

# The Sabbath Recorder



SEVENTH-DAY BAPTIST MISSION, SHANGHAI, CHINA.

## CONTENTS

<b>EDITORIAL</b> —Ordination of Deacons at Shiloh; Points from the Ordination Sermon; The Seven Chosen; Assistant Ministers; Dignity of the Deacon's Office; The Deacon's Degree; About the Debt.....	1313-1318	<b>WOMAN'S WORK</b> —The Pilgrim Mothers; (Poetry); The Day of Memories; Boulder, Colorado.....	1327-1330
The Financial Question.....	1319	The Natural History of the Ten Commandments.....	1331
Denominational News.....	1320	<b>YOUNG PEOPLE'S WORK</b> —November Day; (Poetry); President's Letter; Ordination Service.....	1332-1337
Semi-Annual Convention—Western Association.....	1320	<b>CHILDREN'S PAGE</b> —November in the Garden; Charlie and the Hen.....	1338
<b>MISSIONS</b> —About 600 Miles from Yokohama.....	1322	<b>HOME NEWS</b> .....	1339
The National Purity Congress.....	1323	<b>MARRIAGES</b> .....	1340
Education Society; Treasurer's Report.....	1325	<b>DEATHS</b> .....	1340
		<b>SABBATH SCHOOL</b> .....	1342

# Alfred University

ALFRED, N. Y.      Founded 1836

*First Semester opens  
September 17, 1907*

FOR PARTICULARS ADDRESS  
**Boothe Colwell Davis, Ph. D., D. D., Pres.**

**ALFRED ACADEMY**      *First Semester begins Sept. 9, 1907.*  
WILLIAM MAXSON, Ph. B., Prin.

# Milton College

Thanksgiving Recess, Nov. 28 to Dec. 1

**Second Semester Begins February 3, 1906**

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture. Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

**Rev. W. C. Daland, D. D., President**

or Prof. A. E. WHITFORD, M. A., Registrar,  
Milton, Rock County, Wis.

# Salem College

SALEM  
West Virginia

Winter Term Opens December 3, 1907.

Classical, Scientific, Music, and Normal Courses. State University credit given for the first two years of the Civil Engineering Course. Facilities for thorough work in all departments. The constant aim is to develop well rounded manhood and womanhood. Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work. Information gladly furnished.

**CORTEZ R. CLAWSON, A. B., President.**

# American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, President, 48 Livingston Ave.,  
Yonkers, N. Y.  
Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.  
A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.  
F. J. HUBBARD, Treasurer, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

## THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year .....60 cents  
Ten copies, or upwards, per copy .....50 cents  
Communications should be addressed to *The Sabbath Visitor, Plainfield, N. J.*

## HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society, Plainfield, N. J.*

## THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, *President*, Westerly, R. I.  
A. S. Babcock, *Recording Secretary*, Rockville, R. I.  
George H. Utter, *Treasurer*, Westerly, R. I.  
Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

## SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, *President*, Alfred, N. Y.  
Rev. ARTHUR E. MAIN, *Corresponding Secretary*, Alfred, N. Y.  
V. A. BAGGS, *Recording Secretary*, Alfred, N. Y.  
A. B. KENYON, *Treasurer*, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session is to be held at Boulder, Colo., August, 1908.

Prof. M. H. Van Horn, *President*, Salem, W. Va.  
Rev. W. D. Wilcox, *Recording Secretary*, Alfred, N. Y.  
Frank L. Greene, *Corresponding Secretary*, Alfred, N. Y.

Rev. W. C. Whitford, *Treasurer*, Alfred, N. Y.  
*Executive Committee*—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.; Rev. W. L. Burdick, Ashaway, R. I.; D. E. Tittsworth, Plainfield, N. J.

## BOARD OF SYSTEMATIC FINANCE.

Dr. Geo. W. Post, *President*, 1897 Washington Blvd., Chicago, Ill.; C. B. Hull, *Corresponding Secretary*, Milton, Wis.; Dr. A. S. Maxson, *Recording Secretary*; O. S. Rogers, S. W. Maxson, Stephen Babcock, Dean A. E. Main, Rev. E. A. Witter.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

# The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 63, NO. 47.      PLAINFIELD, N. J., NOVEMBER 25, 1907.      WHOLE NO. 3,273.

THEO. L. GARDINER, D. D., Editor.  
N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year .....\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to **THE SABBATH RECORDER, Plainfield, N. J.**

## EDITORIAL

### Ordination of Deacons at Shiloh.

It was with much pleasure that the editor accepted an invitation from Pastor Coon to attend the time-honored "joint communion" between the Marlboro and Shiloh churches, and to assist in the ordination of two deacons for Shiloh. This service was held with that church on Sabbath, Nov. 16, 1907. A large audience composed of members from both churches was present; and the ordination services were full of interest. The council consisted of the pastors and officers of the two churches. The consecrating prayer was made by Pastor D. Burdett Coon, the hand of fellowship given by deacon John B. Hoffman, the charge to the candidates by Elder Samuel R. Wheeler, and the charge to the church was given by the writer.

Many years had passed since an ordination service had been held here, and her faithful old deacons had fallen asleep, and, resting from their labors, had entered upon the reward of the faithful. Some time ago brethren Artis Davis and Auley Davis had been chosen, and since that time had served the church as deacons, but until now, had never been formally set apart and ordained to the deacon's office. The writer was invited to preach the ordination sermon; and aside from this, arrangements had been made for two "lantern lectures" on Bible lands and the Celtic cruise, with all the proceeds to go toward paying the debt of the American Sabbath Tract Society. Thus you see, the attractions for the editor were

many, and the trip was greatly enjoyed by him; and he hopes it was pleasant and profitable for the dear Shiloh and Marlboro friends. It was attractive, first, because it was the old pastorate where for eleven years he worked in the Master's vineyard; second, it is always a pleasure to preach the gospel of the blessed Redeemer; but it was doubly so here because of the pleasant associations of years ago, with the candidates for ordination; and, third, nothing gives more pleasure than to go over with an interested audience that wonderful journey through the lands of Bible story.

So, of course, we had a good time at Shiloh; and best of all, we found the people there much interested in our denominational work. They are anxious to see the debt of the Tract Society put out of the way, and want every hindrance removed.

The two lectures were held in "Academy Hall" on the evenings after the Sabbath and Sunday. The large audiences seemed to greatly enjoy the "Scenes of the Celtic Cruise," and the net proceeds, after all expenses, amounted to \$75.25 for the debt. Of course we enjoyed this part of it, because our hearts are burdened over the debt, and we are anxious to see the burden removed. We are watching for every sign of interest among all the churches, that looks toward doing this.

\*\*\*

### Points From the Ordination Sermon.

Text, Acts 6: 3.—"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

Nineteen years ago this coming winter, during the last year of my pastorate here, this church enjoyed a gracious revival of religion. For weeks we gathered in this room night after night, and a loyal people worked heart and hand with their pastor, for the salvation of souls, and God graciously blessed us. The altar fires were rekindled in many hearts, and a host of young people found the Savior precious.

During the two months of that revival



work, here in the fountain beneath this pulpit, it was my privilege and joy to bury in baptism forty-seven happy converts. It was a day of great rejoicing when all these young friends came flocking down the aisles to offer themselves for membership in this church. I know not where they all may be today. Some of them, I fear, have wandered away from the good Shepherd's fold; some I know have passed through the valley and the shadow of death, and we shall see them no more on earth; while others are here, faithful to the covenants they made with God and the church, and doing the best they can to live the Christian life.

Among those happy converts of nineteen years ago were Auley C. Davis and Stella Brocking who afterwards became his wife. By a choice of this church, we today are assembled to lay consecrating hands upon Auley, and set him apart to the sacred office of deacon.

Again, among the converts of those years, I remember the young people from the home of brother Artis Davis, as they yielded to the call of God and enlisted in the Master's service; and now their father sits in our midst as the other candidate, chosen by the church to ordination. Under the guiding hand of God, and by the courtesy of your present pastor, I have been called to preach this ordination sermon; and I do not need to tell you that it gives me great pleasure to serve you on such an occasion. And I pray that the blessing of God may rest upon all we do today.

And now let us together look upon the Bible story of choosing deacons for the apostolic church, and learn if we can, what the deacon's work should be; how he was regarded by the early Christians; something of the importance of the deacon's office; what were the qualifications of a deacon, and what Paul meant when he wrote of the "deacon's degree."

First of all, we shall find that the word rendered deacon is used in two senses in the New Testament. In its generic sense, it seems to be used both in the Bible and elsewhere to designate any person who served in worship or otherwise in any subordinate way. A runner, or a messenger, and sometimes a servant might be meant when the term was used; but usually it applied to those who ministered unto

guests at tables. In John 2:5, where the mother of Jesus, at the wedding spoke to the "waiters" to do whatsoever he told them to do, the word "waiters," if transferred without translation, would be "deacons." Again, in Matthew 20:6, where Jesus says, "Whosoever would be greatest among you, let him be your minister"—deacon is the word in the text. The same word is used for "serve" and "servant" three times in John 12:26, where the service is unto Christ and his Father. Once more in 1 Cor. 3:5, we read "Who then is Paul? and who is Apollos, but ministers—deacons—by whom ye believed?"

These few examples chosen from the many similar cases, show the broad and general use of the term rendered deacon in the New Testament story of the apostolic church. It was a word with which they had been familiar as applied to an officer in the synagogue; and as the church grew out of the synagogue, nothing was more natural than for the early Christians to apply the name in a more specific sense to a subordinate officer in the new church.

It is this specific sense of the term deacon with which we have to do today. When the Pilgrims came to America and began to make new laws, the terms and forms of English law were freely used, even though a nation so different from the old world's nations was being organized. Many of the English institutions so familiar to the people of the new nation, naturally crept in, even though the nation was to be higher and grander in spirit and purpose, than was the one from which it sprang.

So it was with the early Christian church. When oppression became so great that they were driven out from the synagogue where they had been familiar with the "almoners" or "deacons," who served under the "rulers" and "elders," and that, too, in much the same way in which the "seven" were called to serve, it was the most natural thing for them to call the new officers, deacons. And as the missionaries went out from Jerusalem, of course they carried the same ideas to Philippi, and Corinth and Ephesus and Rome. Hence, when the apostles began writing epistles to these churches, messengers were frequently sent to the deacons, and instructions were given as to what kind of men they should be. And then, of course, would follow in nat-

ural order, all the writings about deacons, that came from the pens of Polycarp, Ignatius and Justin Martyr, showing how important was the deacon's office in the early ages of the church.

\*\*\*

#### The Seven Chosen.

The sixth chapter of Acts, from which the text is taken, tells us why and how the first deacons were chosen. And although they were not called by that name in this chapter, it is clear that the office as found in the church a little later was the outgrowth of this action, and directly traceable to it.

If we pause to think a little, we must know that after the day of Pentecost, the church multiplied its membership so rapidly as to be almost startling to the apostles themselves. Thousands in a day came flocking into the Master's kingdom, including people of other languages, who had been scattered abroad, but now came back to the Holy City. Those Jews who had lived in other climes, spoke the Greek language, and so were called Hellenists or Grecians. Many of these flocked to the new church, which was then only about four years old.

