

# The Sabbath Recorder

## THE HERALD OF AUTUMN.

Behold! the herald of the autumn comes,  
 A flaming torch of yellow in his hand,  
 Lighting the dim ways of the forests wide,  
 And spilling golden patches o'er the land.

Beside the sluggish brook he stands and waits  
 The time for stars above his head to bloom;  
 Then, as the whispering breezes gently wake,  
 He swings his burning censer in the gloom.

And now near to the highway you may see  
 This graceful errant bowing in the breeze,  
 Scattering his wealth of pollen, Croesus-like  
 Or yielding his sweet soul to bandit bees.

So, through the mist-hung days of summer's close,  
 Transforming into beauty clay and clod,  
 His footsteps marked with spots of yellow gold,  
 Goes autumn's princely herald—Goldenrod!

—EDWIN CARLILE LITSEY

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# The Sabbath Recorder.

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# The Sabbath Recorder

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

VOL. 63, NO 39.

PLAINFIELD, N. J., SEPTEMBER 30, 1907.

WHOLE NO. 3,265.

## Editorial

### You Need the Denominational Paper.

In these stirring times no family is satisfied without its daily paper. If it is not convenient to secure the daily secular paper, the semiweekly is the next best thing for those who wish to keep up with events in these history-making years. We feel lost if we find ourselves where we have to lose a single day's record, and can hardly endure the thought of being so far behind the times. This is right. Every true citizen should be enlightened upon all questions that affect the welfare of his country.

This is doubly true in a land where the citizen is the sovereign. Each man should be posted upon every political question, and every social state that has any bearing upon the well-being of man.

Why is it not equally essential that we should know about passing events in the religious world? How can we be intelligent Christians unless we keep abreast with the religious thought and activity that shape the destiny of man?

The Christian world is forging ahead in every line of activity. New methods of work, new statements of theological truth, new light on the Bible records, and rapidly changing missionary fields, make the religious paper a necessity to those who would stand in the front ranks with enlightened Christians. Therefore, no home is fully furnished for every demand, unless it has coming to it regularly a good religious newspaper.

Upon this point, however, we are not quite in harmony with those who clamor for a strictly *non-sectarian* religious journal. We confess to a liking for the thoughtful, comprehensive denominational paper. One's own family claims first attention, and after that, the world outside of his home.

I like to see people loyal to their own

denomination first of all. It is pleasant and friendly to mingle with other peoples in Christian work, but our own denomination has the first claim upon us and the clearest right to our help and sympathy. I have seen men who appeared to enjoy roaming about among all churches, like religious tramps, but give me my own church home, and let that church home be loyal to my own denomination. Why should we have so little denominational loyalty that we seem to forget our own traditions and our own work; and do not seem to care whether we keep in touch with each other or not? Let us remember that the denominational paper, more than anything else, makes a bond of union that holds our scattered people together. And let us not forget that those who are willing to bear the little expense necessary to thus keep in touch with our own people, are likely to be stronger Christians themselves, and to care more truly for the great Christian world, than are those who neglect this means of obtaining information.

You can do no more profitable missionary work than to place the RECORDER in every Seventh-day Baptist home.

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### Forgiving and Forgetting.

Many thoughts about forgiveness have been expressed within a few days, in connection with the great Jewish "Day of Atonement," which has just passed. If we could better understand the real significance of the two words "forgive" and "forget," and their relation one to the other, we might all be better able to realize our ideals of true Christian living; and so save ourselves and our fellows, many unhappy hours. Many times we hear it said, "I could forgive if I could only forget." What a blessing it would be if we could easily forget some things! Yet when we speak of forgetting, we usually mean forgetting the sins of others. It is easy enough to forget our own sins. Now, in order really to forgive, we need to forget *ourselves* even more than we do the sins of the other man. None of

us can claim perfection, and he makes a mistake who forgets his own weakness and remembers the transgressions of his neighbor. As the years go by and we find our motives misunderstood, and our conscientious actions misrepresented, until it seems to us as if our best work for others is being forgotten, and our usefulness is being destroyed through misrepresentations of those who oppose our plans, it is, indeed, no easy matter to exercise the true spirit of forgiveness. When our hearts are made sore, and our hands lose their power to do their best because our motives are impugned and enemies plot to rob us of our power for good, then it is that we need help from on high, if we are to exemplify the forgiving spirit of our Lord. Of course, we must do it if we would be like him. And we always feel self-condemned if we fail. But right here comes the greatest "tug-of-war" in our fight with self. We cannot *forget*. If we could, oh, how easy it would be! The trouble is, we forget the wrong things. We forget that we too are fallible, and that we too often sin against our fellows. We forget that we too need to be forgiven, possibly as much as the other man.

Let us all pray that, more and more, we may forget self, and learn to forgive others. We all have heart-burdens enough without loading ourselves down with too keen recollections of the bitter things that have been said against us. Oh! I do wish we might all be relieved of this weight that so handicaps us in our work for the good of men.

The *Jewish Exponent*, in its "Pulpit Thoughts" on the "Day of Atonement" festival, says some good things along these lines. Let me quote the following:

"There is the remembrance of one with whom you do not speak, of whose virtues you do not want to hear, on whose faults you love to dwell. Yet you loved him once. An unhappy hour brought an estrangement. He spoke or did what you or what mischief-breeding scandal-mongers interpreted as unkind, and hatred has taken the place of love. Perhaps you judged before you inquired and condemned before the guilt was proved. You want others to make allowances for your failings, for your thoughtlessness or outbursts of ill-temper; but you do not extend to others the consideration you ask for yourself. What if you had had

a thorough explanation; what if you had held out a hand of pardon, or had met him halfway on the road of reconciliation? What if the guilt be all yours?

"Only too often do we condemn in others the very thought we cherish in ourselves. How we do love a little gossip now and then, and how we do resent it when others love it at our expense! How we do like honor for ourselves, and how we do resent it when we find others fond of being honored. How we do love to think of ourselves first, and to provide for ourselves first, and how we accuse others of selfishness for doing what we do! None of us is perfect. We all have our scars. We all have need to be forgiven. We all have done things we would gladly see forgotten. Prince Bismarck was one day asked to write a sentiment in an album on the same page on which MM. Guizot and Thiers had written theirs. The first of these two had written: 'I have learned in my long life two rules of prudence; the first is, to forgive much; the second is, never to forget.' Beneath the second had written: 'A little forgetting would not detract from the sincerity of the forgiveness.' Beneath this Bismarck wrote: 'As for me, I have learned to forget much, and to ask to be much forgiven.' Even so might we all forget much of others' shortcomings, seeing that we ourselves have much to be forgiven for shortcomings of our own."

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#### Tact in Fishing.

A writer once said, "A skilful angler gives a salmon plenty of line when it indicates by a splash that being hooked is a thing it will not stand; but gradually and surely the fisherman gets the best of it, and the creature is wearied out by its own impetuosity."

Fish are not the only things that are best caught by careful, patient tact, and skilful handling.

Fishers of men could learn good and wholesome lessons along the brook banks if they would. The fish are few that can be caught by a blundering, stumbling fisherman. There is a real knack in good fishing. The fisherman must use the right bait, and that, too, in the right way. He must conceal his hook, and show something the fish want, if he expects to catch them.

He can neither drive nor scare them to bite. Indeed, they must not even so much as suspect that he is fishing for them.

A man might as well go bumping and banging along the creek, thrashing the water with his pole and commanding the trout to bite, as to go about fishing for men as some people do. He would be as likely to succeed in the one case as in the other. Paul said, "I caught you with guile." The successful fisher must know something of the ways and habits of the fish he is after, and just how to reach them; and then, in his angling, he must be true to that knowledge. So, too, should it be with fishers of men.

I have seen fishers who seemed to think everything depended on the outward paraphernalia; and so they marched proudly along with fisherman's uniforms, modern silver-trimmed rods, artificial bait, and a fine fish-basket strapped to them. But they caught no fish; while some country lad in homespun, with a natural pole cut from the brush, a little live bait, and a crotch sprout for a "stringer," would go quietly along, and flip out a trout from every hole. He had communed for days with Nature, and had made a careful study of the finny tribes, until he knew just how to reach them.

Before the fishers of Galilee could become "fishers of men," they had to follow Christ and learn of him. They had to walk with him, talk with him and pray with him, and receive from him the "wisdom that cometh down from above." They received "power from on high" and were taught of the Holy Spirit. This is the all-essential preparation required, without which we can do nothing.

Many excellent and learned men are not good fishers. They are like the one with the silver-tipped rod and silken line, counting upon the power of fine equipment. Ministerial uniform and deep learning go for naught with the multitudes, when they see that the real thing is lacking. They want something more than mere show. The fish like to see the bait *wriggle* as if it had real life. And it must be the *right kind* of living bait, not a mere showy and artificial thing. There is no discount on the learning as such, but there must be added to this a knowledge of *practical* fishing. There must be *experimental* knowledge of the real source of a fisherman's power.

It is a great thing for an amateur to follow in the footsteps of a real fisherman beside the forest brooks, and learn of him. Having done this until he is full of the true fisherman's spirit, then, the better preparation he can add to that knowledge, the greater will be his success.

Many otherwise good fishermen come short of what they might accomplish, because they forget that a true and successful fisher keeps himself and his gear out of sight as much as possible. Just a little touch of over-conceit will drive the Spirit out of a man until he loses his "power from on high." We want the fish to see the *bait*; no matter about ourselves.

Any ostentatious display of the preacher's personality, any visible signs of his pride in the "cloth," will divert attention from the real thing, and the preacher fails. Let men see only Christ and him crucified, as a deliverer from sin and woe, with heaven as a sure and happy home for all who will accept him, and our success as "fishers of men" is assured.

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#### Magical Transformation of Plants.

Mr. Luther Burbank, after whom was named the famous "Burbank potato," has opened the eyes of the world to the marvelous possibilities of grafting and budding in fruits, vegetables and flowers. He has been called "the wizard," so magical are the transformations made by his hand, in the character and fruits of plants and trees.

Mr. Burbank began in New England, as a mere boy, by noticing the different qualities and perfections of fruits and flowers growing on the same tree or plant. His observations among potatoes, led him to experiment with the seeds from a "potato ball." After many trials, in which only the superior specimens were saved, he produced his wonderful potato.

After going to California, he had many hard struggles as a poor man, but was ever on the alert to hear the wonderful things that Nature whispers to those who are anxious to learn her secrets. To visit the gardens of this remarkable man is like visiting fairy-land, and to hear him talk of his work is like listening to fairy tales. Under his magic hand, the giant cactus—often called Prickly Pear—is transformed

into a useful fruit-bearing plant. The thorny savage thing seen at one end of the garden, gradually loses its thorns in the various stages of cultivation, until, at the other end, you find it a beautiful, thornless plant, bearing a richly-flavored, juicy, delicious fruit, fit for the table of a king. There are thousands upon thousands of flowers so marvelous that one can scarcely credit the extravagant descriptions necessary to do them justice; poppies so large that seven of them placed side by side vertically would be as tall as a man, and one could hide completely behind a dozen of them. These hybrid poppies are said to be of the most beautiful colors, and exceedingly delicate in structure.

It takes years of patient, careful experiments to produce such flowers. By a few years' wonderful work, Mr. Burbank has developed the amaryllis from a small flower of a few inches, to one of exquisite beauty nearly a foot in diameter. He has a marvelous bed of lilies over which he has spent twenty-six years of careful study and work. After years of trial with daisy seeds from all over the world, he brought forth the wonderful Shasta daisy—the pride and beauty among flowers.

Some of his labors with fruits are simply startling. He gave to the world the giant plum, the largest, juiciest prune, and by a marriage of the plum and apricot, he has given the "plumcot," which combines the hardness of the one and the deliciousness of the other. Under his care, the quince and pineapple combined to give the world a quince with a pineapple flavor. He is now trying to produce a seedless and thornless blackberry.

But the remarkable thing that turned many eyes toward him was the production of 20,000 young prune trees, ready for market, in less than nine months. When the order came he did not have a prune in his nursery. Could he possibly fill such an order? It had never been done, so far as he knew. But he did it. A great company of men were set to planting almonds. These grow very rapidly. By the time they were ready, he had 20,000 prune buds ready to graft into them, which grafting was quickly done, and before long the 20,000 trees were delivered. These trees made a fine bearing prune orchard. We little know

what may yet come to the world by a careful study of Nature's secrets, and a wise application of her wonderful laws.

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#### Always in the Balances.

"Thou art weighed in the balances and found wanting," was the startling announcement to a guilty king many years ago. He did not realize when his golden opportunity was passing, and before he was aware of it the "forever too late" was upon him. That king was not the last man who frittered away his time while God's balances were turning against him. One does not need to be a wicked reveler in order to have this judgment passed upon him. Oftener than men are aware, they are being judged, and sentence is being pronounced, while they are unconscious of the importance of the passing hour. If we would always do our best, and live as though the eyes of the great King were upon us, we should have fewer blunders to regret, and would not miss so many opportunities to receive a blessing.

