

The Sabbath Recorder

OCTOBER

Ay, thou art welcome, heaven's delicious breath!
 When woods begin to wear the crimson leaf,
 And suns grow meek, and the meek suns grow brief,
 And the year smiles as it draws near its death.

Wind of the sunny south! oh, still delay
 In the gay woods and in the golden air,
 Like a good old age released from care,
 Journeying in long serenity away.

In such a bright, late quiet, would that I
 Might wear out life like thee, 'mid bowers and brooks,
 And dearer yet, the sunshine of kind looks,
 And music of kind voices ever nigh;
 And when my last sand twinkles in the glass,
 Pass silently from men, as thou dost pass.

—W. C. Bryant.

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N. O. MOORE, Business Manager.

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EDITORIAL

A Voice From Ancient Egypt in America.

We stood today beside that wonderful obelisk, "Cleopatra's needle," in Central Park, New York. To me it is much the most interesting monument in that famous park; and so far as I can think now, the most attractive monolith in America. I never look upon these hieroglyphics, carved by Egyptian hands more than thirty-five centuries ago, without an indescribable feeling of something akin to reverence. It is not only beautiful as a work of art; but it is sublime in its silent dignity, bearing the testimony of ages in the language of a people who wrought a mighty civilization, and who were wiped from the face of the earth ages ago.

Just to think that you are looking upon inscriptions that Moses must have read many times during his school-days at Heliopolis, the ancient city of the sun, and upon a monument that was ancient when Israel was in Egypt, is almost overawing. Look at it a little and you are impressed with the skill of ancient Egyptian artists. It is made of the hardest, flintiest syenite, from quarries some seven hundred miles away from its ancient place in Heliopolis. This syenite must have been floated down the Nile on some kind of a barge; and we are filled with wonder that the Egyptians could move such stone. It is seven feet, nine inches by seven feet eight and one-half inches at the base, sixty-nine and one-half feet high, and weighs 448,000 pounds. It was erected by Thothmes III, in the sixteenth century be-

fore Christ. Two hundred years later, Rameses II, the mighty king of the oppression and most noted monument builder of all the Pharaohs, added to it an inscription telling of his glory; and again, after another four centuries had passed, another Pharaoh, Osarkon I, a thousand years before Christ, recorded his own name in addition to the names of Rameses and Thothmes.

It had a companion shaft, which stood with it at Heliopolis for 1,600 years or more. About 12 years before Christ, the Romans took them away to Alexandria and placed them before the temple of the Cæsars. There they stood until 1877; when one was taken to London to stand beside the Thames, and the other to New York to keep its silent vigils over the monuments of civilization in the New World.

What a flood of historic memories come as we think of all the stirring scenes through which it has passed!

The inscriptions are full of praise for

"Thothmes III., whom Tum, the lord of Heliopolis, has begotten" * * * "whom Thoth has brought forth; * * * who knew what he would do to establish an eternal kingdom. Thothmes III., the king of Upper and Lower Egypt, beloved of the great god Tum and his circle of gods, etc."

Then comes the inscription of Ramses II:

"The heavenly Horus, the powerful bull beloved of Ra, The king of Upper and Lower Egypt, Ramses II., the Sun, the child of the gods, Master of two countries * * * a youth glorious, beloved like Aten when he shines in the horizon, The Lord of two countries * * * Ramses II., the glorious image of Ra, who gives life."

Then follows the name and praise of Osarkon I, made about 2,900 years ago. It would be interesting if we had space to give these inscriptions entire, but you have the most interesting parts of them given above.

How all this takes one back to the days of Egypt's grotesque greatness, and to the story of Israel's bondage! Then the very reading of these inscriptions recalls the

wonderful discovery of the Rosetta Stone, at the mouth of one branch of the Nile Delta, containing an inscription in three different languages, one of which—the Greek—gave a key to the hieroglyphics, and so enabled men to read them after many hundred years.

I remember how fascinating this real Rosetta Stone was when we came upon it one day in the British Museum.

Again, this monument and its inscriptions bring vividly to mind the experiences of one day in the land of its ancient home, when President Davis and the writer wandered through the Gizeh Museum near Cairo, amid the actual mummied bodies of its two great kings and their queens, together with a great group of Egypt's ancient royalty. There were no less than twenty kings, princes and queens lying in state in Gizeh, surrounded by the broken monuments and shattered household furnishings of their far-away days. And among them lay the bodies of the very kings who had these inscriptions placed upon this shaft. One of them wrote about the eternal kingdom he was establishing! Oh, how foolish for frail mortals to build upon this earth as though it were all of life and to last forever.

The Monuments and the Bible.

These thoughts about the story told by that Egyptian obelisk have opened to us another interesting line of study in a most natural way. Of course, that stone becomes interesting as a connecting link between Moses and his school-days, and the kings who knew him, together with the story of Egypt's political and architectural greatness. But this connecting link also suggests many others which have to do with the Bible story, and which corroborate in a wonderful way so many things which critics of the Bible have questioned. Indeed, the monuments bear unimpeachable testimony to the truthfulness of the Bible record, and clear up many things that were once held in doubt.

Did you ever think of the loneliness of the Bible during all the ages until the beginning of the last century?

There was no history coeval with the Hebrew Scriptures, with which they could be compared and by which their truths could

be confirmed. Egypt, Babylon and Nineveh left nothing to speak of in the line of contemporary literature. Persia had only begun to write when the Jewish history was ending, and there was no Greece or Rome when the grand Israelitish prophets were proclaiming to the world the one Jehovah God. Thus for ages the Bible, with no contemporary literature to witness for the truth of its wonderful history and revelations, had to win its way in silence against a host of unfriendly critics.

Men arose who strongly denied the story it told of ancient peoples surrounding the chosen people of God, and they boldly said, "This is improbable" and "What evidence have you of its truth?" Greek writers told different stories, and critics were credulous enough to believe these rather than the Bible. Believers were helpless when challenged to produce evidence, for there seemed to be none in existence. The records and even the languages of nations who lived before Moses, were buried, so far as men could see, in the grave of the forgotten and irrevocable past. Thus, the Old Testament stood alone. No witnesses belonging to its day could be called, unless it might be the accounts of "two or three blundering Greek story-tellers, who were quite as likely to contradict as to confirm the truth." What Greek writers knew of the history of Egypt, Babylon and Assyria, they credulously gathered as best they could, centuries after those nations had passed away. But the Bible-haters did not mind that; they had no scruples about believing that kind of history, and welcomed it because they thought it would overthrow the Bible! For a time they seemed to have it their own way. But this is all changed now. The work of the last fifty years has brought to light many things that not only confirm Bible statements, but show how short-sighted the critics have been and how wide from the mark they have come.

Against the destructive critics have arisen those who could meet them squarely upon their own ground. It was not really meeting them for men to appeal to the Bible itself. That was only "begging the question." There must be some witness outside the Bible, secured from the critics' own field, if great gain is to be made in silencing objectors. And so it has come to pass. The critics have been met by other critics of

their own kind, and in very many cases have been vanquished by men of science whose spades and crowbars have been busy unearthing the secrets of the far-away historic past. Since 1840, extensive researches in Assyria, Babylon and Egypt have brought to light inscriptions on tablets and monuments, made during the lifetime of the very kings whose deeds they record, and under whose authority and seal they were written, corroborating the Bible records regarding those same kings and silencing the voice of criticism. All through the lands of Bible story, buried cities have been made to give up their treasures and the truths of God have been found written in their ruins. "Men who went out critics came back Christians" and "Men who went out to destroy came back to defend."

Scientists unfriendly toward the Bible have pitched their tents in Bible lands and studied the surroundings of Bible writers, and the ruins and monuments of ancient times until, instead of establishing the criticisms, they have rendered invaluable service in establishing the truthfulness of the Bible. The *London Times and Freeman* quotes one of the "greatest living infidels" as saying as he discussed the question of agnosticism, that "The net result of the whole negative attack on the Gospels has perhaps been to deepen the moral hold of Christianity on society."

Indeed, there never was a time when the Bible, the guide and light in Christianity, had so strong a hold upon the hearts of men as it has today. And who shall say that much of this confidence is not due to the testimony of the monuments to the truth of Bible story? We need not be disturbed over criticisms of the Bible, when we remember how this silent Book of Books has held its own for ages, amid the clamorings of infidels and skeptics; and especially when we see it still enthroned over human hearts and holding them with such undiminished power. Nobody has ever offered anything better as a foundation for faith in God and for hope for the future.

It is surely encouraging to see that the overwhelming preponderance of testimony from scientific research is now in favor of the Gospel; and that the world's best, ripest, latest and soundest scholarship is all tending to establish the historic truths of the Bible.

It is sad that so many waste their lives in trying to rob men of this their only stay and hope, while they make no effort to give them anything in its place. Human hearts yearn for just that which the Bible offers them—a way to find peace with God; and when robbed of this hope and stay, the outlook is sad beyond the power of words to tell. We would hold in supreme contempt any man heartless enough to go about among a company of cripples and weaklings, knocking their crutches and canes out from under them, while he only laughs and makes merry over their discomfiture. Yet hundreds are doing just this thing for many who totter toward the grave leaning upon this staff which is their only comfort in the valley and the shadow of death. How sad that so many will listen to the voice of criticism until the eye of faith grows dim, and the pathway that ought to grow brighter and brighter as the end draws near, grows dark and hopeless even to the gates of eternity!

Oh, how thankful we ought to be that God has so marvelously preserved through all the ages those wonderful writings in stone until just the time when they are most needed to establish his Word and to disarm his enemies. This, too, is one of the miracles of the ages.

Examples of This Monumental Testimony.

The value of everything that confirms Bible history cannot be overestimated. It is this that makes the background of our Christianity and the foundation for all Christian teaching and belief. The New Testament is the necessary sequel to the Old, and Jesus was "The Christ" because in him was fulfilled the prophecies and symbolisms of the Old Testament. Thus, the very title-deeds of our faith must stand upon the validity of Bible history. In these years the attack upon the Christian's Book is directed mainly against Old Testament history; and it seems especially opportune that archeological research for seventy-five years has brought forth abundant proof at every turn in its work. RECORDER friends will enjoy reading some of these illustrations which we have culled from the most reliable sources at our command. For we all feel that any discredit cast upon the validity of Old Testament history must of

necessity shake the foundation of the New. The New Testament presupposes not merely the *prophetic* accuracy of the Old, but it presupposes also its *historical* credibility. So we shall ever hail with joy anything that establishes this.

It was claimed not so very long ago, that Moses could not have written the Pentateuch because writing was not then invented. But the discoveries in ancient cities now reveal beyond a doubt the fact that an excellent system of syllabic writing was well established hundreds of years before Moses. The probable date of the origin of the alphabet was some 1900 years before Christ. The explorer, the excavator and the decipherer have all united to prove a culture and literature in the ancient East far exceeding the dreams of Bible men. We have now unimpeachable testimony that the world in which Abraham and Moses acted was well supplied with books and libraries, with readers and writers; and that extensive correspondence between the Euphrates and the Nile countries contained data for history as complete and accurate as that of the modern newspaper. Thousands of volumes of these ancient documents can be seen any day in the world's great museums, and the claim that Moses could not have written the Books of the Law has been given up. The Bible stands.

To many it has been a mystery almost beyond solution that the Persians, when they captured Babylon, sent the captive Jews back to Jerusalem loaded down with gifts. But the ancient documents have made it all clear. They show that the Persians were followers of Zoroaster, and therefore, worshippers of one God. They despised the Babylonians who had many gods, and destroyed them; but when they found in the Jews a people who worshipped only one God, they sympathized with them and released them from bondage.

From the same sources we now know the names of the father and grandfather of Arioch, King of Elassar, who fought with the confederate kings who went against Sodom; and that entire expedition is fully verified by inscriptions outside the Bible.

A discrepancy of about 400 years between Abraham and Amraphel, king of Shinar, whom Genesis makes contemporary, has all been cleared up and scholars

put to rest, by recent discoveries, and all discrepancies disappear. (See an article on this by Prof. R. W. Rogers, in *Christian Advocate*, August 22, 1907). Thus in many cases, supposed discrepancies have been cleared away.