It must have been a time of great excitement; and enthusiasm ran so high that the leaders had hardly stopped to think of anything beyond preaching the gospel, so that matters of proper organization had scarcely been considered. Under such phenomenal success, it is a matter of wonder that they were able to keep within the bounds of reason. It is one of the best evidences of divine guidance, that they were able to stand such pressure without making any great mistakes. As yet there was no break with the synagogue; and no persecution or opposition had been met. All the believers were so ecstatic and so full of love for each other, that they tried the experiment of community of goods, putting their property into common stock, and all sharing equally in its use.

Under such conditions, nothing was more natural than that some of the strangers should be overlooked, and come to feel neglected in the division of goods and food. Nobody but the apostles so far had any authority, and they were so anxious to keep constantly preaching Christ and him

crucified, that the care of the rank and file among the strangers had been overlooked, and murmurings began to disturb the peace of the believers. The disciples were wise enough not to wait until the dissatisfaction had made an open rupture; and they also saw the folly of arbitrarily naming men of their own choice to look into the matter; but wisely called upon all the people to choose seven men to look after these matters, so the apostles might give themselves entirely to preaching. You can see how well the work was done, and obtain a glimpse of their spirit toward the dissatisfied ones when you realize that most of the seven were chosen from the Greek element, to minister unto dissatisfied Greeks.

It is also evident that the deacons were chosen in order to relieve the over-burdened apostles of a part of their work, in order to give them a better chance to preach the word. The Bible story is simple, but eloquent.

"Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. Whom they set before the Apostles; and when they had prayed they laid their hands on them."

\*\*\*

#### Assistant Ministers.

This selection of helpers in the first church gives a fine illustration of the principle of the division of labor; and the new deacons really became assistant pastors. While the administering of temporal things gave rise to their selection, and was the one thing at first given them to do, still the duties of the seven deacons were not exclusively secular. This is clear from the fact that both Stephen and Philip preached the gospel and labored as evangelists; and one of them, at least, administered the ordinance of baptism. Though their work was primarily secular, it soon

became recognized as spiritual, and assumed a high position in the estimation of the people. This is clear from the many references in the epistles, to the deacon's work, and to his high spiritual character. And as the years went by, the Church fathers wrote of them as of assistant ministers, chosen with care; "ministers of the mysteries of Christ." As the deacons of olden time were assistant pastors, looking after the welfare of the flock, bearing their part in the ministrations of God's house, and in the absence of the pastor, leading the meetings, so we find them doing in our day. Different denominations have had different ideas as to the importance of the deacon's office, but all have essentially agreed as to their

#### QUALIFICATIONS.

Great interest and importance are attached to the qualifications required by the apostles, in the new officers. First, they must be men of "honest report"—the new version says "good report"—witnessed to by the whole community, as men of honesty and character. They should be well spoken of and, therefore, they must possess a goodness that manifests itself in open activities among men.

The apostles also added to goodness the quality of wisdom, i. e., prudence. It was not enough that they should be good, they must be wise as well as good. It would require good judgment on the part of men who were to serve the Church with so many discordant elements in the membership, if they were to be real helpers in the upbuilding of Christ's kingdom. Their decisions were to be made in such a way as "to allay commotions and murmurings and, therefore, they must be men of weight," in whom the public could have abiding confidence. Piety well tempered with wisdom would make them influential and helpful; *just such men as the Church most needed to help their ministers.*

What a power those seven men must have been! They were men whom everybody respected, actuated by religious principles, guided by truth, moved by love and

#### FULL OF THE HOLY GHOST.

Yes, those who were called to look after the temporal welfare of the Church, were to be *thoroughly religious* men. The fruits of the Spirit are most needed in all our churches today. Men judge us by our

fruits more than by our professions. Ministers and church officers are always marked men, and are watched more carefully than other members are; therefore, they should be men filled with the Spirit, bringing forth the fruits of righteousness.

This is absolutely indispensable if men would have power over their fellows for good. You will remember that even the Master did not begin his work for the kingdom until the Spirit in the form of a dove came upon him and overshadowed him. This came in special power to him, while in the line of duty and in a self-consecrated effort to "fulfil all righteousness." And later we find his disciples as weak as common men, until they were "endued with power from on high." Then they became mighty men for God. They were, indeed, good followers of Christ before Pentecost, but they had no special power over men. They had undoubtedly received the Spirit and were true followers of Christ, but they lacked power. So, I suppose, there were hundreds in that early church who were, indeed, true sons of God, but had not received the gift of the Spirit for service. And in our churches today there are too many Christians without power. Stephen and Philip had been filled with the Holy Ghost for service. Everybody could see that their words meant something, and they had power with men. What a transformation would come over all our churches, if the entire membership could receive a new baptism of the Spirit for service!

Many seem to think that because they can remember some time when the Holy Spirit filled them and they had power with men, they are, therefore, all right today; and wonder why they cannot accomplish more for Christ and the Church. It is clear enough that they have not kept the Spirit. They had power ten years ago, and did good service for the Master; but now they seem to have lost it all. Many a pastor appears to have lost his former unction, and his prayers and preaching seem like "sounding brass and tinkling cymbal." The devotions and testimonies of many church members seem so cold and formal as compared with those of former years, that nobody is stirred by them. They once had power with men, and were great helpers in the church. What is the matter with all these? Simply this: They have

not kept in touch with God. They have let the world crowd out the Spirit, until the real life is gone. They have starved their souls; and what they need is a fresh supply of manna. Indeed, all our churches are suffering today for want of that which made Stephen and Philip strong. Why can we not have another Pentecost? Let us all pray for this. God is just as ready to fill men with the Holy Spirit today as he was in the days of old.

Again, if you look at the story of that first ordination, you will find that it was THE BEGINNING OF A GREAT INCREASE to the church. In the seventh verse we read: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

What an impulse was given to the entire church, when these men "of honest report, filled with the Holy Ghost," were set apart by prayer and laying on of hands to the more prominent work of the deacon's office!

The revival even went so far as to give new life and power to a great company of the priests as well as to a multitude of the common people.

Would that we might see the beginning of such a blessed work right here today. A few consecrated men, filled with the Holy Ghost, could start such a movement now as was started in Jerusalem. And, as in that case, the spirit might send the workers into other fields until throughout the land the fires of holy consecration might be kindled and multitudes find the world's Redeemer.

\*\*\*

#### Dignity of the Deacon's Office.

I greatly fear that in these days we do not honor the deacon's office as we should. Of course, every man is a man first, and after that there is due to him something of the dignity that belongs to his office. And when a true man is elected to any office his Christian manhood remains a personal thing, and is not to be measured by official work. Still it does seem to me that there is, after all, a sort of respect and standing that should be added to the work of a true man when he becomes a deacon of the Church of God. There is something due for the sake of the office itself.

A man's prayers and testimonies and every day influences should have more force and receive more respect after he has been set apart to this sacred office than ever before. Men should have some respect for the office as well as for the man. This makes it doubly good for the church, when both the man and the office deserve honor.

Men seem to forget that the deacon, more than any other man excepting the pastor, stands for the church. And since he is recognized as one of the foremost men, the world keeps its eye upon the deacon. It cracks its jokes and tells its stories at the expense of the deacon; and it tries too often to smirch the church by bringing contempt upon the officers. God's people sometimes unwittingly help the enemy in this way.

True to his military instinct, Satan prompts his soldiers to fire upon the deacon, because he is the color-bearer of the church. In all warfare the standard-bearer is made a special target, because it is regarded as a great element of victory to cause the flag to fall in battle. The aim is to keep the standard in the dust as much as possible. Hence the popularity of all bad stories against the deacons. The contest rages most right where they stand.

Two things are therefore necessary. *First*, let the deacons so maintain their Christian integrity, as to be invulnerable to the shafts of the enemy, and so keep the banner of the cross flying where all the army can see it and be helped thereby. *Second*, let every friend of the church hold the deacon's office in such high honor as to quickly resent any effort of the world to rob it of its dignity, and to destroy the influence of the man who holds the deacon's place of trust.

The deacon's office should be respected because of its *ancient origin*. It stands next to that of the apostles themselves.

It should be respected on account of its *exalted purpose*. It is a great thing to be an assistant pastor, and to minister to the bodies as well as to the souls of men. In Christ's great test of fitness for the kingdom, he made those worthy who had ministered unto their fellow men, rather than those who professed much, but who did not minister unto men. You will remember the story of Abou Ben Adhem, who saw in his dream an angel writing in a book of gold the names of those who loved



the Lord; and who found upon inquiry, that his name was not written there. Whereupon he cheerfully said, "Then please write me down as one who loves his fellow men." The next night Abou Ben Adhem dreamed again that the angel appeared with the book of gold, in which were written the names of those whom God's love had blessed; and lo, Ben Adhem's name led all the rest. Christ accepts service unto our fellows as if it were done unto him. The deacon's office well filled will mark him as one who loves his fellow man, and God will see that he does not go unrewarded.

\*\*\*

**The Deacon's Degree.**

Of one thing more let me speak and I am done.

What did Paul mean in I. Timothy 3: 13, when he wrote: "For they that have used the office of a deacon well, purchase to themselves a good degree?" You never hear much about a deacon's "degree." Indeed you seldom read much about the deacon's office. Much is said to exalt the minister's office, and they sometimes purchase degrees, but it does not seem to occur to the deacon that he ever stands any chance of getting such an honor, no matter how faithful he may be.

I believe Paul really meant it, when he wrote about the deacon's degree. Of course, it could have no reference to any such degrees as the schools can bestow, but it must be far more valuable than these.

I believe that the man who uses the office of deacon well, will enjoy an uplifting approval of his own inner consciousness, which comes to those only who realize that they have really stepped from a lower grade of character to a higher. This degree is confirmed by the approval of society, which always comes, when people see a man of superior qualities living up to his ideals. It is a great thing to stand high in the esteem of good men, and it is uplifting to the soul, and makes a man strong, to be able to secure the approval of his own conscience and the seal of God's spirit upon his life and work. This is the highest degree any man can obtain. And I believe this is what Paul meant should come to those who use the office of a deacon well. I am sure there are such dea-

cons. These true color-bearers are not so rare but that you have seen them here in Shiloh. There are such men in all our churches standing true; and though they may have faults, yet they are faithful to the cause they love; and, using their office well, they secure a good degree—even the approval of God and man. The man who keeps "himself unspotted from the world" in a deacon's place—whose example is pure and whose record is clean—becomes, to the church, a strong tower of defense against evil, and nothing can destroy his influence for good.

\*\*\*

**About the Debt.**

Here is a letter such as we like to receive in these days:

"Dear Brother:—Enclosed find \$5.00 of the Lord's money to go in payment of the Tract Society's debt. May God bless this as a starter toward raising the whole debt at a very early date. Yours for service, —"

We say "amen" to all this, and confidently hope that hundreds are all ready to send in some of the Lord's money to help his good cause.

