

The Sabbath Recorder

May we not make the stars and the mountains and the all-ending earth minister to tranquillity of soul, to elevation of mind, and to patient striving? Have not the flowers and the look of heaven when the sun first appears or departs, power to show us that God is beautiful and good?

Shall not the great calm Mother whose fair face, despite the storms and battles of all ages, is still full of repose and strength, teach us the wisdom of brave work without noise or hurry? It seems scarcely possible to live in the presence of nature and not be cured of vanity and conceit. When we see how gently and patiently she effaces or beautifies all traces of convulsions, agonies, defeats, and enmities, we feel that we are able to overcome hate and envy and all ignoble passions.

—John L. Spalding, D. D.

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EDITORIAL

"She Speaks a Various Language."

As I looked out from my high window this crisp October morning, over the frosted housetops and through the trees to the distant mountains, clad in their many-hued autumn robes and illumined by the morning sun, the first lines of Bryant's Thanatopsis came forcibly to mind:

"To him who, in the love of Nature, holds Communion with her visible forms, she speaks A various language; for his gayer hours She has a voice of gladness and a smile And eloquence of beauty, and she glides Into his darker musings, with a mild And healing sympathy, that steals away Their sharpness, ere he is aware."

And then there came a longing to listen to nature's teachings, and thus to read the lessons God would have us know from the illumined pages of his other Book. More and more, as the years go and come, have I learned to prize the messages written by the Divine Hand in rocks and hills, in forests and fields, in sky and cloud, until this old world seems full of precious revelations to help man along in his pilgrimage to a "better country, which is an heavenly." The grandeur, strength and grace of this vast universe are but the visible tokens of the constant care and upholding love of Him who is its soul and life. Thus, the words of the poet, urging men to "go forth under the open sky and listen to Nature's teachings," are but the reiterations of God's own whisperings in sunshine and shower,

in the breath of zephyr, the haze of autumn, and in the march of time.

With these reveries begun, the temptation to stroll out towards the mountains and not merely see but come in touch with these "visible forms" was too strong to be resisted. The very woodlands seemed beckoning me to come, as they flung out their many-colored banners announcing the arrival of autumn. And as I went out into the cool still morning, with the leaves sifting down like snowflakes all about me and glinting in the softened October sunshine, the very silence seemed impressive, as if one had stepped into the deathchamber of summer and stood among the withered emblems which were soon to deck her grave. Indeed, in the maple leaf and brier bush, in the forest hills and meadows brown, in the mellowed light and the autumn sky, I read the same suggestive truth, "The summer is ended." The message is unmistakable. All about us lie the withered emblems of her departed glory; while the very night seems to be conquering the day; and nature, like a tender mother, hides the deformities of earth in more of friendly darkness than in her days of bloom.

And yet the earth, though thus humiliated, seems to wear her "sweetest smile of the year," and "The woods of autumn, all about our vale, have put their glory on."

Yes, the days of summer's joyful life have fled. And oh, on what swift wings they went! Only yesterday we were surrounded by joyous birds and clover blossoms. Today, the sighing winds and biting frosts bespeak the end of summer's songs and flowers. Between this bleak prospect and that brilliant retrospect, standing in the midst of autumn's fading forms, we pause in thoughtful meditation. "The glad passion of the year is burned to ashes," and while "we deck her grave with withered leaves and hardy flowers," we must not lose sight of the suggestive lessons of life's changes and the premonitions of life's great end. If men would listen more attentively to the persuasive

voices of the Divine in the world about them, then would many a disastrous blunder be averted, and many a wrecking rock be shunned.

Sin-sick souls would thus find suggestions of gracious healing, and many a blighted hope a glorious resurrection. Oh, that more of us could have our souls attuned to the harmonies of the great universe about us! Why should we not then, as truly as did men of old, hear God speaking from out the "bush," the "cloud," the "mount," the "rock;" and then, in very deed, would "the heavens declare the glory of God; and the firmament show his handiwork."

To the soul thus in love with nature, the teachings of the Son of Man will often have a double force. He drew most of his texts from field and vineyard, from orchard and meadow; and under his masterly hand, the clouds, the sky, the passing birds, the flowers, the foxes of the field and motherly hen—all these became teachers, consecrated priests, who brought forth lessons of life for perishing man.

The very trees suggested the "tree of life," "the leaves of which are for the healing of the nations." In the falling leaf we read the lesson of our fleeting life and the approach of death. And in every bursting bud we may see the emblem of the resurrection.

Thus the whole year may become a great temple of praise. Spring brings her blossoms of promise, summer her gifts of fruit and autumn her offerings of grain, in all of which man may see the evidences of Divine Love, and may read lessons of his own destiny that shall draw him Godward.

"Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine."
—Moore.

Life's Year, Too, Has Its Seasons.

As we contemplate these lessons of autumn, and try to profit by their teachings, we are impressed with the analogy between the seasons and human life. Life's year, too, has its seasons. There is the joyous, sunny springtime so full of promise, with

its bright hopes, its blossoms and buds of future manhood. Then come its ripening summer days filled with golden opportunities and surrounded by so many influences to promote growth. Here many of the springtime buds bring forth fruit; but not all of the early hopes are realized; for often the promises of blossom-days are blighted by life's bleak winds and pinching frosts. And however much we strive, our attainments in ripened fruit fall short of the ideals and promises of our springtime.

But life's summer, too, is short. The days fly on such swift wings that, ere we are aware, the golden hours are gone and our work not done! Something in the haziness of sky and air startle us with the thought that autumn is at hand. The sun nears the horizon; the shadows begin to lengthen; a silvery glimmer softens the landscape; a suggestive chill creeps over the spirit; the life currents seem to slacken in their courses; and the early frosts seem to check our high ambitions, until we halt in our journey, subdued by the thought that our summer is ended. Some indefinable premonition creeps into the soul that makes us think of the future more than ever before. There is something in our health, something in our vision, something about our step, something in the changing associations, something in our inability to endure, that enforces the unmistakable conviction that life's autumn is upon us.

"We, too, have autumns, when our leaves
Drop loosely through the dampened air;
When all our good seems bound in sheaves,
And we stand reaped and bare."

Early frosts of trouble and disappointments have nipped our springtime blossoms, and the rough storms of life have destroyed our proud ambitions, until many of us stand today, stripped and bare like the oak on the mountain, awaiting the tests of winter. But we stand assured that even the oak has a higher destiny than growing leaves and blossoms. The trees today, as they stand stripped and bare, may have only begun their days of usefulness in this time of their humiliation, and so I trust that even the autumn of life may bring us no defeat, but glorious victory. Therefore, I see in this subject not only cause for great regret when life's summer has been

wasted, but also cause for rejoicing when life's autumn reveals a substantial growth and well-developed fruit. The faithful man should feel that the autumn of life is the crowning glory of his year, and rejoice that his reward is so near.

I can see today, in memory, the great company of people scattered through all our churches. There are faces of friends from New England to Nebraska, whose presence in the churches indicate their interest in God's cause. With many of these the summer is ended. Their days of toil are nearly done. Autumn frosts have gathered upon their heads, and they linger by the banks of the river, expecting soon to cross over. They realize that life is passing away. It is shown in the failing vision, the trembling hand, in the wrinkled brow, in the bent form and in the faltering step as if about to stop the long journey. "Their June has warmed into July, August has faded into September, September has cooled into October, and for them the summer is ended." But these should not mourn nor feel regrets if through their summer they have been ripening grain for the heavenly garner. I know of many whom the summer storms and struggles have fashioned into the divine pattern, and whose hearts should be filled with rapture at the prospects of the husbandman's coming to claim his own.

Dear aged friends, look about you these October days and you will see that every live tree holds within itself the promise of a new life by and by, when springtime buds shall bloom again. And so are you carrying within your souls the foretokens of a triumphant victory and glorious life beyond the winter, where summer never ends.

God has sustained you through many a year, and he will not forsake you now, just as you are ready for his kingdom. By what mercy have you been protected, by what love have you been redeemed! Every wrinkle and care-furrow ought to call for a song of praise. Every silver lock should be a signal of victory.

Then, aged reader of the RECORDER, leaning upon your staff and looking toward the Land of Beulah, waiting for your summons to go home, let me offer you sincere congratulations that your summer is ended, with all its toil and strife; and best of all, that you are so near your Father's House.

And now for you I pray that when, as some weary pilgrim traveling toward the close of day, you lie down to rest from toil and dream of loved ones gone before and of your heavenly home, you may awake to find that it is not a dream; but that you are at home with them in the land of eternal summer.

Autumn, a Revealing Time.

If you keep your eyes open in these days, while nature is shedding her faded clothing, you will see how many things appear which hitherto were hidden. Enter the woodlands and there you see every blemish and defect in trunk and limb and branch, all of which were hidden by foliage all the summer long. And there, too, you may see all the new growths which the summer has added. All through your orchards appear today for the first time, the nests which the birds have built during the summer. Under the friendly covering of leaves their work was done, and now the autumn reveals to us the results. How wonderfully suggestive! Oh, how much has been going on through our summer which the autumn of life will reveal! Under the showy leaves of outward appearance and of fine talk and flattery we may feel that something really valuable is being done.

We may deceive even ourselves in life's summer, but our autumn days will surely tell. Men may strive in slipshod ways to appear well in the sight of men. They may build with stucco and paint with hypocrisy until perfection itself seems successfully counterfeited; but when life's autumn comes, all these flimsy things must fall, and as in nature, only substantial and permanent growths remain. If these are crooked and ugly, there will be no hiding them; and we can have no second summer in which to redeem the failures of the past. The permanent growths and fruits of life will stand out amid the frosts of winter, to tell what use we made of our time and opportunities.

Some of you have seen with satisfaction the ripened fruits that loaded down your trees and vines these autumn days. What lesson do they teach? During all the spring and summer they have improved the opportunities given them, drinking moisture at every root and absorbing sunlight at every pore, until now these autumn days

reveal the result of their work. Each one has been true to itself and faithful with the material and opportunities given, so that when autumn strips of adornments, there remains the real fruitage of the year.

How will it be with us when the frosts of time strip us of our adornments? Are we so improving our opportunities that our autumn days will find us laden with beautiful, permanent growths and excellent fruit? Or are we allowing some blighting influence to destroy our good and leave us barren and fruitless as we find some of our grape vines this year? Our chances have been good, our opportunities golden. God has surrounded us with his rich grace, and spiritual influences have been supplied until we have breathed the very atmosphere of heaven. The "Sun of Righteousness" has filled our world with his glorious light, and showers of blessings have refreshed our land. The Spirit of God has followed us with sanctifying and strengthening power, ready to cheer and help and uphold in every time of need. And now, what shall the Master find at his coming? Surely, the autumn will reveal. If we are spending our springtime in frivolous ways and foolish living; if we are sowing seeds of sin and deceit; if we are cherishing germs of bitterness and of unchristian growths; if we are idling away the golden days of life's summer—it will all be revealed by and by. The immutable decree has gone forth—"There is nothing covered that shall not be revealed;" for "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Nature's Fading Time.

Another lesson is borne in to me as I walk among the faded trees, over paths thickly strewn with withered leaves, while all about me the still morning air is filled with these faded emblems of former beauty. "We all do fade as a leaf." The very air is full of the thought, and no matter how much you may try to think of other things, or how unwelcome the message may be, these solemn words are whispered in your ear at every turn. The withered, frost-touched flower at your feet looks up to you with sad face and softly whispers, "We all do fade as a leaf." The half-

naked tree that was so proud of its mid-summer robe of beauty almost shivers in the chill morning as its lament falls upon your ear, "We all do fade as a leaf." And as a solemn dirge of autumn wind sighs through hedge and heath and stirs the clinging vine and shrub and bush, it, too, catches up the strain and moans its requiem in solemn dirge, "These all do fade as a leaf." With earth's myriad voices speaking thus to the soul, how can one ignore the message?

I suppose you all noticed the gorgeous display of beauty in garden and field and forest during the summer? Each seemed to vie with the other in the display of gay attire and charming attractions. The maple was the "belle" of the forest; the rose, the "queen" of the garden; and the lily, the "flower" of the field. Every morning found them sparkling with dew-drop jewelry, waiting to be admired; and under evening's mellow light their charms were blended in sweetest harmony. No maiden ever decked herself with greater beauty; no queen of society ever displayed more attractive graces or more charming jewels than did the hickories and elms and maples in their midsummer dress parade. But alas for them now! How quickly has all this beauty faded! After all, when we think of it, these charms were only means to an end. They were only flimsy and feeble instruments of a day in the great building work of nature. Supposing they had relied upon these as the real end—the main object of life? Now, when July's proud stalk has become autumn's dry stubble, what good would come from their life of pride? When spring's gay charms fade into November's somber drab, what has come from living if they produce nothing but leaves? If the trees had lived only to display their charms of spring time, with no substantial timber added, how utterly futile their lives would be! Well, we too, shall have our fading time. What is sought in us as the result of all the charms and beauty of youth is sturdy growths in character. Personal charms are God-given blossoms, which should bring fruitage of better things than vanity and pride. Alas for that one who lives to display personal charms as though these were all of life! It requires something more than affected graces and glittering jewels to give

you place and character in favor with God and man. Whoever lives for these alone will find the October winds of life scattering the faded leaves upon which his hopes were built; and sighing through the barren graceless branches, it will mock at his calamity through an eternal winter.