"It seemed like an irreconcilable inaccuracy where the 10th of Genesis made the Babylonians descendants of Ham through Nimrod, while elsewhere they were made Semites through Ashur." Today there are plenty of inscriptions in the British Museum proving that both statements were true, and that two distinct races occupied Babylonia, one of which was a dark race such as the Bible calls "sons of Ham." Again the Bible stands.

The Bible says Abraham came from Ur of the Chaldees, but scholars looked in vain for traces of Ur, and "pious traditions had located it in an impossible place." It has now been rediscovered, and monuments tell us it was the second capital of Babylonia. We know the names of half a dozen of its kings, one of whom was the father of Arioch named above; and the British Museum has two seal rings worn by gentlemen of Ur before Abraham's day, giving names of two of her kings. "Thus the Bible geography is proved no fiction."

Some doubt has been cast in times past upon the story of the Israelites building Pithom and Rameses in the land of Goshen. But now the ruins have been unearthed, and Harper tells us that "the lower bricks in the walls for some distance up are well made with chopped straw in them; but higher up the brick are not so good, the straw is long and scanty, while the last courses of brick have no straw whatever, but contain sedges and rushes and water plants in mud."

It is also true that the inscriptions of Babylonian and Assyrian kings corroborate all the principal points in the history and downfall of Israel and Judah, naming all their kings, and placing in stone the pictures of their subjugation and captivity. The Bible is no longer the "lonely Book." And every new move by explorers seems to bring to light some silent but mighty witness to the Bible records. Such a witness is the now famous Moabite stone, telling the story of the rebellion of Mesha, king

of Moab. "This king himself, otherwise unknown, gave an account on this stone of his successful rebellion, that reads like a chapter in the Bible."

The book of Daniel has been a great battle ground for critics. The Bible claimed that Belshazzar was Babylon's last king and that he was slain on the night of that city's capture; while the Greek writers make Nebonidas the last king, and stated that he was not killed but lived some years after the fall of his kingdom. There was a flat contradiction, which could not be explained. But now the monuments make it clear that Belshazzar was the son of Nebonidas. The latter was in Borsippa with the army that year, while his son Belshazzar was left to rule in Babylon. Tablets of deeds for 116 years are now discovered, in which every year is ascribed to the reign of Nebonidas, excepting just one, dated in the third year of Belshazzar. This is the year mentioned by Daniel. This also explains why he promised to make Daniel the *third* ruler. Nebonidas was first, Belshazzar second, and Daniel could only be third. Again, Daniel speaks of women present in Belshazzar's feast. Critics rejected the record because Babylonians did not allow women in such feasts. Now a stone has been dug up in which Cyrus himself tells us that Babylon fell on the 14th day of their month Tammuz. And it was on this day of all others that women joined in the horrible rites to the Babylonian Adonis. And so it was that the king, princes, wives and concubines were captured together on that fatal night. In all this the Bible is more than vindicated, the difficulties are more than removed. It was the critics, and not the Bible after all, who were mistaken.

Out of all this comes the thought that those critics who regard the Israelites as ignorant wanderers, and the age of Moses as too illiterate for him to write the Pentateuch, may also have to admit their mistakes, in the face of all the testimony of scientific and archeological research and discovery.

The inscriptions also give evidence that the Babylonians were familiar with the Sabbath 2,000 years before the Christian era. This does not look as if they thought the Sabbath was merely a Jewish institution. It seems more like their having the

same idea expressed by Christ, that "the Sabbath was made for man." We are told that the "Cuneiform text of the first and fifth of the *Creation Tablets*, published by the late George Smith," contain among other inscriptions about creation, the following words: "On the seventh day, God appointed a holy day, and commanded to cease from all business."

Who knows but that the tables of the law given on Sinai, may yet be unearthed? May we not expect also, that the Lord has hidden away until his own good time, tablets that shall establish beyond all controversy the truths of his unchangeable Sabbath Law? The work of discovery among the ancient monuments is but just begun.

Dr. Lewis' Second Question.

"What is the most essential point to be aimed at in Sabbath Reform work outside ourselves?"

Last week we called the attention of RECORDER readers to the question asked by Dr. Lewis in his "Open Letter" published September 30. I hope that several pens are already hustling along the lines in answering these questions. I can almost hear them as they go, guided by loyal hearts and interested minds, tracing out words of counsel and help for his work. I can almost see his face light up with a new hope and soften into a look of satisfaction as he reads the answers so full of encouragement, showing that other hearts as well as his are burdened with the responsibility of Seventh-day Baptists to enlighten the world upon this vital question.

In answer to his second question, I hardly know what to name as the "most essential point to aim at." Of course, the good hunter, in "aiming" at a point, usually chooses either the head or the heart. Of these two points, I would say, find the heart first. If this is well touched and moved, it is not so hard to reach the head. In other words, if we can present the precious truths of the Bible from warm hearts of love, moved by the Holy Spirit, in such a way as to appeal to the best that is in the hearts of others, the chances for winning them will be much better than they would be by the strongest kind of logic aimed at the other fellow's head. Then the first "point to be aimed at" in work for others,

is to come into such close touch with the Divine heart ourselves that we shall reflect his image whenever we turn earnestly toward our fellows.

If Seventh-day Baptists were more spiritual and recognized more perfectly the spiritual significance of the Sabbath and exemplified more completely true Sabbath-keeping themselves, the first point would be gained toward making them a power among men. They would then have a fountain head of power that would make all their teachings tell upon the hearts of others.

O for another Pentecost! O that we might all be so endued with this "power from on high," that men in our day might be "pricked in their hearts" and led to say as of old, "Men and brethren, what shall we do?"

This point gained—our own hearts right, and our souls filled with the Spirit—it seems to me that the next "point aimed at" should be to exalt the Bible as the only rule accepted by all Protestant Christians as their guide in faith and practice. There should be found many Christians conscientious enough and honest enough to see the inconsistency of accepting such a rule of life and professing to build upon its foundations alone, and then going squarely against its plainest teachings and ignoring one of its fundamental laws.

Again, if we could only impress men with the vital relation of the Sabbath to real spiritual life, and enable them to see how rapidly any people drift away from spiritual things toward the sinful and base just as soon as they let go of this high ideal of Sabbath-keeping, it seems as though many might be found ready to come upon this higher ground.

Would not this step open the way to a more careful study of the real foundations upon which any Sabbath must stand, if it has a real claim upon the hearts of sinful men? The folly of trying to bring sinners to any Sabbath by mere human laws or of trying to enthrone it in their hearts as a merely prudential day of rest, would soon appear if we could show men this higher spiritual relation by which the Sabbath binds man to God and fills his soul with holy aspirations after noble living. What think you would be gained if all the Chris-

tian world should come upon this higher plane of spiritual Sabbath-keeping? Suppose Christians should stop talking so much about the need and benefits of a rest day as such; suppose they cease to evoke the power of civil laws, by which to compel men to observe a Sabbath, and suppose all of them should begin now to talk of the Holy Sabbath as commanded by God and as having a fundamental relation to true life and loyalty—urging men to love it because it is God's Holy Day, designed to bring them near to him and secure his peace in the soul. I believe that this would be the beginning of such an uplift and revival in spiritual life as the world has never seen since the day of Pentecost.

The Christian teachers of today seem to overlook the power of conscience in humanity to bring men to God when it is properly appealed to. And all too much the appeal to conscience is ignored in the efforts to compel men by law to observe a Sabbath, or in the use of merely economic and prudential arguments on the physical ground of a needed rest-day.

Let us remember that God implanted a conscience in man to be the voice of God in the soul, when rightly appealed to, and that through this and this only can man be reached and brought to God in loyal obedient service. O that God might give us the Spirit and the winning grace to reach the consciences of men upon all his commandments.

I realize that I have only been feeling around the margin of this great question. It may be that what is written may suggest some thoughts to others, who can take up the pen and reach the heart of it. Brother Lewis wants to hear from you, brethren, and we await your suggestions, hoping that the very next mail will bring them.

Condensed News.

There is great enthusiasm in Korea just now over a visit of the Crown Prince of Japan to the royal family at Seoul. The Prince seems to possess great tact in dealing with men, and has been able to overcome much of the bitter feeling in Korea against the people of Japan. The festivities in honor of their royal visitor reached a climax in Seoul when 10,000 people

joined in a lantern parade, and showed in unmistakable ways that the future emperor of Japan is a very great favorite with them. Japanese airs were favorite tunes played by the Korean bands, and the general impression is that the visit will be of lasting good in cementing together the Japanese and Koreans.

MONUMENT TO GENERAL SIGEL.

On October 19, a bronze equestrian statue of General Franz Sigel, a hero of the civil war, was unveiled at Riverside Drive, New York. Governor Hughes made a characteristic address, and there was a magnificent parade of 8,000 regulars and 5,000 Grand Army men. Governor Hughes inspired much enthusiasm by saying, "We cannot write a chapter of American history without doing our German citizens honor." General Franz Sigel was born in Baden, in 1824, and served in his native land with distinction in the revolution of 1849. Leaving the land for which he had fought, he came an exile to the United States. He had been defeated in his home land, but not disheartened. And true to the cause of liberty, he threw his best energies into the service of the country of his manhood's choice. When the civil war broke out he went to the front with the same enthusiasm that had characterized him in the Old Country, and did most valiant service for the Union cause.

The veil was removed from the statue by a son of General Sigel, who bears his father's name, Franz Sigel. Herman Ridder, editor of the *Staats Zeitung*, also delivered a fine address in German. The following are among his closing words:

"The hand of a German master has created this impressive monument. It has now been dedicated by the sounds of German song. Now, then, let German words commit it and commend it to the special love and reverence of the Germans of New York and their descendants.

"Let the monument of General Sigel serve for evermore as an eloquent memorial to all German-Americans. May it ever remind them that they will be most worthy of their new fatherland when they strive to fulfil their patriotic duties after the manner of the man whose love of his new fatherland stands immortalized in this monument."

The success of transatlantic wireless telegraphy seems now to be well assured. Marconi is delighted over the successful sending of 14,000 words a day across the ocean from the shores of Nova Scotia to Ireland. This great electrician is now receiving the congratulations of two continents.

The President's southern trip has attracted much attention and will probably do much toward making stronger the bonds between North and South. The enthusiastic receptions given him along the Mississippi leave no doubt about his popularity with the Southern people. Upon the day of his departure from Stamboul, La., his headquarters while hunting, all business was suspended upon plantations and in mills, to allow the people to greet him at the station and hear his farewell words. The town of Stamboul was renamed "Roosevelt" in honor of the President's visit.

The total number of pensioners, June 30, 1907, was 967,371. This is 18,600 less than one year ago, the most rapid decrease in any previous year. At this rate the day is not far distant when the last soldier of the Civil War will be numbered with the dead.

Success.

To work steadfastly with an upward aim,
To conquer wisely trials met;
With little use for anger or for blame,
The highest good from life to get;
To gather wealth, not for its sake alone,
But for the good it helps to do;
To strike each morn a richer mental tone,
And onward press with courage new;
To hold in other hearts a sacred place,
To gladly helping hands extend,
To grow in spirit beauty, spirit grace,
As through this busy world we wend;
To win the power to lead, to cheer, to bless
Our brother man—this constitutes success.
Sarah E. Howard, in *The Circle*.

So far as my knowledge of such things goes, there is nothing outside of us that forces us to do wrong. We fail from the inside. We haul down the flag deliberately, by our own consent, just because we have got tired of fighting; and then the enemy walks in.—*World's Work*.

Church and Denominational Polity.

Rev. Madison Harry.

Under this caption much space was given in the RECORDER, August 19, 1907, to the annual address of Elder A. E. Main, President of General Conference, at Alfred.

Much of it was thoughtful and good. But the main contention seems to be a plea for centralized church polity, or a combination of Congregational, Presbyterian and Episcopal systems.

His language: "The truth seems to me now to lie between an unscriptural and unreasonable and unhistorical polity of extreme Congregationalism and independency, and the Papacy of the Roman Catholic church." Again, Christ and Apostles taught "the combined principles of Congregationalism and church independency, Presbyterian and representative government, and superintending oversight as exercised more or less Scripturally in Episcopal systems."

And the third recommendation asks: "To what extent can this representative convention legislate?"