It has been about a month now since we began trying to pay off the debt, and the people must certainly be ready to respond by this time. A month is long enough to think it all over and get ready. It will not take a whole page this week to record the items received as we hoped it would, but we expect much more by another week. Friends, please don't neglect it, the work is yours. May God bless it all.

The receipts to date are as follows:

Previously reported .....	\$ 51 25
Rockville Sabbath School .....	10 00
J. A. Inglis, Marquette, Wis. ....	5 00
Mrs. H. Vine Clark, Milton, Wis. ....	5 00
W. R. Rood, Iron Mountain, Wis. ....	5 00
Proceeds of Lantern Lectures by the editor of the RECORDER, in Shiloh, N. J.	75 25

Total receipts to date .....\$151 50

Remember, the debt is \$3,600. But we can easily pay it all. It only took us a few weeks last fall to pay a debt of \$5,000.00 for the Missionary Society, and it was so easy to do it, that no one now feels the poorer.

**The Financial Question.**

Whoever is interested in Finance—and who, indeed, at this particular time is not?—will find under that heading a broad dispassionate view of the present financial situation, from the pen of Alexander D. Noyes, in *The Forum*, October-December.

After reviewing events that have doubtless had their part in causing present conditions, he goes on to say:

"The second matter to which reference is necessary in order that the pending situation may be understood has to do with the crops of 1907. It will be recalled in what precarious situation the American grain crops were left at the time the last article in these pages was concluded. All that seemed certain then was that the American grain crop would be far below the yield of 1906, and that it might be so deficient that even with the expected shortage in the crops of Europe our farmers would not be able to spare sufficient wheat for export to create any very respectable balance on the international market. To sum up briefly what has happened since, it may be said that the utterly abnormal springtime weather, which threatened the growing crops from the middle of April up to the opening of June, was followed, during the three succeeding months, by almost perfect growing weather—as a result of which, the outcome of the harvest is favorable in a degree which four months ago would have seemed inconceivable. While our own crop has so far recovered its lost ground as to promise a yield of wheat not far below the crop of 1903, and very much above the yield of 1904, though still 100,000,000 bushels under the great harvest of 1906, the bad condition of harvests on the European continent became increasingly evident. Estimates published at the close of August showed that in Austria Hungary the yield would fall 80,000,000 bushels below last year; that Germany's shortage below the yield of 1906 would be 40,000,000 bushels; that of the Danube states nearly 90,000,000 bushels and even England's 10,000,000 bushels. France and Germany alone of the European states were scheduled as producing more in 1907 than in 1906. The total indicated yield of Europe falls off 181,000,000 bushels from the crop of 1906 and falls very much below the yield of any year since 1901. How serious was this shortage in Europe, as compared with the shortage in the United States, may be judged from the following table compiled by the *Liverpool Corn Trade News*. The estimates for the United States in this vary considerably from

those current in America, but make much the same comparison with previous years."

	U. S. A. Bushels.	Europe. Bushels.	Whole World. Bushels.
1907	584,000,000	1,656,320,000	3,024,320,000
1906	664,000,000	1,837,920,000	3,286,720,000
1905	608,000,000	1,820,000,000	3,208,560,000
1904	496,000,000	1,711,008,000	2,931,328,000
1903	568,000,000	1,870,824,000	3,235,864,000

It will not be hard to find the bearing of all this upon the finance of the present and near future. It means, in brief, that with the European shortage there must be more demands abroad for our grain exports and, with the shortage on both sides, an increased price per bushel; hence, no appreciable falling off in the usual amount of currency coming into our country from foreign markets.

We quote further:

"On March 1st this year, supplies of wheat left over in American farmers' hands exceeded all records in our history, reaching the figure of 206,644,000 bushels as compared with 158,403,000 on March 1, 1906, and 111,055,000 at the same date in 1905."

Reference is also made to the cotton crop:

"At the same time, estimates on the cotton crop, which at first in the days of the disheartening springtime weather had been thought to promise something much like a harvest failure, worked out to indicate a crop between 12,500,000 and 13,000,000 bales. This would at least approximately cover the spinning world's requirements of American cotton; it would fall far short either of the 13,565,000-bale crop of 1904 or of last year's crop, which, after all the absurd underestimates of the trade and government, which named 12,500,000 bales, was finally proved at the end of August to have amounted to 13,500,000. But with cotton, as with wheat, a higher price does much to make up in the total values on the export trade."

In all this the farmer must find much satisfaction. However thick the "hay-seeds" may stick to his clothes and the grime of the soil to his hands, he knows that more than any other man he furnishes the means for propelling the great Ship of State. He it is who puts coal in her bunkers, builds the fires that move her vast complex machinery. A hundred agencies move together when she moves, but they do but control, apply, direct the mighty forces that he has supplied. A.

## DENOMINATIONAL NEWS

Rev. L. M. Cottrell went to Alfred yesterday where he will spend the winter. All hope to welcome him again in our midst, his earnestness in every good work, and his sweet spirit having endeared him to a large circle of friends.—*DeRuyter Gleaner*.

R. R. Thorngate and family of College View, Neb., have arrived in Alfred and he has entered the Theological Seminary. He was accompanied by his mother-in-law, Mrs. Davis, who will make her home here with them.—*Alfred Sun*.

Mr. and Mrs. Thorngate are members of the North Loup Church.—Ed.

The Christian Endeavor Society of West Edmeston realized \$7.00 from a social on November 16. This society seems to be wide awake.

Profitable meetings by the Sabbath School officers and teachers and all interested have been held to consider matters of progress and of general interest to the school. They have started a fund to supply the school with maps and charts and other helps.

We learn through correspondence, from West Virginia, that Rev. L. D. Seager has accepted the missionary pastorate of destitute churches in that field, and is to move his family into the parsonage at Middle Island on the first of December. Those churches will be glad to welcome Brother Seager.

Pastor W. D. Burdick of Farina, Ill., cheered the little church at Stone Fort by a visit during which he preached some excellent sermons. Elder Seager has also given them a missionary call and encouraged them in their work.

Several young people from Jackson Center, Ohio, have gone to Battle Creek to work in the Sanitarium.

The young people of Alfred Station report a profitable social gathering which netted \$14.10 for their work. They also report a very pleasant surprise for Pastor Van Horn and wife, by his people; a teacher's training class doing excellent work; and prayer meetings at Red School House by the pastor Sunday nights.

The Gentry church was cheered by a visit from the delegates to the Southwestern Association. Five young people have gone from Gentry to attend school at Fouke.

Pastor Shaw of Plainfield, baptized four young people November 1.

The Men's Club of this church meets every month for social and helpful purposes. At their first annual meeting in October Dr. Gardiner entertained them an hour with a lantern talk on Bible lands. This was followed by refreshments in the church parlors.

Dr. A. H. Lewis, of Plainfield, N. J., is in attendance upon the Purity Congress in this city, and is a guest of the Sanitarium. He preached in the chapel on the Sabbath, delivering a most interesting and able address on the subject of the Bible and Criticism. The sermon was a timely effort, showing how the Bible has been affected by modern or so-called "higher criticism." The term "higher" was unfortunately chosen because of the general misunderstanding of its original import. "Lower" criticism is that which is aimed at isolated texts of the Bible—their translation, genuineness, literary character, etc., while "higher criticism" in this use simply means a study of general questions relating to the Book as a whole, and comparing its claims with data obtained elsewhere. The assault of modern critics constitutes another of the ordeals through which the Scriptures have stood unshaken, and have emerged from each struggle purified, sifted, clearer, and stronger than ever before.—*Medical Missionary, Battle Creek*.

#### Semi-annual Convention—Western Association.

The sessions of the semi-annual convention of the Western Association, held Oct. 18-20, with the Hartsville church, were marked by impressiveness and spiritual power, the meetings bringing inspiration and help to all present. The sermons and addresses were of an unusually high order, those appearing upon the program evidently having given careful preparation to their articles. On account of illness, and from other causes, but few of the older ministers were present, the Rev. O. D. Sherman being the only one in attendance throughout the convention. Brother Sherman, how-

ever, succeeded in keeping the younger ones in order though at times the task was difficult. The central theme of the Convention was, "The Things That Are Sure," and it was around this theme that all the papers and sermons centered. The Convention had its opening session Friday afternoon, when, after a song service led by Pastor Hutchins, the President's Address was delivered by Bro. Sherman, the president speaking on the subject, "A Sure Foundation." Although we did not have the pleasure of hearing the address, we are sure, from the remarks we heard concerning it, that it was an excellent production. The preparatory service following was in charge of R. J. Severance.

At the evening session a service of prayer and song was conducted by H. L. Cottrell, after which an address on "A Sure Testimony," by Rev. A. G. Crofoot, was read in the author's absence, by Rev. E. D. Van Horn. A Conference meeting concluded this service.

Sabbath morning before a large congregation, Rev. W. D. Wilcox preached a scholarly sermon, taking for his theme, "The Sure Word of Prophecy." Treating the Bible as the "sure word" referred to, the speaker showed how the power and the inspiration of the Bible were preserved to us even though some of our ideas in regard to the Bible had to be changed to conform to the conclusions established by modern criticism and science. The Sabbath School, which met in a general body, was in charge of the Superintendent of the Hartsville school, Lester D. Burdick.

Sabbath afternoon was given over to the discussion of the Young People's Work, the hour being in charge of Mrs. A. E. Webster, Associational Secretary. At this session three papers were presented, each of which is to appear in the RECORDER. The first was a paper by Miss Emma Cartwright on the subject, "A Sure Heritage." The second was an address by H. L. Cottrell on "The Sure Results From Spiritual Sabbath Observance." The last paper was by Professor Charles B. Clarke on "The Sure Word."

In the evening, H. L. Cottrell led a song service, and A. E. Webster read an address written by Rev. S. H. Babcock on "A Sure Harvest." Pastor Babcock divided his sub-

ject into three sections—the first treating of the harvest of souls for the Kingdom, the second of the final ingathering at the end of the world, and the last speaking of the results of individual life and conduct. The paper was an earnest and thoughtful effort on a subject of interest to all. A testimony meeting in which about forty persons participated, was led by Gates Pope, after the presentation of the above address.

Sunday was given up to ordination services, a report of which will be found elsewhere. Sunday afternoon, Professor W. C. Whitford delivered an address which was listened to with attention. His theme was, "What Paul Was Sure Of." At the conclusion of the ordination services, it was voted to have all the other items on the program that afternoon, and to hold no evening session, on account of the inclemency of the weather. Accordingly, Rev. A. J. C. Bond read a paper on "A Sure Election," showing the harm of the old views, and explaining how other views could be made of benefit to Christians. The final consecration service, led by Bro. Van Horn, was one long to be remembered on account of the splendid spirit prevailing and the many earnest and inspiring testimonies offered.

An account of the Semi-Annual Convention would be incomplete without mention of the hospitable manner in which the visitors were entertained by the Hartsville people in their new church hall. We will all be glad to meet with them again.

New officers elected were:

President—Rev. J. E. Hutchins.

Vice President—H. L. Cottrell.

Secretary and Treasurer—Mrs. A. E. Webster.

