ending June 30, 1906.....	37 50	
Farnam, Neb., quarter ending June 30, 1906.....	25 00	
Rock River, Wis., quarter ending June 30, 1906.....	12 50	
Delaware, Mo., quarter ending June 30, 1906.....	6 25	
Little Prairie, Mo., quarter ending June 30, 1906.....	6 25	
Hammond, La., quarter ending June 30, 1906.....	25 00	
D. H. Davis, Shanghai, China, salary six months ending Dec. 31, 1906.....	500 00	
D. H. Davis, Shanghai, China, contribution for mission home at Lieu-oo.....	457 30	
Tickets of Mrs. Davis, Alfred, N. Y., to Shanghai, and incidentals.....	235 00	
J. W. Crofoot, on account of salary to Dec. 31, 1906.....	300 00	
J. W. Crofoot, draft for passage, Shanghai to San Francisco.....	198 70	
Rosa W. Palmborg, salary for 1906.....	\$600 00	
Personal gift.....	81 17	
Medicines.....	22 75	703 92
Chinese mission schools, for year 1906.....	300 00	
Chinese mission incidentals, for year 1906.....	100 00	
Susie M. Burdick, six months ending Dec. 31, 1906.....	300 00	
G. Velthuysen, six months ending Dec. 31, 1906.....	150 00	
G. Velthuysen, mission house in Java.....	200 00	
F. J. Bakker, six months ending Dec. 31, 1906.....	\$110 00	
F. J. Bakker, expenses of trip to Denmark.....	25 00	135 00
Appropriation for African Mission for 1906.....	235 00	
L. D. Seager, salary and traveling expenses four months ending Sept. 30, 1906.....	208 79	
Expenses of work in Boston, Mass.....	50 06	
Taxes on property in Dunellen, N. J.....	7 03	
George H. Utter, job printing for Corresponding Secretary.....	4 75	
American Sabbath Tract Society, printing Pulpit.....	134 00	
Interest.....	79 07	
Loans.....	1,050 00	
Cash in treasury, Sept. 30, 1906:		
Available for current expenses.....	\$407 50	
Lieu-oo mission house.....	80 81	
Shanghai mission chapel.....	100 00	588 31
		\$6,962 97

E. and O. E. GEO. H. UTTER, Treasurer.

Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character.—*Mattie D. Babcock.*

Woman's Work.

ETHEL A. HAVEN, Leonardville, N. Y.

ONE WITH GOD.

MARY B. CLARKE.

In the dim eyes of the past;
In ancient Chaldea came
The voice of God to Abraham
And called him forth by name.
A single soul, yet one with God
His purpose to fulfill,
Through generations yet unborn,
To manifest His will.

When Moses by the burning bush,
Stood with unsandalled feet
On holy ground, where God came down
A single soul to meet.
Upon his heart the vow was laid,
Whose burden he foresaw,
As leader of a chosen race,
To keep God's holy law.

Again on blazing Sinai,
Whose lonely heights he trod
Mid lightning flash and thunder crash,
To meet and talk with God.
He read the covenant of grace
As written by God's hand,
The ten unalterable laws
Which must forever stand.

When Christ the God-man came to earth,
One with the Father still,
His purpose and desire it was
To do that Father's will.
Not to destroy nor change His laws,
Obedient day by day,
Though knowing well that Calvary
Across his pathway lay.

Still shining down the centuries
God's beacon lights appear—
Then if we walk with Him today,
Why should we faint or fear?
Relying on that strength alone,
Which victory can give!
Since God is still Omnipotent,
And still His truth must live.

A public speaker last winter made the remark chiefly for the purpose of making money to meet the financial obligations of the churches. Note below in the circular letter from the Woman's Board that there are other aims—other lines of work before the women this year. A financial side there is, and must be; but where a society has become simply a machine for making money, there is a society which is weary and discontented and spiritless. Let your organization this year grapple with other problems than money-making schemes, send its sympathies and interest into other channels as well, and if you are thoroughly alive and awake to Sunshine work and Mission Study and the noble work of consecrated women the wide world over, the financial problems will almost solve themselves. Pray for the day when our women shall love the work for others for the beauty and richness of it—when each one shall feel that in the labor of lifting the world up out of darkness and suffering and sin she is indeed "One with God."

ALBION, WIS., Oct. 1, 1906.

Dear Sisters:
With the opening of a new year's work, we come to you in a spirit of faith, hope and love; a warm love for humanity with all its appeals to our hearts and hands, a bright hope for the success of our endeavors, and a steadfast faith in God and you.
There are strong reasons for courage:
1. Never was the need for work so great. Our woman's work is not specialized like that of our other denominational Boards. These promote Sabbath Reform, or Missions, or Education, or Sabbath School, or Systematic Benevolence. We touch every point, our

hands are outstretched to every need, our hearts mother them all.

2. Never was the willingness for service so general among our women. So many of you have said to the Board: "I want to do more for the Master. Tell me what to do."

3. Never has God seemed so near us to point out the way, to hear our prayers, to accept our service, to bless our labors with abundant fruitage.

Lift up your eyes and see the fields, white already to harvest. Lift up your hearts in humble thanksgiving because He condescends to let us serve Him. Lift up your hands in solemn vow to serve Him "with all thy might."

Here are some of the things we want to accomplish this year:

Enlist every woman and girl in every community in our organized work, either as an associate or an active member.

See that every woman and girl owns and uses the Prayer Calendar.

Embody in our daily lives the spirit of "Sunshine"—doing a kindness to somebody every day.

Respond to the necessities of the local work, not forgetting Matt. 6: 33.

Make the annual payment on the three scholarships, in the colleges, Alfred, Milton and Salem (\$50 each).

Continue the support of Miss Susie Burdick, our teacher in the mission at Shanghai, China. (\$600.)

Remember the industrial home mission school at Fouke, Ark. (\$100.)

Woman's Board expenses. (\$100.)

Share in that plucky mission to the poor in Java. Shall we say (\$100)?

By our sympathy and interest encourage Mrs. Steele in her work for colored orphans in Chattanooga, Tenn.

Send a Christmas box to China. Articles may be sent, carriage prepaid, to Mrs. Stephen Babcock, 48 Livingstone Ave., Yonkers, N. Y., until July 1, 1907.

Frequent news items from the local societies, sent to THE SABBATH RECORDER.

Place in the hands of our Tract and Missionary Boards sufficient unappropriated funds to reduce the present debt, and permit them to carry out the work we have this year laid upon them, so that no further debt need be incurred.

For several years we have asked you to raise \$3000. This sum has not been reached for some years. Last year your Board received \$2300. Can we not make it at least \$2500 this year?

The work is laid upon your hearts. It is not the Board's work; it is the work of our women. Do you think that, in view of it all, there is less needed from your hands, than heretofore, or more? Ask the Lord to make it plain to you, just how much He is depending on you for, and listen to His answer. Then set at it "with all thy might."

In behalf of the Woman's Board,
HARRIET C. VAN HORN Cor. Sec.

Below you will find three items clipped from *The Woman's Tribune*. Please read them carefully and see how well they supplement our Corresponding Secretary's letter. A secret of perpetual youth lies for you in the Shaker woman's excellent theory. Application: Go and interest yourself in the work of your woman's society, your church, your Sabbath school.

The long-continued crusade against the wearing of aigrets and other plumage which necessitates the suffering or death of our birds ought to enlist the sympathy and co-operation of every woman who reads these words. There is one sort of "Sunshine" work for you which demands doing.

The third item concerning the wretched public manners of an American gathering should make us stop and question whether we lay ourselves liable to such a charge. But more than that, there is another solution of the problem than the one suggested by *The Tribune*—at least, it is a partial solution—and that is home training. Mothers have it in their power to help very largely about this matter. Children at church or at a public entertainment should be taught—aye, compelled—to give respectful attention and

to indulge in nothing which shall interfere with the comfort and pleasure of those around them. Their manners in later life will be more likely to be agreeable as a result. All these are lines of work for the individual woman, nor are they beneath the notice of any woman's society, since they make for the betterment of mankind.

The Shaker women look unusually young for their years. Even at eighty the step is springy, the eyes clear, carriage erect and complexion fine. Sister Catherine Allen, when asked the reason for this, attributed it to "intense activity, physical and mental. We notice that it is the less active among us who begin to age first."

"But, dear madam," said the visitor, "there are those in the howling wilderness without who work from the cradle to the grave and are old at forty."

"Then they don't work under the right conditions," said she. "They are not interested in their work. Here every one works, but no one overworks. No one is burdened beyond his strength. Association in labor makes it interesting. We also work in good company. And we are in touch with all the great currents of thought of the day. Leaders of thought come to visit us. Every mail brings us something new, and in the family sitting-room, in the evening, we always discuss something interesting in the current history of the world."