The foregoing words are in exact accord with, if not in almost the same words as article 13, of the Advisory Board, in Year Book, 1906. Now, as New Testament church polity was the most-extremely congregational in church history, according to foregoing view it was "unscriptural, unreasonable and unhistoric." I readily grant it was unhistoric compared with polities known since 100 A. D. But to say that such polity was unscriptural, is to say the New Testament church was so; and to say it was unreasonable, is to charge Christ and the Apostles with folly in bequeathing no other. Moreover, however such polity may be stigmatized, it was the most effective in good results of any known in history. Yet unreasonable! But who is wise and good enough to discover and determine the golden mean somewhere between congregationalism, or independency, and the Papacy? Shall it be the Presbyterian, Lutheran, Methodist, Episcopal, or some other pattern? How much and what of each? Just how far shall we go toward Rome? Where is the stopping place? It is now admitted that the Advisory Board was not quite the scheme.

Who among us is willing to commit to any man or men the awful task of improving the New Testament pattern? We all know it was most effective, and as to unity of the churches, the intensity and sweetness of their fellowship has never been equaled since. But the unity of organized ecclesiastical authority has always been at the expense of real and vital unity of the Spirit.

Let us now note the arguments for this indefinite centralization:

1. It is said, "Christ and his Apostles prescribed no definite polity." Indeed! Were they too ignorant to devise one? Did they need none? Did they have none? How could they accomplish so much with such "extreme congregationalism?"

Any student of the New Testament can not fail to see that each local church was a complete body in Christ, empowered by him to spread the Gospel according to their understanding and ability, to receive and discipline all its members, and elect and ordain all its officers, subject to no official control of approval or censure of any other power. The influence of outside parties was wholly moral. Yet from the teaching of Paul, especially in Corinthians, there is authority and example for associated effort in missionary and benevolent work too great for one or a few churches. But such association of churches claimed and exercised no power "to legislate." Such claim is wholly unscriptural.

2. He adduces the government of the United States, with recent tendencies to the exercise of more federal power, as authority for similar delegation of power over churches by some central body.

The parallel fails; for human governments have kings or presidents, parliaments or congresses, and judges. In church polity Christ or God only is king, lawgiver and judge, and each individual and church are directly accountable to him as supreme, without the intervention of any human authority under heaven. Human governments should be patterned as far as possible after the church, not the church after human governments. Patterning after human governments has given the world the

curse of historical polities between congregationalism and the Papacy. Christ expressly condemns imitating human authorities when he says, "My kingdom is not of this world." And again, "The rulers of the Gentiles lord it over them, and their great ones exercise authority over them, but it must not be so among you."

3. The appeal to variety and multiplicity of modern machinery, for similar multiplication of church machinery, fares no better. As we have not less than one hundred times the machinery now that we had in Christ's time, shall we have that much more machinery in church and denominational life? If not that much just how much? Who shall say? But even in the material world, the minimum of machinery is the maximum of power. Church polity must of necessity be exceedingly simple and near to each and all, for "not many wise, not many noble" and "the common people" constitute the vast majority thereof. Further; if the Mosaic, civil and religious polity was to be unchanged during the history of ancient Israel, should not the polity instituted by a Greater than Moses be unchanged during the life of the kingdom of Grace?

4. The appeal to Acts 15 for any sort of government over churches is almost amazing. Paul and Silas were sent from Antioch to Jerusalem to inquire of the Apostles, Elders and the church, whether Gentile converts should keep all the law of Moses—circumcision, etc. I cannot do better than to give Dr. William Smith on this: "There is no ground for calling the assembly at Jerusalem the first council. It was no meeting of delegates from the churches, for even those sent from Antioch were rather to consult a sister church, and especially the Apostles, than to represent the views of their own church; and the divine basis on which the decision rests takes it quite out of the category of synodical sentences which decide great differences of opinion by mere voice of majority. If in any sense the first council of the church, it was the last which had a right to say, "It seemed good to the Holy Ghost and to us." Mosheim's comment on this is similar. "The principle of representative government and episcopal oversight," whatever that means, must be hard pressed indeed, when such eminent representatives

of such polity, as Smith and Mosheim see nothing of the kind in Acts 15.

5. The appeal to the movement among Baptists for a readjustment of the relation of their denominational societies with their churches, is much like the foregoing. This is not for any sort of government over their churches. Neither Baptists nor Congregationalists want Presbyterianism or Episcopacy. President Faunce of Brown University says an arrangement like the Advisory Board is not desired or possible among Baptists, and Dean Stevens of Yale knows of no such movement among Congregationalists.

And now a word about "Shall one, two, or three churches ordain a minister for the whole denomination?" In New Testament times ordinations were by single churches without approval or disapproval of any ecclesiastical court of any character. Have we grown wiser and better than they? But does ordination by a single church make the candidate a minister of the whole denomination? In New Testament times it made such man an accredited minister of the churches just as far as the ordination of that church and their "epistles of commendation" together with the known character and work of the man went. That is enough for any man. If an unworthy and incompetent man gets into the ministry now, what then? What did they do in New Testament times? Do we need more safeguards than they did then? The likelihood of a bad man imposing himself on the churches now, because of news facilities is immensely less. But are Presbyterian and Episcopal bodies free from bad men? By experience I know they are not. But in these days when even worthy and competent men are driven out of pastorates, what chance has a bad man in the ministry? Of all the places for bad men, in the Seventh-day Baptist ministry is the last place for such. This anxiety about guarding the sacred calling of the ministry by boards, etc., certainly seems much like "straining at a gnat."

I cannot forbear, at this point, quoting H. G. Weston, President of Crozier Theological Seminary. Under the question, "Who ordains?" he says: "It is the dictate of courtesy and justice that neighboring churches be requested to examine the candidate and advise as to his fitness to rep-

resent the churches. If any church undertakes to decide without consultation on the fitness of the candidate for the office, manifestly it can and ought to decide for itself only." But if that man approves himself as called of God, would he need a second ordination somewhere else? Not in New Testament times, nor among bodies of congregational polities.

A word now about the new designation he coins for our churches, "The Seventh-day Baptist Church." Only two uses of the term "church" occur in the New Testament. Generally it describes any one of the local churches as the "church of Antioch," church of Jerusalem, etc. Less frequently it means the whole body of believers as "the general assembly and church of the first born." As Seventh-day Baptists constitute only a small fraction of Christ's disciples, it is most pretentious and arrogant to call our denomination The Seventh-day Baptist Church, contrary to Scriptural usage and modest regard for the worth of others. What if they do call themselves, The Catholic Church, The Episcopal Church, Methodist Church, etc. They are ecclesiastical bodies united under written denominational law, with human officials to exercise legal authority over them. That is, their polity is somewhere between the New Testament and Rome. But we are not Catholics, etc. It is dangerous to pitch our tent toward that way.

In conclusion, neither General Conference nor any other body has authority to legislate, for the Great Lawgiver has committed all authority to make disciples, baptize, teach and discipline, to each local church in particular. And what God has delegated to each of the churches, they have no right to redelegate to any man or men. Neither has any body, however constituted, any right whatever to assume authority over them. The exercise of such authority may have the semblance of unity, but it kills the unity of the Spirit. The whole body of believers—"the church of the first born"—never have been humanly and legally organized, never can be, never should be. Any and all attempts to admit or establish such organism has only resulted in disruption of the body of Christ and chilled and killed the real unity of the

Spirit. That unity, so much desired, is never attained by the laws of men, civil or ecclesiastical, but only by "the law of the Spirit of life" which makes free from the law of sin and death.

Our mission is not to demand a king as ancient Israel did, nor go one step toward Rome, but to insist only on the Inspired Word and example and above all seek and attain "all the fulness of God," and when that is realized we shall fulfil our mission as never before.

Only a Word.

Only a word in pity spoken,

A word of comfort by love made sweet;
But it came as a balm to a heart half broken,
And smoothed a pathway for bleeding feet.

Only a word, but the heart that heard it
Turned from the darkness and sought the sun
As a blossom does when the wind has stirred it
And loosened its petals one by one.

The soul that sorrowed found peace believing
That others share in a comrade's pain
And long to lessen another's grieving,
And the heart that was wounded grew strong
again.

Only a word! But know this, my brother:
A word may bless, and a word may blight,
May blot the sun out of heaven for another,
Or lead him into God's own sweet light.

Only a word! But the power in it
God and the angels alone can know—
To break a heart, or by love to win it,
To lift a life or to crush it low.

Comrade mine, let us help each other
By words that strengthen and cheer and bless.
The good that's done to a needy brother
God makes the measure of man's success.

—Eben E. Rexford.

"The kingdom of God has no dealings with the kingdom of sin; there are no flags of truce, no armistices, no neutral zones. Here is God's territory; yonder, Satan's. It is but a step from one to the other, but, that step once taken, there is an end to the old allegiance. You cannot live with one foot on each side of the line. To attempt it is to be troubled by all the difficulties of both kingdoms, with none of the pleasures of either."

The Power of Conference.

C. B. Hull.

As a painter strives with blended colors to produce upon canvas a picture that shall convey to others his conception of some great truth, so the speaker next before me has with words well chosen painted a picture of the ideal Conference. The latter is more than a picture upon which we may look and "soak our souls in bliss," it is a trumpet-call, a plan of action.

As in a painting there must be harmony of color, so among God's people there should be harmony of effort. The greater the zeal, the more intense the action, the greater the need of harmony and unity of effort that one may not destroy where another has builded. If we are to be the instruments, under God, of bringing His Church back into harmony with His law, we must be more than possessors of the truth. We must be a dynamic force carrying that truth to others with such convincing power that they shall see and accept.

I know of no other valid reason for our separate existence as a denomination. If we are to continue as a separate people we must have some form of government or we would not be a people, but peoples.

There can be no such thing as a Seventh-day Baptist denomination without some central organization to have the final say as to what constitutes Seventh-day Baptist faith and practice.

The division comes where delegated power ceases. The individual, when he joins the church, subscribes to the articles of faith and practice and agrees to submit to discipline if he violates the agreement. In other words, he delegates to the church certain authority over him so long as he continues to be a member of that church.

It must be the same when a church joins with other churches in forming a denominational existence. The church must delegate certain authority to the denominational organization by whatever name it may be called. In our case it is called Conference. If Conference does not have power to discipline the church, then one church can adopt polygamy, another church may adopt the common legal custom of beginning the day at midnight. Others may conclude that immersion is not essential and adopt

sprinkling or pouring. If the church is the highest authority and has the right to say what is denominational, any church may do any of these things and no one can dispute that it is good Seventh-day Baptist doctrine.

Should any of our churches attempt anything of this kind, Conference would very soon exercise its authority to cut that church off from fellowship. Right there, my brother, our boasted independence takes damage and the case is lost.

Either we have a denominational organization or we have not. But it is hard to say whether we have or not. It seems to be a case of have it when we want it and not have it when we do not want it. I heard of a woman who had a rule for testing eggs. She said, "Put them in water and if they were bad they will either sink or swim, I do not know which." So if you are sorely troubled over some question and want to know whether it is denominational or not, refer it to Conference. It can either settle it or it cannot, I don't know which. But this I do know: either the church must delegate some authority or it is the highest authority itself and promulgates whatever doctrine it pleases and it is just as good Seventh-day Baptist doctrine as that promulgated by any other church. So again I say, the division comes where delegated power ceases.

Now please do not get scared at that word "power." We seem to want power in everything else but Conference, but *that*, some of us think, should be a weak and wobbly sort of thing, hitting everybody whom we want it should hit and missing everybody whom we want it should miss. I should not plead for any large measure of *authority*; but we have been told that there is such a thing as power without authority, and that is undoubtedly best where it will work. But there may be cases of insubordination where there is no power without authority; and I see no possible lines upon which a denomination can be organized and be prepared to meet all emergencies, without certain authority being delegated to the denominational council which we call Conference.

We are very jealous of our independence

and our liberty. But let me tell you, there is a "withholding that scattereth." That was proved in our experience as a nation. Some of the states thought their liberty and independence was worth more than national unity. You know what it cost to convince them that they were mistaken. Let us not make the mistake of thinking that looseness leads to peace. For loose organization is conducive neither to peace nor efficiency.

In the story of "The Old Homestead," good old Joshua Whitcomb asks the tramp what he left home for. "Because I wanted my own way;" says he. "Well," says Uncle Josh, "You look as though you had had it."