Nature's Account is Rendered.

An empty granary in autumn with winter approaching, is always a sad sight. "The harvest is past, the summer is ended" and there is no chance to fill it. Nature has rendered her account, and she can only return just what the spring and summer have given. An idle and neglected spring-time means an empty and desolate autumn with no harvest.

Will it be so in the harvest of our lives? The one great question for each one now is, "What shall my harvest be?" It will certainly be just what we make it. Shall it be "nothing but leaves?" Must the spirit grieve "over a wasted life?"

"O'er sins indulged while conscience slept,
O'er vows and promises unkept,
And reap from years of strife—
Nothing but leaves?"

We are the only ones who can answer this question now. Each passing day we are fixing more and more what the future shall be to us. It will only be the summing up of the todays of life, the result of life's spring and summer's work.

Let the passing opportunities of summer be so well improved and all our days so wisely used that when our autumn comes we, too,—like nature today—may hold within our hardy growths the priceless germs of a future budding, beyond life's winter, where perennial summer shall gladden every heart, beside the river and the tree of life.

That Tract Society's Debt.

We are anxiously waiting to hear from all the friends of the Tract Society in answer to the plea made two weeks ago for everyone to join hands in paying off the debt. Only \$15.00 in two items have reached the treasurer at this writing; but we are eagerly watching the mails, hoping that money will soon be sent from all the

churches and lone Sabbath-keepers. The \$15.00 came from Dr. Maxson and the Sabbath School, of Utica, N. Y. This added to the \$20.00 from China, makes only \$35.00 so far received. The Board has been compelled to make another loan since the last writing so the debt has increased rather than diminished. Fifteen dollars a week is too slow as you all can see, if we are to put this load of debt away from us. But then, the time has been too short for great returns as yet. Come, dear friends, let us all pull together, and get to work in all the churches and Endeavor societies, and see how quickly it will all be done.

Sunday Theater Fight in Kansas.

The following letter to the RECORDER is so suggestive that we give it place, and refer to the line of thought that comes whenever we read about such a movement in favor of Sunday:

To the Editor of the SABBATH RECORDER:

MY DEAR BROTHER GARDINER:—There is a campaign on in the city of Topeka, as also in Kansas City, Mo., for the closing of the Sunday theaters. Last evening at the City Auditorium, the Rev. K. C. Russell, of Washington, D. C., a minister of the Seventh-day Adventists, and chairman of the Religious Liberty Bureau of that people, spoke against the Sunday closing movement, advocating in the interests of religious liberty, non-interference on the part of the civil authorities with religious matters. There were probably two hundred present to hear his address which appeared to be well received. At the same hour in another part of the building was a meeting of the City Council and citizens to hear petitions and a report of the Committee concerning the proposed action by the Council. This proved to be quite a stormy meeting in which both sides presented positive views in an earnest manner. From present appearance it seems likely that the arm of the law will be brought to bear to close the theaters next Sunday.

I enclose reports from the morning paper of last night's meetings, for you to use as you choose, if you deem the matter of interest to the readers of the RECORDER.

Fraternally yours,

G. M. COTTELL.

Topeka, Kans., Oct. 15, 1907.

The reports referred to show in a very marked manner the tendency to legislate

in favor of Sunday; and the two sides had very strong advocates.

Much bitterness was engendered, and it remains to be seen just what good will come from it. Men cannot be legislated into the churches even though they may be kept out of theaters. If they could make sure that those kept out would not go to worse places instead of better, some little good might come.

This whole business shows to what straits men are put to bolster up the Sunday in the hearts of men who know very well that there is no divine authority for it. Such steps will only make the ungodly masses hate the Sunday and the churches with a perfect hatred. There is only one way to enthrone any Sabbath in the hearts of sinful men, and that is by an appeal to conscience, based upon the claims of God upon man. It can never be done by human laws. It must be done, if at all, by a loving gospel preached by loving hearts moved by the Holy Spirit. If that bitter convention at Topeka, with its personal innuendos and angry recriminations, could have been turned into a warm-hearted, powerful and spiritual gospel meeting, with every speaker filled with the Spirit of Christ and pleading with men to become loyal to God,—much more might have been gained toward making men better and toward a true and genuine respect for God's holy day.

When will Christian people learn the folly of trying to make men love God's commands by human laws? When will those who claim the Bible as their only guide see the inconsistency and the weakness that comes from trying to enforce a sabbath in square opposition to the Bible which they profess to revere and which they offer to others as their only rule of life?

Condensed News.

The Tokio government has taken very decided steps in an effort to check the emigration of the Japanese to the United States and Canada. The edict compelling each of the emigration companies of Japan to deposit \$25,000.00 before it can do business, and making it unlawful for any company to allow more than thirty-five emigrants to depart in any one month, through its agency, has driven twenty-eight of the

thirty-five companies out of business. Japan has ceased granting passports to Mexico and Peru, and an effort is being made to secure territory in Korea for the colonization of Japanese.

Although President Roosevelt has received many strong protests against the admission of Oklahoma into the sisterhood of states, he has determined to give his signature to the proper papers, and to issue the proclamation on November 16. At this time Oklahoma will become a full fledged state.

By mutual arrangement between the governors of Southern states the legislation regarding railroad rates has been set aside in North Carolina, Georgia and Alabama, and a 2½ cent rate accepted instead of the 2 cent rate. This will also be applicable on interstate business through these states.

The Faith of Christendom.

I venture to assert that conscience and experience confirm Scripture and the Church in their teaching of the ghastly reality of sin and the chasm of spiritual separation between God and man that this alien element has cleared; nor do I think I am merely dogmatizing when I add, on the same authority, that Jesus Christ, while truly our brother man, proves by His life and work that He is unique in His divine nature, and, further, that by His atoning death He bridges the chasm. Here we come to a clear, broad distinction of theologies—wider than that which divided Saint Paul from the Judaizers, Augustine from Pelagius, Luther from the Dominicans, Wesley from the high-and-dry clergy and Dissenters of his day, Chalmers from the Moderates. There is a religion which consists practically in human effort alone, although, metaphysically, it identifies that effort with the divine. And there is a religion of superhuman power, realized in God's fatherly love—which can be severe on rebellion—His act of redemption by Christ, His forgiveness of sin, His renewal of character by the gift of His Spirit, His response to prayer with real, effective aid. If the new theology favors the former—as I fear it does—it is doomed to sterility. The latter is what I understand to be the faith of Christendom.—*Dr. W. F. Adeney.*

The Scarcity of Ministers—One Reason For.

For every phenomenon there is always a sufficient cause, usually a principal cause with minor causes contributing more or less to the one observed condition. In a former article, I pointed to the fact that the want of able and efficient men in the pulpits of all denominations, in numbers sufficient to meet the demands now made upon the churches, as well as by the churches, is an alarming condition. That, as a rule, the number of young men offering themselves, through our colleges and seminaries, as candidates for the ministry, is on a steadily decreasing ratio as compared with the growing demands, is equally plain and equally alarming. I also pointed out the fact that the "tyranny of the creed" which, in some cases, may act as a deterrent, is not operative in many churches, notably in our own.

The primary cause of the conditions of which I am writing, is the inadequate support which the great majority of ministers now receive. Let us not be shocked at this statement, nor begin to accuse the minister of mercenary motives or our young men of failing in the spirit of self-sacrifice so fundamental to the gospel of Christ. The minister is a man, usually with a family, having needs in common with other men; and in the matter of books, magazines, etc., together with social requirements, he has many needs which most other men do not have. He is expected to pay his bills, as other men pay theirs, on time and to the full, which he cannot do without money. This does not need argument. 1. Because they cannot do this, many men are leaving the ministry. A statement was made in a trustworthy public journal two or three weeks since that in the city of Pittsburgh, within the past two years, twenty ministers had left pastorates for secular employment because they could not meet expenses on the salaries they were receiving. One of this number is quoted as saying, in substance: "It is not from choice that I leave the pulpit, but from necessity; it is not a question of money beyond the honest payment of living and other necessary expenses." Most of these men have taken up the writing of life insurance, the writer of the article adding

that, "insuring men's lives pays better than saving their souls." The Methodist Conference, held in Milwaukee, Wis., last week, recognized this condition of things and as one means of remedying it, reduced the number of Presiding Elders that the salaries thus saved might be used to enlarge the fund for pastors' salaries. The Presiding Elders from various districts of the state called attention, in no uncertain sound, to this alarming condition. One said: "While these are prosperous times throughout the country, they are not so for preachers on salaries of \$500.00 or \$600.00 a year with a family to feed and clothe, and a horse to keep, which with most of them is a necessity in their work." "The prosperity which increases the cost of living from 30 to 50 per cent, and does not increase the preacher's income by one dollar will soon drive him out of the pulpit." The Bishop, in his charge to a class of young men who were being received into the Conference, told them that a man's first duty was to his family, and if they could not earn enough in the pulpit to provide comfortably and honorably for their own, they must not fear or hesitate to engage in some other calling where they could do so. Men could be mentioned who have gone out of Seventh-day Baptist pulpits and are now in pursuit of various other callings chiefly, if not entirely, because they could not pay their living expenses and remain in the ministry. The numbers in this class may not be great, but the number in proportion to the number who live entirely upon the salary they receive from the churches they serve would be found to be surprisingly large. If cost of living and of other necessary commodities should continue to advance, or even to remain at the present high mark, and there come no increase of salary, the number of those who will be forced into other callings will be greatly increased. This is not pessimism; it is facing the facts.

2. With these facts plainly before them, is it any wonder that so many young men hesitate long about entering the ministry, and finally persuade themselves that they can serve the Lord and their fellow men as truly and as acceptably in some other

calling where there is more money? What are the facts facing a young man contemplating the Seventh-day Baptist ministry? There are nine churches which pay salaries of more than \$600.00 a year. These range from \$650.00 to \$1,500.00, and average about \$900.00 a year. About twice that number of churches pay \$600.00 a year, or less, averaging, say, \$500.00 a year. Then there is a considerable class of ministers among us who serve small churches and receive a small sum from the church or churches served, which is supplemented by an appropriation from the Missionary Board. The average income of this class for these services, from this compound method, is not much above \$400.00 or \$450.00 a year. It is easy, therefore, to believe that the larger portion of our ministers earn a part of their living in some side employment. It does not fall within the province of this article to speak of teachers in our colleges, missionaries and others employed wholly by the various Boards, and their salaries. This article deals exclusively with questions affecting pastors. From the foregoing estimates, which are made from many years of experience in compiling denominational statistics, it will need no argument to prove that our ministers, as a class, are not a mercenary, self-seeking set of men. That so many accept joyfully the work with its privations and sometimes its hardships, is proof enough of their love for Christ and for human souls, and their loyalty to the truth of God which they delight to preach. God bless these noble men, and spare them the necessity of leaving the blessed work for some other calling to make an honest living! While none of our churches are able to pay princely salaries, and some of them are not able to pay even living salaries, the question of a future supply of ministers, is a question for the churches themselves to settle rather than for the possible candidates for the ministry. Let the churches offer fairly good living salaries and they will not long go pastorless. Let those churches which are not able to pay a full salary show a readiness to sacrifice with the minister for the cause of Christ, and they will find, as a rule, men of the ministry who will share with them the burdens and responsibility, and the joy of the work. I cannot close this article without call-

ing attention to the demands we are making upon young men today who are contemplating the ministry. The average young man who goes into business, leaves his training at the high school, adding, possibly a few months at some commercial or business school. The candidate for the ministry, anxious to meet present-day requirements for the holy calling, has at least seven years more of study before him—four in college and three in the theological seminary. At the end of this period of training his high school classmate has had seven years of successful business life and experience and is well on the road to competence, while he has had seven years of continuous expense with no income and a possible debt, and before him, at best, a possible living income, and a not impossible necessity of dividing his time and energy between the work of the ministry, for which he is prepared, and some secular employment, for which he is not prepared, in order that he may properly provide for the varied necessities of his family. This is not an inviting prospect. If he be possessed of the spirit of Jesus, will he not be willing to make any needed sacrifice in order to do His work? Aye, needed sacrifice, to be sure! But is it certain, we are not asking him to make unnecessary sacrifices? If we as churches were willing to bear, even in some small part, the sacrifices we are thus asking him to make, we should come much nearer to the solution of the question of a scarcity of ministers, than we now seem likely to come. And yet, I can think of nothing more to be coveted by any young man filled with the love of God and fired with zeal for his work than a place among those accounted worthy to be ambassadors for Him in the ministry of the gospel of his dear Son. Let us take heed that we do not keep them out of it by the hard conditions with which we hedge it about, or drive them out of it to find food for their families or other necessities of an honorable and comfortable living.

