

The Sabbath Recorder

The Future

By Lois Mathild Buck

Written a few days before her death

The mists are on the lips of all the valleys,
 Holding them in silence softly deep.
 They cannot speak to me to tell of what lies
 Hidden,—but their depths in secret keep.
 Yet this I know, that through them lies the way that I must go,
 My path goes down and down, until I learn all human woe.

The mists have taken in their arms the mountains,
 Up their rugged sides they've reached, and now
 They cannot show me through the veil that whitens
 How each one presses heavenwards with its brow.
 Yet this I know, that I must climb their steep and rugged sides,
 That up into their heights my path must go where truth abides.

All day the mists have held the hills. At evening
 Yonder breaking through the clouds, afar,
 A snow-white peak lifts up its head, and burning
 On it is the glory of a star.
 I know that when I've crossed the ranges, have the valleys trod,
 My path shall bring me there at last to see the face of God.

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WHOLE NO. 3,266.

Editorial

"Of Such is the Kingdom of Heaven."

For many days we have been thinking of a little home where the angel of death came suddenly in and bore away from the mother's fond embrace a dear little girl. She was a bright and happy child, whom everybody loved, and was coming more and more to be the light of that home, and the special comfort of father and mother. With Christian resignation they bowed beneath the rod, and went on with life's duties as best they could; though it did seem to them as if half the home had gone. No one can tell how dark it is at such a time, excepting those who have passed through similar trials. It takes the light out of life and makes one to stagger through the days and months as though smitten with blindness at noonday. It requires a strong Christian faith to enable one to say at such a time, "He doeth all things well."

And yet we remember many mothers who have been helped of God to give up the loved ones in this sweet spirit of Christian resignation. This, too, was the case in the little home above mentioned. And this very thing has been a source of help and strength to me, and one of the strongest evidences of the genuineness and power of the Christian religion I have ever found.

If the pastor has a heart of sympathy, one of the saddest duties he ever has to perform is to help the bereaved ones lay their precious dead in the grave. In looking over our record of three hundred funerals, we find that by far the largest number were of children. The infant in its mother's arms, the little boy or girl just coming to be interesting and bright, the maiden just blooming into young womanhood—all these have been included in the summons of the grim messenger, calling them to their eternal home. If the servant of God is ever at a loss to know how

to comfort and help, it is in such cases as these. There is no question oftener asked than that concerning the "why" of our bereavements, and none is harder to answer! The Bible alone is able to help in a time like this. To this we turn and find in it many comforting things for such cases as these. And while we cannot relieve sad hearts of all their loneliness and sorrow, we may find precious things in the Bible to soften the sorrow, and help to sustain and strengthen the soul.

The Bible is the only book among all ancient writings that recognizes childhood, and gives the child a prominent place in its system of religion. God has always claimed the children. In his very earliest covenants, the children were included. Abraham was chosen because he was a man who would give due attention to his children, and in all the covenants, the children were considered. We are impressed with the fact that in the cases of all the prominent characters of the Bible, it sheds a flood of light around the childhood of each. From the hour of their birth we may watch the growth of Moses and Samuel. Joseph and David come before us first in all the grace and beauty of youth. A little maid is used of God in preserving the life of Moses, and again in healing a great king of leprosy, in order to establish the kingdom of God among men. But the supreme crown was placed upon childhood when Jesus came into the world as a little child. And of all the founders of the various religions, he is the only one who showed special and abiding interest in children. This is one of the beautiful features of his many-sided character. Mohammed seemed to know nothing about a child. The heathen mythologies seemed to make no account of childhood; and all their gods were brought upon the stage of action, not as children, with all the sympathies of children, but as full-grown stalwart men, they flashed upon the scenes as gods of terror, passion and lust, gods of blood and of might. Hence they never make provision for children. But the greatest foundation fact of Christianity is the Holy

Child Jesus. He passed through every stage of child life, and knows all about the little ones; and when he came to teach the principles of his kingdom, he took a little child and said, "of such is the kingdom of heaven."

At every turn in his ministry, the Savior seems interested in the children, and speaks of them as being prominent and blessed in heaven.

Jesus "Much Displeased."

On one occasion, when the mothers came with their children for Jesus to bless, the disciples rebuked them, just as if the Master could not be bothered with them. I suppose they did not realize how precious in the sight of the Lord is a little child, and so they frowned upon the effort to bring the children to Jesus. Right here is the only time when it is recorded of Jesus that he was "much displeased." The Revised Version says he was "moved with indignation." He saw how much his disciples were lacking in their sympathy with the little ones, and how little they knew of the simplicity and affection of their Master's heart. He must have seen also that they did not understand the spirit required in those who would enter into the kingdom of heaven; and that they were utterly mistaken as to who should be greatest in that blessed kingdom. He then gave his disciples an object lesson, which shall teach through all coming time, that men are not "to despise one of these little ones," because "in heaven their angels do always behold the face of the Father." It is impossible to misunderstand the lesson he gave, when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and then tenderly taking them in his arms, he "laid his hands upon them and blessed them."

Thus it is that He who said, "I go to prepare a place for you," and "I will come again and take you to myself," has indicated that the children have a special place in the realms of glory.

Now it seems to me that these thoughts should be especially comforting to all whose "little ones" have gone on before. Jesus is just the same today as when he walked this earth in love and sympathy for men. If in those days he manifested so great love for the children, and was so

tender and affectionate toward them, we are sure that he has lost none of that love, and that he will be none the less tender of them when their spirits come into his presence in the home of many mansions.

His infinite love can do for them far better than those could have done, who loved them in the home on earth.

God's estimate of death must be very different from ours. To him the spirit life is the main thing. And while we cannot see beyond this vale of tears, because our eyes are holden, he sees the infinite realm of bliss prepared for his loved ones. So in his sight death must be nothing but the entrance into a happier, holier state, wherein the immortal spirit, made in His own image, shall be rid of all incumbrances, free from all pain or sorrow, and safe from all evil.

We cannot see ahead as God sees. He knows best when to take his loved ones home. To him all the troubles and pitfalls that would come to our loved ones if they were spared to walk the weary, rugged life path through, are clearly seen.

We do not know what trials and possible shipwrecks they have escaped by being mercifully taken, in life's bright morning, to the land of sunshine and peace with Jesus. We may not have long to wait, before our summons comes to join them in the heavenly home. Let us try to trust until our "walk by faith" is done, and however dark it seems, may we ever cling to the loving Father's hand, who promises to lead even in the "swellings of the Jordan." We may not be able to see a step ahead, but he sees all the way, and loving us as he does, he will safely lead us home.

Then, when we get up into that bright morning, it will all be made plain; and we shall see that "all things" have worked together for good" because we have trusted and loved the One who gave his life to bring us there.

Sometime it will all be made plain.

SOMETIME.

"Sometime when all life's lessons have been learned,

And sun and stars forevermore have set,
The things which our weak judgment here has spurn'd,

The things o'er which we grieved with lashes wet,

Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;

And we shall see how God's plans were right
And how what seemed reproof was love most true.

And we shall see that, while we frown and sigh,
God's plans go on as best for you and me;
How when we called, he heeded not our cry,
Because his wisdom to the end could see;
And e'en as prudent parents disallow
Too much of sweet to, craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if sometime, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But bear your sorrow with obedient grace!

And you shall shortly know that lengthened
breath

Is not the sweetest gift God sends his friends,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery find a key.

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we shall say that 'God knew best.'"

The Bible in the Home.

With the Bible excluded from our schools, there is the greater need of making it prominent in the home. We too easily forget that the children have no natural source of acquaintance with Jesus and his precious precepts during the entire week of work-days, if the Bible is not read and respected in their homes. The single hour given to it in Sabbath School is but a drop compared with what is needed. Of course, the few moments in Bible class is something; and the voice from the pulpit will arrest men's thoughts and hold them for a brief time; but it needs deeper and more

constant study to transform character. A home where the Bible is the main book, and where the parents make it "the man of their counsel," is after all the best school in which true men are made. Such homes are fountain-heads whence flow all the influences that make a nation good and great. The education of the schools is, indeed, making strong men, but mere strength is not enough. Many wicked men are strong. The strength that makes men noble comes from spiritual development. It is the result of careful study of the Divine message to man, and of culture on the Godward side of our nature. The Bible is the only guide to noble living, and the home that does not exalt its teachings leaves the children at the mercy of a skeptical and material age.

One of the brightest pages in history is the era of the Reformation, the end of the "Dark Ages." What made this era so bright? Why did it bring forth light and hope for the world? Simply because a few men filled their lives full of the Holy Bible. This, and this alone, was what lifted them above their fellows, and enabled them to lead men out of the gloom and degradation of the Dark Ages. They risked their lives to give the Bible to the homes of the world. The result has been glorious. You see it in the Christian civilization of our day. It has all come because men in the homes throughout England, Scotland, Holland and Switzerland, loved the Bible, and it was exalted, and became a "lamp to their feet and a light to their path."

If the noble men in the days of Wyclif, Luther, Knox, and Calvin could have foreseen the exclusion of the Bible from the schools of today, how they would have trembled for our future. It seems to me that there is ground for great fears now, that unless the Bible is enthroned in more homes, and more faithfully taught to the children, the coming age will be a Godless age. The new Reformation needed today is one that makes the home a sanctuary where the Bible is devoutly read and studied and prayed over.

Over against the distraction of this hustling money-making age, we need to place the sweet, restful, uplifting influences of the Bible. There should be a "quiet hour" of sweet soul-rest, where all in the home can feed upon the Bread of Life, and grow strong for life's work. What think you

would be the effect upon the life of the next generation, if in every home today parents and children would unite in a devout and careful study of the Bible for one half-hour each evening? Such a step would not only bring great good to the individual lives, and to each separate home; but it would be a Godsend to a sinful world.

Preaching in the Highways.

The season for tent work in New York City recently closed with two notable meetings. One of these was held in the "Brick Church," with an after meeting held in several sections of Union Square; and the other was held, on the following evening, in Carnegie Hall, with Rev. Charles Cuthbert Hall as the principal speaker.

Eleven great tents were in use during the campaign, in which no fewer than one hundred and twenty-five meetings were held each week. Many of these meetings were largely attended, and it is safe to say that thousands were brought to Jesus during the season. In one tent alone, stationed in the Five Points District, there were over six hundred well attested conversions. According to Dr. James B. Ely, the superintendent of the work, there was not a single meeting held without some conversions.

This comes the nearest to realizing the command of Christ to "go out into the highways and hedges and compel them to come in," of anything we have known this year. It shows that there is power yet in the simple Gospel, and that men are still hungry for the bread of life. It would be infinitely better for a lost world if there were more of this work being done. It seems to be the only way to reach the throngs of sinful men who never enter the churches. There is no sadder thought than that thousands upon thousands of souls for whom Christ died, are living within the sound of the church bells, and yet might as well be in the heart of Africa, so far as the ability to save them through the churches is concerned. The chasm between the poorer classes and the ordinary city church, working in usual ways, seems to be impassable. The churches remain comparatively empty, while those who need salvation must go without any check down the road to everlasting death! But here in these evangelical efforts just closed, the preachers have gone down to the very slums, and pitched their tents in the very

midst of the most sinful throngs; and the result shows that such men are hungry for the word of God. Well, this is the only way to reach such people. It is Christ's own plan. And all churches should do more of such work.

One of the strong features in it all has been the parades once a week, led by the Salvation Army band, which have the power of bringing hundreds out from the great throngs, to march side by side with those who are committed to the Master's work. It may seem crude to cultured people; but it is, indeed, a great thing, to induce a man who has lived in degradation all his life, to step out from the ranks of the vicious into the ranks of the virtuous, and openly march with the followers of Christ. It must be an uplift and an inspiration to such natures to fall into line and keep step with soldiers of the cross, in an effort to exalt the principles of righteousness. Why should it not be a help? We understand this principle when we come to a political campaign, or a demonstration in favor of labor reforms. Why should it not strengthen men's purposes and fill them with zeal for the kingdom of God, to join in a march that openly commits them to the great principles of Christianity? Of course the tents and parades are not the main things. These do not mark the real success or value of the summer's work. But as means to an end, they have contributed to confirm men in Christian faith and hope. They are methods by which many souls can be reached, who would otherwise be lost; and so become the helps to principles that uplift the soul. If men can be inspired to a life of righteousness, in place of a life of degradation, by the Salvation Army band, and the crude open air meetings of the streets, these methods ought not to be despised; and churches, instead of fixing up fine easy sittings in fashionable quarters, and saying, "Come up to us," should put themselves in touch with the poorer classes by going where they are and using methods which will win them to take their first step toward higher living.