Mrs. Roosevelt is opposed to wearing aigrets and this ought to set a fashion as much as if she were adopting some monstrosity. The president of the Audubon Societies, William Dutcher, wrote to the President that Queen Alexandria had recently signified her disapproval of the use of these plumes and suggested that a similar expression from Mrs. Roosevelt would do much toward abolishing them as millinery ornaments. The President replied both for himself and Mrs. Roosevelt that they sympathized heartily with the efforts of the Audubon Societies generally and particularly in their efforts to stop the sale and use of the so-called "aigrets," the plumes of the white heron. Everybody knows that these plumes can only be obtained by the slaughter of the mother while she is nesting, thus leaving her little ones to perish.

In connection with the solemn and pathetic ceremonial of unveiling a statue to the late President McKinley at Columbus, there was one of the most disgraceful exhibitions of sensational curiosity that poor Alice Roosevelt-Longworth—tormented as she has been in this respect—has ever been the victim of. Simply because she was to unveil the monument, fifty thousand people pressed forward with such roar and tumult that the prayer could not be finished nor the speeches made. Mrs. Longworth was asked to end the shameful proceedings by pulling the ribbon prematurely. As she did so men on top of the shoulders of others grasped the ribbon and tore it into shreds for relics, while Mrs. Longworth was hurried away by the police, taken on the next train out of the city and the addresses were made at another time. In studying over possible remedies for these scenes which in one form or another are constantly being enacted in the United States—and other nations are not exempt from this vulgarity—the school is the only hope. One of the ethical lessons that should be taught in the schools is that repression of personal curiosity—as distinguished from the desire to know facts in science and history—is the first element of decent behavior. The offensiveness of a stare at a person of unusual dress or appearance; the bad manners of looking back in a public audience to see what any one is doing behind; the lack of self-respect shown in prying into the affairs of others; the mean servility of attaching personal importance to wealth and office and those upon whom the shadow of these rest—all this might and should be taught in the public school as the only place where every American can be reached. The grown-up children who made such an exhibition of themselves as did those at Columbus are not amenable to influence of press, pulpit or public opinion of the saner sort, but something might be done with the youth in school.

MRS. D. H. DAVIS.

To the Readers of the RECORDER:

DEAR BROTHERS AND SISTERS.—Yesterday, October 12, I stood at the wharf and waved a good-bye to our dear Mrs. Davis as she stood on the deck of the steamer Nippon Maru, which left the Pacific Mail Dock almost upon scheduled time at one o'clock. Mrs. Davis arrived here on

Wednesday last, having had a pleasant and comfortable journey all the way across the continent. Although weary from long traveling, she was able to attend a little gathering of returned missionaries here in our house that same evening. Friends were with us from several missions in China and Japan, but those in whom we were specially interested were our dear old friend Dr. H. W. Boone, of the Episcopal Mission in Shanghai, and Mrs. Davis. To the latter it was a pleasant and fortunate surprise to learn that Dr. Boone was to travel with her the whole distance to China. At the steamer on Friday, we found there were many missionaries on board, (I was told they numbered twenty-three) who were going to Japan, China and India, to unite with different mission stations in those faraway countries. The day was perfect—warm, clear and calm—so that we hoped the rough introduction to the open sea that is usually experienced in the Golden Gate might, for this once, be avoided. Many times that place has been found to be the most trying spot between America and Japan, though occasionally, even the Golden Gate has no terrors for very poor sailors. As a rule, Mrs. Davis has proved herself a good traveler at sea, so let us hope that she may bear out her reputation on this journey.

On Thursday morning she and I crossed the bay to San Francisco, where she went to look up her baggage and have it transferred to the steamer. She found that all her things had arrived in good condition and soon made arrangements for their easy transfer—easy considering the difficulties at the present time of moving things from one place to another in that city of ruins. We also went over to the Mail Dock that day, where her ticket was duly signed, so that she might have access to her stateroom when she should go on board.

It was not an easy matter for Mrs. Davis to say good-bye to America again—perhaps it required more courage on her part than ever before, since she was obliged to leave her precious children behind and start out on the long journey by herself. Parents in oriental lands know too well—to be unconcerned—of the dangers and temptations that are liable to beset their loved ones when so far separated from them that they are powerless to advise or render help at often the most critical and important times in their lives. We all know that strength and wisdom often come from having learned to bear responsibilities in early life, but loving guidance and wise counsel have also their share in strong and reliable character building. Mrs. Davis is well acquainted with the story of more than one parent who is heartbroken to-day because the great distance and long separation have weaned dear ones from loving, parental care, and being wrongly guided, the lives of these children are proving bitterly disappointing and fruitless of good. Of course, she does not fear this result in her sons, but what parent can help trembling for the youth in these peculiarly trying times?

Duty plainly called Mrs. Davis back to her husband, to assist in the work to which they so long ago devoted their lives, and knowing well that she has the presence of the Comforter to guide into every path her feet may enter, she does not go forth alone. She is strengthened in the feeling that there are many who will not forget her in their daily prayers to Him who has commanded His children to go out into "all the world" and carry the Good News to those who will yield to its influence, and so be ready to hear and obey and live.

As I watched that noble ship slowly move out from the wharf, my handkerchief seemed weighted with the good wishes and prayers of all the people everywhere who are interested in our China Mission. May the Father guide and bless those workers over there! May He touch the hearts of others who will soon become volunteers to go over and help them! They sorely need help and it really seems as if there must be those among the young people who, down deep in their hearts, are just longing to enter upon a lifework in China.

How much Dr. Palmberg needs a young woman, or else a man and his wife, that the work in Lieu-oo may be carried on as it should be—as it must be! Miss Burdick needs an assistant, that not only the Boarding School, but day schools and house to house visiting among the mothers of children, may be successful. Then, too, the boys' schools and general work needs added help if the "cords" are ever lengthened and the "stakes" ever strengthened in our "habitations" over there.

Every Christian sees that the life of the church depends upon the missionary spirit, without which the church becomes dead—uselessly dead. And we all know that it is just in proportion to the missionary spirit in any church that any good is ever accomplished in that church. Our Saviour and his apostles were missionaries in the truest sense, and unless we are ready to follow their example as far as possible, how can we expect to advance spiritually, or that our children will grow into the stature of noble, strong Christian men and women, ready and glad to lift their hands to do for others? How many times have we noticed that those who stop to quibble about doing for the Chinese or other orientals, because "we have so many right around us who need help" are the very ones who seldom or never open their hearts or their pocketbooks to help in any good cause. But when the spirit of missions takes hold of any people there is found life and growth and something accomplished, and the means for this accomplishment are sure to be forthcoming.

LIZZIE NELSON FRYER,
2620 Durant Avenue,

Berkeley, Cal.

FROM AFRICA.

To the Editor of the SABBATH RECORDER:

The following letters have come to me from Bro. Ebenezer Ammoko, the former announcing the sad news of the death of his father, the Rev. Joseph Ammoko, received during the recent session of the General Conference at Leonardsville, and the latter received recently.

It will be a pleasure to me to prepare an obituary notice of the late Rev. Joseph Ammoko when I have all the needful data at hand for the purpose. Till then we can only share the sorrow of his afflicted congregation and pray that the great Shepherd of the sheep may be their guide and stay.

I think that Bro. Ebenezer Ammoko is a young man of great promise and well fitted to pursue studies in this country, and yet likewise one of those most needed to help keep together the little flock now bereft of their father and adviser.

May the Lord guide the Missionary Board in their action looking toward the relief of the present needs of this field!

Yours in faith and hope,
Wm. C. DALAND.

LETTER I.

AYAN MAIM, JULY 13, 1906.

Rev. William C. Daland, A. M., D. D., Milton, Rock Co., Wis., U. S. A.

DEAR SIR AND FATHER IN CHRIST.—We beg to announce to you the fact of the death of the late Rev. Joseph Ammoko, the pastor of the small church of the Seventh-day Baptists at Ayan Maim. This unhappy event took place on the fifth instant, Thursday night, or rather on the following Friday morning while it was yet dark. There was no timepiece by which to tell the exact hour; but, as we found out afterwards by the cock crowing, it must have been about three o'clock.

Our father was very bold in his Christian faith, and in the very hour of his death he took as firm hold of Christ by faith as he ever did. Will you please be so kind as to prepare a good account of his life, which was very brief in the ministry, being only five and one-half years.

The funeral ceremony was performed by the writer of this (E. G. A. Ammoko), in the presence of many bystanders of the townspeople who had accompanied us in the funeral procession as far as the graveyard, which is situated at the lower and opposite end of Onyaawonsu Hill. The scripture lesson was the eighth chapter of the Epistle to the Romans, and the text was taken from the eleventh verse. We shall write further in regard to all the facts of our pastor's death.