We have enjoyed our independence; we have "had our way" for a few hundred years, but I am afraid we show it.

The greatest liberty is attained where the people take the most active interest in government. It is only when people stay at home and leave the management of affairs in the hands of others, that our liberties are in danger. This is clearly illustrated in the affairs of state. When the people are occupied with business or pleasure and leave the affairs of government in the hands of professional politicians, then is when we fall under boss rule. Then is when crookedness runs rampant in high places and the honest citizen is made to pay the bills of the grafter and suffer the injustice of vicious legislation. If my friends who are so desperately afraid of surrendering some of their liberties, so fearfully afraid that some one will have a little authority over them, could only realize the full force of this principle of government and know that they can preserve their liberties and secure the widest representation of all, only by all becoming interested in our common cause, we would hear less about "popes" and "bishops" and see greater interest in the work. This is one of the things Conference can do for us. It can lead us into greater activity, and as we become interested and engage in the work, we will be strengthened and will learn how to work.

Conference should be our council-chamber, where all great problems that confront us should be discussed and where our denominational policies should be determined. No great or important work calling for the expenditure of much money or fastening

any settled policy upon the denomination should be undertaken until it has the sanction of Conference. Here is where we all meet. North, East, South and West are represented here. Here is where we have the largest possible representation. Here is where our best thinkers and workers meet in largest number; and if "in much counsel there is great wisdom," here is where we will get the greatest wisdom and the best counsel.

Our Boards will find that if all the people bid them go forward in any given line of work, the people will also the more freely and cheerfully furnish the means for carrying on that work. This is one important thing that Conference can do for us. It can unify us in our various lines of work, and unless we are practically agreed as to any special work, it is very doubtful if that work should be undertaken.

We must have time at Conference for deliberation in order that we may work out the best plans, and become united through interest and enthusiasm rather than be passive and quiescent through indifference.

While Conference should be in the highest sense religious and devotional, it should not be turned into a revival effort or a camp-meeting, to the neglect of the important work for which we here assemble. We should not consult our own personal pleasure or profit, but plan for the spreading of the truth, for the upbuilding of the kingdom of Christ in our own and other lands.

We want no Conference at all unless it shall serve the cause for which we stand. If we are to have a Conference we want the best that human genius guided by the Holy Spirit can produce. Our organizations are only a means to an end. Therefore, in all our organizations and Sabbath Schools, churches, societies, boards, and conferences, we should have in mind only the end to be accomplished, which is to promulgate the truth and to lead the world to a saving knowledge of our Lord and Savior, Jesus Christ. If we lose sight of that one fact, our words will "become as sounding brass, or a tinkling cymbal."

We of all peoples should be most earnest; for it is given to us to uphold God's unbroken law and untarnished gospel. It is only because there is strength in union, that we band ourselves together in the one common purpose of establishing the king-

dom of Christ on earth. If we could do greater good without this organization, it would be worse than folly to create it. If, on the other hand, we can do more and better work, if we can work to better advantage, and with greater unity and force by banding ourselves together, then would we be untrue to our trust should we fail to make this organization as perfect as we may. Conference is not a thing of life in itself; and it is not a question of what we can do for Conference, but of what Conference can do for us and the cause we hold dear. It should then be a splendid machine which shall aid us in doing the work entrusted to us by our Heavenly Father.

Did you ever stand by some great machine possessed of almost human intelligence, working smoothly and perfectly in every part, and admire the genius that brought it into being? That is the work of man.

Or did you ever stand in some verdant sunlit valley around which snow-crested mountains lift their hoary heads aloft, where flowing waters move onward toward the sea and the landscape shows in every curved line of beauty the handiwork of the divine Creator? That is the work of God.

Conference should be the work of God and man.

In this business of redeeming the world from sin, God has made us partners with him; and while He *could* do all the work without us, he does not. He works through us and with us. We have no right to expect God to do any part of this work which we can do ourselves. When our feeble strength has reached its limit, when we are in our extremity, then God finds his opportunity to do that which we cannot do.

The individual church is organized for local work, and it should be a power in its community. The denomination should be organized for general work in home and foreign fields and it should be a power in the world. Conference is the organized expression of denominational life. It is the legislative and executive head of the denomination. Let us then make Conference in reality what it is in theory.

We are one people with the one common purpose of honoring and upholding the whole truth of God. Our various Boards represent different phases of our work.

Each gives expression to one particular phase of denominational life. Each of these Boards is anxious to carry out the will of the people. Here at Conference where the people gather is the place for them to find out what the will of the people is. Without their splendid reports to Conference we should lose much. Without the cordial sympathy and hearty support of the people, they would be unable to accomplish the work for which they are organized.

Conference should be a center from which radiate power and inspiration that shall extend to all departments of our work.

Our churches should make Conference great by sending to it each year our ministers and best Christian workers. Conference, in return, should make us great by giving us better plans and greater inspiration for Christian service.

Our laity should be set to work and latent talent developed. Such a Conference would assist in this by making everyone feel his responsibility. It needs responsibility and service to fan the smoldering embers of the spirit life into a consuming fire.

We are often told that we are God's chosen people, and I trust we are. We are told that we have been miraculously preserved; that, according to all natural laws, we should have become extinct long ago and that, therefore, God must have a purpose in perpetuating our existence, that under Him we may accomplish a great work.

Do we realize what that means? Do we have any conception of such an honor? Shall we then sit supinely down and wait to see what blessings God is going to shower upon us?

Let me tell you, men and brethren, that God never had a people, chosen or otherwise, that he would not punish for disloyalty or indifference. Perhaps we are being punished now. It is hard to understand our lack of growth on any other basis than that God's love and care keep us from dying and our indifference keeps us from growing.

The progress we are making reminds me of an incident of which my mother told many years ago. I have mentioned this once before in a similar gathering; but as not many of the same people are present,

here. I trust you will pardon its repetition especially as it had its beginning in these Alleghany hills.

It was here that my father wooed and won my mother. It was from here they set out for the far West with an ox team. They were not exactly alone and a rather queer member of the party sometimes did the driving. Such was the case one still warm day. The heat and the lack of excitement were not conducive to great speed on the part of the oxen. The only sounds to be heard were the chirrup of the crickets by the roadside and the creak of the bows as the oxen occasionally shifted from one foot to the other.

A farmer passed and wishing to offer a pleasant salutation said, "Are you moving?"

"Well, yes, and that's about all."

Are we moving?

Well, if we are, that is about all.

If we have a notion of getting somewhere, we must show more speed. Shall our Macedonian cry be "Come over and join us, for we will die if you don't?" Few will come even for the sake of the truth, unless that truth seems to have some vitality in it.

It is for you, the people in concert, in united action, here in the one official organization to which you all belong, to sound a battle-cry that shall be heard around the world. That battle-cry shall be: "Loyalty to truth!"

It should be inscribed upon our banners and exemplified in our lives. But unless we rally around our own standard, we cannot call others to it. The most perfect organization without consecration will not redeem the world.

On the other hand, consecration and zeal without organization will fail of their full fruition through lack of direction.

Devotion and heroism, unguided, may rush over a precipice and be lost. Devotion and heroism, guided by a master hand, may scale the heights and take a citadel. We need a clearer conception of the importance of our mission.

We need a clearer understanding of the responsibilities upon us and the best means of accomplishing the great work God has commissioned us to perform.

We need Conference, then, for our own enlightenment and inspiration. Lofty pur-

poses and high ideals are fostered here. It is here we reach the high-water mark of enthusiasm.

Here, then, with quickened mind and tender heart, we should bind ourselves together to do faithfully and well the work God has given us to do. It is a great work but if God wants that work done and wants us to do it, He will strengthen our arm and He will give us the victory, if we do our part.

If I have sounded a melancholy note, it is only because we so utterly fail to comprehend the magnitude of the work, and the glorious achievements that shall be ours if we prove faithful to our trust. Do we believe enough in our mission? Do we really believe that we have a precious truth that shall bless mankind and help the Christian world to a better life and a closer walk with God?

The Sabbath, to me, is not a question of a day, but of obedience, and did God ever desert his faithful few? Never! The work may seem too great, but God is our strength. A great cause always creates great men and women. I wish all our young people could realize that they need this work as much as the work needs them. It is the hard tasks of life well done that make us strong. Dead fish may float down stream, but it takes live ones to breast the rapids and reach the cool waters that flow from perennial springs.

"Five of you shall chase an hundred and an hundred of you shall put ten thousand to flight." (Lev. 26:8). If one hundred in the right can chase ten thousand in the wrong, what can the ten thousand do if they are banded together under God to carry His truth to the children of men?

Take courage, God will be victorious; and those who are with Him will share in that victory, while those who are against Him will go down in defeat.

Brother Clayton Burdick, in that splendid sermon Sabbath morning, said that from close observation he was persuaded that, on an average, Seventh-day Baptists were more favored than other people; that, on an average, they were better educated, more prosperous and more prominent in social, political and business life than other people. I believe he was right. It

That Open Letter.

DEAR BROTHER LEWIS:

Your "open letter" questions in the RECORDER of September 30, prompt the following reply to the first in the list. No doubt this will occupy all the space your correspondent is entitled to at this time.

Your first question is this: "What is the first and most vital need of our people in the matter of Sabbath observance?"

Reply: Consistency. There is far too much inconsistent living among us as a people. Genesis 2:3 says, "God blessed the seventh day and sanctified it." To sanctify a thing is to set it apart from a common to a sacred use. Social visiting, dinner parties, visiting pleasure resorts, are common uses of time; visiting the sick, comforting the bereaved and distressed are recognized by the New Testament as sacred duties. (Matt. 25:35, 36). Reading secular books and papers, studying market reports for our own enjoyment and profit, are common uses of time; reading the Bible, SABBATH RECORDER, and other religious periodicals, meditation on God's Word and goodness, are consecrated employments. Riding about for pleasure is a common occupation; assembling together for divine worship and giving thanks for our redemption are sacred services.

As a people we have become so accustomed to criticising the First-day world in their mistakes in Sabbath beliefs and practices, and informing them which day of the week is the Sabbath, that we have overlooked our own part in God's Sabbath requirement. Let us remember that the same commandment that tells First-day people "The seventh day is the Sabbath of the Lord thy God, in it thou shalt do no work," also tells Seventh-day Baptists "Keep it holy."

NECESSITIES.

It is necessary for us to plead with First-day people to observe the Divinely appointed day of the week as *the* Sabbath. That duty has not been overworked; but it is just as needful that Seventh-day Baptists "Keep it holy." It is not "our Sabbath" to use as we may choose, but it is the "Sabbath of the Lord thy God." It is not the Sabbath of the church, neither is it the "Christian Sabbath," "American Sabbath," or "Civil Sabbath," it is God's

is the natural result of standing for something. To resist and overcome temptation brings out the mettle that is in us.

Another reason is, that as many lines of business are absolutely closed to us, we are driven into the learned professions where brain and culture count. Young men and young women, I want my last word to you to be an appeal, in choosing your life work, to choose some calling in which it is possible to keep your Sabbath; for not all lines of endeavor are open to you and you must recognize that fact. But there are a hundred good places to be filled for every one we have who is qualified to fill them.

Parents, when you consent to your children choosing for their life work any line which they cannot successfully pursue without desecrating the day that God has sanctified, the responsibility is on you.

Conference! This is one of the many things that we must face wisely and prayerfully if we would save our own, to say nothing of saving others. If we fail in the things we might do, we have no claim on God, but must expect his condemnation. But if we use to the full the means within our power, we may "ride on the high places;" we will see those who follow us staunch and successful in life's battles; and when our own tired hands drop their burdens, we will hear the welcome, "Enter thou into the joy of thy Lord."

Those Questions.

The Corresponding Secretary appreciates Doctor Gardiner's editorial—October 21—concerning the relation between the Tract Society and the denomination. The vital nature of that relation has become more apparent steadily for the last quarter of a century. As Sabbathlessness increases, and questions touching denominationalism become more prominent, the supporting of the Tract Society and the enlargement of its work will grow in prominence as an index of our denominational consciousness and vitality. I devoutly hope that Doctor Gardiner's hopefulness as to the interest the readers of the RECORDER will evince in "those questions," will be abundantly justified. Two responses are at hand: here they are: A. H. L.