The story is told of a poor old woman who lived in a miserly way with nothing but a miserable hovel for a home. One day Queen Victoria was riding by when she was overtaken by a sudden shower. Having no umbrella with her, she sent her footman to the woman's hovel to see if he could borrow one. After eyeing the footman with much suspicion, and exacting a pledge that it should be returned, she gave him the very poorest umbrella she had. When the Queen tried to open it, she found it was so very old and tender, that the wind soon tore it into shreds. The next day the footman again stood at the old woman's door with a fine new silk umbrella in his hand; and as the door was opened, he said: "Her Majesty, Queen Victoria, sends her compliments; and this is a new umbrella to replace the one borrowed of you yesterday which the wind tore to pieces."

"Do you mean to say it was the Queen who borrowed my umbrella?" said the woman in astonishment.

"Yes, indeed, it was the Queen."

"Oh, why did ye not tell me it was the Queen? She could have had my very best umbrella, and I loaned her the poorest one I had. And to think I've sat at this window and looked and longed to see the

Queen for twelve years, and now when she did come and wanted my umbrella, I loaned her the worst one I had!" Thereupon the poor woman fell to blaming herself for not having given the Queen her best.

So it is with many Christians. They give to the Lord the poorest instead of the best; and often let pass the opportunity of a lifetime in their selfish way of living.

We forget that the testing time is always upon us, and so have to spend years in sad regrets over mistakes we have made.

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#### If We Only Knew When!

If a man could know exactly when he is being weighed by his fellow man, and how life-time judgments are being formed as to his worth, his character and ability, how careful he would be to do his very best, in order to make a good impression. But the trouble is, we never know when we are being scrutinized in matters of vital interest to ourselves. There is no special warning given. If there were, we could secure just the opinion we would like to have others hold concerning us. There is only one way to do, if we would be sure of standing the test. We must remember that we are always in the balances, and live accordingly.

"If the goodman of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken through." Our only way is to be constantly on guard.

It is just as true that we do not know at what moment men may come upon us to form judgments as to our character, which opinions they will carry through life. It may not seem to be just that our standing among men is often formed from a single act, but such is the case, nevertheless. Many a boy has lost a good situation by being indiscreet just in time to close the door to a good business, into which he desired to enter.

If the conductor of the train had known that the superintendent of the road was passing just then, he would not have been seen coming out of that "sample room." If the young man who received too much change from the ticket agent, had known that the person standing by would decide upon his character, and always after would think of the event in connection with the young man's life, he would not have said

to his chum, as he pocketed the change, "I'm all right. I've got more money than I had before, and a ticket besides." If the clerk had known that the proprietor was standing within sound of his voice, he would not have been so crusty and insolent in his replies to a customer. If the young lady had known that her lover was watching from the balcony, she would not have been so free with the questionable fellows on the street. If that minister at the summer resort had realized that he was, being watched by a committee from the church from which he was expecting a call, he would not have appeared so common,—he would have been more careful about the questionable stories he told, and would not have seemed so much at home with the rowdies. If the boys, rollicking under cover of night, had known who was listening in the adjoining room, they would all have been more orderly and more discreet.

And so it is with us all. If we could only know just when to slick up, and when to appear to good advantage for the passing of judgments upon us; if we could see when these critical hours are at hand, requiring actions that determine our standing and our success or failure for the future, how differently we would act.

We can, by one sinful or indiscreet deed, or even by a failure to act, settle the question of our standing among men for all time. We may not know it at the time. It is therefore always safe to look upon each passing hour as a time when important and irrevocable judgments are being formed concerning ourselves. A real weighing time, when we are in the scales, and people are watching the beam to see how much we weigh.

It is never safe to visit for evil purpose, any questionable resort, or to be found in bad company; it is never safe to be uncleanly or impure, or to count upon the concealment of anything of which we ought to be ashamed if all the facts were known by those whose opinion we most value. The only safe way, my boy, for you, is to remember that you are always being weighed by those about you, and to so live that you may ever be of full weight and ready for the balances. Then you will have nothing to fear, either from the opinions of men, or from the judgments of God.

**Read Brother Shaw's Letter.**

Don't fail to read Brother Shaw's letter in this RECORDER. I am sure you will not fail him now. The Board followed the instruction of Conference, and prepared the Manual, and now just so long as the people fail to respond in taking the books, so long will the Board have to pay interest on money hired to meet the bills. Just a little painstaking on the part of the people, a little bit of sacrifice here and there, would relieve the Board of all this extra, unnecessary burden. There are burdens enough without having to carry this kind. Then the use of the Manual as it is intended to be used, would bring great blessings and strength to those who use it. It will bring satisfaction enough to the users, so it would not seem at all like a "sacrifice" or burden to help the Board out by buying it. Yes, Brother Shaw, just as soon as the people understand the case, they will help you out.

**Manual for Bible Study.**

To the Editor of the SABBATH RECORDER:

DEAR BROTHER GARDINER:—Will you permit me, through the RECORDER, to call attention to the *Manual for Bible Study*, recently published by the Sabbath School Board? I will not take your space to give any detailed history of this publication, only to say that the plan for something of this kind was discussed, in 1905, at Plainfield, and at Shiloh. In 1906, it was formulated and approved at West Edmeston, and at Leonardsville. The people, especially the ministers and teachers demanded such a manual and Conference ordered it.

The Sabbath School Board gladly carried out the instructions of Conference and the book has been prepared and published. This year, at Nile, and at Alfred, the Manual was on sale and was well received.

The author, Rev. Walter L. Greene, has done us a great service. The Sabbath School Board has done what it could. The Publishing House is waiting for its pay for doing its share of the work. I only wish I had space for the table of contents and the introduction by President B. C. Davis, of Alfred University. Ask your pastor to tell you about a *Manual for Bible Study* for use in pastors' training classes, young people's Bible classes, intermediate Sabbath

school classes, and as a guide to home and private study, by Rev. Walter L. Greene.

The edition cost the Board about \$250, and we have sold about \$50 worth of books so far.

Now friends, please do not buy the Manual simply because you have ordered it, or because you think that I will give you no rest till you do, but because it is a good book that you need in your home and church. Talk about a class. The cloth-bound book is one dollar, and the paper-covered one is fifty cents, post paid,—and thank you.

I have the misfortune to be in charge of the sales.

GEO. B. SHAW.

Plainfield, N. J.,  
Sept. 30, 1907.

**An Open Letter.**

This letter is to Seventh-day Baptist pastors and preachers, first of all. It is also for each reader of the RECORDER. Answers will be welcomed from anyone. In behalf of the Tract Board, the Corresponding Secretary seeks close touch with everyone who reads these lines. Answers may be sent to the Secretary, or to the Editor of the RECORDER, for use in its columns, or if unused by him, to be handed to the Secretary. The Board and the Secretary are anxious—very anxious—to secure aid through the answers thus sought. New problems, and new phases of old problems confront the Board when they attempt to enlarge the Sabbath Reform work of the denomination. These problems call for united counsels, plans, and conceptions concerning the general situation and the work in hand. The Board and the Secretary are glad to assume all official and personal responsibilities belonging to them, but they seek counsel and help in a work which is far more than personal or official. The work belongs to all the people and must be undertaken by all; hence the following questions:

1. What is the first and most vital need of our people in the matter of Sabbath observance?
2. What is the most essential point to be aimed at in Sabbath Reform work outside ourselves?
3. Have the Sabbath and Sabbath ob-

servance larger and more vital relations to religious development and spiritual life than we now realize and appreciate?

4. Can we maintain our place and increase in power and efficiency without increasing holiness of life and higher spiritual attainments?

5. How can we make Sabbath observance cultivate and strengthen spiritual life?

6. What changes, if any, are desirable in the general type of preaching from our pulpits, in view of the prevailing Sabbathlessness and the changing attitude of public thought relative to the Bible and the Sabbath?

These questions, and others which these will suggest, crowd to the front demanding consideration and answer. They are closely related to our place, our work, and our future. They involve deep-lying, far-reaching and all-embracing issues; pertinent and practical issues. The new century emphasizes these issues. We must meet and answer them wisely and well, else adverse influences will answer them swiftly and to our serious hurt. Brethren, what are your answers?

A. H. LEWIS,

Corresponding Secretary.

September 22, 1907.

**Condensed News.**

Reports from Seattle tell us that Professor Gilmore, of the Smithsonian Institute, has discovered in central Alaska a mammoth, seventy-five feet long and over forty feet high, frozen into a glazier. The animal looked quite life-like, and was in good state of preservation; but when exposed to the air the flesh and hide soon crumbled. The tusks and bones however, remain in good condition.

The war in Morocco is ended. The task of bringing the tribes to terms was left to France and Spain, by the other European powers; and France has been the principal actor. The terms enjoined upon the rebels were very severe. General Drude is to have full power to pass through their realm, in order to see that the terms are really being complied with. Among other things required are: that no person shall carry arms within ten miles of Casablanca, under penalty of imprisonment and \$200.00 fine. The tribes are bound to secure obedience

to all the terms of the treaty, and to deliver up as prisoners the ones who committed the outrages upon the Europeans on July 30, 1907. They have to pay a heavy indemnity, to be graded upon the tribes in proportion to the time they rebelled against the French; and each tribe gives up two leading men as hostages to guarantee the full compliance with all the requirements. The Sultan of Morocco is still in trouble, however, with a strong movement to rob him of power, led by his brother, and backed by discontented tribes. The Sultan is too progressive, and favors Western ideas too much to suit the tribesmen.

The New York *Tribune* tells us that the Pennsylvania Federation of Liquor Dealers is preparing to raise a fund of over \$7,000,000 to prevent the passage of local option laws in the next Legislature. They are thoroughly alarmed over the tidal wave of State prohibition that is sweeping everything before it in the South, and over the fact that so many Ohio towns are in favor of local option.

A leading paper of Japan ridicules the idea that Japan has any unfriendly feeling towards the United States; and as evidence of their good will the editor calls attention to the great preparation made in Japan for the reception of Secretary Taft:

**Which Road?**

If you could go back to the forks of the road—  
Back the long miles you have carried the load,  
Back to the place where you had to decide  
By this way or that through your life to abide;  
Back of the sorrow and back of the care,  
Back to the place where the future was fair—  
If you were there now, a decision to make,  
Oh, pilgrim of sorrow, which road would you take?

Then, after you'd trodden the other long track,  
Suppose that again to the forks you went back,  
After you found that its promises fair  
Were but a delusion that led to a snare—  
That the road you first traveled with sigh and  
unrest,  
Though dreary and rough, was most graciously  
blest  
With balm for each bruise and charm for each  
ache—  
Oh, pilgrim of sorrow, which road would you  
take?  
—Nixon Waterman.

## Papers From the Convocation.

## Quality Values.

REV. M. G. STILLMAN.

*How much then is a man better than a sheep?—Matt. 12:12.*

The remark of our Lord was called out by some critical Jews, who were seeking to accuse him of Sabbath breaking.

"What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?"

Even the physical life of man is far better than the life of the sheep, because his possibilities are so much greater and his physical welfare is so important to the best use of all his powers, that the healing was proper on any day of the week.

The physical forces are valuable more or less according to the quality value of the mind. If a man has only a sheep's mind, he is worth less than nothing as a man, for he may be in the criminal class. For that class it had been better not to have been born, for the criminal grows no wool for clothing, and no meat for food, as the innocent sheep may do.

Skill in the use of muscle generally requires some mental force. Moral quality also has its influence even upon the value of man's physical forces, for it affects the reliability of the man. The desirable hand behind the plow is the one whose moral force is encouraging and reliable.

The physical and mental forces are so closely united in this life, that it becomes man or woman to know the inherent qualities of the body before entering the marriage relation. The quality of nerve, and the acquired tendencies of mind are very important; hence the great need of the winning and holding power of the parents over the children. The parent never can be without responsibility for what the children are; for the parent's duty is to hold and to mould by an intelligent love, and to give direction to the young in their tender age.

So we see that the temporal forces in man have value in relation to immediate labor, but more especially with reference to future possibilities, which cannot be estimated by any measure of values. We

are always interested in physical strength, since without it, in this life, there is no good use of the mind forces, neither are there satisfactory conditions of service or happiness. Great multitudes attend ball games, seeking innocent diversion or entertainment, who would not take half the time for a lecture. Everybody may have enough knowledge of the sport to enjoy it. A much smaller number of people have sufficient general or special knowledge to appreciate a lecture. Even though it be a popular lecture, the speaker must have his audience collected by canvassing agencies, and have darky shows and magic rung in, to get the desired measure of values.

