

The Sabbath Recorder

SUCCESS

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration; whose memory a benediction.

—Mrs. A. J. Stanly.

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The Sabbath Recorder.

THEO. L. GARDINER, D. D., Editor

N. O. MOORE, Business Manager.

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N. O. MOORE, Business Manager.

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EDITORIAL

Who Will Answer Dr. Lewis' Questions?

In the RECORDER of September 30, page 1062, Dr. Lewis, our Secretary, asks the pastors and people for answers to several questions. He says he is anxious for help from every one who has an interest in his work. It is not only his work but our work, and we all need to help each other in an effort to stand fast before the pressure that is brought to bear upon Seventh-day Baptists in these Sabbathless times.

He speaks of new problems, which must be solved, if God's cause is to go forward and if Sabbath truth is to be exalted and honored by men. In order that he may be helped in his special work, he asks the six questions, above mentioned, and pleads for answers from the people.

What are you going to do about it? Are pastors and people sufficiently interested to respond to this call? We believe they are. Yes, Brother Lewis, take good courage. The people are not asleep in regard to your work. They have not given it over to you to do it all for them in any such sense as to feel excused from lifting all they can themselves. You will soon receive answers from the East and the West, that will cheer your heart; and you shall know that the dear people of our churches are interested in the great question that makes us a separate people. I trust that the want of interest is only apparent, and that the Lord has more than we know "who have not bowed the knee to Baal."

Your first question is indeed a very important one, i. e., "What is the first and most vital need of our people in the matter of Sabbath observance?" It seems to me that if this question could be correctly answered, and then wrought out into life, the matter would be very much simplified when it comes to answering the other questions.

I sometimes fear that the Sabbath is placed on too low ground, even among Seventh-day Baptists, for them to realize all the good from it that God designed they should. If we had higher, holier conceptions of what the Sabbath really is, if we could come upon a higher spiritual plane, and see in the Sabbath the "sanctified" and "holy" thing that God made and gave to man, it would be infinitely better for us all. We are too prone to regard it merely as a rest day, from a physical point of view, and utterly fail to realize the vital relation of the Sabbath to spiritual life—to life in communion with God. I believe God designed that there should be a natural and inseparable connection between true Sabbath-keeping and real spiritual life—a connection as vital as that between cause and effect. Had it not been so, why should Jehovah have made the Sabbath the main test with his ancient people? Why did he warn them against disregard of this, oftener than against disobedience of any other precept; and why did this settle the question of their loyalty time and again, in his judgments of his people?

It was Jesus the Christ, the creative power in creation, who made, blessed and hallowed the Sabbath, so that it was not merely to be a perpetual reminder of all created things, but mainly to be hallowed by man, that he might know the Lord his God. Ezek. 20:20. This also meant to know Jesus Christ, the Maker and Lord of the Sabbath. He that rightly observes this day shows as in no other way his faith in the divine Father and the divine Christ. The Master did not rest upon the Sabbath because he was tired and needed physical

rest. He had a higher purpose—a spiritual refreshing, a Sabbath experience of sanctification and holy communion with the Father. It seems to me that an unconverted person cannot keep Sabbath in this higher sense. The Sabbath is a day upon which two blessings meet, making a double blessing. God blesses man every day, but he has blessed only one day; and when that special day comes, the blessing should be a double blessing—both of them for man. We may enjoy a blessing on the Sabbath that we can have on no other day.

It must be that God promised special blessings to those who remember the Sabbath to keep it holy, because there is this vital connection between Sabbath-keeping and spiritual life. Given a man's attitude toward the Sabbath, and you know pretty well his attitude toward religion. And just in proportion as he is lacking in this higher ideal of Sabbath-keeping, by just so much is he lacking in spiritual life. True spiritual life is the element of power that enables any people to lead the world higher. Oh, how much we all need it! How little we can do without it! What if all our people could come upon this higher plane of spiritual Sabbath-keeping, making the Sabbath a delight, and coming into holy communion with its Lord? It seems to me that there would come into our lives a power such as we have never known, and our teachings and our preaching would reach the hearts of men as they never have before. It is because we have too low and sordid conceptions of what true Sabbath-keeping is that we come short of that vital communion with God which is the very essence of true power. Therefore, this higher conception of what the Sabbath is to us, is the "most vital need" of our people. If we could come up to this ideal, I am sure the other five questions would all but settle themselves. It would then be clear enough as to what we should do outside, how increase our power, how grow in grace, and what type of preaching is needed.

Now, Brother Lewis, we wait for some other brethren to take up the pen. Come, friends, don't be backward; it is too important a matter for us to ignore in a time like this.

Bumble Bees for the Philippines.

We notice that the Department of Agriculture at Washington, in response to a rush order, is hustling to the Philippines two cigar boxes of live bumble bees. They were made as comfortable as the ingenuity of the officials could make them, and started on their long journey. It seems that the cross fertilization of various plants in that country is considered so important that this bee shipment has been resorted to as the best means to secure the end. Honey bees are not equal to the job, and bumble bees are, therefore, sought.

This suggests a very practical line of thought, especially for the farmer and gardener. The other night my friend invited me to take a piece of the watermelon he was about to cut. As he put his knife into it, I observed, "It cuts more like a pumpkin than like a melon." And sure enough! when the halves dropped apart it was not fit to eat. I then remarked, "A bumble bee tumbled into that blossom after he had covered himself with the pollen from some pumpkin blossom, and that made this melon half pumpkin." The friends all laughed, and looked surprised at this way of putting it. But it illustrates the great principle which is being worked out by sending bees to transform and multiply varieties of plants in the Philippines.

While it is advantageous when applied to some plants, it does not work so well with melons. Oftentimes the farmer is perplexed because his pure seeds from the "Peerless" melon do not give him the sweet luscious fruit he expected. The simple reason is, they were planted too near the pumpkin patch. Have you ever watched the great lumbering bumble bee, as he tumbled into a deep pumpkin or squash blossom until almost lost in its depths, and then seen him come forth literally loaded with the yellow pollen dust of that flower? Now, if the melon patch is near by, he is just as likely to bury himself in a melon blossom next, as he is to keep to the pumpkins. Whenever he does this he is sure to damage the quality of that forthcoming melon.

There is many an incidental result, many an unintended outcome from the work of the "busy bee" who gathers honey all the day. And sometimes these unintentional

results are more far-reaching and important than is the real work purposely done.

People might learn a good lesson in morals by studying the bees. Often the incidental and unpurposed influences that fall out in our lives as we go about our natural and well-planned business, are even more far-reaching than the purposed work itself. It might be well to consider a little more carefully what kind of life we come into touch with which leaves its "pollen" upon us to be scattered among the blossoms of other lives and to change the quality of their fruitage. But this little incident of sending bees may lead us into deeper waters than we thought if we follow it farther, so we will drop it here for each to ponder upon the single suggestion already given.

What is the Tract Society to Us?

We fear that our people do not realize as they should the vital relation which the American Sabbath Tract Society sustains to our denominational life. It is the only organization having in charge the work that exalts the Sabbath truth, which makes us a separate people and for which we all desire to stand. "Its object is to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the denomination"—so says our constitution. Although a chartered body, it is, nevertheless, the child of the churches, brought into being by the church delegates in Conference assembled for the highly important work mentioned above. So vital is it to our life, that the denomination must suffer when it suffers. To handicap it in its work is to cripple the entire denomination, and to let it die would strike a death blow to the denominational life. Even to allow any decline in its power, or any diminution of its important work, must be the beginning of a decline, and a decrease in the vitality and practical work of the entire people. Who can estimate the infinite loss to such a people, as would come if deprived of our denominational literature? What a calamity it would be if our churches, so widely scattered, were deprived of this unifying and inspiring organization, through which to send the truth to those who have it not.

A common channel through which a united people can work heart and hand for those beyond their borders is always a god-send to man. The Tract Society thus becomes a source of power and life to the denomination; and through it the combined influence of the people becomes a source of light to those in darkness. This Society through its Board has in hand all our publishing interests, and the important work of Dr. Lewis, its Corresponding Secretary. Therefore, more than any other, it stands for the distinctive Seventh-day Baptist cause—it is the right arm of the denomination.

WHY LET IT SUFFER?

It must be that the people do not realize the distress the Tract Board is now in, or they would not allow it to suffer for want of funds. Either this is true, or else they fail to understand this vital relation to our denominational life referred to above. A man would not willingly allow his right arm to become crippled if it lay within his power to prevent it; because he knows its value to him at every turn in life. And upon the same principles, we do not believe the denomination will be indifferent to the welfare of the Tract Society, if the people fully appreciate its value, and realize its needs. It is because we believe that our people are not aware of the real distress that we take up the pen to let them know all about it. And we are fully confident that just as soon as they understand the situation, there will be a general rally all along the line to meet the difficulty and overcome it. The facts are, that for some years the gifts to the Tract Society have been falling off, until the Board begins to fear that the people have either forgotten it or have become indifferent to its great work. Month by month the debt has been piling up, and money has been hired to pay necessary bills, until now it amounts to more than \$3,400.00. The income from RECORDER subscriptions for the past month, and the gifts for the general work, have been only a trifle compared with the expenses. Meanwhile, the bills keep right on, and money must be hired every month to pay them. Thus it has gone until the members of the Board are so distressed over the outlook that they hardly know which way to turn.

They are trying to publish a special monthly issue of 8,000 copies of the RECORDER because they believe that through such a paper is a better way to reach people outside than by tract publications only. Then they are anxious, in common with all the people, for Elder Lewis to put into book form the results of his life-time study on the Sabbath question, and also to meet, as best he can, the new issues that confront us as a people.

Besides all this, there is the excellent work of Brother Seeley in Canada, and that of Elder Velthuysen in Holland, and the publication of the *Boodschapper* for outside circulation in the Old World, as well as the interests on the Pacific coast.

All these things call for money, and there is no way to get it except from the people whose work the Board is trying to do. If this is withheld, then there is one of two alternatives before them; i. e., they must either hire money or stop the work. We know the people do not want this work to stop, neither do they wish to see the Board in such distress. Friends, I wish you all could be unobserved witnesses of the deliberations of this company of faithful men as they struggle with these problems and try to do well the work entrusted to them. They freely give their time and their money, and uncomplainingly bear the heavy burdens; but they cannot "make bricks without straw."

Indeed, I am sure that if all our people could witness just one Board meeting, when the members bow down under these burdens until the evening shadows gather, in their efforts to see their way clear, the churches would not allow a single month to pass without rushing the money into the Lord's treasury to pay every dollar. Then all would be happy; and this done, they would try to avoid debt in the days to come.

It would be easy to do, if all would take hold together! See how easy it was to raise \$5,000.00 last year to pay off the Missionary Society's debt. It was done before we knew it, and the money came so easily that nobody felt burdened.

And now, since the friends have learned all about this debt, they will rally once again, and with cheerful hearts and willing hands hustle it out of the way. I can almost see them, East and West, among

all the churches, as they begin with royal good will to gather in the money. The Tract Board may rest easy already, for it is surely coming! The people never yet failed them in time of trouble, and they will not fail now. Come, friends in all the churches, let us all lift together. Pastors and leaders will join hands with their people, Christian Endeavorers, both Seniors and Juniors, will not be found one whit behind, young and old alike will rejoice in the good work, and lone Sabbath-keepers everywhere will surely do their part—and all together we will soon pay the debt. We have already a good starter, in the gift of \$20.00 from Susie Burdick, of Shanghai, voluntarily sent "to be applied on the Tract Society's debt in case there is an effort made to pay it." Who will be the first to respond to this call? Remember that \$20 makes one a life member. I wish we might have two or three hundred new life members. Let us "prove" the Lord and see if he will not "pour out a blessing so that there shall not be room enough to receive it." Send all the money to the Treasurer, Frank J. Hubbard, Plainfield, New Jersey. We will publish the amount received each week until the debt is paid. Mark the gifts, "For the debt;" and do not let your debt gifts interfere with your regular offerings for the Society. May God bless everybody in this good work.

Beautiful Golden Wedding.

On October 7, 1856, Mr. J. Dennison Spicer, of Westerly, R. I., and Miss Elizabeth F. Ross, of New Market, N. J., were united in marriage by Rev. Halsey H. Baker, at New Market. The friendship that culminated in this union began in old DeRuyter Institute, while they were students in that school, in the days when the young people from various parts of the denomination assembled there for education.

And now, after fifty years of happy married life, this worthy pair have enjoyed a golden wedding, which makes the first one seem like a small affair. About one hundred and fifty friends and relatives crowded their home to overflowing on Monday evening, October the seventh, and enjoyed one of the happiest and most appropriate celebrations of its kind we ever

knew. The rooms had been decorated in harmonious golden tints, and provision had been made for refreshments, when the guests began to arrive. They came from Rhode Island, New York, Brooklyn, New Brunswick, and many other towns near by. Mr. and Mrs. Spicer were glad to welcome Mr. Nelson Blackford of New Market, and Mrs. Sara J. Titsworth of Plainfield, a sister of Mrs. Spicer, who stood up with them as best man and bride's maid fifty years ago.