We are in need of his salary for the past work, especially on account of the funeral expenses.

With blessings upon you all, we remain,

Yours very sorrowfully and feelingly,

E. G. A. AMMOKOO,
AMOS H. AMMOKOO.

LETTER 2.

AYAN MAIM, AUGUST 31, 1906.

Rev. William C. Daland, A. M., D. D., Milton, Rock Co., Wis., U. S. A.

DEAR SIR, FATHER IN CHRIST, AND INSTRUCTOR.—I beg to continue my last writing, the report about my father's death, and ask you to correct my letters before giving them to the press. I also wish that you would give some fitting expression and explanation concerning my father, the late pastor, the Rev. Joseph Ammoko.

Now, dear Dr. Daland, I wish to come to America, but it is not because my dear father is dead, but rather through the earnest solicitation of the members of the Missionary Board. I am now fully persuaded and am ready to come there and study for the benefit of missions among us as a people.

My dear Dr. Daland, I have written of this my full persuasion and consent to the Rev. Bro. Saunders, the Secretary of the Missionary Society, stating that I am ready to start for America at any time from October to December that you and the friends in America think well to send me ticket for the passage and the money for other expenses.

You will remember, Dr. Daland, that I am the one who first brought to our father the knowledge of the existence of the Seventh-day Baptists as a people in America. This I say without egotism.

I beg to remain, with my most blessed greetings to you all in Jesus' name. Amen.

Yours faithfully, but in haste,

E. G. A. AMMOKOO.

Why are not more gems from our great authors scattered over the country?—Coleridge.

Except a living man, there is nothing more wonderful than a book.—Kingsley.

THE BATTLE CREEK SANITARIUM TRAINING SCHOOLS—AN OPPORTUNITY.

It has recently been my privilege to spend nearly a month at Battle Creek, Mich. During this time I came in close touch with the Sanitarium and its management, as well as taking considerable time to observe its methods and workings. As a result of the knowledge gained in this direct manner, I take real pleasure in saying a word to any and all who may be interested in the humanitarian and philanthropic work done by this great institution.

The Battle Creek Sanitarium, founded nearly forty years ago, has, under the leading Christian ideals, grown from very small beginnings till it has now become the largest institution of its kind in the world. During this period more than one hundred thousand patients have entered its doors, and so great has been the success attending its mission of healing that in recent years its patrons number more than five thousand each year.

This phenomenal growth is not the result of accident, but arises from the fact that its work is and has been conducted on principles of rational hygiene. Dr. J. H. Kellogg, who has been superintendent of the institution for more than thirty years, is one of the most active advocates of the principles of healthful living now so generally recognized by the intelligent public. It is because the doctor and his corps of Christian workers and assistants have so loyally continued to maintain its high standard of scientific excellence that it has grown to its present large proportions.

Never since its founding have there been greater demands upon the institution than at present. The efficiency of its methods has given such character to its system as make unusual opportunities for all who have received a medical or nurse's training in the Battle Creek Sanitarium. Hundreds of nurses and physicians who have received their training at this institution have, like Good Samaritans, gone forth to a work of blessed helpfulness, to thousands of suffering and dying men and women. There is not a country in the civilized world where the Battle Creek nurse is not in demand and appreciated. So great is the opportunity for such as have received a training in the sanitarium courses that thousands more who have the high qualities of manhood and womanhood demanded by this work may win positions of rare usefulness in the world.

The character and scope of instruction as well as the methods of training and opportunities for culture are second to none. Thought is given to character building as well as to technical efficiency. Another reason why the work of this institution should prove attractive to the young people of the Seventh-day Baptist denomination is that here the Sabbath is observed without any sectarian demands. Full liberty is accorded every Christian persuasion, and everyone is encouraged to join in maintaining a high moral standard of Christian excellence. Lack of funds is no particular bar to entering the work, since there is ample provision for one to "work his way." This opportunity is open alike to men and women, and anyone interested in the work of the Sanitarium is cordially invited to correspond directly with the Sanitarium, Battle Creek, Mich.; or, should you prefer to write to me first, I will gladly give any information I can.

C. B. CLARK,
Alfred, N. Y.

GENERAL CONFERENCE

(Continued from last week.)

DEACON SAMUEL H. CRANDALL, son of Joseph Stanton and Olive Crandall, was born Dec. 25, 1831, at West Genesee, N. Y., and died March 7, 1906, at Glen, Wisconsin. At the age of seventeen he united with the church at Dodge's Creek, N. Y., and later was an efficient worker in our churches at Utica, Berlin and Dakota, Wis., and Carlston, Minn. In 1872 he returned to Allegany and joined the church at Richburg where he was ordained a deacon. Religion was to him a vital thing. Always and everywhere he was intensely in earnest in the service of the Master and unswervingly loyal to the truth of the Bible. A Seventh-day Baptist by birth and by sincere conviction, he was active in the religious services of other peoples, often the leader, charitable toward those from whom he differed in belief and impressing all with his fidelity to the truth and faithfulness in the performance of Christian duty. He was married first to Miss Alzina Brown, of Genesee, N. Y., who died in 1894, the mother of five surviving children. Two years later he married Mrs. Louise J. Crandall, of Glen, Wis., where he has since resided, beloved as a deacon in the Rock House Prairie Church, honored and esteemed in the community where he was in the front of every helpful religious movement and where he will be greatly missed.

DEACON LLOYD F. RANDOLPH, son of Jesse F. and Eliza Randolph, was born at Salem, W. Va., April 14, 1836. He was converted in early life and united with the Salem Seventh-day Baptist Church. Here he retained his membership till called to the church above. He was an active and exemplary member, and was made deacon of the church Aug. 19, 1871, which position he filled with honor. At the time of his death he was one of the trustees. Bro. Randolph was a quiet unassuming person. Duty was to him a law not to be ignored. He was a man of integrity, and his word was as his note. He was honored with many positions of trust by his fellow men, having served as Assessor, Constable, Justice of the Peace and as Mayor of his home town. He was married to Elizabeth H. Davis Nov. 30, 1858. His widow and five children are left to mourn their loss. He had been in feeble health for some two years before his death, which occurred Aug. 29, 1905. In the absence of the pastor, President Gardiner took charge of the funeral services.

DEACON LEWIS S. HAZARD, son of Sylvester and Hannah Babcock Hazard, was born in Camden, Oneida Co., N. Y., Feb. 2, 1827, and died at Scott, N. Y., March 18, 1905. His parents moved to Scott while he was yet a child and he was put into the family of Thomas Dye, a Sabbath-keeper, and thus he grew up a devoted observer of the Bible Sabbath. Deacon Hazard was baptized into the fellowship of the Scott Seventh-day Baptist Church some time during the year 1845. Aug. 17, 1853, he was married to Servila A. Burdick, who has also passed away since her husband's decease. He was ordained deacon of the Scott Church in the year 1879, and faithfully served in that capacity till called to his reward. He was a man of stern integrity, faithful worker in the church, and highly esteemed by all who knew him.

M. G. STILLMAN,
WM. L. CLARKE,
E. H. SOCWELL,
B. F. ROGERS,
Committee.

At the close of the report, Dr. A. H. Lewis spoke briefly, but very tenderly, of Bro. O. U. Whitford, D. D., formerly Secretary of the Missionary Society, and deceased within the year.

Rev. S. R. Wheeler also spoke concerning his association with Dr. Whitford.

The report was adopted, with permission to modify or revise as desired by the committee.

It was voted, on motion of Frank L. Greene, that Conference extend to Rev. J. L. Gamble sympathy for him in his illness, and hope that he may speedily regain his health and resume his labors in our seminary.

The following resolution was presented by Prof. Edwin Shaw, and unanimously adopted by the Conference:

As a Conference, we wish to record our thanks to Mr. Arthur Cowee, of Berlin, N. Y., for the bountiful supply of beautiful gladioli blossoms which he has furnished us, and we instruct our Recording Secretary to write a letter to Mr. Cowee expressing our appreciation of his kindness.

The Committee on Finance presented its report, and it was adopted.

REPORT OF THE COMMITTEE ON FINANCE.

To the Seventh-day Baptist General Conference:

Your Committee on Finance would respectfully submit the following report:

We have examined the Treasurer's report and have found the same correct, and we recommend its adoption.

We find the following outstanding bills chargeable to the Conference, and recommend that orders be drawn on the Treasurer for their payment.