Let us notice here that the quality values of mental products are also, in part, dependent upon popular will and desire. Note what great proportions of our libraries are fiction. Works of fiction, like great paintings, are valuable to humanity according to what they portray. When they hold nobility of character before the mind in such force that the reader has more noble thought and purpose in life, then there is a desirable quality value in them. Not very long ago I bought and read a famous story, because the author of Ben Hur classed the book as one of the greatest in historical fiction. Only a year or two ago I read a magazine article that the publisher said cost one dollar a word,—and what was it? Simply a guess that the world is growing better. But what of the justice of taking several hundred dollars for what a man can say in perhaps an hour. Why you justify it by that Scripture which says, "To him that hath shall be given." The Lord did not say this is just. He only stated a fact in human life. Mr. Van Dyke's dollar per word was probably justified in the mind of the magazine publisher on the ground that the author is a very learned American nobleman, on the one side; and that, on the side of the public, very many people are wondering whether the world is getting better. For as people get older and more serious, a great many of them are more troubled about the ills and the evil ways of men, and begin to wonder whether the good old days were not really much better than are these days.

And here is a very learned man, who, at a dollar per word, is to tell us *his* view of the question. He puts up his evidence and makes a guess that the world is really growing better, and we breathe a little easier about it, thinking that if so great a scholar thinks so, there is really some fair excuse for continuing in the hope that our preaching is not all in vain. The good seed will yet find more good soil, quality values will yet hold good. The banks of the kingdom of heaven will not all fail, even if another family must move into the White House at Washington.

Again, we see how, in political experience, the value of mental products is more especially dependent upon popular will. When great personal ability happens or chooses to be in harmony with the mind of the multitude, there is great demand for the man that will voice their views. Take the case of the populist, a few years ago, when many in the old parties were holding some fallacies on the money question. Behold a man with powerful oratory captures the great Chicago convention, and makes some famous runs toward the White House. And who knows whether his staying, persevering quality of mind may not yet give him another dash for the presidency? Great popular fallacies make demand for qualities of mind that fit the mistaken principles. The Bible says, "Thou shalt not follow a multitude to do evil."

Take the case of the people against the railroads. Who does not know that popular prejudice is strong in every state, and that a jury made up of the old conservative ruralist will not be very sure of giving justice to the company? The fact that ministers and legislators may now pay their fare like others, need not modify this opinion of popular prejudice. Our principles of life, and our opinions are valued according to the demands of the public, but they must properly be judged by the principles of righteousness.

"But seek ye first the kingdom of God and his righteousness." The highest quality of manhood is spirituality. This is the quality by which we look to God and His law and labor of divine love. When we become spiritually minded, we are in love with the service of God. We may not be very intellectual, but we have a deep reverence for His name, and love for true worship.

Whatever destroys spirituality is poisonous to the soul. One of the most practical qualities of mind for effective spirituality is patience. "Let patience have her perfect work." Test the quality value of patience just now in the hearing of this paper. Are you patiently waiting for me to tell you new things? Please don't be too much like the old Greeks, of whom it is written, that they spent their time in looking for something new. And yet it is of all things most commendable in us, to be ever striving after new evidences of spiritual power.

Let us ever magnify the quality of hopefulness. "By hope ye are saved." Spirituality cannot follow the multitude except when and where truth prevails. "God is a spirit and they that worship Him must worship Him in spirit and in truth."

Finally, let us remember that the qualities of body and mind are valuable in earthly coin as they are in demand by the popular desires. Spiritual qualities cannot be measured in silver or gold. Only by faith do we begin to realize the value of the heavenly riches. "The fruit of the Spirit is love, joy, peace." Let us not be desirous of vain glory, provoking one another, envying one another." Let us ever add to our faith, virtue, brotherly kindness and charity, and thus make our calling and election sure.

Our spiritual qualities have value in the heavenly riches, just according to their effect in leading men to righteousness. We cannot measure it. Only God, who knows all, can measure this value in holiness. Silver and gold have their lawful uses, but the man of God declaring salvation, must hold the truth above earthly price. He may be rated partly according to his power to win the approval of good men, but the *grace* of God is the chief measure of values in the kingdom of God. We may strive lawfully after these heavenly riches.

*Walworth, Wis.*

There exists a perfected Plan. Its specifications are complete and faultless. It was drawn by the great Master-builder, and the erection of the structure depends upon the number and qualifications of those employed. All can do something. "Study to show thyself a workman approved of God."

## Missions

Two hundred and fifty students sailed for foreign mission fields last year. They represented forty missionary agencies in this country and Canada. The total number of volunteers from colleges now in the field at work, is 3,207.

One evening at nightfall, a few months ago, says the "Book of Missions," a missionary on the Congo River in a steam launch, seeking a place to moor the boat for the night, was startled by a lusty chorus of men's voices singing in the native language, "All hail the power of Jesus' name." The missionary had found his place to stop; for there among the reeds were some big canoes full of young Africans on a fishing excursion and there were Christians among them with Bibles and hymn books. And this in the heart of the Dark Continent! As the missionary joined in the words "and crown him Lord of all," he felt somewhat as old Simeon did in the temple, satisfied because he had seen the salvation of the Lord.—*Christian Work and Evangelist.*

We cull from the *Morning Star* the following summary of what American Christians are doing for foreign missions:

They support 34 independent boards, carrying on work at 1,300 principal stations, and 8,000 out-stations, with 4,400 missionaries. Of these, 1,800 are men, and 2,600 are women. These superintend five times their number of native workers, making in all, 23,000. There are 5,300 organized churches, averaging 100 each, or a total membership of more than half a million. Thus, 523,000 evangelists are adding to the churches 30,000 to 50,000 per year. In 1806, American Christians gave for missions abroad, \$6,000; in 1905, they gave \$7,060,701. There are more than 6,200 mission schools, with more than 230,000 pupils; and nearly 460 physicians carrying on medical missions, with 300 hospitals and dispensaries, helping over 936,000 patients.

Word comes from the far East, that the Hindus are making great use of tracts to

ridicule Christianity and to abuse Christians. A recent letter from the Secretary of the Baptist Mission, India, gives the following report:

"India is at present in a state of transition. In the North and in Eastern Bengal there is a very serious state of affairs which threatens the peace of the country. At present the two great religious divisions, Hindus and Mohammedans, are pitted against each other, but both are opposed to Christianity, and there is a cry for self-government, and down or out with the British and all other Europeans. Now while I do not for one moment think that the British will be driven out of India, I do believe that there is a very wide-spread dissatisfaction and a revival of opposition to missions and missionaries, and for that very reason missionaries and Christians should double their efforts to set forth the truth of Christianity. And one of the best ways of doing this is to put into the hands of the people a liberal supply of Christian literature. Preaching is God's ordained method of saving men, but next to that the distribution of God's Word and Christian books and tracts is the most powerful agency I know for spreading Christian truth. Strange to say, we have very few native Christians who care to devote themselves to the work of colportage, and yet I would gladly exchange the best preacher I have for an equally good colporter."

### Sermon.

R. BERTRAND TOLBERT.

*Delivered at the New York City Seventh-day Baptist Church, September 7, 1907, and published by request of the church.*

"Be ready in the morning and come up unto Mount Sinai. Exod. 34:2.

We stand today at the beginning of another year of church work; what that work shall mean will depend upon what we do toward it.

I feel sure that you wish it to be a year of progress and power. We have been away to rest for a time, and we return to this place with added strength and vigor. What shall be our first step in the use of this strength to the glory of God?

Our work as Christians lies before us; the future begins in this moment; there can be no such thing as pause in the Chris-

tian life. We cannot live or make progress by the glory of what we have achieved. "Forward, march" must be the word of command. It must be passed from heart to heart until all shall fall into line and march onward. While we form line, face front, let us use the shibboleth that inspired the hosts of Israel with new courage and which sent them into a period of brilliant achievements which lasted for more than five centuries.

It was their challenge *Godward*. It may be our battle cry that shall bring us to better things and to victory.

In these words we see again the man Moses who held the destiny of his own people and many nations yet unborn in his hand. (a) The people were in the low grounds of idolatry, they had bowed before gods of gold, and their vision of the face of Jehovah was dimmed. (b) Annihilation seemed imminent and immediate. There appeared no way of escape and the people were hopeless. (c) Moses the deliverer and defender comes forward ready to die if his people cannot live. With an earnest cry to Jehovah for their welfare he stands ready to pay the last penny of their indebtedness. (d) God's answer is not a summons to death, but a challenge to life; it is a call *Godward*.

#### I. IT IS A CALL TO READINESS—BE READY.

It is easy to think that the Lord's work is done so surely and steadily that all will be ready anyway, or else to think that my part and your service will not make any particular difference.

I. History shows that God has always used the ready man.

(a) He used Peter, Paul, Augustine and Clement in the early days of the church when great dangers threatened, and when tremendous tasks were accomplished.

(b) He used Bede, Luther, Wycliffe and Bunyan in the trying days of the transition and the renaissance.

(c) He used Washington, Wellington and Lincoln to lead the armies of earth on to victory and to make the principles of progressive government possible.

(d) He used Watt, Franklin, Morse, Edison and Marconi to open up for the use of the race the immeasurable values and powers of steam and electricity.

These and thousands of men and women of usefulness and power have helped to lift the race upward because they were

ready when the call came for their service. God also calls upon us to be ready to enter at once upon the work of the year.

2. In the call to be ready, let us also note that the Lord has supplied all needed implements of service.

If we wish to be equipped we need not wait an instant for the implement of action. A wise Providence has placed before us and around us every agency that we can possibly use. They only await the ready hand and fully prepared mind to weave them into the highest accomplishments of human life.

3. In the preparation for immediate action let us bear in mind another important fact—God needs certain forces that we control.

(a) Physical strength. We ought not to so impoverish our physical forces as to be unable to use some of them for the glory of God. It is an easy thing to expend all the strength we have in the arena of business during six days of the week, so that when we come to the services of the church we have but little if any strength to give. Each day in the year we ought to set aside a bit of physical power to be used in the cause of righteousness.

(b) Mental power. The things of God require thought and system just as much as business requires these two things. We are called upon to use some of our mental powers in planning and in systematizing the work of the church and the kingdom.

(c) Soul energy. We must not lose sight of this factor in the work before us. Daily we should avail ourselves of such agencies as will create within us a growth in soul energy. If we possess this, we will contain a dynamic that is strong enough to conquer even sin.

Let us avail ourselves of all these things that we may stand ready before the Lord for aggressive work.

#### II. IN THE MORNING—START EARLY.

In the passing of the years, we sometimes forget the value of time. Often it is underestimated and much of value is thereby lost. In business the time element is of superlative importance and who shall say that it is of less value in the things of religion? The "psychological moment" in religion is of divine importance and that moment may be freighted with opportunity and winged with power.

Those who have written the great para-

graphs in human history are those who began their careers early. From the cradle certain elements entered into their lives that contributed to their usefulness and power. The great central figure in the history of the race is Jesus the Christ, and His work was finished in thirty brief years. His public ministry of but slightly more than three years was filled to the utmost with great and superhuman deeds. Not a day nor an hour was lost, but from the moment of His baptism his unique personality and amazing character were constantly kept before the multitudes.

In the morning of this new church year let us begin to think, to work, and to see for God.

(a) Let us at once devise ways by which we may foster and develop the life of the church. Let us at once dedicate our strongest thoughts to the interests of His kingdom, making heavenly things early and all the time of supreme importance.

(b) Let us work for God; not in an indifferent way, nor put it off until some better time, but now and continually let us be about our Master's business. God has always used human agents in the furtherance of His work and if we are to do that work, it will be done in that proportion as we put ourselves into the line of duty at once.

(c) We ought to see for God, to look with keen and quickened vision out upon the many forces that must be met. We need an accurate perspective of conditions as they are, not as sentiment or idealism might dictate they should be. With a clear vision of the immediate future, which includes an understanding of our limitations and powers, our past failures and successes, we may be able to use all these in the solution of the problems in the immediate foreground.

Not until the people of Israel had a broad conception of God and their duty did they begin to grow in greatness. Not until they moved forward in obedience to that quickened instinct did they come within the sight of their Canaan. Not until we compass the field with clear vision and move forward by quickened impulse will we reach better things.

### III. COME UP HIGHER.

When Moses met God in the mountain the second time and the people realized that to fulfill the plans of Jehovah they must

look upward and move upward, they began a new era of development.

When the object of their inspiration was in the mountains and they began to move toward the object, then growth was possible.

In the same way a church today that hopes to make advancement must take higher ground. There are few if any level places in the Christian life; it is either upward or downward.

With the comparative rest we have had during the past weeks it should be our earnest purpose to reach higher ground. To that end let us devote this added vigor and enthusiasm. Being prepared, let us early move upward.

That our progress may be steadily forward as well as upward, let us specify certain things that in a particular sense shall claim our attention. For the things that are worth while always cost, and continual progress is scarcely possible unless the objects to be reached are placed above us.