There were also present about a dozen people who were among the guests at the first wedding. After an hour of pleasant greetings and renewing of old acquaintances, during which time refreshments were served to all who would partake, Dr. A. H. Lewis took the floor and, in his usual happy way, congratulated the bride and groom over their long and pleasant life together.

Brother Spicer responded by giving reminiscences of olden time, and delighted the company with incidents of school days at DeRuyter. Then David E. Titsworth came forward with a hand full of letters from those who could not come, about forty in all. Among those read we noticed such names as Bishop John H. Vincent, an old neighbor and friend of Mr. and Mrs. Spicer, Dean Arthur E. Main, a former pastor, Rev. Samuel R. Wheeler, of Marlboro, N. J., Riley Potter and wife, of Hammond, La., and Prof. Edwin H. Lewis, of Chicago.

There were also two letters read from May Ross Davis and her husband, H. Eugene Davis, who are now on the Pacific, en route for China, written just before they sailed from Seattle.

After reading these letters Mr. Titsworth read an original poem dedicated to the bride and groom of fifty years; closing the golden words most happily, by placing in their hands fifty golden coins, as substantial evidence of love from many people. Besides this gift amounting to \$375.00, there were among the presents a beautiful "gold oak" sideboard, and a fine gilded clock.

After Mr. Titsworth's presentation speech, Rev. George B. Shaw spoke very tenderly of his acquaintance and relations as pastor for nearly five years, and closed with a few words of prayer, in which he

commended them to the heavenly Father's love, during the golden sunset days of life. As the last words of this prayer died away, Mr. Titsworth's voice was heard starting the old hymn, "Blest be the tie that binds our hearts in Christian love." In an instant it seemed as if every voice in the great throng had caught up the strain, and together they sang it through as if it were a prayer of each heart.

The people of the denomination will remember Mr. Spicer as one of the firm of "Spicer and Hubbard," builders and contractors. He, with Joseph A. Hubbard, ran their planing mill for more than thirty years in this city. It was interesting to note that four of Mr. Spicer's brothers are still living; two of whom were present on this occasion, George H. Spicer, of Rhode Island, aged 84 years, and Noyse Spicer, aged 78 years. The other two, Edward D., aged 80, and Albert H., aged 64 years, could not come. Mr. Spicer himself, although 73 years of age, has scarcely a gray hair, and, therefore, it is hard to believe him so old. Previous to 1902, he had served the Plainfield church thirty-five years as clerk, and now for thirty-one years he has been one of her faithful deacons. Their two living children, Ida L., and Arthur J., were also in the happy company. We wish Brother and Sister Spicer many years of peace in the evening of life's day.

Good Results From Secretary Taft's Visit to China.

All reports from abroad assure us that Secretary Taft's visit to China has done more to allay fears and to restore good feeling toward the United States than anything that has happened for many months. Although his visit there was entirely unofficial, yet the Chinese seem to place the same confidence in his words that they would in the promises of an official sent with a message from the President. At no time since the boycott began, has the old spirit of friendliness been so apparent; and it is clear that through Mr. Taft's assurances of our good intentions, the Chinese have come to trust the United States and to regard this nation as their friend. They were delighted over the assurance that the United States will not sell the Philippines; and so their fear of the extension of Japa-

nese influence in the Far East is put to rest. They prefer to have our nation keep its hold upon those islands, because they feel that we are the only people who do not want to annex a chunk of Chinese territory. They are also delighted with the policy of this nation to maintain an open door in Manchuria; and they rejoice over the prospect of a fair treatment of the immigration question.

It is believed that the assurances given by Taft will make the business prospects of Americans in China very much brighter, and that confidence is thereby given to push the lines of trade in which the United States is interested. Many leading papers speak of Secretary Taft's visit as an "epoch making" one, so far as the relations between the two nations are concerned.

Wireless Telephoning.

There is no end to the wonderful achievements in electricity in these times. Before people recover from their surprise over the successful sending of a message by wireless telegraphy all the way from the Philippines to Nova Scotia, as announced last week, they are again almost startled over the successful sending of a telephone message twenty-two miles by the wireless system. It was spoken on board the battleship Virginia, at Norfolk Navy Yard, and distinctly heard on board the Old Dominion steamer Hamilton, six miles outside the capes, and across the bay.

The people on the Hamilton had no sending apparatus for wireless telephones, but they telegraphed a reply indicating that the message had been correctly heard.

Who shall deny the reality of miracles in a universe so full of unseen higher powers, that the merest vibrations in instruments properly attuned, enable human beings to communicate half-way around the globe, with no visible connection between them!

Service at Old Natton Church, Tewksbury, England.

Colonel Richardson, of the Mill Yard church, in giving a description of an extended auto trip with his family, speaks of a very interesting service held with the Natton church. He visited this church for

the purpose of strengthening the things that remain; and it would seem that the chapel had not been used for some time. The people on the farm had been told that the church was dead and so had used the chapel for a kind of storehouse. Mr. Richardson speaks of the sadness that came over him to think of a church 250 years old being so neglected. The Conference Year Book gives the membership of this church as ten in 1903, but it is much smaller now. Upon the urgent request of these lone Sabbath-keepers, Mr. Richardson changed his plans and remained with them over the Sabbath to hold meetings.

Thereupon, the ladies set about putting the old chapel in order for services, and on Sabbath morning the place rang once more with songs of praise and Christian worship. One of the ladies helped the song service wonderfully by the use of her violin. There were fifteen present at the meeting. The chapel must be an interesting old building, with its quaint little old pulpit in the corner, its "deacon's chair" in the wall facing the congregation, its gallery just large enough to seat about thirty, and its lower floor giving seating room for thirty more. After the service, Brother Richardson invited Deacon Purser to address the meeting. Following this address came quite a lengthy argument with a visitor, "who would insist upon mixing the Royal and Mosaic Laws into a confused mass."

The following day a church meeting was called, in which it was unanimously resolved, "That fixed services at Natton, at 11, A. M., be held regularly on the second Sabbaths in April, July, and October. Other services as convenient. Also a regular service every Sabbath at 3, P. M., at Mr. Appleton's house, Oldbury Road, Tewksbury."

The names of the present members are Mr. John Purser, Mrs. E. Witts, Mr. A. E. Appleton and Mrs. Appleton. There is also one lady now ready for baptism. Mr. Richardson has consented to visit them again for the October meeting, and asks "What will the RECORDER readers do to help Natton?"

The court has alienated their financial support "till further order." "Pray for Natton," is the Colonel's closing request.

Illegible Handwriting.

In a recent number of *Collier's Weekly*, there is a letter from Thomas Bailey Aldrich to Professor E. S. Morse. As Dr. Edward Everett Hale tells the story, Mr. Aldrich thus "got back" at the Professor for his unreadable scrawls:

"My dear Morse: It was very pleasant to me to get your recent letter. Perhaps I should have been more pleased had I been able to decipher the same. I have not been able to master any of it beyond the date, which I knew and the signature which I guessed at. There is a singular and perpetual charm in a letter of yours; it never grows old; it never loses its novelty. One can say to one's self every morning: 'Here is that letter of Morse's. I haven't read it yet. I think I'll take another shy at it today, and maybe I shall, in the course of a few months be able to make out what he means by those t's that look like w's, and those i's that have no eyebrows.' Other letters are read and thrown away, but yours are kept forever—unread. One of them will last a reasonable man a lifetime. Admiringly yours, T. B. Aldrich."—*Selected*.

But how about it when the writer sends it for publication, and sends no "key" with which to translate the hieroglyphics? It will not "keep forever" here without starting an investigation, and it will not do to consign it to the waste basket. What can the editor do with pencil-scribbled sheets of slaziest kind of paper, containing a suggestion of some unreadable language in which somebody wants to express an idea!

—ED.

Alfred University.

DEAR EDITOR:—and you will pardon me, I am sure, if I think, "Dear Prex Senior" with every line I am writing you, and sometimes between the lines.

You will always be interested in our colleges, and glad to hear of the prosperity of each one. Your readers also have a chord that vibrates sympathetically with the ideals and ends of education.

So Alfred greets the new Editor with our first report for the year, and hopes to supply items of interest from time to time that will make both the heart of the Editor and the hearts of his readers glad.

The Freshman class each year demands

inspection and offers its own reward for every kindly attention. Larger than formerly, this year, it has also other attractive features.

It is more evenly divided between the sexes than is sometimes the case. Fifty per cent of the class comes from families known to the RECORDER readers. Nile has this year won the banner for the largest number of Freshmen from any one of our communities. Possibly this is because the new Editor once as a boy made his way from Nile, to enter upon his studies at Alfred University. Well, the college that has thirty or more such choice young people, graduates from the high schools and academies, entering each year upon a four years' college course, may congratulate itself that it has not only a beautiful but very important work to do.

I have not mentioned the promising new recruits in the Theological Seminary, or the large classes in the Academy; and I cannot tell you today of the growing enthusiasm and skill in the art and technology of clay ware construction. About two hundred fifty students are already registered in all of these departments and a more excellent and attractive company of young people, I think, was never brought together in any educational institution. The RECORDER readers are already interested in some of the new members of the faculty, all of whom are skillfully and enthusiastically entering upon their work. Professor Wayland D. Wilcox, in Church History, Homiletics, English and Public Speaking, is demonstrating his peculiar fitness for this work. Professor A. Neil Annas is winning laurels in the music department, and Mr. James D. Bennehoff in the Natural History department. Aside from these names familiar to our readers, Professor Childs in Physics and Chemistry, Miss Robinson in Modern Languages, Miss Haydock in Art, and Dr. Fletcher in History and Political Science, are all endearing themselves to students and faculty; not only for their superior scholarship and teaching ability, but for their beautiful Christian spirit, which enables them to fit in perfectly with the older members of the faculty, whose experience, wisdom and loyalty all unite to make our present faculty the strongest ever grouped together in the work of the university.

At a recent meeting of the Executive Committee of the trustees, it was decided to locate the new Carnegie library building on the site once occupied by the hotel which was burned some years ago. The library will face University street, toward the south, and will also face the park, which is to be enlarged by the removal of the Silas Burdick store and the addition of the vacant lot just north of it. The plan for the building contemplates a wide lawn between the west side of the library building and Main Street with a side entrance from Main street. This will make a very desirable addition to the Campus, both in building and land, and when completed will make an approach to the buildings and grounds of the campus, which will not be surpassed in beauty by any college of the country. Mr. Edward L. Tilton, of New York, one of the most noted of the Carnegie Library architects, has been retained as the architect for the building.

The committee on Betterment Fund is persistently and courageously pushing forward its work, and although \$30,000 still remains to be raised before Alfred can secure the gift of Mr. Carnegie, the trustees confidently expect to complete the raising of the fund within the next few months, in time to begin the construction of the building in the spring.

BOOTHE COLWELL DAVIS,
"Præx Junior."

Alfred, N. Y., Oct. 10, 1907.

Conference Hints.

Trusting I may not be considered in the light of assuming duties not belonging to me, or of making suggestions prematurely, I venture to drop a few early hints for Conference in 1908. One who is on the field, a resident of the place where Conference is to be held, can better see the requirements, in a general way, to make an interesting and successful Conference, than one a thousand miles away.

We are anxious, exceedingly anxious that the coming Conference shall be one of the best if not the best ever held; best not only so far as the pleasure it may bring to us attending, but for the lasting benefit that we may derive from it as a denomination.

Conference in 1908 is to be held in a city

of 12,000 inhabitants, increasing at the rate of about 1,000 a year. It is our desire that the coming of Conference to our city will awaken a lively interest toward our people and leave a lasting impression on the minds of Boulder people, many of whom, perhaps, have known but little of us as a denomination. To this end I would suggest, among the first things to be attended to, if it shall meet the favor of the people, that the committee having the matter in charge shall prepare a pamphlet, folder, or an extra edition of the SABBATH RECORDER, to be left in most of the houses of the city a week before Conference convenes, calling attention to the coming of Convocation and Conference, their object, besides a brief history of our denomination, a short and pointed article on the Sabbath question, including a program of all the sessions.

Further, I would suggest that one day or, at least one session, even if an extra day has to be added to Conference week, be devoted to the Sabbath question, say Sunday or Sunday afternoon, and that it be thoroughly announced in the city.