L. A. PLATTS.

Milton, Wis., Oct. 11, 1907.

The truest help we can render an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—*Phillips Brooks.*

Alfred University.

College Opening Address, September 17, 1907.

BOOTHE COLWELL DAVIS, PRESIDENT.

YOUNG FRIENDS:

It has been my custom for some years to postpone the college opening address until a few days after the beginning of the year, in order that all the students might have opportunity to hear it. This year, however, I have a few things to say to you on this the first morning of the college year.

It is always a pleasure to welcome back to further college work members of the upper classes, whose previous residence and study in the college entitle them to that personal friendship which we feel for those whom we have known and esteemed and with whom we have labored in the past. Those of you who thus return today are renewing old acquaintances with classmates and friends, greeting again your professors and instructors, and projecting your ideals of college life and attainment still further into reality.

You are demonstrating by this return that you have a purpose and plan to which you are working, that you have perseverance in your undertaking, and that you have loyalty to the college where you have begun your education and where you have received the sympathy and assistance of teachers in previous years.

It is a hearty "glad to see you" that we give you this morning as the ties of friendship are strengthened by the renewal of these associations.

Freshmen, and any others who may be beginning college work in Alfred, have also our enthusiastic welcome.

Those of us who have remained at Alfred as professors and instructors, for a term of years, realize how rapidly the college family changes. Those who were welcomed in 1906 as Freshmen have only three more years to remain with us, and those whom we welcomed in 1904 are entering upon their senior year today. So we have learned to look upon the new recruits each year with an especial interest. But for the incoming classes each year, as Freshmen, the student body would soon be depleted and the good work of the college cease.

The entering class gives promise of being an excellent one, not only in numbers

but in completeness of preparation and ability to do strong college work.

This morning, therefore, is a bright prophecy of the best year in the history of Alfred University.

But to make this year the best in the history of the university, some things are more necessary than a large enrollment of students, desirable as this may be in itself.

1. I must place character as of primary importance to a successful college. Character must inhere in the members of the faculty and in the student body. When we accept and hold positions on the faculty of an educational institution, the true man or woman is thereby pledged to the faithful and loyal performance of his best service to the administration of the college and to the student body. We are giving ourselves, our time and thought, our love and sympathy, to make the best possible conditions for your highest development in character, scholarship, and usefulness. You may take it for granted, then, that that is our purpose and our mission; and that every effort of the year will be to accomplish that result. But the material with which a college faculty is to work, and from which it is to develop the finished product, is the student body. It must be evident, therefore, that to accomplish a desirable result, the quality of the material must be the best. No individual, no matter how well educated or how acute in mental discipline, can be said to be prepared for life's realities who has not a controlling spirit of integrity, unselfish love for humanity, and reverence for God and all things good. These elements of manhood constitute character, and it is the hope and expectation of the faculty that we shall find in each one of our students this year a large measure of this material. If you have it, my young friends, and I assume that you do and will leave you to demonstrate that you do not, if that must be—if you have this quality, I say, we shall find you industrious, truth-loving, loyal to your friends, your teachers and your college; reverent in spirit, and possessed of a desire to make the world better by your having lived in it.

With such material, a college faculty can look forward with confidence to a happy and successful year's work.

2. A second requisite for a happy and

successful college year is a right "college spirit." College spirit is a term used with various shades of meaning. It is sometimes used to mean athletic enthusiasm, and the vehemence with which the college parades its athletic achievements. It is sometimes used to refer only to the unanimity with which the "campus rules" are outlined by the student senate or upper classmen, and lived up to by the Freshmen and others.

I do not object to college spirit in athletics, but I think the right college spirit would be to exalt honor in sport, above mere ability to gain scores. It would rather play a fair game in amateur sport and be beaten, than to win by the use of professionalism and unsportsmanlike methods. It would place scholarship, at least a fair scholarship, as a requisite membership on teams which shall represent the honor of the college on the athletic field. It would exact of its players good morals at home, on the field, and on the road. When the college spirit shall do this, it will contribute greatly to the prosperity and good name of the college. Neither do I object to college spirit, when interpreted in relation to "campus rules," provided it is a spirit which will produce campus rules tempered by moderation, discretion, and wisdom; and enforce them by a moral suasion and public sentiment which all good people can respect. When it goes outside of such rules, and such enforcement, it becomes antagonistic to college prosperity, rather than productive of it.

But the ideal college spirit is too broad in its scope to limit itself to athletics, or campus rules, or both.

It includes a spirit of honor in scholarship, an honor which will give sympathy and support to the professor and to the faculty as a whole in the maintenance of worthy standards of excellence in class and individual work.

It makes the indifferent student uncomfortable and gives the dishonest and shirking student the evident and conscious disapproval of the student body. College administration in recent years is according to the "honor system" and gives to "self-government" ideals a large place. There are sometimes, however, persons who are deficient in honor and in self-governing power to such an extent as to need the support

and prompting of their fellow students by way of a strong college spirit which will discountenance cheating and deception and make faithful and worthy work the only popular or desirable course to pursue.

I also have an idea that in a coeducational college, right college spirit should do a good work in regulating and restraining extreme tendencies in social intercourse. Here, too, we assume that the good sense and good will of the students themselves should take the place of a police regulation that was thought necessary a few generations ago. Some weeks since, I received a bitter and unkind letter from some one whom I had never seen, complaining that fifty years ago he was "ignominiously expelled" from this college for the offense of walking up chapel hill with a young lady. That was in the days of "unpermitted association of the sexes" on this campus.

In recent times the faculty has not wished to have or to enforce such regulations. We believe that the mingling of ladies and gentlemen, in wholesome relations, is not only pleasant and agreeable, but is beneficial to both. But it again frequently happens that a few individuals are wanting in poise and moderation, and act as though they supposed college life was for no other purpose than social pleasure.

Here the most desirable safeguard against excess and indiscretion is a right college spirit among the students themselves. College young ladies should create among themselves an "esprit de corps" which would discountenance foolishness and excess in these respects, and which would induce not only all young ladies to conform to propriety, but which would brand as undesirable friends and associates, young men who are wanting in judgment and self-restraint in these matters. I long to see a wholesome college spirit so potent in Alfred as to insure utmost propriety among our students in all social relations.

Again, a right college spirit should include a large percentage of loyalty to your college, and to those who have its administration and teaching duties to perform. The best results for the students as individuals, and for the college as a whole, depend much upon this loyalty. It costs about \$35,000.00 per year to maintain Al-

fred University. Less than a fifth of this amount, or less than \$7,000.00, is paid in annually in tuition. You are, therefore, getting from the college in cash value, one dollar's worth of instruction for every twenty cents you pay to the college; this is to say nothing of the many thousands of dollars invested in permanent fixtures; viz., the buildings and equipment of the college. The four-fifths of the annual cost is, therefore, met by benevolence. Either it is by endowments or contributions from friends of the college who are trying to help it give the best possible educational values to its students. I have now and then seen students who seemed to suppose that the college was indebted to them for their presence, and that they were paying a cash value for all they received. Such a notion is very wide of the mark. The trustees and the faculty are therefore your servants for love's sake, and are doing their work largely from the spirit of benevolence. To be sure the faculty who devote their entire time to the work must have a living. But that living is all too meager in every case; and while I admire and esteem highly the self-sacrificing spirit of our faculty, I pray that I may see the day when each one of them shall receive a more adequate compensation than it is possible for the college to pay them now.

Occasionally I am asked why the tuition is not \$100 per year instead of \$50. The answer is always, that a tuition of \$100 per year would make a college education impossible for many of the boys and girls who now are obtaining an education at Alfred. I mention these figures and financial facts that you may see the simpler and more commercial reasons for loyalty to your college. The still higher reasons of gratitude and affection will gradually grow to be more evident as the years go by; but the measure in which you feel it and manifest it in word and action will determine, in a large measure, the degree of achievement which this year shall record.

Disappointment exists in some minds today, I am sure, particularly among the upper classmen, because certain members of the faculty have severed their connection with the university, and their places are filled by new members. I sympathize deeply with this feeling. Such breaking of ties is always accompanied by pain and a

sense of loss. This year has been exceptionally trying in this respect. It is a compliment, however, to Alfred University and to these people, that we miss them when they leave us. It is, perhaps, a greater compliment to the University, that other, larger, and richer institutions covet their valuable services, and offer them financial inducements greater than Alfred can offer. I have sometimes heard a pessimistic note lamenting that Alfred is certainly suffering deterioration; for the equal of these teachers whom we have known and loved can certainly never be found again. Such pessimism forgets that only as Alfred is strong and popular, and as her teachers are attracting the attention of other schools for their excellent training and work, are they sought by such institutions. It forgets, also, that these same teachers were preceded by teachers of far-famed excellence. I not infrequently hear old students say, "You have no teachers now-a-days like William C. Kenyon, Jonathan Allen, Ford, Marvin, Maxson and others of a generation ago." Yet I venture the prophecy that Alfred, whose noble men of fifty years ago were succeeded by the noble men of today, will be blessed in generations yet to come, with teachers as able, as loyal, and as noble as any who serve it in this generation or who have served it in the past. My observation of Alfred for now nearly a quarter of a century, and my experience as its president for twelve years, lead me to urge you who have now to observe your college, your soon-to-be "alma mater," from so much narrower an angle, to look upon her with that larger loyalty that is full of faith, not only in her past, in her present administration, but also in her great future. Those whom you most miss today, I have seen come to Alfred young, unknown, inexperienced, and selected and employed merely because of the promise which they gave for growth and development into usefulness and service. How well they fulfilled the expectation of those who investigated and selected them, I leave you to judge.

Today I introduce you to some new professors and instructors selected after much careful investigation and search.

I have supreme pleasure in saying to you that they come to us, not a whit less thoroughly prepared for their important

tasks; possessed of character esteemed as highly as any who have preceded them, and in every instance with a wide range of successful experience.

From this viewpoint, then, I congratulate you and bid you welcome to a broadening field of opportunities. Do you wonder, therefore, that I welcome you to a year of enthusiastic loyalty, hoping for you, first of all, adherence to those high principles of character which I have already outlined; and secondly, a rich measure of that "college spirit" which is fair in sport, considerate of rights of others and of worthy college traditions; self-poised and dignified in social intercourse, and full of loyalty to your associates, your instructors, your college, and above all to truth, and the God and Father of us all.

Do you wonder that as I looked into your faces, eager with honest purpose and buoyant with hope, and welcome you to the new year of opportunities, I feel strongly that today is a prophecy for the best year in Alfred's history? We can make it such, working together in sympathy and confidence and mutual helpfulness.

May the blessing of God rest richly upon us all today and throughout the year, as we enter anew the consecrated life of college, and begin again the task of preparation for worthy lives here, and for an eternity of growth and joy in spiritual fulfillment.

How Can it be Done?

A. H. LEWIS.

The practical result of two hours' conversation with Brother S. R. Wheeler, yesterday, was his request that I ask the pastors and other readers of the RECORDER for a symposium on "What methods shall we adopt to secure a spiritual awakening, larger spiritual experiences and richer spiritual life?" He had said with much earnestness: "We cannot hold our place and do our work unless we gain greater spirituality." Brethren, this is the insistent question now nearest in hand. I unite with Brother Wheeler in this call. It is another form of a question in my Open Letter of September 30. The problem and the need are insistent and vital. The question on which we ask you to write is vital. It ought to engage the thinking and pervade

the preaching of Seventh-day Baptist pastors for the next twelve months. It is not a trifling nor a transient issue with us. It is as nearly all-inclusive as any single question can be at this time. It involves the antecedent question, "What do we mean by spiritual experiences and higher spiritual life?"

No one can determine upon methods for obtaining something which he does not fairly apprehend, and somewhat nearly understand. Tell the readers of the RECORDER your deepest and best definitions of spirituality and spiritual life. Put much thought into your answers and let prayer for wisdom abound while you think. The words, "spirituality," and "spiritual" are used too often in a general way, and with nebulous conceptions as to their meaning. The problems that now entangle us demand much heart searching and brain-racking consideration. The average currents of religious thinking are too shallow, and definitions are too superficial. Every thoughtful man, preacher or layman sees that the prevailing religious life sadly needs spiritual uplift and power. That is notably true among men; men who control public opinion and dominant influences in our churches. An Episcopalian,—a hustling manufacturer, from the city of Brooklyn, N. Y.,—said to me the other day: "Our Rector has begun to preach to men, the men of his congregation." Every Seventh-day Baptist preacher will do well to note the example of that Episcopalian in Brooklyn.