The Moody Bible Institute.

We are pleased to note the prosperity of the Bible Institute, founded by D. L. Moody, in Chicago, 1886.

The Executive Board has just published its report for the past year, which is full of

interest. Mr. Moody, realizing the need of trained laymen, both men and women, to assist their pastors, and to carry on forms of work their pastors could not do, conceived the idea of a Bible Institute to furnish such training. He had discovered, in his experience as an evangelist, that there were many young men and women anxious to devote their lives to such work, but who were unfitted for it by their utter lack of training.

So the Institute was established in a small way, and work was begun in 1886. Three years later, Dr. Torrey was made superintendent, and during all these years, the school has never closed, even for a stated vacation.

The school does not aim to turn out mere professional Bible teachers or evangelists; but its one great object is to fit men for soul-winning. Where they cannot attend in person, the school endeavors to accomplish its purpose by correspondence, or by sending out "Extension Workers."

The total enrollment in all departments thus far has been 6,706, of whom 2,689 have been women.

Mr. Moody remarked to a friend, a few years before his death: "When I am gone, I shall leave grand men and women behind." This prophecy is certainly being fulfilled.

Many students of the Institute are now occupying prominent positions in religious work at home and abroad. Many patient workers are toiling in obscure corners where no one else wants to go, in order to help fallen men and women to Jesus. Their names are not heralded to the world, and their pictures do not appear in the papers, but they are doing a wonderful work for the Master, and he knows them, if the world does not. Many strong testimonials from prominent men assure us that these Christian workers, though poorly paid, and contending with great discouragements, are doing wonderful work for this sin-cursed world. Some 450 have gone to heathen lands with the light of life, several of whom have met the martyr's death.

The past year's enrollment was 553 in "regular" work, and 305 in the evening school; while the correspondence school had 367.

The school is but partially endowed and, therefore, has to depend upon gifts of benevolent people for support.

The crowded condition of the buildings

makes it necessary to build new ones soon, if the work is to be allowed to grow as hitherto. So they are confronted with the troublesome problem of finance, from which we trust they may find speedy relief.

* * *

On October 6, Dr. Torrey, the famous evangelist, begins a campaign in Chicago, the city from which he set forth for his world-wide revival work. He makes special request that all Christians pray fervently for the success of his meetings, that "Chicago may be shaken as never before," and that many thousands may be redeemed.

The National Municipal League.

This society is a national institution, having for its object the securing of better city governments throughout the nation.

It is composed of 1,300 active members, who are practical, progressive, up-to-date business men. They hope to bring about better city government by proposing better plans for public business, better laws and better men to administer them. They are not mere dreaming theorists, but practical workers who desire to create a healthier public sentiment, that will be satisfied with nothing short of the best laws and the best officers. This league and the American Civic Association will hold their fourteenth annual sessions in Providence, R. I., November 17-19, 1907, at which time questions of vital importance about local government and civic improvement will be considered.

The work of the league looks toward the education of men in better business methods for public service.

The President is Attorney General Bonapart, with noted men of several great cities as vice-presidents. There are many testimonials to the fact that the league has given the most valuable aid to the solution of knotty problems of city government, in many important cities.

We hope the magnificent service it is giving the citizens of the United States, will be appreciated throughout the country. Whatever makes for good in the government of all our cities, certainly means much to the entire nation. If we could secure good and righteous administration of excellent city laws, under the right kind of charters, there would be no trouble about

securing good government in the rest of the nation. The great problems of civil government, that are to be settled either for the weal or woe of the entire people, are to be found in the cities alone. And when these are settled right, all others will settle themselves.

Condensed News.

The *Homiletic Review* for October is an unusually interesting number. It contains a full-page portrait of Dr. J. H. Jowett, the famous English preacher, with life sketch by Rev. William Durban. Excellent hints are given in the account of the way Dr. Jowett prepares for his preaching.

Dr. David Gregg, President of Western Theological Seminary, has a good article on the "Master as a Preacher," in which many fine things are said as to the methods of Jesus the Great Preacher. Dr. Gregg's picture is also in this number. Other articles of special interest are: "Nationalistic Revelation of God," by Prof. John H. Denison; "Christ and the Beautiful," a terse, discriminating article by Rev. Edward H. Eppens; "Paragraphs of Church Practice," in which pastors are informed as to all the new methods of church work.

Prof. McFadyen, in "Studies of the Old Testament," writes upon the capture of Jericho; and Dr. Randolph H. McKim criticizes in a strong but courteous manner, some of the articles of Prof. McFadyen and Prof. George Adam Smith on "The Trend of Old Testament Criticism."

There are also several good sermons, and excellent suggestions and helps in the editorials, illustrations and "outlines."

Those of our pastors who are familiar with the *Homiletic Review*, understand how helpful it is to one who desires to be up with the times. It has been a helpful "Ministers' Magazine" for many years; and we remember with pleasure its visits and its help in the years of our early ministry.

Secretary Taft seems to be very popular with the Japanese. They gave him a regular ovation on his arrival at Yokohama. Great preparation had been made to give him a royal greeting, but the ship passed all signal stations without being sighted, and the various committees and delegations sent to greet him were, therefore, aroused by special runners. The town was alive with enthusi-

asm; the bay was full of launches, displaying the American flag and other colors, and the United States cruiser, *Chattanooga*, anchored in the bay, joined in the celebration by saluting Taft's flag as Secretary of War. Japanese officials seemed trying to outdo each other in their efforts to honor the distinguished American. If the elaborate program is fully carried out, our Secretary will be kept busy during his stay in Japan.

An "International" five-cent postage stamp is now ready and will come into use October 10. It was adopted at Rome, last year, by the Postal Congress, and is said to be a very artistic stamp. It will be sold in all countries belonging to the Postal Union; so one can prepay postage to destination from any part of these countries.

Not About the Manual for Bible Study.

To the editor of the SABBATH RECORDER:

DEAR BROTHER GARDINER:—I am again taking the liberty of writing, through the RECORDER, to the Sabbath school workers of the denomination. The Sabbath School Board, especially the committee having in charge the *Helping Hand*, is anxious for suggestions and advice from the people. The response must be prompt.

Mrs. Walter L. Greene, who has so ably and unselfishly edited the Primary Department in the *Helping Hand*, has resigned. We do not blame Mrs. Greene for wishing to be relieved of this burden. But what are we to do? We have no way of knowing how much this department of the *Helping Hand* is used and how much of a loss it would be if it was discontinued. We therefore ask for advice about the department and for suggestions about an editor. Shall we keep up this work? If so, who is to prepare the lessons? Will you not write to the undersigned at once? We do not expect to hear from everybody, but unless we hear from at least a few we will think that the people don't care. What more can we do! I will return the postage to every one who will write me promptly about this important matter.

Fraternally yours,

GEO. B. SHAW.

Plainfield, N. J.,

October 3, 1907.

Papers From the Convocation.

The Kingdom of Heaven—Its Relation to Social and Political Reforms.

REV. O. D. SHERMAN.

The theme given me is a most important one and covers a vast field. Time is needed to treat it fairly; talent and tact to present it attractively. Lacking these, your essayist can only hope to awaken thought, and add something to the accumulating weight that shall, some glad day, bring down the balance of Justice to an equal poise, when Righteousness and Peace shall kiss each other.

Our understanding of the kingdom of heaven is, that it is progressive. The good seed is the word of God. The field is the world. The children of the kingdom are those who receive it; and the consummation shall be in the time when the doctrines that Christ taught shall be adopted by all classes and conditions of men, and the world shall be so leavened by them, that the will of God will be done on earth as it is in heaven.

We speak first of political conditions.

Personal liberty, equality before the law, the right to labor and enjoy the fruits thereof, are universally recognized as fundamental laws in all civilized nations at the present day.

We believe that there is, on the part of the great body politic in the world, an advance to give these fundamental truths a fair and honest expression;—in the language of our President, "a square deal to every man." The International Conference at the Hague is bringing the world on to this platform.

Growing out of the recognition of these inalienable rights, comes the thought of a just representation in government; in the language of the immortal Lincoln, "a government of the people, for the people, and by the people." Still it is recognized that there are persons and classes of persons utterly unfit to exercise the prerogative of suffrage, such as the ignorant, the degraded, the vicious.

The great reform needed now on this question is a correction of the conditions by which a large class of the human family (nearly one-half) are excluded by no fault of their own—we refer to the exclusion of woman from this right.

That there are many women, as there are

many men, who are not fit to vote, is true. That there are a vast number who are indifferent is also true. Many also shrink from it; but that there are vast numbers—and it would be an increasing one—who would vote, were this right given them, on all questions that concern good government, is undeniably true; and the influence and direct effect of that vote would be most salutary.

I heard a Connecticut man once say that the prohibition of the liquor habit, universal peace, woman suffrage, and Sabbath reform, would all come about the same time. We believe that, could women be granted the right of suffrage, the suppression of the liquor traffic and the extinction of the saloon would not be far away. Scripture, justice and fair dealing are all on the side of woman suffrage.

Across the track of the kingdom of God is the saloon and the traffic in all intoxicants. Whiskey, tobacco, opium and all drinks and drugs related, tell the sad story of man's ruin. The safety of human life, the good order of the community, the protection of home and of helpless wives and children, demand that there should not only be restriction, but prohibition. The percentage of crime and pauperism from this cause alone is far greater than from all other sources. And who can measure the awful burden of blighted lives, of broken hearts, of diseased bodies, and the pre-natal taint, the crime against the unborn of disease and moral perversion. All reforms tending to betterment in this life, both in political and in social life, should be zealously aided by all who pray, "Thy kingdom come."

"Thou shalt not covet" is among the words of the ten graven on tables of stone. Right against this comes the gambling instinct in man. To get something for nothing, to get rich easily and quickly, glitters like a dazzling prize before the young and ambitious. There is a legitimate field for business enterprise. There are opportunities that may be seized, and lawful chances that may be improved;—still, no less true is it, that this mad rush after money is the curse of the nation, and the bane of the church.

Gambling, pure and simple, has many

forms—dice, cards, lotteries, and various games of chance; also betting on horse-races, regattas, football, baseball. Against many of these forms of gambling, the state and nation have passed stringent laws; but owing to a low public sentiment, they are for the most part inoperative. This gambling instinct is the fruitful mother of much speculation and "frenzied finance." If all the money that has been put into speculative and fake schemes (and mostly lost) by Seventh-day Baptists in the last ten years had been invested in our benevolent societies, every debt would be paid, and the things we most desire would be provided for with overflowing treasuries.

In summing up this part of our paper, we would say: Whatever will secure to man his complete political enfranchisement; whatever will protect childhood, womanhood and home; whatever will make for law and righteousness, are legitimate subjects for political reform and closely related to the kingdom of heaven.

Second, social reform. This field is broader and more complex. We are in the realm of unwritten law, of tradition, of custom, of fashion, of caste, prejudice and superstition.

1. The problem of the distribution of wealth.

There have always been, as now, unrest, strivings, fighting and bloodshed over this question. How can the kingdom of heaven come to its consummation, when the few flourish in unlimited wealth, and the many exist in direst poverty? Will the palace and the hovel exist side by side? Shall children by the millions be born puny and diseased and go ragged and hungry?

It is a fact and a sad one, too, that while the accumulation of wealth goes on at a most rapid rate, its unequal distribution is in greater ratio. And this is not only true in the world at large, but markedly so in the Christian world. The richest men now are church members, and some of them very devout ones.

Not only in the accumulation and hoarding of wealth is there great danger, but also in the profligate spending of the same. One great writer has said that the two great sources of danger to our country are "the ignorant anarchistic poor, and the idle sons and daughters of the multiplied rich."

Socialistic reform for the more equal distribution of wealth has been often tried;

but, so far, without pronounced success. It has worked well, wherever tried, on the economic side, showing that God has abundantly provided in this world resources to feed and clothe and meet every material and spiritual want of all his children, if these resources were only wisely and kindly administered. All communistic societies in the past, and those at present existing, bear witness to this fact. But too often there have been incompetent, fanatical, and insane men and ideas, that have wrecked these societies. Shakerism with its celibacy, Oneida communism with its complex marriages, are the extremes of these societies. The first does not appeal to the universal human instinct and biblical command to be fruitful, multiply and replenish the earth; and the latter is a rank offense against morality, the sanctity of the home, and the purity of social intercourse. But whatever have been the failures to solve the problem, that a radical reform is needed is universally conceded. It was God's plan in the beginning that all his creatures should share equally in his gifts and his callings. The constitution of Israel was on this order. The land was so divided that every family had its portion, and stringent provisions were made to secure the inheritance forever.