—"Made for man;" and men—all the race—are commanded to "Keep it holy."

All too frequently Seventh-day Baptists, for pleasure or business' sake, amputate the Sabbath at both ends and mutilate it shockingly between. That practice is construed by First-day people as being the Seventh-day Baptist interpretation of the "holy" thought of the fourth commandment, and they remark that "those holier-than-thou people," Seventh-day Baptists, are too far from both the letter and the spirit of the law to instruct them in Sabbath observance. No doubt they are correct in that conclusion.

In these inconsistent ways we are shorn of our power of influence over them, while we mourn and lament the fact that our denomination is not growing numerically. The greatest wonder is that we even exist. Nothing but the grace and forbearance of the Father of love can explain our existence. Let us notice this fact: If we ever do grow, it will be from within outward; in other words, it will be because we have God's truth so much at heart that we will live it.

EMBARRASMENTS.

By our inconsistent living we bring embarrassments upon ourselves and a reproach upon the cause of Him who said "keep it holy." We can never go before the world with any degree of assurance of doing God and his Sabbath a service, until we are consistent in our own Sabbath practices. The onlookers point their finger at us in derision and remark: "'Consistency, thou art a jewel,' but the Seventh-day Baptists have lost the jewel."

An oak may have a great trunk and far-reaching branches; but some of the fierce tempests that sweep against it may snap its trunk, unless it is sound at heart. The Seventh-day Baptists will have great testing strains of conditions and events thrust upon them. Will they be able to stand the strain unless sound and consistent in heart and life? The eternal truth we represent is sound, but our part is to consistently represent it.

The great trend of the times is to religious laxness and indifference. Seventh-day Baptists must rise above it, and stand consistently on the, "Thus saith the Lord," and loyally work out the problems of con-

sistent living, or some one will soon be seeking a suitable epitaph for the little denomination that has the greatest truth and the greatest opportunity that God has seen fit to lay upon any religious people in modern times. God's promises are only to those who "deny self" and overcome difficulties.

GEO. W. HILLS.

Nortonville, Kan., Oct. 16, 1907.

DEAR BROTHER LEWIS:

Your questions in the RECORDER of September 30, are very important and exceedingly timely.

1. "What is the first and most vital need of our people in the matter of Sabbath observance?"

Deep and abiding consecration that will cause them to do as well as they know. This must be supplemented by a more thorough study of the subject in the Bible and in history. Coupled with these should be an intelligent consciousness of our special mission in the world.

2. "What is the most essential point to be aimed at in Sabbath reform work outside ourselves?"

To convince the world that we are as deeply interested in every other department of Christian work as other Christians are, and that we emphasize the Sabbath because other Christians have so seriously neglected and erred concerning that important Bible truth. As to how this can be done, is not one of your questions, but that is an important question.

3. "Have the Sabbath and Sabbath observance larger and more vital relations to religious development and spiritual life than we now realize and appreciate?"

Doubtless they have; perhaps this question should stand at the head of the list.

The fact that we do not realize and appreciate this goes far in accounting for our lack of zeal in Sabbath reform work, and for our recklessness in Sabbath observance.

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

We certainly cannot. This is why I have answered the first three questions as above.

5. "How can we make Sabbath observ-

ance cultivate and strengthen spiritual life?"

By keeping the Sabbath as God desires us to do, especially as set forth in Isaiah 58: 13. Prayerful study of the Bible and faithful attendance on the appointments of the church, instead of reading "the daily newspapers," will promote spiritual life, and right Sabbath observance.

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

Pastors must be braver in holding up the Word to the forgetful and careless, in a Christlike spirit, instead of keeping silent lest some one be offended.

GEO. W. LEWIS.

Milton Junction, Wis., Oct. 15, 1907.

Dea. Abel Bond Davis.

Abel Bond Davis, son of Abel Davis and Abigail (Ayars) Davis, was born at Beebe Run, near Shiloh, N. J., August 16, 1818. After an illness of about a month he passed to the larger life, September 23, 1907. He always lived in or near Shiloh. His life was very even and uneventful in many respects. In some ways it was striking. When nineteen years of age he was soundly converted to God and united with the Shiloh Seventh-day Baptist Church. From that time the religion of Jesus was of first importance to him. All his plans and purposes seem to have been filled with the thought of "the kingdom of God first." He was faithful and diligent as a farmer and looked well after the temporal interests of his family. But the family, friends, neighbors, and all knew that the church of Jesus Christ and its interests were uppermost in his heart at all times.

On May 17, 1839, he was married to Miss Hannah Hall. She is left now rejoicing in the memory of a devoted, loving, Christian husband. There were no wranglings between husband and wife. We are told that though they lived together for more than sixty-eight years no cross word ever passed from one to the other. There came forth from that home the spirit of sweetness, gentleness, purity, love, and sympathy. All people in trial and afflic-

tion, or trouble of any kind found genuine sympathy and helpfulness in Deacon Davis. He was always ready to give the word of encouragement to every needy heart. The three living children were at his side when he left for paradise.

He always kept up the family altar. The children and the grandchildren always knew that in that home they were remembered at the throne of grace every day.

In 1870, the Shiloh church called him to be their deacon. On February 19, of that year, he was ordained to this office. It was a very impressive service. It was the first time that the Marlboro and the Shiloh churches met to observe together the Lord's supper. Elder Geo. R. Wheeler, father of the present Rev. Samuel R. Wheeler, then pastor of the Marlboro church, offered the dedicatory prayer. Elder Walter B. Gillette, then pastor of the Shiloh church, extended the hand of fellowship to the candidate. Elder William M. Jones, then pastor of the Rosenhayn, N. J., Seventh-day Baptist Church, gave the charge to the candidate. Ever since then the church has been proud of its choice. At our last communion service he said, in all humility, that he had served the church longer as deacon than any other man. He praised God because to him had been given such an exalted privilege. He was regular and prompt at all the appointments of the church so long as health and strength would permit. But a few weeks before his death he attended the Sixth-day night prayer meeting, and, with his usual fervor, offered a stirring prayer in behalf of the great interests of the church. He was not afraid to pray for a revival of religion. He longed with all his heart to see the Spirit of God manifested in the entire membership of the church. He served well and has gone to his reward.

The funeral services were held from the Shiloh church, September 26, 1907, conducted by pastor Coon, assisted by the Rev. S. R. Wheeler, pastor at Marlboro.

D. BURDETT COON.

The family of the late Francis Murphy will keep on his desk a temperance pledge ready to receive the signature of any visitor who wishes to sign it. The hope is that some drinking men will thereby be saved.

Missions

Quarterly report of E. B. Saunders, Corresponding Secretary of the Seventh-day Baptist Missionary Society for the quarter ending Sept. 30, 1907.

The first month of the quarter, July, was mostly spent in the office with correspondence work; among other matters, arranging an itinerary for the pastorless churches of West Virginia, to tide them over until some permanent provision is made, and preaching on the Sabbaths, once at First Westerly, at Canonchet and at Waterford, Conn., where Pastor Potter administered baptism to three candidates before the morning service. During August I preached nine times, attending the Northfield Conference at my own expense. After the week of our General Conference I went direct to Chicago where a day was spent in arranging transportation for our missionaries to China. Arrangements had been made with Pastor J. T. Davis and the Garwin Church, Iowa, to hold with them a series of gospel tent meetings. The meetings were continued two weeks; while no additions to our church resulted, good was accomplished and, we trust, some reclaimed and others converted.

I attended the yearly meeting at Welton, Iowa, and spoke three times to good-sized congregations. On my homeward trip I spent the Sabbath with our churches at Jackson Center, and Stokes, Ohio. The former church is in good condition, in charge of Pastor Lippincott; while the latter society has about twenty Sabbath-keepers who are badly scattered from three to seven miles from the church and only maintain a Sabbath school. The church is located at Lakeview, a very wicked little town, with open saloons. They are about to repair this property which needs paint, new sidewalks and other repairs. The young people feel the disadvantage of having

During the quarter I have visited eight churches; during the quarter I have visited eight of our churches, traveled 3,100 miles and spoken 34 times; received \$245.04 for the society; wrote some 225 communications and received 185. Requests have been re-

ceived from five or six churches for me to visit them; several are calls for a series of special meetings. Wherever I have been, invitations have been received to come again. Some fault has been found, but more often kind and encouraging words have been spoken. I saw nothing of the prophets of Baal who have doubted the willingness of the people to pay the debt of the Missionary Society.

There are far more people who are advising the expenditure of more funds on the home field than who are criticising the amount expended on the foreign field. My convictions are that the people will support the Board in a judicious expenditure of more funds in the home land if men can be found to work them. The people contributed during the last Conference year more than one dollar per capita for missions. I believe they will not be satisfied without the contribution of a similar amount during the coming year.

Respectfully submitted,

E. B. SAUNDERS, *Cor. Sec.*

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, Oct. 16th, 1907, at 9.30 o'clock, the President, Wm. L. Clarke, presiding.

Members present:

Wm. L. Clarke, A. S. Babcock, Geo. B. Carpenter, Boothe C. Davis, Paul M. Barber, Clayton A. Burdick, L. F. Randolph, Joseph H. Potter, Wm. L. Burdick, Erlo E. Sutton, Earl P. Saunders, A. J. Potter, Madison Harry, Geo. H. Utter, G. T. Collins, Samuel R. Wheeler, E. B. Saunders, E. F. Stillman, Ira B. Crandall, Chas. H. Stanton.

Visitor, Harris Taylor.

Prayer was offered by Rev. Wm. L. Burdick.

Minutes of last meeting read and approved.

Reports of the Corresponding Secretary and Treasurer were read, approved and ordered recorded, and the Treasurer was authorized to pay all bills for labor upon receipt of proper reports.

Considerable correspondence was received, including letters from E. G. A. Ammoko, West Africa, Rev. F. J. Bakker, Rotterdam, Holland, E. A. Witter, H. C.

Van Horn, D. S. Allen, S. G. Burdick, B. F. Langworthy, L. F. Randolph, F. G. Helm, C. B. Clarke, L. D. Seager and others.

It was voted to appropriate \$25.00 to pay the expense of a visit by Bro. F. J. Bakker to the brethren in Denmark.

It was voted to appropriate the sum of \$200.00 for mission work on the West Virginia field for 1908, to be expended under the direction of the Corresponding Secretary.

The afternoon session opened with prayer by Rev. Samuel R. Wheeler.

The following appropriations were made for 1908:

China—Rev. D. H. Davis, \$1,000; Rev. Jay W. Crofoot, \$1,000; Rev. H. Eugene Davis, \$700; Susie M. Burdick, \$600; Dr. Rosa M. Palmberg \$600; School Work \$300; Incidentals, \$100.

Holland—Rev. G. Velthuysen, \$300; Rotterdam Church, \$220.

The Corresponding Secretary, E. B. Saunders, \$900.

Churches: Carlton Church, Garwin, Ia., \$100; Welton, Ia., \$100; Boulder, Colo., \$150; Hammond, La., \$100; Delaware, Mo., \$25; Marlboro, N. J., \$100; Second Verona, N. Y., \$50; Richburg, N. Y., \$75; Hartsville, N. Y., \$50; Shingle House, Pa., \$100; D. N. Newton, N. C., \$25; G. H. F. Randolph, S. W. Ass'n., \$600.

A special appropriation of \$100 was made for work in the Western Association, to be expended under direction of the Corresponding Secretary.

The matter of special work in Texas was referred to the Corresponding Secretary with authority.

It was voted that hereafter the Treasurer shall pay our missionaries upon foreign fields quarterly in advance.

The sum of \$150 from the Ministerial Aid fund was appropriated to be expended under the direction of Pres. B. C. Davis and Dean A. E. Main.

Miss Marie Janz, Java, writes that 13 have recently been baptized making 23 members of the little church there, the outgrowth of the mission carried on by our brethren in Holland.

The Corresponding Secretary reports having traveled more than 3,000 miles during the past quarter; has visited several churches in New York, Ohio, Illinois and

Iowa; has spoken 34 times and has received from the field \$245. Many churches are asking his help to conduct special meetings.

A. S. BABCOCK, *Rec. Secy.*

WM. L. CLARKE, *President.*

Observations on Puget Sound.