What is your answer to Brother Wheeler's question?

An amusing story is related of Johns Hopkins. Honesty was evidently one of the fundamental traits of his character. On one occasion he was sent by his mother to borrow a flatiron of a neighbor. The good neighbor gave him the flatiron and at the same time offered him a piece of pie.

"No, thank you. I don't want any pie," said the red-faced boy as he started home. Halfway there the pie and his conscience were too much for him. He wheeled about and knocked again at the neighbor's door, his face redder than ever. "I told you a story," he explained; "I did want that pie."—*Exchange.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Whatsoever thy hand findeth to do, do it with all thy might.

A Country.

M. E. H. EVERETT.

There is a land that lieth not in shadow
Albeit sun and moon are all unknown;
Its light is from the Lamb of God, who sitteth
Upon His holy throne.

Tall lilies may not stand along its borders,
Nor roses by its winding pathways glow;
Its healing leaves on deathless trees are sweeter
Than any flower we know.

Who pluck its fruits shall never faint with hunger,
Who tastes its fountains, pain and thirst forget.
Green are its fields, and by its sacred river
Peace hath her white tent set.

They who are sick of sin long for its portal
And seek the path by saints and martyrs trod;
They who love truth desire this heavenly country,
And God is called their God!
Roulette, Pa.

Report of Woman's Board.

The Woman's Board met at the home of the Corresponding Secretary, Mrs. T. J. Van Horn, Albion, Wis., Oct. 3, 1907.

The meeting was called to order at 2.30 P. M. The Scripture lesson was read by Mrs. Clarke, and Mrs. Platts offered the opening prayer.

After the reading of the minutes of the September meeting the Treasurer's report was read and adopted.

A bill of \$7.25 from the *Journal* office for stationery and printing letter-heads was presented, and by vote allowed.

Mrs. Van Horn read letters from Editor of Woman's Page, Miss Ethel Haven, that evinced a hopeful spirit for the coming year's work.

Mrs. Van Horn reported the annual letter sent to secretaries, and Board station-

ery distributed, postage for which amounted to \$1.01.

A personal letter of recent date from Dr. Palmborg was kindly loaned to the meeting and was heard with much interest. Dr. Palmborg writes from a full heart of the work at Lieu-oo, and of her hopes for success that shall "encourage our people, and honor God."

After an informal vote of thanks to Pastor and Mrs. Van Horn for their hospitable entertainment, the Board adjourned to meet at Milton, Wis., Nov. 7.

MRS. S. J. CLARKE, *Pres.*

MRS. J. H. BABCOCK, *Rec. Sec.*

Annual Report of Woman's Society for Christian Work, Plainfield, N. J.

From Oct. 3, 1906, to the present time the Woman's Society for Christian work has held nineteen regular sessions and one adjourned meeting.

The Treasurer has received during the year \$309.35, which with a balance of \$112.66, gave \$422.01 to work with. \$379.07 has been paid out leaving a balance to date of \$42.94. This money has been raised by the earnest effort of the ladies of the society.

The chairmen and members of the several committees have done a splendid year's work. The meetings have been well attended. The Corresponding Secretary, Mrs. W. C. Hubbard, has expressed the feeling of the society in many letters;—of sympathy to those in bereavement, to the Woman's Board, the Woman's Page of the RECORDER, and to Mrs. Van Duyn who so kindly presented the society with a quilt representing much thought and many stitches taken for us. This quilt has been quilted and presented to our pastor's wife, Mrs. Shaw.

The Tract Committee, Mrs. Sarah Gardner, chairman, has solicited through the church and congregation the sale of the Prayer Calendar, has endeavored to increase the circulation of the SABBATH RECORDER and to increase our attendance and membership by inviting non-attendants to meet with us.

The Missionary Committee, Mrs. G. B. Shaw, chairman, has kept in touch with the needs of those in our mission fields through the Woman's Board. Two barrels valued at \$60.00 have been sent to

Steele's Orphans' Home, Chattanooga, Tenn., and many articles were gathered together to send in the China box.

The Entertainment Committee, consisting of Mrs. J. E. Kimball and Miss Ernestine Smith has added to our pleasure many times during the year by tastefully arranging the church parlors and providing entertainment. A musical program was given at the Thanksgiving sociable. Through the efforts of this committee the Men's Club gave an enjoyable dinner and entertainment February 12. A very interesting Japanese social was given on the evening of March 13, a Louisa Alcott entertainment was given later, and the year closed with a unique Penny Tea at which the yards of pennies collected by the ladies during the summer were received.

The Refreshment Committee, Mrs. F. J. Hubbard, chairman, has given the society many pleasant social times through the year over the cup of tea so daintily served, the first occasion being at the church parlors in honor of the Rev. Mr. Velthuysen of Haarlem, Holland. It has also served a turkey dinner, a supper to about one hundred fifty at the annual church meeting, and a strawberry and ice cream festival.

The Visiting Committee, Mrs. G. B. Shaw, chairman, has cheered many homes during the year. It has visited those in sorrow, those who have recently come among us, and those who were shut in.

The Directresses, Mrs. W. C. Hubbard, chairman, have worked diligently and long both at the meetings and in preparing the work at their homes. They have brought many dollars into our treasury.

We have learned much about the several local organizations which receive our support, and our interest has been greatly increased by a series of talks given at our sewing meetings during the year. The first was by Mrs. Chas. A. Reed, President of the Day Nursery, who told us of its organization, its success, and of what it hopes to do.

The next talk was by Mrs. Frederick G. Mead telling of the McAll Mission work; of how it has grown from the smallest kernel to be a work of wide reaching influence. The Plainfield branch now entirely supports the mission at Limoges, France.

Mrs. T. H. Tomlinson, President of the

W. C. T. U., gave a talk on its work and especially the work among soldiers and sailors, giving out leaflets pertaining to the reasons for the W. C. T. U., using its influence to the withdrawal of the canteen in the army.

Mrs. Horace Kimball, President of the Children's Home, was with us and told of that work. She cited many instances of children whose early environment had been of the worst, who had been taken to the home and later had been sent out to lead good and industrious lives.

Our hearts have gone out to the sister who is now on her way to the work in China. As a token of our affection and appreciation of the work we feel sure she will do, a shower was given her after the sewing meeting of May 22, presenting her with many dainty and useful articles, a purse of \$25.00, and also a comfortable made by the society.

At this same meeting a purse of \$20.25 was given Mrs. J. W. Crofoot, who was with us and told informally about the work they have done in that far off land, as well as many interesting facts about the country and people.

The society has cause to feel very grateful to Mr. W. H. Rogers for replating the church silver.

As a society we feel grateful to our Heavenly Father for the work he has given us to do. We trust that it has gone out from us with a far reaching influence and that His cause has been strengthened by our effort. Our earnest prayer is that the coming year may be more fruitful than the one just past.

Respectfully submitted,
ELMA B. ROGERS.
Rec. Sec.

Oct. 2, 1907.

ASHAWAY, R. I.—Our pastor's wife returning from Conference, brings word that a report of our work here would be acceptable for the Woman's Page, consequently at our first meeting, October 1st, a committee was appointed to send a short report of what we have been doing since the close of our meetings, last May.

At our last meeting the officers for the ensuing year were chosen, as follows:

President, Mrs. William L. Burdick; 1st Vice-President, Mrs. E. B. Saunders; 2nd

Vice-President, Mrs. W. T. Collins; Secretary, Mrs. William R. Wells; Treasurer, Mrs. Frank Hill; Directresses, Mrs. Geo. Murphy, Mrs. Chas. Clarke, Mrs. E. P. Saunders, Mrs. Elizabeth Spicer; Collector, Mrs. G. N. Burdick; Auditing Committee, Mrs. A. J. Crandall.

Our first meeting of this year was held October 1. Although we have had no regular meeting during the summer, we have been busy doing special work, raising funds to help finish and furnish the Parish House, which we hope to occupy before January 1. We held three lawn fetes on our church grounds, from which we realized \$100.

Our first supper was quite well patronized, our return being \$12.

We hope other societies will be sending in reports from which we can get help for our work here.

MRS. W. R. WELLS,
MRS. O. I. WELLS,
Committee.

Twilight.

MRS. C. M. LEWIS.

The gold and crimson flush is fading,
Slowly fading in the west,
And the evening star is shining
Just above the mountain's crest.

While we wait in restful silence—
Wait as in some sacred shrine—
Listening to the faint, sweet echoes
Floating through the space sublime.

Soft and low as evening zephyrs
Forth they steal from vale and hill,
Till the blue expanse seems vibrant,
And our souls exultant thrill.

And the spirit senses, quickened,
Seem to catch a heavenly strain
Which in rhythmic music floating
Fills and thrills the vast domain.

Airs of heaven seem wafted to us
At this sacred twilight hour,
Peace—the peace of God enfolds us
While we wait in silent prayer.

"Help us O Lord! with patient love to bear each other's faults, to suffer with true meekness; help us each other's joys and griefs to share, but let us turn to Thee alone in weakness."

Memorial Board.

Annual Meeting.

The annual meeting of the Board of Trustees of the Seventh-day Baptist Memorial Fund was held in the parlors of the Seventh-day Baptist Church, Plainfield, N. J., Oct. 7, 1907, at 10 A. M. All the members of the Board were present.

The minutes of the last annual meeting were read.

The President stated that the object of the meeting was the election of officers and appointment of committees for the ensuing year. The unanimous ballot of the meeting was cast for the following:

President, Henry M. Maxson; Vice-President, David E. Titsworth; Treasurer, Joseph A. Hubbard; Secretary, William C. Hubbard.

Finance Committee—Henry M. Maxson, Joseph A. Hubbard, David E. Titsworth, Orra S. Rogers.

Auditing Committee—William M. Stillman, J. D. Spicer, C. C. Chipman.

Attorney—William M. Stillman.

It was voted that the salaries of Treasurer and Accountant remain the same as at present; i. e., Treasurer, five hundred dollars, and Accountant, four hundred dollars per annum; also that \$50 from the Discretionary Fund be appropriated for incidental expenses of the Secretary and Treasurer's office.

Minutes read and approved.

Meeting adjourned sine die.

WILLIAM C. HUBBARD,
Secretary.

Oct. 7, 1907.

Quarterly Meeting.

The first quarterly meeting of the year 1907-8, of the Trustees of the Seventh-day Baptist Memorial Fund met in the parlors of the Seventh-day Baptist church, Oct. 13, 1907, at 10 A. M.

Present, H. M. Maxson, D. E. Titsworth, J. A. Hubbard, J. D. Spicer, W. M. Stillman, Stephen Babcock, C. C. Chipman, O. S. Rogers, and W. C. Hubbard. Ex-officers, W. H. Crandall, Asa F. Randolph. Visitor, Rev. T. L. Gardiner.

Minutes of last meeting read.

Communications were received from Mr. A. S. Childers, Salem, W. Va., Pres. C. R. Clawson, Salem, W. Va., asking the Board to kindly remember their needs as in the past.

The Treasurer read the Finance Committee's report showing changes in securities during the quarter, which was adopted and placed on file.

A list of delinquents in interest was read. The first quarterly report of the Treasurer having been duly audited, was, on motion, and placed on file.

Treasurer's Report.

The following amounts were sent beneficiaries:

ALFRED UNIVERSITY.	
Plainfield Chair of Theology	\$ 174 32
Babcock Chair of Physics ..	218 82
Chair of Greek Language ..	\$ 51 57
Chair of Church History ...	55 29
Chair of Pastoral Theology	1 78
Alfred University Income ..	6 40
Charles Potter Chair of Political Science	264 28
Bicentennial Educational Fund	8 96
Geo. H. Babcock Bequest ...	1,105 46—\$1,886 88
MILTON COLLEGE.	
Milton College Funds	246 51
D. P. Rogers Bequest	2 53
Bicentennial Educational Fund	8 96
Geo. H. Babcock Bequest ...	789 61— 1,047 61
AMERICAN SABBATH TRACT SOCIETY.	
American Sabbath Tract Society Income	9 96
D. C. Burdick Bequest	84 80
Geo. H. Babcock Bequest ..	473 77— 568 53
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
D. C. Burdick Bequest	84 80
Sarah P. Potter Bequest ...	25 48— 110 28
SALEM COLLEGE.	
George S. Greenman Bequest	24 03
Geo. H. Babcock Discretionary Fund	247 34— 271 37
SEVENTH-DAY BAPTIST EDUCATION SOCIETY.	
Geo. H. Babcock Discretionary Fund	100 00
Dean A. E. Main, for six young men preparing for the Ministry	240 00

Plainfield, Oct. 14, 1907.

On motion the Treasurer was authorized to hereafter forward to the beneficiaries each quarter, the amount of income due them, without further direction from the Board.