It may be that it is part of our mission as Seventh-day Baptists to advance and perfect this reform. Let there be cooperative and communal farming, manufacturing, producing, buying, selling, and consuming. Let our churches with all their needs, houses of worship with their appointments, the support of the ministry, and in all financial matters, come on a sharing basis according to their several needs and environments.

This is partially worked out now by the missionary pastorship of certain of our smaller churches, but the principle could be much extended. Now, suppose we organize at Battle Creek a model commercial and manufacturing Seventh-day Baptist community. Take some of the newly planted churches in the West and South, and organize them as grain and fruit-producing communities. And so go on reforming and conforming, centralizing and expanding, and let results overtake us.

2. Social living. That many of our social customs are false and should be done away with, we hold true. That many have

started from a right foundation and have been subverted, is equally true. The first great question that presents itself to men has been and is, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?"

The kingdom of God cannot fully come to the individual or to the mass until this question is answered aright. Sound, healthy bodies; sane, well-balanced minds; sweet, gentle dispositions; faith, joy, hope—largely depend upon how this question is answered. When God started the children of Israel out of Egypt to take the promised land, for forty years he put them under a course of severe physical culture. Milk and manna, and perhaps once in a while a kid and a lamb, was their diet. The outdoor air of the mountains and the desert was their wine. And the result was, when they entered the Promised Land there was not a feeble person among them; and they were free from the blood-taint of disease.

The Lord needed a people physically strong to plant his first kingdom on the earth. He needs just such a people now, and social reform in the matter of diet and dress is imperative. The highest scientific and medical authority attributes the major part of all our diseases to our manner of living; and this commences in childhood—yes, before birth, and continues through all our life. Some one has said sarcastically, but with more truth than poetry, "Some people are underfed, more are overfed, and all are badly fed." Recent legislation, both state and national, in regard to "pure food"—and which promises a grand result—shows how deep and wide-spread is the evil it seeks to overcome. Of reform needed in dress, we will only say of it, as of food, that equally high medical and scientific authority ascribes to modern dress the larger part of the ailments and weaknesses of one-half the human race; and which, in the terse language of our President, threaten "race suicide." Our grandmothers could bear and rear from six to sixteen children, minister to all their needs, and nurse the sick of the neighborhood; but now, childless homes, or nearly so, are in evidence, and the trained nurse and the specialist are leading and lucrative professions. In my boyhood days, to have an "operation" was a rare and most serious thing; now it is almost required as a passport to good society.

Second, reform in social values, and lines of social intercourse.

1. There is the standard of wealth and its show. Read what the apostle James says about that—James, 2d chapter. The editor of the *Ladies Home Journal* sent one of its writers, cultured and refined but "plainly dressed," to visit one hundred fifty of our churches in our large cities, to see how "strangers were welcomed." The result, so far as New York and Boston were concerned, was, that the "welcome" was, for the most part, decidedly chilly, or there was none at all.

2. But greater and far more deeply seated are the false standards and values that come from race, color, and religion. Now, I am not saying but that we should have our preference, when it comes to close, intimate association, for those of our own race, color, and religion; nevertheless, it is true, as Christ said, that "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Character is the only standard of value in that kingdom. When our President sat down to the table with Booker T. Washington, he added a bright star to his crown of undying fame. The negro was not more honored than the white man.

Lines of social restriction are treason against certain kinds of labor. I remember, when a boy, I heard words of praise spoken of the mother church in Rhode Island, in that the charcoal burner was as gladly welcomed as the more wealthy manufacturer.

This line of restriction is more closely drawn among women than men; especially is it true as regards household labor. You can scarcely get an American girl to do household work, on any terms, for she knows that, however cultured and refined she may be, social equality will be denied her. And this is true in Christian families and in Seventh-day Baptist families, too.

One thing more: There is an overplus of societies, unions, and organizations in the world. Some of these are good, some are comparatively harmless, and many are fundamentally bad. Societies for mankind's uplifting, to make bad men good and good men better, are good. Societies for prudential reasons, when dominated by honesty and fair dealing, and by what James G. Blaine called "enlightened selfishness," are also good, on its lowest level. Secret oath-

bound societies—fraternal, college, and otherwise—trade and labor unions, are fundamentally bad, because they are founded in class distinction, in selfishness, in greed, and in disregard of the laws of human brotherhood and equality; and they progressively lead to division, strife, lawlessness and bloodshed.

When the day of the Lord shall come that shall burn as an oven, then shall all these things be swept away as stubble; for the Lord hath said:

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise."

The Kingdom of Heaven—Provision for Worship.

REV. I. L. COTTRELL.

"Then the heavens and the earth were finished and all the host of them," and the very next thing God instituted the Sabbath. This was about two thousand years before Abraham, the founder of the Jewish nation, was born. Gen. 2:3. It was a wonderful provision for our spiritual being. God rested and blessed the seventh-day and sanctified it.

The word "sanctify" is from the Hebrew word "*Kadesh*," to separate, to set apart. God "set apart" a certain recurring division of time, which he names the seventh-day, and said, "Remember the Sabbath day to keep it holy." The word "holy" is also from the same Hebrew root, meaning to separate from things common, hence "holy." In the same command this word is used again, and translated "hallowed." "The Lord blessed the Sabbath day and hallowed it," separated it.

In Mark 2:27, Christ says, "The Sabbath was made for man." We ought to prize it more than ever since it was made for man, and Christ is its Lord. God calls it "My holy day." Isa. 58:13.

The Seventh-day is the Sabbath of the Lord thy God. How dare any man change his commandment? Christ is its Lord; it was made at creation for man, and great rewards are offered to them who keep it. Isa. 58:13-14.

A Roman Catholic catechism has the following: *Ques.* What does the Sabbath mean? *Ans.* Rest. *Ques.* What day was the Sabbath? *Ans.* The Seventh-day, or Saturday. *Ques.* Do you keep the Sabbath? *Ans.* No; we keep the Lord's Day. What is that? The first day or Sunday. Who changed it? The Catholic Church. This then is the question: Which shall we obey, the Lord or the Catholic Church? If the Lord be God, serve him. Read Rev. 22:18, 19.

Dr. S. C. Maxson says: "The Protestant Church is very weak upon the Sabbath question, for the simple reason that it has departed from the word of God in teaching and in practice on this matter."

Christ obeyed God, his Father, in this command as well as in all the rest of the law. "I have kept my Father's commandments and abide in his love." John 15:10.

If we can come to men with "thus saith the Lord God," we may press this home to their consciences. It may be added, that Christ endured persecution from the Jews not only to maintain the special day of the Sabbath, but because he taught the proper manner of keeping it. He used it for the good of his fellow men.

Now, what has all this to do with the question of "Provision for Worship," in God's kingdom? Much every way. This first recorded provision for the worship of God was ordained and blessed at creation, publicly proclaimed and given to God's chosen people amid the lightnings and quakings of Sinai. The Savior proclaimed himself its Lord, and taught that it was made to be a blessing to men, and given for a time of consecrated worship of God. It was not to become a burden, as Jewish priestcraft was making it, nor yet a thing so insignificant and mean as to be branded "Jewish" and to be destroyed. It is a type of that heavenly rest which is to be attained through Christ its Lord. It is a means or provision of God for his worship, given to all mankind; and it should prove one of the greatest blessings to man and bring glory to God.

It has been said, "No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals—then *pandemonium*." Dr. Lewis, in a late editorial asks, "Why so much dishonesty in business?" and places the blame at the door of Christendom, because of its low moral standard, which has

allowed the opinion to become popular, that the Old Testament is an obsolete affair, and the ten commandments are no longer binding upon Christians. Ian McLaren warns us that, "It is vanity for Christians to shut their eyes to the fact that attendance at public worship is decreasing, and that this is not a hopeful omen for religion." "As a bare matter of fact, believing people go, as a rule, to church, and the unbelieving, as a rule, do not."

"From one Sabbath to another shall all flesh come to worship before me, saith the Lord." Our Savior went into the synagogue to worship on the Sabbath, and his disciples preached in their places of worship on that day.

In the Temple, the priests were directed to make a double offering on the Sabbath. The day was to be used specially in his worship.

Lastly, 1. The keeping of the Sabbath is an inspiration in Christian worship, when it is according to God's Word. 2. We have God's example, "God rested on the seventh-day." 3. God "set apart" the seventh-day and blessed it. 4. God is the same yesterday, today and forever, and will fulfill his promises. 5. We have Christ's example of keeping the Sabbath, and also that of his disciples. 6. The Sabbath is a type of our heavenly rest. It comes at the close of a week of toil, as God rested after the creation week. Thus it prefigures the rest that comes after the toil of life. Heb. 4:9. 7. What an inspiration to God's people, to know that at the end of life's weary toil cometh rest, life's Sabbath. Then only will our weekly Sabbath end, and time be swallowed up in the eternal rest and worship of God the Father, Son, and Holy Spirit.

"An Unmutilated Bible."

REV. T. J. VAN HORN.

I could deem myself most happy, Mr. President, in being permitted to speak for myself on this theme. But it would be difficult to assume in what sense Seventh-day Baptists stand for an unmutilated Bible. Happily, we are not all cast in the same intellectual mold. The lack of diversity is not evidence of the best type of unity. Such is the exercise of the doctrine of charity among us, that while holding views quite diverse, a heresy trial is unknown in our own denomination. I do not feel obliged

to say that we who stand for an unmutilated Bible ought, most strenuously, to resist those who suggest that some books of the Bible have, on account of their unquestioned authenticity and genuineness a firmer place in the canon than others which lack evidences as clear and satisfactory, although I know the feel of the shock which such a suggestion imparts. Men among us may hold that one book of the Bible is fiction and another book drama, or may insist on the composite authorship of Isaiah, or that the author of Genesis had access to earlier documents in compiling that book, and yet retain positions of honor. If there are those who point out apparent discrepancies in the testimony of the biographers of Jesus Christ, or who find it difficult to accept as historically accurate all the Old Testament stories, who discuss with greatest abandon the problems of historic criticism, while men equally devout suppose that God dictated the very words which we find printed in the Authorized Version of our English Bible, I would yet be willing to assume, unlike as these views may seem to be, that they all stand for an unmutilated Bible. That is, they stand for a Bible from which there has not been erased or expunged any part necessary to its completeness or reliability, as a foundation for sound doctrine, or as a guide to practical religion.

In declaring our loyalty to an unchanging Bible, we need to reflect that the best proofs of the divinity of the Scriptures which we hold sacred are not found in the finely woven theories of men concerning their inspiration. The Bible stands in its unity and integrity, not because men have tried to make it stand. This unique collection of books occupies the place of influence and authority not because of the decrees of synod and council, but because of its own inherent truthfulness. It will help us to remember that the principles herein enumerated are true, not because they are in the Bible, but they are in the Bible because they are true.

The Bible is not a reservoir of universal knowledge. We need therefore, to recognize that even the Bible has its limitations. For instance, it is not a treatise on the science of geology, or astronomy, or history, or literature, or political economy, or civil government, or finance. But I make it more than parenthetical that modern geological research has not necessitated a re-

vision of Genesis, but that new discoveries in the structure of the earth's crust are a tonic to a faith that falters in the reliability of the data given in Genesis as to the order of creation. The marvelous revelations in astronomical science in no way throw discredit upon that exhibited by our Biblical authors as they observe "the sweet influence of the Pleiades," the "bands of Orion," "the signs of the zodiac," and "the bear with her train."

The Bible does not claim literature as its field; and yet no book in the English language has had more influence in literature, and the finest specimens of the world's oratory are set with gems of literary art from the pages of the Bible. It does not purport to be history, and yet modern archaeological research gives striking confirmation to the sacred record of events. It is not a text book on civil government, and yet there is not a well ordered government on the face of the globe that does not owe everything of value to the direct or indirect influence of the Ten Commandments, and the Sermon on the Mount. It is not devoted to finance, and yet no other book tells of the bank that never fails. The best financiers have acknowledged its financial wisdom to be sound, and heeding these principles will alone give men an assured foundation for success. Men of the highest standing financially have tested the practicability of these business precepts. But this diversion is only to show that while we may accord to the Scriptures of our Bible great credibility in their incidental teachings, how much more we may depend upon them in that province where they claim undisputed authority.

All Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction, which is in righteousness. Here, then, according to the clear statement of the Bible itself, we find its own field. As Beecher says, "The art of reforming men is its distinctive art." I do not question the importance, let me repeat, of insisting on such historical and textual criticism as will make clear the evidence that the text of the Bible which we accept is substantially as it was when it left the hands of the inspired author. The need is not insistent that we enter this arena to "contend for the faith once delivered to the saints." Seventh-day Baptists have reason to be happy rather than sad, over the results

thus far achieved by others in the historic and literary criticisms of the Bible. Let them go on in that work. But in the meantime, let us magnify our calling. In the department of Christian ethics, or the teaching of conduct in conformity to the precepts of God's Word, is our field. Christianity is menaced with a mutilation of her sacred Book, which is far more alarming than anything which has come from the higher critics. It is not a mutilation of the canon, nor of the text, nor of the law as to its letter. It is those "living epistles known and read of all men," whose leaves it is our special work to preserve unspotted and untorn before the world. There is a special danger to which we are exposed. It arises from the tendency of the religious world to set at naught whatever of the outward, literal Word opposes an easy-going religiosity. There is a disposition to justify a slack and indifferent obedience to God's law by a mutilation or wresting of Paul's words, "For the letter killeth, but the spirit giveth life."

Now the danger is, naturally enough, that we oppose this tendency by an extreme just as heretical, viz., that the sum and substance of Christianity is to render outward and formal obedience to God's law. We are on that side of the golden mean in this controversy, where lies the danger of a Pharisaism that "tithes of mint, and anise and cummin and omits the weightier matters of the law, judgment, mercy and faith."

I take it that we are to oppose one extreme as much as we oppose the other. To go beyond the golden mean on either side is not to stand for an un mutilated Bible. God has set us to teach the beauty and power of consistency. There is no conflict between the letter and the spirit. To set them over against the other or to separate them, as our modern extremists do, is to divest the skeleton of the flesh and blood with which God intends His creatures to be clothed. God has called Seventh-day Baptists to a large field. He has called us to exhibit the Bible in its integrity, stability and symmetry. We must therefore, be living epistles, without idiosyncrasies, or monstrosities. We can be neither walking skeletons nor shapeless invertebrates. We can be neither all flesh nor all spirit. We are rather spirit working through the flesh, purifying and subordinating it to the great needs of a holy life. In

acknowledging the importance of the lesser things, tithing, outward observance of the Sabbath, baptism and the Lord's supper, we will not forget the spiritual essentials which these outward symbols typify. The sovereignty of God and His abounding mercy; the sacredness of property; the regenerating power of the Holy Spirit, and the vicarious sufferings of Jesus Christ, will, by these temporal means, be pictorially represented to finite minds, that now see through a glass darkly. While careful to follow the divine model of the church militant as to organization and polity we will not forget the vital connection with the great Head of the Church, which mechanical adjustment is only intended to aid. We will remember that we stand for infinitely more than a finely adjusted piece of mechanism. If we are not more than an organization we are dead branches in God's sight. But if we are an organism, through which divine energy throbs, doing the work of the kingdom in the world; if we are the channels through which the Spirit's life freely flows, giving not only the symmetry of form but fruitfulness; if our efforts to effect a better organization make us more effective to carry life to a perishing world, then are we standing with purpose for an un mutilated Bible.

But our theme suggests ever widening areas of duty and privilege. We cannot hope to compass them all. But in closing let me include in a larger circumference, teachings that we ought to transmit more and more perfectly into conduct. They are set down no less clearly than the laws of the ten commandments and are implied in them. They are indeed no less than the Sinaitic code, expanded, intensified and applied to social conduct by the Great Teacher and His apostles. The beatitudes indicate the subjective state of heart which alone makes the performance of these great duties possible and acceptable to God. The "poor in spirit," "the meek," "those who hunger and thirst," "the merciful," "the pure," "the peacemakers,"—such are they whom the Holy Spirit prepares for obedience to the holy laws of human as well as divine relationship. For the sake of clearness I will quote a few of these great maxims which must find as large a place in our teaching and conduct as the Sabbath and baptism if we avoid the sin of Jehoiakim or escape the curse pronounced by the Revelator upon

those who added to or subtracted from the words of his prophecy.

"Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again. Or why beholdest thou the mote in thy brother's eye and considerest not the beam that is in thine own eye." "But I say unto you, love your enemies, and pray for them that persecute you that ye may be the sons of your Father who is in heaven. For if ye love them that love you what reward have ye? Do not even the publicans the same? * * * Be ye therefore perfect even as your Heavenly Father is perfect." "A new commandment I give unto you, that ye love one another; as I loved you, that ye love one another. By this shall others know that ye are my disciples if ye have love one to another." This commandment, as well as the Sabbath commandment, is the important test by which the world is to know our standing before God. This is the seal of our discipleship, our credential that we bear a commission from the Heavenly King to a needy world.

"Be ye kindly affectioned one to another, with brotherly love; in honor preferring one another."

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

"Let all bitterness, and wrath, and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves."

"Put on, therefore, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, longsuffering, forbearing one another in love."

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another take heed that ye be not consumed one of another."

There is undoubted evidence here that a mutilated church will almost surely result from a failure to maintain in our conduct the integrity of the great doctrine of love."

In a book of the Bible, less strongly attested than others as to its canonicity, the Second Epistle of Peter, there is yet a passage to which we may, with all our hearts, give heed:

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

Scatter Seeds of Kindness.

EDITOR SABBATH RECORDER:

I enclose the poem requested by "A Reader," of Adams Centre, N. Y. The words of the poem were written by Mrs. Albert Smith, and were set to music by S. J. Vail.

Yours truly,

MRS. LA CLEDE WOODMANSEE.

Westerly, R. I.

Sept. 26, 1907.

SCATTER SEEDS OF KINDNESS.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing
All the briars from the way.

CHORUS.

Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by and by.

Strange we never prize the music,
Till the sweet-voiced bird is flown!
Strange that we should slight the violets,
Till the lovely flowers are gone,
Strange that summer skies and sunshine
Never seem one-half so fair,
As when winter's snowy pinions
Shake the white down in the air.

CHORUS.

If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff tomorrow,
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?

CHORUS.

Ah, those little ice-cold fingers
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us
As in snowy grace they lie,
Not to scatter thorns—but roses
For our reaping by and by.

Missions

Transformation of China.

Stephen Bonsal writes some very interesting things in the *Philadelphia Public Ledger*, about the wonderful changes that are rapidly coming over China. He thinks that country is forging ahead in lines of civilization in such a way as to open the eyes of the world. "What Japan has done we can do," is the rallying cry raised by Yuan Shi-Kai, a great viceroy of one of the metropolitan provinces of the empire that lies near the capitol. "Thousands and indeed hundreds of thousands of officials and students," says Mr. Bonsal, "have taken up the great Viceroy's slogan." Count Okuma, of Japan, believes that China is rapidly awakening, and will by "her new armies and schools yet furnish the best guarantee of the permanent peace of the far East." Recent writers seem to think these are unmistakable signs that the great leaders in China are looking with greater favor every year upon the Christian religion, and thinking less of Confucianism. The spirit and work of missionaries during the recent troublesome times has undoubtedly had great influence in turning the minds of thinking Chinese toward Christianity. The nation is ripening for a wonderful work; and we believe the day is not far away when almost "a nation in a day" will come to Christ.

Systematic Study of Missions.

Several of our exchanges are making favorable comments on the "Young People's Systematic Study of Missions," which seems to be having quite a boom just now. Many think that the steady and rapid increase in missionary interests in the churches is due largely to this systematic study. One thing is certain. Whenever the young people of any denomination enter with enthusiasm upon the systematic study of any phase of Christian work, that work is bound to go forward.

Why would it not be a good thing for Seventh-day Baptist young people to take up a study of the history and the spirit of

missions, and the claims which mission fields have upon Christian people? This would give a wonderful impetus to the missionary spirit among our churches.

Rev. L. D. Seager is at Stone Fort, Ill., conducting a series of special meetings. During the summer he has been at home working his farm at Farina, Ill. I trust that calls will come to him so numerous to hold special meetings, that he will be constantly employed during the coming winter in this work, for which he is so well qualified. Pray for the work in Southern Illinois.

GARWIN, IOWA.

The series of gospel meetings at Garwin, Iowa, closed September 15. During the first three days and nights of the meetings the heat was excessive. It then turned cold and we were finally compelled to go to the church. We remained in the tent for a week, but people were not comfortable, and finally gave up coming to the services. At the close of the first week, the yearly meeting came at Welton, Iowa. A good number of our people from Garwin had made their plans to attend this meeting, and it was thought best to discontinue our meetings for three nights, and go to Welton. The yearly meeting was a very good one, well attended. On our return to Garwin, the weather remained cold, and the services were held at the Seventh-day Baptist church.

Rev. C. S. Sayre, pastor of the Dodge Center church, and delegate to the yearly meeting, came with me to Garwin to take charge of the music. Could he have been with us at the start, and the weather suitable, I think the results of the meetings would have been far more satisfactory. The truth is, not many people are "seeking first the Kingdom of Heaven."

For one thing, a gospel tent movement had previously been conducted in this place with not very good results. During the time I was there, two threshing machines were running in the neighborhood. Men are absorbed in business; crops and farm lands are advancing in prices, until people are nearly intoxicated with gain.

We had hoped that our people would rally around this movement, get a blessing themselves, and we secure the attendance of non-church going people who would be led to Christ. On the last day we held two

meetings. On first day afternoon there were some unconverted people who became interested. At the closing night meeting, the tent was filled, the interest good, and many took part in the after-meeting.

When spring opens I wish we might equip this tent and carry on gospel and Sabbath reform meetings through the summer. Several of our ministers have promised to give their time if their churches will spare them. If there are churches and men who will assist in this movement, I wish we might hear from them.

E. B. SAUNDERS,
Corresponding Secretary.

Our Missionaries Start for China.

Eugene Davis and wife, who have been the guests of their many relatives and friends here for the past month, left Tuesday morning for China, where they will be employed by the Missionary Board of the Seventh-day Baptist denomination. "Gene" grew up among us—finished the High School at this place and then went to Alfred, New York, where he completed the course in the University and also the theological course. Just before coming home—at the session of the General Conference—he was ordained to the gospel ministry. And now he has gone to his chosen field of labor. While his wife was a stranger to all when she came, yet she endeared herself to all who came to know her, and all agree she will be a wonderful help to her husband. The earnest prayers of all their church people will be for them on their long journey and in the work they have gone to do. At Seattle they will be joined by Rev. and Mrs. Jay Crofoot, who are returning to their work in China. Mr. and Mrs. Davis will be located at Lieu-oo, but Mr. and Mrs. Crofoot will be in Shanghai.—*North Loup Loyalist.*

Much enthusiasm is manifested in a movement of wealthy laymen, looking toward the evangelizing of the entire world within this generation. The proposition is to raise \$25,000,000 a year for five years, and put 40,000 new missionaries into the fields for this purpose. The movement is to be interdenominational, and to work through the various boards of all denominations.

J. Campbell White, of Pittsburg, is secretary of the movement, and is very hopeful of great results. Mr. White thinks that this amount—only one-sixth of the amount expended in home churches—could easily be given; and instead of decreasing the sum given for home church work, he believes it would increase the offerings and the interest in all the home churches.

What a glorious work it would be, if these hopes could be realized.

Treasurer's Report.

For the Month of September, 1907.

GEO. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
DR.

Cash in treasury, September 1, 1907	\$4,428 17
Howell C. Carr, Vincent, Texas, Sub. for <i>Pulpit</i>	50
Woman's Executive Board	15 00
Young People's Society of Christian Endeavor, Riverside, Cal., for Africa	30 00
Andrew Green	5 00
D. H. Burdick	5 00
Rev. L. M. Cottrell, DeRuyter, N. Y.	1 00
A. S. Crumb	1 50
A friend—China Mission	10 00
Subscriptions for <i>Pulpit</i> , per E. B. Saunders	10 50
E. P. Potter, Battle Creek, Mich.	30 00
Sabbath School, Scott, N. Y.	1 00
Mrs. H. Alice Fisher, Northboro, Mass.	50 00
Income from Permanent Fund	366 00
S. C. Maxson, Utica, N. Y.	5 00
Collections at Conference	148 24
Mrs. Phebe Babcock Davis, Jackson Center, Ohio	5 00
Dr. L. M. Babcock, Jackson Center, O.	10 00
Church at Scio, N. Y.	3 50
Green Briar, W. Va.	1 76
Middle Island, W. Va.	
General Fund	\$6 72
Dr. Palmberg work	2 82— 9 54
Plainfield, N. J.	10 53
Salemville, Pa.	8 75
Chicago, Ill.	15 00
	<u>\$5,170 99</u>

CR.