A. E. WEBSTER,  
Secretary.

Mr. Moody told the story of a dying boy who said: "Father, do not weep for me; when I get to heaven I will go straight to Jesus and tell Him that ever since I can remember you have tried to lead me to Him." "I would rather have my children say that of me after I am gone; or if they die before me," said Moody, "I would rather they should take that message to the Master, than to have a monument built over me reaching to the stars."



## Missions

### About 600 Miles From Yokohama.

An agreement was made at Seattle that I should send the next communication from our party to the RECORDER. I believe Mr. Crofoot told you about our trip from Seattle to Victoria. It was a beautiful day, and we all enjoyed every minute of it. After a stop of about two hours at Victoria, during which time three first-class passengers and a number of steerage passengers were taken aboard, along with added cargo, we "cast off."

Coming on dark after dinner, about seven-twenty P. M., we noticed a little launch approaching to take our pilot back to port. When he had gone, we realized that the last suggestion of the home-land had disappeared in that little craft. The sea became a little rough before we retired that night, and the next morning it had grown rougher. Thursday dawned and it was rougher still, some waves breaking on the main deck.

Since the first week out, we have all been able to go down to three meals a day; have tea or fruit before breakfast; bouillon, for the ladies, between breakfast and tiffin (luncheon); four-o'clock tea, and dinner. Our appetites have been large since we found our sea-legs.

The time has passed very pleasantly. We have enjoyed the acquaintance of our fellow-passengers, the books we have read, the ship and her officers, and the great, beautiful ocean. For recreation and amusement we throw rings at a peg. It reminds one of a country fair where you throw for canes, only here we have simply the satisfaction of seeing how many rings one can get on the peg in eleven throws. Then there is "shuffle-board," a game for two or four, and something like crokinole, excepting that each player has four round blocks which he shoves, with a long stick, across the deck, endeavoring to have them stop on a spot on the floor, marked out with squares, each square representing a certain value. For further exercise there are the "sand-bags" and the walk around the deck.

We have enjoyed the books sent us by kind friends. The most of our reading has been done in groups. One book was read by our party in company with two fellow-passengers, who are on their way to Tokio to engage in mission work there. Mr. and Mrs. Crofoot and we have read another, and will doubtless finish a third before we reach Japan.

Our good ship's crew has been very friendly and hospitable. Last Wednesday, the chief engineer took some of us down to see the engines, boilers, and shafts which run the screws. The captain showed us the "bridge" with the compass, maps and steering-wheel of the ship. He also took us to his rooms to see the medals which have been given him by the Japanese government for service in the Russo-Japanese war. The *Shinano* rendered valuable aid in the war and was given a Kanjo or recognition of the service, signed by Admiral Togo. The present captain, Kawara, was then commander of another ship.

Since we left Victoria we have seen two ships; one a sailing-craft, probably coming down from Alaska along the Pacific coast; the other, "The Empress of India," on her way to Vancouver. If wind and wave are fair, we will arrive in Yokohama sometime on Friday, October the eighteenth. We sail from there October the twenty-first.

We are deeply grateful for the many steamer-letters which have cheered the days of the voyage. They have made a lasting impression upon us. If letters can cheer and change lives, what of the possibilities of living contact?

Yes, I love the sea. It is so vast and beautiful. I believe I have a larger vision of the Father for this experience, and trust that it may influence my life for good.

We will get our mail from West Gate, Shanghai. If this address is forgotten by your readers, it will be found on the last page of the RECORDER.

H. EUGENE DAVIS.

S. S. "*Shinano Maru*,"  
Oct. 16, 1907.

If I can put some touches of rosy sunset into the life of any man or woman, then I feel that I have wrought with God.—*Geo. Macdonald*.

### The National Purity Congress.

A. H. LEWIS.

A National Purity Congress, under the auspices of the National Purity Federation, was held at Battle Creek, Michigan, Oct. 31—Nov. 6, 1907. Last year Dr. Kellogg, of the Battle Creek Sanitarium, invited the Congress to meet in that city, and the greater part of the delegates were guests at the Sanitarium. The sessions of the Congress were held in the Seventh-day Adventist Tabernacle.

B. S. Steadwell, of La Crosse, Wis., President of the Federation, was president of the Congress. This Federation is an incipient organization, begun with the idea of federating all organizations in the United States that seek to promote social purity. The Congress was made up of delegates from such organizations as have already joined the Federation, and of "fraternal delegates," from churches and other bodies. Hence the "voting" constituency was small, members of the W. C. T. U. forming the great majority. The audiences, especially in the evening, were large, often numbering 2,500 to 3,000 people.

The program was overcrowded and there was considerable overlapping and repetition. As is usual under such circumstances, too many speakers were obvious of the fact that they were entitled to a given number of minutes, and correspondingly deaf to the warning bell of the presiding officer. Too many resembled Tennyson's Brook that sang:

"Men may come and men may go,  
But I go on forever."

Themes and speeches were sometimes far from each other. Some speakers, in their anxiety to "Call a spade 'spade,'" walked over the line of chasteness and propriety in describing "slum work." This delighted "fellows of the baser sort," and pained purity workers of the better class, who know chaste lips are a first requisite on such occasions. Carrie Nation came, selling hatchets and representing herself. She had no place on the program, but she demonstrated her conception of "free speech" by getting in "out of hours," and creating a type of sensationalism quite below the dignity of the Convention. The *hoi polloi* would follow her, and go home when she was done. Battle Creek has been a "wide open,"

town, and much agitation concerning municipal actions with reference to social vice has been in vogue for the last year. This gave the better phases of the Congress special emphasis. Many of the pulpits were occupied by delegates to the Congress on Sunday, Nov. 3. An Anti-Cigarette League was organized before the Congress closed.

A "complimentary dinner" was served to one hundred seventy-five guests at the Sanitarium on Tuesday, Nov. 5. Dr. J. H. Kellogg made a postprandial address on Physical and Moral Soundness and Purity, worthy of the occasion. It was greatly enjoyed by his guests. Rev. Mr. Campbell, pastor of the Seventh-day Adventist Church, preached before the Congress on Sabbath morning, Nov. 2. The Seventh-day Baptists were represented by an address on "Ancient Sex-worship and Modern Social Vice," in the "Maple St. M. E. Church," on Sunday morning, before the Congress on Sunday evening, before the Quarterly District Conference of the M. E. Church, at Galesburg, Mich., on Tuesday evening, Nov. 5, and in the Chapel of the Sanitarium on Sixth-day evening, Nov. 8. On the latter occasion the address included a discussion of "Religious Experience and Adolescence."

There is abundant evidence that the problems of the social evil are receiving increasing attention. These great problems are interwoven closely with sociological, moral, political, and religious issues. The virulence of the evils that come with social impurity and follow in its path, compels attention from the standpoint of self-defense. Society cannot always remain blind to its danger signals.

That Christian ministers and churches should be more directly active in preaching purity each in its local field, must be evident to all. That the medical profession has great opportunity, and should do far more than it does to promote purity goes without saying. The lower class of physicians are the abettors and friends of impurity, in too many cases. The liquor traffic is the twin curse of impurity. These wolves hunt in pairs. The saloon and the home of vice are "nearest neighbors."

Since writing the foregoing the following has appeared in the *Medical Missionary* of Battle Creek, Nov. 13, 1907. It is from the pen of Rev. Mr. Tenny, editor of that

magazine. It forms an excellent complement to the foregoing report.

*Battle Creek, Michigan.*  
November 10, 1907.

**The Social Purity Congress.**

One of the most remarkable meetings ever held in this city was the one which closed on the 6th instant after a session of nearly one week. The meeting called together notable men and women from all parts of the country as representatives of many lines of reformatory and philanthropic work. There was an absence of anything that indicated an organized movement or even symmetry of purpose and design; and yet, each one who spoke in public had something which to him or her was of paramount importance, and which was directly related to the social and moral welfare of our communities. So, while the speakers taken as a whole were a heterogeneous collection as to specialties, they were affiliated in the common work of promoting purity, morality, and Christianity.

Of course, the main theme throughout was the subject of social purity, and each of the various branches represented was in some way tributary or germane to the main topic. There were medicine, education, mission work, rescue homes, temperance reform, the pulpit, the press, the anti-vice crusader, anti-tobacco advocates, food-reformers, socialistic reformers, woman suffragists, and the whole list of men and women with burdens upon their shoulders true or false, for the good of the race. In truth, it must be said that the Congress brought hither a large array of intelligent, earnest, well-balanced men and women, whose hearts are animated with the thought of bettering mankind, and who have become famous in their work. There came also the so-called "crank," the freaks with an indefinite buzzing in their heads to which they were anxious other people should give heed.

The management was certainly very magnanimous, very open-hearted, and few, if any, had reason to feel that they were denied the privilege of unburdening their souls.

At first the local interest and indeed the general interest seemed likely to be limited. But as the meeting progressed delegations continued to come in until not less than three hundred people had arrived from var-

ious distances. So also the local people began to take an unusual interest in the proceedings until the great Tabernacle, capable of seating 3,500 people, proved none too large to hold those who pressed in.

As is almost always the case, the prepared program proved too congested, and it was not possible to provide room for all that it represented by way of speeches and papers. Those who gained the floor found it difficult to curb their zeal to the allotted time, and so things were overcrowded. But this was by no means an isolated instance of this kind.

We shall make no attempt to speak of the convention in detail. The proceedings are to be published in full, and will certainly furnish interesting reading. There were men and women whose presence gave weight and sound character to the event and whose words were well worth hearing. It would hardly be fair to many others to mention a few of these. There were a few speakers whose zeal led them to over-step the bounds of good sense and proper taste, if not of decent discernment in making their statements. The line between prudery, purity, and pruriency is not so clear in some people's minds that they are capable of observing it. Prudery shrinks from any mention of the vital evils of society, while pruriency listens to gloat on the exhibitions of things impure. Purity speaks in the fear of God with a keen sense of the evils which may result from a careless exposure of the things from which decency would fain hide its face. The proper treatment of what are called the social vices before the public is a matter to be placed in the hands of people of discretion and fine sensibilities who are impressed with the dangers of scattering broadcast the seeds of the very things they are trying to eradicate.

The presence of Mrs. Carrie Nation gave an unique interest to the occasion because of the unaccountable demand of the people to see and hear her. Of the lady herself, who seems to be a motherly Christian dame of pleasant countenance, ready wit, active mind, and strong convictions, we would say nothing disparaging. She does not regard her career as anything of a joke, no matter how others may look upon it. Herself a great sufferer from the drink curse, she feels that as God put the jaw-bone in the hand of Samson, and the ox-goad in the hand of Shamgar, so he has put the

hatchet in her hand to execute his wrath upon the saloon. Perceiving at once that notoriety came easily through the active use of that simple instrument, and that her work would thus be brought forcibly to the attention of the world and through this means the terrible character of the liquor business would be forced upon the attention of the country and its indignation aroused, Mrs. Nation has chosen to pursue what she regards a divine call to lead out in a crusade on her own account. She is irrepressible in the presence of friend or foe.