A communication from Pres. B. C. Davis of Alfred University, enclosing applications for financial aid for six young men studying for the ministry, was received, and it was voted that \$40 be appropriated

to each applicant, the amount being forwarded through Dean A. E. Main. The students in the Theological Seminary are, Garret Bakker, Jesse E. Hutchins, W. L. Davis, J. L. Skaggs, R. L. Severance, Herbert L. Cottrell.

The income from the Discretionary fund was divided as follows: \$100 to Treasurer Education Board for benefit Alfred Theological Seminary, and \$247.34 to Salem (W. Va.) College.

The Attorney and Secretary were appointed a committee to prepare a new hand book for use of the Board.

Meeting adjourned.

WILLIAM C. HUBBARD,
Secretary.

Tract Society Treasurer's Report.

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the Quarter ending September 30, 1907.

DR.	
To balance on hand July 1, 1907	\$ 182 07
To Funds Received Since as Follows:	
Contributions to General Fund as published:	
July	\$ 344 52
August	463 09
September	106 63— 914 24
Contributions to Sabbath Reform:	
Income as published:	
July	1,006 63
August	40 00— 1,046 63
Publishing House Receipts:	
RECORDER	405 33
Sabbath Visitor	73 62
Helping Hand	85 75
Tracts	5 75— 570 45
Loans	1,000 00
	<hr/>
	\$3,716 14

By Cash Paid Out as Follows:

A. H. Lewis, Salary	\$ 300 00
A. H. Lewis, Expenses to Conference	23 15
G. Velthuysen Sr., Allowance	151 50
George Seeley, Salary	62 50
George Seeley, Postage	15 00— \$ 552 15
Interest on loans	17 50
Publishing House Expenses:	
Publishing,	
RECORDER	\$2,309 84

Sabbath Visitor	319 76
Helping Hand	155 82
Tracts	25 77
Report to Conference	29 87— 2,841 06

	<hr/>
	\$3,410 71
Balance cash on hand	305 43
	<hr/>
	\$3,716 14

Present outstanding indebtedness

E. & O. E. F. J. HUBBARD, Treas.

Plainfield, N. J.

October 6, 1907.

Examined, compared with books and vouchers and found to be correct,

D. E. TITSWORTH, Auditor.

Plainfield, N. J.

October 13, 1907.

My Larger Duty to the Church.

REV. E. ADELBERT WITTER.

The true watchword of the church, as of business in every department of activity, is improvement. Let us study some of the ways by which greater loyalty to the church and the pastor can be brought about.

In order that the church may be in a position to get and give the most good in its services there is need of a faithful and regular attendance upon its services by all its membership.

It seems to be a fact that the bulk of church support rests upon a few, who have come to feel a sense of responsibility in this matter, while the many indifferently give or not as they feel disposed. There is a principle in our being, that our interest is greatest in that for which we have invested most of time or means. How is it with you, dear reader? Are you one of the few or the many?

Many church members are drones in the church having but little interest in its various lines of work. This may be because they have not been given some special work to do, for which they have a special adaptability, or it may be because they have not realized there was any special service they might do. Whatever the cause, they are great losers because of this want of participation in the services of the church.

The church of today is under great criticism. For some reason the world has come to feel that the church has wrapped its garments about it for the few, and has

passed by on the other side of the many who are in need of the healing power of the gospel. The complaint is against the lives of professed followers of Christ. They have become too selfish in their business and social relations. There is not enough going out into the by-ways and hedges to invite men to our social gatherings and religious services. We do not manifest the kindly interest in our fellows that should characterize the true Christian.

If but a small company of the church would resolve to better represent the church and their Lord and Master in their lives and in their contact with the world, they would soon be able to bridge the chasm now yawning between the church and the world. Are you one who will help in this important work to the glory of God?

An Early Autumn Bird.

No other birds are so closely associated with the early autumn, with the coming of the golden rod and the asters, as are the white-throated sparrows; and many nature lovers eagerly watch for the arrival of these fall songsters from the North, says St. Nicholas. When they are first seen their only note, a feeble tseep, tells little of their musical power, as they seem to have an agreement not to dash into our presence with a song, but to wait for a week or more after their arrival before surprising us by a display of their real ability. Many kinds of birds are especially sociable in the autumn, but none are more so than the white-throated sparrows. Their gentle companionship and plaintive song seem especially adapted to the dreamy days of our Indian summer.—Selected.

Be Patient.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow
And trying to keep pace—if they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way—
We will be patient while we may.

—Frances E. Willard

Young People's Work

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

As Contributing Editor of this department, I wish to call attention to the pledge of the Young People's Board to the effect that the young people of the denomination would loyally support the editing of this department. Now, in doing this, if the young people or those having something which they wish published through this department, will send the copy to me, this pledge will be fulfilled; otherwise not. Not knowing whether copy is being sent by others, I am obliged to send just as much as though others were not writing. Naturally, this does not lessen my work. While all copy helps, such a method frequently gives us a congested department. I would like to have order and uniformity; so if you will send your copy to me I will try and give it prompt publication, and at the same time have order and uniformity.

E. D. VAN HORN.

Alfred Station, N. Y.

This is November.

LEM ROAN.

With its quiet vales and smoky heights,
With its cooler days and cooler nights;
A lingering warmth in the autumn sun,
With a breath of frost when the day is done—
This is November.

With its naked trees and meadows sear,
With a homesick feeling, strange but dear,
With a longing gaze into hazy skies
And a thought of life that never dies—
This is November.

This is November.

West Virginia.

Student Evangelism.

J. NELSON NORWOOD.

Summary of a Speech at the Young People's Hour in the General Conference.

If the amount of time given to this subject on the program of the Conference is an indication of the amount of interest we as a people take in student evangelism, then we certainly haven't much. Out of six full days four minutes are reserved for it. I don't intend to argue this point. I want to discuss very briefly two main points

in relation to student evangelism: its value, and its methods.

(a) Its value. Student evangelists are valuable to at least three different kinds of churches. (1) To the church which is temporarily without a pastor, the evangelist can act as a sort of summer pastor and fill in the gap between pastorates or tend, at least, to make the wait less burdensome and tedious to the church. (2) The church which has become discouraged and yet has within it all the elements of life and usefulness, he can help to find itself once more and enable it to go forward in a career which temporary conditions have hindered or stopped. (3) To the dying church he can be a special help. It is idle for us to deny that throughout the length and breadth of our denomination there are several churches which are dying. The denomination owes to all these churches a special duty and to some of them a very special one. In some cases the reason the church is dying is because it has sent its best blood and brain to be leaders and workers in other parts of the denomination. Perhaps men to whom the whole denomination is looking for guidance in these critical times, are men whom some church has given and, as a consequence of that and similar gifts, is dying. Can we do too much to make the declining years of those whose end will mark the end of the church's life, happy and peaceful? A visit in the summer from some bright young life is a long-to-be-remembered event in the life of such. We certainly are not doing what grateful loyalty would prompt us to do under such circumstances.

(b) Just a word now as to the methods of the student evangelist. First of all after a thorough Christian spirit and full consecration he needs tact. A gentleman walking along a river bank one day saw his friend Pat, who was fishing near by, fall into the river. On pulling him out he said, "Why Patrick, how did you come to fall in?" "Be jabers," said Pat, "and Oi didn't come ter fall in, Oi came ter fish." The student evangelist comes to fish. He must work carefully and tactfully. The first two weeks will often determine the success or failure of the summer's work. He mustn't rush in. He must fish quietly. The farmer's extremity is often the student evangelist's opportunity. He must keep his eyes open, and drop around, for instance, acci-

dentally of course, in just the nick of time to help get that load of hay in before the threatened thunderstorm breaks. That may be the means of winning one man to be under his influence the rest of the summer, when to have gone directly as an avowed apostle of religion would have proved fatal. It is the student evangelist's privilege and duty to be a blessing and a help to the community through the summer so that when he leaves in the fall, the people will feel that it has been a pleasant, happy, and helpful thing to have had him there and will reluctantly send him away with a hearty "Be sure and come back next summer."

The Kingdom of Heaven—Provisions for its Propaganda. Christian Missions.

Conference Paper, by Rev. Jay W. Crofoot.

When Philip of Macedon fell, struck down by a murderer's hand, his kingdom descended to his son, then a mere youth, but a youth of vaulting ambition. Almost immediately the young Alexander went on an expedition against some barbarians who had violated his dominion from the north, and returning victorious, he proceeded to humble the Greek states which had presumed on his long absence and possible death to take steps indicative of their opposition to the designs of Macedon. After he had made the states of Greece a part of his realm, he became ambitious to advance into Asia in the hope of avenging the deeds of Xerxes and Darius, and of even becoming himself the lord of the realms over which they had ruled. In this, too, he was successful. But it was only after he had become master of a great part of three continents that, reviewing his career of unprecedented conquest, he concluded that he could not be of human origin, but must be the son of a god.

It was after eight years of remarkably successful campaigning in Gaul, that Julius Cæsar also concluded that he might be so far superior to other men as to enable him to disregard the law forbidding the leader of an armed force to cross the Rubicon. The career of Napoleon is also an illustration of the steady growth of an ambition comparatively small at first, but finally becoming almost limitless. Surely, during the years spent in trying to secure control of Corsica, while he at the same time neglected his duties in the French army, he

had little conception of the conquests by which he was later to startle the world.

In striking contrast to those three founders of world kingdoms stands the peasant of Galilee, who founded among men the kingdom of God. Consider the sublime audacity of it! The poor discredited teacher of a dozen men, all of whom had left him, when he was adjured by the high priest: "Tell us whether thou art the Christ, the son of God," boldly but simply answered, "It is true." And when the governor asked him, "Art thou the king of the Jews?" he had no hesitancy in saying, "It is true." And after his death and resurrection, he confidently said, "All authority in heaven and on earth has been given to me, therefore go * * * *"

Surely, such an utterance as this makes its author either very God, or the most self-deceived of all men.

Which was he? Let history answer. When the founder of this kingdom suffered an ignominious death, his followers were a mere handful of unlettered men. One hundred and twenty were present at a meeting. Five hundred at one time saw him after his resurrection. In a few weeks three thousand were added to the church in a single day. The growth of Christians has been estimated as follows: At the end of the first century, 5,000,000; at the end of the second, 2,000,000; at the end of the third, 5,000,000; and thus through the centuries as follows: Fourth, 10,000,000; eighth, 30,000,000; ninth, 40,000,000; tenth, 50,000,000; fifteenth, 100,000,000; sixteenth, 125,000,000; seventeenth, 155,000,000; eighteenth, 200,000,000; nineteenth century, 550,000,000.

This in a graphic way shows the increase of the church—the kingdom of God. The accelerated increase is very noticeable. In the last century, the increase was two and one-half times that of the preceding century.

Those who tell us that the church is losing its hold on the people, must be ignorant of the fact that according to the best authorities in 1800, less than nine per cent of the total population of the United States were members of the churches; while in 1850, twenty-two per cent were members, and now about thirty-six per cent of the total population are members of Christian churches.

"By the teachings of Jesus, the old Greek, Roman, Teutonic, Gothic, and Celtic ideals of life, in so far as opposed to Christian principles, have almost wholly disappeared. The teachings of Jesus have almost wholly reconstructed the ideals of life—of duty to our fellow men, of personal and individual rights, of devotion to truth, of the position of women, of personal purity, of the sanctity of marriage, of the mutual relations of God and man, and the relations between man and man, and many other subjects; and with the change of ideals, society has been, and more and more is being transformed."

When we contrast Christian with pre-Christian or non-Christian lands in their attitude toward slavery, concubinage, human life and human suffering, it helps us to see how the kingdom of heaven is at hand. And when we see cannibal islands transformed into Christian communities through the work of Christian missionaries, we see how the kingdom is being brought in.

But why should there be Christian missions? In the first place, because of the world's great need. The poor Indian Fakir, the crazed superstitious Chinese Boxer, the gross South Sea cannibal, the barbarous African savage, the ignorant dweller in the city slums, and the polished Anglo-Saxon agnostic, all need Christ. To be sure they do not know it; but we know it. And if we do not do our duty by them, condemnation will justly rest upon us.

The intelligent observer who travels up the Congo, the Ganges, or the Yangtse does not need to be told that the dwellers in those regions need something more than the dim half-light attained by the world's greatest teachers outside of Christ. "We are not incapacitated to judge of their need by any prejudiced sentiment. We love the non-Christian natives more than the atheists and agnostics love them. We understand them better than those who have never gone forth to live among them, and to lay down their lives for them."

Neither are we any too proud of so-called Christian civilization, for there is no such thing as real Christian civilization in existence. We do not deny good in the ethnic faiths, but only their insufficiency. Hinduism teaches that God is near, but it forgets that he is holy. Mohammedanism

teaches that God is great, but it forgets that he is loving. Buddhism teaches that this earthly life is fleeting, but it forgets that we must, therefore, work the works of God before the night comes. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help, and a personal fellowship with the eternal God in whose everlasting presence is our home.