Expenses of Corresponding Secretary	\$ 17 66
Expenses of Recording Secretary	1 20
Expenses of Board of Systematic Benevolence	47 81
Programs, etc.	9 65
Printing of Treasurer's Report	3 25
Reprint of Minutes of 1897-1898	8 00
Services and traveling expenses of Stenographer	19 35
Expenses in the Lottie Baldwin matter	34 19
	\$ 140 11

We have made the following estimates:

Estimated expenses for Minutes	\$300 00
Tents, lumber, labor, provisions, fuel, etc., for Conference, 1906	950 00
For the publication of proposed Historical Volume	300 00
	\$1,690 11

Less cash from sale of meal tickets 617 75

\$1,072 36

We recommend the raising of the sum of \$1,024.16, and have apportioned the same on the churches, as follows:

SOUTH-EASTERN ASSOCIATION.	
Salem	\$ 24 96
Lost Creek	16 64
Middle Island	7 68
Ritchie	10 08
Greenbrier	6 56
Roanoke	4 00
Salemville	4 32
Conings	1 28
Black Lick	3 68
	\$ 79 20

EASTERN ASSOCIATION.	
Piscataway	\$ 12 96
First Hopkinton	36 32
Shiloh	49 12
Berlin	17 28
Waterford	5 60
Marlboro	11 20
Second Hopkinton	12 48
Rockville	20 32
First Westerly	6 24
Plainfield	29 60
Pawcatuck	44 00
New York	6 56
Second Westerly	2 40
Cumberland	3 20
	\$ 257 28

CENTRAL ASSOCIATION.	
First Brookfield	\$ 20 00
DeRuyter	12 96
Scott	4 64
First Verona	9 60
Adams	30 56
Second Brookfield	20 48
West Edmeston	7 04
Cuyler	64
Otselic	2 88
Lincklaen	6 08
Second Verona	2 08
Watson	2 24
Norwich	32
Preston	1 76
	\$ 121 28

WESTERN ASSOCIATION.	
First Alfred	\$ 67 52
Friendship	20 96
First Genesee	23 36
Second Alfred	32 00
First Hebron	3 68
Independence	9 60
Richburg	8 32
Scio	2 72
Hartsville	8 00
West Genesee	1 76
Portville	6 56
Hebron Centre	3 20
Andover	12 64
Hornell	4 96
Shingle House	2 88
Wellsville	3 84
Hickernell	1 60
	\$ 213 60

NORTHWESTERN ASSOCIATION	
Milton	\$ 47 84
Albion	25 76
Jackson Centre	12 64
Walworth	13 76
Berlin	1 28
Southampton	5 44
Welton	7 68
Rock River	3 68
Carlton	8 96
Dodge Centre	21 76

Nortonville	36 16
New Auburn	6 24
Farina	20 16
Stone Fort	3 84
North Loup	36 96
Milton Junction	25 44
Chicago	7 68
Boulder	5 12
Riverside	4 32
Farnam	3 52
New Auburn	2 72
Rock House Prairie	3 20
Stokes	2 72
Battle Creek	2 72
Marquette	1 28
	\$ 310 88

SOUTH-WESTERN ASSOCIATION.	
Little Prairie	\$ 4 16
Delaware	96
Fouke	4 64
Hammond	9 28
Attalla	3 68
Wynne	80
Gentry	18 40
	\$ 41 92

For the purpose of relieving in part the financial burden of the smaller churches, many of which are not represented at the sessions of the General Conference, we recommend that the price of season meal tickets be placed at \$2.50.

Respectfully submitted,
E. M. TOMLINSON,
I. B. CRANDALL,
GEO. W. HILLS,
H. EUGENE DAVIS,
E. A. WITTER,
Committee.

The following notice was presented to Conference:
Notice is hereby given of my intention, at the next session of Conference, to propose an amendment to the Constitution looking to the merging of the General Advisory Board of the Seventh-day Baptist General Conference and the Executive Committee of Conference into one body.
FRANK L. GREENE.

Rev. A. H. Lewis presented the following resolution:
Resolved, that this Conference hereby assures our sister, Mrs. D. H. Davis, who is soon to return to her work in China, of its deep and continued interest in our mission there, and we bid her bear to her associates on that field the Christian love and sympathy of all those of like precious faith in the home land.

Dr. Lewis and Pres. B. C. Davis spoke feelingly to this resolution, and it was adopted by a unanimous rising vote.

Mr. Jay W. Crofoot presented to Conference the greetings of the church and mission at Shanghai.

The following communication was read to Conference:
I hereby give notice that at the next session of the Conference I will move an amendment to Articles 1 and 3 of the Constitution, changing the words "annual session" to "biennial session."
DAVID E. TITSWORTH.

O. S. Rogers presented the following report of the Conference Committee on Systematic Benevolence:

To the Seventh-day Baptist General Conference:
Your committee would respectfully report that we have held three sessions and that the question of Systematic Benevolence and the work of the Board as set forth in their report have been discussed, also the action of the General Advisory Board of Conference in attempting to promote the work of the Board of Systematic Benevolence. The following resolutions and recommendations have been carefully considered and are hereby submitted for your consideration and approval.

1. WHEREAS, a great need of our various Boards is funds with which to carry on their respective works and that as they are greatly hindered at present for want of funds and that, as they cannot go forward with their various interests without money, therefore, resolved, that we believe that the question of Systematic Benevolence is a most important one to come before the Conference.

2. Resolved, that we approve the action of the General Advisory Board of the Seventh-day Baptist General Conference in attempting to promote the work of the Board of Systematic Benevolence in procuring funds to advance its work, and we urge the Board of Systematic Benevolence to avail itself of such financial assistance as our several Boards may offer in the interests of their own work, and that we feel that it was very unfortunate that the plan of the Advisory Board was not more fully understood by the people at large, which, as we understand, was as follows: Not that one man should necessarily be employed to canvass the entire denomination and that \$1,200 would be required for that work, but that the Board might secure one or more persons in each Association to take charge of and to push the work, thus reducing the expense.

3. Resolved, that we commend the work of the Board of Systematic Benevolence and advise them to continue this work as begun and that the entire field be thoroughly canvassed on Associational plans as outlined above at an annual expense of not to exceed \$300.

4. Resolved, that we believe that the report of the Board this year shows that "the plan is the right one and that it is meeting with the approval of our people more and more as they better understand it," and whereas the report of the Board shows that "the best results have invariably followed direct personal work by an intelligent, personal, face to face canvass, therefore, resolved, that the Board be asked to endeavor to find some suitable person or persons in each of our churches to make a canvass and bring the plan of the Board and the needs of our various interests to every member.

5. Resolved, that the Board be requested that when new envelopes are printed, in order to simplify the work of the church treasurer, the names of all the objects on the card be placed upon the envelope.

6. Resolved, that we appeal to all the delegates present to assist the Board of Systematic Benevolence in every way possible in organizing and pushing this work and to go home and help them in their various churches, bearing in mind "the plan is not automatic and will not operate itself successfully, but demands for its success individual service each year." The Board says that "this means that some one shall give of himself abundantly to make the work a success."

Respectfully submitted,
O. S. ROGERS, Chairman.

The report was passed upon item by item, and after discussion and some amendments, the report, item by item and as a whole, was adopted.

The following resolution was presented to Conference by Rev. Edwin Shaw:

Resolved, that as delegates to this session of the General Conference, we are deeply indebted to the people of Leonardsville for the gracious welcome which they have given us and for the overflowing hospitality with which we have been entertained, and that we desire to express to them our heartfelt thanks.

A most hearty and unanimous rising vote followed the introduction of this resolution.

The Committee on Credentials submitted its report of the accredited delegates to this Conference, and the report was adopted. See list of delegates, page 129.

A letter from Prof. C. B. Clarke, regarding the status of our work in Battle Creek, was read at this time.

It was voted that the publication of the Minutes of this Conference be in the hands of Mr. Stephen Babcock and Mr. C. C. Chipman and Rev. W. D. Wilcox.

It was voted that when we adjourn, we adjourn to meet with the First Alfred Church, at 10 A. M., on Fourth-day preceding the fourth Sabbath in August, 1907.

Deacon J. D. Spicer and Rev. H. C. Van Horn spoke concerning the advisability of securing a gallery of portraits of Seventh-day Baptist ministers and prominent lay members.

After the announcement of local and other notices, D. E. Titsworth led in singing "I need Thee Every Hour," and Rev. G. Velthuysen, Sr., pronounced the benediction.

SECOND-DAY-EVENING.

At 7:30 the audience assembled in the church for the last service of the Conference.

Rev. A. J. C. Bond led a praise service of song. Prayers were offered by President B. C. Davis and D. E. Titsworth.

Mrs. Emma W. Ellsworth, of Leonardsville, rendered a whistling solo.

After another song, by the congregation, Rev. Geo. W. Hills and Rev. Geo. Shaw led in brief prayers.