An unpleasant episode, but one showing the temper of the great meeting, was created by a liberal lady preacher at the close of Anthony Comstock's address. The speaker had alluded to the part Robert Ingersoll acted in trying to suppress Mr. Comstock's work in the anti-vice war, when the woman advanced to the platform and proceeded in vigorous language to defend the memory of the infidel leader. It was surprising that her remarks evoked the applause of perhaps fifty people. But when Mr. Comstock replied briefly, offering documentary evidence of his statements and justly characterizing the efforts of the reviler of Christianity, the audience rose to the occasion with such a burst of enthusiasm as shook the building to its foundations. Never before was such a scene witnessed in the usually quiet old Tabernacle as that which testified to the sympathy of that vast crowd with the cause of purity and of Jesus Christ as contrasted with the pratings of skepticism.

No doubt the meeting just closed will pass into the history of moral and social reform in this country as a remarkable occasion, which it certainly has been. In inviting the meeting to this city the Battle Creek Sanitarium assumed the office of host to the strangers. In this work it was assisted to considerable extent by the citizens and various societies and churches. But the brunt of caring for the great body of delegates fell upon this institution which stands before the world as the champion of all true reform. The expense and labor of caring for nearly two hundred extra guests for one week has been cheerfully borne by managers and workers as a testimony to the hearty support which the institution wishes to give to every undertaking for the uplifting of mankind. G. C. T.

**Education Society.**

The regular Quarterly meeting of the Seventh-day Baptist Education Society was held at Alfred, N. Y., Nov. 10, 1907, at 3.30 P. M.

Present: E. M. Tomlinson, A. B. Kenyon, A. E. Main, J. B. Clarke, W. C. Whitford, E. E. Hamilton, V. A. Baggs.

The meeting was called to order by the President, Prof. E. M. Tomlinson, and prayer was offered by Rev. J. B. Clarke.

The Treasurer, Prof. A. B. Kenyon, presented his 1st Quarterly report, 53rd year, Aug. 1 to Nov. 1, 1907, which was adopted.

The Treasurer presented RECORDER bill of \$25.00 for reports to the Conference.

Voted that the same be paid.

It was voted that we pay to the Treasurer of the Theological Seminary \$700.00, and to the Treasurer of Alfred University, \$300.00.

Adjourned.

V. A. BAGGS, Sec.

**Education Society—Treasurer's Report.**

*First Quarter, 53rd Year—August 1, 1907, to November 1, 1907.*

**I. REVENUE AND EXPENDITURE.**

DR.

Balance on hand August 1, 1907:		
Seminary Fund .....	\$ 664 71	
General Fund .....	343 11—	\$ 1,007 82
Interest on Bonds and Mortgages:		
Alfred University .....	270 00	
W. C. Belcher Land Mortgage Company ..	36 00	
Farmers' Loan & Trust Company .....	12 50	
Japanese Bonds .....	87 66	
Laura C. Saunders, per C. L. Shaw .....	69 00—	475 16
Interest on Notes:		
Alfred University .....	28 00	
A. B. Clarke .....	30 00—	58 00
Interest on Theological Endowment Notes:		
Mrs. George H. Babcock .....	22 92	
Samuel F. Bates .....	1 25	
D. S. Burdick .....	15 00	
Mr. and Mrs. George N. Burdick .....	20 00	
W. H. Crandall .....	5 00	
W. R. Crandall .....	5 00	
O. Davis .....	5 00	



E. E. Hamilton .....	3 25	
S. P. Hemphill .....	5 00	
George W. Hills .....	10 00	
E. E. Hyde .....	5 00	
M. B. Kelly .....	20 00	
A. E. Main, for D. C. and G. A. Main .....	2 50	
Henry M. Maxson .....	4 50	
Henrietta L. Maxson ..	4 50	
Adelia L. Robinson ....	3 50	
Mary E. Santee .....	2 25	
J. G. Stevens .....	3 34	
M. G. Stillman .....	5 00	
Silas S. Thomas .....	5 00	
A. W. Vars .....	4 00	
Sara R. Wander .....	3 75	
Ellen A. Williams .....	5 00	
C. J. York .....	5 00—	165 76

Contributions for Theological Seminary:

(a) From General Conference .....	148 24	
(b) From S. D. B. Memorial Fund .....	100 00	
(c) From Churches:		
Cumberland, Manchester, N. C. ...	\$ 2 75	
Friendship, Nile, N. Y. ....	4 64	
Hornell, N. Y. ....	2 09	
Milton Junction, Wis. ....	1 00	
New York City ....	12 31	
Plainfield, N. J. ...	39 06	
Riverside, Cal. ....	1 25	
West Edmeston, N. Y. ....	7 90—	71 00
(d) From Individuals:		
L. E. Livermore, Lebanon, Conn. ....	1 00—	320 24
Total .....	\$ 2,026 98	

CR.

Alfred Theological Seminary .....	\$ 600 00	
Alfred University: General Fund ...	300 00	
Board of Systematic Benevolence ....	10 00	
Salary of Treasurer .....	25 00	
Balance, November 1, 1907:		
Seminary Fund .....	\$766 50	
General Fund .....	325 48—	1,091 98
Total .....	\$ 2,026 98	

II. PRINCIPAL.

DR.

Balance on hand, August 1, 1907 ....\$ 672 09

Payments on Theological Endowment Notes:

Mrs. George H. Babcock ..	\$500 00	
Henry M. Maxson .....	5 50	
Henrietta L. Maxson ....	5 50	
Adelia L. Robinson .....	10 00	
Mary E. Santee .....	10 00	
Silas S. Thomas, per Mrs. Mary Maxson .....	100 00—	631 00
Total .....	\$ 1,303 09	

CR.

Invested in Stock:

Alfred Mutual Loan Association ...	\$ 1,049 04	
Balance, November 1, 1907 .....	254 05	
Total .....	\$ 1,303 09	

III. CONDITION OF ENDOWMENT.

(a) Productive:

Bonds and Mortgages ..	\$35,771 80	
Stock .....	3,835 58	
Notes Receivable .....	2,000 00	
Theological Endowment Notes .....	4,058 00	
Cash .....	254 05—	\$45,919 43
(b) Nonproductive:		
Notes Receivable .....	175 00	
Theological Endowment Notes .....	200 00	
Theological Pledges ....	237 50—	612 50
Total .....	\$46,531 93	

IV. LIFE MEMBERS ADDED.

Mrs. Mary Maxson, Berrien Springs, Mich.  
Silas S. Thomas, Milton, Wis.  
Respectfully submitted,  
A. B. KENYON, Treasurer.

Alfred, N. Y., Nov. 1, 1907.  
Examined, compared with vouchers, and found correct.

E. E. HAMILTON,  
J. B. CLARKE,  
Auditors.

I believe that no divine truth can truly dwell in any heart without an external testimony in manner, bearing and appearance, and must reach the witness within the heart of the beholder, and bear an unmistakable though silent evidence to the eternal principle from which it emanates.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.  
Contributing Editor.

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

The Pilgrim Mothers.

A song for the Pilgrim Mothers,  
Who came from over the sea,  
To worship God  
On the virgin sod  
Of a new world great and free.

A song for those brave foremothers,  
With dauntless hearts and true;  
Who sailed away  
From old Plymouth bay  
To found a Plymouth new.

A song for those valiant mothers,  
Self exiled for the right;  
Who faced the wild  
And serenely smiled  
Mid dangers day and night,

A song for those steadfast mothers,  
Whose patience was so strong;  
Through winter sleet  
And through summer heat  
They passed with joyous song.

A song for those pure foremothers  
Whose blood like leaven runs;  
Where'er the crest  
Of the nation's best  
Is borne by her daughters and sons,

A song for the silent mothers,  
Whose souls are now on high;  
We bow the head  
To honor the dead  
Who knew how to live and to die.  
—Townsend Allen.

The Day of Memories.

MRS. T. J. VAN HORN.

It was a scene of exquisite beauty. Wide stretches of rolling country were outlined by ranges of purpling hills, crowned with evergreen trees. The infinite meadows

were starred with lovely flowers. Tall ascension lilies bloomed here, reminding the beholder of that one greatest day in the history of the world when the crucified Lord burst the bonds of death.

The fair rose of Sharon, the sweet white bells of the lily of the valley, the red blossoms of the common lily of the field grew amongst the soft green grass which made an exquisite carpet for the feet.

In the near distance rose the gleaming walls of a city. Its towers reached high above the foundations which were made of the finest masonry. The rarest and most costly stones had been gathered for its building, and a master workman had designed and directed its construction. The city lieth four-square and its walls on every side were many, many miles in length. On either wall were three great portals, and through two of the nearest gates which were all studded with precious stones encircling one glowing pearl, streamed throngs of people. As they passed in and out, one could catch glimpses of the city streets. These were like the beautiful after-glow of a sunset sky, pure gold and clear as crystal. A strange thing about these streets was, that no matter how thronged they might be, there was always plenty of room for troops of merry children, boys and girls, playing together in the streets of the city.

The fair mansions, designed with great beauty of outline and convenience, clustered in cool green parks where the tinkling fall of fountains and the joyous carols of singing birds could be heard.

Through the great central gate of the city there flowed a wide and beautiful river. It had wound its way through the lovely city from the white throne of the king, and now spread its crystal waters in the plain, outside the walls. Graceful trees grew along its banks, laden with fruit of twelve different kinds, and their leaves twinkled and rustled in the breeze with a tremulous joy. They were appointed for the healing of the nations.

Over all the scene there pervaded a sense of deep security and peace. No evil thought had ever polluted the air; only gentleness and purity reigned here.

A group of friends were sitting on the grassy bank of the river, chatting happily together. One of these who had recently

come to make her home in the land, was asking questions of a friend who had long been a dweller there.

"Why is this a holiday in the city, Miriam? Surely you never grow weary in this land?"

"No, Anna, it is not for rest that the day is appointed. This is the "Day for Memories," and we are allowed to recall the experiences of our earth-life. On other days, as you know, we are engaged in the King's business. Today there is silence in the city, for the Heavenly Father is giving special heed to the thanks and praises rendered by His children on the earth. It is Thanksgiving Day in the world below."

"I am glad to know about that," replied Anna. "Now tell me what is the meaning of that bright cloud which seems to be gathering near the Throne." "That, dear Anna, is the incense of the prayers that are rising from the world-people. Have you noticed how sweet the air is, with a rare perfume? That is the thanksgiving of the saints. Oh, I do hope that the world will praise Him who is all-goodness. Sometimes they forget and we are so sad!"

"What, sad in Heaven!"

"Yes, even in Heaven—when men forget the love of God. Sometimes they spend the day in feasting and merriment so gay, that they do not remember the true meaning of the feast—a time to praise the Father for all His mercies." "And is it true that Thanksgiving Day has always been kept in Heaven?" asked Anna. Miriam answered:

"There have always been from the earliest days of the world, appointed seasons for special thanksgiving. To us, you know, every day is filled with praise, and all eternity will not be long enough to pour out our hearts to the King. But for us in the holy city, this day, as I told you, is the Day of Memories."