We have great evils in our Christian lands, but they are directly condemned by religion; while in non-Christian lands, great evils are entrenched in religion. In Hinduism, for example, acts of vice are acts of public worship. Buddhism teaches that our holiest relationships, such as those of husband and wife, parent and child, are evil, and one who would attain Nirvana must cut loose from them. Confucianism and Mohammedanism signally fail to meet man's intellectual, social and moral needs. All non-Christian religions fail to meet the needs of men, because they fail to present any perfect moral ideal, or any transforming power by which higher ideals can be realized. Not one of the great non-Christian religions contain the conception of God's loving Fatherhood.

In the second place, there should be Christian missions because the church needs them.

This point I will not amplify, but will content myself with two quotations. Dr. Paul Carus says: "Taking the standpoint of an impartial observer, I have come to the conclusion that missions are an essential part of church life, for the religion which makes no propaganda for its faith is dead." Jacob Riis contends that, "Every dollar given to foreign missions develops ten dollar's worth of energy for dealing with the tasks at our own doors."

In the third place, we should press forward in the work of missions because this is a time of unprecedented opportunity.

Opportunities are greater than ever before because of the increasing interest in the subject at home. During the four years preceding the Nashville Students' Volunteer Convention of 1906, one thousand and student volunteers went to the field. It is significant that at Nashville, John W. Foster, ex-Secretary of State, said: "The salvation of China like the salvation of all

nations depends upon the acceptance of Christianity. That is going to save the empire and it is going to be saved through our mission work if at all." At the same convention, Sir Mortimer Durand, then British minister to the United States, speaking from twenty years' diplomatic experience in the far East, said: "I have seen enough of the work of the missionaries to know that there are among them a very great number of devoted and able men whose work it is a shame to disparage and decry." And, speaking of missionaries of the right stamp, he said: "If I were ever again an administrator or diplomatist in a non-Christian country, I would, from a purely business point of view, as a government official, far sooner have them than not within the limits of my charge. And I believe, from what I have seen, that the people of the country would far sooner have them than not have them."

It is also a time of unparalleled opportunity in the open doors now before us in non-Christian lands. For instance, there are a quarter of a million of Mohammedans under American flag in the Philippines. A recent daily paper contained as an ordinary news item a telegram from Seoul, stating that last year the increase in membership in Christian churches in Korea had amounted to sixty per cent. There is a Baptist missionary down in Iloilo, who baptized a thousand people in 1904.

Dr. G. Stanley Hall says that missionaries are the advance agents of conquest as though conquest were always an evil thing. It is true that injustice has been done along this line, but it is also true that the occupancy of Africa by European natives has stopped the Arab slave trade where British, German, and French rule prevail, and it is the missionaries who are letting in the light where the continent is still dark.

In 1887, missionaries first went to Uganda, and they were welcomed by the king Mtesa, but in 1885 Bishop Hamington was murdered by orders from Mwangi, son of Mtesa. Twenty-one years later, in 1906, the son of Bishop Hamington baptized the present king, the son of the man who murdered his father. Within the lifetime of some here Japan had a statute that "if the Christians' God himself should set foot upon her territory he should pay for it with

his head." Now there are in Japanese churches 50,000 communicants. But there are nearly fifty million more who are unevangelized.

The changes in China are more or less familiar to us all and need not be specified here. The opportunity of the ages is ours.

Again, we should engage in missionary operations because we have the truth. "Every modern man of normal conscience adheres to his religion because it is universal religion, universally true, universally valid. We ask for truth to reign over us, not as pleasantly suited to the taste and custom of our local neighborhood, but because it is truth for man as man, that which ought to be always and everywhere and by all men believed, the form of truth which the universal Will imposes upon all the finite wills of His human manifestation. By virtue of its universality and compelling power Christian truth impels its disciples to convert all nations."

If the king had given no command on the matter, subjects of the kingdom would in the nature of the case be under obligation to spread the truth for which the kingdom stands. "Divine fatherhood and Christian brotherhood are not mere truths for spiritual delectation or inactive truths of contemplated movements. They are dynamic ideas, that tell us what kind of men we should be and what kind of society we should have. They do not simply tell us, they propel us. The Messianic ideal, which is inseparable from the central truths of Christianity, dictates a society whose principles and spirit are not of private and local application but are universal in their demands on men. The Christian life is the life which means to realize the life of the kingdom of God; and this sovereign principle of all Christian history will release no Christian community from missionary duties at home or abroad.

Finally, we must prosecute Christian missions because our King commands it. Paul seems to have been fond of calling himself the bond-servant of Jesus Christ. Jesus said: "Ye call me Master and Lord and ye say well, for so I am." If then our Lord and Master has commissioned us, "what need have we of any further witnesses?" "To all nations made of one blood, dwelling on the face of the earth, to all the children of men created in the

image of God, to every human being in whose flesh the son of God has come—to all he is to be made known; for to their need of Him there is no exception, and to His power to save them there is no limit. He is the gift of the Father to all; He died to make atonement for the sins of all; He has been lifted up to draw all men unto Him."

If it is the duty of the "church of God which He hath purchased with His own blood" to propagate His kingdom to the uttermost parts of the earth, a special responsibility rests upon the leaders of the church to see that the command is comprehended and obeyed. Are we doing our duty in this respect? Would we be glad to go if we could? Do we wish our own sons and daughters to go? Do we present the claims of the mission fields from the pulpit? When we talk to young men do we ever quote Spurgeon's saying. "If God intended you to be a missionary I should not want you to dwindle down into a king?" Do we ever tell the story of Horace Tracy Pitkin of Paoting fu, how when the Boxers gathered round and he saw the end was near he said to a Chinese convert: "When this is all over I want you to send word to my wife away off in America that when our boy Horace is twenty-five years of age I want him to come out and take my place?"

Do we really mean it when we pray, "Thy kingdom come?" Can we do better than adopt as ours the creed of St. Augustine: "A whole Bible for my staff, a whole Christ for my salvation, a whole church for my fellowship, and a whole world for my parish?"

The Deserted Homestead.

FRANK H. SWEET.

The following lines are frequently called to mind as we have, with sorrow, viewed the many deserted farms in portions of the East.

A READER.

"The children have all gone away
To the South and West and on the sea;
And through the bleak and empty house,
The birds and squirrels wander free.

The meadows now are dreary fields,
The orchard is a sprouting wood;
And there is but a ruined heap
Where once the rambling old barn stood

The paths are overgrown with weeds,
The garden but a waste of green,
While here and there a faithful sword
Of blazing hollyhock is seen.

And on the hill beyond the brook,
With but a granite slab and name,
The old folks lying side by side,
Their faces hidden from the shame."

Unanswered.

An old beggar in the Far East sat in the sunshine by a gateway. The day was warm, his position comfortable, and he fell asleep as he sat there, never noticing when a kindly disposed passer-by dropped a coin in his outstretched hand. Another pedestrian, less generous and with no scruples of honesty, soon discovered the ungrasped gift. Glibly assuring himself that the old man could never lose what he never knew he had, the newcomer deftly transferred the money to his own palm, and went his way. A little later the beggar awoke, glanced toward the setting sun, and with a sigh for the luckless day that had brought him nothing, wended wearily homeward.

Is it not in such a fashion that we do much of our asking at heaven's gate? Day by day, we offer our petitions; we want things for which we ask, indeed, but we scarce expect their coming. The outstretched hands have become a matter of custom; we do not notice how often they are filled, nor how swiftly and in what strange ways the answers often come. The grasping of many a petition comes easily within our reach, but we fail in our listlessness to recognize or grasp it. We murmur, "The heavens are dumb."—*Forward.*

The school population of New York has increased so rapidly that the School Board is obliged to provide 50,000 new seats for the incoming children; and it is probable that this will not meet the demand.

The Quarterly Meeting of the Hebron, Hebron Center, Portville and Shinglehouse Churches will be held with the Portville Church, beginning Friday evening, November 8.

All are invited.

G. P. KENYON.

Shinglehouse, Pa.
October 29, 1907.

Children's Page

The Lyttel Boy.

Some time there ben a lyttel boy
That wolde not renne and play,
And helpless like that lyttel tyke
Ben allwais in the way.
"Goe, make you merrie with the rest,"
His weary moder cried;
But with a frown he caught her gown
And hong untill her side.

That boy did love his moder well,
Which spake him faire, I ween;
He loved to stand and hold her hand
And ken her with his een;
His cosset bleated in the croft,
His toys unheeded lay,—
He wolde not goe, but, tarrying soe,
Ben allwais in the way.

Godde loveth children and doth gird
His throne with soche as these,
And he doth smile in plaisaunce while
They cluster at his knees;
And some time, when he looked on earth
And watched the bairns at play,
He kenned with joy a lyttel boy
Ben allwais in the way.

And then a moder felt her heart
How that it ben to-torne,
She kissed eche day till she ben gray
The shoon he use to worn;
No bairn let hold untill her gown
Nor played upon the floore,—
Godde's was the joy; a lyttel boy
Ben in the way no more!

—Eugene Field.

A Little Runaway.

There was once a boy who had a bad temper. One day when his mother scolded him for something, he just stamped his feet and ran off up-stairs as fast as he could go, pounding down so hard at every step you would have thought there were ten boys instead of one. Once up-stairs and in his own little room, he cried and cried, softly at first, then—because no one paid any attention to him—quite loudly.

After crying a long time, long enough to imagine he was very forlorn and miserable, he began to feel sorry for himself.

He said, "they don't care a bit for me;"—He never used the words papa or mama when he felt like that—"they wouldn't care if I died."

That sounded so very sad he had to cry more.

"I know what I'll do. I'll just run away—away off—and never come back again. I guess they'll be sorry then they was so cross to me."

This made him feel better. Yes, for a while he felt real happy thinking about how they would miss him and how they would wish they had treated him better.

Then he slipped down the back stairs, put on his little coat and hat, remembered there were some cookies in a jar in the pantry, stole in and filled his pockets quite full of them.

He felt sure mama wouldn't care. He would be ever so far off when she found it out and she would be too sorry to think of cookies when she knew her little boy had gone away for good. He went quietly out of the kitchen door, across the lot back of the barn, and on into the little wood beyond.

It was four o'clock—the clock struck just as he left the house. It was nice to be away off by himself. He wondered why he had never thought of running away before.

By five it began to be a little tiresome, just one field after another—he did not venture too near the farmhouses—and his legs were tired.

Six o'clock, and it was growing dark. An old cow came and stood close against the fence right in his way. She looked at him between the bars mildly but steadily.

Somehow, Frank—our little runaway—began to feel queer and uncomfortable.

"Hello, bossy," he said softly, but bossy did not move; she just watched him quietly.

Frank's heart beat faster. It was not because he was afraid of a cow,—dear, no—but everything seemed all at once so lonely and still. There were dark shadows in the fence-corners, shadows everywhere. He looked at them steadily, fearfully. They seemed to move.

"Bossy, bossy." This time he spoke

good and loud,—it helped keep up his courage.

A light wind moved over the tall grass beyond. The old cow kept on looking at him patiently, reproachfully. Then he could stand it no longer, he turned and ran. Tired as he was, he never ran so fast before, and—what was most strange—he ran toward home.

He hardly knew where he was going, but it was home he came to; only this time he found himself in front of the house.

Somehow, he was opening the front gate and dragging his tired feet over the gravelled walk and—almost as in a dream he saw her—there on the porch sat mama.

Surely she must have missed him before this; she would be glad to see him,—run to meet him,—maybe tell him she would never be cross to him again. But no, she looked him all over very slowly, very coldly, and said:

"Good evening, little boy, do you want anything here?"

Frank's eyes grew big and tearful. Didn't his own mother know him?

But he walked bravely up the steps. Mama put on her glasses to look at him more closely.

"Do you want to see Mr. Townsend?" she asked.

"Mr. Townsend!" That was his own father, but no one ever said "Mr. Townsend" to him.

"Why, mama," the little boy cried, "don't you know me?"

"Know you?" said mama, and she looked him over more slowly and carefully.

"Why, mama, I'm Frank!"

"How can that be? Our little boy Frank left home this afternoon. I was looking out of the window and I saw him go myself. I think he was running away; I don't think he meant to come back again."

"But, mama, that was me. I did run away, but I've come back. O mama!" Frank nearly broke down here.

"Well," said Mrs. Townsend, "I'll have to ask my husband about it. 'James,' she called. Then, as he came out:—

"There's a little boy here who says he's our Frank."

"What can I do for you, little boy?" asked papa gravely.

"Why, papa, I'm Frank,—O papa!"

He couldn't stand it any longer. He threw himself down by his mother's chair and cried and sobbed.