It has been demonstrated over and over again that one of the greatest helps to a successful gathering or program of any kind is good music. The province of music is to arouse, inspire and uplift, as well as to please. Therefore, let us have first-class music for Conference in 1908. To get such music ready, we cannot begin too early. May I be allowed the suggestion that, aside from the choir, three quartets be organized at once, one in each of the colleges and the university; these to be made up of young men who can play an instrument as well as sing. Let each quartet be equipped with a harmony of horns, lead, alto, tenor, and bass. Let each of these practice a number of the same pieces selected by one competent leader, vocal and instrumental, so that when these shall come together at Conference, they can sing and play together. A quartet of ladies should also be organized, those who can play stringed instruments as well as sing. Does this require time and expense? Yes; but we have nearly a year, so far as time is concerned, and to meet expenses, let several concerts be given during the year and a final concert given here during or after Conference. The drill that the

young people would get who help to organize such quartets and band would be very beneficial to them and the music they could furnish would be exceedingly helpful at our denominational gatherings, especially if such organizations were made permanent.

Band concerts will be needed on the Chautauqua grounds twice daily; and half-hour concerts, vocal and instrumental, in the auditorium before each evening session, would be enjoyable and inspiring. A vesper service each evening at setting sun would not be out of place.

Suppose we aim at uniqueness as well as at a great spiritual uplift in the coming Conference. If we have been somewhat in the ruts in the past, let us get out for once. For the regular sessions, why not relegate the business more to the background and that which is devotional and more pleasurable to the front. I mean, while the spiritual predominates, let us have a greater variety. Condense business, be more evangelistic. Let the bulk of the business be done by committees, evangelism prevail, concerts, recitals and reunions to spice up in off hours.

But these are simply suggestions. Will the Executive Committee please pardon me.

F. O. BURDICK.

Boulder, Colo.,
October 4, 1907.

Observations From Jay W. Crofoot.

Conference seems a long way off in time and the course of events, but perhaps it is as good a point of departure as any in beginning this letter to my friends who read the RECORDER.

Immediately after Conference we began preparing for our return to China, and the first part of the preparation was packing some boxes to send via New York. This done we left our home at Alfred on Thursday, September 5. The ladies of the Evangelical Society gave us a reception the evening before we left. One week was spent in Wellsville, N. Y., where I spoke on Sabbath, September 7; and another in Chicago, where I spoke on the 14th. Here I got our railroad and steamship tickets and several things besides. We also had the privilege of a visit to Hull House by invitation of Miss Julia Moore. We stopped part of a

day at Walworth, and about five days at Milton, Milton Junction, and Albion. The morning of September 21, I spoke at Albion, and in the afternoon I gave a "Geography Lesson" at Milton. Many were present from the Junction and some, I think, from Rock River, so that the church was crowded. It is encouraging to see so much interest in our work. The evening after the Sabbath, there was a reception for us at the home of Dr. and Mrs. Platts.

Monday, the 23d, we came from Milton Junction to St. Paul, expecting to come on westward the next morning. We found, however, that we could not get tourist sleepers on the morning train via the "Great Northern," but could get them by waiting till the afternoon through train; so we waited. Leaving St. Paul at 3 P. M., Tuesday, it brought us to Seattle at 8, Friday morning, only one hour late. Mr. and Mrs. Davis did not have such good fortune in getting here, for their train on the "Northern Pacific" was so delayed by a freight wreck that it reached here about 18 hours late. This brought them in Sabbath morning, instead of 2.30, Friday afternoon. We are all here, all right now, however, and our baggage is all right. We have seen our steamer, "The Shinano Maru," and expect to go on board tomorrow and to sail at daylight the day following.

I think we have all been somewhat surprised at the size and activity of this city. Seattle has a population of 165,000, and extends over a wide area along Puget Sound. The noise and bustle seem to rival those in New York and Chicago. And the saloons are just as numerous, perhaps more so. When we went into the dining car for dinner Wednesday, I noticed that the "Wine List" read, "No liquors served within the boundaries of the State of North Dakota. No cigarettes sold within the boundaries of the State of Washington." This, like the recent movement in Georgia, seems a hopeful thing.

Just here I may say that my observation leads me to believe that the use of tobacco is more common in this country than when I left it eight years ago. Certainly it is more common among people of my acquaintance—students, for example.

One of the things that have struck my observation in this country is the abounding

evidence of material prosperity. In vil-
lages, mud paths and rickety sidewalks
have been displaced by miles of cement
walks. Pianos and telephones are now
common in farmers' homes instead of
merely in the cities. And one of the best
facts about the prosperity is that the Mis-
sionary Society, in some degree, shares it.

It has been my privilege while in Amer-
ica to be entertained in the majority of the
Seventh-day Baptist parsonages, and since
I am not a pastor I think I may be allowed
to quote with approval the saying of a
man—I think he was from West Virginia
—who said: "Seventh-day Baptist pastors,
as a class, are the noblest body of men in
the world. They are, none of them, in
their position for personal gain or personal
ambition."

I used to think no calling higher than
the teacher's and I am not sure that I have
changed my opinion; but the preacher must
be a teacher, a follower of "The Teacher,"
and surely to be a teacher of moral and re-
ligious truth is a nobler task than even to
be a teacher of history or mathematics. I
wish more of our bright young men could
see it.

Seattle, Wash., Sept. 29, 1907.

Letter From Christian Swendsen.

The friends of Brother Swendsen who
met him at Conference will be glad to
hear of his safe arrival in Denmark, as
shown by the following letter:

DEAR BRETHREN:—I wish to send back
greetings to friends in America. After the
opportunity I had to attend the General
Conference at Alfred, I felt much im-
pressed and encouraged to press forward
in our Master's service. When we come
together on such occasions, it seems we
are many; but after we have departed—
how far apart we are then! But we will
remember each other in our prayers that
God will bless us to be faithful to the end,
and that each of us may know and do his
duty in our Master's vineyard.

In company with our young sister, Miss
Moller, I left Alfred on August 27, crossed
the Atlantic on the White Star steamer
Oceanic, reaching Plymouth, England, on
September 3. The voyage was most de-
lightful; and after a stop at Sherbourn,
France, to deliver mail, and one at New

Hampton, England, we came by train via
London, to Parkeston. Here we took a
Danish boat across the channel, and train
to Albury, our destination, where we arrived
at nine o'clock, September 7. After a
journey of over 5,000 miles, I feel very
thankful to God for his protecting care.
Sister Moller found her good old mother
well. She is, indeed, a "mother in Israel,"
with much faith in God, to whom she gave
much thanksgiving for bringing her daugh-
ter safe home. Two Sabbaths are past and
I have been with some lone Sabbath-keep-
ers, with whom we had songs and prayers
and Bible reading. We have arrangements
to meet the next two Sabbaths in the same
way for worship. We feel the need of
help, and our cry goes out, "Come over
and help us."

Please remember us in your prayers to
God.

If anyone will please me with a letter,
address,

CHRISTIAN SWENDSEN,
Add. H. P. SORENSEN,
Skouhuset Hou,
Per Hals,
Denmark.

"What Time I am Afraid."

While wakeful in the weak, small hours of night
When vital forces are at lowest ebb,
Unnumbered fears harass me with their might,
Unreasoning terrors snare me in a web.
'Tis then I whisper, till forebodings flee,
"What time I am afraid, I trust in Thee."

So frail and helpless in these hours I lie,
So like huge monsters loom around my fears,
Fears for the morrow of some peril nigh,
Fears for the dear ones in far future years—
"What time I am afraid, I trust in Thee."

I thank thee, Lord, that with the morning light
Strength, hope and courage scatter every foe;
But thank Thee more, that in a troubled night,
This faith like David I have learned to know.
While gloom and weakness still remain with me,
"What time I am afraid, I trust in Thee."

—Mary Clinton Hibbel

There are gains for all our losses,
There are balms for all our pain;
But when youth, the dream, departs,
It takes something from our hearts,
And it never comes again.

—Stoddard.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

O, Woman, Great is Thy Faith; Be it Unto
Thee Even as Thou Wilt.

Habit.

MARY B. CLARKE.

I sit in silence, yet I mould
The destinies of men,
For deeds of good or ill once wrought,
Through me are done again.

At first the friend or slave of man,
Obedient to his will,
I come at length to rule as king,
And more than conquerer still.

At first I follow where he leads,
His whisper I obey,
And be the path-way right or wrong,
I make an easy way.

A way wherein he follows me,
Scarce knowing that I lead,
Then noiselessly I forge my chains,
And he is slave indeed.

At first, I speak in gentlest tones,
His notice to implore,
At last, with loud, insistent cry,
I clamor at his door.

Think not I watch and bide my time,
As enemy of man,
A faithful friend and helper, was
Ordained, in God's great plan.

For still man's will and purpose, must
Be arbiter of fate—
He marks the goal for which he runs,
I make the path-way straight.

DEAR SISTERS:

Shall we not thank God and take cour-
age, for the blessings of the past year?
With full hearts, let us praise Him, be-
cause we have His sure promise to be with
us in the new year, now at hand. With
Him to help us, we "can do all things."

What an inspiration to fresh effort,
when we realize how many splendid tasks
are waiting our eager hands! We will do
better than we did last year, won't we?

Watch the SABBATH RECORDER for our
new motto, a fresh one every month.

Double the membership of your society
by enlisting the young women.

Remember to brighten somebody's day
with a ray of sunshine.

When your secretary reads this letter,
discuss it earnestly and prayerfully and de-
cide at this meeting just what share you
will take in raising the funds for the ob-
jects named below. Make it just a little
bigger than you think you can, and then
do your very best.

The women at Conference said "We will
set the mark at \$3,000, and try hard to
reach it." All together—and the thing is
done:

Miss Burdick's Salary	\$ 600 00
Alfred, Milton, Salem Scholarships ...	150 00
Board expenses	100 00
Fouke school	100 00
Tract, and Missionary Societies	2,050 00
	<hr/>
	3,000 00
	<hr/>

Southeastern Association	\$ 100 00
Eastern	900 00
Central	425 00
Western	625 00
Northwestern	900 00
Southwestern	30 00
Pacific Coast	20 00
	<hr/>
	\$3,000 00
	<hr/>

We have a new cause for rejoicing in
the reinforcement of the mission at Lieu-
oo, China. The Rev. and Mrs. H. Eugene
Davis have gone to assist Dr. Palmborg,
and that means an added blessing for the
workers here, and an added responsibility.

Interest and enthusiasm will rise, if you
use the missionary program, "All the World
for Jesus" at one of your sessions. Try
it!

Use the Sabbath program, with its bright
verses and sweet music.

And at every meeting of your society
and every day in your homes, let the in-
cense of prayer rise from your hearts to

the Father of us all, pleading that His cause may prosper, and that He may use us to the glory of His name.

For and in behalf of the Woman's Board,
HARRIETT C. VAN HORN,
Cor. Sec.

PLAINFIELD, N. J.

On Sunday, September 29th, the Woman's Society for Christian work held a "yard of pennies" tea, in the church parlor, from four till six. Before the members had separated for the summer, the Entertainment Committee of the society might have been seen distributing little half-inch rolls of surgeon's plaster, one yard long, with the request that they be filled with pennies during the vacation. In fact, so assiduous were the attentions of the committee that it might have appeared to the uninitiated that the whole society were preparing for lessons in "first aid to the injured." At last the day appointed for collecting the strips arrived, and curiosity had reached a high pitch. The church parlor had been very prettily decorated with yellow flowers, while suspended from the chandeliers, on yellow ribbons, were bright new pennies, the gift of an invalid member. A copper tea service from which was served "the cup that cheers," complemented the color scheme.

But the crowning feature of the decoration was the mantelpiece, where one by one the penny laden strips were hung up, as they were brought in. It was the most attractive lambrequin seen in many a day. Some strips were filled with well worn coppers, and some with bright new ones, fresh from the mint, and the centre piece was a "yard" of dimes sent by one of our honorary members.

The informal program was composed of the song, "Dropping the Pennies," by the Shaw Quartet (the daughters of Rev. and Mrs. Geo. B. Shaw); "The Story of the Penny," written and read by Mrs. Sarah Wardner; and a song by Mrs. W. C. Hubbard. An interesting experience was contributed by one member who told how she dropped her shopping bag, with all its contents, down the well more than a year ago, and how it refused to come up again by any means of persuasion. Just before this

tea, it appeared most unexpectedly in a bucket of water, and on opening her pocket book, she found more than enough pennies with which to fill her strip.

The occasional dropping of a penny from the mantel reminded the Treasurer that it was time to count the returns, and many willing fingers helped loosen the coins from the half a hundred strips. The result was most gratifying, the treasury was quite replenished and the "Yard of Pennies" Tea pronounced a complete success. "For, who hath despised the day of small things?"

MRS. WILLIAM C. HUBBARD,
Cor. Sec.

Hidden Beauty.