1. Personal work. This should be a prominent element in the upward climb. Just now the call of the world is for the vital and personal contact of Christians with non-Christian men. The church can never fulfill its mission—aye, can never mean what the Master intended that it should, until the element of personal contact is intensified. In other words it is taking the church to the masses through the agency of the individual. When this is done, a much clearer understanding will be had both by the church and by men outside. Let us seek to find ways in which each one of us may touch the lives of others through our personality, guided by our earnest desire in their behalf.

2. Mission work. As we look upward, this ought to appeal to us as one of the things to be done, by which power and growth may come to the church. While it is necessary to maintain regular services in the church, and to promote organization, yet it seems clear that churches overlook one great source of strength when they fail to get in touch with the masses in mission work. There is no disputing the fact that multitudes will not go to the city churches and must be reached, if at all, through mission preaching. The minister, aided by others of his church, may easily find an opening for good and helpful work either in a mission already established or

by establishing one in some needy place. This kind of work will do much to remove the prejudice of the masses against the organized church.

This kind of work will put an edge upon the religious life of the church and stimulate the tone of the sermon from week to week. Let us try to incorporate this in our new and upward outlook this year.

3. Devotion in the home. This must not be overlooked; for as water will rise no higher than the fountain from which it flows, so our religious life can rise no higher than this stream from which all the forces that make character must flow.

There is no such thing as piety for one day in the week, no such thing as inspirational religion, born in an hour of church service, that will meet the strain of our ever increasing complicated existence. No, there must be devotion in the home; not so much that of forms observed or uttered prayers, as in loving contact one with another. Sweetness, gentleness, sympathy with each other, and heart consecration. These must mark our lives clearly day by day if we are to touch the world with the magic power of Christian character. Let us strengthen our altars by breadth of sympathy and depth of charity before we leave the home, then we can go confidently and resolutely into the midst of other lives with poise and power.

4. Denominational loyalty. One is tremendously impressed with this need as one listens to those who have been chosen to represent the various interests of denominational life. Their great anxiety, and often their inability, to do what they wish and what ought to be done, is caused by the failure of the people to bear their share of the burden,—failure to make denominational work a part of their own business. This is true of any denomination, but it may be said in a particular sense of the Seventh-day Baptist denomination.

Evidently the only real hope of making progress as a denomination lies in the utmost loyalty and in the most unified cooperation. The measure of the future power of the denomination rests with each man and woman forming it.

5. A revival ought to be expected as a natural result of taking this mountain position. Moses brought a new lease of life to his people when he pointed them upward. Great growth marked their lives as soon

as they took higher grounds. This is true with any age. If we take this higher ground and place before us these things to be attained, we will find ourselves in the midst of a revival that will soon grow too large for us to contain, which will soon be overflowing to reach other lives. I do not have in mind a wave of emotion or a mere verbal outburst, but a deepening and quickening of the individual power to worship with all the forces and faculties with which we are endowed. Shall we not be ready in the morning of this year? Shall we not go up into the mountain and meet with God? Shall we not grow in grace and in the knowledge of our Lord and Savior Jesus Christ?

### Life, Death and Love.

A woman lay with closed eyes and quiet breath waiting to welcome an angel whose presence seemed to over-shadow the white-curtained room. A man knelt beside the bed, the woman's hand pressed close beside his cheek, while his lips moved as if in prayer.

In the room were Life, Death and Love. "What have you given her?" questioned Death to Life.

"I brought her my best gifts," answered Life, "youth, health, beauty, joy and Love." "Has Love brought her good gifts?" again asked Death.

Said Love with wistful eyes, "I brought her brave, bright hours, sunshine and laughter, happiness and glory in living, and then a heavy cross. The sunshine she shed about her, even with the fading of Life's glory; the cross hidden deep in her soul cast out self and made a new radiance and beauty there."

"Life had much to give, but peace and rest are not for all to bestow. Love would give all, but must reckon with the human heart. I will crown and glory and bless her."

Life fled from the quiet room with a sigh and one whispered, tender word; but Love lingered, brave even in the full presence of Death.

"What of him?" said Love, pointing to the kneeling figure.

"He made the cross?" Death asked.

"Yes," said Love weeping.

"We must teach him," said Death, "What he could not learn from Life."—*The Outlook*.



## Woman's Work

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

Not by Might nor by Power, but by my Spirit  
Saith the Lord of Hosts.

### Love Finds Service.

What shall I bring to offer at Jesus' feet today,  
To prove how much I love him, my debt to  
partly pay?

All sinful and unworthy I come with empty  
hands,

And say, "Dear Lord, thou knowest," and know  
he understands.

But wherefore empty-handed? today the harvest  
waits,

And we can all be reapers upon the Lord's  
estates.

Each heart will thrill with gladness, if at the  
day's decline

It has a sheaf to offer, with "Master, mine is  
thine."

The heart that loves the Master some work for  
him may find,

It may be in the by-ways, and of the lowliest  
kind,

But he will count it worthy, and though the  
gift be small,

He knows the love behind it, and this is best  
of all.

—Eben E. Rexford.

### Home Life in China.

MRS. AUSTIA SHUMAKER.

Some folks laugh at the Chinese because in their language the character nearest approaching the "home idea" is formed of the sign for pig under the sign for roof. But the pig sign stands for prosperity, so it is only fair to our Oriental friends to suppose that they define a home as a house wherein dwells prosperity. But it is not the house that makes the home, although it has something to do with its attractiveness. Now most Chinese houses are one story high, walls of gray brick, floors of red tile, no ceilings, usually no windows, and no chimneys; hence the interior is low, dark, damp, smoky, and dirty.

In these houses there are no pleasant home scenes of all the family gathered together and enjoying social life. The mother, daughters, and female servants occupy the inner rooms, and these are never ventilated and are lighted dimly by several small panes of glass set in the roof. The men folks of the household occupy the front and best rooms.

In homes of wealth the servants rise early; their first duty is to prepare tea. This done, the teapot is placed in a padded basket and thus is kept warm most of the forenoon, and when it becomes cool it is either warmed over or a fresh supply is made. The servant's next duty is to bring to each member of the household a basin of hot water. With the basin comes a mug with water for brushing the teeth and scraping the tongue. With a towel wrung from the water the morning bath is completed, ear-rings and bracelets are then adjusted, the hair is carefully dressed, and outer garments donned. Next, the servant arranges incense sticks in groups of three in the idol loft, before the door, and in the kitchen.

Breakfast is eaten about nine o'clock and ordinarily consists of rice, vegetables, and some kind of meat. Each one as he finishes his meal, pours tea into his rice bowl; drinking this, he bows to those remaining at the table, saying, "Eat slowly," he goes his way. By the way, the Chinese have a good rule to cease eating before one is satiated. After breakfast the men of the house go about their business, while the women amuse themselves gambling with dominoes, doing needlework, or passing the time in small talk. Sometimes the neighbors will come in, and maybe one of them, to relieve the monotony, will adopt a boy baby of the household. Of course he is not taken away, but presents are given him on his birthday or feast days as if he were an own son of the neighbor. Or perhaps two of the mothers will agree that the son of one shall marry the daughter of the other when they grow up. Another time they will plan for a visit at some theatrical performance, or the morning may be spent in journeying to some noted temple for the purpose of worship. If a child is sick they may spend hours before a clay image, endeavoring to get their divining blocks to fall auspiciously, or they may take the sick

one to a locally famous banyan tree, there to write out the baby's name on a strip of red paper and paste it on the bark, trusting that, thus adopted by the tree, in some mystical way the disease will be cured. Or, if a child is unconscious, they may waste much time waving its garments to and fro, calling for the spirit of the little one to return. But perchance the theme of conversation is a new arrival in the household, so there is great ado preparing bright garments for the child and a feast to celebrate the completion of its first moon. At this time the baby is named and gifts of red eggs and pickled ginger root must be sent to the friends of the family. Perhaps a boy is about to begin school, so the household is exercised to provide new garments and a new name. The lucky day comes and the little student, with a gift of money wrapped in red paper and several boxes of cakes for the teacher, struts down the street to begin his literary career. Another time the home life is stirred by the fact that a son has become old enough to be married. So a "middle woman" is sent out to find a suitable girl. Much discussion of her reports and many consultations of the almanac for lucky stars, days, and signs ensue until the heaven-ordained one has been found. Now baskets of engagement cakes must be sent out to the friends and all the plans for the wedding talked over. The day arrives, the house is gay with decorations of red and gold, wedding presents there are in profusion, all must receive their share of comment, but the women have more to do than talk and admire, for three days of feasting must be provided for the groom and his friends. Inevitably the revelers are annoyed by the discordant howls of hungry beggars who throng about the door, and the interest of the household for a time centers in an effort to buy off the mendicants with gifts of food and money.

These troubles over, the new member of the household, the son's wife, now affords a subject for gossip, tyranny, and (sadly, rarely) love.

Close on marriage festivities may follow the death angel. The gay decorations are replaced with the symbols of mourning—white and blue. The women give themselves to wailing for the dead. There follow forty-nine days of the coming and going of tricky priests, ostensibly through

chants and incantations securing the repose of the spirit of the departed one, but with the itching palm ever thrust out from the flowing robes of the priesthood. From day to day shrewd geomancers (luck doctors) report of their strenuous (?) efforts at finding a fortuitous place for the burial of the dead, and many are the unseemly wrangles over the fees demanded by these human parasites. But the time of mourning is fulfilled and the household settles down to the daily round with the added bitterness brought by grasping creditors.

Some day an American woman passes along the street and is invited in, maybe to amuse some visiting friends, or that the ladies may gratify their curiosity concerning foreign people and things, or it may be simply to break the monotony of a dreary day. Not questioning the motive of her hostess, the foreign lady steps in, glad for an opportunity to serve her Master. Drawn by the novelty of a "foreign devil woman," a crowd presses into the house, servants push, shout, and gesticulate, doors are banged shut, only to be wrenched open, until the heavy night doors are swung to and barred until the curious crowd disperses. Chinese ladies are usually courteous and hospitable, so the guest is served with tea, cakes, and sweetmeats. Questions on all phases of the foreigner's life are asked and quietly answered. Sooner or later the opportunity comes to bring in the message and the gospel story is told. The missionary's evident sympathy for human woe soon leads to the recital of tales of household jealousy, strife, bitterness, and cruelty which can only be duplicated in some other heathen home.

The curse of poverty is upon hundreds of thousands of Chinese homes, and the stern struggle to get the few ounces of rice necessary to sustain life is one dominant topic of conversation. But even in these impecunious homes the grim idols stand and inexorably demand expenditures for worship which would have infinitely better have been spent for food and raiment.

When at last the spirit of Christ enters the Chinese household a condition appears which we can truly call a home. The family is united, love expels jealousy, love smother's bitterness, love takes the "grind" out of toil, love conquers all things, and,

whether its subjects be American or Chinese, it makes possible a Christian home.  
—*Woman's Evangel.*

**Fiftieth Anniversary of the Fulton Street  
Noon Prayer Meeting.**

Oct. 13th-20th, 1907.

Without a day's interruption, this historic meeting has gone on for fifty years. In the busy downtown section of the great metropolis of America, this mother of noon prayer meetings has sent forth its beneficent influence until all the nations of the earth have felt its power. During these years, hundreds of thousands from every country and clime have attended this meeting, and in answer to their prayers, men and women have been redeemed from lives of sin, and multitudes of others have been influenced to lives of deeper devotion and more consecrated service to God. The requests for prayers have come from fathers, mothers, brothers, sisters and Christian workers the world around. Its fame and influence have truly become international. Historians of religious movements in our country are unanimous in ascribing the great awakening of 1858 to the power of prayer, and mention the Fulton Street Noon Prayer Meeting as the starting point of the mighty revival, which swept over a million souls into the kingdom of God. Having been the instrument of such a wave of blessing for the world, this meeting has endeared itself to hundreds of thousands of people, many of whom have remained in touch with the work since its beginning. Judging from the experience of those who are in closest touch with the work, this bond of fellowship in prayer has been constantly growing, and individuals and communities are reaping a harvest of blessing as the result of petitions daily ascending from this hallowed spot. For the past five years, a Prayer Circle of over three thousand have daily petitioned the throne of grace for a world-wide revival. Communications have been received telling of marvelous answers to prayer, from every country, state and territory. Notwithstanding the fact that the noon hour is the busiest of the day, the attendance for the past five years has been on the increase and the total attendance during that time has been over sixty thousand, while more than sixteen thousand requests have been sent in

from every country of the globe. Let it be remembered that the meeting has stood uninterruptedly and uncompromisingly, for the great doctrine of prayer-hearing God. It is proposed to make this Jubilee Anniversary one that shall tell upon the prayer-life of the whole church. To this end, the suggestion has been made that the pastors be requested to preach a sermon on some phase of prayer on Sunday, Oct. 13, and follow this with special days set apart for prayer. In order to aid in securing material for illustration, there is in process of preparation, a special number of "The Call to Prayer," which will contain interesting material for pastors to use during said week, and will contain the full program to be carried out during the Anniversary week of the meeting in New York City. This will be sent free on application. It is further suggested that those whose lives have been influenced by this meeting in conversion, in the deepening of their spiritual life or in being thrust out into service for the Lord, send the facts in a brief letter to the superintendent. Do this at once. Last and most important, let Christians be much in prayer that this meeting may prove a great impetus in the prayer-power of all Christians and bring about a greatly needed revival of the prayer-life of the church. Send all communications to Frederick H. Jacobs, Supt., 113 Fulton Street, New York City.