E. B. Saunders, salary in August and September	\$150 00
Expenses in August and September	66 88—\$ 216 88

Church at Scott, N. Y.—Labor in May and June, 1907	8 34
Theodore G. Davis—Account of D. H. Davis	200 00
J. W. Crofoot—Account of salary to Dec. 31, 1907	125 00
H. Eugene Davis—Account of salary to Dec. 31, 1907	125 00
Recorder Press— <i>Pulpits</i> for September	35 00
Cash in treasury, Sept. 30, 1907:	
Available	\$2,134 43
Lieu-oo Mission	226 34
Shanghai Chapel	2,100 00— 4,460 77
	<u>\$5,170 99</u>

E. & O. E.

GEO. H. UTTER, Treas.

Annual Meeting.

The annual meeting of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist Church in Westerly, R. I., on Wednesday, September 25, 1907, at 9.30 o'clock A. M., with the President, Wm. L. Clarke, in the chair.

There were present seventeen members. Prayer was offered by Rev. Clayton A. Burdick.

The call of the meeting as advertised, was approved and the report of the Board of Managers for 1907 was received, approved and ordered to be placed on record.

The following members were elected as officers for the ensuing year:

- President*—Wm. L. Clarke, Westerly, R. I.
- Corresponding Secretary*—Rev. E. B. Saunders, Ashaway, R. I.
- Recording Secretary*—A. S. Babcock, Rockville, R. I.
- Treasurer*—George H. Utter, Westerly, R. I.
- Board of Managers*—George B. Carpenter, Ira B. Crandall, Rev. Samuel H. Davis, Joseph H. Potter, Rev. Boothe C. Davis, Lewis T. Clawson, Charles H. Stanton, Rev. Clayton A. Burdick, Rev. Madison Harry, Geo. N. Burdick, Chas. P. Cottrell, Geo. H. Greenman, Rev. Andrew J. Potter, Rev. Oliver D. Sherman, Gideon T. Collins, Benj. P. Langworthy 2nd, Albert S. Babcock, Rev. Lewis F. Randolph, Rev. Wm. L. Burdick, Eugene F. Stillman, Paul M. Barber, J. Irving Maxson, Frank Hill, John H. Austin, Herbert C. Babcock, Rev. Arthur E. Main, Rev. Simeon H. Babcock, Rev. A. Herbert Lewis, Rev. Ira Lee Cottrell, Rev. Lewis A. Platts, Rev. Theo. L. Gardiner, Rev. Lester C. Randolph,

Irving A. Crandall, David E. Titsworth, Rev. Judson G. Burdick, Preston F. Randolph, O. E. Larkin, Wm. R. Potter, U. S. Griffin, Rev. Horace Stillman, Rev. Earl P. Saunders, C. Clarence Maxson, Rev. Erlo E. Sutton, Rev. Samuel R. Wheeler.

J. Irving Maxson and John H. Austin were elected Auditing Committee for the year 1908.

Article 5, of the constitution, was, by unanimous vote, amended to read as follows:

"Each Seventh-day Baptist Association may elect annually a permanent Committee on Missionary Work, to consist of one person, and whose relations to the Board of Managers shall be that of an advisory Committee for the purpose of definitely ascertaining the spiritual needs of the Association and the available help by pastors and others in providing for these and kindred needy localities, and reporting these conditions to the Board of Managers with recommendations."

It was voted that when we adjourn it be to meet in annual meeting in the vestry of the Pawcatuck Seventh-day Baptist Church, in Westerly, R. I., on the second Wednesday in September, A. D., 1908, at 9.30, o'clock A. M.

Minutes read and approved.

Adjourned.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Recording Secretary.*

Systematic Finance in the Western Association.

At the earliest practical day a meeting of the representatives of the churches of this Association will be held, at Alfred, for the purpose of discussing ways and means for promoting systematic finance within the bounds of the Association. The traveling expenses of two delegates from each church will be paid; but it is hoped that more than this number will attend. Reports and suggestions will be expected from the churches. And all Societies and Boards that desire the financial cooperation and support of our churches are earnestly requested to send helpful information, counsel and suggestions to

A. E. MAIN,

Member of the Conference Committee of Systematic Finance for the Western Association.

Alfred, N. Y.

We Need God's Help.

To know just how to act in any certain case, we need to take God into account.

This principle was forcibly brought to mind yesterday. I was invited to dine at a place where I was calling, and while waiting for the meal, was asked to retire to the sitting room, where a young lady of the family acted the part of hostess.

Among the first things I noticed were three packs of cards lying on the center-table.

The young lady, following my glance, remarked:

"This is a bad bad place you're in—we play cards."

"I suppose," I said, "you play the games called cinch, poker, one hundred one, etc."

"Yes, or finch, or whatever you call it. I suppose you think finch is all right?"

To this I replied, "I don't know. I am inclined to think perhaps it is not. So many question the game, and it is often spoken against. I think I know where to draw the line on games now. I think we can play without question those games that are purely of skill; such as, croquet, lawn tennis, chess, checkers, etc; but that games of luck or chance will ever be questioned; that the game of chance—and such most card-games are, also dominoes—is a lottery, and that is gambling."

At about this point we were called to dinner. During the meal I learned that my entertainers were professing Christians and also Sabbath keepers. We began talking of our different faiths (they were Seventh-day Adventists), and then of the Bible and its study and use, when the lady of the house said—as many others do say and as, I think, most of us confess—"We don't take time enough to study our Bibles. I believe," she continued, "you noticed, while waiting for dinner, that we are evidently giving considerable time to something else beside Bible-study. We play cards some. What wrong is there in playing cards at home in our own family?"

"I'm not prepared to say just what wrong may attend the playing of cards in your home. They may be few as compared with those of other homes—I don't know. It is a very fascinating game. A person will come to spend many hours at it that might be better spent. I believe, too, that it is wholly a game of chance and thus a lottery

pure and simple, which is gambling."

It was argued that, if the game was not played in a saloon and gambling houses, little would be said of it. Then Mrs. P— told how it happened that she learned the game. This is about the way she stated it: "I haven't always played cards. When I was young, I never played. Father wouldn't have such a thing as a card in the house; he thought it was wrong and I never played after I was married until, one day, I saw a picture of four boys lying upon a patch of green in the woods playing cards. One of those boys was my eldest son, and I thought right then and there that if our boys must play cards, let us not cause them to steal away to play in the woods, but allow them to play at home instead. So we started in to learn to play cards. Now we play six nights in the week. It is a very fascinating game. And our neighbors come in and play with us. I suppose we engage too freely and, as in the dance, we do wrong in keeping late hours. But it is so fascinating! Why, I'll play cards just as long as anyone will play with me. It may be we are doing wrong. I think perhaps we are; but when we started in, we thought we were doing as nearly right as we knew how, in allowing our children to play cards at home, rather than causing them to sneak into the woods to play on the sly."

"Perhaps there may be some little logic in that argument. I have known a great many who think that same way; but I consider the argument a little bit loose. If one wishes to do wrong, he will find a way and a place. You might use the same argument should your son acquire the tobacco or the liquor habit."

"Yes, I suppose that is true; but I draw the line there. I would never do that."

"It seems to me this follows from the first theory; but is it a good theory? Should parents indulge in playing cards just because a son will play cards, any more than they should smoke or chew or become drunkards because a son will indulge in those things?"

Tears came to the mother's eyes as we talked; but where her thoughts may lead her I don't know. I only hope we may both have gained something from discussing the subject.

I believe there is also a beautiful side to this story. That mother had a mother's

love for the son who was beginning to be wayward, and she used what she thought then the best method perhaps, by which to bring him back into the home and to gain anew mutual confidence. There is probably little doubt that she failed quite utterly. She was in error from the beginning—and who of us have not erred in our efforts to bring back the wayward? That mother aimed, in starting, to gain a wayward son, as many a loving mother has done. Many a mother would follow her boy to the very verge of the endless abyss if, by so doing, she could bring him back and start him anew in the right path.

Let us ever seek, and with earnestness, God's guiding hand in all our attempts to win the wayward and lost. A. G. C.

In connection with the lesson on "The Death of Moses" we heard several inquiries for the following old poem. Thinking that others might be glad to have it, we give it place, and hope it may be helpful to many:

"THE BURIAL OF MOSES."

By Nebo's lonely mountain, on this side Jordan's wave,
In a vale in the land of Moab, there lies a lonely grave;
But no man dug that sepulchre, and no man saw it e'er,
For angels of God upturned the soil, and laid the dead man there.

That was the grandest funeral that ever passed on earth;
But no man heard the tramping, or saw the train go forth;
Noiselessly as the daylight comes when the night is done,
And the crimson streak on ocean's cheek grows into the great sun:

Noiselessly as the springtime her crown of verdure weaves,
And all the tree on all the hills open their thousand leaves,—
So without sound of music, or voice of them that wept,
Silently down from the mountain crown the great procession swept.

Lo! when the warrior dieth, his comrades in the war,

With arms reversed and muffled drum, follow the funeral car.
They show the banners taken, they tell his battles won,
And after him lead his masterless steed, while peals the minute-gun.

Amid the noblest of the land men lay the sage to rest,
And give the bard an honored place with costly marble dressed,
In the great minster transept, where lights like glories fall,
And the sweet choir sings, and the organ rings, along the emblazoned wall.

This was the bravest warrior that ever buckled sword;
This the most gifted poet that ever breathed a word;
And never earth's philosopher traced with his golden pen,
On the deathless page, truth half so sage, as he wrote down for men.

And had he not high honor, the hillside for his pall;
To lie in state while angels wait, with stars for tapers tall;
And the dark rock pines, like tossing plumes, over his bier to wave;
And God's own hand, in that lonely land, to lay him in the grave?

O lonely tomb in Moab's land, O dark Beth-peor's hill,
Speak to these curious hearts of our, and teach them to be still.
God hath His mysteries of grace—ways that we cannot tell;
He hides them deep, like the secret sleep of him he loved so well.

—Mrs. C. F. Alexander.

How easily we are bewitched by the appearance of things! We walk in a vain show. We are deceived by badges, uniforms, insignia, tags, labels—by the outward trappings and trimmings. Let us try to get below the accident of appearances, and try to find the fundamentals and realities. The rich man of Jesus' parable was stripped of all that he had, and stood out a beggar and a fool in the light of eternity. They took away everything from Jesus, even his garments, but he stood out, not merely the King of the Jews, but of earth and heaven.—*Sunday School Times.*

Why So Much Haste?

Premature ripeness means disease, not healthy growth.

Everywhere in nature, the most beneficial results follow when she is allowed to take her own unhurried way. On the face of earth, sudden changes are defects,—the volcano, the yawning chasm, the cloud-burst, the thunderbolt. The strength of the hills, the beauty of the waterfall, the splendor of unearthed gems are her pride and glory—the results of centuries of slow formation.

The rounded limb and the full cheek of health come by imperceptible stages; but the growth that comes in a day—an hour—is the bloat of dropsy, the swollen glands of disease.

The Bible says: "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." Nature says: "He that hasteth to lay hold of any temporal good, considereth not that poverty shall come upon him." Social prestige, political power, wisdom, honor,—make haste after any of these, and it is the same; poverty threatens—poverty of mind, of body, of soul, often in direct proportion to the amount of haste.

"The mills of the gods grind slowly." But the mills set in motion by human ambitions grind swiftly. There is no cessation, no rest. The great stones crash on each other. All that the heart holds is offered up—the dearest, the best,—to be ground, ground, ground. Never let the motion cease, hasten the process,—and what comes out? Do we recognize in this strange mixture the things we put in? We get back full measure, but is it worth what we gave? No, never.

We give our children to the schools, and we say, "Push them ahead." When the tender bodies are demanding their quota of freedom, and air, and sunshine, we would have them give up their natural powers to feed overtaxed minds.

We give our boys to business. We overstimulate their business energies by holding wealth before them as the goal of living, and we say, by actions if not by words, "Make haste."

We give our girls to society, and we push, push,—we never rest ourselves or let them rest until they have made alliances worthy of the pride of our houses.

We hurry, we push, we strain, until the lines come between the eyes, the hard look into them, the very muscles of our faces are set in unnatural lines, and all the time Nature is saying, "Go slowly."