A woman, famous as one of the most kindly and loving among society leaders of the best American society, once said: "If I have been able to accomplish anything in life it is due to a word spoken to me in the right season when I was a child, by my old teacher. I was the one homely, awkward girl in a class of exceptionally pretty ones and being also dull at my books became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter.

"One day the French teacher, a gray-haired old woman with keen eyes and a kind smile, found me crying.

"What is the trouble, my child?" she said.

"O madame, I am so ugly!" I sobbed out. She soothed me, but did not contradict me.

"Presently she took me to her room and, after amusing me for some time, said: 'I have a present for you,' handing me a scaly, coarse lump, covered with earth. 'It is round and brown as you. 'Ugly,' did you say? Very well, we will call it by your name, then. It is you. Now you shall plant it and water it and give it sun for a week or two.'

"I planted it and watched it carefully. The green leaves came first and at last the golden Japanese lily, the first I had ever seen. Madame came in to share my delight.

"Ah," she said significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing?'

"It was the first time that it ever occurred to me that in spite of my ugly face, I, too, might be able to win friends and to make myself beloved in the world." *Young People's Weekly.*

The Dearth of Ministers.

The question of a scarcity of candidates for the ministry is a question constantly recurring in all denominations. Various theories are being advanced to account for it, meanwhile the scarcity is becoming more and more pronounced, until, in some cases, the situation is truly alarming, the outlook for the work of the church in the near future is anything but hopeful.

This article aims to start some inquiry for the cause, or causes of this state of things. There is one thing which may, in some communities, operate as a deterrent, which is inoperative in the case of Seventh-day Baptists—that is the tyranny of the creed. The spirit of liberalism, demanding large freedom of individual opinion, and a wide latitude in the expression of opinion, finds little sympathy with creedal forms which had their origin in earlier days and were fashioned from material far less complete than that possessed at the present time. Thoughtful men shrink from taking solemn vows which bind them to any set forms of thinking, or limit personal freedom in teaching the great principles of the Gospel, as God gives them power to see them. This, no doubt, is a serious hindrance in some denominations, but it can scarcely be so among Seventh-day Baptists, for they have never had any creed possessing binding force over the individual conscience. Furthermore, they have large charity for diversities of opinion among themselves as individual Christians. When the writer of this article came into the Seventh-day Baptist ministry, over forty years ago, there were, in the pulpits of the denomination, men of the old school type of thinking and embracing almost every variety of theological belief, yet they loved each other as brethren. They fought their theological battles with vigor and determination, and at the end sat down together in love with scarcely a thought of heresy trials. Much of this is changed. New views of truth have been granted to men, and new methods of stating them

have been adopted. Many things once considered vital in theological beliefs have given place to things then thought to be damnable heresy; and yet the men of today minister from the same pulpits the same Gospel, bringing salvation to the souls of men and ministering comfort to the sorrowing and needy, as did their fathers a generation ago; and yet the men of the former time were neither more nor less heretical than are they of today, while both alike preached with power, the glorious Gospel of the Son of God.

If anyone had any doubts of the large liberty enjoyed by the Seventh-day Baptist ministry today, a visit to the recent Convocation ought to have removed all such doubts. Unwillingness to be hampered by the tyranny of the creed can, then, hardly be offered as a reason why so few young men are entering the Seventh-day Baptist ministry. We have learned that men may differ, and differ widely, e. g., in their views of the origin, nature and interpretation of the Scriptures, and yet be equally loyal to their fundamental teachings; that men may hold even opposing views of the person and work of the Christ and yet, with love for Him and faith in his saving power, bring the sinner to him for forgiveness and life. Recognizing the possibility of these wide differences of opinion with essential unity on the great and vital truths of the Christian faith, Seventh-day Baptists have always been in the front ranks of those who concede to others what each claims for himself—the right to give free expression to the views which he honestly and conscientiously holds. We must, therefore, dismiss from the list of possible hindrances in the way of young men entering the ministry the fear of stereotyped forms of faith, or of hampering limitations in the utterance of truth as it has come to them.

This article, presenting this negative view, is already quite long enough; so, if the editor please, it will stop just here, reserving thought upon some positive phases of the subject to a future article.

L. A. PLATTS.

Milton, Wis., Oct. 1, 1907.

The cross, if rightly borne, shall be
No burden, but support to thee.

—Whittier.

The Kingdom of Heaven—the Law of Service. Every Man According to his Ability.

Convocation Paper, by Rev. Samuel R. Wheeler.

INTRODUCTORY.

The kingdom of heaven on earth, also called the kingdom of God, is an organized government as really as is the United States, England, or the German Empire. Christ, blessed be his name forever and ever, is King. His throne is in heaven. Christians on earth, subjects of the King, are the citizens. These citizens form the church which is also called the body of Christ. Col. 1:24. Therefore, kingdom of heaven, kingdom of God, the church, and the body of Christ are different expressions for the same spiritual organization. A local church is an organization, complete in itself, whose members are citizens of the kingdom of heaven.

The law of service in this God-ordered government requires every one to do his appointed work according to his ability. Christ the King makes this plain in the parable of the talents, Matt. 25:14, etc., the parable of the pounds, Luke 19:12, etc., and in his comment upon the widow's gift of two mites, Mark 12:41, etc.

Under this general law we notice:

1. The services in the kingdom of heaven are various, and are divided among the citizens. In 1 Cor. 12, we read: "There are diversities of gifts," "differences of administrations," and "diversities of operations." Toward the close of this instructive chapter we read: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Eph. 4:11 reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." We rejoice in the wisdom of God in giving such diversities of gifts which are continued to us. We have the reasoning, logical teacher to explain doctrinal points and show the relation between God, the Creator, and man, the creature. We have the gifted evangelist whose heart warms so much that his impulsive acts and words draw sinners over the line

from Satan's kingdom into the kingdom of heaven. We have the pastor dealing out the bread of life from the pulpit, at the prayer meeting, in the private home, and in the chamber of sickness, sorrow and death. We have the writers of Christian literature who interest, instruct, and cheer the pilgrim on his way to heaven. These, with many others with still different gifts, have rendered such good service that the citizens of the kingdom have multiplied wonderfully in face of all the powers of darkness.

2. Each citizen should serve in his own God-given line of work. To know one's own powers and the limitation thereof is worth much. The better one knows his particular gift and the measure of it, the better he can serve the body of Christ. Using the Apostle's illustration, the hand cannot do the work of the foot, nor the eye the work of the ear. So with the seemingly less important part of the body. The thumb cannot do the work of the little finger, nor can the small bones of the hand do the work of the small bones of the foot. So in the kingdom of God, eminent teachers and writers frequently utterly fail as pastors; excellent pastors are not always efficient evangelists, and some very effective evangelists cannot do their best work as pastors or writers. The same is true in the more ordinary service. Many a good deacon cannot serve as chorister. A good Sabbath school superintendent may be altogether unfitted to manage the finances. Sometimes one person is endowed so that he can do several things with credit to himself and the church of which he is a member. Also, sometimes, a person has such an especial gift that he can do only one thing, but he will do that one thing better than any other person in the church. In a small church it is rather to be expected that the gift to serve as trustees will be limited to about the number wanted, that the gift to serve as Sabbath school superintendent is found in only one or two, while financial success depends upon one or two who have an aptness for that work. Nor is it uncommon to find a large church keeping year after year the same persons in the same offices because they can do the work better than any others. Fortunate indeed is the church that apportions to its

several members the duties which each can best perform.

3. The greater the ability, the more is required. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke 12:48. It is demanded of a skillful mechanic that he shall do his work as such and not as a blundering novice. Also that the millionaire shall contribute to the material and benevolent interests of the country more than the man of moderate means. So in the service of Christ, the King, the organist and singer, teacher and writer, pastor and evangelist must each do his best. Our King asks results according to ability. If the man with five talents had gained but three, and he with two talents had gained but one, neither would have received full commendation. On the other hand, had the man of one talent gained one, he would have heard: "Well done, good and faithful servant." Here arises this serious question to us as a denomination, to every church, and to every individual: Are we producing results satisfactory to our King?

4. No occasion for boasting or discouragement because of large or small ability. "Every good gift and every perfect gift is from above, and cometh down from the Father of light." James 1:17. Those who possess good physical constitutions, enabling them to perform the hard work of life with ease, and those who have keen intellects, well balanced to discern how best to use the material world, have great reason to thank God, but no occasion to boast or undervalue those with less power of body and mind. Also the person not so well favored can always feel assured that he is only required to make good use of what muscle and brain he does possess. The same in the spiritual kingdom. The great ability of some writers, teachers, preachers, evangelists and pastors, is the direct gift of God. This should be continually remembered and continual thanks should rise and stimulate the favored workers to the best use of their splendid powers. And then, instead of boasting, the words of Christ should be remembered: "We are unprofitable servants: we have done that which was our duty to do." Luke 17:10. While those with small or smaller ability can ever be comforted with the inspired words: "It is

accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. God and he alone knows who is worth the most in his kingdom. The question as to which member of the human body is most valuable, excites interminable debate which forever ends without a settled answer. How then can any man or body of men determine who are the most valuable members of the body of Christ? We attach great importance to education, scholastic preparation, culture. This is right unless we go so far as to underestimate and discourage those who have not had such advantages. Let us read and ponder 1 Cor. 1:18 to end. We quote just now verses 26-29: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." Surely, that Scripture gives no room for boasting on the part of the learned, nor discouragement on the part of the unlearned member of Christ's body. The work of founding the kingdom of heaven was beyond all human wisdom. Not only the heathen but the God-chosen Hebrew opposed it with ridicule, scorn, contempt, confiscation of property, scourging, dungeon and the most dreadful manner of death. This stream of opposition was overcome not by the learned, wielding the logic of the schools of those times; but by those whom the world called "unlearned and ignorant men." Paul's weapon was the power of the spirit of God with faith in Jesus the Savior. 1 Cor. 2:1-4. This was a prime factor in another realm from the scholarly lessons learned at the feet of Gamaliel. D. L. Moody never attempted to discuss theological problems—set them aside as he set aside the bones of the luscious fish he might be eating; and yet, he stood up in the world's metropolis and proclaimed Christ to the salvation of thousands, and to the astonishment of doctors of divinity who gladly rallied about him. My mind turns to two of our own beloved men who have gone from

earth—Jonathan Allen and Charles M. Lewis. Brother Allen—scholar among scholars, preacher among preachers, teacher of teachers—was a remarkable man. His instructions have in a measure directed the life-thinking and moulded the theology of many in the denomination. Again and again, in common with others, the writer of this paper has thanked God for the life-work of President Allen, and for the privilege of being a member of his classes. Brother Charles M. Lewis was comparatively unlearned in the schools, having little more than what he could gain in the country district school of his day. Like D. L. Moody, he paid little attention to theological questions, considered himself incompetent to decide upon them. And yet, like the patriarch Jacob, as a prince, he had power with God and with men, and prevailed. He was a man of wonderful power to persuade men to come over into the kingdom of God. Our lamented brother, O. U. Whitford frequently said: "Charles M. Lewis was my god-father." Many others all over the denomination could say the same of him. The contrast between these two godly men was so great both as to education, mental grasp and power, and knowledge, that a comparison is out of the question. And yet, probably not one would venture to say positively which one of these brethren did the most good. On one occasion the disciples asked the direct question: "Who is the greatest in the kingdom of heaven?" The Master replies: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 1-4. Heb. 11, recites a long list of holy men: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." These portions of Scripture plainly teach that humanity and faith are indispensable in order for a man to render service according to his native and acquired ability.

In perhaps the last sermon of the late John Watson, pen name Ian McLaren, the sentence, "Learning often hinders faith," arrested my attention. I called

to mind that President Allen expressed the same thought in nearly the same language; also that President Kenyon gave words of warning to the same effect to theological students. It is also a sad truth that learning often hinders humility. The value of theological seminaries will be increased more than language can express, when students increase their humility and faith as they increase their knowledge, intellectual power, and culture. It is a sad thought that many times this is not the case. The names, Enoch and Noah, Joseph and Moses, Elijah and Daniel, Peter and John, Paul and Silas, with others, both unlearned and learned, have come down over the wrecks of time, because of their patience and humility in hard service, their abounding faith in God, and Jesus Christ his son.

5. Everyone should be encouraged to serve according to his ability. Phil. 2: 5, reads, "In lowliness of mind let each esteem other better than themselves." Revised version—"In lowliness of mind let each counting other better than himself." Governed by this Scripture, the uneducated man would be saying to the learned man, "You can give instruction about things of which I know nothing. You can talk grammatically and eloquently to teachers and students. You can do much more good than I can think of doing." The learned man will make reply, "Not so, brother. You have power with God and men. You can influence thousands that are more or less prejudiced against college bred men. The unlearned in books have gathered into the fold more than the learned. The unlearned have been the more numerous workers in all the centuries." But why make comparisons. The Scripture lesson is simply this: Each is to magnify the service of his fellow worker without so much reference or thought to his own work. While we greatly encourage thorough preparation in the schools, we must not underestimate and dishearten any brother who can stand up and effectively persuade others to come to Christ, even though he has a stammering and ungrammatical tongue.