**Why God Loves Us.**

If God's love depended upon our deserts, our outlook would be desolate. Thanks be to that Love, its intensity seems to be measured by the distance which we wilfully place between God and ourselves. The less we deserve anything from him, the more we need him; and our need, to him, is the challenge to his love. He loves us not because we are lovable, but because his love will not be denied. One who was deliberately fighting God to his own harm had occasion to realize this as God's all-powerful love reached down and interfered with the sinful plans and brought the child back again.

"In Him is only good,  
In me is only ill;  
My ill but draws his goodness forth,  
And me he loveth still."

—*Sunday School Times.*

**Notes From "The Optimist."**

Mr. Frederick Lynch as "Optimist," in the *Christian Work*, gets in some nice gems of thought now and then, which are well worth passing along. Anyone who has enjoyed the luxury of a restful sea voyage will appreciate many of the lessons that came to him on board the great ship. We quote the following:

"One night The Optimist stood in the bow of the big ship. All the lights were out, and it was very dark except for the light of the innumerable stars. The ship's prow was cleaving the water into liquid fire, so full of phosphorescence was the sea. Her nose was pointed toward Antwerp with undeviating certainty. Onward she held her course and never varied to right or left. Yet there was no man in sight. To a visitor from a boatless world it would seem as if the great ship were either under its own control or at the mercy of the fickle seas. But The Optimist knew that up in the dark, on the silent bridge, was a man who had the ship's destiny in mind and the safety of a thousand souls, and his hand was on a little lever, and neither seas nor winds could foil him in his reaching the desired haven. And The Optimist thought of the Unseen Hand that guides the worlds through the great space-seas and how nothing can foil him from bringing his own children to their harbor of desire. And not at the sport of fickle fates nor ruthless chance is the huge world run, but at the helm, in the darkness, is the Great Pilot of the worlds."

\* \* \* \*

"The Optimist was leaning over the rail looking down at the steerage deck. It was covered with men of every tongue and nation. One man had an accordion. All had been listening, held by the spell of his magic, as he drew sad and plaintive music from it. Suddenly he began one of those folk-songs common to all Europe, and all the men began singing. But listen! What is that? They are singing in different languages—every man in his own tongue. But it was the same emotion and the different words were fused in the one tune, and above were the stars, and The Optimist wondered if somewhere the dear Father of all these men was listening and if the language was not one to his ears? And he said as he turned away, 'This is a prophecy for the nations.' When you are reading this The Optimist will have been at the Hague court, where in groping, stumbling, but advancing way, the nations are trying to realize the prophecy."

**The Sabbath—For Worship or for Fun.**

"There is some room for difference of opinion as to whether the use of the automobile has developed disregard for the Lord's day, or has only made manifest the disregard that already existed. We are inclined to believe that the latter is the case. It is certain that the feeling concerning the use to be made of the first day of the week has changed very much in this country in thirty or forty years. The thought of the Sabbath as a sacred day, to be spent in quietness and religious service withdrawn from the ordinary work or pleasure of the week, has long ago vanished."

"Such is the language of the *Presbyterian* of Philadelphia. It suggests the fact that when God instituted the Sabbath day he revealed to man the character of its observance. In Genesis 2:3, we read, "God blessed the seventh day and sanctified it."

"To sanctify a thing is to set it apart from a common to a sacred use. Social visiting for pleasure is a common use; visiting the sick to comfort them is recognized in Matthew 25 as a sacred duty. Reading secular books or papers for our own enjoyment is a common use; meditation on God's word is a sacred or sanctified employment. The same contrast appears between riding around the country for amusement and assembling to give united thanks to God for our redemption."

The above from one of our exchanges, is only one of many testimonies from First-day sources, which acknowledge the rapid change of feeling as to the sacredness of Sunday as a Sabbath. To the latter part of the item we can all say "Amen." But we do wonder what the sanctified Sabbath of which the item speaks so well, has to do with the *First-day* of the week, since "God blessed the *Seventh-day* and sanctified it."

He who spends his life in the accumulation of a great fortune, unheeding of the needs of his fellow man, is considered great in the sight of the world, but he who each day that passes thinks not of himself but of humanity around him and devotes his life and time to this work, is greater, far greater in the sight of God, for the riches of this life shall pass away, but the riches of a beautiful life lived for God leave their mark down through the ages—their influence never passes away.—*Cecil Latham.*

## Young People's Work

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

When Dr. Davis asked me, at the last General Conference, to accept the call of the Young People's Board to the position of Contributing Editor for their department in the RECORDER, I felt so keenly my lack of experience along this line and my literary inability, that I almost came to the conclusion not to accept; but when I considered the magnificent opportunities which the position would afford me to bring messages of love, sympathy and helpfulness to the young people throughout the denomination I accepted the opportunity as a call to a service and here and now consecrate myself to this work.

### A MISSION.

The one thing which I would like to impress on the hearts of the young people of the denomination in my opening message is the fact that we are called to a mission. I wish the consciousness of this mission might be borne in upon us with such vividness as was that which came to Nehemiah in the lonely hours of the Babylonian captivity. If we have allowed the walls of our beloved Zion to be broken down by our thoughtlessness, or carelessness, or our neglect, let us with the courage of a Nehemiah resolve, though in tears, to go back and build again the walls of Jerusalem.

### HOW SHALL WE DO IT?

Nehemiah said, "When I heard these things, I sat down and wept, \* \* \* and fasted, and prayed before the God of heaven." We have not much time to spend weeping and mourning, but we do need to tarry at the throne of grace and seek the Divine aid and help of our heavenly Father to do this work. "Tarry in Jerusalem until ye be embued with power from on high." But this is not all; it is but the first step. Go forth and build against your own home; build the sacred walls of your own character. It is possible that the walls in your own home are broken down; if so, build them up, it is your mission. Your own sister, your own brother, perhaps your father and mother,

need the safety and protection of a Christian home; you can help make it such. I am no pessimist; remember it is the man "with a smile" that is writing these lines, but young people, your own characters, your own homes, your own Christian Endeavor Societies, your own church, your own community, are beset by the enemies of Jerusalem and unless you work with your weapons in your hands and give yourselves with eternal vigilance to your work some enemy will get into your life and destroy your work. You will recall that after repeated discouragements, which Nehemiah overcame one by one, he was beckoned to a friendly conference to the plains of Ono. Here is a red light—danger! look out! When the enemy gets friendly and invites you to arbitrate or come to the pleasure fields of "Ono" it is time to take care, danger is lurking ahead. This is the time for you to flash back the message of Nehemiah, "I am doing a great work so that I cannot come down unto you." Stand on the dignity of your own manhood. Your position, as a builder on the wall of Zion, is an exalted one. Do not leave it, to arbitrate with sin. Be true, to yourself, in your home, in your Christian Endeavor Society, in the church, in the community, and build there the walls of character and true manhood.

### WHAT SHALL WE PUT INTO THE WALL?

This is an important question and to me there is only one answer—ourselves. This is all we can do, it is all that is required. But you say this does not always seem to be acceptable. There must be a reason. Is it not possible that there are times when our enthusiasm is not set in the cement of conservatism? Young people as a rule are enthusiastic—in fact they represent the enthusiasm of the denomination. Enthusiasm is fine, but if it is not guided with wisdom, if it is not placed in the wall with care, like any other stone it will crumble out and fall. Our Young People's Board has done magnificent work. We have doubtless made mistakes, but we are learning. We are coming more and more into the spirit of unity. Our work is moving along practical lines. It is being appreciated by the denomination, as it is bound to be when we work in the spirit of denominational loyalty. So I say, let enthusiasm continue until all our young people shall take fire with love and true devotion all

along the line, and then let this enthusiasm be gently tempered and guided by wisdom that the work may not be lost, but find a place in the work of the denomination.

### SOMETHING PRACTICAL.

The report of the Young People's Committee at the General Conference suggests five practical lines of work for our Young People's Societies this year. I gladly give place to this report hoping that it will reach those Societies which were not represented at the Conference. Do not regard any of these lines of work as impracticable in your Society. They are not only practical but vital to the full development of our powers for Christian usefulness. The report is as follows:

### To the Seventh-day Baptist General Conference:

Your Committee on Young People's Work submits the following report:

It is recommended and urged that the following five points be emphasized in the work of the societies. Banner to be given to the society accomplishing the best work and certificates to any societies doing notable work.

1. Mission and Bible Study. Classes in one or both of these subjects should be organized in each society; it is suggested that the publications of the Young People's Missionary Movement be used as a basis for Mission Study, and that the *Manual* prepared by Rev. Walter L. Greene be adopted for Bible Study.

2. Sabbath Reform. The distribution of tracts should be continued and extended; classes for the study of the Sabbath Question organized; and Sabbath education urged in the homes.

3. Evangelistic Work. The societies should undertake and support cottage, outpost and student evangelistic work.

4. Finances. The societies should increase their energies, their systematic raising of money, for Christ and the church. The Committee recommends that the "Tenth Legion" be adopted as a basis for systematic giving.

5. Increase of Membership. It is farther recommended: 1. That the Societies give increased support in subscriptions to the *Seventh-day Baptist Endeavorer* and to both the Young People's Page of the SABBATH RECORDER and the *Endeavorer* in the contribution of articles; 2. That the young people consult the Missionary Society and, if wise, give prayerful consideration to finding and sending two missionaries to the Gold Coast Mission in Africa, and that the societies make an investigation as to the amount of money

that can be raised for this purpose without lessening contributions for present work; 3. That the Junior and Intermediate Societies be definite in the following six points; the banner to be awarded to the society doing the best work throughout the year:

1. Increase of membership.
2. Money raised for all purposes.
3. Weekly attendance at Junior meetings and Church services.
4. Bible Study, with *Manual* recommended as a basis.
5. Use of *Catechism*, prepared by Mrs. H. M. Maxson.
6. Temperance and Anti-Cigarette Work. The adoption of similar plans for this work as are used by the Anti-Cigarette League of Chicago is recommended.

H. EUGENE DAVIS, *Chairman*  
of *Committee on Young People's Work.*

Now for the sake of the work which is here undertaken, I wish to call attention to the plea of Dr. Davis to stand by the Contributing Editor and send in contributions. I do want them. I am a busy man with constantly pressing duties. I do not wish to do all the writing, if I could. This is your department. Into it should come the best thoughts, suggestions, plans and spirit which our young people are capable of producing. Let these pages be full of mutual helpfulness. If I have to furnish all the copy it may be dry and uninteresting; if you help, it can be made bright, sparkling and helpful. Lend a hand.

### Daily Vacation Bible Schools.

The National Confederation of Churches is doing an excellent mission work in several cities, in the line of daily Bible schools for children of the slums.

Philadelphia and Chicago were the two cities in which this work was organized last summer, and the reports show very satisfactory results. Twelve different schools were opened in Philadelphia alone, in which 3,868 children were enrolled, and 1,117 were in daily attendance—five days each week. The daily program includes one hour of Bible instruction and music, and one hour of manual work and games. The teachers are chosen from the student forces of the colleges and universities, and become a great inspiration and uplift to the children. Such work as hammock

making, raffia work and sewing are taught; and the steady purpose of the schools is to develop Christian character. The afternoons are spent in games and excursions to parks, with the teachers always present to see that fair play, justice and good temper shall prevail. Similar work has been carried on in Chicago, New York and other cities. Of the work in Philadelphia, the secretary writes as follows:

"To seek to, chronicle the destiny woven by these twelve vacation Bible schools into the lives of the children of Philadelphia would be vain, but if order and industry, if music and friendship instead of street clamor; if better words and deeds; if the Lord's Prayer and the Ten Commandments; if child memories stored with heaven's message interpreted by loving cultivated Christian friends, are of any avail, then more than 3,800 of these children will remember in years to come the daily vacation Bible schools of 1907."

