

The Sabbath Recorder

Only if a man values the great things of life, such as love and friendship, above the lesser things, such as honor and credit, can he keep his heart tender and pure. Then he does not lose the balance and the proportion of life, but wears his success only as a robe of state which he is sometimes bound wearily to assume, while his real life is hidden from the world, the real life, that is, of simple human emotions. Such an one is more grateful for being a man than for being a successful man, and realizes that glory is not a thing to be ensnared and pursued and captured, but rather that it comes unasked and unsought, not as the reward, but the consequence of being simply and sincerely himself, and of daring to say what he feels, rather than what the world will congratulate him upon and envy him for feeling.

—Arthur C. Benson in *The North American Review*.

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sending its smoke across the fields to join that of the first. As we stop to study the scene, a wee bit of a boy—just a little mite of a fellow—with nothing but his hands with which to scratch together leaves, approaches me and says: "Say, Mister, a lot of folks gone 'long here didn't have no match, 'n I'd like t' know 'f you've got one?"

Of course I never carry matches, but I am almost sorry for his sake that I do not have one for him. But he has caught the spirit of the others all right, and is right up with the larger ones so far as he is able to be. Well, it is real interesting to see how rapidly the fires are kindled along that street and then in other streets, until all over that village the curling smoke goes up, each column joining with all the others to deepen the haziness of the scene. The odor of burnt leaves is everywhere; and the thickened atmosphere dims the rays of sunshine until everything seems shrouded in a sort of weird unnatural gloom. Long before the noontime, when the day should be the brightest, the face of the morning sun has lost its brilliancy, and everyone has to breathe the smoky air and endure the shortened vision resulting from the combined influences of myriads of fires. For it does seem as if the fire mania has spread from village to village, until country and city are dwelling in an atmosphere of smoke, with a sort of pensive sadness setting over all.

I hardly remember such a smoky day after so bright a morning. And now, as day thickens into the gloom of night, with the sun of the morning sinking, fed-faced, into an ocean of cloud, the lessons of the day abide in my heart. Would that I might be able to put them on paper so that they would find a place in the heart of every reader.

We all have to breathe the moral atmosphere that results from the aggregate influences of many lives. One little fire did not seem to affect the atmosphere so very much, but the combined influences of many fires made a marked change. The influ-

EDITORIAL

Contagious Example.

It is a sunny morning in October. The mellow haze has almost united earth and sky, giving to each a softened far-away look; and a sleepy dream-like air pervades all the country. The rustle of dry leaves wherever any footstep falls, is the most conspicuous music of the morning. It is too nice for any boy or girl to stay indoors, and we do not wonder that here and there one begins to look about eagerly for something interesting to do.

There goes a little fellow with a rake, right out into the street as if he means business, and quickly rakes together a pile of dry leaves. From some mysterious place he brings forth a match, and sooner than I can write it there is a little flash and the blue smoke curls about his hand and his head and then above into the tree tops, spreading away across the fields to join the smoky air. It is great fun for one little boy; and soon the yard and walks are cleared of dead leaves, and the lawn looks as fresh and green as in summer.

I wonder if this little fellow realizes what will be the effect of his work upon other little people about him. Indeed he cannot do so much without somebody seeing him and being influenced by his acts. Now there come two little girls out from a neighboring house and sure enough they, too, have a rake and begin with vigor to rake together leaves. But what is a mere pile of leaves without fire! They have no match and so begin to ask the passers-by for matches. Soon there is another little fire

ence of one starts the work of another until hundreds are moving in the same way.

Example is so contagious that no one can live to himself alone. Drop a pebble into the pond and little waves, started thereby, will follow each other to the banks. One wave only is started by the pebble; but that soon sets in motion another, and so on with ever widening circles until they cover the entire pond. So it is with the influences of one life. To be sure, it is but a mere pebble, but it starts waves of influences that never stop until the shores of eternity are reached. The pebble may sink out of sight forever, but the waves go on after it is gone. No man can recall the influences of his life after they have entered into other lives and through them are passed on to still others. It is a great thing to live under such circumstances. Others are just as sure to follow in our footsteps as we are to walk before them, and so we are constantly setting patterns in etiquette, in business, in morals and in religion, which will be copied by our fellows.

The little boy cleared up his own yard and burned the leaves, and the others followed until there was a whole street full of clean yards. Incidentally, there arose a pervasive vapor from each little fire which joined with other vapors to give the peculiar quality, described above, to all the surrounding atmosphere.

Thus, too, does each life on earth exert an influence which does not merely move some other life to act, but which, also helps to create the entire moral atmosphere of a community. This moral atmosphere, composed of the combined influences from every individual, is, in turn, a mighty shaper of destiny unto all who live in it. There is a sort of secret power in the moral influence of a community, that takes hold of a man in spite of himself and shapes his character. A man paints his house, trims his trees and decorates his yard. His example starts another and another, until soon there is a whole street of beautiful yards and houses. And the combined influences of such a street will inspire a spirit of refinement and a love of beauty all but irresistible.

If a man wants the world to be better, let him become better himself, and somebody will be sure to follow. And then it will not be long before there will be an all-pervasive public influence from these true

men, which will gain breadth and power as the years go by. Thus, in a most important sense, each individual is responsible for the moral atmosphere of his community. If you live in a town where morals are bad and general influences tend to ruin men, it will never do for you to say, "It is nothing to me," and so try to escape taking any stand. Men cannot escape responsibility in that way. They will be counted either for good or for the bad. One can do untold harm by doing nothing. If the enemy counts you on his side, there is where the influence of your life goes. And if the friends of truth cannot count you as helping them, then the enemy is sure to count you as his. We are so closely woven together in the fabric of social life that every thread touches many other threads, and whether we will or not, we must count for something in the pattern. We make one part of the great whole.

Precept Will Not Counteract Example.

Some men seem to think that if they teach excellent precepts the matter of consistent example need not worry them much. Words usually go for naught if actions do not harmonize with the teaching.

I read of a man who took his boy to a certain school to arrange for his education. In his parting words he told the teacher that John was good in most respects. He would find him truthful and studious; but he had one bad habit—he had learned to smoke. Then giving John a very stern look, so as to make his words more impressive, he said in a savage tone, "I want you to break him of it if you have to break his neck." Before this man left he drew a cigar from his pocket, put it between his lips and asked his boy to hand him a match with which to light it.

It is seldom that one sees so conspicuous an illustration of utter want of harmony between precept and example. Of course, that teacher felt indignant, and decided that he would not punish the son for following in the parent's footsteps. What did the boy care for advice that squarely contradicted the example given him by father? Then, again, the extravagant threats and loud talk about neck-breaking, and everything of its kind, only discounted the father's teachings, in the mind of that boy. His father might scold him till doomsday

about the bad habit; and he might add for emphasis the sternest looks and the severest threats, only to be spurned by the boy who was looking more at his father's example than at his precepts.

No matter how good the precept, if the example is against it the boy follows the example. And one trouble is, the boy does not stop where the father does. The moral gravitation of a sinful nature tends to carry him beyond the point at which his father stopped. If the father is indifferent toward religion in example, no good words of his will have much force in bringing his child to Christ. If father talks about sporting and horse-racing and money-making all the time, he must expect his boys to walk in the same path and go even farther than he does. If the father loves the club better than he does the church, he need not be surprised if his boys turn away from the church to the saloon. If the mother neglects the prayer meeting and enjoys the theater until eleven o'clock at night, she need not be surprised if her daughter stays at the dance until two or three o'clock in the morning. If fathers are godless and profane, they must expect their sons to be as bad or worse than they.

Even that "wee bit of a boy" spoken of above, caught the spirit of the others and wanted a match to start his fire of leaves. So it is in the home. The little lisping child early catches the spirit that pervades his home, and tries to walk in the footsteps of father and the older brothers. I noticed that the atmosphere contained the results of those fires from leaves long after the fires were out and nothing remained of the heaps but piles of ashes.

So, too, in life. The moral atmosphere created in the home and community by the fathers and mothers, remains to influence men long after those who kindled the fires are dead.

General Booth's Visit to America.

It was my privilege to attend the great meeting in Carnegie Hall, New York, held in honor of General William Booth, the head of the Salvation Army. More than an hour before time to open the doors, and two hours before the meeting was to begin, crowds began to gather at the entrance.

About fifty policemen were on hand to keep order, and they compelled the people

to take places in the line, two or three deep, as fast as they arrived. Each newcomer was obliged to go to the end of the line and take and hold his own place. It was my good fortune to be near the entrance, but the line stretched away, as close as people could stand, from Seventh to Sixth Avenue, and I do not know how far around the corner. When the doors opened at seven o'clock, it was wonderful to see the order and the readiness with which the vast throng were guided into the Hall. Carnegie Hall will seat 2,800 people and it was soon filled to the fourth gallery. A band of music occupied a small corner on the great platform, and hundreds who had no seats in the audience room were also accommodated on the stage. These all waited eagerly the coming of "The General." A large proportion of the multitude was composed of members of the Army with their tidy caps and neat bonnets. It was interesting to study the faces of many of these people, especially the leaders. There was a sweet, quiet grace about them, a real Christian look that made many of them very attractive. The light of the Christ-spirit, the real sunshine of consecration, illumined the faces and left no doubt about the peace that reigned within.

Certainly this is just what one might expect to see in those whose consecration has prompted them to labor among the lowly and to face the evils found in the slums of city life.

It takes the real thing to move hearts to do such mission work as some of these people are doing. I was much impressed with the Christian spirit that these workers for Christ and humanity seemed to possess. The daughter of the General, who sat beside him in the service and took part in the opening exercises, carries a whole gospel message in her beaming face; and her sympathetic voice touches every heart. And all through the audience there were faces of both men and women whose very looks seemed full of the gospel of help to suffering, fallen men. It was a real revelation to me. As they talked with each other, there was evidently just the spirit of fellowship and sympathy among them that Christ intended his children should have. And when a stranger addressed anyone of them, he was met with a friendly and interested look and smile, that made him feel

at home. There was no stiff, arm's-end Christianity in that company.

General Booth was to speak that night upon the "Secret of Success in the Salvation Army;" and if he had not spoken a word, I am sure that the spirit and manner of the audience, referred to above, would have been explanation enough as to the secret of its success.

When the General Came In.

When, at last, the door at the side of the stage opened and General Booth was ushered in, the scene became utterly indescribable. I never saw but one ovation that exceeded this in impressiveness, and that was so, simply because it was on a much larger scale—i. e., Dewey's reception at Washington. The instant the grayhaired, slender form of General Booth appeared, there went up a shout that fairly shook the house, and twenty-eight hundred people sprang to their feet as one man. A sea of handkerchiefs, from the edge of the stage to the highest gallery, and from all over the great platform around and behind him, sent out their white waves to give him a royal Chau-tauqua salute. Storm after storm of cheers shook the very foundations, until the General, motioning with both hands, seemed to plead for silence.

When the audience became quiet, the Honorable Leslie M. Shaw, ex-Secretary of the United States Treasury, stepped forward to introduce the speaker. And again the audience cheered. His first words were, "Save your cheers for one more worthy to receive them." This again brought a storm of applause.

Mr. Shaw said:

"It is given to few men to live to see such great results of their labor of love as General Booth has seen. I would suggest that the reason for his success is that he has preached a vital gospel—a gospel that takes hold of men and makes something of them—a vitalizing influence that makes men realize that they are allied with the great God. I consider it a distinct honor to introduce to you the greatest evangelist of our times, the greatest preacher the world has seen since Paul—General William Booth."

When General Booth arose, the great audience again sprang to its feet and the band on the platform led in the tremendous

burst of applause. The address of this aged leader was a condensed history of the Salvation Army movement since its beginning, forty-two years ago. It contained many thrilling anecdotes of wonderful conversions among the lower classes of London, and the story of the Army's enlargement until the work is now known and established in all parts of the world.

The General himself began as an evangelist, and great revivals crowned his efforts; but he discovered that most of those who crowded to hear him belonged to the church going class; and that none of the lost in the slums of London were being reached. He discovered that ninety per cent of the working people, whom he wanted to help, attended no church and despised the churches and current religion so much that there was no hope of reaching them by ordinary means. Their only cathedral was the saloon, their only sacrament the debauch, and their only book the vile novel. Again and again did the evangelist search his audiences for some of these needy ones only to be disappointed; and his heart sank within him.

He finally determined to cut loose from the ordinary church methods and to devise some way to attract the attention of the worst element in city life, so as to save them.