Excellency of spirit, such as Daniel possessed, which gave him favor and promotion though a captive in a heathen nation, will enable every man, be he learned or unlearned, to serve in the kingdom of heaven in a manner acceptable to the King.

Young People's Work

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

Starting Right.

The most critical and important time in the life of every man is his childhood and youth. At this time he is becoming what he is going to be. As the lump of clay in the potter's hand is easily shaped and moulded into its future form, so a man's character and destiny are decided in the plastic and formative years of his youth. The importance of the lump of clay being quickly and skilfully shaped is seen in the fact that it soon becomes set and unpliable, while the fire of the furnace renders it forever a thing of art and beauty, or an ugly and misshapen mass. This may be an old and threadbare illustration but it represents an eternal truth of human life. Today our lives are easily becoming beautiful and useful or crooked and useless; whichever it is, tomorrow they will become fixed. We cannot be too thoughtful and careful, then, that today we become what we would like forever to be. Ruskin has said that the most dreadful thing he could think of, was a thoughtless youth, for all life and eternity hinge on the acts of early years. Every hour is golden now; every day is freighted with opportunity to strengthen the structure of true manhood and womanhood. The day is swiftly coming when it will be too late and we shall look back to these vanished opportunities with sad regret. So I say, start right. Watch the fingerboards that are purposely and lovingly placed along the pathway of your life, in the kind counsels of a father and mother, a praying brother and sister, the religious influence of the church, and above all that blessed Old Book, the Bible; for as we sometimes sing:

'Tis the anchor of hope and the lamp that gives light,

'Tis the star that will shine through your life's darkest night.

If you follow its guidance you'll always go right,
Oh, cling to the Bible, my boy.

HAVE YOU A PURPOSE?

If you have not, you had better get one at once. It is as essential to your success as a Christian, as it is in your business career. You might as well think of trying to cross the ocean, in the face of tempest and storm, on a ship without a rudder. Shipwreck is inevitable in either case. It is said that the most dreaded danger to the pilot as he holds his ship in its course across the sea, is the old dead hulk of some floating derelict that is liable at any moment to drift across his path in the darkness or storm. Is your life drifting? If you are not holding your life in a true course with one grand purpose in view, you may not only be lost yourself but cause shipwreck to some other soul on the sea of life. It is one of my delights in reading the Bible to read those stories of men who were dominated by a high and holy purpose—Noah, Abraham, Joseph, Moses, Joshua, Gideon, Ezra, Nehemiah, John the Baptist, Christ, Paul, and others—the history of whose work is thrilling because there stands out in each this great truth, they lived and labored with a purpose. Are you a young man about to enter a business profession, confronted with the question, "Can I keep the Sabbath and succeed?" If so, sit down and read the story of Daniel who, like you, had to settle the question whether he could be loyal to his convictions and succeed. If you are like him, you will not be long in deciding the question; and if you decide as he did, there is no question in my mind about your success. The secret of his success is mentioned in Daniel 1: 8. Daniel purposed in his heart that he would keep clean and be true to his convictions. From this moment the doors of opportunity and success swung wide open to him and he was not "among his own folks" either.

How is it with you; are you going to be true to your convictions and what you know is right? Or are you going to flatten out, and be a coward? If you are not going to be true now nor when the test comes, it shows that you have not been dominated by a strong purpose. That is the value of a purpose—it keeps a man loyal and true when he is tempted to desert truth and his duty. The world is looking for, and needs such men. If you are actuated by a purpose to render to the world

a needed service, and to honor God and yourself, be true to what you know is right.

CULTIVATE GOOD HABITS.

Now, a habit is an act which is become unconscious, spontaneous, or involuntary by frequent repetition, and is always formed on the condition of plasticity. Since youth is the most plastic period of one's life, it is the time when habits, good or bad, are most easily formed. When a "stream goes dry" and rises again for any cause, it is pretty apt to follow its old channel. Likewise an ankle once broken or a rheumatic joint is just a little weaker than it was before. Parts of the body thus weakened are more subject to functional diseases, which arise and continue unless cut short by one or two sharp doses of medicine. Likewise a bad act voluntarily committed with repetition will become a fixed habit and in time will weaken and destroy what otherwise might be a strong and useful life.

Since personal habits are formed before the age of twenty, too much care cannot be given to the cultivation of good habits. Good and evil are ever present with us, one or the other will win out. In the contest it is necessary that we never lose a battle. Every gain on the wrong side strengthens the bad habit and undoes the effect of many victories on the other side. The good must have an uninterrupted series of successes in order to fortify it against some unusual contest in the future.

Again, it is necessary in the formation of good habits to act on every good impulse and emotion that stirs us. If we do not, a dead conscience with a train of bad habits is sure to follow. Prof. Bain says, "The actual presence of the practical opportunity alone furnishes the fulcrum upon which the lever can rest, by means of which the moral will may multiply its strength and raise itself aloft. He who has no solid grounds to press against will never get beyond the stage of empty gesture making." It matters not how many good intentions there are or how deep the emotions may be, if we do not act, our characters will remain entirely unaffected for the better. Prof. James says, "With good intentions hell is proverbially paved." The lesson is, one should never allow himself

to have an emotion or a good impulse without expressing it afterwards in some practical way. If this is not done the emotions will cease to stir and one will become hardened and insensitive to the finer qualities and duties of life. Some one has said, "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little or unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws near, it may not find you unnerved and untrained to stand the test."

Could we but realize how soon we become walking bundles of habit we would give greater attention to our present acts. "We are spinning our own fates, good or evil, and never to be undone." "Every wrong act leaves a scar." The single acts which we are performing each day are making our characters. "What we are going to be we are now becoming."

Schoolhouse Gospel Meetings.

Meetings are being held by the Alfred Endeavorers each week, at Five Corners, on the night after the Sabbath, at Upper Elm Valley, on Sunday night. Seven Endeavorers drove the nearly five miles to the latter place this week. They were rewarded by the "fine meeting" which they helped to make, and were made happy by seeing five persons standing to express their desire to become Christians.

About thirty were present at Five Corners and a good meeting is reported.

Another schoolhouse neighborhood is asking for meetings.

Mr. Severence and Mr. Skaggs are the respective chairmen of the two delegations each week, with W. L. Davis frequently assisting in the preaching. Pastor Randolph is helping the campaign by occasional stereopticon lectures. A Bible class is to be organized at Five Corners next Sunday afternoon, under the leadership of the teacher of the school, Miss Mary Langworthy, of Alfred. Thirty names have been given for attendance. We hope it may be arranged to have the Bible school on the Sabbath later on, when the busy season is over. Nearly all the scholars are Sunday-keepers.

We hope arrangements may soon be made for regular Bible study in the other neighborhood soon. The home department work was well organized in many homes last year by Mr. Hutchins; and it is probable that Mr. Skaggs will continue the work in connection with the Gospel meetings.

We thank God for the interest and consecration of our young people.

L. C. R.

Alfred, N. Y., Oct. 6, 1907.

The Anti-Cigarette Movement.

Conference Paper—Young People's Hour.

HERBERT L. COTTRELL.

Mr. Marden has said in substance: "At the gateway of life each soul finds, as it were, a block of the purest marble, time, a chisel and a mallet; ability and opportunity, placed at his disposal by the hands of an unseen messenger. It rests with him whether he will square his marble into a horse-block or carve it into a Psyche, an Apollo or a Venus de Milo. He may chisel out an angel or a devil. He may rear a palace or a hovel." Such thoughts as these should impress each individual with the vital truth that he is a life-builder. He is the architect of a building that will stand, not for time, but for eternity. The material that goes into this building is character. The durability of the building depends upon the quality of its material; the thoughts of the heart, the habits of the life and the aspirations of the soul. That human monument which at first rises up before the world with so much promise, is destined, sooner or later, to crumble and fall, unless it contains in its structure the golden bricks of temperance and purity of life.

One of the organizations, whose all-controlling purpose is to aid young people in placing these necessary bricks into their foundations early in life, is "The Anti-Cigarette League of America." It is an organization composed of the boys and girls of America under 21 years of age. There is an advisory board consisting of men and women who are prominent in various civic, social, religious and philanthropic organizations. A society can be formed by five or more young people and the election of a president, vice-president,

secretary and treasurer. There must also be an adult superintendent who will have general charge of the society. The report of the organization must be sent to headquarters. No hard and fast regulations are prescribed by the central organization, but rules may be made which will best suit the needs and conditions of local societies.

Its pledge—"Wishing to become a member of the Anti-Cigarette League, I promise to abstain from the use of cigarettes and tobacco in any form for life or until the age of 21 years and I further promise to use my influence against its use by others."

Its purpose is to develop strong, clean and self-reliant men who are well able, not only to grapple with the problems of state, but also to live such lives as will receive the divine sanction and blessing.

The League publishes a paper in the interest of clean lives, entitled "The Boy." If one could see in a recent number the photographs of boys, whose faces had lost the light of hope and intelligence, whose physical bodies had been demoralized, and whose characters had been ruined by the cigarette, methinks each reader of these lines would be a more deadly enemy to the cigarette than the cigarette is to the boy and his future possibilities.

Thousands of boys have been snatched, as it were, like "brands from the burning" and saved to lives of nobility and usefulness through the instrumentality of this league, and the Christian Endeavorers could find no better work than the organization of such societies; for in so doing they would help to create such a strong moral sentiment that its influence, during the coming years, upon social, political and religious life could hardly be overestimated.

Write for further particulars to the Anti-Cigarette League, La Salle Ave., Chicago, Illinois.

President's Letter.

IN FARINA, ILL.

Yes, it was interesting indeed to meet with the Juniors and Intermediates of the Farina church, and plan with them for the work of the coming year. They are bright boys and girls and take hold of things with a "snap." Then with the Endeavorers we met, and the five points for the banner

were carefully considered by them. Pastor and Mrs. Burdick are good leaders of young people and we shall expect a grand year's work from Farina.

IN CHICAGO.

Then with the Endeavorers of Chicago. They are earnest young people in the midst of that great city. The services are all in the afternoon; preaching at 2, Sabbath school at 3, and Christian Endeavor meeting at 4, P. M. This crowds the Christian Endeavor meeting some but it is the best that can be done. They miss Pastor and Mrs. Wilcox. The condition of things so far as Endeavor work is concerned is very different in a city from what it is in a village. Still there is a wonderful field for Christian Endeavor work in Chicago. Success to them.

IN ALBION, WIS.

Yes, we enjoyed it in Albion. The Juniors met Sunday, P. M., and the Endeavorers that night. The same "6 points for Juniors," and "5 points for Endeavorers" were emphasized. (See September number of *Seventh-day Baptist Endeavorer* for these "points"). Aside from the regular Christian Endeavor and Junior work, Pastor and Mrs. Van Horn have organized a "boy's club," and the young people are showing good interest both in the Christian Endeavor and the "club."

Then off for Milton. More next week. A. C. DAVIS, JR.

American Sabbath Tract Society Annual Meeting.

The sixty-fourth annual meeting of the American Sabbath Tract Society called for Wednesday, September 11, 1907, was adjourned from that date to Wednesday, October 2, 1907, at 2.30 P. M., at which time the session was held at the office of Vice President Charles C. Chipman, in the City, County and State of New York, President Stephen Babcock, of Yonkers, N. Y., in the chair.

Members present: Stephen Babcock, Mrs. Stephen Babcock, Charles C. Chipman, Mrs. Charles C. Chipman, Rev. Theo. L. Gardiner, D. D., Rev. Geo. B. Shaw, William C. Hubbard, Orra S. Rogers, Rev. R. Bertrand Tolbert, N. O. Moore, William H. Rogers, Arthur L. Titsworth.

Present by proxy: Joseph A. Hubbard, William M. Stillman, Frank J. Hubbard, Asa F. Randolph.

Prayer was offered by Rev. Geo. B. Shaw.

The Recording Secretary reported that notices of the meeting had been published in the SABBATH RECORDER as required by the constitution.

The annual reports of the Executive Board, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager, were presented and adopted.

The special annual report of the Treasurer to the corporation was presented.*

Report adopted.

The report of the Conference Committee on Tract Society work, as adopted by Conference, was presented.*

On motion the report was accepted and referred to the Executive Board.