Forty-five such vacation schools in five cities is a good beginning. The plan is to extend the new movement to all principal cities in the United States. This is in keeping with the command to "*suffer the little children to come.*"

#### A New Course of Study for Ministers.

To develop expert social administrators is the object of a plan of the Presbyterian Department of Church and Labor which has just gone out from its office. The department will attempt a new method for training ministers in applied Christianity. It is said that in spite of the training received in theological seminaries thousands of ministers in the cities, especially in industrial centers, have not been adequately prepared for their work. It is planned to meet the needs of these men through a correspondence course in sociology having special reference to the peculiar conditions in their local fields, so that they may deal with them in an up-to-date manner. Socialism, trades unionism, the saloon, tenement house life, child labor, the city slum and many other phases of the city problem will be considered. So-called city mission work will be reduced to a science, so that hereafter city missionaries will be relieved from the embarrassment of a blundering experiment.—*Christian Work.*

#### What Shall We Do?

This was the question put to Peter by the multitude at Pentecost and he replied, in Acts 2:38: "Repent and be baptized." What is repentance? Most folks know quite well what it is, and to the Christian he knows it from real experience. To the man or the woman who does not know it means: "An inward turning from sin." Repentance is the first step towards finding peace. Are you willing to forsake your sin? Christ has died for you. There is forgiveness in his blood.

The next step is baptism by immersion. Christ in his teaching linked the two: "Believe and be baptized," and Peter, as a true expounder of Christ's mind, in his sermon here at Pentecost, joins them together when he says, "Repent and be baptized." These two truths in the New Testament are like loving friends always walking together arm in arm.

Dr. Strong, of Rochester, one of our greatest living thinkers, says in reference to regeneration, which is nearly simultaneous with repentance: "Regeneration and baptism, although not holding to each other the relation of effect and cause, are both regarded in the New Testament as essential to the restoration of man's right relation to God and his people, as the outward expression of the inward change by which the believer enters into the kingdom of God; baptism is the first in point of time, of all outward duties. Baptism should follow regeneration with the least possible delay."

Seeing then those two truths, repentance and baptism, are so closely united, let us not tear them asunder as the manner of some is. If you are living consciously in a life of sin, but seeking for Christ, you need to lay hold of the former, and if you are a Christian eager to obey Christ your only course is to accept the latter and be baptized. You must, if you mean to be true to self. Your action may entail costly sacrifice, but then you remember quite well that earth's greatest blessings and achievements have been gained by humiliation and surrender. Christ was baptized and you ought to be. Repent and be baptized.—*W. K. Bryce.*

## Children's Page

### God Wants the Boys.

"God wants the boys—the merry, merry boys,  
The noisy boys, the funny boys,  
The thoughtless boys;  
God wants the boys with all their joys  
That He as gold may make them pure,  
And teach them trials to endure.  
His heroes brave  
He'll have them be,  
Fighting for truth  
And purity.  
God wants the boys."

—Sel.

### A Little Sermon for the Little Smiths.

UNCLE OLIVER.

I have just been reading the third chapter of the 1st Epistle of Peter, and it has set me to thinking. I have read the chapter many times before, yet it has never before seemed so good to me.

Now I wish that before we go on with this sermon you would, everyone of you, read it again—carefully, thoughtfully, prayerfully. If you do this, you will find, in the eighth verse, our text:

*"Be Courteous."*

I must, in the first place, tell you that I have a liking for the very sound of the word courteous. It is pleasant, when the mind is free, to repeat again and again the little maxim, "Be courteous, be courteous." To say it thus is to take it into thought, and, very likely, to heart. I have a notion that nothing is better to keep good thoughts in mind than to recite over and over again, something like the Lord's prayer, the 23d Psalm, the ten commandments, or some choice selection of verse. I find it good for me to do this if I am at any time lying awake at night. Suppose you get into the habit of doing that.

The word courteous comes from the word court, and has reference to the refined manners of those thought fit to stand before the king—those men and women who make up his court. As we use the word it has reference to that kindness and gentleness of heart which lead to good manners.

We are not subjects of any earthly king, but if we undertake to be Christians, we must allow Christ to reign in our hearts, and gladly be his willing and loyal subjects. We should manifest so much of Christian courtesy as to be fit to walk day by day in his presence—to be his courtiers. And, if we are courtiers of the King of kings, should we not try in every way to be courteous?

I have now and then noticed on your aunt's table a little book in which there are some simple rules of behavior. I have read some of them over, thinking I might thereby mend my own manners. In doing so I have found the most of them to be based upon this one Rule of the Master: "Whatsoever ye would that men should do unto you, do ye even so unto them."

I am pleased to hear, now and then, as I go up town, a cheerful "Good morning, Uncle Oliver." Sometimes a little girl hurrying toward school says, "Will you please tell me what time it is, Uncle Oliver?" And when I say "It is just fifteen minutes to nine, little one," she answers brightly, "Thank you, thank you." That sweet childish voice is so pleasing to me that I wish a dozen more children would come along and ask me the time of day, if all would bring faces so bright and voices so cheery. Even if it is raining or the fog is thick, the sun seems to shine. Now the very best rule of courtesies I know tells me that if I enjoy these cheery "good mornings" and pleasant "thank you's," I ought to pass them on to others.

I had one day ridden my wheel over many miles of country road, and was both warm and thirsty. I stopped at a roadside well, but could see no cup. All at once I heard a bright, sweet voice, "Just wait a minute and we will bring you a cup!" I looked up and saw two little girls running to the house. They disappeared a few seconds, then came skipping down the path with a clean goblet. I took a good drink and talked with the little folks, thinking all the while of the promise to those who give even a cup of cold water in His name. I have thought of those courteous little girls time and again, and blessed them with every thought.

A little gentleman the other day insisted upon my taking his seat in the car. It did not look like much self-denial on his

part, for he seemed happy when I sat in the place he had offered me. He did not, in words, tell me he was a Christian boy, yet I know he had that something in him that came from the rule Christ gave us.

Another little gentleman and I came at the same time to a door. He sprang to open it and then held it till I had passed through. Another little gentleman friend of mine always gives me, in passing, a pleasant smile and, as he does so, raises his hat. It may be his old "play hat," but that makes no difference,—he raises it as prettily as if it were a fine one. I guess he salutes his teacher and other ladies in the same way. He will grow into the natural, unconscious practice of such a courtesy, and not have the awkward time I did getting used to it along later in life. He is beginning right.

We often see young men springing up from their seats in a car if some pretty young lady comes in, but the other day I saw a well-dressed, fine-looking young gentleman, with all the courtesy of a king's courtier, give his seat to a plain-looking, poorly-dressed old lady. That was truly an act of Christian courtesy.

I am sure that our divine Master sees beauty in the little courtesies of life just as truly as you and I can see it in a great red rose or a bunch of violets; perhaps they are as sweet to Him in fragrance, too. If he does, it is well worth while for you and me to try every day to make somebody happy. Let us *be courteous*.

My life is a brief, brief thing;

I am here for little space,

And while I stay,

I would like, if I may,

To brighten and better the place.

—Sel.

#### A Little Traveler.

Some of our young readers will, perhaps, like to read the true story of a little Jewish boy, who left his home across the waters to come to our country.

This boy, Isaac, worked in a shoe factory in Warsaw. The work was hard—hard for the little shoulders and for the young eyes.

I don't think, though, he minded that so much—he had worked all his life. He was quite content until, one day, he heard one of the older boys read a letter. The letter

was from our own America, and it told such nice things about the country here, that a great longing crept into Isaac's heart.

That was the beginning. The little boy of twelve began to think and to dream. Why, ever since he could remember he had heard of America. Thousands of his countrymen had been leaving their homes for that far land. Nowhere else in the wide world could a Jewish boy hope for a life so happy and free.

Then, his mother and his two brothers were already in America. Why should not he, too, go there?

One night, when his father was asleep, Isaac rose very quietly, took two rubles—about one dollar in our money—and left home.

He knew that a city called Cracow was a place from which people often started on their way to America; so he set out to walk there.

Just think how tired he must have grown, miles he trudged and at night slept in some peasant's hut. He told his story as he went, and the people were kind to him. Twelve days he walked. He reached Cracow, and fell in, at that place, with a party of travelers. Finally they came to Bremen and there, later, Isaac saw the great ocean steamer, that waited, her beautiful flags flying, all ready to sail to the land of his dreams.

I think his heart beat fast at the sight. I think he trembled with excitement. Could he, in some way, get on board? Could he hide himself away until the vessel was far out at sea?

The captain, of course, mustn't know there was a little boy on his ship—a little boy all alone, and without money for his passage. So Isaac hid himself in the hurrying crowd that surged over the gangplank. There he was at last! Nobody paid any attention to him, no one found him out—not until the vessel had been three days at sea. Then, to be sure, it was too late, and the little fellow had to be brought across.

When the ship reached New York, Isaac had more trouble; and they would have sent him back again to his old home, if some kind-hearted people had not looked up his mother.

You can imagine how surprised she was when they told her how her little son was so near by!

"Your boy is at Ellis Island," they said "and you must go and claim him."

So the mother dressed in a hurry—we don't know all this, but we can imagine—and she went as fast as she could over to the Island, and there, sure enough, was her boy, and they were so glad to see each other, and they talked together in that strange Russian tongue—strange to us, for we couldn't understand a word of it.

Well, she took him home with her, and now he says he is so glad to be here.

"I am going to work for my mother," he says; "I am twelve years old and a man."

His whole name is Isaac Kleinman. Maybe, some day, you will hear of him again.

He has pluck—pluck enough, don't you think, to become a strong, useful man, and a good American citizen?

#### Woodland Knights.

Little Knights in armor,

A busy band are we.

Wherever duty calls us,

There we're sure to be.

"Ah, here comes one of our band now. I wonder what news he has," says the oldest beetle of Beetleland.

"Hurry, brothers!" cries the little messenger, breathlessly. "There's a field mouse dead in the upper meadow. We must get to work and bury it at once. I saw a half-dozen browntail caterpillars as I came along that had died of the new epidemic. I suspect we shall have to work all night to get them out of the way, after we have taken care of the mouse."

These little beetles spend their lives traversing the forests and meadows, searching for any small wood folk who may have died or been accidentally killed. Think what a labor it is for a dozen of these tiny knights to bury a snake two or three feet long. But they never hesitate, and no sooner is the discovery made than they go vigorously to work, not ceasing till their task is finished.

Lighthousees do not ring bells and fire cannon to show people that they are shining; they just shine right along.

#### Meeting of the Sabbath School Board.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul Building, 220 Broadway, New York City, on the First Day of the week, September 15, 1907, at ten o'clock, A. M., with the president, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Edward E. Whitford, Charles C. Chipman, Alfred C. Prentice, R. Bertrand Tolbert, Elisha S. Chipman, J. Alfred Wilson, Clifford H. Coon, Corliss F. Randolph, and the Field Secretary, Rev. Walter L. Greene.

Prayer was offered by R. Bertrand Tolbert.

The minutes of the last two meetings were read.

The personnel of the Board for the current Conference year was reported by the president as follows:

*President*—Else F. Randolph, Great Kills, N. Y.

*Vice Presidents*—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Ahva John Clarence Bond, Nile, N. Y.; Southeastern Association, Herbert C. Van Horn, Lost Creek, W. Va.; Northwestern Association, Willard D. Burdick, Farina, Ill.; Southwestern Association, Gideon Henry F. Randolph, Fouke, Ark.

*Recording Secretary*—Corliss F. Randolph, 76 S. 10th St., Newark, N. J.

*Corresponding Secretary*—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.

*Treasurer*—Charles G. Chipman, 220 Broadway, New York City.

*Members*—George B. Shaw, Plainfield, N. J.; Stephen Babcock, Yonkers, N. Y.; Edward E. Whitford, New York City; Alfred C. Prentice, New York City; Harry W. Prentice, Yonkers, N. Y.; J. Alfred Wilson, Newark, N. J.; Elisha S. Chipman, Yonkers, N. Y.; R. Bertrand Tolbert, New York City; Clifford H. Coon, Brooklyn, N. Y.; Samuel F. Bates, New York City.

The Recording Secretary reported that notice of the meeting had been mailed to all the members of the Board.

The committee on the printing of the *Catechism*, reported that pursuant to the instructions of the Board, an edition of one thousand (1,000) copies had been printed, at a cost of \$40.00. The report was accepted.

The committee on the publication of *A Manual For Bible Study* reported that in accordance with the instructions of the Board, an edition of seven hundred fifty (750) copies had been printed, of which five hundred (500) copies had been bound—one hundred (100) in full cloth, and four hundred (400) copies in flexible boards, at a cost of \$231.33. The report was accepted.

The treasurer, Charles C. Chipman, presented the usual statement of receipts as follows:

RECEIPTS FROM JULY 1, 1907, TO SEPTEMBER 15, 1907.