Then his father and mother felt very sorry and thought Frank was punished enough. They kissed him and called him their own dear boy and—best of all—never said another word about his running away. Neither did Frank, at least, not for a long while. But when he was much older, he told the writer this story and added, "I never again tried to run away from home."

A.

Wasps and Their Ways.

Two boys took a walk with a naturalist one morning.

"Do you notice anything peculiar in the movements of those wasps?" he asked, pointing to a puddle, around which some of them were busily engaged.

"I don't," replied one of the boys, "except that they seem to come and go."

The other observed them closely and said: "They fly away in pairs; one has a little pellet of mud, the other has nothing."

"I am glad you have discovered something," responded the naturalist, "but both wasps are busy; the one you thought idle had a drop of water to carry. They reach their nest together; the one deposits the mud and the other ejects the water upon it. They then mix it and fly away for more, and thus the nest is gradually built."

—*Christian Guardian.*

The outside world is not always charitable in its criticisms of Christians, but its opinion must not be lightly ignored. We are trying to win the outsider. But he knows inconsistency when he sees it, and if he has found us insincere at any point he will pay little attention to the gospel invitations we extend. Purity of motive and of life are more convincing arguments than oratory, knowledge, or mere official zeal.

—*Selected.*

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.

HOME NEWS

FRIENDSHIP, N. Y.—Our church had the privilege of entertaining the Western Association in June and the Convocation in August. About forty from here attended the Conference at Alfred. Thus we have had unusual opportunity for getting acquainted with our workers and with the work of the denomination. If we are not better for having had these meetings, it were better we had not had them.—An unusually large number of visitors have contributed not a little to our enjoyment this summer.—Since June we have been having a monthly teachers' meeting. The meetings are held at the homes of the Sabbath school teachers. Once we met with our energetic superintendent. At the first meeting there was a question box. It was decided at this meeting to continue to meet once a month for six months, and a committee was appointed to arrange programs for three meetings. These programs have been arranged and given. They have consisted of music, a prayer service, a paper, discussion, and music. The theme of the first paper presented was, "The Teacher Presenting the Lesson," and of the second, "Decision Day in the Sabbath School." At the first meeting after Conference, instead of the usual paper, reports were given of Sabbath school interests, especially as represented by the Sabbath school exhibit and by the report of the Conference Committee on Sabbath school work. The subject of the next paper as announced by the new committee is, "The Influence of the Teacher upon his Pupils Outside the Class Hour." One item not on the program, but which has been a feature of each meeting so far, is the serving of refreshments by the entertaining teacher; and I suppose all would be disappointed were this item omitted.—Seven of our young people are at Alfred. Five of them have entered upon their first year in the college. The number includes our church organist, Sabbath school organist, and two Sabbath school teachers, as well as Junior and Christian Endeavor workers upon whom we could depend. You wonder what we do in their

absence? Well, happily, seven does not number the capable young people of Nile. We miss those who are away. But the organ is played at all our services, and by young people; and Sabbath school teachers are all recruited from their ranks.—The messages read at the last consecration meeting from the absent members show their continued interest in the Christian Endeavor Society. These responses added much to the profit of the meeting and furnished added evidence of the value of this service, when its privileges are appreciated by the members.—A Bible study class has been organized in the Christian Endeavor Society. Greene's Manual is used, and our work began with part III. We have a number of the books of reference, drawn from the pastor's library and from the circulating library at Alfred. At a business meeting of the church, held early in September, the plan of the Board of Systematic Finance was unanimously adopted for another year, and a committee was appointed to circulate the pledge cards. This system has been in use here just one year and the results justified its re-adoption by a hearty and unanimous vote.—The second annual banquet of the young men's Bible class of which the pastor is teacher, will be held the evening after the Sabbath, October 26.—Recently a number of the older people, including of course the pastor and his wife, met at the home of Mrs. Selina Johnson to help her celebrate her birthday anniversary. She was not looking for us but with her habit of hospitality so long established, she could not do otherwise than receive us kindly. Rev. O. D. Sherman and wife, of Richburg, had been notified of the event, and they were on hand to enjoy and to add to the pleasure of the occasion.—At the last hour, a petition was filed by the required number of votes, demanding that the question of granting liquor license be submitted to the voters of the town. This question was voted on two years ago, with a large majority against license. The Civil League, of which some of our people are active and influential members, has instituted a campaign to defeat the proposition again.

A. J. C. BOND.

Nile, N. Y., Oct. 24, 1907.



LEONARDSVILLE, N. Y.—Last Thursday evening Rev. and Mrs. I. L. Cottrell entertained a large and congenial company of parishioners and friends. Aware of the fact that it was the third anniversary of their marriage, the guests relieved them of the privilege of issuing invitations, and took no pains to afford them previous knowledge of their plans. Some intimation of the intended visit may have reached the parsonage in advance, but if it did, no steps were taken to baffle the friendly conspirators, who carried out successfully the program usually followed on such occasions. Their welcome was as hearty as could be wished, and the hospitable spirit which pervades the parsonage at all times, was not lacking in any element of cordiality. Mr. and Mrs. Cottrell received the congratulations bestowed upon them with characteristic appreciation, and likewise accepted a substantial cash offering with which the visitors supplemented expressions of good will in a substantial manner. Fifty or more guests were present.

The annual observance of Old Folks' day at the Seventh-day Baptist church last Sabbath day was of the usual character. Many of the older members of the church were present, but some well loved faces, which were seen a year ago, were missing and sad recollection will easily supply the names which are reverently cherished here. The subject selected for Mr. Cottrell's sermon and the old-time hymns that were sung were appropriate to the occasion, which was one of mingled emotions of joy and sadness to the members of the congregation.—*Brookfield Courier*.

NORTH LOUP.—The services at the Seventh-day Baptist church Sabbath morning were of more than ordinary interest, as they were arranged especially for the older members. All hymns sung were old ones and were sung without the organ. Henry Davis lead the singing and started the tunes, as in the good old days, by the use of a tuning fork. Uncle Henry Thorngate spoke of the communion service as observed when he was a boy; Henry Chase of his boyish impression of church services; B. H. Johnson told of the Berlin, Wisconsin, church; Mrs. Belle Davis of the Welton, Iowa, church; Mrs. Adaline Babcock of the music of long ago. Elder Os-

car Babcock gave some reminiscences of his early experiences as pastor of the North Loup church when he was the only minister in all the Loup country. H. S. Davis also spoke briefly.—The Christian Endeavor Society have arranged with Rev. John T. Ellis, of Burwell, to give his lecture, British Soldier Life, at the hall Sabbath night, October 26. Mr. Ellis served in the British army for nine years, and so ought to be familiar with his subject. Much of his time was spent in India, Egypt, Burmah and Aden.—*Loyalist*.

After Fifty Years.

REV. GEO. W. HILLS.

A little train of "prairie schooners" bearing six Seventh-day Baptist families, started out from Farmington, Illinois, on September 3, 1857, bound for the great Southwest. The finger of autumn had begun to touch the vegetation of the fields and woodland, yet the buoyancy of spring-time bounded in the spirits and blood of every member of the company.

These sturdy souls had heard of the Territory of Kansas—the land of sunny skies, boundless prairies, fertile soil, great opportunities, and gilt-edged possibilities. On the maps they had noticed that all that region west of Iowa, Missouri, and Arkansas, extending to the Rocky Mountains, had the forbidding words in great letters stretching across its face—"The Great American Desert." Undaunted by this and the reports that Indians, buffalo, coyotes, and border ruffians occupied the land, their nerves and hopes did not fail them. For them, Kansas was the land of possibility and promise.

On October 5, 1857, these pioneers, moving westward in the course of empire, crossed the Missouri River, the Jordan of their hopes, into the Promised Land of Kansas. In the midst of border disturbances these new-comers settled on farms on the beautiful prairies of Atchison County, about fifteen miles southwest from Atchison, the county seat.

The territory from which Kansas was formed is a part of the Louisiana Purchase of 1803. In May following their arrival, in the midst of a most heated controversy on the slave question, the domain of Kansas was opened for settlement. From that time until the state was admitted into

the Union, the whole country was excited almost to a frenzy on that troublesome problem. Some of the settlers came from slave-holding states. These wished to offer this sunny land as nursery grounds on which to cultivate and perpetuate slavery, regardless of the wishes of the large majority of its citizens. From quiet homes in Illinois, into this vortex of dangers and excitement came the first Seventh-day Baptists. Border ruffianism, the glaring injustice of "squatter sovereignty," crimes, intimidation, destruction of property, and bloodshed surrounded them. Kansas as a Territory, was the battle ground of the struggle against slave-extension; as a state, it became the moral experiment station where Omnipotence planted out great principles of human progress and civilization, not to test the principles, but to try humanity, to ascertain how high, and large, and grand, and free it is willing to become.

The Seventh-day Baptists of Kansas have done their full share in meeting these epoch-making questions, and also, in transforming "The Great American Desert" into a garden of roses. Although so completely isolated, the inspiring life of the then untamed West and the labors of making new homes and opening farms kept loneliness away from their hearts, in a large degree. The uncertainties and excitement of frontier life gave a thrill of interest to living that could not be met elsewhere. The startling reports of the deeds of "Jim Lane," the anti-slave leader, or of Quantrel, the Confederate guerrilla chief; the sudden and frequent change of neighbors who came from slave states to vote and then return to their homes; armed bands, passing and repassing, first of anti-slavery men, then of pro-slavery men—aided in giving variety to life, though such living was by no means free from great anxiety.

October 5, 1907, came to us with all the sunshine and brightness of a typical Kansas morning. Appropriate services were held in the church at Nortonville to commemorate the coming of the worthy few, who were the advanced guard of Seventh-day Baptist interests in Kansas, just fifty years before. Some of the hymns of those early days were sung; Deacon O. W. Babcock offered prayer; a letter from the absent one, Mrs. Electa Stillman, of Sheridan Lake, Colorado, was read by her daughter, Mrs.

Myra Maris; the Rev. Isaac Maris, a Quaker preacher, who came here a few weeks before our first settlers came, spoke on conditions and people of that early day; Mrs. Sarah Tomlinson, a sister of the Rev. S. R. Wheeler, the second pastor of the Church, gave an account of early Sabbath School work; Hon. U. S. Griffin told us of the people and conditions of those early times as seen through the eyes of a boy; and Miss Emma F. Randolph, a granddaughter of the Rev. A. A. F. Randolph, the organizer and first pastor of the Church, gave a historic account of the crystallization of the people into the Seventh-day Baptist Church of Pardee, (later, Nortonville), on August 14, 1863. The pastor summed up the thoughts of the service. At the close of the meeting all were grateful that the Father above led such faithful souls to Kansas at that and subsequent times, and that we were permitted to enjoy the fruitage of their labors and faithfulness.

At the beginning, services were held in the homes of members. After a time the congregation outgrew these accommodations, and the "Lane School House" was built and used by both the school and the church. When this building became too small the first church was built. On June 23, 1883, the church was dedicated. This building was two miles north of Nortonville. The church in town was dedicated March 19, 1902.

In due time Cupid did his work and the first wedding on the Lane was celebrated by the union of the young Quaker preacher and one of the belles of the settlement, Miss Alma Buten. This very worthy couple were both present at the service. Of the fourteen original members of the church five are still living, three of whom were with us that day. Mrs. Joshua Wheeler, the first adult person baptized into the Church was there, also Mrs. Hannah Vandenburg, the first child baptized into the Church. Mrs. D. E. Hummel was present. She was the first child born in the settlement on "The Lane."

The Sabbath School was established in 1862. Of those who were members at the beginning, eleven are still living. They were all at the anniversary service excepting one who is absent temporarily. Deacon O. W. Babcock served the Sabbath

School twenty-eight consecutive years as superintendent or teacher. Mrs. Sarah Tomlinson has served the school as teacher almost the entire time since its organization, excepting five years spent in New Jersey. Recently she has been obliged to retire from teaching on account of failing health.

In 1906, the Church reached its greatest membership, which was 307. Sterling qualities and great stability of character have been the marked characteristics of a large percentage of the membership. Such influences have been widely felt for good in the surrounding community. Those early pioneers came to stay, not to "move out West." All the first members of the Church who are still living, except one, live here. Those who have gone on to enjoy the beauties and joys of the Eternities said their last farewells to earth and earth friends in this place.

The leading hand of the Father of love may be seen all along the history of this people. Here are distinct evidences that this is a vine of His own planting. It has been watered by the dews of divine Grace; pruned by divine smiles of Heaven; while its comfort in struggles and inspiration in need have come through divine Love.

Nortonville, Kansas.

MARRIAGES

SIMPSON-WELLS—In Hopkinton, R. I., September 1, 1907, by Rev. L. F. Randolph, Allie A. Simpson, of New York City, and Miss Orpha Wells, of Ashaway, R. I.

CHAMPLIN-GREENE—In North Stonington, Conn., September 24, 1907, by Rev. L. F. Randolph, George A. Champlin, of North Stonington, and Miss Grace R. Greene, of Hopkinton, R. I.