If we would heed her voice; if we could but get away from ourselves and this fever of haste that is destroying us. Come out into the fields, out into the sunshine, where the birds sing their even songs, and the grasses take time to grow. Forget the things that look so big in the hustling crowd, but so small against the background of nature,—but, there—we won't do it. We never will relax the tension until, some day, Nature will speak and with authority. Not to our dulled outward senses, but to every vital organ she will say, "Go slowly—yet more slowly—rest." There is no haste in the grave. A.

This intense, sporadic, disproportioned activity of the business world is making men old before their time, old individually and old as communities. A man at fifty-five, in the excited movement of commerce, reaches a point which he should not have approached before seventy-five. Men, even at middle age, cease to be thought desirable for exacting labor, like that of railroads, and find themselves quietly thrust aside when an important part of their lives is still before them. They are used up for commercial purposes when their experience is at the ripest.—*John Bascom.*

Two Schools.

I put my heart to school

In the world where men grew wise.
"Go out," I said, "and learn the rule;
Come back when you win the prize."

My heart came back again.

"And where is the prize?" I cried.
"The rule was false, and the prize was pain,
And the teacher's name was Pride."

I put my heart to school

In the woods where wild birds sing,
In the fields where flowers spring,
Where brooks run cold and clear,
And the blue of heaven bends near.
"Go out," I said, "you are only a fool,
But perhaps they can teach you here."

"And why do you stay so long,

My heart, and where do you roam?"

The answer came with a laugh and a song,

"I find this school is home."

—*Henry Van Dyke, in Atlantic Monthly.*

Young People's Work

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

The Young People's Work.

The writer has just returned from a trip where he conducted the Sunday morning service in the largest church in the town. He was greatly surprised to see that out of a large membership there were only a few young people in the congregation. He was also surprised to learn that the young men and women of the church gave almost absolutely no time and attention to the study of the Bible, and this in the face of the fact that the pastor was a young and hustling minister. I could not help comparing the congregation with that which greeted me yesterday in my own church. I was told that it was an average congregation though it was less than half the number which gathers for worship here Sabbath-day. Now, the young people attending church here make up fully half of the congregation.

HOW IS IT WITH YOU?

Do you make special effort to attend the services of your own church? Do you support the services by your presence and thus lend inspiration to your pastor as he delivers his morning message? Or do you leave him to preach with a depressed heart and a lifeless spirit because he thinks you are not interested and feel no need of his message? I do not believe this is so. Like Dr. Gardiner, Pastor Randolph, and others, I believe our young people are the best in the world; but this is not saying that the best may not be better. There is always chance for improvement, and if my suggestion shall prove timely and anyone is stimulated to give more loyal support to the religious services of the church, I shall be glad. Remember my point of view is not only as one of the young people, but as a pastor who knows the joy and inspiration that comes from a loyal and hearty support on the part of the young.

ASK YOUR PASTOR TO ORGANIZE A BIBLE STUDY CLASS.

If you have not one already and wish to

make your pastor happy, ask him to conduct a class in Mission and Bible study. It will not only do him good but it is possible it will help you. Dr. Schauffler tells of his putting to one hundred students in Northwestern University nine questions as follows: First, what is the Pentateuch? Second, what is higher criticism of the Scripture? Third, does the book of Jude belong to the Old Testament or the New? Fourth, name one of the patriarchs of the Old Testament. Fifth, name one of the judges of the Old Testament. Sixth, name three of the kings of Israel. Seventh, name three prophets. Eighth, give one of the Beatitudes. Ninth, quote a verse in the letter to the Romans. Dr. Schauffler suggests that the results as shown in some of these answers were actually startling. Among the answers were the following: One of them named as among the Judges—Solomon, Jeremiah, and Leviticus. Among the prophets were Matthew, Luke, and John. Among the kings of Israel, were Herod, and Ananias. Nebuchadnezzar figured both as judge and king of Israel. The Pentateuch was confused with the gospels and in one case with the "seven gospels." Among the Beatitudes were the following: Blessed are the poor in heart for they shall see God. Blessed are the hungry for they shall be fed. Now it is possible, young people, that such ignorance may prevail in your own church and society. If you cannot show yourself a better student of the Bible than these university students, do not let another week pass until you have helped to organize a Bible class and begun earnest work in Bible study.

OUTLINE COURSES OF STUDY.

Your pastor may have personal preferences in the choice of an outline course; possibly he may have time and disposition to work out a course of his own. If he does, well and good; if he has not, I would suggest and heartily recommend "A Manual for Bible Study," by the Rev. Walter L. Greene, who has done such splendid service for the Sabbath schools of the denomination. This Manual devotes eleven carefully outlined studies to "The Bible and Bible History," nine studies to "Bible Characters," nine studies to "The Teaching of Jesus," ten studies to "Fundamental Christian Doctrine," and nine studies to

"The Local Church and Denominational History." This book is prepared by one of our own young people and should be used as a text book by organized classes under the direction of pastors or other Christian teachers throughout the denomination during the coming winter. I make this suggestion because I believe that a working knowledge of the Bible, its fundamental doctrines, and a knowledge of our own history is vital in the preparation of ourselves for the great work to which we are called. When I asked of a leading member in the First-day church where I preached this morning why the young people of the church had so little regard for the morning service and the Bible school, his answer was, "Ignorance of the Bible and its great teaching." His answer was more correct than he thought. Everything that is not built on the basis of God's truth must, and will, sooner or later, fall away into decay. Young people who attempt to lead a Christian life without knowing what the Christian life is, will woefully fail. How can they know, without studying carefully the teaching of Christ? If we are to maintain the high standard of excellence which has been attributed to us as a young people, we must study as we never have before and be able to give a reason for the faith that is within us. To this end let us rally to organized Bible study in every church throughout the denomination.

Alfred Station, N. Y.,

Sept. 30, 1907.

* * * * *

THE POISON OF GRUMBLING.

The Israelites grumbled and grumbled until their pessimism led them through the valley of snakes. All grumblers get there sooner or later. The sin of grumbling against God is punished inevitably with snake-bites. Most of the suffering in this world is caused by sin. A commission in New York spent a great deal of effort recently trying to solve the old question whether the hen that lays the egg is mother of the chick, or the hen that hatches it; the question was not framed in just that way, but whether poverty causes drunkenness or drunkenness causes poverty? The snake-bite of sin is on us, anyway; and He who was lifted up that He might draw all men unto Himself, is the only cure.

THE DANGER OF FORGETTING.

Moses plead with Israel not to forget the law of God. We could better afford to forget that the earth revolves around the sun, or that two and two make four. In the coming campaign we shall hear it argued that the great thing is to reduce the tariff, or to control the railroads, or complete the Panama Canal, or build a big navy. But all the railroads and canals and navies in the world cannot save us from national ruin, if we forget to do justly, love mercy, and walk humbly with God.

—C. E. World.

From an Address by "Father Clark."

THE THREE GREAT DEPARTMENTS OF CHRISTIAN ENDEAVOR.

Consider for a few moments what may be called the three great departments of Christian Endeavor: the weekly meeting; the committees; the unions; each of them indispensable to the movement, and each of them, wherever established, so many training schools for the church, the nation, the world of the future.

The prayer meetings are training schools in expression.

The committees are training schools in service.

The unions are training schools in fellowship and united action.

TRAINING IN EXPRESSION.

This expression should be sane, sensible, sincere, and, to ensure this, the Christian Endeavor prayer meeting has in the good providence of God come into being and spread throughout the world, an opportunity and at the same time a training school for the expression of the religious life.

Right here we see the importance, yes, the necessity, of a Christian Endeavor pledge to the best and largest results. It had come about especially in Anglo-Saxon lands that Christians, particularly young Christians, had become tongue-tied and dumb in the expression of their love for Christ. Conventionality, timidity, bashfulness, the tradition of the elders, who relegated the young people to the back seat, had practically sealed the lips of the young Protestant Christians of the world; and they were growing up without the inestimable privilege of expressing their love

for Christ, an expression which is of itself an education.

The pledge, always voluntarily taken, came to the rescue to unseal their lips, to touch dumb tongues as with a coal from the altar of God; and our sons and our daughters began to prophesy as in the days of Pentecost. While we do not insist on the use of this formula or any other special form of words, I venture to say that the little phrase, "I will take some part aside from singing in every prayer meeting," has done more to restore the idea of the healthy expression of the religious life to its normal place in the church of Christ than any other twelve words that have been uttered or written, simply because they have brought into this training class of expression so many millions of conscientious scholars.

In our laudable desire to show the flexibility and adaptability of Christian Endeavor, in which I thoroughly believe, let us not lose sight of any essential principle which experience has proved to be important in this training school of expression, however we may alter the phraseology of our rules.

TRAINING IN SERVICE.

But, again, the society from the beginning has trained its members in service quite as much as in expression. It has been far more a doing society than a talking society. If we were amazed at the number of meetings held each week throughout the world when we came to reckon them up, what shall we say about the working committees which are equally essential to Christian Endeavor?

TRAINING IN FELLOWSHIP.

Once more, the Christian Endeavor movement is a great world-wide training school in fellowship. One would think that Christian fellowship would be spontaneous, as in the early days of the apostolic church, and need no training; but sectarianism has been rampant and unrestrained so long that we need special training to get back to first principles of Christianity.

A WORD OF CAUTION.

But because Christian Endeavor aims to be such a comprehensive training school let me urge my older friends not to put all the burdens of church and mission upon the shoulders of the young people, and lay all sins of omission at their door, as some

are inclined to do. There are older people as well as younger in the church. There are fathers and mothers as well as sons and daughters. If the congregations fall off, if the Sunday school is diminished, if the week-night prayer meeting drags, if the missionary collection is smaller, I have known some ministers and churches and missionary secretaries to charge all deficiencies on the Endeavor Society, forgetting that primarily the society is a training school, and that they do not expect scholars while they are at school to do all the work of trained graduates. As well might you expect the boys in the grammar school to be the chief breadwinners for the home and leading citizens of the State.

A LARGER MISSION STILL.

And do we not feel, as, year by year, our ranks are enlarged and strengthened, the impetus to still greater and more definite work along social lines; standing together for true patriotism, the enforcement of law, for justice between man and man, rich and poor alike, not as fussy, carping critics, but in a generous constructive spirit? Through the "Patriots' League" and the "International C. E. Brotherhood," of which you will hear more, great things, with the Divine blessing, may be accomplished.

What, then, is the conclusion of the whole matter? Take courage and press on, Endeavorers; "see clearly; think straight; and act."

Plainly our mission is to furnish for the evangelical Christian world these training schools in expression, in service, in brotherhood. The history of these years proves it. God has marked out our path. Keep on, then, in his way.

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.

Children's Page

In After Years.

Find me the boy that knows the way
The timid wood-folk work and play;
Who watched the building of a nest,
And spared the tiny summer guest;
Who stopped to hear life's better part,
And kept the lesson in his heart.

Find me the boy who never yet
With fear an enemy has met
Or, with an idle hour to spend,
Brought sorrow to a trusting friend;
Then if sometime you chance to hear
Of one who brings the great world cheer,
Of one who champions the right,
And puts the foes of peace to flight,
I'll never doubt it was the boy
Who brought God's lesser creatures joy.

—Frank Walcott Hutt.

Willowcreek Farm.

MARY A. STILLMAN.

Mabel and Dorothy just love to visit Willowcreek Farm. Aunt Betty's little house always reminds them of the song they sing in school about Betsy Ross' cottage:

"A quaint little cottage, with fireplace and tiles

Where every bright morning the sun peeps and smiles."

Then the creek from which the farm is named, has so much of interest! The little girls run over to it as soon as they arrive, to see if the swallows still have their nests there. They find the high sandy bank quite perforated with holes, and the kingfisher always rattles at them if they approach his nest. The brook is full of minnows with silvery sides flashing in the sunlight; and in low places where the creek bed is exposed, such curious fossils may be found, stones covered with distinct impressions of shells, sticks and rain-drops. No wonder the girls like the place.

This year, after the creek, the barn, and the cheese factory had been visited, the children were sitting on the back door-step when they discovered a bit of black-and-white fur in the clover. "Oh, Aunt Betty, what is that?" they softly called. "Why,

that is a rabbit which has lived around here for about two years," answered their aunt. "He must have escaped from a rabbit hutch in town, for I know of no one within a mile or two who keeps rabbits. Where this old fellow stays is a mystery, but he comes out when he pleases and nibbles the clover. I think he must be rather lonesome for he seems to want to make friends with the hens, but they pay no attention to him."