Hence, the Salvation Army, with its uniforms, flags and drums, and gospel singers praying and preaching in the streets and in halls and open fields.

THE NAME "GENERAL."

Mr. Booth had been known as "General Superintendent," and soon came to be called General, for short. And when the name "Army" came as an inspiration, this title suddenly took on a new meaning; and that suggested captains and lieutenants. Thus, little by little, the Army idea grew. The Army itself proved to be just the thing for the work needed, and its growth and success has been phenomenal.

Today, if you visit the Zulu kraal, the Indian wigwam or the Hindu hut, you will find the picture of this "poor man's friend," cherished with love and devotion. In Japan, India, Java, Hawaii, the children learn to lisp his name in love.

Kings and emperors vie with each other to do him honor, and no man of our age

has so strong a hold upon the perishing multitudes of earth.

Mrs. Booth was also the "mother" of the movement, and became a power in certain lines of work. She it was who devised the famous "Hallelujah Bonnet" as most suitable for all workers in all places. This has come to be a great favorite among them.

It is interesting to hear General Booth tell of the shelters for homeless men and homeless women, homes for clerks and artisans, homes for girls working in stores and offices, homes for children, rescue homes for fallen women, slum posts for meetings, slum day nurseries for infants, cheap food departments for one-cent meals, cheap clothing and second-hand stores, salvage brigades for collection of household and office wastes, wood-yards, employment bureaus, Knights of Hope for visitation of prisoners and ex-criminals, winter reliefs, medical reliefs including free hospitals and dispensaries, summer outings for the poor, penny-ice wagons, Christmas and Thanksgiving dinners, missing friends and inquiry departments, and farm colonies for the poor.

All these agencies and forms of work are organized and in force in America today.

In England General Booth's book, "In Darkest England and the Way Out," created a profound impression. \$600,000 was soon subscribed to enable him to carry out his plans on a larger scale; and the blessings brought to thousands upon thousands of London's poor in one year only, is truly astonishing. We have not space to give the figures and all the data. General Booth is a wonderful organizer as well as a practical man of faith. When John Wanamaker introduced him in Philadelphia, he announced him as the "greatest general in the world." There is something remarkable about his personality. Unlike Spurgeon, he could hardly be called a great preacher; yet he possesses Spurgeon's kind of wit and humor. He is not a rhetorician, nor is he eloquent in style of delivery. But he holds his audience spellbound, and moves them at will. He often brings scores of sinners to their knees begging for mercy. To look at him, no one would suspect that he possessed such power. Wherein does it lie? He would ascribe it all to God and give him all the glory. His great faith and the assurance that God is with him, would make

any man strong. And yet, not all strong men are successful in the world's work. It is his perfect sincerity, his knowledge of his own heart and of the hearts of others, his great sympathy, and his love for fallen man that makes him successful in winning them to God. The power of such a life is beyond all estimate.

Summary of the Great Work.

The "Christian Mission" was started in East London forty-two years ago, and it was thirteen years before it received the name of "Salvation Army."

General Booth is now 79 years old, having lived to see the following results from the Army's world-wide operations, in 51 countries and colonies:—hundreds of thousands of drunkards have been converted and restored to manhood—total abstinence is a condition of membership. There are 7,316 posts under charge of 20,054 general officers and helpers, with 45,339 local officers; 17,099 members of brass bands and about 50,000 musicians. Sixty-three periodicals are published in 42 languages, with a weekly circulation of over 1,200,000. There are 668 Social Relief institutions. About 7,000 fallen women are helped annually by 116 Rescue Homes; and 80 to 90 per cent of these women are permanently restored to lives of virtue. One hundred thirty-two slum settlements are carrying relief and hope to the worst sections of the world's worst cities. The conversions in religious meetings are estimated to average 200,000 to 250,000 annually, for the past ten years. This makes a grand total of over 2,000,000, of whom not less than 200,000 were converted from drunkard's lives.

Long live the Salvation Army!

THE CHURCHES ARE NOT REACHING THEM.

It might put new life and power into our churches, if we could become filled with the spirit and consecration of these self-sacrificing workers.

Indeed, what is to be done with the multitudes who positively turn away from our churches and our houses of prayer? People are disappointed in church work for the masses. The churches are not reaching them. What is to be done with the vast army going down to death today? What is to be done with the multitudes who are better born, and yet who are drifting away

from our own good homes and from our churches toward eternal shipwreck?

Shall we sit still in our cold, dying prayer meetings, in our elegant churches, and let the multitudes perish unsaved? Shall we continue to pass by on the other side, indifferent to the wants of our fallen fellow-men all about us? Surely the churches are not reaching them. If we should see one of our fellows wandering by the river-side bent upon drowning himself, or if he were already in the river going to death, how eager we would be to save him! We would become dead in earnest, and rush to his rescue, and call upon others to help us. But here we sit at ease in our dying churches, with thousands of our fellows going down to death, swept away by the surging tides of sin, and we appear absolutely indifferent about it! Some of us try to satisfy our consciences now and then, by giving a dime to help others do this work; but how must it all appear in the sight of God? Those who really wish to save the lost, must go within reach of them in some way, or utterly fail.

There is no good to the lost in churches planted in fine places, opening their doors an hour or two a week, and expecting hardened polluted sinners to come to them for salvation. We might as well go fishing in some tank where fish never go, and expect them to overcome impossible obstacles in order to bite our hook, as to fish for fallen men in this way.

O for a spirit of genuine revival! It should fill our hearts with a yearning desire to really do something for others. If we want to catch fish, we must go where fish are. If filled with this spirit, we would not only catch fish, but we would hold those already caught, and not allow half of them to drift clear away from us.

Let all our churches work and pray for a new pentecost—one that will set men to speaking with tongues, and hustle them out to work for Christ.

Denominational News.

Rev. Henry N. Jordan, pastor at New Market, New Jersey, is the delegate this year to the Southwestern Association, held at Booty, Arkansas. The American Sabbath Tract Society requested him to represent them at that meeting, and also to visit other churches in that country. He will

spend one Sabbath each in Gentry and Fouke. His pulpit at New Market is being supplied by the editor of the RECORDER.

Dr. Lewis, the Corresponding Secretary of the Tract Society, is in attendance upon the Social Purity Congress, Battle Creek, Michigan. He will remain two or three Sabbaths in that section, and is being kept busy preaching, and addressing meetings around Battle Creek. We hope great good may come from this visit.

We are glad to welcome Theodore G. Davis and wife to a home in Plainfield. Mr. Davis has been in the employ of the George Junior Republic for boys, in Freeville, N. Y., and has recently been transferred to the New York office. This gives them a chance to make a home in Plainfield among people of their own faith. He is the elder son of Mr. and Mrs. David H. Davis, of Shanghai, China.

As this issue of the RECORDER goes to press, the editor is attending the joint communion services of the Shiloh and Marlboro churches. Two deacons are to be ordained at that time for the Shiloh church, and the editor is to give a "lantern lecture" on Bible lands and his trip to the Orient. All the proceeds of this lecture are to go toward paying the Tract Society's debt.

We notice by the *Westerly Sun*, that the C. B. Cottrell Sons' Company of that town are so crowded with orders for machines that they are compelled to add 30,000 square feet to their shop rooms, which are already very large. The demand for magazine presses has made this step necessary. The RECORDER readers will rejoice over the prosperity of this well-known firm. Such a business is a godsend to our church in that town.

We are glad to welcome such a letter as the following:

EDITOR RECORDER:

Dear Sir:—Being anxious to see the paper called the SABBATH RECORDER, I make this effort to find it—would like to know the price of subscription and the proper address. I have been keeping the Sabbath now 18 years, but belong to no denomination as I withdrew from the Sunday church and there are no Sabbath keepers here except one family of Seventh-day Adventists.

I differ on several points with them, yet they and I enjoy talking on the Sabbath question. Hoping to hear from you, I am, your sister in Christ. —x.

Money for the Debt.

So far as we are able to learn, there is beginning to be quite a stir in some sections over raising money to pay the Tract Society's debt. Every indication of such a movement gives us courage, and we know our people so well, that we fully expect them to be equal to this emergency. Here is a chance for everybody to do something, and he who lifts the hardest will feel the happiest when it is all paid. This is especially true if he lifts in the right spirit. I know we all feel sorry to see the good work crippled on account of debt. It is a real handicap to any good cause. And in this case it need not be so another month if all take hold together.

Don't fail to say, "IT IS FOR THE DEBT," when you write the Treasurer. He will accept it as regular contribution to the work if this is not stated. Remember that the payment of the debt is not to interfere with your regular contributions. The regular expenses must be met just the same while we are paying the debt. We have received thus far on the debt:

Previously reported	\$35 00
Clarence Beebe, Brookfield	5 00
R. G. Thorngate, North Loup	5 00
T. Swenson, S. Dakota	5 00
"An Interested One," Boulder	1 25
	<hr/>
	\$51 25

The "Interested One" above says: "I hope this is one of *thousands* who are willing to respond at once; and I hope to do more soon."

A pastor writes, "We are having quite a little stir about raising money for the Tract Society's debt, and I am to present the work of the Tract Society and its debt before the people as soon as I can fully prepare."

Another brother tells the editor that he has given his check for \$20.00 to make himself a life member. That is also to go on debt. This has not reached our treasurer yet, but it soon will be in his hands and we will report it.

So the good work begins to go forward. Come, friends, let us hustle it along with

enthusiasm. The debt is now \$3,600, and we are so anxious to see it all paid up and interest stopped. I wish there might be such a flood of letters with cash "for debt" that it would take a whole page in next RECORDER to report the items. Let us all look for it, and try to do our part to make it so.

Again, please remember that under the rules of the Tract Society, one cannot be made a life member by sending money through the church, and have same credited to his church. The \$20.00 for life membership must come from the individual himself. Why can we not have several hundred life members immediately, over and above the gifts that come from churches?

In Response to Brother Lewis' Open Letter.

REV. S. I. LEE.

To me it appears that the greatest and most vital need of our people in the matter of Sabbath observance is a more perfect recognition of the fact that the Sabbath is Jehovah's representative in time.

I fear that we do not as much as we should realize that the weekly Sabbath is not only a memorial of creation but a weekly reminder that the portion of eternity, measured to us as time, completed creation's week with a blessed, sanctified day, made for man—a day blessed of God and set apart for man. This time representative of Jehovah is a reminder to those who observe it that they are not left without a witness of the presence of Jehovah.

When Jehovah says, "Remember the Sabbath day," it is an irreverent thought that under any circumstances could he forget it. When he says, "keep it holy," we are reminded that he calls it "his holy day."

To rightly remember the Sabbath day is to remember the author of it and to acknowledge his authority in all things.

It is a part of the ten words spoken by the voice of God from Mt. Sinai. It was twice written on tables of stone by the finger of God. The Sabbath commandment was the one that showed it was not a heathen god or gods that spoke and wrote from Mt. Sinai; this revealed the Author.

As God's representative in time it must continue as long as time continues.

The handwriting of Jehovah testifies to

the authenticity and authority of the ten Commandments by twice placing them on tables of stone. How many times these laws have been written by the Spirit of God upon the hearts and in the minds of believing men and women I know not. But first as of vital importance I hold it, that the handwriting should be legible upon our hearts, guiding our lives, and thus the Sabbath be kept holy because it represents the Holy Jehovah.

2. The most essential point to be aimed at in Sabbath Reform work outside of ourselves is, in my judgment, to convince men that the Law of God spoken in audible voice at Mt. Sinai and certified in the handwriting of Jehovah is not that of the blotted out ordinances "that were against us," but the unchanged and unchangeable law of Jehovah, and the standard of righteousness by which the final judgment will be rendered. This needs also to be emphasized among our own people.

3. The Sabbath and its observance has far more vital relation to the religious development and spiritual life than is generally realized or appreciated.

4. We can maintain our position; but we are not likely to attain increased power and efficiency without greater spiritual attainments, and an increased zeal according to the knowledge revealed in the scriptures.

5. Sabbath observance will cultivate and strengthen spiritual life when we recognize that the Sabbath demands of us to let busy care awhile forbear, while we recognize God's presence with us in that which he blessed and sanctified for man, giving us special opportunity for fellowship with God the Father and our Lord Jesus Christ.

6. My acquaintance with the general type of preaching among our ministers is limited; but from what I have heard and read I suggest: A radical return to more prominence in teaching that the Bible is not simply a compilation of old-time writings and traditions, which needs to be re-edited by the worldly wise men of this age; but that it is a copy of the revelation which God gave to men through the example and teaching of Jesus the Christ and the enlightening influence of the Spirit moving upon men of old. And these scriptures thus given contain a perfect rule of doctrine and duty and all needed rules of Church polity for all ages of the Christian era.