Then turning to one who was standing near, Miriam said gently:

"Tell us, O Jacob, about your first Thanksgiving day."

"That was many thousands of years ago, replied Jacob, smiling, "but I remember it as if it were only yesterday. I had done a grievous wrong to my brother Esau and I was afraid of his anger and I fled into a wild country. In the night as I lay asleep on the ground with only a rude stone for

my pillow, I dreamed of Heaven and saw a ladder let down, and the angels ascending and descending. And God stood above it, and He promised to go with me all my life, and I vowed a vow that I would be true to Him. Years afterward, when He had greatly blessed and prospered me, I arose at His command and returned to the place where He had met me, and there I built an altar to Him, and sacrificed in the presence of my household."

A stately figure joined the group at this point, and added his memory of days gone by.

"I am Moses, and was called of God to lead the chosen people out of their bitter bondage in ancient Egypt. You remember the wonderful story of how the wicked Pharaoh refused to let the people go, and how God sent the ten terrible plagues on the Egyptians, the plagues of blood, of frogs, of lice, of flies, plagues on cattle, boils and blains, hail, locusts, darkness, and last and most awful of all, the slaying of the first-born in every Egyptian family. Then the people escaped, and God delivered them from all their enemies. Oh, those were grand and awful times. Afterwards, the anniversary of their deliverance was made a special feast-day. Every man gathered his family about him on the night of the feast-day, and together they ate the roasted lamb with bitter herbs and unleavened bread; and then, leaning on his staff, with solemn voice he told the children the strange and terrible story of the way God had led them out of bondage into a free and happy home land. Then they all sang a hymn of praise and thanksgiving to God for their deliverance. And this was done throughout all their generations."

As the great leader Moses ceased, every face was lighted with solemn joy, and all exclaimed, "We too have been led up out of the bondage of sin into the glorious liberty of the gospel. Praises be to His name!"

Another regal figure now advanced, and Anna saw that his countenance was full of sweetness mingled with humility, yet a fine poetic nature upon his brow, and a noble dignity was displayed in his bearing. He was every inch a king, but his golden hair hanging in rich masses on his shoulders bore no crown. He had cast that at the foot of the great White Throne.

With skillful fingers he struck the

strings of a golden harp and began a chant of praise. Every voice was hushed while the master-musician sang. Then, laying aside the instrument, David began to tell of the great choirs that once filled the house of the Lord, and under his instruction sang continual praise to God.

"What grand choruses those were," he exclaimed, "The Tabernacle itself was very beautiful. The Levites were the ones who attended to the tabernacle service, being especially consecrated to it. There were thirty-eight thousand of them above thirty years of age. And four thousand of these praised the Lord with the instruments which I made," said David, "to praise therewith. And I divided them into courses. And they stood every morning to thank and praise the Lord, and likewise at even. And I wrote a great many songs for the service of the house of the Lord, and Asaph, Heman and Jeduthun had charge of the singers and instructed them. Those were the golden days of the nation, and God greatly blessed us."

He raised his harp, and all the company burst into song with him, and the words they sang were these, used so many years ago in the temple service: "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

The group of friends now strolled joyously along under the rustling trees, and Anna stooped to pluck a blue forget-me-not that was nodding blithely to its reflection in the gliding river. It remained fresh and unfading in her hand, while she listened with deepest interest to these memories of other days. A sweet-faced woman with a merry twinkle in her eyes greeted Miriam who drew her into the group and introduced her to Anna.

"This, Anna dear, is a friend of mine whom you will greatly enjoy. She was called by earth-friends of long ago, Priscilla Alden."

"I am finding," replied Anna pleasantly, "that one of the happy things in the life of this new land is, that I can come to know the brave, and honored ones of other years. Your name is a household word, Priscilla. And surely you can tell us of that famous Thanksgiving day which you and your friends celebrated."

Priscilla laughed a little in reply, and

then a sweet, grave look came over the merry face.

"On this, the Day of Memories, I think oftenest of that terrible year. They of the Plymouth Colony had left home and friends and native land to seek a shore where they could worship God according to the dictates of their own conscience. Here in the savage wilderness they gathered—a handful of a hundred souls—and braved the hardships of the time. They tried to till the soil, but crops had failed, sickness and a savage foe had reduced their numbers, and hunger weakened the remaining few. But with them, God was first, and they refused to go back to a land that frowned upon their faith. So they braved it through till the terrors and rigors of the winter yielded to the coming spring, and once more they sowed the seed. This year the Father blessed the sowing, and at harvest time the crops were bountiful. So great was their gratitude that the governor proclaimed a solemn feast-day in which every soul should unite to thank God for His mercies to them. From the forest came the hunters with great game-birds in their hands, and were gaily welcomed by the housewives. Then all the little company gathered at the meeting-house and heart-felt was their thanksgiving in prayer and hymn and spoken word. After this like the the patriarchs of old we ate the feast together and took courage."

As Priscilla finished the story, Anna thanked her and added, "To this day, Priscilla, the Christians in all the broad land of America keep the feast to praise God for His unbounded mercies to the world."

Then with a tender look upon her own fair face, Anna softly said, "I, too, have my memories this day. One year ago I sat with my dear ones all about me, and we lifted our hearts to the Father in praise because the family circle was unbroken. Not many days after I bade goodbye to my darlings and came away." A wistful look passed over the gentle face as she asked,

"Do you know, dear Miriam, if a little child has recently come here without her mother? Somehow, even in this happy place, my arms seem strangely empty."

"Surely, dear friend, I do. Come with me to the Place of Peace. You know it is not the will of your Heavenly Father that one of these little ones should perish. Much less could He let them feel the lack



of mother-love. Here is the Angel Azrael to whom the little ones are given, and see what a charming place is this that is specially prepared for them."

The angel with the mother-face met them and smiled upon Anna.

"I knew you would come," was her soft greeting, and led her to a place so fair, so sweet, so peaceful and so sheltered that I cannot describe it to you. Then with a look of unutterable understanding, she laid a tiny baby in this mother's waiting arms, and gently said:

"This little one was tenderly transplanted by the Heavenly Father's love to this bright happy home. The parents mourn her coming and their hearts are very sore. They do not guess the fearful trials that her life would have held had she remained with them. If they could only know how safe she is, and how blessed, their sorrow would be healed. It shall be your care to keep this little child and teach her tenderly the Heavenly ways, and while she grows in wisdom and in beauty, your own heart will be blest."

With the baby clasped closely in her mother-arms, God had kept His promise to wipe away every tear from her eyes, and the peace that passeth understanding entered into Anna's heart to abide forever.

Softly, but swelling into the richest, rolling chords of marvelous melodies, she heard the voices of the singers taking up the chant of praise around the great White Throne.

The Day of Memories was done, and all Heaven joined in the new song that shall be sung through all eternity:

"Blessing and glory and honour and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

*Albion, Wis.*

#### Boulder, Colorado.

It has been sometime since any report has been sent from the Woman's Missionary Society of Boulder, Colorado. This does not indicate any lack of interest on the part of the members, for the past year has shown unusually earnest effort.

During the last year, twenty regular sessions have been held. At some of the meetings, the afternoons have been spent in sewing. A large number of aprons have been made and sold and this kind of work is still being done. At other times, excel-

lent programs have been presented, closing with light refreshments and a social hour.

At the first meeting held in January it was voted that each member earn a dollar and present it to the Treasury for needed repairs on the church.

April 3, an "experience meeting" was held at the home of Mrs. Walter McWhorter, and each lady described the way in which she earned her dollar. Some most original and pleasing experiences were given and a number of bright new dollars were added to the Treasury.

July 17, the society met at the church for election of officers. Mrs. D. M. Andrews was elected President, Mrs. J. R. Wheeler, Secretary, Mrs. S. C. Terry, Corresponding Secretary and Mrs. J. R. Van Horn, Treasurer, all of these being re-elected. Mrs. Nellie Simpson was chosen chorister and Mrs. Loyal Terry, pianist.

Nov. 6, the society met for a ten cent tea with Miss Mattie Maxson at the home of Mrs. Swan. The two ladies furnished a most bountiful tea and the sum of three dollars was added to the treasury.

Nov. 9, the social committee prepared for a social at the home of Mrs. Saunders. A short program was presented, after which a pleasant time was enjoyed with contests. Sandwiches, pumpkin pie and coffee were served later in the evening.

The society is planning much work for the coming year, and hopes to increase both in members and Christian grace.

MRS. J. R. WHEELER, Sec.

*Boulder, Colo., Nov. 12, 1907.*

I stood on the beach, looking off over the sea, and there was a strong wind blowing; and, noticing that some vessels were going one way and other vessels were going another way, I said to myself: "How is it that the same wind sends one vessel in one direction and another vessel in another direction?" And I found out, by looking, that it was the difference in the way they had their sails set. And so does trouble come in this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends on the way they have their sails set. All the Atlantic and Pacific oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—T. DeWitt Talmage.

#### The Natural History of the Ten Commandments.

Under this heading there appears in the November *Century Magazine* an interesting article by Ernest Thompson Seton, who believes "that the Ten Commandments are not arbitrary laws given to man, but are fundamental laws of all creation," and then reasons that if this be true, he will be able to trace them through the animal world.

Having made the usual division in the tables of the law, he begins by taking the last six, on man's duty to man. He observes that *disobedience, murder, impurity, stealing, bearing false witness, and coveting* are, in so far as these can be known to exist among the lower animals, attended in almost every instance by one of the two penalties following the breaking of a law: "direct punishment of the individual by those he has wronged" or "a slow and general visitation of the crime on the whole race as the working out of the law."

After giving the results of careful inquiry and personal observation, Mr. Seton presents his theory reformed "to fit the new facts."

"The first four Commandments have a purely spiritual bearing; the last six are physical. Man is concerned with all, the animals only with the last six.

"I was also struck by the thought that in all cases the ultimate penalty is death.

"There was another, a disappointing conclusion forced on me. It seems that law exists only between members of the same species. Wolf and wolf have law, crow and crow, weasel and weasel, mouse and mouse even, but never, so far as I can see, wolf and mouse, or crow and weasel. There is nothing but bitter war between them; their might is their right.

"We should not marvel at this, however, since it was ever thus with man until the latest light came. Ask any savage which is worse, to steal some trifling article, the property of his tribesman, or to massacre a family of the neighboring tribe. He will as surely answer the former as we should the latter.

"Only in his highest development is man capable of the broad love and sympathy that take in all the human race, and extend even to the beasts of the field.

"With this conclusion, then, I was forced to halt the investigation—that we may find

in the animals the beginnings of man's physical and mental attributes, but not a vestige of foundation for a spiritual nature. And the conclusion seemed the end. Because the trail became obscured, I thought it went no further. But a faint glimmering of light came unexpectedly.

"My twenty-five years of journals had been copied, and the copies cut up so that incidents referring to each subject might easily be filed. I found \* \* \* a final department of unexplained strange instances."

Then follow several of these instances, proving what we all know to be true—that animals whose natural enemy is man will, when pressed hard by some other foe, often instinctively seek human protection.