Next morning when Mabel was dressing, she looked out of the window on the other side of the house, and there among the raspberry bushes she saw a little wild rabbit. It was a real cotton-tail, with brown fur, and a white tail showing when it hopped. "Dorothy, come quick," she said, "let's drive this little brown lady around the house and introduce her to old Black-and-white; then he will not be so lonesome." But before the children could get downstairs Mistress Cottontail had disappeared and had left no trace of the direction in which she had gone.

The girls went out in such a hurry that they forgot to shut the outside door, and when they came back they found a leghorn hen in the sitting-room. They drove her out and closed the door, but after breakfast there she was in the house again; this time she had come in through the open window. For two or three days this hen persisted in coming into the house, though nobody knew the reason, so, finally, Aunt Betty put screens in the windows and thought no more about it. A week afterward she had occasion to go to an unused room upstairs, and there in the middle of the bed she found a hollow with three eggs in it. "Oh, ho, my fine leghorn," she said, "so this is the reason you were so anxious to come in! You started your nest, I suppose, the day the door was left open, and every day after that you wanted to occupy the same soft spot. No, no, my dear, that will never do. I think the children and I will have boiled eggs for supper;" and they did.

The leghorn was not the only unusual visitor Aunt Betty had. Peterson, her farmer, lived not far away, and two lambs which belonged to his children made themselves very familiar in the yard and garden. One day they wandered into the house and found a soft place on the couch for a nap; and another day they tried to go upstairs, and would have succeeded, too, if Dorothy

had not heard the patter of their little hoofs and driven them down again.

"They remind me of Cape, a pet lamb which my mother once had," said Aunt Betty. "Cape was a weak little thing whose mother had died; so my mother took care of it in the house to save its life. It became very tame and would eat from her hand, and it never wanted to go out into the field with the other sheep. We kept a tub of maple sugar behind the door in the closet, and sometimes a little syrup would drip through upon the floor. The lamb soon learned where this tub stood and would lap up every drop of sweetness which drained through. We finally moved the tub to another closet, but even when an old sheep, Cape never forgot where the maple sugar used to stand. If ever the door was left open we would find her in the closet nosing about. She lived to be eighteen years old, and nearly every year she had twin lambs; so mother finally had quite a flock of her own. Cape sometimes would go in the pasture with the cows, but she felt herself quite above associating with the other sheep."

"You do tell the best stories, Aunt Betty, because they are true ones," said Mabel, "and I just hate to go home tomorrow."

"Come again next vacation, dears."

"We will!" said both girls. "Hurrah for Willowcreek Farm!"

Mr. Toad, Assistant Gardener.

How the Toad Helps Take Care of Vegetables.

Most of us do not appreciate Mr. Toad's ability to earn the title given him. All he needs is an opportunity to show what he can do in the way of catching insects.

On summer evenings you will notice a crowd of greedy toads getting their supper under the arc lights of the streets of rural towns. The light attracts myriads of insects to their doom—the toad's lance-like tongue—when they fall to the ground. The tongue of this batrachian is attached to the front part of the lower jaw, and is folded backward, pointing down the throat. The toad will slowly crawl toward his victim, or wait until it comes within an inch or so, and then, like a flash, the victim is transfixed on the sharp tongue and thrown back into the throat as it is folded back into its place.

To watch a toad "hunting for its supper" is a revelation in celerity and accuracy. There is never any mistake, never any miscalculation of distance. No matter how swiftly the insect may be circling or doubling, when it ventures within reach, and the lance flashes out, its doom is sealed. You would not give the quiet, slow-moving toad the credit for such celerity about any portion of its anatomy, but the fact remains that, if given a trial either singly or by the dozen, he will earn his price during the year a hundred times over in keeping your gardens free from destroying insects.

Insects are out in force at night, and this is also Mr. Toad's time for an outing, as during the day he loves to snugly ensconce himself in the coolest retreat of the garden.

By actual inspection of a big, fat toad's stomach it was found to contain no less than fifty large grape-vine worms, fifty-five potato bugs, sixty sowbugs, forty angle-worms, and thirty cabbage-worms, with, by way of seasoning, numerous flies and mosquitoes. Now multiply this, and I think you will appreciate the value of an army of toads on your premises.

If we figure up, at a rough estimate, the damage that injurious insects do to our choice vegetables, flowers and fruits, the time it takes for some one to ward off these pests with different remedies employed, and eternal vigilance, it will be readily admitted that even one toad will save many dollars' worth of damage a year.—T. Celestine Cummings, in *Suburban Life*.

Note.

Owing to the absence of Dean Main, and to the desire of the Hartsville people for time at the Semi-Annual Convention in which to ordain deacons and minister, if possible, it has been thought best to arrange a slight change in the program. Sunday forenoon will be given up to the ordination services, details of which can be learned later, and the address by Rev. A. J. C. Bond, on "A Sure Election," will be given Sunday evening prior to the Conference meeting conducted by Rev. E. D. Van Horn.

A. E. WEBSTER,
Secretary.

HOME NEWS

BROOKFIELD, N. Y.—Rev. and Mrs. Walter L. Greene arrived here from Dunellen, N. J., Monday evening. They will soon take up their abode in the Seventh-day Baptist parsonage, and Mr. Greene will at once enter upon the duties as pastor. The people of the church and community extend a sincere welcome.—*Brookfield Courier*.

MILTON, WIS.—We are now past the middle of September, and are enjoying what our fathers and mothers used to call "the line storm." Last night we had a slight frost—a gentle reminder that winter is lurking about in the regions not very far to the north of us. The season has been for the most part, a prosperous one. The delegates and visitors to Conference have nearly all returned, students are back from their vacations and many new ones have come to take up the work of the school. These things give large congregations for the Sabbath services, and new life to the prayer meetings, Sabbath school and the young people's meetings.—One week ago we enjoyed a brief visit from E. F. Loofboro, and his bride, on their way to their home in California. A reception was planned for them at the home of Mr. and Mrs. Geo. Boss, cousin of Mr. Loofboro, but on account of the death of an uncle, Mr. I. N. Loofboro, at Welton, Iowa, it was given up, and a quiet visit with a few near friends was had instead.—This week we are having the pleasure of a visit with Mr. and Mrs. Jay W. Crofoot, on their way to Seattle, whence they are to sail for China about the first of October. On Sabbath morning he spoke at Albion, and at four o'clock in the afternoon he spoke in Milton before the Young People's Society of Christian Endeavor. An invitation had been sent to Milton Junction and Rock River, and at the appointed hour an audience which filled the church listened to an instructive talk on the geography of our missions at Lieou-oo, and Shanghai, and the relative location, etc., of the various buildings constituting the mission property. We shall have a deeper interest in the missions hereafter because of what we have

thus learned about it. On the evening after the Sabbath a very informal reception was given to Mr. and Mrs. Crofoot, at the home of Dr. and Mrs. Platts. They resume their journey from Milton Junction Monday, the 23rd.—Among the after-Conference visitors in Milton are Mr. and Mrs. Raymond Bee, of North Loup, Neb., who today leave for their home.—We have also enjoyed a two weeks' visit with Mrs. Geo. Witter from Wausau, Wis., a lone Sabbath-keeper for about forty years.—We are to have quite a company of Sabbath-keeping young people in graduate work in Madison (State University of Wisconsin) this year. They are Professors Paul B. and Waldo A. Titsworth, and J. Nelson Norwood, of Alfred University, and D. N. Englis, and E. H. Clarke, of Milton College. Milton being less than forty miles from Madison, and railroad fares having been reduced to two cents a mile, we hope for frequent visits from these young people.

L. A. PLATTS.

September 22, 1907.

SCOTT, N. Y.—Perhaps a few words from Scott will be acceptable to some at least. We still have a name to live, and it is not the fault of Pastor Davis if we do not grow in both numbers and spirituality.

A few Sabbaths since, in speaking of some ways by which we might become stronger, Mr. Davis suggested that one excellent way would be for Sabbath-keeping families who are thinking of changing their places of residence to come here. The climate is very good. There are many farms within a comfortable distance of the church that could be rented by good tenants. A few small places might, perhaps, be bought at reasonable rates, the owners being too advanced in years to longer engage in hard labor. At present the nearest railway station is about seven miles distant, but a state road is being built between Homer and Scott. This will make much easier the moving of crops to market. There is also reason to expect that the new railroad being built from Cortland to Auburn will, in a year or two, have a station near Scott village, as the road is to go down the west side of Skaneateles Lake. This is one of the most beautiful lakes in the State, and is also the highest body of water in the State. Near the

head of the lake, three miles from our village, is a noted sanitarium, at Glen Haven. Steamboats make regular trips from Glen Haven to Skaneateles, a distance of sixteen miles. A trolley line connects Skaneateles with Auburn, and Syracuse. The latter city is but thirty-five miles from here, and the city of Cortland only about ten miles distant.

We have a good church building and parsonage and parson also. Most of our church members are middle aged and elderly people. We lack young people.

We are holding cottage prayer meetings, besides our regular Sabbath services.

One new member has joined our church since the last news from here appeared in the RECORDER.

As Scott was the birth-place of Dr. A. H. Lewis, he has many friends here who hope he may be able to complete his special work, now that he has been relieved from his editorial duties. We as a church also extend good wishes to our new editor.

May the Lord bless all the workers in His vineyard.

MRS. D. D. L. BURDICK.

September 29, 1907.

BROOKFIELD, N. Y.—Rev. and Mrs. Walter L. Greene who arrived in town Monday of last week met many of their future parishioners and neighbors at the fair. On Sabbath morning Mr. Greene spoke from the Seventh-day Baptist pulpit before a good-sized congregation. He gave an able and earnest address and his hearers were most favorably impressed. There is evidence in his manner of earnestness of purpose and a manifest desire to carry on a good work in this field.—*Courier*.

"Rev. Geo. B. Shaw, who is well known to many of our citizens of the Seventh-day faith, who have long been his personal friends, lately tendered his resignation as pastor of the Plainfield, N. J., church. At a subsequent meeting of the church officials, the matter was considered, and a committee appointed for future action. It is believed that Mr. Shaw's resignation will be eventually accepted and he will then be at liberty to accept a call to become pastor of the church at North Loup, Neb. Those who know of the effective work he has performed, need not be told how suc-

cessful a pastor he has been, and the Plainfield people, in releasing him, performed an act of unselfish sacrifice for the good of the church and community to which he goes."—*Brookfield Courier*.

The Plainfield church reluctantly accepted Mr. Shaw's resignation, to take effect the last of December, and he has accepted the call to North Loup.—Ed.

DERUYTER, N. Y.—Since our last communion our social meetings have increased in numbers and have been greatly enjoyed by the membership.—Last Sabbath, the 29th, three young ladies, who have of late taken part in the meetings, asked for baptism. The dark morning was made bright, as the sun shone in time for church. After the sermon, we repaired to the baptismal waters. The baptism was seen by all, and was interesting.

Our pastor, Rev. L. A. Wing, and family, are quite at home, and are rendering most acceptable service. Every two weeks Mr. Wing goes, after the morning service, to Lincklaen.

The good spirit which prevails among us gives charm to the singing, which is cheerful and animating.

These churches have waited long for a pastor. We trust that the Lord has sent us a man with his family who will be successful in building up his dear cause on this important field.

Two of our young men have gone to Alfred for work for the winter. On account of their genial ways, they will be much missed.

The constant rain has dampened the progressing work on the new school building. The roof is about completed, and the windows and inside work are next in order.

L. M. C.

Dentists, Take Notice!

There is now a fine opening for a dentist at Dodge Center, Minn., a little city of about a thousand inhabitants, located at the junction of the C. G. W. and the C. N. W. Railways. A fine practice has just been left by a man who wished to move to a neighboring town. If you want to locate in a town where you can have the privileges of a flourishing Seventh-day Baptist church, come to Dodge Center, and come quick; for this chance will not last long.

For particulars address C. S. Sayre, Dodge Center, Minn. tf.

MARRIAGES

BURDICK-SCOTT.—At Alfred, N. Y., August 7, 1907, by Rev. B. F. Rogers, Mr. Chester A. Burdick and Miss Florence A. Scott, all of Alfred, N. Y.

SUTTON-LOWTHER.—In Salem, W. Va., August 14, 1907, by Rev. Theo. L. Gardiner, Mr. Luther Sutton of Blandville, and Miss Clellie Lowther, of Salem.