Pursuant to the report of the Nominating Committee consisting of Charles C. Chipman, William C. Hubbard, and Orra S. Rogers, the following were elected officers of the corporation and of the Executive Board, and directors of the Board for the ensuing year:

- President—Stephen Babcock, Yonkers, N. Y.
Vice Presidents—Joseph A. Hubbard, Plainfield, N. J.; David E. Titsworth, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.
Corresponding Secretary—Rev. A. Herbert Lewis, D. D., Plainfield, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—William M. Stillman, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

- Directors—Stephen Babcock, Joseph A. Hubbard, David E. Titsworth, Charles C. Chipman, Rev. A. Herbert Lewis, D. D., Arthur L. Titsworth, William M. Stillman, Frank J. Hubbard, J. Dennison Spicer, Henry M. Maxson, Corliss F. Randolph, Rev. George B. Shaw, William C. Hubbard, William H. Crandall, Orra S. Rogers, Prof. Alfred A. Titsworth, Esle F. Randolph, Rev. Henry N. Jordan, Asa F. Randolph, Mrs. George H. Babcock, Mrs. Henry M. Maxson, C. Laton Ford, James R. Dunham, Marcus L. Clawson, M. D., Clarence W. Spicer, Rev. Edward B. Saunders, William H. Rogers, Prof.

*See Year Book for these reports.

John B. Cottrell, Rev. R. Bertrand Tolbert, Rev. Theo. L. Gardiner, D. D.

The following were elected additional Vice Presidents of the corporation:

- Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Leonardsville, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; George W. Post, M. D., Chicago, Ill.; Ira J. Ordway, Chicago, Ill.; George B. Carpenter, Ashaway, R. I., Hon. George H. Utter, Westerly, R. I.; Rev. E. Adelbert Witter, Salem, W. Va.; Rev. Eli F. Loofboro, Riverside, Cal.; John P. Mosher, Rochester, N. Y.; Rev. G. Velthuysen Sr., Haarlem, Holland; Prof. Frank L. Greene, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.; W. R. Potter, Hammond, La.

On motion, the following were elected the Committee on Nominations for the year 1908: Charles C. Chipman, William C. Hubbard, Orra S. Rogers.

Minutes read and approved. Society adjourned.

STEPHEN BABCOCK, President. ARTHUR L. TITSWORTH, Recording Secretary.

American Sabbath Tract Society.

Treasurer's Receipts, July, 1907:

- CONTRIBUTIONS:
Dr. Rosa Palmborg, Shanghai, China \$ 20 00
R. S. Wilson, Attalla, Ala. ... 2 00
J. H. Coon, Utica, Wis. 2 50
A. A. Whitford, Farina, Ill. .. 2 50

CHURCHES:

- Riverside, Cal. 5 75
First Brookfield, N. Y. 11 00
Chicago, Ill. 20 00
Plainfield, N. J. 27 56
Hammond, La. 4 00
Farina, Ill. 11 95
Farina, Ill., Sabbath School .. 14 50
Nortonville, Kans. 50 00
Welton, Iowa 10 00
First Genesee 18 73
Second Alfred 13 25
Walworth, Wis. 35 00
Milton Jct., Wis. 20 41
Second Brookfield, N. Y. 15 00
Female Mite Society, Shiloh, N. J. 9 56
First Alfred, N. Y. 33 99
Dodge Centre, Minn., Sabbath School 8 50

Hornell, N. Y., Sabbath School 1 71
Collection Minnesota Churches 4 11

SPECIAL SABBATH REFORM.

Rev. J. L. Gamble 1 00
Farina, Ill., Church 1 75—\$ 347 27

INCOME:

- George Greenman Bequest ... 37 50
Maria L. Potter Bequest 12 50
Sarah C. L. Potter Bequest .. 2 50
Ellen L. Greenman Bequest .. 5 00
Paul Palmiter Gift 5 00
American Sabbath Tract Society Fund 22 00
D. C. Burdick Bequest 186 08
Geo. H. Babcock Bequest 636 44
Sarah P. Potter Bequest 24 14
Geo. S. Greenman Bequest ... 6 25
Sarah E. Saunders Bequest .. 1 75
Mary A. Burdick Bequest ... 1 05
I. H. York Bequest 1 75
Mary S. Stillman Bequest ... 4 38
Sarah A. Saunders Bequest .. 35
Mary Saunders Bequest 35
Reuben D. Ayers Bequest ... 4 38
Charles Saunders Bequest ... 87
George Bonham Bequest 1 75
Berlin Parsonage Bequest ... 3 94
Greenmanville, Conn., Church 2 62
John G. Spicer Bequest 1 75
Sarah E. V. Stillman 8 75
Nancy M Frank 07

George S. Greenman 35 46—1,006 63

PUBLISHING HOUSE RECEIPTS.

- RECORDER 93 51
Visitor 18 16
Helping Hand 40 05
Tracts 1 10— 152 82

\$1,506 72

E. & O. E. F. J. HUBBARD, Treas.
Plainfield, N. J., Oct. 6, 1907.

Treasurer's Receipts, August, 1907:

CONTRIBUTIONS:

- S. C. Maxson, M. D., Utica, N. Y. \$ 10 00
Mrs. A. B. Stillman, Nortonville, Kans. 4 50
"A Friend," Milton, Wis. 5 00
Andrew Greene, Adams Centre, N. Y. 5 00
C. H. West, Farina, Ill. 10 00
Woman's Board 89 06
Young People's Board 85 43

CHURCHES:

- Berlin, N. Y., Sabbath School 10 00
Friendship, N. Y. 10 49

Plainfield, N. J.	40 69	
Cumberland Church, Manches- ter, N. C.	6 00	
Shiloh, N. J.	14 64	
West Edmeston, N. Y.	9 20	
Salem, W. Va.	7 34	
Scio, N. Y.	3 50	
Richburg, N. Y.	4 00	
Collection, one-third confer- ence	148 24	\$ 463 09

INCOME:

Orlando Holcomb Bequest ...	25 00	
Joshua Clarke Bequest	7 50	
Russel W. Green	3 75	
Miss S. E. Saunders, In mem- ory Miss A. R. Saunders ...	3 75	40 00

PUBLISHING HOUSE RECEIPTS.

RECORDER	133 39	
Visitor	50 80	
Helping Hand	33 98	
Tracts	60	218 77

\$ 721 86

E. & O. E. F. J. HUBBARD, Treas.
Plainfield, N. J., Oct. 6, 1907.

Treasurer's Receipts, September, 1907:

CONTRIBUTIONS:

Mrs. Barbara Hollman, Clay- ville, N. Y.	\$ 1 00
Woman's Board	15 00
S. C. Maxson, M. D., Utica, N. Y.	5 00

CHURCHES:

Plainfield, N. J.	10 28	
Salemville, Pa.	4 35	
Chicago, Ill.	15 00	
Scott, N. Y., Sabbath School	1 00	
Milton, Wis.	55 00	\$ 106 63

PUBLISHING HOUSE RECEIPTS.

RECORDER	178 43	
Visitor	4 66	
Helping Hand	11 72	
Tracts	4 05	\$ 198 86
Loans		1,000 00

\$1,305 49

E. & O. E. F. J. HUBBARD, Treas.
Plainfield, N. J., Oct. 6, 1907.

Correction.

Brother S. W. Maxson calls attention to an error in the report of Conference expenses, as published last week. "The lumber bought was 11808."

The Decay of Family Life.

The family is a divine institution founded by God and hedged in by His laws. Today, however, its religious significance is largely lost sight of, and both before and after marriage, convenience is the principle that regulates everything. Christ's teaching on the subject of divorce was plain; but when it is proclaimed from the pulpit now, the hearer goes his way and says, "Our minister thinks thus about divorce," as if it were merely an individual opinion and could be disregarded. The old romance and sanctity that lay about the home has been largely destroyed by what we call increasing civilization. When I was a boy, I used to declaim the stirring lines, "Strike for your altars and your fires; strike for the green graves of your sires." But now the altars and fires are register-holes in the wall, and the green graves of the sires are vaults of stone made to look as much like small palaces as wealth can make them; and nobody would care to fight for either. I saw the other day a motto, "God Bless Our Flat;" that was all that there was left of the home. I do not oppose the flat system; but I say that anything that breaks up the home feeling aims a blow at the Church and State. When the romance and sacredness of home is gone, then it seems as if even decency very soon departs. Bickerings arise, recriminations follow; and one of the pair goes across the state line to get permission to break the sacred union. How can there be any home life among our rich people, with one house in the country, another in town, and a couple of months in Florida between? And as if this were not bad enough, they take their children abroad for some years. I have lived in Paris and watched the effect of these European sojourns; and I know whereof I speak, when I say that they are bad for our sons and still worse for our daughters. They come back denationalized, having lost all idea of love of home life, and happy only when counting the days before they return to their beloved Europe. When this family life is destroyed, the church has lost its chief ally.—C. S. Robinson.

An unsanctified temper is a fruitful source of error, and a mighty impediment to truth.—E. L. Magoon.

Children's Page

A Few of the Bird Family.

The old bob-white, and chipbird,
The flicker and chewink,
And little hopty-skip bird
Along the river brink.

The blackbird and snowbird,
The chicken-hawk and crane,
The glossy old black crow-bird,
And buzzard, down the lane.

The yellowbird and red bird,
The tom-tit and the cat,
The thrush and that redhead bird
The rest's all pickin' at!

The jay-bird and the bluebird,
The sapsucker and the wren,
The cockadoodle-doo bird,
And our old settin' hen!
—James Whitcomb Riley.

When all the day I've done dесс right,
Ain't told no fibs, nor sassed, nor cwied,
When it comes 'fessing time, at night,
I feel all over dood, inside!
—Sinclair Lewis.

Cutey Wee.

The closet under the stairs at the end of the hall was dark and dusty. It was never used except to store things not in use—or if the children played Indian, when it served at tepee for the squaws. If mother wanted to find anything in the closet, she had to swing the door far back, and even then it was not very light, so it is no wonder that, in a shadowy corner, long after winter things were put away till another season, one little warm red-lined overshoe lay unseen and forgotten. In front of this overshoe a little gray mouse stood one day in delighted surprise. I am sure she stood up on her hind feet and clapped her front ones, and said, "If this isn't just the place for Cutey Wee!"

Now Cutey Wee was a very much petted and spoiled little mouse baby. They had lived in the cellar; but the nest was destroyed, and only little Cutey Wee had

been rescued. And now, if Mrs. Mouse wasn't thinking about her, Mr. Mouse was, and they would go from roof to cellar if Cutey Wee gave her tiniest squeak. So Mr. Mouse was brought to the closet to look at the little red-lined overshoe, and of course he agreed with Mrs. Mouse, and so the family moved, which means only that Cutey Wee was brought to the closet and dropped into the overshoe.

Because of the elegance of this new apartment, Mrs. Mouse began to put on airs. She was not afraid of anybody, and she was interested in everything. I saw her stand on her hind feet in front of book after book on the lowest book-shelf, looking up at them, and I suppose she was thinking of Cutey Wee's going to school.

But the doll-house attracted her most. She studied over the little chairs and swinging cradles, and I wonder why she did not think of moving in there, for everything was just the right size. But before a little wardrobe she stood fascinated, and, when she left the playhouse, she held by her teeth a little white dress, only two inches long, with blue bows on the shoulders.

"Look!" she cried to Mr. Mouse when she got home, "this is for Cutey Wee."

Do you suppose Cutey Wee put it on, bows and all, and sat there in the little overshoe? Well, even if she didn't, Mrs. Mouse knew it was what the dolls had, and nothing was too good for Cutey Wee.

Nor was that all. Whether Cutey Wee squeaked, "Mamma, I must have a hat," I do not know, but Mrs. Mouse brought her hats and caps and more dresses, all from the doll-house.

So Cutey Wee sat in the midst of her finery, more of a spoiled little mouse than ever. Yet Mrs. Mouse looked at her little daughter anxiously.

"I'm afraid Cutey Wee is lonely," she thought. And, as she searched the pantry for crumbs, she kept wondering what she could do.

That night she went back to the playhouse, went up to the little chair where a wee dolly sat, and, catching her dress in her mouth, carried her down the side of the playhouse, away across the floor, to the dusty closet where Cutey Wee sat alone in the little overshoe, and put her down beside her.

Did ever a Mrs. Mouse do such a thing before? Did ever a spoiled mouse baby have such a gift brought to her? Or did ever a little doll have such an adventure?

Don't think I have made this all up. No, indeed! I was a little, little girl then, and the doll-house was mine. And I missed the little dresses, and I missed the little doll, and no one could understand the strange way in which they had disappeared. Then one day the little red-lined overshoe was found in the closet, and mother showed it to me.

I saw them there myself, all the little clothes I had lost, and the little doll Arabella, and sitting by her was Cutey Wee.
—*Little Folks.*

A Little Talk With the Children.