From this fountainhead of revealed truth should be made prominent the fact that sin is the transgression of the law of God, and that Jesus came to save his people not *in*, but *from* their sins; and that so far as revealed. I do not believe that we have any authority for encouraging any one to think he is saved from *all* sin while living in known disobedience to any commandment of Jehovah.

If I am right in these propositions, and these are not now prominent in the prevalent preaching of our ministers, I think the making them so a most desirable change.

Fouke, Ark., Nov., 1907.

DEAR EDITOR:

Dr. Lewis' questions of September 30, were read by myself with much interest and since then, there has been a debate going on in my own mind whether or not to send you answers from my standpoint, that is, as a layman and as one who has resided nearly twelve years among Sunday keeping people; but somehow an impulse seems to be leading me to write you this morning as follows:

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

A higher spiritual conception of what the Sabbath of the Lord means to us as individuals and as a denomination. A deeper personal consecration to be living witnesses, known and read of all men, as true Sabbath keepers.

A fuller realization of the responsibility resting upon us in the upholding and promulgating of God's word. We must not forget, nor be ashamed, that we are a peculiar people, and that by the goodness of God, we have a mission in the world to perform; and that if we prove recreant to our trust, that mission will be given over to other hands and we shall most certainly lose the blessings resulting from the doing thereof.

The entire history of the Jews is an example of what happens to any individual, to any denomination, to any nation, when they refuse to do God's bidding.

Oh friends! Let us fully awaken to the fact that in this Sabbath question as in all else—

"Life is real! Life is earnest!
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

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

To teach all that we do not stand for the Sabbath truth on a mere denominational basis, but especially because God's word is "Remember the sabbath day to keep it holy."

The recognized weakness today among Sunday people themselves is that they have no "Thus saith the Lord," for Sunday observance; and it is because of this feeling among them that we see so much Sabbathlessness. I know this to be a fact for I have conversed with them upon this subject. We must teach and preach a Gospel founded upon an un mutilated Bible.

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

Most assuredly yes, or we should be more zealous in all Sabbath reform work than we now are.

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

I think not. The negative side forms the argument. When a person forsakes the Sabbath for Sunday keeping, that person has nearly always deteriorated in all religious and spiritual development. No person can remain in a neutral state. It is either progress or retrogression.

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

By a better observance of it.

By attendance at all the appointments of the church.

By keeping the law of our God at any and all costs.

By teaching the truth of the Sabbath to our children.

By doing nothing whatever, even though it may not seem harmful to us, that might prove a stumbling block to others or that might bring reproach and censure upon Sabbath keepers as a body; for instance, railroad travel on the Sabbath, getting mail from post office, taking milk to factory,

etc., etc. Paul said, "If meat offend my brother, then will I eat no meat."

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

Preach more at us laymen rather than over our heads. What we want and need is less discussion of theological questions, but sermons that come from the heart of the preacher and which reach the hearts of us hearers.

Preach more sermons directly bearing on the Sabbath question.

Preach more boldly the truths of God.

Christ did not always say those things which pleased his listeners.

Paul says, "We were bold to speak unto you the Gospel of God."

H. L. HULETT, M. D.

Allentown, N. Y.,

November 2, 1907.

Salem College.

The fall term registry numbers seventy-four. The students enrolled are more mature than usual and the work of the term has been encouraging to both teacher and student. The pupils have the advantage of small classes and personal instruction. Much interest is manifested and good work is being done in the different departments.

A permanent board of trustees has been appointed by the four organized classes to edit and publish the *Collegian*. This College paper was launched by the class of '07 and was published during the year with much success. This commendable venture by the class of '07 by which the *Collegian* has taken a favored place in the list of college papers has been made a permanent feature of the College life by the appointment of this board of managers. The first issue of the *Collegian* will be in press sometime in November.

Five former students of the College are teaching with much success in the city schools of Salem. Of this number two are graduates of the College.

Two enthusiastic basketball teams are organized—one for boys and one for girls—and these teams meet twice each week for practice in the College Chapel, a part

of which has been given up to the students for this exercise.

The Philadelphian and Clonian Lyceums are giving joint sessions during the fall term and the programs are well sustained. At a recent session, owing to the fact that one of the members refused to pay the customary fine of ten cents for failure on the program, it was voted to have a mock trial in the near future for the purpose of trying the delinquent member. They are looking forward with much interest to this trial session.

The reading room is kept well supplied with current periodicals. The Philadelphia Daily Press and the Woman's National Daily come regularly to our table. In addition to these the following magazines are available to the students: The Pathfinder, Outlook, Literary Digest, Scientific American, Baptist Banner, and the SABBATH RECORDER.

On Thursday morning of each week some special exercise is expected by the students. Visitors are frequently present who give encouraging talks to the student body. Members of the faculty also are taking turns in addressing the students and occasionally the Music department furnishes a special program. A student quartette leads in the song service. On a recent Thursday morning the department of music rendered the following program:

- A Russian Dance, Piano Duet—Miss Leah Davis, Miss Young.
- The Lord is Our Leader, Quartette—Messrs. Seager, Morrison, Misses Bingman, McKain.
- A Luck Four-Leaf Clover and Lullaby Deary Dum—Miss Laura Thompson.
- The Pilgrims, From Wagner's Tannhauser—Miss Edna Davis.
- America for Freedom, Quartette.

The senior class is smaller than last year's class but it is maintaining the record for good work. The classes in regard to numbers stand as follows: Senior, six; Junior, four; Sophomore, twelve; Freshman, twelve.

A large number of specimens have been added to the collection in Natural History. They include insects, birds, centipedes, mammals, botanical and geological specimens from this locality and the West. Several additions have also been made to the library.

Tract Society Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, November 10, 1907, at 2 P. M., President Stephen Babcock in the chair.

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

Visitors: President Boothe C. Davis, of Alfred, N. Y., and Theodore G. Davis.

Prayer was offered by President Davis. Minutes of last meeting were read. The Advisory Committee reported that since the last meeting, circumstances had arisen making it wise for Secretary Lewis to attend the Social Purity Congress at Battle Creek, Michigan, and the quarterly meeting of the Wisconsin and Chicago churches, and in view thereof the committee authorized Secy. Lewis to spend a short time on those fields at the expense of the Society and as its representative.

Voted, that the report of the committee be adopted and the action of the committee sustained.

A personal letter to Editor Gardiner from Secretary Lewis containing some matter of interest to the Board concerning the situation at Battle Creek, Michigan, was presented for the information of the Board.

The committee on Distribution of Literature reported that they had arranged a new list of names comprising pastors, theological seminaries, Young Men's Christian Associations and public libraries, to which the special monthly edition of the SABBATH RECORDER will be sent, beginning with the December issue.

The Treasurer presented statement of receipts and disbursements since the last meeting, and stated that the present indebtedness of the Society is \$3,600.00. He also reported correspondence from the church at Riverside, Calif., requesting the same assistance for the current year as was given last year.

Voted, that we appropriate \$100.00 to

the Seventh-day Baptist Pacific Coast Association for the year beginning October first, for Sabbath Reform work, with the request that quarterly reports be rendered by the Secretary of the Association to the Board, of the work accomplished.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

American Sabbath Tract Society.

Treasurer's Receipts, October, 1907.

Contributions.

CHURCHES:

Adams Centre, N. Y.	\$20 00
First Brookfield, N. Y.	8 50
Riverside, Calif.	4 05
Plainfield, N. J.	14 87
Hammond, La.	2 46
First Alfred, N. Y.	19 19
New Auburn, Wis., Cartwright Church,	1 13
Cartwright Church, Sab. Ref.	6 15
Nile Church, Friendship, N. Y.	17 00
North Loup, Nebr.	23 00
Milton Junction, Wis.	6 95
Farina, Ill., Sabbath School ..	10 76
Milton, Wis., C. E. Society, Sabbath Reform	1 00
Hartsville, N. Y.	5 54
J. H. Coon, Milton, Wis.	5 00
Attalla Church, Ala.	2 00
D. S. Allen, Port Lavaca, Tex.	5 00—\$ 152 60

SPECIAL ON DEBT:

Miss Susie Burdick, Shanghai	20 00
S. C. Maxson, Utica, N. Y. ...	10 00
Utica, N. Y., Sabbath School ..	5 00
An "Interested One," Boulder, Colo.	1 25— 36 25

INCOME:

American Sabbath Tract Society:	
S. D. B. Memorial Fund ...\$	9 96
50 per cent. D. C. Burdick Bequest, S. D. B. Memorial Fund	71 42
50 per cent. D. C. Burdick Farm, S. D. B. Memorial Fund	13 39
15 per cent. Geo. H. Babcock Bequest	473 77— 568 54
Publishing House Receipts:	
RECORDER	105 69
Visitor	20 25
Helping Hand	17 85— 143 79

Loans 1,000 00

\$1,901 18

E. & O. E.

R. J. HUBBARD, Treas.

Plainfield, N. J.

Nov. 10, 1907.

The Cripples' Factory.

Among the many charities in London there is none more interesting to the American visitor than the factory where girls who are blind, cripples in wheeled chairs, and dwarfs, some of them only a yard high, are taught the art of making artificial flowers, and when they have mastered the rudimentary branches they are paid for their time. The factory is maintained by the Water Cress and Flower Girls' Christian Mission, which was organized forty years ago by the late Earl of Shaftesbury, and it is now under the patronage of the Queen and the Princess of Wales. To give the girls some employment that would help them to feel that, after all, they could be of some use in the world was the desire of the Earl, whose notion of charity was to help others to help themselves, and the idea of making flowers was hit upon as being just the thing, for the work is light, cheerful, and interesting. The experiment was immediately successful. The girls, many of whom were unable to walk or to stand, developed such skill in making high-class flowers, for which there is always a market, that the charity soon became almost self-supporting, and the girls earned wages of from five to ten shillings a week. The cripples' factory soon became famous with dealers, and since its first few years it has prospered to such an extent that the cripples and the blind journey from all parts of the kingdom to enter the school.—Leslie's Weekly.

My Creed.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the poor—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.
—Howard Arnold Walter, in Harper's Bazaar.

Missions

Our Missionaries in Yokohama.

RECORDER readers will be glad to know that our missionaries en route to China, arrived in Japan, after a pleasant voyage, and are all well.

An article from one of their number will appear next week.

Missionary Society—Treasurer's Report.

For the month of October, 1907.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury October 1, 1907 \$4,460 77

Church at

Shingle House, Pa. 2 85

Adams Center, N. Y. 20 00

Leonardsville, N. Y. 8 50

Riverside, Calif. 4 18

Hammond, La. 2 46

Plainfield, N. J. 15 04

Richburg, N. Y. 4 19

Alfred, N. Y.:

General Fund \$21 28

Debt reduction 12 00

African work 75

Battle Creek, Mich. 1 00— 35 03

Cartwright, Wis. 1 12

Marlboro, N. J. 3 20

Hartsville, N. Y. 7 46

Nile, N. Y. 24 00

North Loup, Nebr. 38 20

Milton Junction, Wis.:

General Fund \$ 8 70

Bakker Salary 17 00— 25 70

Interest on bank deposit 2 40

Seventh-day Baptist Mission, Syracuse,

N. Y. 2 00

Susie M. Burdick, Shanghai, China ... 50 00

J. H. Coon, Milton, Wis. 5 00

R. S. Wilson, Attalla, Ala. 2 00

D. S. Allen, Port Lavaca, Texas 5 00

Sabbath School, Farina, Ill. 10 34

Seventh-day Baptist Memorial Fund:

Income from Missionary

Funds \$25 48

50 per cent. D. C. Burdick Be-

quest 71 42

50 per cent. D. C. Burdick

Farm Income 13 38— 110 28

Income from Permanent Fund 143 75
 Y. P. S. C. E., Rockville, R. I. 2 50
 Collected on field by G. H. Fitz Ran-
 dolph 2 00

\$4,987 97

CR.