SIMON-SPENCER—In Hopkinton, R. I., September 25, 1907, by Rev. L. F. Randolph, Charles Simon and Miss Rosetta F. Spencer, both of the town of Hopkinton.

SWIGER-WITTER—On the evening of October 23, 1907, at the home of the bride's parents, Rev. and Mrs. Witter, of Salem, West Virginia, Mr. Otis F. Swiger and Miss Mary Helen Witter, both of Salem. The ceremony was

performed by the bride's father, in the presence of about forty guests, the youngest sister of the bride acting as flower girl. The young couple will at once begin house-keeping in Salem.

DEATHS

Mc CLARY—Mrs. Clarissa McClary was born January 2, 1839, and died September 15, 1907.

She was converted in early life and united with the Salem Seventh-day Baptist Church, of which she was a member to the day of her death. Her life was one of hardships and privations, in which she had heavy burdens, so that her departure was, indeed, going to rest. The funeral in the Greenbriar church was conducted by Rev. E. Adelbert Witter, of Salem, West Virginia, who spoke from Philippians 1:21. "For to me to live is Christ, and to die is gain."

WOODWARD—At his home near Adams Centre, New York, September 21, 1907, Mr. J. Constant Woodward, aged 87 years, 16 days.

Funeral services at his late residence were conducted by the writer, and the burial was in Fairview Cemetery, near Rodman. E. H. S.

PALMER—At the home of her neice, Mrs. Albert Clarke, near Watch Hill, R. I., October 16, 1907, Mrs. Harriet M. Palmer, widow of the late Deacon Elisha B. Palmer, in the 74th year of her age.

Sister Palmer was for many years an esteemed and worthy member of the Second Seventh-day Baptist Church, Hopkinton, R. I., and died in its fellowship, and entered her Master's joy. The funeral was held on Sabbath-day, October 19, at the home of her neice. The pastor gave a brief address. A quartet from Westerly sang two pieces. Burial in the family lot in Oak Grove Cemetery, Ashaway, R. I. L. F. R.

DAVIS—At the home of her parents, in Middle Island, West Virginia, October 18, 1907, Miss Lena Blanche Davis, daughter of William H. H. and Emma Davis, aged twenty-three years.

In 1893 she was converted and joined the Middle Island Seventh-day Baptist Church. She was a great sufferer during much of her life, and since January has scarcely known any relief from pain. Her strength gradually failed and she yielded at last to the ravages of consumption. The funeral was conducted by Pastor

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 VII.—NOVEMBER 16, 1907.
GIDEON AND HIS THREE HUNDRED.

Judges 7:9-23.

Golden Text.—"Ye shall not fear them; for the Lord your God he shall fight for you." Deut. 3:22.

DAILY READINGS.

First-day, Judges 1:1-21.

Second-day, Judges 2:6-3:6.

Third-day, Judges 6:1-24.

Fourth-day, Judges 6:25-7:8.

Fifth-day, Judges 7:9-25.

Sixth-day, Judges 8:1-21.

Sabbath-day, Judges 8:22-35.

INTRODUCTION.

The Book of Judges gives us a sketch of the period from the death of Joshua to the times of Eli and Samuel. The land is by no means fully conquered, and the people of Israel are not a nation but rather separate tribes making war upon their own particular enemies. The Judges are not to be regarded as magistrates in our modern sense, but were the leaders of the people. They did very likely settle disputes among their followers, but we should think of them particularly as warriors striving to deliver the people from their enemies and to preserve some sort of unity in the nation.

The Judges deserve to be reckoned as the successors of Moses and Joshua because they ruled in the name of Jehovah, and tried to bring back the people from their apostasy to other gods. Eli and Samuel although not mentioned in this Book should be ranked among the Judges.

The narrative of the Book of Judges is almost rythmical in the regular alternation between apostasy from Jehovah and return to his service. The people rebel against God, and are afflicted by their enemies; they cry out in distress, and a Judge is raised up for their deliverance.

Witter, of the Salem Church, who spoke upon the theme, "Preparing for Eternity." Text, 1 Pet. 4:7. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

A. E. W.

VOORHEES—October 26, 1907, Alvin Voorhees, in the 57th year of his age.

Brother Voorhees was the son of Coerte Voorhees and Sarah Jane Le Trette, and was born at Hightstown, New Jersey, Aug. 5, 1851.

In early young manhood he was converted and became a member of the Baptist Church. In 1872 he was married to Rachel Brown and about this time he removed from Hightstown to Newark. His religious experience which had started with such unusual promise was deepened and broadened and enriched as the years went by. For some years his wife has been keeping the Sabbath and has occasionally attended church in New York City, or at one of the New Jersey churches. A few months ago the family moved to Plainfield and Mr. Voorhees accepted the Sabbath with all his heart. He and his wife became members of the New Market church. They were very happy. But God called him. He was not unprepared to go. For him to live was Christ, and to die was gain. He leaves, besides the sorrowing widow, a son, Walter L., and a daughter Grace C. Voorhees. Funeral services were held on Tuesday evening at the late home on East 6th St., Plainfield, and the following day at the Baptist church, at Hightstown, N. J., where the burial was made. Both these services were conducted by the pastor of the Plainfield church, in the absence of the pastor of the Piscataway church, who is attending the Southwestern Association, at Booty, Arkansas. G. B. S.

BEEBE—Albert Beebe, son of Thomas and Dorcas Loomis Beebe, was born in Alexandria, St. Lawrence Co., N. Y., February 16, 1838, and died at his home in the town of Brookfield, October 26, 1907.

When Mr. Beebe was nine months old, his parents moved to this town, where he has since made his residence. On December 31, 1861, he was married to Miss Emma Lewis. To them were born two children, a daughter, Mrs. Frank B. Williams, of Brookfield, and a son, Erlo, who lives at home. For forty-two years he lived in the house where he died. He was a genial social man, a thoughtful and faithful friend, as well as an industrious, upright and self-reliant man of business, and will be greatly missed in the community where he has so long resided.

W. L. G.

One of the most celebrated of the Judges is Gideon, who by his faith in Jehovah arose from obscurity to prominence, and wrought a mighty deliverance for his people. The Midianite conquerors of the land had reduced the Israelites to the direst poverty. They had no courage to make further resistance, and were simply striving to conceal what little they had that it might not be taken by their enemies. They had in great measure abandoned the service of Jehovah and were worshipping false idols.

Gideon began at the root of the evil, and in opposition to public sentiment overthrew the altar of Baal and cut down the sacred wooden pillar or Asherah and made a fire with it to offer sacrifice to Jehovah. The people were of course angry, but they recognized his zeal and many assembled to his standard when he organized a revolt against the Midianite oppressors. The Midianites doubtless very soon heard of the revolt; for their army was quickly in the field.

By the direction of Jehovah Gideon reduced his army from thirty-two thousand to three hundred. Thus he shows that he is trusting in God, and not in numbers or his own prowess.

TIME.—The chronology of the Judges is still in dispute. If the number of years of all the periods mentioned in the Book of Judges were added we should have a longer time than can easily be allowed for this portion of the history of Israel. Very likely the reigns of some of the Judges overlapped and the periods of oppression are not to be reckoned in addition to the reigns of the Judges. We can only guess as to Gideon's date: very likely in the twelfth or the thirteenth century before the era of our Lord.

PLACE.—The two armies were probably encamped in or near the plain of Jezreel. The place of the battle may have been very near Mt. Gilboa where King Saul was afterwards defeated.

PERSONS.—Gideon and his servant Purah; the famous three hundred; the Midianite host; the men of Israel.

OUTLINE:

1. Gideon Visits the Camp of the Midianites. v. 9-14.
2. Gideon Plans the Attack. v. 15-18.
3. Jehovah Gives the Midianites into the Hands of Israel. v. 19-23.

NOTES.

9. *Arise, get thee down into the camp.* Or rather, against the camp. This is probably best understood as a direction for immediate attack. This is accompanied by a promise of complete victory.

10. *But if thou fear to go down.* If he lacks

confidence to undertake an immediate assault, Jehovah suggests that he go down with his servant and reconnoiter.

11. *And thou shalt hear what they say.* As the sequel shows he could tell more about the real condition of his enemies by what was said in the conversations of the men than he could by the outward appearances. *Unto the outer most part of the armed men.* Gideon was not to press into the midst of the camp, but merely to get near enough to listen to the words spoken in the tents near the outskirts of the camp.

12. *The Amalekites and all the children of the east.* It is worthy of notice that the Midianites are mentioned alone in all the earlier references in this chapter. Our author has evidently named their allies in order to emphasize the greatness of the host. *Like locusts * * * as the sand.* Two other comparisons to make vivid the immense numbers of this invading host.

13. *A man telling a dream.* We notice that often elsewhere in Scripture dreams were accounted as significant. *A cake of barley bread.* We are probably to imagine something resembling in shape a Rhode Island Johnny-cake, although somewhat larger. This apparently harmless object rolling into camp wrought the direst mischief.

14. *This is nothing else save the sword of Gideon.* The man to whom the dream is related is quick to interpret. The insignificant barley cake is the despised leader of the handful of Israelites.

15. *When Gideon heard the telling of the dream, etc.* Gideon immediately accepts this omen of victory, bows before Jehovah in adoration, and returns to his camp to make immediate preparation for an attack. *Jehovah hath delivered into your hand the host of Midian.* He encourages the chosen three hundred by a promise of immediate victory.

16. *He divided the three hundred men into three companies.* He arranges his small body of helpers to represent three armies. *Trumpets * * * empty pitchers * * * torches.* Apart from the fact that trumpets, pitchers, and torches held within the pitchers would more than fill a man's hands, it seems very probable that we have in this verse as well as elsewhere in the Lesson a combined narrative. Our author has trumpets from one source and torches and pitchers from the other. Compare the repetitions in v. 17. The pitchers (empty water-jars) were for the purpose of concealing the torches till just the proper time to let them shine.

18. *When I blow the trumpet, etc.* The plan was at the signal from Gideon to blow three

hundred trumpets at once. This would give the impression of a multitude of companies attacking at the same time.

19. *In the beginning of the middle watch.* The night was divided into three watches, the first, the middle and the morning watch. The beginning of the middle watch would be between ten and eleven o'clock. In the New Testament we find the night divided into four watches after the Roman custom.

20. *And the three companies blew the trumpets.* The whole scheme worked out as it had been planned.

21. *They stood every man in his place.* It seems that they did not strike a single blow. It is not said even that they had weapons at all. *And all the host ran.* They were filled with sudden consternation. They cried out in dismay and fled. It is noticeable both in the narratives of the Bible and in other ancient records that Asiatic armies are peculiarly susceptible to panic. *And put them to flight.* Much better, And fled. This as well as the preceding verb has as its subject the Midianites.

22. *And Jehovah set every man's sword against his fellow.* In the confusion of the panic every man that stopped to strike a blow before he fled mistook his comrades for members of the attacking army. Compare 1 Sam. 14:20. *And the host fled.* The precise locations of the places mentioned have not been determined. It is very evident however that the flight was to the eastward, and that the fugitives would be not even comparatively safe till they had crossed the Jordan.

23. *And the men of Israel * * * pursued after Midian.* It seems impossible that the Israelites could have assembled from their homes, especially from Naphtali and Asher, in time to be of use in the pursuit. It seems very probable therefore that the thousands who were dismissed by Gideon did not actually go to their homes, but waited around to see what would happen, and were therefore on hand to join in the pursuit.

SUGGESTIONS.

Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. The Israelites were in desperate straits. Their lands had been ravaged, they had scarcely anything left, and now they were invaded by a host too numerous to resist. In whatever difficulties we may be in this life it is certain that God can deliver us. There was mighty deliverance for the Israelites when they had faith in him.

No doubt God could have routed the Midianites without the aid of the three hundred men. He condescended to have need of them. May

we be never wanting when our God has need of us.

Jehovah condescended to encourage Gideon by the dream of a Midianite and the interpretation of it. He encourages us by repeated promises, and by many examples of what he has done for those who trust in him.

"Jerkily Good."

"Yes, Julia is good—usually," said a young girl who was running over a list of acquaintances in search of one who might be willing to help in some work she had undertaken. "If it happened to appeal to her in just the right way, and just the right mood, she would be the best of help, but that is what one never can be sure of with Julia. She is so—jerkily good."

She laughed a little over the phrase that came to her lips, but it was an apt description. There is a great deal of goodness—real goodness in its way—that goes by fits, starts and jerks, and cannot be depended upon to run steadily and smoothly. Its possessors sometimes wonder why others do not confide in them more, why their aid is not oftener invoked in causes they are willing to help. They know themselves to be kindhearted and well-meaning, but their prejudices and unreasonableness, like their better impulses, are jerky, and no one can be quite sure which will be uppermost.

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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.

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