The congregation repeated the Lord's Prayer in concert. Dennison Rogers, of Leonardsville, sang a solo.

Rev. L. C. Randolph, of Alfred, read the fifth chapter of John and then preached from the threefold text:

"Wilt thou be made whole?" John 5: 6.

"Take up thy bed and walk." John 5: 8.

"Sin no more lest a worse thing come unto thee." John 5: 14.

Rev. A. J. C. Bond conducted the after-service which was indeed the crowning testimony service of the Conference.

President Stephen Babcock, in a beautiful speech, addressed himself to Rev. G. Velthuysen, Sr., and assured him of the love and sympathy of our people and, in response to the invitation of the President, the Conference arose in a body, thus expressing to Elder Velthuysen our love and esteem.

It was moved that we adjourn after singing.

After the singing of "God be with you till we meet again," Elder Velthuysen made the closing prayer of benediction.

STEPHEN BABCOCK, President.
W. D. WILCOX, Recording Secretary, pro tem.
EDWIN SHAW, Assistant Recording Secretary.

Home News

ALFRED STATION, N. Y. We often hear it said that it is the unexpected that happens. It has certainly happened in this case. Little did we think when the Second Alfred Church was looking for a pastor that the present writer and his wife would be located in this place. However, it was only after much prayer and careful consideration that we decided to sever the pleasant relations which have existed with the churches at Andover and Scio for about three years, and to take up the work on this field. With much regret we left the dear people of the former churches, but the cordial and warm-hearted manner in which the Second-Alfred people have received us, gives us the assurance that our lot again is fallen in a pleasant place. If we had any fears when we came to this field, they have disappeared and we have the calm assurance of a loyal support.

The parsonage is second to none in the denomination, so far as comfort and convenience are concerned, and the pleasant neighborhood could not be better.

On the Thursday following our arrival here a reception for the pastor and his wife was given in the church parlors, at which about one hundred and fifty were present. As we were entertaining in our home at this time Secretary Saunders and Rev. Velthuysen, we were delighted to have them at the reception, and to listen to pleasant and witty speeches which added much to the enjoyment of the gathering. The evening was spent in meeting new friends, and not the least part on the program was an appetizing lunch served by the ladies of the church.

On the Sabbath following we were blessed with a visit from Secretary Saunders and Rev. G. Velthuysen. Secretary Saunders preached here in the morning while Rev. Velthuysen was at Alfred, and in the evening Bro. Velthuysen preached here to a full house from Alfred Station and Hartsville. The wonderful sweetness and simplicity of manner in which this grand man presented the Gospel truth warmed many hearts and created a deeper interest in him and his work than had ever before existed.

The religious services of the church are for the most part well attended. The people here are certainly to be commended for their faithful and punctual attendance at the Sabbath morning service.

At a recent Christian Endeavor Social a large number of young people enjoyed a merry time, and about seventeen dollars were raised. The Christian Endeavor Meetings are well attended, and while the routine work of the various committees is well done, there seems to be a desire to do more, and more varied work. The Sabbath Reform Committee will take charge of the Sabbath morning service, in the absence of the pastor at the Semi-annual Convention, and will present with the aid of other members, a Sabbath program, treating different phases of the Sabbath question. At a recent meeting of this Society, it was voted to ask the pastor to conduct a Bible Study Class, which he will most gladly endeavor to do. We hope that by a more careful study of the Bible we may increase the efficiency of the future teaching force of our Sabbath school.

E. D. V. H.

VERONA, N. Y. It seems to be the consensus of opinion that Home News items are always appreciated. I am sure that the Verona people appreciate this column, although we are not fre-

quent contributors. We closed our first year of labor in this pastorate August 23. There have been many things during the year that have gladdened our hearts and made us feel grateful to our Heavenly Father for having led us here to labor for him. To labor among a kind, charitable and appreciative people is one of the greatest inspirations that can come to a pastor. While such a spirit may not prevent a deficit in the pastor's salary, it does much to make a church, paying a small salary, a desirable pastorate. Death has visited us. We mourn the loss of Mrs. Mary Ann West, one of the faithful members of the Second Church; Mrs. Wm. Moore, and Mrs. Susan Davis, mother of Rev. D. H. Davis, both of the First Church. While our hearts have been made sad by these losses, they have been made glad by the addition of twelve new members to the First Church, five by testimony or by letter, and seven young people by baptism.

On the evening of Sept. 15 the parsonage was taken possession of by the church and society. This was a surprise for the pastor and his wife. It had been planned for Sept. 1, their wedding anniversary, but was postponed because of the death of Rev. Mr. Talbott, the father of Mrs. Davis, which called them to West Virginia. Ice cream and cake were served, and a social good time was enjoyed by all. As a token of esteem, \$15 were left when the guests departed.

The Ladies' Aid have canvassed the society and have placed a goodly number of prayer calendars in the homes. We are planning for a Thanksgiving service. A sermon will be preached by the pastor in the morning, and dinner will be served by the ladies in the church parlors. Arrangements are also being made for a special series of meetings some time in the month of November. Pray for us during these services.

On Sabbath-day, Oct. 13, the needs of missionary work were presented. Pledges amounting to \$40 were received at the time. Pledges received since have increased this to \$56. We join with the Missionary Board and other churches in the prayer for help at this critical time.

A. L. DAVIS.

NEW AUBURN (CARTWRIGHT) WIS. Though far removed from any other church of like precious faith, yet as a church we have felt and responded to the denominational pulsations. We have sympathized with our Boards in the burdens they are bearing, prayed for them and contributed our monthly mites toward the Tract and Missionary Societies and the Sabbath School Board. When the special appeal was made we wanted a part in trying to raise the \$5,000, and we were able to report to the Missionary Board \$25 pledged and over half of it paid in. While none were able to give large sums, every one gave something. A membership of nineteen resident members and \$25 given toward mission work. If all our churches would do the same, the debt would all be paid and a balance left to enlarge our efforts. We are hoping and praying for a revival season. Brethren, pray for us.

PERIE R. BURDICK.

OCTOBER 19, 1906.

ALLENTOWN, N. Y. There are in a radius of about three miles from Petrolia (a hamlet three miles from Allentown) about fifteen adults and the same number of children of Seventh-day faith. After talking the matter over the telephone and the use of some horse flesh, it was decided to organize a Sabbath

school to meet each week at the Union Church at Petrolia. It was a very rainy Sabbath, Oct. 6, but sixteen were there and an organization perfected, and we hope to derive great good therefrom. The above seems to us to be part of the work which the Field Secretary of the Sabbath School Board should endeavor to cover. Just so long as our churches allow so many of our faith to exist as lone Sabbath-keepers without keeping in close touch with them, just so long may they expect to lose numbers of our people. Another thought we wish to leave with our young people (we speak from experience): Choose your vocation in life of that character that you may stay in a Seventh-day community. You will find it much easier to keep the Sabbath thus than among First-day people. You better sacrifice some things in life, if necessary, rather than not to do this. Professional success, money or position is not life by any means. Stay by your home church if possible.

H. L. HULETT, M. D.

OCT. 7, 1906.

Young People's Work.

A VIGOROUS MISSIONARY CAMPAIGN.

Secretary Saunders and Rev. G. Velthuysen have not exactly circumnavigated the globe, but they have nearly circumnavigated our denomination. Aside from arousing a general interest in mission work, they are inspiring the people to lift the debt of \$5,000 which hangs over the Missionary Society. The people are responding generously. The *Endeavorer* hopes and believes that this object will be accomplished.

OVERFLOW FROM THE SEVENTH-DAY BAPTIST ENDEAVORER.

The following items came too late for publication in the *Endeavorer*, and the articles were crowded out for lack of space.

Salem.—Pastor Witter lectured at Wyatt, W. Va., Oct. 16.—Rev. and Mrs. Witter gave a reception to the church at the end of five years' pastorate work at Salem on the evening of Oct. 15th at the church.

Nortonville, Kans.—The *Endeavorer* has raised \$20 for the Missionary Board. The church has raised \$205 for the same purpose.—Death, Mrs. Alice Eckles, about 35 years of age.—Marriage, Ernest Kenyon and Lena Asken, Sept. 25th.

Albion, Wis.—A "7th" Social was given at John Bliven's home, Oct. 7th, by the Senior C. E. Society. Proceeds for Endeavor expenses.—A missionary program was given by the Junior C. E. last Sabbath night, Oct. 13. Proceeds to go toward Missionary Fund.—An attempt is being made to form a Bible class in Albion.—Rev. Velthuysen and E. B. Saunders preached here Sept. 29. Rev. Simon Babcock preached several sermons recently.