MARTIN-VINCENT.—At the home of the bride's parents, Mr. and Mrs. Claude A. Vincent, Alfred Station, N. Y., September 11, 1907, by the Rev. E. D. Van Horn, Mr. James Martin and Miss Florence Vincent, of Alfred Station, N. Y.

CLARKE-BURDICK.—At Alfred, N. Y., Wednesday, Sept. 18, 1907, at the home of the bride's parents, Mr. and Mrs. Thomas T. Burdick, by Rev. William C. Whitford, Mr. Clarence L. Clarke and Miss Mary A. Burdick.

DEATHS

WILLIAMS.—At the home of his parents, in Denver, Colo., Sabbath evening, September 14, 1907, Wardner Bingham Williams, youngest child and only son of Mr. and Mrs. Wardner Williams.

He was born February 22, 1904, and died at the age of 3 years, 6 months, and 22 days. He was a lovely child, beloved by many in the part of the city in which he lived, as was attested by the bank of beautiful flowers, heaped upon his little white casket, and extending up the mantel to the ceiling of the room in which he lay.

The services were held at the home and conducted jointly by Miss Nona Brooks, of Denver, Colo., and the writer. The service was made doubly impressive by the music rendered on a harp in the hands of a skilful harpist.

Interment was in Pueblo, Colo., in the family cemetery of Mrs. Williams.

"He is not dead—the child of our affection,

But gone unto that school,

Where he no longer needs our poor protection,
And Christ himself shall rule."

F. O. B.

SHERMAN.—Louisa Pamilia Sherman was born in Alfred, N. Y., August, 1887, and died in Alfred, N. Y., September 16, 1907. She was the second daughter of Harley Place and Ruth Hemphill Sherman.

In her death the Second Alfred church has lost a valued and needed worker which is keenly felt. But our loss was heaven's gain. She was a sweet, faithful, Christian girl, having by her beautiful traits endeared herself to all who knew her both among the young and old. An operation for appendicitis was followed by a brief illness and then death, which came as a shock to the whole church and community; and while we are crushed by the loss we bow in humble submission to him who doeth all things well. Heaven's gates have opened wide and Our Father has welcomed home a beautiful young life.

LOOFBORO.—Isaac Newton, eldest son of Davis and Mary Loofboro, was born in Clarke County, Ohio, July 12, 1832, and died in Welton, Iowa, September 14, 1907.

In 1850, his parents moved from Ohio and settled in Farmington, Ill., where they remained eight years.

In 1858, he with his parents moved to Iowa, locating in the vicinity of Welton.

With the exception of a few years' residence at Milton, Wis., and at Boulder, Colo., Welton has been his place of residence for almost fifty years.

In 1861, he enlisted in the 8th Iowa Volunteers, serving three years, being mustered out with his regiment. He was in the battle of Shiloh and in several other severe engagements.

In 1856, he was united in marriage with Lucy J. Van Horn, who only lived a short time after their marriage. In 1863, he was married to Annie M. Davis who, with two of the five children born to them, Horace R. and Lewis L., survive to mourn their loss.

He early professed faith in the Savior and throughout his life continued a consistent Christian.

Prayer was his great comfort during his last illness. He would often call the members of his family around his bed, and ask each one to offer prayer, in which exercise he too would engage. This he would do also when any of his Christian associates called on him.

In his death the church has met another great loss, the community a well-wisher, and his country a loyal citizen. He was interested in all civic and moral reforms, and longed to see this country rid itself of serious evils.

G. W. B.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 III.—OCTOBER 19, 1907.

THE CAPTURE OF JERICHO.

Joshua 6: 8-20.

Golden Text.—"By faith the walls of Jericho fell down after they were compassed about seven days." Heb. 11: 30.

DAILY READINGS.

First-day, Joshua 5: 1-15.

Second-day, Joshua 6: 1-20.

Third-day, Joshua 6: 21-7: 5.

Fourth-day, Joshua 7: 6-26.

Fifth-day, Joshua 8: 1-17.

Sixth-day, Joshua 8: 18-35.

Sabbath-day, Psa. 147: 1-20.

INTRODUCTION.

It was natural for the Children of Israel to begin their conquest of the land with the strongly fortified city of Jericho which was only three or four miles from Gilgal, their first camp after crossing the Jordan. They had already information about the city from their spies, and it was not safe to leave so formidable a fortress in their rear as they marched into the land. Humanly speaking, the taking of this city was exceedingly difficult; for it was practically impregnable no matter how numerous an army attacked it without regular engines for a siege.

Our present Lesson shows how Jehovah interfered on the part of his people, and gave the city into their power.

Some people are troubled by two features of this account: namely, the seeming disregard for the Sabbath, and the wholesale slaughter of the people of Jericho—men, women, and children.

It has been suggested that the Sabbath law was only a matter of arrangement and not

THE TWENTIETH CENTURY OFFICE.

American business offices of the future will be entirely stripped of pretty stenographers, noisy office boys and sedate bookkeepers, and in fact all help; the work being done entirely by automatic machinery. Late inventions to be shown at the national business shows in New York and Chicago this fall will herald the passing of all sorts of office help. Here are some of the strange devices that will be seen. A machine that will automatically write letters and address the envelopes over night and have them ready for the mail in the morning and guaranteed not to flirt. Another that will put on stamps and drop them in the mail box. A conveyer that will carry papers and other portable articles to every portion of the office and factory and drop them just where they are needed and will not loaf or shoot craps on the way. A device that will keep books absolutely without the aid of any human agency further than a handy man in overalls to put on a drop of oil occasionally, and will positively eschew the race track. A telephone attachment that will lift off the receiver when the bell rings, say in a soft feminine voice "Hello,—hold the wire please" and give the name of the firm. When the manager is out he turns a switch and the person calling is told that he is away and is asked to call later. A separate attachment records every word of the conversation at both ends, so that in future it can be turned on like electric light or put away for future reference. Still another attachment makes objects at a distance visible, so that hubby can match a piece of silk for wifey without leaving his office or wifey can watch hubby and see that he is not flirting with the blond manicurist across the hall. The National Business Show in New York will be held in Madison Square Garden October 12 to 19, and in Chicago, at the Coliseum, November 9 to 16, and these wonders will be put on exhibition where the public can see for themselves. Verily modern business is being reduced to a science more and more every day, and some of the wonderful devices that will be seen at the shows prove it.

FLORIDA.

If some small Seventh-day Baptist family wishes to live in Florida, for reasons of its own; and if the man is intelligently interested in Florida farming and fruit-growing, the undersigned can offer a few additional reasons for going there.

ARTHUR E. MAIN.

founded upon unchangeable obligation, and might well be suspended upon important occasion. This theory will not hold, but it is true that necessary work may be done without violence to the Sabbath. It is not at all necessary to suppose that the seventh day of the siege, when the walls fell, was the Sabbath.

Concerning the indiscriminate massacre, we must bear in mind the age in which this happened. It was a time when human life was little valued, and compassion towards one's enemies seemed a weakness rather than a virtue. The enemies of the nation of Israel were considered the enemies of God. It was therefore a service to God to kill them. We may not question the justice of God in allowing this slaughter. We cannot explain how in later times, men, women and children, the innocent and the guilty alike perish through the providence of God by flood, by fire, or by earthquake. The measure of the iniquity of all the inhabitants of the land of Canaan was full; they had forfeited all right to life.

TIME.—A few days after last week's Lesson.

PLACE.—Jericho. The camp of the Israelites was at Gilgal.

PERSONS.—Joshua and the people and the priest of Israel; the people of Jericho, Rahab.

OUTLINE:

1. The Six Daily Circuits of the City. v. 8-14.
2. The Seven Circuits of the Seventh Day. v. 15, 16.
3. The Devotion and Destruction of Jericho. v. 17-20.
8. *The seven priests bearing the seven trumpets of rams' horns before Jehovah passed on.* It was very probable that throughout this verse and the next we should follow the Septuagint (The Greek Bible), and translate all the verbs in the future. For here as in v. 7 before, and v. 10 following we have the instructions of Joshua rather than the record of what was done. The ram's horn trumpets were not the long straight trumpets usually used by the priests, but were as their name implies, made from horns, probably straightened and flattened by means of heat. The bore of this instrument was for the most part very small, but it had a large bell-shaped end. *And blew the trumpets.* Many students of this incident think that the blowing upon the trumpets was confined to the seventh day. If the priests were blowing all the time, how would the sound of the trumpet serve as a signal, as in v. 20? The people were to march in silent procession for six days.
9. *The rearward.* That is, the rearguard.

10. *Ye shall not shout.* The requirement for silence was probably that the people might realize the solemnity of the act in which they were engaged, and perhaps also that the men of Jericho might be awed by the silence of the encircling host. The great shout of the seventh day would stand forth in more vivid contrast if they uttered no sound till then.

11. *So he caused the ark of Jehovah to compass the city.* The narrative of this verse is evidently parallel to that of the next two. The argument for the theory that we have different documents combined is very strong for this passage. *Going about it once.* This would seem a very inadequate means for taking a walled town.

12. *And Joshua rose up early in the morning.* Showing his zeal to carry out the instructions of Jehovah.

13. *The seven priests bearing the seven trumpets, etc.* Although there were armed men in the company the whole impression was of a religious pageant rather than of a display of military force.

14. *And the second day they compassed the city once.* The same solemn procession once a day for six days. Very likely the men of Jericho became somewhat accustomed to it, and may have shouted in derision.

15. *And compassed the city after the same manner seven times.* No wonder that they had to rise early in the morning. Some one has guessed that the circuit was seven miles, but it may not have been as much as that as they probably had shields to protect themselves from missiles, and need not have been very far from the walls.

16. *Shout; for Jehovah hath given you the city.* Their long silence was at length broken by their shout of triumph. The falling down of the walls is none the less a miracle even if students of acoustics should show that such a great volume of sound might have produced so great a vibration as to cause the walls to tremble and fall.

17. *And the city shall be devoted.* The translation "devoted" is much better than "accursed" of King James' Version. This word is used sometimes to refer to the setting apart to a sacred use, and sometimes to the setting apart to complete destruction. In both cases it is devoted. The use of this word has some resemblance to that of *taboo*. See Bible Dictionaries. *To Jehovah* as well as the seizing of the gold and *hovah*. The destruction of the people and the silver vessels was to be regarded as service to God. *Only Rahab, etc.* Rahab and her rela-

tives were to be saved in accordance with the promise made to her by the spies.

18. *Only keep yourselves from the devoted thing.* It was disloyal toward Jehovah to take of that which had been devoted. By failure to obey this injunction, Achan brought destruction upon himself and his family. See chap. 7. *Lest when ye have devoted it.* It seems almost certain that we should here disregard the usual Hebrew Text (the Massoretic) and follow the Septuagint. Then we would translate, "Lest when ye have coveted it." This change in the translation involves the change of only one letter in Hebrew, and makes much better sense. *Make the camp of Israel accursed.* Here also it is much better to use the word "devoted" than "accursed." By the act of appropriating the devoted thing, a man might make the whole camp of Israel devoted. The nation would be under the ban just as Jericho had been under the ban of Jehovah.

19. *But all the silver and gold, etc.* Without this explanation we might have supposed that nothing from the city was to be saved. Any thing that was made of metal could be purified by fire. The word here translated "vessel" may refer also to implements or utensils.

20. *The sound of the trumpet.* This evidently served as a pre-arranged signal. *The wall fell down flat.* Or, as the margin reads, *in its place.* The walls crumbled, so that they invading army could easily make an entrance into the city from all sides. *Every man straight before him.* We are to infer that Joshua had arranged his forces so that they completely encompassed the city. The falling of the wall would strike terror into the hearts of the men of Jericho so that they would make no resistance.

SUGGESTIONS.

Our God is just as able and willing to help us today as he was to help the Children of Israel before Jericho. Perhaps he will not aid us in such a spectacular manner, but he will help just the same. We need to trust in him as they trusted. It would not take much faith for the Israelites to wait a week to see if God would help; but it did take faith to march around the city with the priests and the ark and the trumpets. Are you willing to manifest faith by doing that for which people may smile at you?

Rahab was saved in spite of her own evil life, and in spite of her evil surroundings. By faith any one can turn from the path of sin, and escape the natural consequences of the most wicked environment.

The formalities of worship are of some account. They are nothing of themselves, and

worse than useless if the heart does not through them look up to God in faith, but by the blessing of God the procession of priests with trumpets and with the ark had a part in the overthrow of the stronghold that stood in the way of Israel.

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