We quote one instance:

"Mr. Geo. F. Guernsey of Fort Qu'Appelle, Assiniboia, writes me that some years ago a neighbor and his wife, standing in their cattle-yard, saw a pack of five coyotes chasing a fox. The fox was pretty nearly spent; it finally ran right up to the woman and crouched for protection at her feet."

After more than three columns of similar instances, Mr. Seton concludes:

"These are the incidents. They seem to have a common principle. Divested of externals, what is the cardinal thought in each? This, I take it—that when the animals are in terrible trouble, when they have done all that they can do, and are face to face with despair and death, there is then revealed in them an instinct, deep-laid—and deeper-laid as the animal is higher—which prompts them in their dire extremity, to throw themselves on the mercy of some other power, not knowing, indeed, whether it be friendly or not, but very sure that it is superior.

"Here, perhaps, is the looked-for light. I was seeking in the animal nature for beginnings of the spiritual life in man, for something that might respond to the four higher ordinances. Maybe in this instinct of the brute in extremity we have revealed the foundation of something which ultimately had its highest development in man, reaching, indeed, like the heather thinker's tree, from root in the earthly darkness to its fruit in the realms of Light." A.

## Young People's Work

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

### November Day.

LEM ROAN.

Removed from city's din and smoke,  
From noise of city's busy folk,  
Lone country paths invite today  
And hazy hilltops far away.  
For him who loves the fading year,  
Who counts the charms of autumn dear,  
She holds a picture rich to view  
Unequaled yet by painter's hue.

The frost has tinted wood and hedge,  
Has touched again herb, grass, and sedge,  
And from the trees the dead leaves fall  
In jumbled heap 'gainst broken wall.  
The fence which bounds the pasture land,  
Along which trees and bushes stand,  
Is lined with leaves with brown and red,  
Where sheep at evening find a bed.

A stillness holds the earth and air,—  
Except a birdie perched up there  
Which chirps in sympathetic tone  
And seems to ask: "Alone?—alone?"  
Ah, grieve thou not and do not fear,  
It was from choice I stole out here,  
And not in vain, unto this place,  
For God's dear hand in all I trace.

West Virginia.

### President's Letter.

AT MILTON, WIS.

Yes, those bright-eyed girls and lively boys who met in the Milton Church to talk over Junior work—I seem to see them yet. It rained, yet they came. School was out for the day. As in other places we wrote down on paper just what we were going to try and do the coming year. Let us do it.

At night, Dr. and Mrs. Platts very kindly opened their home and a large number of young people gathered to consider

the Christian Endeavor work for the coming year. Don't know as I ever looked on a healthier looking set of young folks. I should think they would starve a doctor to death. Yes, it was an enjoyable affair and they meant business, too.

### MILTON JUNCTION.

Then it was a privilege to be entertained by Pastor and Mrs. Lewis, at Milton Junction. The Juniors met, after school, in the church. The number was large and the interest good. The Temperance and Anti-Cigarette question came up, as usual. I asked how many were willing to sign the pledge. I think every hand went up. Some of the boys raised their hands so quickly they fairly bounded out of their seats.

At night the Endeavorers met. The meeting took an informal turn. Mission study, Bible study, schoolhouse meetings, increased membership, these and other points were brought out. That is the way to add interest to the regular Christian Endeavor prayer meeting—just take up some of these lines of work. Sometime through the year, take up all of them.

### WALWORTH, WIS.

At Walworth, the Juniors met in the evening, early, at the home of Pastor and Mrs. Stillman. This was a real "home talk" and we believe the little folks got a hold on the "Points for Juniors."

(Just here let me say that all Junior workers will find the new periodical, *Junior Work*, published by the United Society of Christian Endeavor, very helpful. Their address, you know, is Tremont Temple, Boston, Mass. Price, 50 cents.)

The Endeavorers began to arrive before the Juniors had finished their meeting. Here the older church members came also and showed much interest in the young people and their work. Refreshments were served at the close of the meeting.

Then home to West Edmeston. But I go, still seeing the earnest faces of many young people with whom I have been meeting, and hoping that the year of 1907-1908 may be one that shall be rich in the lives of all our young people.

A. C. DAVIS JR.

## ORDINATION SERVICE

On Sunday, October 27, the closing day of the Semi-annual Convention of the Western Association, there was an impressive service of more than local interest, when Mr. Jesse Hutchins, a student nearing the end of his course in Alfred Theological Seminary, was ordained to the work of the gospel ministry, and two young men were ordained to the office of deacons in the Hartsville Seventh-day Baptist Church. Under the advice of the Ordination Committee of the Western Association the Hartsville Church had sent out invitations to the other churches to send delegates to sit in council for the examination of the candidates. Accordingly on the morning of the 27th the council was called and the examination of Mr. Hutchins first, was conducted by Rev. William C. Whitford, D. D., Professor of Biblical Languages and Literature in Alfred University. Mr. Hutchins gave in writing a brief account of his Christian experience and an admirable statement of his religious belief which follows:

### Experience of the Candidate.

I cannot tell when I first felt that I ought to become a Christian, for at an early age I believed that it was the right thing to do. I went on in the same way of thinking until I was seventeen years old before I made an open confession. Although at an early age I knew what I ought to do, I thought I might just as well have a good time for a few years, and then become a Christian, but I soon saw my folly. My life was not for myself alone. The Junior Christian Endeavor Society of the North Loup Church was a great factor in my early Christian education. It was under the influence of revival meetings conducted by my pastor, J. H. Hurley, and the Rev. E. H. Socwell, that I made a final decision. I did not, however, go forward, nor was I baptized with about twenty other young people who joined the church at that time. I had heard so many say that it was only excitement, and that it would soon wear off. So I waited for all chance for any excitement to pass away, then went forward in baptism. I was a little disappointed, I will confess, that I did not have

the remarkable experience that I had seen so many others have; but that was not for me, my experience was to be a gradual one. Two years later, with a desire to fit myself for life, I went to Milton where I was graduated by the College in 1905. While on my way to Milton, one night as I was riding along on the train, I felt that the gospel ministry was to be my life work. I cannot tell all the experiences which increased my desire to take up this profession, but like my conversion, my acceptance to the call of the ministry has been a process to which many things have contributed. I told no one of my intentions until one day I was met on the street by Pres. Whitford, who startled me by asking: "Jesse, are you studying for the ministry?" When I told him I was, he replied: "I thought so." It was ever afterward an encouragement to feel that a man whom I adored as I did "the Elder," should have known that I had chosen the ministry as a vocation. It was then that I began to know the man. He took me into his home and heart, and was a father to me. The influence which he exerted, and the encouragement which he gave cannot be measured.

The Rev. A. B. Prentice, in the short time that he was my pastor at North Loup, also furthered me on in this way, especially when, all unexpectedly to me, he arose in a church meeting, and made the motion that Eugene Davis, who was also at home on a visit, and myself be licensed to preach the gospel of Christ.

Another experience which had a great influence in aiding me to accept this call was at the funeral service of Frank Shaw, a brother of Geo. B. Shaw. I sat back in the primary room of the Milton Seventh-day Baptist Church, as near as I was able to get inside of the main room because of the large crowd. I was not intimately acquainted with Frank, but knew him as an earnest Christian man. The words of Pres. Whitford which were addressed in praise of this strong Christian character, caused me to resolve that I, too, with God's help would honor and serve my Master.

Evangelistic work, in which I engaged



every summer during my college course, has been a great factor in fixing me in my purpose. The joy which I received in seeing souls born into the kingdom of heaven has been such that these experiences alone would have been enough to cause me to choose this work.

Through all these years of growth there has been one person, who, above all others, has been a great source of help and strength to me—my mother. Anxiously and prayerfully has she followed me in all my work, never failing in her weekly letter to give me some word of encouragement which has smoothed many a rough path. And since the day when I first made my purpose known to her, from the joy which it gave, I have not dared to turn back; no other calling has ever tempted me. I have hoped and prayed that she might live to see this day. And now that it is here, it brings to her aged heart a degree of pleasure and comfort which only a mother's heart can know. In heart and purpose I have never doubted my call; but as I begin to realize the responsibilities of the work I feel very incapable.

My beliefs are substantially as follows:

God is a Spirit. He has personality and character by means of which he reveals Himself to man. The highest power in man is that which thinks, feels, and wills. In this he is like God. Man can exercise this power for himself alone, but God thinks, feels, and wills for the whole universe. He is all-wise, all-powerful, and ever-present. All things came into being through Him. Since He caused their existence, He sustains, and controls them. God is our loving Father. Love in human beings is that characteristic by which one is impelled to devote himself and to impart all good to the object of his affection. As love grows truer to its nature, it excludes all selfish desires and grows rich in the holy spirit of self-sacrifice. But God is Love. Love is a constituent in His being, so it is God's desire to impart Himself and all good upon the object of His affection.

Man is the object of God's affection. He is of a two-fold nature, body and soul; it is the soul which makes him above all other creatures, for it is the same which is the image of God. Man is a part of God. He is given the power to think, feel, and will for himself,

he is a free moral agent. Since he is a part of God it is his duty to be in subjection to the authority of Him who brought him into existence. As man is a part of God who is eternal, his soul will never die.

Sin is opposition to the will of God. It is the yielding to the desires which are not in accord with duty. More than that, it is the harboring in thought those things which give no place for love, for love and sin are opposites, and cannot exist together. It is through love that man has a filial relation with God, sin destroys that relation. There are two meanings which can be given to the word "sin." All Christians commit sinful acts, but they do not possess a sinful character. In this sense the Christian does not commit sin. But just as little can he claim exemption from sinful impulses and acts. The central current of the Christian's life is set toward God, despite the hindering powers of evil which check its progress and mar its perfection.

The Bible is a collection of writings which contain the record of the progressive revelation of God to man. It was written by men who were inspired of God. He used the best means at hand to make Himself and His truth known. I do not believe that our Bibles contain inspired words and phrases, only inasmuch as these express thoughts which were inspired. It is Truth which has been revealed to different men in different ages, or in the same age, as the case may be, but which they have taken different methods for expressing. The Bible is the result of "Truth in the soul which pressed for utterance." The Bible is founded upon truth and not truth upon the Bible. The authors have preserved the truth of God's revelation, both in the Old and New Testaments. The Bible was written by inspired men, it can be interpreted only by inspired men. "Inspiration gives a man's powers to the divine spirit for all high uses."

Jesus Christ is the Son of God. He is also the Son of man. His personality is a wonderful combination of the divine and the human which makes Him a unique being. Jesus Christ is the height of revelation which God has made. It is God come into the world and manifesting Himself to the world in the life and teachings of Christ. God gave His Son for the salvation of the world. Christ was one

with God before His life among men, as His own words bear witness in the prayer which he makes asking the Father to "glorify thou me with thine own self with the glory which I had with thee before the world was." Jesus was and is in close relation to God. I do not know in what this relation consisted, nor do I think this knowledge necessary for faith in Christ. Salvation comes through faith in Jesus as the Atoning Savior, not in the theory of the Atonement. God manifested His oneness to man in a three-fold revelation: Himself, as in the Old Testament appearing to man; in Jesus Christ, in His miraculous birth, His perfect life, His willing death, and His resurrection; and in the Holy Spirit.