G. H. Fitz Randolph—salary and ex-
 penses to Sept. 30, 1907 \$ 178 84

R. S. Wilson—salary to Sept 30, 1907 .. 90 00

Church at

Niantic, R. I. 12 50

Salemville, Pa. 25 00

Marlboro, N. J. 25 00

Shingle House, Pa. 18 75

Scott, N. Y. 12 50

Verona, N. Y. 12 50

Richburg, N. Y. 18 75

Hartsville, N. Y. 12 50

Hornell, N. Y. 12 50

Cumberland, N. C. 6 25

Welton, Iowa, 18 75

Boulder, Colo. 37 50

Boaz, Missouri 6 25

Hammond, La. 25 00

Recorder Press—Pulpits for

August, October, Novem-

ber, 1907 \$120 00

Reports for Conference 60 00— 180 00

Cash in Treasury Oct. 31, 1907:

Available \$1,969 04

Lieu-oo Mission 226 34

Shanghai Chapel 2,100 00— 4,295 38

\$4,987 97

E. & O. E.

GEO. H. UTTER, Treas.

Self-reliance is one of the best lessons ever learned. As moral beings, we have to hew out our own fortunes. Don't expect some one else to do your work for you. Rely on yourself, but don't be selfish. Rely on self, but do not for that reason refuse to hold out the helping hand to others. There are times when the self-reliant man needs the help of others, and then others should give it and he should take it. If a man is not sufficient in himself, for good reasons, to cope with the difficulties of life, it is no dishonor to accept assistance, but clearly it is best for the individual in society that each man develop all the resources within his own nature and rely on himself.—*Baptist Commonwealth.*

DENOMINATIONAL HISTORY

PREPARED BY CORLISS F. RANDOLPH.

Proceedings of the Delegates to form the Eastern Association of the Seventh-day Baptist Churches.

At a meeting of the delegates appointed to confer on the propriety of forming an Association, agreeable to a recommendation of the General Conference, at the Seventh-day Baptist meeting house in Piscataway, N. J., May 8, 1836, prayer was offered by Elder Matthew Stillman, after which Eld. Matthew Stillman was chosen Moderator, and John Maxson was chosen Clerk.

Eld. Wm. B. Maxson made a statement of the object of the meeting, and read several letters in answer to the correspondence on the subject.

DELEGATES PRESENT.

Piscataway, N. J.—Eld. Wm. B. Maxson, A. D. Titsworth, Randolph Dunham, J. R. Dunham, Francis Drake, Isaac Titsworth, P. Mosher, David Dunn, John D. Titsworth.

Shiloh, N. J.—Eld. John Davis, Caleb Sheppard.

1st Hopkinton, R. I.—Eld. Matthew Stillman, Dea. Wm. Stillman.

2nd Hopkinton, R. I.—Dea. G. H. Perry.

3rd Hopkinton, R. I.—A letter (but no delegates) requesting to be considered a member of the Association, if formed.

RESOLVED, That the brethren present who are not delegates be invited to take part in the deliberations of this meeting.

The question respecting the propriety of forming an Association was under discussion.

RESOLVED, That the meeting adjourn for one hour.

Met agreeable to adjournment. Prayer by Eld. Wm. B. Maxson.

On the question being taken, whether we deem it expedient to form an Association,

RESOLVED, That we think it expedient.

A Constitution was presented and read, which was taken up by sections.

RESOLVED, That the Constitution be adopted for the consideration of the churches.

RESOLVED, That the proceedings of this

Convention, together with the Constitution, be presented to the churches within the district proposed by the General Conference, for their consideration, through the medium of the *Sentinel*; and they are requested to act thereupon as soon as is convenient, and report to the Chairman of this Convention their approval or disapproval; and that he report the same to the General Conference at its next session.

RESOLVED, That should the plan of forming an association go into effect, the first meeting of this Association shall be held at Piscataway, N. J., on the 5th day of the week before the last Sabbath in May, 1837, at 10 o'clock A. M.

RESOLVED, That Eld. John Davis preach the introductory discourse; Eld. Amos R. Wells be a substitute.

RESOLVED, That brother John Maxson revise these minutes, and publish the same in the *Sentinel*.

RESOLVED, That this meeting be dissolved.

PREAMBLE AND CONSTITUTION.

In conformity with the proposition of the General Conference, at its session in Sept., 1835, for the churches composing said Conference to form themselves into three district Associations, for mutual encouragement, counsel, assistance and support, in promoting the interests of pure religion and evangelical truth—the brethren composing this convention, after mature deliberation and interchange of sentiment on the utility of the plan proposed, have thought it advisable, and have agreed upon the following articles as a Constitution, to regulate this Association in the transaction of its business.

Constitution.

ARTICLE I. This Association shall consist of such Christian churches as are now in fellowship with the Seventh-day Baptist General Conference, and such as shall, within the bounds of this Association, become connected therewith, (or as shall have agreed to the general outline of gospel doctrine and duty, contained in the public *Exposé* acknowledged by the Seventh-day Baptist General Conference;) and shall be known by the name of the Eastern Seventh-day Baptist Association—and under this name all its business shall be transacted.

ART. 2. This Association shall hold an annual meeting, at such time, and at such

place, within the bounds of the Association, as shall be agreed upon at the preceding meeting; and shall be composed of delegates from the several churches of which it is composed, to be appointed by the churches respectively.

ART. 3. *Section 1.* Each annual meeting of the Association shall open with an introductory discourse, and with such religious exercises as are properly connected therewith; and shall be organized by the choice of a Moderator, and one or more Secretaries, and a Treasurer.

Section 2. The Moderator shall preserve order during the deliberations of the Associations; and if on any question there should be an even balance, it shall be his duty to give the casting vote.

Section 3. The Secretary shall keep a record of the proceedings of the Association at its annual meetings, and shall record all the votes, etc., in a book which shall be provided for this purpose, at the expense of the Association, and shall be carefully preserved, and presented by him to the Association at its subsequent meeting, which, together with all the papers of value belonging in the Secretary's department, shall be committed to his successor.

ART. 4. All motions or resolutions shall be distinctly made in writing or otherwise, and if seconded, shall be put by the Moderator, and decided by a majority of votes present; and in any case where there may be a division, each church represented in the Association shall be entitled to but one vote, which shall be decided by a majority of its delegates.

ART. 5. This Association shall annually choose a Corresponding Secretary, whose duty it shall be to correspond with our sister Associations, and to communicate to them all necessary information in regard to its prosperity and circumstances, and whatever may be calculated to promote Christian union and our mutual prosperity; and also with the General Conference at its annual meetings.

ART. 6. This Association shall not interfere with the internal concerns of the churches of which it is composed, in such manner as to infringe upon their independence as Christian Churches, but shall in all cases when its assistance shall be required, act as a council of advice.

ART. 7. It shall be the duty of the church-

es composing this Association, to correspond with it annually, by letter, and if practicable, by messengers, stating their circumstances so far as they may deem it proper to communicate to them, and proposing such measures as they may deem useful in improving and promoting their mutual prosperity.

ART. 8. This Association shall adopt no measures, and pass no resolves, that shall interdict or infringe upon the connection of the churches with the General Conference, and nothing in these articles shall be construed as in the least affecting the connection of the churches with that body; but it shall be the duty of the Association annually to correspond with the General Conference, by letter or messengers, or both, as it may be deemed most advisable, and shall harmonize with it in its efforts in the Redeemer's cause. It shall also be the duty of the Association to propose and promote such benevolent institutions as shall be, in its opinion, important in the work of moral and religious improvement in the churches, and in the world; and those societies that have been, or may be formed within the Association, for benevolent objects, shall harmonize and correspond with the general societies of a similar character, that may be patronized by the General Conference.

ART. 9. It shall be the privilege of each church composing this Association, who may desire to send a member to the General Conference, to nominate such member to this Association, who shall be accordingly appointed by the Association as a delegate to that body.

ART. 10. The pecuniary expenses of this Association, accruing from the performance of services by its directions, shall be mutually borne by the churches in the Association, according to their efficient members, which such church shall report to the Association, according to their discretion.

ART. 11. No alteration to this Constitution shall be made, unless propounded at a previous annual meeting, and concurred in by a majority of votes present.

Be clean yourself before you preach to others. He who tries to wipe out a blot with blotted fingers will make bad matters worse.

Southwestern Association.

The Southwestern Association convened with the church at Little Prairie, Ark., Oct. 24 to 27 inclusive. The delegation was light, owing largely to the great distance from other churches of the association. One delegate, Brother C. C. Van Horn, was the only one who came from Gentry, Ark. Rev. G. H. F. Randolph and some six others came from Fouke, Ark. Two lone Sabbath keepers and the three representatives from the north constituted the delegation from away.

Rev. H. N. Jordan of New Market, N. J., was delegate from the Eastern, Central and Western Associations, and also represented the American Sabbath Tract Society. Rev. D. C. Lippincott, of Jackson Center, Ohio, represented the Northwestern Association. E. B. Saunders, Corresponding Secretary, represented the Seventh-day Baptist Missionary Society. The moderator of the association was Brother C. G. Beard of Fouke; the clerk, Brother John Randolph, son of G. H. F. Randolph, who is to assist his father during the coming year in the good work of the school at Fouke, Ark.

The uncertainty of how many would attend made it impossible to prepare the program until the delegation met, which they did at Stuttgart, Ark. The waiting for trains gave time for preparing the program. From here we went to Gillette, where our train arrived about nine o'clock in the evening. Friends were there waiting to drive us to their homes at Little Prairie, a distance of, some said twelve, and others said sixteen miles. We afterwards reconciled this difference in two ways. One was, their homes were so widely scattered; and the other was, those of us—the men—who rode through the tamarack swamp on the road built of logs and poles, on the logging wagons, seemed to think it farther than those in the spring wagon. One of the four teams lost the way and came in after one o'clock, an hour or more behind the others. The sleep was sweeter when it came, however. Soon after ten in the morning, the association opened with a good number present. Many people came each day, bringing the necessary food for dinner and supper. They had attempted to drill a well by the church, but it had

fallen in and was spoiled. They had very evidently been praying for the living water which Christ told the woman of at Jacob's well. In this they were not disappointed; for the first night of the meeting after preaching, when the invitation was given for unsaved people to come to Christ, eight or ten came to the front seat. The program had been so prepared that there should be three gospel sermons each day, and all business and other interests transacted at the day sessions, thus giving the evening sessions to Secretary Saunders for evangelistic services. The interest grew deeper each day, and each night new ones came forward and confessed their sins. After Sabbath night, the third one of the meeting, I was taken sick and confined to my room for three days; but thanks to God, the interest continued and souls saved to the closing night which was Tuesday. Notice was given that on First-day afternoon, at missionary hour, I would speak on the Sabbath among other things. I am told people came as far as twenty miles to hear it. Brother Randolph filled the appointment and spoke to a packed house. The spirit and messages of the delegates have been appreciated by this hospitable people and greatly blessed of God; more than twenty people commenced the service of Christ. Wednesday I recovered sufficiently to ride to the station and come to Fouke.

Brother Randolph has laid the foundation for a great evangelistic and Sabbath reform work in this country. Brother Lippincott and C. C. Van Horn have gone to look after another new interest near Gentry, Ark. Again we thank God for answering our prayers. Others will doubtless write of the meeting.

Your brother,
E. B. SAUNDERS,
Cor. Sec.

Notice.

The Executive Committee of the General Conference will be glad to receive at any time suggestions concerning program for Conference in 1908. Suggestions relating to the subject matter or general arrangement of the program should be sent in not later than December first.

Address M. H. VAN HORN, Salem, W. Va.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Whatever thy hand findeth to do, do it with thy might.

Opportunity.

Master of human destinies am I;
 Fame, love, and fortune on my footsteps wait,
 Cities and fields I walk! I penetrate
 Deserts and seas remote, and passing by
 Hovel and mart and palace, soon or late
 I knock unbidden once at every gate.
 If sleeping, wake: if feasting, rise before
 I turn away. It is the hour of fate
 And they who follow me reach every state
 Mortals desire and conquer every foe
 Save death; but those who doubt or hesitate
 Condemned to failure, penury, and woe
 Seek me in vain and uselessly implore,
 I answer not and I return no more.

—John J. Ingalls.

Opportunity.

(Walter Malone takes issue with Senator John J. Ingalls in the sentiment expressed in the latter's ode on "Opportunity," that it knocks but once at every one's door—and says:)

They do me wrong who say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside your door,
 And bid you wake and rise to light and win.

Wail not for precious chances passed away;
 Weep not for golden ages on the wane.
 Each night I burn the record of the day;
 At sunrise every soul is born again.

Laugh like a boy at splendors that have sped;
 To vanished joys be blind and deaf and dumb.
 My judgments seal the dead past with its dead,
 But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep.
 I lend my arm to all who say "I can."
 No shame-faced outcast ever sank so deep
 But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
 Dost reel from religious retribution's blow?
 Then turn from blotted archives of the past
 And find the future's pages white as snow.