Did anyone ever tell you that God would give you everything you asked for, no matter what it might be? If so, maybe you have sometimes been disappointed at not getting an answer to your prayer.

A little girl, named Nettie, had a disappointment like that.

Nettie had freckles—a great many—and almost every time she looked at herself in the glass, she thought:

"Oh, I do wish these old freckles would go away."

The freckles weren't really so old, you know. I suppose Nettie and the freckles were about the same age.

They stood out, round and brown, in little groups under the eyes and across the nose. They always stared back at Nettie, so saucy and bold. Sometimes they crowded together and just fairly shone—it was tantalizing—and said, or seemed to say:

"We won't go 'way,
We've come to stay,

We really like it here."

One day Nettie's teacher was telling the class how God answers prayers.

"Will he give us everything we ask for?" queried Nettie, much interested, and the teacher said, "yes."

Now, you know that, although you and mamma and papa love baby dearly, you wouldn't think of giving it everything it asked for.

But the teacher didn't know what was going on in Nettie's little brain, and she said, "yes."

After school closed, Nettie ran home as fast as her chubby feet could carry her, went up to her room, knelt by her bed and prayed:

"Dear Lord, take away my freckles, please, for Jesus sake—amen."

You see she made her prayer as short as she could, she was in such haste to be rid of the freckles. Then she jumped up quickly, pushed a chair against the bureau, stood up on it, and looked at herself in the glass. She really expected to see all the freckles gone; and when she saw them still standing out over her fat face, round and brown, and seemingly bigger than ever, her little heart was almost broken.

Nettie was a woman when she told me this, but she said she had never forgotten the keen disappointment she felt when she found her prayer had not been answered.

However, she didn't stop asking God for things she wanted. You don't stop asking papa for things because sometimes he thinks best to say, "no." A.

The Five Wishes.

"I wish I lived in a beautiful palace, with nothing to do but what I pleased," said little Susie Blake. "O, I wish I was very, very pretty, so that the people would look at me and say, 'She's the prettiest girl I ever saw!'" exclaimed Ella Dudley. "And I do wish more than anything else, that I had lots and lots of money," said Dora Kyle. "I would like to be very bright, and write beautiful story books," said Maggie Wilkins. "I wish to be good—so good that all my friends will love me," timidly said little Kate Otis.—*Round Table.*

New Jersey Yearly Meeting.

The "yearly meeting" of the Seventh-day Baptist churches of New Jersey and New York City, will be held with the church at Plainfield, N. J., November 22-24. The Plainfield church takes this method of sending a cordial invitation to scattered Sabbath-keepers in New Jersey and the vicinity of New York City, to attend the yearly meeting. If convenient, please write to the pastor beforehand, but come any way. Let us have a prayerful preparation and a large attendance.

For the Plainfield church,

GEO. B. SHAW, *Pastor.*

Power in Church Life—Its Nature, Source and Ends.

REV. T. J. VAN HORN.

What power ought church life to have over its members? I am glad to shift the responsibility of the answer to that question upon the world. There is a good deal of Scripture that teaches with unmistakable clearness what the influence of church life ought to be. But Paul's letter to the Ephesians is best adapted to answer the question in all its details:

1. Read chapter 1:19, for the answer as to the nature of that power. It is the mighty power of a life.

2. Read 1:20-23, as to the source of that power; Jesus Christ is the never failing source of the power of the church.

3. As to its end or object, 4:12; 5:25. The proximate end of church life is a full grown symmetrical manhood in Christ, and the ultimate end is a church redeemed, sanctified, and glorified, garments without spot or blemish, prepared as a bride for the bridegroom.

How may we amplify and illustrate the answers thus so clearly given?

The church stands wholly unique among earthly organizations. Other bodies of men banded together for specific ends must depend upon methods widely different in their nature from those upon which the church depends—the stimulus of numbers, promises of pecuniary aid, mystic ritual, secret signs, passwords and oaths of allegiance and loyalty. Outward restraints and arbitrary rules bind them together into a system of unity. But in the church of Jesus Christ, life is the principle of unity. The life of one member is merged into the life of the other. They have a blood relationship for one another, so that "if one member suffers, all the members suffer with it." We sometimes plead for power, and deplore our lack of it. But we ought rather to pray for life. Power is subordinate to life. Jesus came to a church faultless as to its organization, but without life. It was life rather than power which he came to impart. "I am come that they might have life and that they might have it more abundantly," He said.

Changes in denominational organization are necessary only that they may bring us into closer touch with the currents of Di-

vine life. We base our claim to recognition as the greatest organized force in the world upon One who overcame death and all destructive agencies by the inherent power of His life. Dependence upon worldly methods stultifies our faith in Him, and puts that life to an open shame. All outward forms and observances are valueless unless they are media through which divine life comes to us. We keep His commandments because only thus may we abide in His love and preserve unbroken the connection between us, and Him. Pastors and churches need to resist all desire for power that is not theirs by virtue of such relationship with Jesus. He indignantly spurned all spectacular attractions to win attention, He declined the sword as a means of advancing His cause. He always encouraged motives rather than incentives. He used entreaty and not coercion. To say to one "go," and to another "do this," is the prerogative of a military leader, but not of a Christian pastor. A church is without power to assist in the reformation of character whose head grants indulgence or arbitrarily commands to duty. Members of the church of Jesus Christ adhere to her faith, if they adhere at all, by living ligaments rather than by outward compulsion. No larger influence can the church hope to exert over its members than to keep them in touch with the fountain of spiritual life. "For it is from Him that the whole body, which is closely joined and held together by means of every link in the system, derives its power to grow." Having considered the nature and source of the power of church life over its members, it still remains to consider its end or object. Paul speaks in general of the end toward which the life of a church is directed when he says it is "for the work of ministering unto the building up of the body of Christ." But there are specific ends upon which church life will be exerted. (1) It will be used in loving watch-care over the erring brother. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." Gal. 6:1. "Now we that are strong ought to bear the infirmities of the weak." Rom. 15:1. "Make straight paths for your feet lest that which is lame be turned out of the

way." Heb. 12:13. All that is implied in Paul's statement of the broad principle of charity will find glad recognition in the membership of the church, "If meat causeth my brother to offend, I will eat no flesh while the world standeth." 1 Cor. 8:13. So intimate is the relationship between these little ones and Christ that no injury can come to one without he feels it. In the clear language of Paul, "And thus sinning against the brethren and wounding their conscience when it is weak, we sin against Christ." The stronger the church life, the higher will rise the tide of love about the feeble and unfortunate to lift them out of sin and despondency. The church through whose channels is surging the divine life, will not merely send the staff in the form of a church committee to lay upon the lifeless form of the one in sin, but like Elisha's better self, we will put ourselves into loving contact and make him feel the warmth of the religious life of our own hearts.

(2) It will be manifested in sympathy for those in trouble. The power of sympathy is one which needs careful cultivation in the church. There is no yearning of the human heart more insistent than the hunger for sympathy. Much of the loss in vital force as well as in numbers is due to the atrophy of this function. Sympathy is a great fountain which the unsanctified Philistines of greed and worldliness had closed as the enemies of Isaac closed the wells of Palestine, but which our Lord himself reopened for wounded and bleeding hearts. The church, then, ought to be a perennial spring from whence flow unceasing streams of comfort for troubled souls. Then let us who read so clearly in our Holy Book the duty of unswerving loyalty to God in observing the Sabbath, not pass lightly over the equally clear teaching which bids us "comfort those that mourn." One clear passage shows that God intends that we who have been the objects of His sympathy shall be the media through which shall come to wounded hearts the same balm of comfort. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are

comforted of God." 2 Cor. 1:3, 4. The power of sympathy that the church ought to have over its members seems the more imperative when we consider a third specific function, viz.,

(3) The right of discipline. This cannot be exercised arbitrarily. It must come from the force of a life within, when the church is vigorous in spiritual power. The moral right of any member to vote for the exclusion of any other, who has not himself made every effort by exhortation or prayer or entreaty to restore such an one, is questionable. It must be with clean hands and pure hearts that we undertake a task so delicate. The higher the spiritual life in a church, the less need will there be for amputation of diseased members, and at the same time the more will the body be prepared for the process. The Pharisees who brought the sin stricken woman to Jesus were not fit to vote for her exclusion. Their unsanctified lives showed black against the white light of Jesus' presence as He said, "Let him that is without sin among you cast the first stone." It was their own condemning consciences that drove them from the place and Jesus was left alone with the woman. It was the case of an excluded church and a pardoned sinner.

(4) Church life ought to be exercised in the function of nourishing. No ordinary system of diet and nourishing will do for athletes, or for those who have before them unusual tests of strength and endurance. We, who have set before us a task that must encounter the indifference of the multitude and the prejudice and opposition of the churchly classes, and who have at the same time to make way against the powerful current of commercialism that swallows up religious life in our day, cannot hope to subsist upon the Scripture diet of the average Christian. It does not answer to know merely that here and there is a passage which proves conclusively that the Seventh-day of the week is the Sabbath. There is a powerful chain of Scriptural evidence that is sufficient to render one invincible, and to give the logical strength to refute the sophistries that are used to defend the observance of Sunday. Seventh-day Baptist churches ought to furnish for their membership such a well defined course. But even this might lack nourish-

ment. There should be shown underlying this superficial system of truth, its connection with the deep religious life in God of which it is only the medium. Without this vital adjunct of the teaching it would be easy for it to result in a mere legality and formalism, devoid of warmth or power. Some of our young people with no more than this superficial knowledge of the Sabbath doctrine have been known to encounter the religious fervor in other households of faith and without root in the truth have been won away from us. The church having a work like ours must furnish such facilities for growth and development that her children shall be like David's man of God. "And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season." To successfully resist the disintegrating influences of these trying days, and to escape being "tossed about by every wind of doctrine," the roots of our children's faith must be laid strong and deep in the truth. "Rooted and builded," "rooted and grounded," are Pauline expressions to indicate the duty of the church to train and nourish her children into a virile manhood. He was but passing on the instruction which the great Founder of the church gave to one of the apostolic pastors. Jesus said to Peter, with the most impressive reiteration, "Feed my sheep," "feed my lambs," "feed my sheep." And so deeply does Paul enter into this passionate longing of Christ for the nourishing of the children of the church that in his letter to the Ephesian Christians he represents the work of the church as organized for this specific end. "And He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking the truth in love, may grow up in all things into Him, who is the head, even Christ."

In Memoriam.

Mrs. Judith Edwards died at Ashaway, R. I., June 29, 1907:

One beam of joy to light the gloom of sorrow,
To comfort mourning hearts this thought so blest,

The loved one gone has found a brighter morrow,
A day of endless peace and perfect rest.

From suffering so long endured with meekness,
That tender loving care could scarce relieve,
The aged frame yielded at last in weakness,
And the freed spirit Jesus' arms receive.

Dear sainted mother, while her own must miss her,

Wears an immortal crown of Heavenly birth;
And those who loved her best could never wish her

Back to endure the trying scenes of earth.

That sacred tie through all the years grown dearer,

Though severed, yet more strongly may unite
The heart to Him whose presence draweth nearer,

To bless and cheer the mourner's darkest night.

H.

The Great Release.

No one lives who does not long to be forever freed from something that is in his life. Weakness, physical or spiritual or both, is a drag on the joy of the strongest man or woman alive. That longed-for freedom need not be a matter of hope to any one. It is better than a hope, it is a fact. It is definitely promised to those who have laid hold on eternal life. Heaven is the place where we shall find it. That is what makes our dear ones' heavenly birthdays a time of such joy even to us who are, for a little while, left behind and separated from them. Think what this release is going to mean to those who have been living in physical pain, or blindness, or crippled, or dumb! Think of what it is going to mean to all of us who have been living in the torturing struggle against sin! We shall be glad, in that day, to remember the times when we did not surrender.—*Sunday School Times.*

WANTED.

A practical painter and decorator. A Sabbath-keeper who has had experience in handling men is desired. Reference required. **BATTLE CREEK SANITARIUM, Battle Creek, Mich.** tf.

HOME NEWS

DERUYTER, N. Y.—We see by the *De-Ruyter Gleaner* that the Seventh-day Baptist church is undergoing extensive repairs, such as a new floor, seats and heating apparatus. While this is going on the congregation will meet in the Baptist church, which has been kindly offered them for that purpose; and the Christian Endeavor meetings will be held at the parsonage.

Mrs. Marie Stillman Williams is a welcome guest among her old DeRuyter friends.

NADY, ARK.—Dear new Editor:—I think I will be the first to welcome you from here. We are glad the way is open for Dr. Lewis to go on with his chosen work. We are expecting a treat here at the association, seeing, hearing and shaking hands with folks of our faith, coming so far to help us. Somebody is sending the RECORDER to me this quarter, and I surely want to thank whoever it is, and don't know how, only through the RECORDER.