Friendship, N. Y.—Jay Crofoot occupied the pulpit Sept. 22.—At a recent church meeting it was voted to adopt the Systematic giving plan for all the finances of the church and printed cards are being distributed for that purpose.

Middle Island, W. Va.—Field Secretary Greene has been here and held some extra meetings.

New Market, N. J.—Our C. E. held a social at the home of W. G. Dunn. Juniors held a social and supper on parsonage lawn.

Portville, N. Y.—One member has been added to the church.—Ladies' Aid Society gave a social. Proceeds for the church.

A. C. DAVIS, JR.

THE CIGARETTE KILLS.

From its inception it has blighted human progress, unmercifully incarcerated itself as a cancer-worm into man—God's masterpiece, and imposed upon the powerless victim its one legacy—death.—*M. Lillian Merrill.*

A CORRECTION.

Rev. Wayland D. Wilcox was elected Secretary of the General Conference for the coming year, instead of Rev. E. P. Saunders, as stated in last month's *Endeavorer*.

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.

EIGHTY-FIRST 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. How is Daniel comforted?
2. What troublous times are foretold, and how are they to affect the Israelites?
3. Whom does God bless, and whom condemn?

Daniel (continued).

First-day. Daniel's vision; he is comforted. 10: 1-21.

Second-day. Daniel is informed of troublous times, of the overthrow of Persia; of leagues and conflicts between the king of the south and of the north. 11: 1-29.

Third-day. Of the invasion and tyranny of the Romans. 11: 30-45.

Fourth-day. Of the delivery of Israel. 12: 1-13.

Joel.
Fifth-day. Joel declareth God's judgments; he prescribeth a fast. 1: 1-20.

Sabbath. Joel exhorteth to repentance. 2: 1-20.

Sabbath. Joel comforteth Zion. 2: 21-32. God's judgments against the enemies of his people. 3: 1-21.

Children's Page.

THE SIGN THAT NED HUNG UP.

A little Lie, one summer day
Met a Bad Habit on the way.
"Come right along," it cried with joy,
"We'll make our home with this small boy
Who lives upon the corner here,
He'll give us welcome, never fear!"

But Neddy Green was not the kind
Of boy the Lie had hoped to find;
He had a sign that he hung out,
When such intruders were about,
A good big sign, with letters clear
Proclaiming, "No Admittance Here!"

"Pshaw," said the Lie. "That's just a game!
We can get in here, all the same."
So both of them began to knock,
They pushed the door, they tried the lock,
But no! the sign was really true,
For Neddy meant it, through and through.

"Well," said the Habit, with a sigh;
"We can't get in here, you nor I.
If signs like this should come in style,
We'd starve in just a little while!"
And off they slunk with footsteps slow—
Oh, how Ned laughed to see them go!

—S. S. Visitor.

THE TRUE STORY OF AN ELEPHANT.

After supporting four generations of one family, yielding every town of any importance in the United States, Mexico and Canada, serving both sides in the Civil War, and entertaining old and

young for more than 100 years, Empress, the oldest elephant in America, has been committed to the old elephant's home.

A private car was fitted up for the old elephant and she was taken down to Florida, her future home, in a manner befitting the dignity of a centenarian. Down on Frank Melville's farm in Florida she will be allowed to bask in the sun, eat all the hay she wants and await a natural end as no elephant out of the jungle has ever been allowed to do in this country. Nobody knows how long from now this will be. As Empress now is known to be more than 100 years old, the naturalists will probably await her demise with interest as establishing the rather mooted point of the elephant's natural span of life. According to the rather imperfect records of the species it is supposed to be from 100 to 130 years. But no other elephant in captivity has lived much more than half that time.

The reason why Empress has been ordered to Florida is because her days as an entertainer are over and, as a family pet she has been taking up a lot of room. She is undoubtedly the oldest animal family pet in this or any other country. She has been in the Melville family since 1830, and when James Melville died and left her to his son Frank it was with the solemn injunction that unless there was a radical change in the old elephant's temper she should never be killed, no matter how useless she became for show purposes.

So, ever since Empress was left to Frank Melville, because as age has crept over her, her joints would take around his pet dog. He had her at the Hippodrome when he was there, and when he was shifted to Luna Park Empress was taken along with the Melville trunks, just as a pet canary bird would have been. They found a place for her under the scenic railroad, and there she has stayed.

It has been years since she performed in public, because as age has crept over her, her joints have stiffened and she hasn't been able to do the tricks she once did. Any one could tell Empress was a very old elephant by looking at her. Her hide, besides being covered with curious incrustations, has a peculiar graying look, and her eyes seem dim. All other elephants brought over here for show purposes, with one or two exceptions, have had to be killed when they attained half the age of this one because of their temper, which increased with their age. But to the wonder of all Empress has never shown any sign of a dangerous temper. She is as docile today as when she entertained soldiers in the Civil War.

It was in 1837 that Empress was brought over to this country. She was imported from Ceylon for Cook's circus. She was the second elephant to come here, the first being Bolivar, who arrived some time before her and died shortly afterward. For years Empress had the stage all to herself. Her first driver was the great-grandfather of Frank Melville. She was taken back to Europe for a short tour and then started to touring this country. For years she was the chief attraction of the show outside of the band. She was the first elephant ever taken into Mexico and the first that ever was seen in Havana.

She went on a tour through the South while the war was on, and while at Nashville the Union soldiers attacked the place. The Confederates commanded Empress and she was made to haul ammunition and guns. When the Union soldiers gained the victory, the Melvilles promptly reclaimed their elephant and charged the Northerners \$1 apiece to see her do her

tricks. Few of them had ever seen an elephant and she entertained the army.

At one time or another Empress was a part of every large circus that ever toured the country. She was for years with the Forepaughs and just as long with the Barnum & Bailey show. But she has always been with one of the Melvilles, for she belonged to them and she never left the family.

Traveling circuses did not have easy roads in the days when Empress was in her prime. The roads were bad and the bridges were worse. Once at Independence, Ind., in 1868, the Melvilles came near losing her. The circus they were with was crossing a bridge, when it broke and the elephant fell thirty feet into a shallow river. She landed sitting fashion, and when they got to her she couldn't move. Her legs were paralyzed.

"I remember it well," said Frank Melville, "although I was pretty young then. My father did everything he could to save her, and she remained just where she had fallen for four days. They finally gave her a mixture of some medicines and finally got her to move. They had to walk her for thirty miles down the river in order to get her up the bank. She never whimpered all the time she was down on the rocks and my father never left her for a minute.

"Empress was always a good elephant. There was only one animal she never could get along with. That was a camel. I recollect once when she was up in Canada, by mistake a camel was put in with her for a short run. They were in a crate car which had an open top. When we got to the end of the run Empress was in the car all right; but there wasn't any camel. She had picked the camel up twenty miles back and thrown it out of the car. It was found the next day with a broken leg."—*New York Sun.*

A CHINESE RHYME.

The mother of a Chinese baby enjoys counting the little one's toes just as American mothers do. When the gay, embroidered shoes are taken off she pinches one tiny toe and then another, as she sings:

This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away,
This little cow does nothing
But just lie down all day.
We'll whip her.

MARRIAGES.

CORWIN-LIVERMORE.—In Andover, N. Y., Oct. 6, 1906, by Rev. E. D. Van Horn, Mr. Allen W. Corwin and Miss Ella Maude Livermore, both of Andover, N. Y.

WALTERS-MAXON.—In Walworth, Wis., Oct. 17, 1906, by Rev. Alexander McLearn, D. D., assisted by Rev. M. G. Stillman, Mr. Harold E. Walters and Miss Stelle H. Maxon, both of Walworth, Wis.

DEATHS.

SCHREINER.—In Plainfield, N. J., on Oct. 21, 1906, Friedrich Schreiner, aged 54 years, 5 months and 2 days.

Mr. Schreiner was born and educated in Germany. He came to the United States in 1874, and has lived in Plainfield since 1889. For many years he has been a devout Sabbath-keeper and a regular attendant of the Seventh-day Baptist Church. The funeral service was conducted by the writer, assisted by the pastors of the Presbyterian and Baptist Churches of which his sons are members.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1906.

Nov. 10. Jesus in Gethsemane.....Matt. 26: 36-50
Nov. 17. Jesus Before Caiaphas.....Matt. 26: 57-68
Nov. 24. The World's Temperance Sunday.....Isa. 5: 11-23
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 VI.—JESUS IN GETHSEMANE.

LESSON TEXT.—Matt. 26: 36-50.

For Sabbath-day, November 10, 1906.

Golden Text.—“Not my will but thine be done.”
Luke 22: 42.

INTRODUCTION.