Jacob, Which Gave Us the Well.

Life's business is, the little while we are here, to do something that will do business for us the long while we are not here. And I wonder, upon my heart, if Jacob knew when he digged the well, how many thirsty people would be drinking out of it; I wonder if Jacob could have gotten it into his head that centuries would slip into their graves, but the well would last; I wonder if Jacob could have guessed that by and by the Christ of God would sit on his well curb and take a long glad drink of the well he digged. What is life's business? To dig a well which shall give to travelers satisfaction of their thirst when they who digged the well are gone. "I am here"—put it so—"I am here to do something that shall work for me when I am gone home a million years."

Everybody ought to dig a well in the heart. I am afraid after all is said and done, we are not enough in love with the heart. This thing of dealing with the heart is about all the work worth while. There is nobody so big but he has a longing at his heart. And we are out digging a well in the heart, so that when we are gone from town people will say, "I miss that man so much!"

It takes a little thing to dig a well in the heart. If you kiss the baby goodby it does not take a second. If you are kissing your wife goodby—that ought to take longer, but it is worth it. If you are kissing your husband goodby, don't be too speedy. Large matters take much attention, but do it. Digging a well in the heart!

Then we are to dig a well of goodness. It is a big job to be good. I never have been a preacher who said goodness is easy. I know better. I have been trying to be good a spell and it is a mighty big chore. But anybody can try. A man is dying on the cross and he a thief and the clock strikes twelve. Nine and—ten and—eleven and—"Meet me in paradise!" And between the striking of the last two seconds the man dug a well of goodness. It can be done. Mary Magdalene, it's time to be good, thank God! Joseph of Arimathea, it's

time to be good, thank God! Peter backslider and swearer, it's time to be good. And he wipes the tears out of his eyes and says, "I know it." Oh, my heart, dig a well of goodness, so that when people go along the road when you are gone they will say: "This is a well of goodness digged by him when he was here."

Then we are to dig a well of inspiration. "Say, man, how is your work getting on?" "Don't you know? I'm out of employment tomorrow." Nobody knows what that is but one who has tried it. Ever put out of work? It's like a dose of heartache. Do expenses quit when you are out of a job? Not at all. Rents stop? No. Groceries get cheaper? No. Boys walk easier when their father is out of work? No, same old way. What does the man need? He needs a tonic. What kind of a tonic—the kind the saloons give? No, a tonic of inspiration. Keep up. Play the man. Live at it. Work at it. Hosts of men need that. Hosts of women need that. The fellow in the office—what does he need? He needs outdoors. And the fellow in the basement—what does he need? He needs to be where the sky is. And the fellow hauling coal—what does he need? To go somewhere and get his face washed and where there is no coal wagon for a minute. Inspiration! And you can live so bravely that people who pass can be inspired by you. Everybody can dig a well of inspiration and make other people think that life is worth while. That every worst man can, thank God, become a best man; that every failure in womanhood can, by the grace of God, become a success in womanhood. Inspired! Oh, my life; be inspiring! Beloved, would you mind taking the message of the well to heart? Our father Jacob gave us the well and the people take and drink, and say, "Blessed be Jacob!" And I think it is worth while to go along the road we call life and dig a well of love in people's hearts, and dig a well of goodness, and a well of inspiration.—From a sermon by W. A. Quayle, D. D.

The Salem (W. Va.) Ladies' Society, at a recent meeting, voted to raise their contributions to the Board, \$15.00. Who will be the next?

Treasurer's Report, Woman's Board.

RECEIPTS FOR AUGUST.

Riverside, Cal., Ladies of S. D. B. Church, Unappropriated	\$1 75
Norwich, N. Y., Agnes F. Barber, Unappropriated	10 00
Sale of Missionary Society programs ...	61
Norwood, Ohio, Marie S. Williams, In Memory of Mr. and Mrs. B. G. Stillman, DeRuyter, Tract Society	2 00
Dodge Center, Minn., Mrs. E. L. Ellis, Unappropriated	1 00
Jane Lew, W. Va., Prayer Calendars ...	2 00
Wellsville, N. Y., Ladies' Society, Foreign Mission	\$5 00
Home Missions	5 00
Tract Society	5 00
Board expenses	1 00—16 00
Alfred, N. Y., Coll. at Conference, Educational Fund	48 22
Edgerton, Wis., Mrs. W. H. Stillman, Tract Society	\$15 00
Missionary Society	15 00—30 00
Eastern Association, Coll.	15 00
Total	\$126 58

SEPTEMBER.

Sale of supplies at Conference	\$16 90
Woman's Evangelical Soc., Alfred, N. Y., Education of Ah Tew, China	50 00
Mrs. Eliza E. Stillman, Boston, Mass., Salem College	\$5 00
Milton College	5 00
Alfred Theological Seminary ...	2 50
Centennial Fund	2 50—15 00
Woman's Aid Society, Westerly, R. I., Miss Burdick's Salary	5 00
Ladies' Benevolent Society, Welton, Ia., Missionary Society	5 00
Mrs. Emma Witter, Wausau, Wis., China Missions	2 00
Total	\$93 90

OCTOBER.

Ladies' Benevolent Society, Milton, Miss Burdick	\$10 00
Woman's Evangelical Society, Alfred, Woman's Board	\$8 00
Missionary Society	3 00
Tract Society	3 00—14 00
Woman's Evangelical Society, Alfred Sta., Missionary Society	\$5 12
Tract Society	5 11
Miss Burdick	1 00—11 23
Ladies' Aid Society, Salem, W. Va., Unappropriated	25 00

Ladies' Benevolent Society, Walworth, Un- appropriated	10 00
Total	\$70 23
Total Receipts for this year	\$290 71
MRS. GEO. R. BOSS, <i>Treas.</i>	

Semi-annual Meeting at Cartwright, Wisconsin.

On Friday afternoon, Oct. 18th, the Semi-annual Meeting of the Minnesota and Northern Wisconsin churches convened with the Cartwright church and held morning, afternoon and evening sessions for three days.

The following delegates attended: Rev. G. W. Burdick, from Iowa Yearly Meeting; Rev. C. S. Sayre, Mrs. Lucy Sweet, Mr. Oliver Bond, Mrs. Jennie Babcock, Miss Zalia Babcock, Miss Birdie Ellis, Miss Ida Fahr, Mr. K. R. Wells, and Mr. Clarence Daggett of Dodge Center, Minn., Mrs. Ruth Watts from Bruce, and Mr. Harry North and Wilbur Stewart, of Milton, Wis.

We were fortunate in having delightful weather, making it possible for our people living out of town to attend all the appointments.

The spirit of harmony and Christian fellowship which prevailed seemed to give inspiration to each and every session.

The sermons were helpful and inspiring; and to us who are without a pastor, real spiritual feasts. May the words of encouragement and sympathy, as well as the admonitions to faithfulness which were spoken to us then, make such a lasting impression upon our minds and hearts, that we shall press forward with the same courage and faith that marked the journey of Caleb and Joshua to the "promised land."

The papers by Miss Anna Wells, of Dodge Center, and J. E. Ling, of this place were carefully prepared and emphasized the thought that many times it is the fulfilling of small duties that leads us into a broader conception of that greater faith so necessary to develop every child of God.

We were most happily surprised by the arrival of the delegation from Milton College, who gave us very interesting addresses at the Young People's Hour, Sunday afternoon. If all those who were interested in making it possible for them to

come to us, could know how much their presence and earnest words added to the interest of the meetings, they surely would feel their efforts were not in vain.

The quartet music by brothers Sayre, North, Daggett, and Wells was an important feature, and touched many hearts that were unresponsive to other forces.

The closing sessions were very impressive, especially those of Sunday night and of the following morning, at the baptismal waters, when three of our young people were buried with Christ in the clear, beautiful waters of Loon Lake, and then admitted to church-fellowship in a service conducted by Elders Burdick and Sayre. Surely it was a good meeting, and may God's richest blessings follow all those who made such an effort to come to us at this time.

We are few in numbers but trust that "where two or three are gathered together," in His name, He will be "in the midst of them;" and herein we find strength.

Pray for us.

MRS. ROSA WILLIAMS.

Using Their Own, Not Others' Eyes.

A comparatively new practice, at least on so large a scale, has been introduced in the Cabinet at Washington. Secretary Garfield, Department of the Interior, has been studying great Western questions on the ground. He has been in nearly every State west of the Mississippi, studying the irrigation problem and inspecting Indian reservations. Secretary Wilson has been for two months investigating the forest reserve and grazing problems, traveling in primitive ways, horseback, wagons, and notwithstanding his age, making long journeys on foot. He has been estimating the crops also. Secretary Straus, of the Department of Commerce and Labor, has spent the summer studying the workings of the immigration laws, going as far as Hawaii. This sheds much light on the Japanese problem. Secretary Metcalfe, of the Navy, has inspected most of the naval stations in the whole United States. Secretary Root from the beginning has traveled much. These men will not have to depend entirely upon their subordinates for knowledge.—*Christian Advocate.*

Young People's Work

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

The editor of this department has been brought face to face recently with a few facts and conditions which have compelled him to do some serious thinking. I have no doubt that I am not alone in this thinking. For some time now, we have all felt with keen regret the sad lack of ministers to fill the already needy fields of the denomination. But what should give us greater concern, is the tendency on the part of young people to drift away from the Sabbath and a religious life. I say drift, because they seemingly go as easily from the Sabbath and a religious life as a boat would drift before the wind without an anchor.

Whether other denominations experience these same conditions in common with ours does not excuse us; the obligation rests upon us to seek out the cause and apply the remedy.

I am not a pessimist but on the other hand inclined to be an optimist. However, I am not blind to facts, nor do I hesitate to suggest what I believe to be a vital and fundamental need among our young people—conviction. There is nothing so fatal to our moral, social, and religious life, as well as to our Sabbath keeping, as a lack of conviction. I cannot rid myself of the feeling that this lack of conviction is due almost entirely, if not quite, to ignorance of the Bible and its fundamental doctrines. Conviction is the possession of a vitalizing truth. The fact that young people now and then desert the Sabbath, seemingly without a struggle or troubled conscience, proves to my mind that they have not been vitalized by the word of God regarding the Sabbath truth. It is a good thing to be Sabbath keepers because our parents were, or because our pastor says it is right; but unless our Sabbath keeping rests upon the Eternal Word of God the anchor will not hold and sooner or later we will drift away from God and truth. I have been startled recently by the departure of certain young people whom I thought safe, from the Sab-

bath and I fear from a religious life. The cause I am earnestly seeking for the sake of others. If I have not analyzed the situation rightly, will those who have, lend us assistance through this or other columns? If I am right the remedy is not far to seek. A prayerful and systematic study of the Bible by our young people everywhere will do much to anchor them to truth and the things of the higher life. Of course other influences enter in no small degree into our lives, but with our convictions firmly fixed on the Word of God we are prepared for the emergencies of life when we have fierce battles to fight with our own fears, doubts, and temptations.

How to Work With the Juniors and What to Work With.

MRS. A. E. WEBSTER.

Presented at Young People's Hour, Conference.

One of the most important functions in the church is the Junior work, and it belongs to a department which should be found in every society, for there the young minds are trained morally and spiritually and fitted to perform later the duties placed before them in the Christian Endeavor and church work.

In order to work with the Juniors, one must be willing to give to them his time, thoughts, prayers and plans.

First, become acquainted with your Juniors. Do not be content with knowing their names and that they are in their places on the Sabbath, but learn something of their home life, school life and their associates; gather them about you occasionally for a good time. It may be some trouble, but it is time well spent.

Interest yourself in their plans and pleasures, if you wish them to become interested in your plans and work. Do not always plan your Junior work without first consulting them and then expect them to carry out your plans without a murmur, for they love to plan, too, and become much more interested in plans they can help to make.

Try to make your Juniors feel that you need the presence of each boy and girl to make the meeting a success; do not fail to tell them how much you miss them when absent. When they do well, praise them; take time to visit their parents; talk with them of the Junior work; invite them to

the meeting. If you can interest the parents, the battle is half won.