Your truly,

MRS. T. H. MONROE.

BROOKFIELD, N. Y.—About one hundred of the church people and near neighbors gathered at the parsonage on Thursday evening, October 3, to greet the new pastor and his wife. The earnest words of welcome and the cordial and hearty greetings made us feel very much at home in our new field of labor and, also, helped us to appreciate the reason for this place having been called Clarkville. We have been told to call everybody Clark, and if a mistake has been made, say Whitford and it will be sure to be right. After wandering up and down for two years with many places to lay our head, it seems good to be again under our own vine and fig tree.

The appointments of the church are being well sustained. Spiritual prayer meetings are held each week at the beginning of the Sabbath. The Young People's Society has recently held an election of officers and appointed new committees and has entered upon a year of increased activity. One half-hour in connection with

each session of the society is given to the study of the local church and denominational history, as outlined in the "Manual for Bible Study," under the direction of the pastor. The Women's Missionary Aid Society met with Mrs. Jay Brown, seven miles southwest of Brookfield, Wednesday, October 2, at which twenty-nine were present.

In response to the invitation of the Verona Township Bible School Association, I was present at their convention and conducted a Round Table discussion and gave an address. As the convention was held in the First Verona Seventh-day Baptist Church, it gave the Field Secretary an opportunity to meet and address some of our own people. The Home Department at Verona, organized two years ago, is doing good work under the direction of Pastor A. L. Davis. W. L. G.

A song is such a little thing;
And yet what joy it is to sing!
In hours of toil it gives me zest,
And when at eve I long for rest;
When I come home along the bars,
And in the fold I hear the bell,
As night, the shepherd, herds his stars,
I sing my song and all is well.

—Paul Lawrence Dunbar.

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.

Owing to extra work having to be put on the group of pictures of the Seventh-day Baptist ministers they will sell for \$2.50 instead of \$2.00 as previously announced. All orders from small churches should be sent direct to me, but in the larger churches I shall have an agent.

H. C. HUNTING, *Photographer*,
Alfred, N. Y.

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WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, BATTLE CREEK, MICH. tf.

MARRIAGES

STILLMAN-ZINN—At Walworth, Wis., Sept. 3, 1907, by Rev. M. G. Stillman, Mr. Harold C. Stillman, of Milton, Wis., and Miss Edna E. Zinn, of Farina, Ill. M. G. S.

FOX-HAKES—At the home of Mr. and Mrs. C. G. Runner, near Edelstein, Ill., September 23, 1907, by Rev. F. E. Peterson, Mr. Chas. T. Fox, of Sunfield, Idaho, and Miss Dora Hakes. F. E. P.

LOWTHER-ROOD—At the home of the bride's parents, Mr. and Mrs. H. W. Rood, 933 Jenifer Street, Madison, Wis., October 10, 1907, by Rev. L. A. Platts, Mr. Seymour Norton Lowther, of Salem, W. Va., and Miss Lola Grace Rood, of Madison.

DEATHS

COON—At her brother, Morell Coon's home in Plainfield, Otsego Co., N. Y., near Leonardsville, September 4, 1907, Miss Martha Coon, daughter of the late Ezra and Abigail Coon, in the 66th year of her age.

Sister Coon was born at West Edmeston, Otsego Co., and most of her life was spent in the county.

She joined the Third Seventh-day Baptist Church of Brookfield when nine years of age—a short time before the church was moved and became the West Edmeston Seventh-day Baptist Church.

She was loved and respected, and was an exemplary and conscientious member of the above mentioned church to the time of her death. Though for some months Sister Coon had been failing, she was able to be about the house until half an hour before the end came.

Funeral services were held at the home and interment made at West Edmeston. I. L. C.

DAVIS—Deacon Abel Bond Davis, was born at Beebe Run, near Shiloh, N. J., Aug. 16, 1818, and died in Shiloh, N. J., Sept. 23, 1907.

A more extended notice will be found in this issue of the RECORDER. D. B. C.

COLLINS—Loren Collins, died September 29, 1907, at his home in Alfred, N. Y. He was born

in the town of Alfred, N. Y., Dec. 8, 1831, one of the six children of Stephen and Sallie Cutler Collins, the father having come from Brookfield, and originally from Rhode Island.

Jan. 1, 1857, Loren was married to Sarah Crandall, who survives him. Two daughters, Mrs. Will Coates and Mrs. W. D. Gardiner, two brothers, Arnold and Joseph, and eleven grandchildren, are also living.

Mr. Collins was a veterinary surgeon during his active life and went over the hills far and near in response to the calls that came night and day. Like other physicians, he often went when he himself was not able to go; but he loved his work, the relief of suffering, and did not like to refuse. He was once constable of his town.

Some twenty-six years ago his head was injured by a falling derrick. His mind gradually failed until about ten years ago he had to give up his practice.

Mr. Collins was a quiet man, a lover of justice and equity. Services were conducted at the house, Oct. 2, by Pastor Randolph, from the text, "But the greatest of these is love." L. C. R.

TITSWORTH—At Plainfield, N. J., on October 10, 1907, Alonzo H. Titsworth, in the 36th year of his age.

He was the son of John D. and J. Elizabeth Rogers Titsworth, and was born in Plainfield on April 20th, 1872. When eleven years of age Alonzo professed faith in Christ and became a member of the Seventh-day Baptist Church of Plainfield, of which he was a member at the time of his death. He leaves a mother and one brother, Nathan Titsworth, of Bound Brook, N. J., who have the sympathy of an unusually large circle of relatives and friends. G. B. S.

SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 V.—NOVEMBER 2, 1907.

THE CITIES OF REFUGE.

Joshua 20, 1-9.

Golden Text.—"My refuge is in God." Psa. 62: 7.

DAILY READINGS.

First-day, Numb. 35: 1-21.

Second-day, Numb. 35: 22-34.

Third-day, Deut. 19: 1-13.

Fourth-day, Deut. 4: 32-49.

Fifth-day, Matt. 5: 1-26.

Sixth-day, Joshua 17: 14-18: 10.

Sabbath-day, Joshua 20: 1-9.

INTRODUCTION.

To understand the allusions to the Cities of Refuge in the Pentateuch, we must remember that many of the regulations were not ideally perfect, but made to fit the situation. Our Saviour spoke of the law of divorce as given on account of the hardness of the heart of the people.

The law of the Cities of Refuge was made as the first step in advance to curb the custom of blood-revenge. If a man should happen to be slain, whether by accident or intention, his nearest relative felt it his bounden duty to slay the one who had killed one so nearly related to him.

The law concerning which we study in this Lesson did not go as far as to require, as our modern laws require, that the avenger of blood should turn the matter of vengeance over to the state, but provided only for those cases in which the slaying was by accident. The accidental homicide could flee to the City of Refuge, and there be safe; because the judges of the city would not allow the avenger of blood to enter unless he could show that the slaying of his relative was intentional. There was, to be sure, a certain punishment for the man who killed

another even by accident: to be safe he must abide in the City of Refuge, and return not to his home till the death of the high priest. Thus he would be made to realize the value of human life. The avenger of blood would learn also that it was not proper for him to take life without due process of law even as a matter of reprisal for the life of his relative.

As we read of lynchings in our own land we see that there is need of respect for law even in this age of the world, and that the theory of the right of private revenge has not yet been thoroughly suppressed. The law of the Cities of Refuge has still a very practical application.

TIME.—Probably not long after our last week's Lesson.

PLACE.—Perhaps Shiloh.

PERSONS.—Joshua and the Children of Israel.

OUTLINE:

1. The Purpose of the Cities of Refuge. v. 1-3.
2. The Law for the Manslayer without Intention. v. 4-6.
3. The Setting Apart of the Cities.

NOTES.

1. *And Jehovah spake unto Joshua.* We can't REC., LES.—4—Burdick.

say just how the word of Jehovah came, but there was for him no doubt about the divine message.

2. *Assign you the cities of refuge.* The time has now come for the carrying out of the directions given to Moses upon this matter. See especially Numbers 35; and compare also Deut. 4: 41; 19: 2, and other passages. Of the forty-eight cities assigned to the priests, six of these were to be designated as Cities of Refuge. To these the man who killed another inadvertently might flee, and thus escape from the hand of the one who would slay him for his deed. Three of these cities were in Canaan proper, and three on the east side of the Jordan. It was usual among ancient and mediæval nations to have places of asylum whither those who had done violence might flee, and abide in security. With other nations any fugitive might take advantage of the sanctuary, and be protected from his pursuers so long as he remained within the sheltering walls; but with the Hebrews, the manslayer was obliged to show that he had taken life without intention. From Exod. 21: 12-17 it seems evident therefore that the one who with-also at the altar of Jehovah. The intentional murderer could be taken even from the altar; it seems evident therefore that the one without malice took life might find security there.

3. *The manslayer.* This word in an appropriate connection is also used as referring to intentional slaying—that is, murder. *Unwittingly and unawares.* The first of these words is omitted by the Septuagint (the Greek Bible.) The meaning is, by accident, or by mistake. *May flee thither.* The law of this chapter does not protect the accidental manslayer if he remains at home. It is a grave matter to kill a fellow man even by mistake. The manslayer must flee to the City of Refuge in order to escape the consequences of his act. *The avenger of blood.* The word here translated "avenger" is elsewhere rendered "kinsman," and "redeemed." He is the nearest male relative. In this case from his relationship to the deceased he considers it his first duty in life to kill the manslayer.

4. *And shall stand at the entrance of the gate.* Not just outside the gate of the city; but rather in the open place near the gate on the inside of the wall—the place for public meetings and judicial investigations. *And declare his cause in the ears of the elders.* That is, explain how he happened to kill the man, and show that it was an accident—or at least that the deed was not at all premeditated. So that it might be presumed to be an accident. In Deut. 19: 5 an example of an accident is mentioned, namely, that an axe-head should slip from the handle and hit a man, inflicting a mortal wound. *And they shall take him into the city.* That is, having received his explanation as satisfactory they shall formally gather him into the company of the inhabitants of that city, and assign him a place to dwell.

5. *And if the avenger of blood pursue.* Much better, *And when the avenger of blood pursues.* It is implied that the avenger of blood would certainly pursue. People would think that he was not showing proper respect for his dead relative if he did not seek the life of the slayer. In the supposed case that the man who fled to the City of Refuge has properly shown his innocence, he is to be protected from the avenger who is to be turned away disappointed. If, however, the case of the man who fled to the city is not well established, he is to be given over to the avenger without pity.

6. *Until he stand before the congregation for judgment.* Perhaps the reference is to a re-examination of the case by the proper representatives of the city in whose territory the man was slain, or more likely by a sort of court of appeal, the official representatives of the whole nation. The two clauses beginning with "until" occasion some difficulty as they seem to present two limits to the time of sojourn of the fugitive

in the City of Refuge. It is worthy of notice that the Septuagint omits all of verses 4, 5, and 6, except the first clause of v. 6. Very likely the account as we have it has been supplemented by a late copyist who inserted from Numbers and Deuteronomy what explanations he thought essential. *Until the death of the high priest.* The inference is that upon such a solemn occasion as this, the death of the religious leader of the people, the incidents of the past would be brought to completion and a new era begun. The avenger of blood would no longer consider it his solemn duty to be on the watch to see if the slayer of his relative was stepping outside of the limits of the protecting city, and the slayer might return to his home in peace.

7. *And they set apart Kadesh in Galilee, etc.* By a reference to the map it will be noticed that these cities are so situated that some one of them is not very far distant from any locality in the Promised Land. It has been conjectured that these cities had been considered as sacred places before the occupation of the land by the Israelites, and were places of asylum for fugitives from justice.

8. *Golan in Bashan.* The site of this city is unknown. It probably gave the name to that region which in later times was called Gaulonitis.

9. *And for the stranger that sojourneth among them.* It is evident that there was mingled with the Israelites a considerable number that were not of the stock of Jacob—the "mixed multitude" that came out of Egypt, the Canaanites that were not exterminated, and others. Some of these were speedily assimilated with the Israelites, but others remained always as aliens. Compare 2 Chron. 2: 17.

SUGGESTIONS.

The Cities of Refuge marked an advanced step in the progress of civilization. It is the province of the people to settle the quarrels that arise between individuals rather than to let them fight the matter out for themselves. Modern nations are turning back to the plan of God when they strive to substitute arbitration for war.

We should be very careful not to cause the death of our fellowmen, not even by accident. How much more ought we to be careful to avoid leading them in the paths of evil by our example! Thus we would be the means of their spiritual death.

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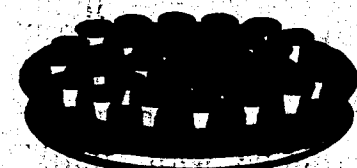
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