JAY W. CROFOOT.

In my letter written from Seattle day before yesterday, I believe I spoke of that city as having 165,000 inhabitants. This morning I have been talking with some of our fellow passengers who were entertained at Seattle by real estate agents and I am now able to state that the population of that city is 225,000, and growing very rapidly.

We came on board yesterday afternoon as planned, or rather more heavily laden than planned, but did not sail till nearly noon today as it was impossible to get the coaling of the ship finished last night. We touch at Victoria, B. C., tonight, which will give me a chance to post this. I suppose Mr. and Mrs. Davis will also be able to post the remaining half-bushel of picture post cards they have been so assiduously writing ever since reaching Seattle.

A few words about the ship may not be out of place. The "Shinano Maru" is one of a half-dozen ships maintaining a fortnightly service between Japan and America, and belonging to the "Nippon Yusen Kaisha," i. e., the Japan Mail S. S. Co. The Shinano Maru is 445.3 feet long, 49.5 feet wide and 30.4 feet deep. She is not an old ship as she was built at Glasgow, in 1900. She is about the size of the C. P. R. "Empress" boats, but the chief engineer tells me she is a better sea boat, being built not so much for speed and more for comfort. He says that she is heavily loaded this trip, which, making her lie deeper in the water, will make the motion less, though in rough weather one would be more apt to be reached by spray.

Though she is a large ship there are accommodations for only about forty first-class passengers, the cabins being all nearly amidships. I am surprised that there are only twenty-one first-class passengers now on board, of whom nine are Japanese. I believe we are to take on two or three more

at Victoria. There are four missionaries among the list besides our party,—an Englishman and his wife returning to Japan, and a young American and his wife going out for the first time. I think we shall have a pleasant time together. Mr. and Mrs. Davis are in cabin 16, Mrs. Crofoot and Anna in 15, and Burdet and I are in 14. The cabins are large and airy, the sun is bright on the beautiful shores of the sound. We have a large stock of letters and books provided by our generous friends, and everything seems to indicate a pleasant voyage. I am much disappointed, however, that I cannot find my copy of "Davis and Silsby's pocket dictionary of the Shanghai vernacular." I wanted to teach 'Gene to use it, but I am afraid it is in one of the boxes going via New York and Suez.

October 1, 1907.

Treasurer's Report.

For the Quarter Ending Sept. 30, 1907.

GEO. H. UTTER, *Treasurer,*

In Account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury July 1, 1907 \$3,938 64

Cash received:

July	\$1,325 58	
August	901 55	
September	742 82	2,996 95
		<u>\$6,935 59</u>

CR.

E. B. Saunders, Salary, July, August, September	\$ 225 00	
Expenses, July, August, September	71 95	\$ 296 95
G. H. Fitz Randolph, Salary quarter ending Sept. 30, 1907	150 00	
Expenses quarter ending Sept. 30, 1907	25 78	175 78
R. S. Wilson, Salary quarter ending Sept. 30, 1907 ..		90 00
Churches, quarter ending September 30, 1907:		
Niantic, R. I.	\$ 12 50	
Salemville, Pa.	25 00	
Marlboro, N. J.	25 00	
Shingle House, Pa.	18 75	
Scott, N. Y., Labor in May and June, 1907	8 34	

Second Verona, N. Y.	12 50	
Richburg, N. Y.	18 75	
Hartsville, N. Y.	12 50	
Hornell, N. Y.	12 50	
Cumberland, N. C.	6 25	
Welton, Iowa	18 75	
Boulder, Colo.	37 50	
Loaz, Missouri	6 25	
Hammond, La.	25 00	\$ 239 59
Theodore G. Davis, On account of D. H. Davis Salary	200 00	
J. W. Crofoot, On Salary account to Dec. 31, 1907	\$ 125 00	
Traveling expense account, return to Shanghai	600 00	725 00
H. Eugene Davis, On Salary account to Dec. 31, 1907 ..	175 00	
Traveling expense account to Shanghai	500 00	675 00
J. T. Davis, Labor at Riverside, Cal. ..	37 50	
Recorder Press, <i>Pulpit</i> for September, 1907	35 00	
Cash in treasury Sept. 30, 1907:		
Available	\$2,134 43	
Lieu-oo Mission	226 34	
Shanghai Chapel	2,100 00	4,460 77

E. & O. E. \$6,935 59

GEO. H. UTTER, *Treasurer.*

Tract Society Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, New Jersey, on Sunday, Oct. 13, 1907, at 2.00 P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, W. C. Hubbard, H. N. Jordan, G. B. Shaw, W. H. Crandall, C. W. Spicer, J. B. Cottrell, T. L. Gardiner, Corliss F. Randolph, M. L. Clawson, Asa F. Randolph, A. L. Titsworth, and Business Manager, N. O. Moore.

Prayer was offered by Rev. Henry N. Jordan.

Minutes of last meeting were read.

The committee on Distribution of Literature reported that literature had been sent to Thos. W. Richardson as requested. The committee also presented some problems in connection with the special monthly Sab-

bath reform edition of the SABBATH RECORDER.

The committee on Investment of funds reported that \$5,000.00 of the permanent fund had been invested in bond and mortgage at 5 % interest, \$4,000.00 of the same being from the bequest of George S. Greenman, and \$1,000.00 from sundry other bequests.

The Treasurer presented his report for the first quarter, which on motion, was referred to the Auditing Committee.

Voted that the report of the Treasurer be adopted when duly audited.

The Treasurer reported correspondence from W. M. Schaffner, Attorney, of Daytona, Florida, noting defects in the conveyance of certain lots in Sea Breeze, Florida, made by this Society to William F. Stewart, on May 16, 1894. On motion it was voted that the proper officials be authorized to execute the necessary papers to perfect this title, on receipt of satisfactory evidence of the necessity of such action.

Correspondence was received from B. F. Langworthy, relating to legal matters pertaining to the will of the late Rev. Nathan Wardner, and on motion it was voted to request Mr. Langworthy to represent this Society in the Supreme Court at the proper time, and prepare and file a printed brief on its behalf, and argue the case orally before the Supreme Court.

The report of the Conference Committee on Tract Society work referred to the Executive Board at the annual meeting of the society, was received as follows:

The committee of the American Sabbath Tract Society would respectfully submit the following report:

1. *Resolved*, That we commend the methods of the Supervisory Committee and the business manager of the publishing house, and congratulate them upon the success with which they have conducted the business of the Tract Society during the past year; and assure them of our confidence and support in the future.

2. *Resolved*; That we heartily commend the action of the Tract Board in changing the RECORDER to magazine form, and that we approve the plans of the Board in publishing a monthly edition of the RECORDER containing Sabbath reform matter for general distribution, and urge our people to contribute liberally to its support.

3. *Whereas*, The Tract Board has released Dr. A. H. Lewis from the editorship of the SABBATH RECORDER and restored him to the special work to which he was called and set apart by this people eleven years ago; and whereas the editor's weekly duties make it next to impossible for any material work in research and writing to be accomplished; and believing that many valuable things from Dr. Lewis's pen are still unrecorded, which will be of inestimable value to those who shall stand for the Sabbath and our cause, when his work has become history:

This committee therefore recommends to the General Conference, that it approve the action of the Tract Board, and that it urge upon all the churches comprising the General Conference that they give the Tract Board and Dr. Lewis their earnest prayers and their moral and financial support.

4. *Whereas*, The Board of the American Sabbath Tract Society have called Dr. Theo. L. Gardiner to the editorship of the SABBATH RECORDER, therefore,

Resolved, That this committee recommend that Conference approve of this action.

Respectfully submitted,

GEO. W. HILLS, *Chairman,*
HENRY N. JORDAN, *Secy.*

On motion the following standing committees for the year were elected:

Advisory—W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.

Supervisory—F. J. Hubbard, D. E. Titsworth, O. S. Rogers.

Distribution of Literature—A. H. Lewis, C. C. Chipman, Corliss F. Randolph, W. C. Hubbard, Asa F. Randolph.

Denominational Literature—Corliss F. Randolph, C. C. Chipman.

Auditing—D. E. Titsworth, C. L. Ford.

Investment of Funds—F. J. Hubbard, W. M. Stillman, H. M. Maxson.

Voted, that Rev. Henry N. Jordan be requested to represent this society at the Southwestern Association, to be held this month in Booty, Ark., and also to visit such churches in that association, at the expense of the society, as he may deem wise, and for which he may find opportunity.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

Contributing Editor.

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

Two Ways.

I. CUMBERED.

The homely tasks that grind and fret,
A thousand in a day,
The cares that do my soul beset,
They've worn my heart away!
A burdened heart it is, dear Lord—
And oh, how far from thee
I seem, who once did hear the word
Thy love had kept for me.

II. THE EASY YOKE.

My tasks are all a rosary,
Each bead with prayers enwove,
Strung on a cord that none can see,
The golden cord of love!
Sweet burden hath thy service, Lord—
It draws me close to thee,
Till I can hear the whispered word
Thy love has kept for me.

—Anna Burnham Bryant.

Power in the Home—Its Nature and Scope, Sources and Ends.

MRS. CORTEZ R. CLAWSON.

To man alone, of all the beings that inhabit this planet, has God given a three-fold nature, with power to choose the plane on which he shall live. The well-rounded man is he who maintains a symmetrical development, giving to each phase of his nature its proper proportion in the scheme of life. Overdevelopment of one is detrimental to the perfect whole. Unguided and uncontrolled by the higher nature the lower becomes supreme, involving consequences so serious to national as well as individual life that society has established safeguards for its own protection against such evils. In proportion as nations have observed or disregarded these laws have they grown strong or fallen into dishonor and decay. Home, as the recognized conservator of purity and morality, becomes, then, the cornerstone of the nation, and its standards

of justice, honor, and truth will be potent factors in shaping national life.

The modern conception of home is the product of Christian civilization. In earlier civilizations the State was the center around which all else revolved. The home was prized and protected less for itself than because it contributed to the nation's strength and glory. From it could come the sons who would sit in the nation's councils, who would win her battles and add lands and slaves to her wealth. The daughter was valued as the mother of future sons. It remained for Christianity to make individual life the unit of importance and to seek to develop all its powers for the sake of its own eternal welfare. Of this development the home not only lays the foundation but supplements all other agencies. The training there received consciously or unconsciously influences all the later life. This home power is one of the silent, unseen forces, better known by its results than by any analysis that can be made of it. That intangible something which we call the atmosphere of the home envelops every soul that dwells within its walls. As it is wholesome or otherwise so will be the lives developed under its influence. Homes in which God is not recognized are not homes of power in its truest sense whether they be homes of mental culture and refinement or homes of poverty and vice.

No fountain can rise higher than its source. With equal truth may it be said that no home life can rise higher than the ideals of the individuals who have thus united their destinies. Hawthorne's beautiful legend of the Great Stone Face is repeated in every human life. In character and in physical outline we grow like that about which we think most. Since then our ideals are patterns by which we mold in character or concrete form our mental images, whatever will contribute toward lofty ideals may be counted among the sources of power. Ennobling companionships, intimacy with the best books—not forgetting the Bible—beautiful surroundings, music, art, communion with nature, every means of culture within our reach—these are all good because they enlarge the vision, construct new worlds in which to live, multiply the possibilities of usefulness, and create the conditions wherein the joy

and satisfaction which men desire may be realized.

Purity of life will inevitably follow purity of thought. "As a man thinketh in his heart so is he." Seventh-day Baptists have ever taken high ground on questions of social purity but it is always well for him that thinketh he standeth to take heed lest he fall. With the world about us condoning false standards, double living, and divorce, we need to hold high the standards of Jehovah if Seventh-day Baptist homes of the future are not to suffer contamination from such influences. Let no uncertain note ever be sounded on this question. By precept and example make it clear that the seventh commandment no less than the fourth is in God's sight as much in force today as when it was first proclaimed amid the thunders of Sinai; and that it is enjoined with equal authority upon both sexes. Until its violation is attended with the same condemnation for man as for woman, society will suffer the physical and moral degeneration which is the penalty therefor, and which constitutes a serious menace to the sweetness and power of the homes of our nation. Purity and virtue in woman have been praised in all ages but what nobler sight can be found than a pure-hearted man, who has kept his life above reproach, his body a fit temple for the indwelling of the Holy Spirit. Truly, "an honest man's the noblest work of God."