There are different ways of working with Juniors, but many a worker would become discouraged if it were not for the various publications along this line. The *Endeavor* and *Junior World* abound with helpful plans and suggestions. "Junior Topics," outlined by Ella N. Wood, gives an interesting talk upon the subject for every Junior Christian Endeavor prayer meeting topic of the year. Each topic is illustrated by some chalk talk, anecdote or something that will interest the children. The home abounds with articles that can be used as object lessons—a bit of impression paper, a kernel of corn and other things too numerous to mention. However, care should be taken that the lesson taught be clear and plain. Do not let the illustration take the place of the lesson you wish to impress upon their minds. We are glad the Sabbath School Board are supplying a long-felt want, by giving suggestions in the *Helping Hand* for teaching the primary classes. We hope to soon see suggestions for teaching the Junior topics in the columns of the SABBATH RECORDER; and last, but not least, the Bible should be used constantly, not only by the teachers, but the Juniors should be taught to carry their Bible with them to all the services, in order that they may take part in the responsive reading and that they may be drilled in rapid finding of passages of Scripture.

One society divided its Juniors into divisions, and the one whose members carried their Bible to the morning service, the Sabbath School and Junior the most times, was allowed to select pictures to decorate the Junior room or new books for the library. Even the tiny ones, who could not read, were so interested that the parents were set to hunting up the little old Bibles of their childhood, that the tiny hands might have a Bible; and it is almost marvelous how many Bible verses these same little ones will learn that they may receive a silver star, and how they will count up each week to see how many they have earned.

If we wish to teach the children to do their duties cheerfully, we must not grumble over duties we have to do; if we wish to teach patience and kindness, we must show the same; for children are quick to

see any inconsistency in their teachers.

Then let us earnestly strive to bring these little ones to Him who said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

A Sure Heritage.

BY EMMA CARTWRIGHT.

Paper Read at Young People's Hour, Semi-annual Convention of Western Association, Hartsville, N. Y., Oct. 19, 1907.

When the program committee give all the good "sure" texts to the "big" folks, there remains for us young people only to choose some subject as "sure" as possible and get a text to fit if we can.

As the date of the meeting drew near and I had nothing written, I felt very strongly the force of the text, "Be sure your sin will find you out," (Numb. 32: 23), for it appeared a great sin to have promised a paper, and the day of finding out seemed very near. How great a sin it was you will soon "find out." But this text tells only half of the truth I wish to bring you, so I have chosen a passage of very sure meaning though it does not contain that word.

This text in which I find both halves of my subject is in Exodus 20: 5 and 6. "I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and shewing mercy unto a thousand generations of them that love me and keep my commandments."

I use the marginal reading in the 6th verse to show more definitely the one law which recompenses both evil and good and to emphasize the greater permanence of the effects of the good.

Nothing we do or say or think goes unnoticed or unrecorded. If no other human being is touched by our conduct so as to bear witness of it, we ourselves receive the record in our own nature and, in time, we shall publish it whether we wish or not.

Neither our crime nor our confession may be as serious as those of the old woman of whom I heard in my childhood, who said: "They say, 'murder will out,' but I know better, for I killed my husband twenty years ago and nobody has found it out yet," but they are just as sure.

We admit that the habits of the drunkard write their record upon his face, in his gait, and upon his mind and soul so that we can easily recognize him by his actions, his movements, his features.

It is not so familiar to us—but physicians assure us that it is true—that the use of tobacco paralyzes the sense of right and wrong even more completely than that of alcohol, and anyone who has come into the atmosphere of a tobacco user knows how hard it is for him to conceal his habit in spite of the existence of cloves and sen sen.

These are striking and familiar examples of how sin finds us out and how an act once performed becomes easier and tends to become automatic and involuntary, that is, a habit.

I might have illustrated this by thousands of other instances. We form habits of movement, of expression, of thought, and these habits are not hidden. It may pass unnoticed if we walk across our own room in an awkward fashion, but if we do so until it becomes a habit, everyone who sees us on the street will notice it and recognize us by our gait. We may frown once without attracting attention, but each repetition makes the act easier and we are in danger of being known as "that cross looking person."

It seems safer to form habits of thought. Nobody can see a thought. No, but if you watch an expressive face as it changes under changing thought, you will see one way in which thought reveals itself. Then, too, thought has a way of translating itself into action. As an illustration, suppose you sit down sometime and think of touching a certain spot on the wall or moving a piece of furniture and see how short a time it will be before you feel that you must get up and do the thing you are thinking of doing. Many crimes are explained by this fact because those who commit them allow themselves to think out a plan for the crime and when an opportunity occurs, the deed is done with almost no will to do it. Truly "As a man thinketh in his heart, so is he."

George Eliot ably expresses this truth in saying, "We prepare ourselves for sudden deeds by the reiterated choice of good or evil which gradually determines character."

The choice for good is as effective a habit former as that for evil. It is as easy to form the habit of smiling as of frown-

ing, and it is far better worth while. The habit of kindly thought of others, of looking for the best in them is as easy to cultivate as looking for the worst, and makes a far more desirable character.

We have not yet gone beyond ourselves to the thought of the text that our deeds may have influence upon generations who follow us. It is a responsibility we would often like to escape, but we cannot. The currency of the old proverb: "Like father, like son," shows how generally this truth is admitted.

We all know that the kind, honest, industrious man is more likely to have children of the same type than the lazy sneak. We are surprised if the good man's children turn out bad, or the bad man's good.

The acquisition of a habit by the parents seems to make it easier for the children to do the same thing, and the home influence in this direction works toward the same end.

It seems a little sad that this must be true of sinful habits, but the other side of the picture is so bright from the effect of the same law that we recognize its wisdom. Both science and religion agree in the visiting of sin upon three or four generations, and mercy upon a thousand generations, for both recognize that evil habits are self-destructive, but good habits, self-preservative.

The life of sin and debauchery may bequeath a taste for itself to the next generation, but it gives less physical vigor to live such a life, and so evil tends to its own destruction. So good, ever giving sweetness and strength, accumulates them to hand down and so is a conservative force.

Here we young people may see our duty and privilege—that of being our best selves, for our own good, for the good of our own generation, and for a thousand generations of those who follow us.

Precious Saviour! come in spirit and lay thy strong gentle grasp of love on our dear boys and girls, and keep these our lambs from the fangs of the wolf.—*T. L. Cuyler.*

That there are dangers to society from rich men is admitted; but there are greater dangers from fools, and there are more of them.—*World's Work.*

Children's Page

Getting Acquainted.

"I got acquainted very quick
With Teddy Brown, when he
Moved in the house across the street,
The nearest one you see.

"I climbed and sat upon a post
To look, and so did he;
I stared and stared across at him
And he stared back at me.

"I s'posed he wanted me to speak
I thought I'd try and see—
I said, 'Hello!' to Teddy Brown
He said, 'Hello!' to me."

—*Sidney Dayre.*

Bruno.

E. E. B. S.

*Retold for the RECORDER, from the lecture,
"A Strange Story of the North Woods,"
by Professor William Lyman Under-
wood of Boston.*

One cold day in January, 1903, some lumbermen working in the great north woods of Maine discovered, at the foot of a large old tree, a hole in the snow a few inches in diameter, surrounded by a foot or more of ice; they knew by this breathing hole that some bear was spending the winter there safely protected from the rough winds and the biting cold. Now, these poor lumbermen were much in need of both money and food, and a bear's skin was worth about twenty-five dollars while the flesh would furnish them with meat enough for many days, so they were not long in digging into the cave and shooting the bear. But when they had drawn forth their game, what was their surprise to find in the den a tiny cub only a few days old!

The little animal's eyes were not yet opened, and it weighed only nine ounces. One of the men who had a wife and five little children at a camp not far away decided to take the cub home for them to see, but he thought the little creature must soon die for they had no cow and no condensed milk in the cold woods. When the kind-

hearted woman saw it she said: "I will share my baby's milk with the little bear." So for many weeks she fed the little cub in the same way that she fed her baby, often getting up at night to nurse the little creature; then she would wrap it up warmly and creep back into bed to feed her own little girl. When the baby was nine months old, the mother weaned her from milk and fed her pork and beans, the principal food at the lumber camps, but continued to feed the little bear milk as it was still far too young to live on any other food. Stories have often been told of human babies that were cared for by animals; but who ever before heard of a bear brought up on human milk?

Mr. Underwood, a student of nature and a lover of all wild animals, heard this strange story, and went to the camp in February to see the cub which was then about forty days old. He took many photographs of the little animal which had just got its eyes open, and weighed two pounds. In April he made another trip to the woods, this time taking with him a quantity of condensed milk and a nursing bottle. The cub soon learned to use these, but from January to April had lived entirely on human milk.

The little fellow now grew rapidly and was very happy and playful. He had entire freedom, and would roam about the camp and nearby woods, often climbing trees or digging in the ground. He was very fond of the children, especially of the baby whom he would kiss and play with when she was sitting upon the floor. But by June he had grown so large and so rough that the woman decided it was hardly safe to have him play with the children, so, reluctantly, she sold him to Mr. Underwood. He paid her a good price, and shipped his pet in a little crate to his own summer camp in the Maine woods.

Here the cub was fed entirely on condensed milk, after one trial of cow's milk which did not agree with him. He now took his food from a little trough in which he would stand and suck the milk through one of his fore paws. He was given the freedom of the entire camp with the exception of the gentleman's bedroom, but even in this room he was often found, for he soon learned to open all the doors, and he would go wherever he chose. He dis-

liked the screens in doors and windows, and soon had them all demolished; but, as if to compensate for this mischief, he spent much time catching the large flies that came buzzing in, devouring them with great relish. One day Bruno, as he was now called, was heard crying pitifully. He was found in the bedroom, mounted upon a high shelf on which fishing tackle was kept. He had mistaken one of the artificial flies for a real one and when he tried to eat it the fish hook had caught in his tongue, and was with great difficulty removed. He was very fond of sweets, and sometimes overturned the maple syrup jug, but lapped up the contents almost as fast as it flowed out. He quite resented having his face washed with a sponge, but was exceedingly fond of lying on the grass while water from the garden hose played over him. One day he was found mounted in the laundry tub which was half full of clothes and hot soap-suds.

In the new camp he seemed rather lonely, especially on days when his master went off on canoeing trips or other pleasure excursions; so a little fox terrier was purchased to be company for him. The dog and bear soon grew very fond of each other and would roll and frolic together like two happy kittens. As Bruno was never taught wood craft by his mother, he knew almost nothing about the wild creatures of the forest. One day he found a toad, and touched it lightly with his paw. Of course the toad jumped, and this frightened the bear exceedingly. He appeared to be much more afraid of the toad than the toad was of him. Bruno is now more than four years old, and weighs about two hundred and fifty pounds. When he rises upon his hind legs he stands nearly a foot taller than his master.

But what of the kind-hearted woman, and the baby girl who had been the bear's companion? The mother begged Mr. Underwood to select a name for the baby, so after consideration he decided that no name could be more appropriate for her than Ursula. He purchased a beautiful silver spoon with a little bear on the handle and sent it to the baby, after having the name Ursula engraved in the bowl.

Some time later the lumberman cut his foot so badly that he was not able to work. His wife also was ill, and there were hard

times in the camp. Mr. Underwood told the story of the destitute family to some wealthy friends of his, and was able to secure for them a goodly sum of money. He also sent a nurse to care for the sick ones; so the woman's kindness came back to her many fold. "Cast thy bread upon the waters, find it after many days."

233 Webster St.,
East Boston.

Gleanings.

Ilk happy bird, wee helpless thing,
That in the weary months o' spring
Delighted me to hear thee sing.
What's come o' thee?
Whare wilt thou cower thy chattering wing
And close thy e'e?

—*Burns.*

Be Sunbeams.

A dear little girl, only three years old, brought out her very nicest playthings to amuse a homesick cousin. Among the rest was a little trunk with bands of silk paper for straps, but careless little Freddie tipped the lid too far back and broke it off.

He burst out with a cry of fright, but little Mamie, with her own eyes full of tears, said: "Never mind, Freddie; just see what a nice little cradle the top will make!"

Keep a happy, cheerful heart, children,
and you will be like sunbeams wherever
you go.—*Jewels.*

Silence.

Many people realize that it is often wiser not to speak, but only a few are willing to cultivate the ability to remain silent when it is the better policy.

There is no more satisfactory and powerful method of self-defense, kindness, and safety in the home and the community than silence at the proper time.

Silence is a rest to the nerves, the sensibilities, the brain, and the emotions, both of the individual in question and of others. Few people regret the times when they were silent, but deeply regret and often suffer because of imprudent speech.

It is much easier to speak, argue, and often, perhaps, make a point, than to observe the wiser and kinder course of silence, but the reward is so great that only those who cultivate the ability to remain silent can ever realize it.—*Aimee Barbarin Marsh.*

Deacon Leander C. Burdick.