Syracuse, N. Y. ....	\$ 1 39
New Market, N. J. ....	1 50
First Alfred, N. Y. ....	11 48
First Hopkinton, R. I. ....	6 25
Nile, N. Y. ....	85
Lost Creek, W. Va. ....	1 13
New York City ....	17 13
Farnam, Nebr. ....	5 00
Boulder, Colorado ....	3 00
Davis & Babcock, Nortonville, Kan. ....	10 00
Dodge Centre, Minn. ....	6 64
Jackson Centre, Ohio ....	3 45
Niantic, R. I. ....	2 50
Farina, Ill. ....	4 68
Richburg, N. Y. ....	1 70
Little Genesee, N. Y. ....	2 00
Nile, N. Y. ....	5 19
Riverside, California ....	2 62
Hartsville, N. Y. ....	3 07
Brookfield, N. Y. ....	2 50
Farnam, Nebr. ....	4 46
Hammond, La. ....	2 90
Salem, W. Va. ....	2 45
Farina, Ill. ....	8 67
Westerly, R. I. ....	1 85
Plainfield, N. J. ....	26 99
Nortonville, Kan. ....	5 00
Salem, W. Va. ....	5 00
Albion, Wis. ....	3 66
New Market, N. J. ....	1 50
Independence, N. Y. ....	1 25
Collection, Eastern Association ....	16 86
Collection, General Conference.....	44 11
Loan .....	100 00
Second Alfred, N. Y. ....	6 17
Sale of <i>Manual</i> .....	50 50
Sale of <i>Catechism</i> .....	5 11
North Loup, Nebr. ....	8 61
Buckeye, W. Va. ....	1 00
Collection at Conference .....	2 78
Collection at Petrolia .....	2 18

S. P. Crandall, Nile, N. Y. ....	1 00
Sabbath School, Nady, Ark. ....	1 00
Wellsville, N. Y. ....	1 55

Total .....\$396 68

The Treasurer stated that the outstanding loans of the Board amounted to \$400, and that he had in hand unpaid bills aggregating upwards of \$150.00 in excess of the balance in the treasury.

The Field Secretary presented his usual report, which was accepted as follows:

To the Sabbath School Board of the Seventh-day Baptist General Conference.

DEAR BRETHREN:

Since his last report to your Board, your Field Secretary has been in the churches and Sabbath Schools at North Loup, Farnam, Boulder, Nortonville, Gentry and Petrolia.

He has been in attendance upon the sessions of the Convocation and of the General Conference, where he delivered addresses and conducted the sessions of the Sabbath School.

In each of the churches and Sabbath Schools visited, there was found an encouraging degree of interest, and in most of the schools commendable work is being done.

The summary of work from June 26, to September 1, shows: 28 sermons and addresses; 11 parlor conferences; 3 prayer meetings; 63 visits and calls; 35 letters; 4 home departments organized; 2 teachers' training classes; 2 schools introducing supplemental work; 3 Sabbath School classes taught; 4 institutes conducted; and 1 primary department organized. During this time the Field Secretary has travelled a little over 4,000 miles.

Respectfully submitted,

WALTER L. GREENE,  
Field Secretary.

New York City, September 15, 1907.

Standing committees were appointed for the year as follows:

HELPING HAND IN BIBLE SCHOOL WORK AND THE SABBATH VISITOR: George B. Shaw, Charles C. Chipman, and Alfred C. Prentice.

FINANCE: Esle F. Randolph, Stephen Babcock, Edward E. Whitford, J. Alfred Wilson, and Royal L. Cottrell.

The recording secretary presented the report of the Conference Committee on Sabbath School Work, as adopted at the recent session of the General Conference, as follows:

The report of the Conference Committee on Sabbath School Work was received, and, after discussion, approved. The report of the Sabbath School Board was therewith approved:

To the Seventh-day Baptist General Conference:

Your Committee on Sabbath School Work would report as follows:

1. We recommend that the General Conference approve of the tentative arrangement made by the Sabbath School Board with the Field Secretary for work for the coming year.

2. Your committee believe that it would be of advantage to the Sabbath School Board to be incorporated and we would therefore recommend the advisability of the same with the assurance that the schools will be willing to meet the necessary expense.

3. We recommend that pastors and superintendents be asked to urge upon churches and Sabbath Schools the necessity of keeping up their contributions to the Board and ask that frequent and regular remittances be made.

4. We believe the International Lessons to be best adapted to the great majority of our schools and recommend their continuance in the *Helping Hand*. We recognize the desirability of graded and systematic courses of study for those schools and classes that are prepared to introduce and feel the need of independent courses. Schools so situated should feel free to take up such courses of study as seem best suited to their needs.

5. We would urge that our Sabbath School teachers place special emphasis upon the facts, truths, and principles of the Bible and religion, rather than theories about them.

6. Your committee believes that Sabbath Schools should pay more attention to the committing to memory of verses and passages from the Bible.

7. We recommend that superintendents of primary departments, teachers and others be urged to contribute original matter for publication in the *Sabbath Visitor*.

We recommend that the *Manual* and *Catechism* be heartily commended for use in churches, schools and homes.

9. Your committee recommends the adoption of the report of the Sabbath School Board.

Respectfully submitted,

PAUL E. TITSWORTH,  
Chairman.

The tentative arrangement with the Field Secretary to continue his services for another year having been approved by the General Conference by the adoption of

Section 1 of the foregoing report, and as the Field Secretary had previously signified his willingness to accept the proffered terms of the Board, the agreement was regarded as consummated, as follows:

That Rev. Walter L. Greene continue as Field Secretary of this Board for a period of one year upon the following conditions:

1. That he keep the work of his office as well in hand as practicable during the year, by correspondence.

2. That he attend the annual sessions of the Southeastern, Eastern, Central, Western and Northwestern Associations in 1908.

3. That he accept the invitation of the Dean of Alfred Theological Seminary to lecture before the students of the Seminary at some time during the current academic year, as the representative of this Board.

4. That he shall perform such other service for the Board during the year as shall meet its approval.

Provided, That this entire service performed for, and in the name of, the Sabbath School Board, shall not exceed two months' time, and that for such service he shall receive one hundred and fifty dollars (\$150) a year and expenses, including travelling expenses, stationery, and postage, all of which shall be payable quarterly.

Section 2 of the Conference Committee's report, relating to the incorporation of the Sabbath School Board was referred to a special committee consisting of the recording secretary and treasurer, with instructions to make a preliminary examination of the question and report to the Board at a future meeting.

Section 3 was referred to the Finance Committee.

Sections 4, 5, and 6 were referred to the Field Secretary.

Section 7 was referred to the editor of the *Sabbath Visitor*.

Pursuant to the recommendation in Section 8, it was

VOTED, That we urge upon the people generally the use of the *Manual for Bible Study* and the *Catechism* in the church, the Sabbath School, and the home.

VOTED, That twelve copies of the *Manual for Bible Study* be placed in the hands of the Field Secretary to be used for reviewing purposes.

Upon the suggestion of the President of the Board, it was

VOTED, That the Board tender its thanks to Rev. George B. Shaw for his faithful, energetic canvass of the people at the recent session of the General Conference, in behalf of the *Manual for Bible Study*.

Inasmuch as the active field work of the Field Secretary for the current Conference year will be greatly lessened, it was

VOTED, That the regular monthly meetings of the Board held during the past two years be suspended, and quarterly meetings be held as formerly.

VOTED, That the Field Secretary be requested to attend the regular quarterly meetings at the expense of the Board.

VOTED, That the price of the *Catechism* be fixed at three cents a copy, or twenty-five cents a dozen.

Minutes read and approved.  
Adjourned.

CORLISS F. RANDOLPH,  
*Recording Secretary.*

#### Annual Meeting of Education Society.

The annual meeting of the Education Society was held in Alfred, N. Y., Sept. 16, 1907.

The meeting was called to order by the President, Prof. E. M. Tomlinson, and prayer was offered by Rev. B. F. Rogers.

The recommendation of the Nominating Committee of the General Conference was read:

#### EXECUTIVE BOARD OF EDUCATION SOCIETY.

*President*—Edward M. Tomlinson, Alfred, N. Y.

*Corresponding Secretary*—Rev. Arthur E. Main, Alfred, N. Y.

*Recording Secretary*—Vernon A. Baggs, Alfred, N. Y.

*Treasurer*—Alpheus B. Kenyon, Alfred, N. Y.

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

*Directors*—Elwood E. Hamilton, Alfred, N. Y.; David E. Titsworth, Plainfield, N. J.; Fred S. Place, Alfred, N. Y.; Rev. W. Calvin Whit-

ford, Alfred, N. Y.; S. Whitford Maxson, Alfred, N. Y.; Rev. Earl P. Saunders, Ashaway, R. I.; Jesse F. Randolph, Salem, W. Va.; Louis C. Livermore, Independence, N. Y.; W. Riley Potter, Hammond, La.; Mrs. Amanda M. Burdick, Alfred, N. Y.

The Secretary was instructed to cast a unanimous ballot for officers nominated.

Minutes were approved, and meeting adjourned.

V. A. BAGGS, *Secretary.*

#### The Ship of the Desert.

Just as there are (or were recently) counties in Kansas where not a line of railroad is to be found, so there are still many regions in the East where neither railroad nor highway nor even path connects important centers, and where the distances are so great that it is out of the question for man to travel on foot or even on horse. Under these conditions, especially, the camel is found of great value, for more than any other quadruped man has tamed, the camel stands preeminent for endurance. His worth, in fact, is chiefly in his physical qualities, for clever instinct he has not, nor, as a rule, has he any of the affectionate or attachable nature which characterizes both the horse and the elephant. He has a body, however, which shows almost no limit in holding out.

To begin with, the camel, as is well known, requires but little food, and that only of the coarsest kind, and when deprived altogether of something to eat for several days draws on its reserve stores, like the hibernating bear. A few beans, dates, carob pods, etc., is often all that our drivers take along as food for the beasts on a long stretch across the deserts, trusting to luck that the camel will pick up some coarse grass, thorns, or the like while he shambles along the route. The hump or humps on the animal familiar to the visitor to the American zoo are nothing but great lumps of fat, and when pushed to the extremity, the camel maintains his strength by using up his surplus fat. At the rate of fifty miles a day he goes for twenty days to the familiar song of the Bedouin or the Egyptian courier, a draught of water once in three days in summer, once in six or even eight days in early spring and winter—a slender repast of paste, prepared from the flour of the dourha grain mixed with a little

water, will content him; but a few handfuls of broken wheat will induce him to go an additional day with evident willingness.

I need not tell you, either, of the camel's staying powers when traveling away from springs or wells. Its extra stomach receives and stores great quantities of water—it has swallowed, for example, seven gallons of water at a time—and I have known a camel to travel from nine to eleven days in the most awful heat, without being given water once. This does not mean that the camel does not become hungry or thirsty, for he certainly does, and suffers with the rest of us, as you would see if you could be there and see the difficulty we often experience in starting the beasts off into the desert. They seem to know what is ahead of them, and kick and struggle and protest against embarking from their stalls. But once underway, they are infinitely patient, and many a traveler had added to my testimony as to their willingness to suffer pathetically to the bitter end. How much our demands upon them in taking us across the boundless Saharas cost them may be seen by the disappearance entirely of their humps of fat before we sight the minarets that tell us the long pull is over; and what a wonderful provision nature has made in storing up for them a reserve supply of water, may be gathered from the fact that, when killed, camels are often found to contain much water almost as sweet as that in a well. I shall never forget one such experience soon after I came out here and attempted, American-like, against advice of wiser heads, to transport a cargo of spices across the sands. Indescribable agonies of thirst followed our failure to strike the oasis trail; nothing was left for us but to sacrifice one of the camels in order to get some of the drinking water still stored in his stomach; nor were we disappointed in the maddening search. Some two gallons of greenish water was found which, when allowed to stand a little, settled clearly.

This killing of a good camel and the necessary reloading of the animals, reminds me of the carrying powers of these aids in Eastern commerce, and the difficulty we had with the other camels, due to their refusal for a while to transport more than a certain amount. The camel, partly because of its trestle-like back, partly because of its spreading foot that prevents it sinking into

the sands, is able to carry two or three times as much as a mule, a load running from 500 pounds up to 1,000 to 1,500. This huge weight the camel, according as he is naturally built or naturally lazy, will, when once started, bear along steadily and patiently; but if he feels that he is loaded too heavily, he will refuse in the beginning to budge, no matter how he is cudged. When our camel was killed, we divided his load and added it to the burdens of the others; and two camels at once lay down to their jobs. Choice Koreanic oaths and heavy sticks were thrown at them, but with no avail; finally, the oldest of my drivers thought of a ruse. He unloaded the extra burden from one of the beasts, and the animal straightway rose; but while he was getting up, the driver threw on the bundles again, without the camel detecting the trick. The same thing was tried with success with the other camel.