Again, if our homes are to be fountains of power for all that is good, let us exalt in them that charity which neither thinketh nor speaketh evil. "Whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." Look for the good in our fellow-man. In character no less than in other interests of life will we find what we look for. In most men good preponderates over evil. Few there are, if any, in whom no redeeming quality can be found. It is said of a certain professor in one of our great universities that his remarkable power among the students is due to his faith in the predominance of good in young men.

"Be noble and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

Much is being said and written today of the simple life. It is the revolt of mankind

against the shackles of a civilization which with all the blessings it has brought to the human family has also produced complex, unnatural standards of living. Only an omniscient eye can know how much of the world's heartache and misery has been caused more or less directly by a love of display. It cannot be that God made man in his own image only that he should become the slave of wealth and fashion that the present day finds him. Though one may not possess great wealth he is nevertheless its slave who burdens his life with an attempt to copy the habits and manner of living followed by its possessors. Stevenson's idea of a happy life was that a man should live fully and leisurely through all his ages. Henry Drummond says of Phillips Brooks that wisely and rightly he left a margin to his life and did not crowd its pages to the very edge. The relaxed, reposeful life is the life of power; the anxious, fretful life dissipates its energies in useless striving after that which profiteth nothing. Can we not so order our lives that material interests, necessary and right in their proper place, shall not crowd out those things without which we cannot attain the full purpose of our living? Plain living will afford time for high thinking for the fuller development of that part of our nature which is to endure beyond the grave.

Another worthy ideal should be the desire to bring to our homes the trained knowledge and skill that will make experts in the business of the household, enabling us to so adjust its machinery that it will run without needless friction. While true homemaking does not consist alone in good housekeeping, it is true that the well-ordered household is an important factor in making the home a place of real power. Sound minds in sound bodies has long been a recognized truth and modern investigations of the causes of crime, especially among the young, afford evidence of an equally intimate relation between sound bodies and sound morals. An eminent authority has said that there is no business so complex in its relationships, so varied in its activities, as is the home. To live within one's means; to provide proper food and raiment; to aid in the purchase of a home and the maintenance of a respected position in the world; to look out for the moral,

mental and physical welfare of those committed to our care—these are problems calling for no small degree of business foresight and executive skill. The highest tributes that have even been paid to the work of women have been given, not to those who have achieved success in the business and professional world, but to those who have performed the daily duties for the home and family, in the strength and fear of God.

The home that most perfectly fulfils its divine mission is the one in which every member of the family is conscious of the obligation resting upon him and endeavors to discharge it faithfully. The failure of a single one to live up to his full responsibility lessens by so much the effectiveness of the whole as a moral force in the world. We hear much of the father who is known in the home only as the stern judge, the family disciplinarian, or, still worse, only as the family pocket-book. I am happy to believe that they are not so numerous as we are sometimes led to think, for fathers have a responsibility which even the pressure of business cares does not justify them in evading. Recalling years of happy association with a father who was playmate in childhood, companion in youth, counselor and friend in maturer years, I can feel only a profound pity for children deprived of such treasured recollections.

No argument is needed to support the mother's right to be recognized as the cornerstone of the home. Someone has said that the men of earth build houses—halls and chambers, roofs and domes—but that the women build the homes. A long line of the world's illustrious sons have laid at a mother's feet the laurels with which a grateful world has crowned their achievements, and this audience would doubtless rise in a body to bear witness to a mother's influence in the shaping of all that is best in character and life. The memory of my own mother is like a guardian angel watching over and influencing the decisions of life. Called away from earth in the midst of life's joys and activities she left a never-to-be forgotten example of unswerving allegiance to truth and duty, gentle charity toward human weakness, and an unwavering faith that sustained through life's sorest trials and met the last foe with calm, unflinching courage, in the peace of a per-

fect trust. Such a life, such a victory, can be attained only by sitting at the Master's feet and drinking deep of the fountain of life. Here, at last, we find the final source of all power. Other so-called sources are means which God has placed within man's reach for his growth and development, but the real power behind them is the divine life which is all power, and which alone can give power. The Christian realizes this and reverently acknowledges the hand that blesses. The ungodly man may withhold his grateful allegiance but is none the less indebted to the same source.

The substance of power is that which sways the minds and hearts of men, inspiring them to high ideals, influencing to noble purpose and honest action. By this test character becomes one of the principal substances of the world, one of the forces that do the most to uphold and quicken society. He is the man of substance who embodies the noble qualities which are the birthright of our divine human nature; he who can stand strong and unmoved though all the accidents of life—fame, position, money, worldly consideration—are stripped away. The homes that can produce such characters are the homes of power—power in the home and in the community, power in their own day and generation, and power that leaves an impress on generations yet unborn. Such homes will realize all that is covered by that definition of home which calls it "God's thought, childhood's refuge, maidenhood's dream, woman's heaven, man's inspiration."

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of truth;
Lo, before us gleam her camp-fires! we ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key. —Lowell.

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, SANITARIUM, Battle Creek, Mich. tf.

Children's Page

What Was It?

Guess what he had in his pocket,
Marbles and tops and sundry toys,
Such as always belong to boys,
A bitten apple, a leather ball?
Not at all.

What did he have in his pocket?
A bubble-pipe and a rusty screw,
A brassy watch-key broken in two,
A fishhook in a tangle of string?
No such thing.

What did he have in his pocket?
Gingerbread crumbs, a whistle he'd made,
Buttons, a knife with a broken blade,
A nail or two, with a rubber gun?
Neither one.

What did he have in his pocket?
Before he knew it, it slyly crept,
Under the treasures carefully kept,
And away they all of them quickly stole.
'Twas a hole!

—Child's Hour.

Twelve O. K'D—Thirteenth Unlucky.

H. D. CLARKE.

Two days and two nights as usual on the way from New York City to the great and wonderful West. "Are we going out West?" said little Isaac. "Out West" is a magic word for the homeless city boy or girl. Even after reaching Missouri and a good breakfast resting the tired little waifs, we were asked if we were "out West." Yes, this is West, we assured them and then anticipation was still greater. "I'm hungry for love and a home. "Now we are going to have a papa," said one who was going to have a great meeting and you must all keep just as still while I talk and then you will have new homes," I said as we started for the Opera House. Crowds were on the streets to see us march by and all sorts of curious remarks could be heard. "Oh! ain't that a sweet little fellow," "There's the boy I want," "Poor little fellows," and all such remarks. The Opera House was crowded and standing room "at

a premium" as they say. Some had come twenty-five miles to get a boy or girl and had to return disappointed, though one family was well rewarded for the long drive that morning. The Professor of the Public School said that one hundred families had sent requests that their children be permitted to be absent from classes to go and see the orphans, so he dismissed the whole school for a half-hour and I gave them a short special talk on their great privileges in contrast with the thousands of poor in the great cities.

In a semicircle the children sat on the "stage" and the crowd in front sat an hour and a half at the first meeting to hear the address and watch the children. A good revivalist could then and there have "started a revival," for the text was a living one and the people were very tender in feeling and thought.

The usual speech or talk ended, now the children must be introduced. One by one they stepped forth in front of their seat, to be the object of great curiosity and special interest to some certain ones who perhaps wanted a child. It did not seem to embarrass the little folks as they hardly seemed to realize the object in view. If it were not for the good results following, this public exhibition would seem quite out of place.

Here is Ramond, aged eight years, and his brother Isaac, nice boys, surrendered to the Society by their father. He may never see them again. Why does he give two such pretty and healthy children away? You tell or guess. The boys are separated and go to homes about ten miles apart. It is awful, but a necessity. Necessities are awful things. Lewis B— is nine years old; black hair, pretty eyes, large of age and healthy. He has no relatives from whom to be separated. He was taken by a man from Kansas visiting in the town and the Kansas agent will look after his interests from year to year. Daniel P— seems to be the favorite in the crowd of applicants, for he gets more applications than the other boys. A nice woman in next town north is on hand offering a good home for him. Her husband is a carpenter and the State Normal School is just across the road. Daniel was deserted by his relatives, and his mother has not been seen in nearly two years. Dear reader, do you know what it

is to be deserted in childhood and in innocence? But what saith the Scripture? "When my father and my mother forsake me, then the Lord will take me up." Is this the way he does it? Sadie B—is a pretty girl of eight years. She, too, was abandoned by her mother who has not been seen in three and one-half years. She is a very modest but affectionate girl. A mail carrier has taken her and a nice home with no children now has sunshine. A home without a child is about, or less than, half a home. Carl and Albert S— are brothers, four and a half and eleven years; one with light hair and the other black hair. One awful day a father and mother quarreled and parted and the father surrendered the boys. Did you ever see or hear a family quarrel? What awful things people do when they are angry. These nice boys went to one home without separation. Edward and Marguerite, brother and sister, aged six and seven years, pretty children and inseparable. Mother incompetent to care for them. They, too, are placed in one home and are happy. Ernest and Floyd are another pair of brothers and go to one home. A man and wife came twenty miles to find a boy and girl. He is superintendent of a Methodist Sunday School and owns 360 acres of land and no children. There are hundreds of thousands of homes with no children, in this country, and so many that do not want any. It might keep some ladies "out of society," you know. And now we have Grace W—, a sweet girl of nearly eight years. She has been three years in the Orphan Asylum. On the train with a tablet and pencil she displayed some talent as an artist. A nice home that years ago adopted one of our boys wanted Grace and so she goes to grace the home and bring the grace of God to loving hearts that shelter the homeless. That makes twelve placed. There is another, the thirteenth, Cecil D—, eight years; very affectionate but diseased eyes and other defects. He, too, was deserted by his parents. He was very needy indeed and it would have been a great charity to have taken him and given him loving care, but nobody wanted to do as much as that. Then, again, it was not "policy," as the learned say, to bring such a boy with others or to place such in homes in "the West," and the law, too, is against it; so he was sent back to New York City. How the

poor boy did love me and seek caresses. But back he went. He will be well cared for but not in a real home. He will have no new papa and mamma or foster sisters.

And now we leave them all to grow into the affections of those who have taken them and grow up virtuous and self-reliant and some day take their part in the great activities of life. We hope they will all have Fireside enjoyments,

And all the comforts of the lowly roof."

Or better yet according to the ideal of Keble,

"Sweet is the smile of home; the mutual look,
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."

Resolutions of Love and Respect.

Whereas, Our dear Heavenly Father has called from our midst our friend and co-worker, Miss Louisa P. Sherman, of the Second Alfred Seventh-day Baptist Sabbath School;

Resolved, That she will be greatly missed in our Sabbath School not only as a member but also as assistant primary superintendent.

Resolved, That we may be lifted to live better lives and do more for Christ from the life that has been lived by her.

Resolved, That we express our tenderest and most loving sympathy to the bereaved family. May God be their comfort and stay. And be it further

Resolved, That a copy of these resolutions be sent to the family, also to the SABBATH RECORDER, and a copy be spread upon the minutes of our Sabbath School records.

MARY W. ODELL,
CARRIE A. LANGWORTHY,
HARRIETT B. VAN HORN,
Committee.

Per NINA PALMITER, *Sec.*

Who steadfastly pursues his goal
Despite what winds prevail,
Nor loses courage from his soul,
Can never wholly fail.

—Susie M. Best.

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.

MARRIAGES

LOOFBORO-MILLS—At the home of the bride, in Milton, Wis., Sept. 26, 1907, by the Rev. O. S. Mills, Chase A. Loofboro, of New Auburn, Wis., and Mrs. Mertie A. Mills.

GILMAN-WELLS—At the home of the bride's parents, Mr. and Mrs. Wallace R. Wells, in Ashaway, R. I., Oct. 7, 1907, by Pastor William L. Burdick, Mr. George Gilman, of Springfield, Mass., and Miss Ruth A. Wells.

MAIN-DIXON—At the home of Mr. and Mrs. D. D. Rogers, Daytona, Fla., by Rev. Arthur E. Main, Mr. Geo. A. Main, of Palatka, Fla., and Miss Ida Mabel Dixon, of Shiloh, N. J.