Leander C. Burdick, son of Gardner and Elizabeth Crandall Burdick, was born in the town of Hopkinton, near Rockville, R. I., December 28, 1839; and after an illness of about two weeks, passed away at his home in Rockville, November 4, 1907. On Jan. 9, 1862, he was married to Mary C. Davis, who departed this life May 24, 1890.

He is survived by five sisters: Mrs. Fidelia Kenyon of Canterbury, Conn., Mrs. A. S. Babcock, Mrs. A. B. Kenyon and Mrs. J. G. Barber, of Rockville, R. I., and Mrs. Henry Lanphear, of Westerly. He also leaves four sons: Oscar L. and DeWayne, of Stamford, Conn., Walter L., of Canterbury, Conn., and Elisha C., of Westerly; two daughters—Misses Laura-etta J. and Mary E., of Rockville, and two grandchildren.

The greater part of his life was spent in the service of the Master. He was baptized by Elder Lucius Crandall and united with the Rockville Seventh-day Baptist Church, May 16, 1857. From that time the religion of Christ was of first importance to him. All his plans seem to have been filled with the desire to serve "the kingdom of God first." As a farmer, he was faithful and diligent. He looked well after the temporal and spiritual interests of his family. There came forth from that home the spirit of meekness, love and sympathy. Deacon Burdick was always ready to give the word of encouragement to every needy heart.

In 1881 the Rockville Church called him to be their deacon. On Jan. 28 of the next year he was ordained to this office. The ordination service was preached by Rev. L. A. Platts.

He was regular and prompt at all the appointments of the church, and longed to see the Spirit of God manifested in all its members. He served well in the battle for right and has gone to his reward.

The funeral services were held in the Rockville Church, Nov. 6, 1907, and conducted by the pastor, E. E. Sutton, who spoke a few words from Rev. 14:13,— "Blessed are the dead which die in the Lord."

E. E. SUTTON.

Rockville, R. I.
November 7, 1907.

Resolutions of Respect.

Inasmuch as our kind Heavenly Father in his divine wisdom has seen best to remove suddenly from us by death, our beloved brother, Alvin Voorhees, who has been a faithful and efficient member of the New Market Seventh-day Baptist Sabbath School;

Resolved, That he will be greatly missed as a friend and co-worker.

Resolved, That we express our appreciation of his Christian character and high standard of living. And furthermore,

Resolved, That we tender our most loving sympathy to the bereaved family. May the God of comfort be their stay.

Resolved, That a copy of these resolutions be given to the family, also spread upon our records, and published in the SABBATH RECORDER.

Adopted by the Sabbath School, Nov. 9, 1907.

J. R. DUNHAM,
E. J. DUNN,
ETHEL C. ROGERS,
Committee.

New Market, N. J.

Lady Henry Somerset states that in one district in Liverpool, in which there are no saloons, there is but one pauper in every thousand inhabitants. In another district, in which there are two hundred saloons, there is one pauper to every twenty-eight inhabitants.

Review of Reviews one year \$3 00
St. Nicholas (new subs.) one year 3 00
Success one year 1 00

\$7 00

Send \$3.70 to the SABBATH RECORDER and get all three.

The Delineator one year \$1 00
Mc Clure's Magazine one year 1 50
The World's Work one year 3 00

\$5 50

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Good Housekeeping one year \$1 00
Mc Clure's Magazine one year 1 50
Review of Reviews one year 3 00

\$5 50

Send \$3.00 to the SABBATH RECORDER for all three.

HOME NEWS

BERLIN.—With the inspiration and help of the Convocation and the General Conference, I came home determined by the help of God to push more vigorously the plan already outlined and partially successful. I had heard much about the higher spiritual and the simple life, but I knew that if it ended in talk, "the higher life," so much desired and discussed, would never appear; so I said, How can this be best sought and attained? The answer that came to me was this: "Get your people interested in, and to work for, this spiritual life." I invited all who would like to be helpers in a three months' revival to volunteer for such a work. The response was not a disappointment. Four offered their services, and a few others have since taken up the work. Good has come to those who are working, and blessing to those who have been labored with. We are having no extra meetings. Our Sabbath evening and Sabbath morning services are the only church services. In all these we seek by preaching and testimony to lead people to the higher life. Much quiet personal work in the homes has been and is being done by many of the members. We expected the work to go slowly, but from it we expect much better permanent results. Five of our young people are seeking Christ and some are taking part in our testimony meetings for the first time since I have been pastor here.—I think the best results come from our testimony meeting on Sabbath-morning. I do not have them every Sabbath, but put them in quite often. The success of this work will depend upon God first, but largely upon the numbers who become interested in the work, and are willing to pray and work for the upbuilding of the Master's kingdom and the winning of souls to Jesus Christ.—Better results come from such consecrated, devoted, heart to heart helpful service.—We are not indifferent to the Editor's appeal for the Tract Society's debt, and wish to assure Dr. Lewis of our hearty support, and the Tract Society of our financial assistance. We believe we have no right to live unless we push the *one thing* peculiar to us as a people, making it prominent and at the

same time being active and wide-awake on all the interests touching the well-being of the Master's kingdom. A Baptist clergyman said to me a few days ago, "I am surprised that your people, having such a distinctive mission, do not make more of it, and I believe you never will prosper until you do."—God bless the work and the workers.

Yours sincerely,
J. G. BURDICK.

ANDOVER, N. Y.—The fact that no items from the Andover church have appeared in the Home News department since the beginning of the present pastorate, some fourteen or fifteen months ago, is not conclusive evidence that the church has been entirely idle during that time. Rather does it indicate that carelessness or press of other work has interfered with regular reports of church activity that should have been sent in. If Pastor Randolph's theory that "a donation for the minister" should induce him to write a report for the RECORDER, had been followed, readers ere this would have had reports from our society.—The good people of the church showed some of the loyal spirit which characterizes them in a reception and "shower" with which they greeted the pastor and wife as they returned from the West in the summer. A very pleasant social evening was passed, during which time a number of selections of music were rendered by different ones. Light refreshments added to the enjoyment of the occasion. The good wishes of the congregation were also expressed in a tangible manner in various gifts of money and household utensils that were "showered."—Although nothing spectacular has been attempted in the church life, the work has been quietly carried on; the services have been well supported, and the general interest has been good. The Friday evening prayer meetings have been of special benefit. During the past year the names of seven persons have been added to the church roll, while death has claimed one from our ranks, and church letters have been granted two members. The attendance at Sabbath morning service varies with the weather, many members living at a distance from the church. The number ranges from twenty-five to ninety.—The greatest hindrance to work in Andover is the dearth of young people.

An attendance of twelve at the weekly Christian Endeavor meeting is considered large. We are thankful, however, that inspiration and help are not confined to large religious assemblies. The removal to Alfred of Dr. Burdick's family took from our numbers several young people who were helpful in the service. The loss of these has not been felt so keenly since their places have been filled by members of Dr. W. H. Loughhead's family who have come to Andover from Nile, and who are taking active part in church work.—While there are not as many young people as one might wish, there are many older ones who are earnest workers in the cause. One of the most helpful organizations of the church is the Ladies' Aid through whose efforts a number of improvements have been made the past year. Last week the society consolidated its divisions in order to do more efficient work. New officers were elected as follows: President, Mrs. Ella Vars; Vice President, Mrs. J. Harvey Backus; Secretary, Miss Alice Clarke; Treasurer, Mrs. Ida Williams. The society gives a supper this week.—The Andover people had expected the next session of the semi-annual Convention to be held with them, but as the Convention has not met with the Hebron, (Pa.), church since 1903, it was deemed wise by the executive committee to hold the spring meeting with that church. We are expecting, therefore, to entertain the Convention at the next fall session.—It was with much pleasure that we welcomed to the service yesterday morning, Deacon Daniel L. Langworthy, who has been seriously ill with pleurisy for nearly three months, at his home in Lanphear Valley. And judging from the glad look on the Deacon's face, the pleasure felt was by no means one-sided.—At the meeting of the Sabbath School yesterday it was voted to hold a Christmas entertainment this year. Plans are now being made by the committee for exercises which will probably take place Christmas eve.—All are rejoicing in the victory for temperance and decency which resulted from the vote election day, when by a substantial majority, the voters of Andover decided to grant no license in their village during the next two years. A Law and Order League has been organized with several hundred dollars subscribed which will be used in law enforcement and in the promotion of civic righteous-

ness. Further evidence of illegal liquor selling was obtained last week and it is proposed that offenders shall be rigorously prosecuted and given the limit of the law. Though conditions here are by no means ideal, they are better than they have been, and continued improvement may be looked for as public sentiment is further aroused in favor of that which is clean and right. The village of Andover and the county owe no small debt to the vigorous effort of Pastor Randolph through whose earnest endeavor great good has been accomplished. Our denomination should be proud that it numbers in its ranks a man who is willing to endure opposition and unpopularity in the discharge of duties avoided by many. Would that there were more like him.

A. E. W.

Nov. 10, 1907.

SALEM, W. VA.—A letter from Brother Witter informs us that on Sabbath, October 26, the church at Salem held a special service, called a re-enlistment service, in which the pastor presented some of the needs of a stronger and fuller Christian life, and of greater power for the Church and the denomination. He asked all who were willing to re-enlist for a fuller life of service, and to strive for a closer walk with God—a more intimate communion with his Spirit, to arise and give expression to those desires in a few words of testimony. About fifty responded, and they enjoyed a precious season. Pastor Witter feels that this is the first step toward a revival. We shall be glad to hear of a gracious outpouring of the Holy Spirit in that church. May the Lord be with them.

The amiability which smiles with impartial contempt on all the windy ways of men is a poor, unfructifying thing. Woe to the man whose single religious virtue is universal tolerance. To say that it is an amiability which makes no real friends is nothing. It is an amiability which does no work; which never helped the possessor of it to one victory over his lower self, or helped him to make another happier.

—Alfred Ainger.

We must have people see that we are good Christians if we want them to see we have a good Saviour.

MARRIAGES

MAIN-DIXON—At the home of Mr. and Mrs. D. D. Rogers, Daytona, Fla., September 30, 1907, by Rev. Arthur E. Main, Mr. Geo. A. Main, of Palatka, Fla., and Miss Ida Mabel Dixon, of Shiloh, N. J.

VARS-STRONG—In West Hallock, Illinois, October 16, 1907, by Rev. F. E. Peterson, Mr. John T. Vars and Miss Dora F. Strong.

CLARK-BROWN—In Stonington, (Pawcatuck) Conn., Oct. 24, 1907, by Rev. Clayton A. Burdick, Herbert P. Clark of Westerly, R. I., and Bessie M. Brown of Stonington.

DEATHS

GRINNELL—In Westerly, R. I., Oct. 4, 1907, George Grinnell, in the eighty-sixth year of his age.

Bro. Grinnell had spent the larger part of his life in the vicinity of Westerly. He was a firm believer in Jesus and his power to save. He was a member of the Pawcatuck Seventh-day Baptist Church, and a consistent one. He was married fifty-five years ago to Abbie Frances Dawley, who survives him. He was dignified in manner and speech, a good example of a splendidly developed manhood, a Christian gentleman in the fullest sense of the word.

C. A. B.

JARVIS—In Westerly, R. I., Oct. 4, 1907, Mrs. Alvina Jarvis, in the sixtieth year of her age.

She was the daughter of Joshua and Julia (Crandall) Burton, and had spent the most of her life in Rockville and Ashaway. In 1870, she married John Jarvis, who died some ten years ago. She was a member in good standing of the Seventh-day Baptist Church of Rockville. At the time of her death she was living with her niece, Mrs. John K. Burdick. She had no children, but had taken Mrs. Burdick when a child, and had been as a mother to her. She was always willing to speak of her faith in the Master and her friends were always ready to testify to the good example she put forth in following that Master.

C. A. B.

STILLMAN—At his late home at West Edmeston, N. Y., Oct. 9, 1907, W. B. Stillman, son of Benjamin and Variety Green Stillman, in the 79th year of his age.

Bro. Stillman was born at West Edmeston, Oct. 28, 1828. He was married to Hannah M. Denison July 26, 1847. After her death he spent six years in California. Afterwards he lived 23 years in Saginaw, Michigan. Jan. 25, 1875, he was married to Minnie D. Burdick of De-Ruyter, N. Y. In 1891 Bro. Stillman and wife returned to West Edmeston, his birthplace, to spend the remainder of his life.