After the institution of the Lord's Supper Jesus predicted that all the disciples should find occasion of stumbling in him that night, and that Peter in particular who had affirmed his loyalty with the greatest confidence should repeatedly deny him. We have also between last week's lesson and this the farewell discourses recorded in John 14 to 17. Even in this last night of his earthly life Jesus was devoting himself to instruction and comfort for his disciples rather than considering his own fate.

We sometimes wonder that the disciples came so far short of understanding him. But we ourselves must admit that we do not understand him. Our present lesson tells of his agony in the garden, and here like the Twelve we must view the scene from afar; for we can not understand the burden that rested upon his soul for the sin of the world.

Heretofore we have seen Jesus calm even when predicting his own suffering and death; but now he is for the moment overcome by the burden that is rolled upon him. It was not in anticipation of physical pain that he suffered. For a pure soul the burden of the sin of the world was beyond our comprehension. Here we see the man of sorrows and acquainted with grief. Now he is overcome; but shortly he faces his executioners with sublime courage.

TIME.—Late in the evening of the 15th of Nisan, in the year 30—perhaps about 11 o'clock. According to the tradition upon Thursday of Passion Week.

PLACE.—In the Garden of Gethsemane at the foot of the western slope of the Mount of Olives.

PERSONS.—Jesus and his disciples; the officers sent by the chief priests, and others.

OUTLINE:

1. Jesus Prays and Suffers in the Garden. v. 36-46.
2. Jesus is Betrayed and Arrested. v. 47-50.

NOTES.

36. *A place called Gethsemane.* The name signifies “oil-press.” It was an orchard of olive trees. A place by this name is now pointed out to travelers, but it can not be the same orchard. It is evident that Jesus was accustomed to retire to this place, and thus Judas knew exactly where to look for him. *Sit ye here, while I go yonder and pray.* In his hour of severest trial Jesus must be alone with God. Compare his temptation. His agony is beyond human sympathy; yet he shows his humanity by desiring that his disciples shall not be far away from him.

37. *Peter and the two sons of Zebedee.* These were the three of his disciples who came the nearest to understanding him. They were with him on the mount of Transfiguration. They could give him a sympathy which the others could not. He desires therefore that they shall be near enough to hear the words of his prayer. *And began to be sorrowful and sore troubled.* They could see plainly the indications of intense mental anguish.

38. *My soul is exceeding sorrowful, even unto death.* A man's soul is himself. Jesus says that his sorrow is so great that it seems as if he should die of sorrow. Some have imagined that this was a dread of the physical suffering of death. It may be granted that he would dread death more than the ordinary mortal who feels the consequences of sin in his body and expects to die; but the extinction of physical life can be no great blow to the man who clearly foresees immortality. Jesus' grief was for the ignominy of his suffering and his re-

jection by those for whom he came. He was bearing the burden of the sin of the world. *Abide ye here, and watch with me.* He must leave even these three as well as the others; but he desires the comfort of their sympathetic watching not far away.

39. *And fell on his face.* Showing great intensity of feeling. *If it be possible.* The reference is to a moral possibility in regard to the purpose of God. Of course it would be possible if Jesus were willing to give up the plan of redemption. *This cup.* The fate which awaited him, the suffering and death as the Bearer of the sin of the world. *Nevertheless, not as I will, but as thou wilt.* His true Sonship with God is shown from the fact that he will not ask anything, not even the supremest wish of his life, if that be in opposition to the divine will.

40. *What, could ye not watch with me one hour?* Our Lord was disappointed at their lack of fellowship with him. This mild rebuke is directed especially to Peter since he had recently been so emphatic in declaring his devotion to his Master.

41. *Watch and pray, that ye enter not into temptation.* They needed to cultivate watchfulness for their own sakes as well. Especially must the disciples be on their guard lest they should fall under the power of temptation. *The spirit is indeed willing, but the flesh is weak.* Jesus still has confidence in the love of his disciples in spite of their carelessness. Since the flesh is weak we should be inspired to greater diligence in our watching.

42. *If this cannot pass away, except I drink it, thy will be done.* Our Lord uses practically the same words the second time; but it is to be noted that he says nothing about his own will.

43. *And he came again and found them sleeping.* We are surprised that they should sleep. Compare the fact that they were borne down by deep sleep upon the Mount of Transfiguration. The hour was late. Luke says that they were sleeping for sorrow.

44. *Prayed a third time.* When we think of prayer not so much as a formal petition as a communion with our Heavenly Father we see no inappropriateness in praying over and over again, and using the same words. By this intercourse with the Father Jesus found rest and peace, and was able to meet his enemies with calmness, and to bear all his trials without faltering.

45. *Sleep on now, and take your rest.* They were in need of rest for the trials of the following day, and Jesus has risen above the need of any sympathetic watchfulness on the part of the men. Some have imagined that Jesus was annoyed because he found them sleeping the third time, and speaks in irony telling them to sleep when he knew that sleep was impossible; but irony was inappropriate at such a time. *Behold, the hour is at hand.* Perhaps there was a considerable interval between this clause and the preceding, or more likely just as Jesus was speaking he saw in the distance the torches of those who had come to seek him. *Sinners.* That is, the members of the Sanhedrin who had bargained with Judas.

46. *Arise, let us be going.* Not to escape those who sought him; but rather to go forth from their present resting place to meet them near the entrance of the garden.

47. *Judas, one of the twelve.* The Evangelists frequently mention the fact that Judas the betrayer was one of the Twelve. This is not for information, but to mark the greatness of the treachery. *A great multitude.* The officers to make the rest were probably the temple police which were under the direction of the Sanhedrin. John speaks also of a band of Roman soldiers. They meant to be ready to overcome any resistance from the friends of Jesus. *Chief priests and elders of the people.* This is a general way of speaking of the Sanhedrin.

48. *Whomsoever I shall kiss, that is he.* It is evident that there was no distinction in dress between Jesus and his disciples. In the night time it was easily possible that the officers might make a mistake even if they had seen Jesus teaching in the temple, therefore a sign was needed whereby the guide of the party might point out the victim. Very likely Judas was accustomed to kiss his Master frequently, and thought of a kiss as a convenient sign which would be noted by none except by those whom he had told to watch for it.

49. *And kissed him.* Thus with the tenderest mark of affection he consummates the deepest treachery. Judas stands forth before the world as the prince of evil doers, the one with whom every modern traitor may be compared.

50. *Friend, or rather, comrade.* This is the word which corresponds to Rabbi, and by which a master

would salute his follower. In this moment there is hope for Judas. His master does not call him enemy. *Do that for which thou art come.* Or, better as a question, For what art thou come? although the pronoun is relative rather than interrogative. If Judas could have realized what he was doing, surely he would have hesitated. *And took him.* They had often sought to lay hands on him before and were not able, for his hour was not yet come.

STOP THIEF.

Stop thief, before you steal any more of the time of the next speaker!

You are in full swing!

In the old days you would have swung for it; they hanged thieves then.

You haven't reached your main point!

The man who is to follow you hasn't reached his first point.

The audience wants you to go on!

Then they are *particeps criminis*. And only one man of the audience has any right to invite you to go on. And he isn't doing it. Not very much.

In justice to your subject, you really must make one more observation!

In justice to your successor, you really must stop right where you are.

You didn't realize that thirty minutes was so short?

Poor fellow! I suppose you have no watch, to practice by!

It isn't late, anyway!

But it will be late, by the time the next speaker gets through; and he isn't the last.

The next speaker can encroach on the time of his successor, as you are doing?

No, he can't. He happens to be an honest man.

The program committee ought never to have given so big a subject (and, inter nos, so big a man!) so little time.

But you made the bargain, didn't you, and with your eyes open? No, sir! These excuses are empty folly, every one of them. What you are doing is stealing. S-t-e-a-l-i-n-g. Understand English, hey? Stop, thief! Not another word.

STOP!

—C. E. World.

“THOMAS DAVIS.”

To the Editor of the Sabbath Recorder:

I understand that inquiries are being made about the descendants of Thomas Davis. My mother's father was named “Thomas Davis,” of Welch descent, probably related to Davis, the great friend of the ancient “Mill Yard Church,” London.

Yours faithfully,

WILLIAM THOMAS WISEMAN,

Editor of “The British Ecclesia,” etc.

10 Knollys Rd., Streatham, London, S. W., England.

Mary had a swarm of bees,

And they, to save their lives,

Must go wherever Mary went—

“Cause Mary had the hives.”

Three thousand years or more ago,

King Solomon, both sage and hard,

Observed a fact he noted thus:

“The way of the transgressor's hard.”

The question why is oft discussed,

But this solution seems complete:

The sinner's way is hard because

It's trodden by so many feet!

The Lord gets His best soldiers out of the highlands of affliction.—*Spurgeon*

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ODDS BUT NOT ENDS.