DEATHS

CAMPBELL—At the home of his daughter, Mrs. Abbie Williams, Verona Station, N. Y., Oct. 6, 1907; George A. Campbell, in his 79th year.

Mr. Campbell was the son of Rev. Alexander and Mrs. Clarinda McKee Campbell; and was born at Truxton, N. Y., Dec. 11, 1828, during his father's first pastorate at Truxton Hill, now called Cuyler Hill. He was the eldest of a family of six children, but two of whom are now living. On September 25, 1850, he was married to Sarah M. Saunders, to whom were born three daughters.

For several years past he has lived in Buffalo where he was engaged in business. His wife died March 23, 1899, and his health failing, later he came to live with his daughter at Verona Station, where he was lovingly cared for by his faithful daughters, and where he peacefully passed away October 6, 1907.

He is survived by a brother, Jesse, of Despatch, N. Y.; a sister, Mrs. Delos C. Whitford, of Wolcott, N. Y.; three daughters—Mrs. Carrie Skinner and Mrs. Abbie Williams, of Verona Station, N. Y.; and Mrs. Libbie M. Chase, of Brooklyn, N. Y., and by three grandchildren.

He bore his sickness with patience, seemed fully resigned to his Father's will, and often expressed a desire to be at rest. Funeral services were conducted at the home of Mr. and Mrs. Williams, at Verona Station, by the pastor of the Verona Churches, and interment was

made at Wolcott, N. Y., where rest the bodies of his father, mother, and wife. A. L. D.

CARY—Flossie M. Lippincott Cary, was born in Logan Co., Ohio, Oct. 1, 1890, and died in Battle Creek, Mich., Oct. 6, 1907.

She was the oldest daughter of Mr. and Mrs. P. B. Lippincott. She came with her parents to Walworth, Wis., in 1896, and was a member of our Sabbath School until March, 1907, when the family moved to Battle Creek, Mich.

She was taken sick with measles and her death was caused from acute Bright's disease, following the attack of measles. She was married to Robert E. Cary, June 2, 1907.

The body was brought to Walworth, Wis., for burial in the Walworth Cemetery. Funeral service at the Seventh-day Baptist Church, by Pastor M. G. Stillman. M. G. S.

RANDOLPH—At the home of Alexander F. Randolph, in the town of Piscataway, October 11, 1907, Anna Eliza Randolph, wife of Peter B. Randolph, in the 80th year of her age.

She was the daughter of Benjamin Coumbs West and Marie Titsworth West; and was born at Shiloh, New Jersey, May 8, 1828. Throughout this long life, Mrs. Randolph has been a devout Christian and has been a member of the Plainfield, N. J., Church since Dec. 2, 1854.

For years she has been a great sufferer from pain and helplessness, so that for this trusting disciple of Jesus and those who loved her most her death was a blessed release.

Brother Randolph has the loving sympathy and prayers of a large circle of relatives and friends.

G. B. S.

THE COWARDLY MOUNTAIN LION

Many attempts have been made to hold up the mountain lion as a true lion in point of bravery and courage, says Mr. Charles F. Holder in *The Travel Magazine*, but the consensus of opinion is, of those who have hunted it, that the mountain lion is a coward, that the instances where it has attacked man are very few and far between. Almost any animal will fight when cornered like a rat, or in defense of its young, but the mountain lion has, at least to my knowledge, never been known to charge a camp of men, though I do know an instance where a cougar swam to a small key in Florida and sprang into a camp and stole a pig that was being used as a lure, taking the animal from among the hunters who were demoralized by the apparent courage of the beast.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 VI.—NOVEMBER 9, 1907.

JOSHUA RENEWING THE COVENANT WITH ISRAEL.

Joshua 24: 14-28.

Golden Text.—"Choose you this day whom ye will serve." Josh. 24: 15.

DAILY READINGS.

First-day, Joshua 21: 43-22: 9.

Second-day, Joshua 22: 10-29.

REC., LES.—5—Burdick.

Third-day, Joshua 22: 30-23: 13.

Fourth-day, Joshua 23: 14-24: 13.

Fifth-day, Joshua 24: 14-28.

Sixth-day, Luke 14: 15-35.

Sabbath-day, Acts 2: 22-47.

INTRODUCTION.

We come now to the last scene in the life of Joshua, the great leader of Israel in the conquest of Canaan. He was a man supremely devoted to Jehovah like his predecessor Moses. At the close of his life his utmost desire is that the nation of Israel shall continue loyal to the God who brought them out of the land of Egypt, and gave them the good land flowing with milk and honey. He saw that the people were attracted by the gods of the land, and that they were not at all careful to avoid the depraving influence of the former inhabitants of the land whom they had not utterly exterminated.

We have in the 24th and the 25th chapters of the Book of Joshua two farewell addresses full of warning, exhortation and encouragement. From this we are to infer that our author of the Book drew from two different sources rather than that Joshua really delivered two farewell orations to the people that he had so ably led. The place of the first is not mentioned. The second is at Shechem where Abraham had his first abiding place in the land, and received the

wonderful promise which was just now fulfilled. It was here also that Joshua assembled the people soon after their entrance into the land and had them repeat the blessings and curses of the law.

At this last public assembly of the tribes in his lifetime Joshua recounts the blessings that Jehovah has brought to their ancestors and to themselves, and shows God's continual providential care for the nation of Israel. If they are now going to choose a God to serve, how absurd to choose any other.

TIME.—According to the usual chronology about twenty-five years after the crossing of the Jordan.

PLACE.—Shechem.

PERSONS.—Joshua and the people.

OUTLINE:

1. Joshua Exhorts the People to Serve Jehovah. v. 14, 15.
2. The People Promise Loyalty. v. 16-18.
3. The People Persist in their Promise in the Face of Difficulties. v. 19-28.

NOTES.

14. *Now therefore fear Jehovah.* The "therefore" refers to the summary of God's care for their forefathers and for themselves just given in v. 1-13. *In sincerity and in truth.* In completeness and reality, without pretense and without divided allegiance. *And put away the gods which your fathers served.* At first thought it is very surprising that the Children of Israel needed to be warned against the service of false gods after their experience with the Golden Calf, and the terrible punishment that came from the apostasy; but there was a certain seductiveness about the worship of a god that they could see like the nations round about, to say nothing of the appeal to baser passions that was so often associated with idol worship. With this line compare in contrast ch. 23: 8, where their continued loyalty to Jehovah is asserted. *Beyond the river.* That is, the river Euphrates. The reference is to the ancestors of Abraham from whom he separated that he might serve Jehovah. The allusion to the flood in King James' Version is evidently an error. *And in Egypt.* There is nothing said in the Book of Exodus about the idolatry of the Israelites in Egypt; but they doubtless did not render an unmixed service to Jehovah during their long bondage.

15. *Choose you this day whom ye will serve.* Joshua presents the matter with great skill. He would not have them infer that he is making a decision for them, but rather he would have them examine the question in the light of reason, and make the only choice that is appropriate.

When any one thinks of what Jehovah has done and that the idols have done nothing, there can be no reasonable hesitation. *The gods of the Amorites*, which were entirely unable to defend them when the Israelite invaded the land. The name *Amorites* is here used representatively of the people of Canaan. *In whose land ye dwell.* This circumstance was a proof of the superiority of Jehovah to the gods of the nations. *We will serve Jehovah.* Joshua and his family have already made the wise choice. They do not wait to see what others will do; but on the other hand are a help to the rest by their noble example.

16. *Far be it from us.* This is a very strong expression in the original. They mean to say that apostasy from Jehovah is utterly abhorrent to them.

17. *He it is that brought us up out of the land of Egypt.* The people will not be outdone by Joshua in arguing the reasonableness of the service of Jehovah. The deliverance from the land of Egypt was often spoken of as the deed par excellence whereby Jehovah had shown his power, and his care for the Chosen People.

19. *Ye cannot serve Jehovah.* Joshua is not really undertaking to dissuade them from the purpose thus expressed, but rather to have them count the cost. *For he is a holy God.* And so cannot be served by those who are unwilling to strive after holiness. Compare Lev. 19: 2; Isa. 6: 3, and many other passages. *He is a jealous God.* And so requiring an undivided service. According to our modern usage, the word *jealous* has almost uniformly a bad sense; but we should not forget that it has a good meaning also. Compare note on this word in Lesson 2 of last quarter, Exod. 20: 5. Our God could not be as loving as he is, and accept a divided affection. *He will not forgive your transgressions.* Compare Exod. 23: 23. While they were clinging to sin in any way they could not expect forgiveness.

20. *If ye forsake Jehovah.* Joshua does not say that it would be better not to serve Jehovah at all than to serve him and then forsake him. But certainly the consequences are serious for the man who turns away from the God who has delivered him. He must now be ranked among the enemies of God, and must expect that grievous calamities will befall him.

21. *Nay; but we will serve Jehovah.* They were not to be dissuaded. We admire their constancy.

22. *Ye are witnesses against yourselves.* They had made an explicit vow to serve Jehovah, and they had not made it rashly but with due con-

sideration. Therefore their own testimony was formally registered for their condemnation if they should ever turn aside from this solemn promise. *We are witnesses.* The people said, Yes, we understand that we have given the most solemn pledge.

23. *Put away the foreign gods that are among you.* The way to show the sincerity of their promise was by the immediate putting away of the idols that might be in their houses. If they kept them, there would be a continual temptation to serve them.

25. *So Joshua made a covenant with the people that day.* Joshua as the representative of Jehovah renewed once more the covenant with the people of Israel. He was to be their God, and they were to be his people, worshipping him and observing his precepts. *A statute and an ordinance.* These words are doubtless to be understood as collective nouns. We are to infer that the particulars of the covenant were written out at length in the form of statutes and ordinances for the people to observe.

26. *And Joshua wrote these words in the book of the law of God.* This statement implies that the book of the law was not considered as an absolutely finished production from the hand of Moses. It could receive additions on appropriate occasions. *And he took a great stone.* Compare the memorial stones at Gilgal, and other places. *The oak that was by the sanctuary of Jehovah.* Compare Gen. 12: 6. This place was doubtless considered sacred from the fact that Abraham worshipped there; possibly from other reasons also.

27. *It shall therefore be a witness against you.* Joshua spared no pains to make the covenant as solemn as possible in order that the Children of Israel might not easily turn away from their allegiance to Jehovah.

SUGGESTIONS.

A man needs but to see his sin in its true light in order to be eager to turn away from it.

The sincerity of one who promises reform is shown by immediate and vigorous action. Joshua suggested that the Israelites put away the strange gods that they had in their households.

True service to God cannot be mixed with partial service to some other master. Our Saviour says, "Ye cannot serve God and mammon." It is possible to serve either one, but not both.

It is right and proper to count the cost before entering into any service. But don't let great cost deter you. Our Master says, "My yoke is easy, and my burden is light."

We should not forget the power of example. Very likely the example of Joshua and his household did as much to encourage the people as his argument.

CRUISING ON THE NILE.

Our trip led us at last to a boat on the waters of the Nile where we lived three weeks of glowing luminous days, while the hours passed even as the sands of time. In leaving Cairo and passing through the big bridge we were surrounded by the most ethereal boats I ever saw, and they were but the curtain raiser to the continuous performance going on around us afterwards. We steamed ahead by day, not so very fast, for the channel is treacherous, and the native taking frequent soundings at the bow often failed to prevent the boat from sticking her nose straight in the mud. No harm came except vociferous shouting in a language sounding much like turkeys gobbling. Meanwhile the sail-boats glided by, graceful and swift in spite of their clumsy framework. Some were ferry boats, old and tattered and crowded with laborers, family parties, donkeys, everything. Others were laden with water jars or "fodder for the kine," and still others were the far-framed dahabeahs, a kind of winged houseboat. They all came near enough for us to feel well acquainted with their passengers.—The Travel Magazine.

"On noiseless wing
The fleeting centuries have fled. By restless
Galilee
One hears beneath the murmuring waters still
the words,
'Lovest thou me?'"

"The tender question echoes far across the distant wave,
'How fare my lambs? Hast thou been faithful
to the trust I gave?'
Lo, from the homeless wilderness and crowded
city's haunts of sin
I hear their cry, 'My unfed lambs: go thou and
bring them in.'"

—Sel.

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.

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 Moyne Building on Randolph street, between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome.

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