He united with the Third Seventh-day Baptist Church of Brookfield, (now West Edmeston) in early life, and was the oldest member at the time of his death. For the past ten years he has served it faithfully as treasurer. He was a man of staunch character and decided faith in God. On his 50th birthday he was given a fine New Testament with the Psalms. Since then he has read it through 162 times. From this same book the Scripture lesson was read at his funeral and the text used which he had selected, Psalms 46:1. "God is our refuge and strength, a very present help in trouble." The services were conducted in compliance with his wishes. He leaves an invalid wife who, during these eleven years of poor health, has been faithfully and lovingly cared for by him, and has been cheered by his buoyant spirits and hopefulness. She now has the sincere sympathy of her many friends in her bereavement. He was able to go out and do his usual work in the morning and continued about as usual until a few minutes before his departure at 11 A. M., for that home for which he had been carefully preparing.

One of his granddaughters living in Saginaw, Mrs. Frank Callan, with her husband, was present at the funeral services. In the absence of Pastor A. C. Davis Jr., I. L. Cottrell of Leonardsville officiated.

I. L. C.

HISCOX—In Ashaway, R. I., October 22, 1907, Mrs. Sarah P. Hiscox, aged 83 years.

Mrs. Hiscox was daughter of William and Mary Lamphear, and was born in Westerly, R. I. The greater part of her life had been spent in Hope Valley, R. I. Her husband, Rolland Hiscox, died some years since. She was quiet in her ways and had lived to a good old age. One daughter, Mrs. E. A. Langworthy, remains to mourn a mother's departure. Funeral services were held at her late home, Oct. 25, and interment took place in the Pine Grove Cemetery, Hope Valley, R. I.

W. L. B.

BURDICK—In Woodstock, Conn., Oct. 25, 1907, Solomon C. Burdick, aged sixty years.

Bro. Burdick, whose home was in Westerly, had gone to Woodstock for two or three days of business and pleasure. He was taken suddenly ill on Friday previous to his death, and from the first there appeared little hope of recovery. His family were with him at the last. Mr. Burdick was generally known in Westerly, almost all of his life having been passed here. He was the son of Isaac C. and Mary Louiza Burdick. He was one of eleven children, of whom three survive him—Elizabeth, wife of Col. J. A. Babcock of Westerly, Thomas T., of Alfred, and George N., also of Westerly. He was married in 1882 to Hannah C. Doty of Stonington, Conn., who, with the three children born to them, Carl E., Mary L., and Ruth C., survives him. He was a member of the First Seventh-day Baptist Church of Hopkinton. The funeral, which was very largely attended, was held at the church in Westerly, Sabbath afternoon, Oct. 26th.

C. A. B.

RANDOLPH—Mrs. Mary Randolph, widow of the late Abram Randolph, died at Rocky Hill, New Jersey, October 25, 1907, aged 77 years. Burial at the old Piscataway Seventh-day Baptist Cemetery.

T. L. G.

ZERFASS—In Ephrata, Pa., October 28, 1907, of consumption, Mrs. Laura Kauffman Zerfass, wife of Rev. Samuel G. Zerfass, of the German Seventh-day Baptists, aged 36 years, 1 month, and 17 days.

At the age of 17 years, she became a Christian, and was a faithful, active and devoted church worker until her last sickness. A few days before her death she received communion at the hands of her husband, and passed peacefully into the land of rest. She had formerly been a teacher, and the Board of Education acted as bearers at her funeral.

She was highly esteemed in this community, as a woman of many excellent qualities, a loving wife and devoted mother. She leaves two children, Minnie Mae, aged six and one-half years, and Theodore, aged eighteen months, who together with her husband deeply mourn their loss.

Rev. J. A. Pentz, a brother minister from Nunnery, Pa., officiated at the funeral, preaching from the text, "Her sun is gone down while it was yet day." Jer. 15:9. There were upwards of a thousand people at the funeral.

MAYNE—In Rockville, R. I., October 30, 1907, Sterry L. Mayne, son of Henry and Hattie Mayne, aged 2 years, 4 months.

Services by Rev. Erlo E. Sutton, at the home, on Nov. 1. Text, John 11:25. "I am the resurrection and the life." E. E. S.

A young wife called her husband on the telephone to tell him a tale of woe. In tear choked accents she said: "That you, dearie? Well, you know that lovely chicken pie I made you—that horrid old cat came in and ate it up before I could stop it."

He answered, "Never mind, darling, I'll get you another cat."—*Exchange*.

A woman whose husband objected to wiping the dishes for her because "it isn't a man's work," read to her surprised helpmeet from the Bible, 2 Kings 31:13, "I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down." He has meekly wiped the dishes ever since.

THE NEW EDUCATION.

Of yore the educator was wont to look at the work-a-day world from afar, and somewhat askance. At college he had passed from the student's desk to tutoring, from tutoring to a professor's chair. He was accustomed to regard men and things chiefly as depicted in books, tabulated in statistics, or reported in the proceedings of legislatures and courts. How the college looked from the outside, wherein it failed to prepare its graduates for the toil and tug of actual life, he knew not. And thus usually the college staffs of a generation ago were leaven indeed, but leaven that kept to its own corner, secluded from the lump. In contrast to these aloof educators of times past are thousands of teachers throughout the technical and agricultural schools of America today. They stand for a revolution profoundly affecting all other schools. Not many years ago all boys were educated as if to become clerks, or pass to the professions of law, the ministry, or medicine. But most boys must earn their bread at farming or railroading, in the factory or workshop; why not, therefore, begin at school to teach how these life tasks may be performed faithfully and well? And why not, also, bring out the significance of these tasks, involving as they do principles of the highest importance and interest?—From "Dr. Robertson and the Training of Canadian Farmers," by George Iles, in the *American Review of Reviews for November*.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 IX.—NOVEMBER 30, 1907.

THE DEATH OF SAMSON.

Judges 16:21-31.

Golden Text.—"Be strong in the Lord, and in the power of his might." Eph. 6:10.

DAILY READINGS.

First-day, Numb. 6:1-21.

Second-day, Judges 9:1-21.

Third-day, Judges 13:1-25.

Fourth-day, Judges 14:1-20.

Fifth-day, Judges 15:1-20.

Sixth-day, Judges 16:1-20.

Sabbath-day, Judges 16:21-31.

INTRODUCTION.

One of the most interesting portions of the Book of Judges is the story of the adventures of Samson. He is unique among the Judges; for he was not like the others a leader and deliverer of the people. He wrought great destruction upon the enemies of Israel, but all this happened in seeking revenge for his own wrongs. He did not fight at the head of a band of warriors, but single-handed, was more than a match for any number of Philistines. He is said to have judged Israel twenty years, but we now nothing of his official acts as judge.

Samson's birth was predicted by an angel, and he was all his life a *Nazirite, that is, a religious devotee. The vows of most Nazirites were for a limited period. They were to abstain from wine and strong drink, not to allow their hair to be cut, and to take special pains to avoid defilement from a dead body. Compare Numb. 6:1-21, and other passages.

Samson does not impress the reader as a particularly religious man in spite of his perpetual Nazirite vow. His mighty deeds also do not have a prominent moral lesson. Yet after all, this popular hero recognized that his

*This word is often misspelled, Nazarite.

great strength was a special divine endowment.

The story of Samson's weakness in giving up the secret of his power is particularly instructive. Thrice he foiled the plans of Delilah and the Philistines, and made merry at their discomfiture, but the fourth time he weakly yielded to her importunities, and lost his eyesight and was thrown into slavery.

TIME.—In the age of the Judges.

PLACE.—Gaza, in the extreme southwest of the land of Canaan. Samson was evidently overpowered at the home of Delilah in the valley of Sorek, thirty miles or more northwest of Gaza and not far from Zorah, the home of Samson's parents.

PERSONS.—Samson, and the Philistines; the brethren of Samson.

OUTLINE:

1. Samson is Overcome. v. 21, 22.
2. The Philistines Celebrate the Downfall of Samson. v. 23-27.
3. Samson in Death Triumphs over his Enemies. v. 28-31.

NOTES.

21. *Put out his eyes*. Literally, bored out his eyes. Such cruelty to captives was not very uncommon. Compare 2 Kings 25:7; 1 Sam. 11:2 and other passages. The Philistines meant not only to disable their captive, but also to afflict him. *Bound him with fetters of brass*. To make sure that he should not escape them. *And he did grind in the prison house*. The grinding of the flour was not only hard, but also a menial task. It was usually left to slave women.

2. *The hair of his head began to grow again*. The narrative connects his strength with the sacred locks of hair. It was necessary that they should grow again before he could do such a deed as that described in the following verses. The Philistines very likely did not stop to think that his strength might return, or they may have thought that now that he was blind there was no reason for them to fear.

23. *The lords of the Philistines*. The chief men of the nation, the rulers of the five divisions of the Philistine land. Compare 1 Sam. 5, where also we have information in regard to their god Dagon. We know little of this god except that he was the chief deity of the Philistines. That he was a fish-god, or a grain-god are only guesses. *Our god hath delivered Samson our enemy into our hand*. They spoke of their god much as the Israelites would speak of Jehovah.

24. *The destroyer of our country, who hath slain many of us*. Compare ch. 15. Samson did

great damage to the crops of the Philistines by means of the foxes and the firebrands, and he killed many of the Philistines at Lehi. Doubtless he did other mighty deeds of which we have no record.

25. *When their hearts were merry.* This verb is sometimes used to refer to those who are merry with wine. Compare 1 Sam. 25:36 and other passages. *That he may make us sport.* Very likely, as Milton supposes, by means of amusing feats of strength, or possibly they took delight in the uncertain motions that he made on account of his blindness. *And they set him between the pillars.* When they were satisfied with his performances they made him stand in a convenient place which chanced to be near the two pillars that supported the roof of the building.

26. *Suffer me that I may feel the pillars.* Samson feigned to be weary, and asked the attendant to guide his hands to the pillars in order that he might rest himself by leaning against them. *Whereupon the house resteth.* Much ingenuity has been expended in explanation of the architecture of a building whose roof would be supported by two columns near each other. That a building could have such a structure is easily credible.

27. *Now the house was full of men and women.* The great crowd had come together to rejoice over the downfall of Samson, and to thank their god for the subjection of this enemy. Samson had many times in the past brought destruction to his enemies, and there was often a grim humor in his deeds. Now the joke seemed to be on him. However he had thought of a way to turn the tables again.

28. *O Lord Jehovah, remember me.* He recognizes that his strength is a gift from God. He had doubtless felt in the grinding at the mill, and in his sportive feats of strength, that his former power was coming back; but he is about to undertake the greatest deed of all his life, and properly prays to Jehovah for help. *For my two eyes.* Or much better, for one of my two eyes. All this loss of life that he was about to inflict Samson reckoned as suitable retaliation for the loss of but one of his two eyes.

29. *And Samson took hold,* etc. We may imagine that Samson's prayer had been in silence, and that even now although he laid hold of the pillars with a grasp far more firm than sufficient to support himself, no one noticed his purpose.

30. *Let me die with the Philistines.* He could not escape himself the destruction that came from the falling roof; but he was willing to sacrifice his own life for the sake of killing a

vast number of his enemies. *Were more than they that he slew in his life.* Certainly then a very great number, to say nothing of the fact that the chief men of the nation were included.

31. *His brethren and all the house of his father came down.* The Philistines were doubtless greatly depressed by this tragedy, and the Israelites correspondingly encouraged. The family of Samson recover his body and give it a fitting burial in the ancestral burying-place not far from his home. *And he judged Israel twenty years.* Half the usual period of the greater judges.

SUGGESTIONS.

Samson gave his life for the destruction of his enemies. What a contrast with our Saviour who gave his life for the salvation of his enemies.

The Philistines were abundantly repaid for the treachery by which they siezed Samson and for the cruelty with which they treated him. Treachery and cruelty always have a power that re-acts.

Men and women today who depend on anything other than God, whether it be wealth, or strength, or friends, or intellectual ability are committing as grave a mistake as did the Philistines who rejoiced before Dagon thinking that their god had delivered Samson into their hand.

Neither Samson's deeds nor his motives are intended for our imitation.

SPECIAL NOTICES.

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

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

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

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

WANTED.

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

Everyone may know the ruling purpose of his life; and he who knows that his ruling purpose is to trust and follow Christ, knows that he is a Christian.—*W. Glad-den.*

You cannot dream yourself into a character; you must hammer and forge yourself into one.—*Exchange.*

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G. H. Fitz Randolph,
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