A Polar Congress has been held in Brussels, the capitol of Belgium (a wonderful place for holding international conventions). It met daily from the 7th to the 11th of September. The nations represented were Germany, Denmark, United States, Chili, France, Italy, Spain, Congo Free State, Portugal, Argentina, Rumania, Russia and Sweden. There were over two hundred delegates, and we were not counted, although interested. Still we intend to tag along behind, and get there all the same.

THE WAY TO GET THERE.

It is now pretty well settled that if we ever reach either the Arctic, or Antarctic pole, we will have to travel by a power other than that of dogs, and above that of ice, or a sledge road ever so well made. A machine called an “Air Ship” is now looked upon as the most feasible for making the voyage.

Mr. Walter Wellman has a “ship” just completed at Spitzbergen, which will be ready to sail to the north early next spring for the arctic pole. There is now being organized an expedition to go to the south and find the antarctic pole. We understand that Dr. Jean Charcot is to handle this expedition, he having sailed from Buenos Ayres in November, 1903, passing Cape Horn, and going in a southwest direction. For a long time it was supposed he had been lost, but in February, 1905, he arrived safely at Puerto Madrin, Argentina, having explored and determined many of the features of the continent surrounding the south pole on the Atlantic side.

STILL ANOTHER EXPEDITION NORTH.

M. Benard, a French naval officer is planning for another expedition, by employing two ships to be fitted out with wireless telegraphy; one to take the east side of the north pole, and the other the west and thus to sail or drift, as the case might be in a wedge form, and thus meet at the pole. These two ships would constitute two traveling observatories and could communicate with each other daily.

An air ship designed by Leo Stevens for Maj.

C. J. S. Miller, at Franklin, Pa., is said to prove to be the most successful of any one ever built in this country, and according to reports as to dirigibility is superior in many points to any ever built anywhere before this one.

On Sept. 21, at Elmira, N. Y., Captain Thomas Baldwin made a delightful sail in his airship, the Arrow, from the Fair Grounds to Elmira, four miles away. On arrival at Elmira, and while the bells and whistles were saluting, he made a circle around the City Hall, having his ship under complete control. The time in the air was only thirty minutes for the trip.

BALLOON RACE FOR A CUP.

PARIS, FRANCE, SEPT. 19.—There will be fifteen contestants. Mr. Frank S. Lahn and M. Santos-Dumont will represent the U. S. A. Who shall say that airships, like automobiles, have not come to stay?

WIRELESS FOR ARCTIC EXPEDITIONS.

Captain Joseph E. Bernier will attempt to reach the North Pole from the Atlantic side and

sail in the steamship Arctic under the auspices of the Canadian government.

His airship is to be equipped like Mr. Wellman's ship, the Frittjof, with the American Walter De Forest system.

Mr. Bernier is vice-president of the Arctic Club of New York.

We are in expectation of receiving news from Mr. Peary now soon, and hope to be able to chronicle a brilliant success.

Special Notices.

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.

W. D. Wilcox, Pastor,
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LEAVING THE MOUNTAIN TOP.

BY ELIZA STRANG BAIRD. We must go down into the plain! We may not stay upon this height, Take up our daily tasks again, But keep the heavenly vision bright.

We must go down into the plain! This rapturous summit cannot be Our constant dwelling-place, though fair Would we abide here, Lord, with Thee!

We must go down into the plain! Resume life's strenuous fight once more, Bear patiently our mead of pain, And do our duty as before.

We must go down into the plain! The toiling, suffering world is there, Though in this bliss we would remain, The sick and hopeless need our care.

We must go down into the plain! Descend with us, dear Lord, we pray— Of height nor death can we complain If still beside us Thou wilt stay! —The Watchman.

A Great Dispute Settled

Our readers will recall that some time ago we made mention of the fact that a large amount of property devoted to religious and educational purposes was the subject of a dispute between the Free Church and the United Free Church of Scotland. The matter has been under advisement in Courts and by various commissions. "The Elgin Commission on the Scottish Church Dispute" has lately awarded to the United Free Church the assembly hall and college buildings at Edinburgh, Glasgow and Aberdeen, while the Free Church gets a block of office buildings in Edinburgh and the annual sum of \$15,000 for the maintenance of its college, for which there is sufficient accommodation in the office buildings at Edinburgh apportioned to that Church. The Free Church is also awarded two additional churches at Glasgow. The dispute resulted from the fact that a few churches of the Scottish communion originally known as the Free Church, refused to enter into the movement by which the United Free Church came into existence. The property involved in the case amounted to between fifty and sixty million dollars. It was technically held by twenty-four Free Church ministers, known as Wee Kirkers, because of the fewness of their numbers. So long as the property was held by them, the United Free Church remained almost poverty-stricken, while the Wee Kirkers were in possession of the property and they could not have done otherwise.

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Jesus' Conception of the Kingdom

The idea which Jesus had concerning the nature of the kingdom of Heaven and of his mission as the Messiah must be the foundation and center of all just conclusions concerning true Messianism. It is certain that he lived in the midst of Messianic thought and must have been familiar with the prevailing opinions among his own people. By birth and education he must have been imbued with the ideas and expectations of the Jews, and familiar with their theories concerning the Messiah, and the Messianic Kingdom. By what method the Messianic self-consciousness was developed in him we may not say, neither can we determine whether it was fully developed at once, and found expression gradually, or whether it was developed gradually through succeeding experiences. It seems probable to the writer that from the experience of Jesus in the temple, at the age of twelve years, to the Temptation, the Messianic self-consciousness steadily unfolded, and that the struggle in the wilderness purified him from revolutionary tendencies and from the narrow ethnic conceptions by which he was surrounded. That phase of the temptation in which he saw the glory of a world-empire with himself as its head, if he would yield to the tempter, was the culmination of his testing on the lower side of Messianism. In that experience he met the temptation to seek personal ends, a place as a king, and worldly honor, and put it away—once and forever. He returned from the wilderness to begin his public ministry in a manner that rejected the Zealot's view, which aimed at revolution, and much of the Pharisaic view which looked for an earthly kingdom without immediate revolution.

A Spiritual Messianism

THE message of Jesus was deeply religious and highly spiritual. He taught deliverance through the help of God, and obedience to the Divine will. He set forth the kingdom as spiritual, existing in the hearts of those who believed and obeyed; that it was not outward, nor earthly, neither was it to be attained by political measures, by intrigue, nor force of arms. His interpretation of the Kingdom of Heaven made it a brotherhood of believers, whether of Jews or Gentiles, whose faith in his Father and theirs, and whose love for each other, were the distinguishing elements of fitness for membership in that kingdom. He taught a new conception of sacrifice by his words, his life and his death, almost, if not wholly, unknown to any phase of Messianism, as it existed among the Jews. The universal Fatherhood of God, His redeeming love and gracious will, His patience and His readiness to pardon all those who truly were his

The Kingdom to Unfold

THAT the Messianic kingdom was to appear instantly, or to pass rapidly into completeness is denied by almost every illustration which Jesus used to describe that kingdom. Take, for example, his descriptions of the kingdom in the following scriptures: Luke 17: 20: "And when he was demanded of the Pharisees when the kingdom of God should come he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo, here, or lo, there, for behold, the kingdom of God is within you." Matt. 13: 44-47: "Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he

this Divine Brotherhood, formed the essence of the teaching of Jesus concerning the kingdom of Heaven. The Messianism of John the Baptist was ethical and broader than national lines, but above and beyond all this Jesus taught a spiritual, ethical and universal kingdom, a brotherhood of the Sons of God. This is the true conception of Messianism. In keeping with this idea Jesus portrayed the kingdom as one great family and ignored the national bounds which measured Jewish Messianism. To him the re-deemed world was to be a regenerated humanity, not a glorified Hebrew nation. While Jesus did not deny the kingship of God, he subordinated it to the Fatherhood of God, as no Jew had ever done. In a word, Jesus recast Jewish Messianism in a spiritual mold and made fitness for membership in the kingdom of Heaven to rest upon character alone.

Jesus Not Understood

WHILE this higher ideal was set forth by Jesus, it is evident that even his most devout followers were unable to grasp this ideal, in any good degree. While every interpretation he gave to their questions, together with the instruction he sought to impart and the rebukes he gently administered, indicate these high conceptions on his part, he was obliged to discuss the question from their standpoint, to use terms with which they were familiar and to leave much that lay near his heart unaccomplished. It is evident that the eschatological view held by the Pharisees approached nearer to the idea of Jesus than did the revolutionary schemes of the Zealots. We must conclude, therefore, that his interpretations and explanations dealt mainly with the eschatological side of Messianism. This is evident from the form which the faith of the disciples assumed, and still more evident from the manner in which their opinions developed, after the death of Jesus.

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