Amateurs, as I can testify from my own early experience, usually underrate the strength of these living transports, and perhaps it is no wonder that Major Wayne had difficulty with the people at Indianola, Tex., as I remember he reported to the Secretary of War. Some hay being needed at the camel yard one day, a man was sent to the quartermaster's forage-house with a camel, to bring up four bales. When two bales, weighing together 613 pounds were loaded on the animal, doubts were expressed by the bystanders as to whether he could rise; and when two more bales, making a load of some 1,250 pounds, were added, indignation was expressed, and a local constable was about to interfere until told to get out of the way of the camel and Uncle Sam. The camel rose and walked off.—*The Bankazine.*

#### Notice.

The Southwestern Association will convene with the Little Prairie church at Booty, Ark., Oct. 24-27, 1907. Delegates and friends will have to come by the Cotton Belt Ry. to Stuttgart, Ark., on the main line. From that point they will take a branch road to Gillett, Ark. There friends will meet them with teams. The Cotton Belt main line can be reached at St. Louis, Memphis, Texarkana etc.

G. H. FITZ RANDOLPH,  
*Cor. Sec'y.*

**Semi-annual Meeting of Seventh-Day Baptist Churches, Western Association.**

Held with Hartsville Church, beginning Friday afternoon, Oct. 18.

General Theme, "The Things That Are Sure."

## FRIDAY AFTERNOON.

- 2.30 Song Service, Jesse Hutchins.  
President's Address, "A Sure Foundation,"  
Rev. O. D. Sherman.  
Preparatory Service, R. J. Severance.

## EVENING.

- 7.30 Service of prayer and song, H. L. Cottrell.  
Address, "A Sure Testimony," Rev. A. G. Crofoot.  
Conference Meeting, Rev. George P. Kenyon.

## SABBATH MORNING.

- 11.00 Sermon, "The Sure Word of Prophecy,"  
Rev. W. D. Wilcox.  
Sabbath School, Conducted by Supt. of  
Hartsville Sabbath School.

## AFTERNOON.

- 3.00 Christian Endeavor Work, Conducted by  
Mrs. A. E. Webster, Associational Secretary.

## EVENING.

- 7.30 Song Service, H. L. Cottrell.  
Address, "A Sure Harvest," Rev. S. H. Babcock.  
Conference Meeting, A. E. Webster.

## SUNDAY MORNING.

- 10.30 Devotional Exercises, James Skaggs.  
Sermon, "The Sure Mercies of David,"  
Dean Main.  
Address, "A Sure Election," Rev. A. J. C. Bond.

## AFTERNOON.

- 2.30 Song Service, Jesse Hutchins.  
Three twenty-minute addresses:  
1. "What Paul Was Sure of," Prof. W. C. Whitford.  
2. "What Solomon Was Sure of," Rev. L. C. Randolph.  
3. "What Peter Was Sure of," President B. C. Davis.

## EVENING.

- 7.30 Song Service, Jesse Hutchins.  
Consecration Service, Rev. E. D. Van Horn.  
23-30.

A. E. WEBSTER,  
Secretary.

**BUSINESS OFFICE**

If any boy, girl, young man, young woman, college student, or any other person wants to earn some money for Christmas presents—or anything else—write to the manager of the RECORDER and he will tell you a way in which it can be done.

\* \* \* \* \*

The minutes of Conference are all printed and ready for binding. But the latter part of the Year Book, consisting of the reports of the Education, Missionary and Tract Societies, is not printed, and can't be printed until these societies have all held their annual meetings and selected their officers. This is routine work and is usually merely the adopting of the recommendations of Conference. Why wouldn't it be possible for these societies to hold their annual meetings the week after Conference? It would save a good deal of time in getting the Year Book published. The Publishing House could then get the Year Book out by the end of September.

\* \* \* \* \*

Don't miss the opportunity of getting Gipsy Smith's Best Sermons. Renew your subscription to the RECORDER and send 20 cents extra for the paper bound book, or 50 cents extra for cloth bound.

\* \* \* \* \*

Within a few days we shall send out letters to all subscribers who are in arrears. You don't want one of those letters, do you?

**Annual Meeting.**

The adjourned annual meeting of the members of the American Sabbath Tract Society for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York, N. Y., on Wednesday, October 2, 1907, at 2.30 P. M.

STEPHEN BABCOCK, Pres.

ARTHUR L. TITSWORTH, Rec. Sec.  
16-23-30.

GIPSY SMITH'S Best Sermons. 12 mo, 256 pp. Bound in paper, 25 cts.; bound in cloth, \$1.00. Sent by mail on receipt of price. Agents wanted to sell it and we give 50 per cent. commission. Address J. S. OGILVIE PUB. CO., 57 Rose

**Sabbath School**

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Oct. 19. The Capture of Jericho,	Josh. 6:8-20.
Oct. 26. Caleb's Faithfulness Rewarded,	Josh. 14:6-15.
Nov. 2. The Cities of Refuge,	Josh. 20:1-9.
Nov. 9. Joshua Renewing the Covenant with Israel,	Josh. 24:14-28.
Nov. 16. Gideon and His Three Hundred,	Judges 7:9-23.
Nov. 23. World's Temperance Lesson,	Rom. 14:12-23.
Nov. 30. The Death of Samson,	Judges 16:21-31.
Dec. 7. Ruth's Wise Choice,	Ruth 1:14-22.
Dec. 14. The Boy Samuel,	1 Sam. 3:1-21.
Dec. 21. A Christmas Lesson,	Matt. 2:1-12.
Dec. 28. Review Lesson.	

## LESSON II.—OCTOBER 12, 1907.

## ISRAEL ENTERS THE LAND OF PROMISE.

Joshua 3:5-17.

Golden Text.—"And he led them forth by the right way that they might go to a city of habitation." Psa. 107:7.

## DAILY READINGS.

First-day, Joshua 1:12-2:7.

Second-day, Joshua 2:8-24.

Third-day, Joshua 3:1-17.

Fourth-day, Joshua 4:1-14.

Fifth-day, Joshua 4:15-24.

Sixth-day, 2 Kings 2:1-18.

Sabbath-day, Matt. 3:1-17.

## INTRODUCTION.

Two tribes and a half of the Children of Israel chose a possession on the eastern side of the Jordan. These tribes did not, however, leave their brethren without help in the conquest of western portion of the land, but sent their mighty men of valor to do their share of the fighting.

Joshua informed himself carefully about the people the Israelites were first to meet after crossing the Jordan by sending two spies to Jericho. Their romantic adventure is described in chap. 2. Rahab is an example of remarkable faith developed in a true heart. She arose by faith from her degradation, and has the great honor to be mentioned in the genealogy of our Lord. We are not to think lightly of her sinful life or of her treachery to her people. She was saved in spite of her sins and not because of them.

The entrance into the Promised Land so significant after the Forty Years of wandering is appropriately marked by a notable miracle. The Canaanites were well defended from invasion by the Jordan river which in the spring of the year presented a formidable obstacle to enemies coming from the east. Jehovah encourages the army of Israel at the very outset of their campaign by giving them an open way across this mighty stream.

TIME.—On the tenth day of the first month; that is, about the first of April.

PLACE.—At the Jordan opposite Jericho.

PERSONS.—Joshua, and the Children of Israel.

## OUTLINE:

1. Preparation for Crossing the Jordan. v. 5-13.
2. The Children of Israel Cross the River on Dry Ground. v. 14-17.

## NOTES.

5. *Sanctify yourselves.* The reference is to ceremonial purifications. These were symbolic of a right spiritual attitude toward God. Outward visible forms help us to realize inner realities. Compare Exod. 19:14, 15.

6. *The ark of the covenant.* So called because it was the symbol of the covenant between Jehovah and his people Israel. It is also frequently called the ark of the testimony, and the ark of Jehovah. *Pass over before the people.* As this evidently was not a command immediately to cross the river, it is smoother to translate, *Pass on before the people.* *And they took up the ark.* Evidently on the next day after the command.

7. *This day will I begin to magnify thee.* This verse evidently belongs to a distinct paragraph. It is to be noted that we have in this Lesson a mingling of Jehovah's directions to Joshua, Joshua's commands to the people and priests, and a record of what was done. In order to keep these three parts in proper arrangement some modern scholars have suggested that the last half of ver. 1, and verses 2 and 3 of chap. 4 should be placed between ver. 7 and 8 of this chapter. This verse suggests that a part of God's plan in working the great miracle at Jordan was to give Joshua prestige in the sight of the people that he was to lead.

8. *The brink of the waters.* Better, the edge; for the meaning is not that they should pause on the bank of the stream as the word "brink" suggests, but rather that they should step into the water.

9. *Hear the words of Jehovah your God.* Great pains is taken to impress upon the people



the religious significance of the event about to take place. It is no mere prodigy to be wondered at, but the mark of God's favor for Joshua and the token of his willingness to help his people.

10. *The living God.* So called in contrast with the lifeless idols which the people of the land worshipped. *The Canaanite*, etc. The same seven nations are mentioned in Deut. 7:1 and Josh. 24:11. Compare varying lists in Gen. 15:19-21; Numb. 13:29 and other passages. The precise geographical location of these tribes is a matter of difficulty.

11. *The ark of the covenant of the Lord of all the earth.* Jehovah was about to vindicate his right to this title by dispossessing several nations to give place for his chosen people. It is worthy of curious notice that nothing is said in this chapter of the tabernacle or of any of its sacred furniture except the ark.

12. *Take you twelve men.* The purpose for which these men were chosen is explained in verses 2, 3 of the next chapter. The people were asked to choose these men for themselves doubtless that they might have a greater interest in what was done.

13. *When the soles of the feet of the priests \*\*\* shall rest in the waters of the Jordan.* The priests were to step boldly into the water. To the fearful it would seem that they were imperilling the precious ark, but such was not the case.

15. *The feet of the priests \*\*\* were dipped.* We are to understand that the waters did not recede upon the approach of the priests, but were cut off only after the priests had waded into the stream. *For the Jordan overfloweth*, etc. This is a parenthetical explanation to remind us of the greatness of the river. We are to note that the Children of Israel did not cross the Jordan at a time of low water, but in the spring when the river was broadest and deepest. It was ordinarily ninety or a hundred feet in width, but swollen by the floods from the melting snow of the mountains near its source it was certainly many times that width, and very likely spread out over the lowlands for half a mile on either side of the channel. *The time of harvest.* The early harvest is meant, that of flax and barley. The wheat harvest came nearly two months later. Note the fact that Rahab had stalks of flax spread out upon the roof.

16. *The waters that came down from above stood.* These verses do not give us the picture of a narrow passage way like that concerning which we read in connection with the crossing

of Elijah and Elisha. The waters were evidently restrained far above the place of crossing, thus leaving the river bed practically dry for miles both above and below the place where the priests entered the stream. *And at Adam, the city that is beside Zarethan.* The location of these places is not certainly ascertained. It seems probable however that Adam was about seventeen miles above Jericho near the place where the Jabbok flows into the Jordan. The flow of the stream may have been interrupted by the caving in of precipitous banks. If it did thus happen from natural causes it was none the less a miracle of the divine providence.

17. *The priests stood firm*, etc. When the water receded at the touch of the feet of the priests they advanced to the midst of the channel and there remained till the people had all passed over. *Were passed clean over Jordan.* Much better, Had completed passing over Jordan.

SUGGESTIONS.

This Lesson teaches the great truth that God is able and willing to help his people. His help may come by natural or by supernatural means, but in any case it is real help and we may be sure of it.

The people did well to hasten in their passing over. Who could tell how long the way would be open? We are given opportunities that we may use them, and we need not expect that they will last forever.

With Jehovah all things are possible. He could dry up the Jordan as easily in time of flood as in the summer.

Very likely some of the Israelites thought that it was very unfortunate that they came to cross the Jordan at just the time when it was highest. But seeming misfortunes are often blessings in disguise. If their enemies had not trusted in high water as an impassible barrier they would doubtless have been on hand to resist the crossing.

Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Baptist Churches of Minnesota and Northern Wisconsin will convene with the church at New Auburn, Wis., on Friday, Oct. 18, 1907, at 2.00 P. M. Elder J. T. Davis is expected to preach the introductory discourse, and Elder C. S. Sayre will be the alternate. There will be several essays, and it is earnestly desired that all who can will attend this meeting.

D. T. ROUNSEVILLE, Cor. Sec.  
23-30-7

Clever Thief.

General Funston, at a dinner in San Francisco, cited an example of great presence of mind.

"In the height of the disorder here," he said, "a mob was looting a big grocery when a band of soldiers arrived on the scene. One thief had seized two hams, and was about to make off with one under each arm when he ran plump into an officer. Placing the hams in the officer's arms, he said preemptorily:

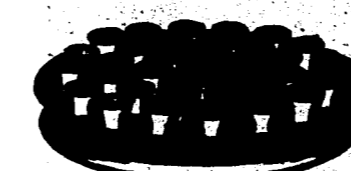
"Take care of these, my man, or the first thing you know they will be stolen."

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