The Holy Spirit is the agent by which God's work of revelation is being carried on among men. It is the Spirit of God coming in contact with the spirit of man. The New Testament does not tell us what was the nature of the Holy Spirit. He is called by Christ "the Spirit of God," "the Holy Spirit of God," "The Holy Spirit which ye have from God," "the Spirit of His Son," "the Spirit of Christ." Jesus promised to His disciples that after He left them He would send another comforter to them. He also says "If a man love me he will keep my word: and my Father will love him, and we will come unto him and make our abode with him." It is this Spirit that came into the lives of the Apostles on the day of Pentecost, and it is to Him that the writers of the Epistles ascribe the many works of grace and power, which were performed. Faith in Jesus Christ brings to us the presence of the Holy Spirit.

Salvation is the change of heart by which man comes into fellowship with God. It was the mission of Jesus to call sinners that they might be saved, the condition was repentance, which was necessary in order to bring them into the divine life. The call of Jesus was made through His life, His teachings, and His death, which was God's plan in restoring man unto his fellowship with Himself.

Righteousness is the condition of heart and life which exists when we come into fellowship with God. John tells us that "God is love" and that "God is Righteousness," so righteousness and love

are synonymous. There is no righteousness without love—love for God and love for man. This idea of righteousness raises it out of Pharisaism, and places it upon brotherly love—a state of the heart in which one cannot come to the altar with a wrong done a neighbor left unrighted. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself." Righteousness requires right conduct, but it first requires a right disposition, not only toward a friend but also toward an enemy.

The Kingdom of Heaven is at hand, is the proclamation with which Jesus begins His ministry. For a kingdom it is necessary that there be a king and subjects. The kingdom which Jesus proclaimed is one in which God is the king and the spirits of men are the subjects. It is no national organization, "It is the spiritual reign of God in the actual life of men." Entrance to the kingdom is gained as soon as we come into fellowship with God. The kingdom of God is where the will of God is done on earth as it is in heaven. This may be in the heart of one man or many. Wherever salvation is established in the heart, there is the kingdom of heaven. But this does not eliminate the possibility of growth, no more than the hiding of the leaven in the meal hinders its power of action. It is God's gift, for it does not originate in a man's turning to God of himself, but in the eternal love conquering him and setting up its throne in him. I believe that there will be a final consummation of the kingdom, but how, and when, I am not able to say.

The Christian Church is a society formed for the promotion of the kingdom of heaven. Its origin is in the teaching of Jesus. Its duty is to bring and keep members in the kingdom. It is to be characterized by all the principles of a loving family.

Baptism is the ceremony of immersion which is symbolical of the cleansing of the heart from sin. It was instituted by Jesus in His baptism, and was required of those who wished to become His disciples. They were to be baptized in the name of the Father, Son, and Holy Spirit. Whoever, therefore, is baptized, declares

by this rite that he acknowledges Father, Son, and Spirit for his God.

The Lord's Supper is an ordinance of remembrance by which the partaker signifies belief in Christ, and especially that he believes that Christ offered up His body, and shed His blood for him. He thus becomes partaker of the benefits of this sacrifice. I do not believe that the bread and the wine have a spiritual and divine power within themselves, but only that they bring to our remembrance the broken body, and the poured-out blood of Christ. However, there is a spiritual blessing to be derived in partaking of this supper, by those who believe that Christ gave His body for the salvation of man.

The Sabbath is the symbol of the sacredness of all time. It is the day appointed of God for the commemoration of the creation, and for the higher purpose of affording a time for spiritual development. The Seventh-day of the week is the Sabbath enjoined upon man according to the Old Testament teaching. It is the Sabbath which was observed and taught by Jesus and the Apostles. It is an eternal verity.

The ministry is the high and holy calling of making the principles of Jesus known to the world in deed and in word. It is the consecration of life to the salvation of men; following the example of Christ who came not to be ministered unto but to minister.

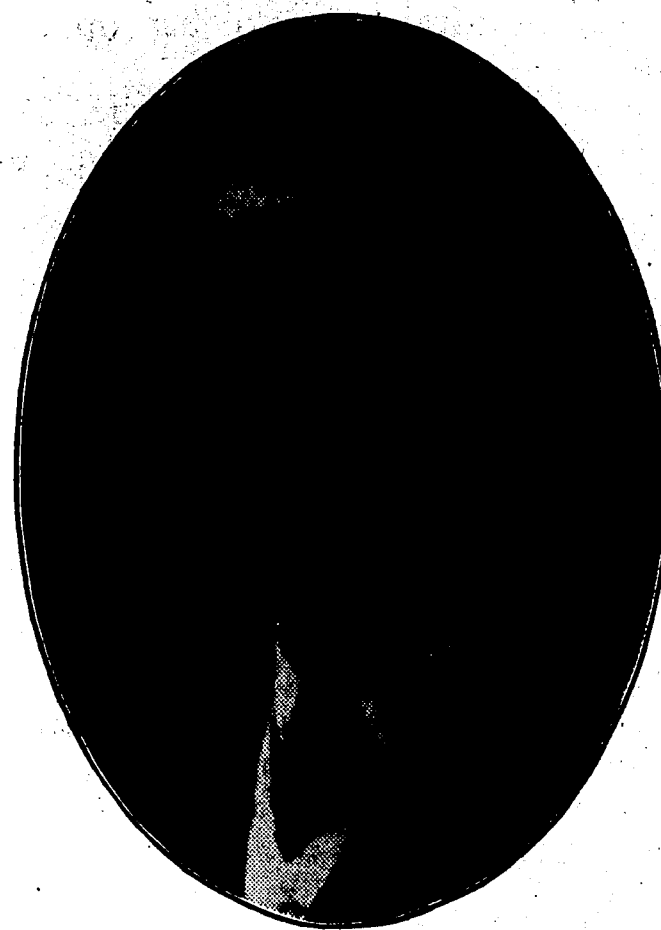
The Future Life, as I take it, means that which is beyond the grave. I believe that there will be such a state when the divine life will go on unto completion. The grave is the end of the material body, from which the spirit is released, in order that the process of sanctification may be continued. The spirit will take a form that has no identity with flesh, for it is to be a spiritual body, an organism for the use of the spirit. I believe that Christians will enter this future state, but what the future has in store for the unbeliever, I cannot say. He certainly has a soul which is a part of God, which, it seems to me, He will again take unto Himself. We do not know the power of God.

As might be expected, the council expressed itself without a dissenting vote, as satisfied with the fitness of the candidate

and voted to proceed with the ordination in the afternoon session.

At the same time in which the Hartsville church had called Mr. Hutchins to ordination for the gospel ministry, it called two young men, Mr. Lester D. Burdick, and Mr. Silas Whitford to ordination as deacons. The examination of these candidates was conducted by the Rev. William C. Whitford. It will be of interest to know that Mr. Burdick is a son of Deacon Thomas T. and Harriet Dowse Burdick, of Alfred, N. Y., and Mr. Whitford is a son of the late Deacon Daniel Whitford, of Hartsville. It was a significant fact and one worthy of notice that both candidates in relating their Christian experience, indirectly paid tribute to the value of Christian parents and a Christian home. Neither had ever experienced conversion, for they had grown naturally and normally, as might be expected, into Christian men. Mrs. T. T. Burdick, in expressing her joy at the confidence placed in her son by the Hartsville Church and her belief in his fitness, gave a strong testimony to the power of example when she said, "We have never had trouble in getting our children to take interest in Sabbath School and church. They always went and were interested because their parents always went and took an interest in such things."

The afternoon session opened with the ordination sermon by the Rev. A. J. C. Bond of Nile, N. Y., from the text, "As I was with Moses so I will be with thee." Josh. 1:5b. Mr. Bond's sermon was appropriate and instructive. The consecrating prayer over Mr. Hutchins was offered by Rev. William C. Whitford, over Mr. Whitford by Rev. O. D. Sherman, and over Mr. Burdick by his father, Deacon T. T. Burdick. The service was impressive and long to be remembered. The Rev. William C. Whitford, on behalf of the Hartsville Church, welcomed the Rev. Jesse Hutchins as pastor of the Hartsville church, and on behalf of the ministry, to the high calling of a minister of the gospel. The Rev. L. C. Randolph gave the charge to the candidates, outlining the duties and responsibilities as well as the joys of the Christian ministry. The Rev. E. D. Van Horn gave the charge to the church. Benediction was offered by Rev. Jesse Hutchins.



REV. JESSE E. HUTCHINS.

Following is a brief sketch of the life of Rev. Jesse E. Hutchins:—He was born at Palo, Linn Co., Iowa, October 12, 1877. His father was Alonzo B. Hutchins who was a native of New York state and in the early days was a horse driver on the Erie Canal. His mother was the daughter of Deacon James Weed, who was reared at Scio, N. Y., moving to Wisconsin in an early day, but returning to Scio where he died. The mother of Mr. Hutchins was a descendant of the Rogers, who have been prominent in the history of Seventh-day Baptists.

In 1879 Jesse moved with the family to Walker, Iowa, where they lived till 1884, when they moved to North Loup, Nebraska, where the children might have the privileges offered by a Sabbath-keeping community. It was here that Jesse attended the first meeting of the North Loup Junior Endeavor Society and was one of the charter members. In September, 1894, he was baptized and joined the North Loup Seventh-day Baptist Church.

Mr. Hutchins was graduated from the North Loup High School May 20, 1897. The next fall he entered Milton College, Milton, Wisconsin, from which he was graduated June 22, 1905. During his college course he was in the evangelistic campaigns conducted during vacations, working in Ohio, Arkansas, Iowa, and Wisconsin.

sin. He was not only a singer of unusual ability but a personal worker with power.

He was married March 26, 1902, to Miss Edith Campbell, who was a daughter of Marcus Campbell of New Auburn, Minn., and a granddaughter of Elder Zuriel Campbell, so well known.

Mr. Hutchins entered Alfred Theological Seminary in the fall of 1905, where he is now a student. At present he is pastor of the Hartsville Seventh-day Baptist Church.

#### Unique Explorations.

The work in the Valley of the Tombs of the Kings is very different from that in most other excavations in Egypt. In digging out a temple, town site or ordinary cemetery the antiquities come to light in ones or in twos, or in small groups, and the interest, though prolonged, is not often intense, says Arthur E. P. Weigall in the *Century*. The excavator does not always know the nature of his finds until he has pieced them together in his own workroom and has studied them in his library. But in such digging as Mr. Davis is doing, after the slow removal of the accumulations of stone and rubbish has continued for many weeks without any reward, suddenly some morning a tomb is sighted; and within an hour or so one is brought face to face with the early ages, and a comprehensive view of some hitherto obscure period of history is obtained. For the first days of the work of recording a discovery of this kind, one lives, as it were, in the past; and before the first interest has faded, and the slow and often tedious work of removing the antiquities to a place of safety has begun, one has received an impression of the life and deeds of the dead king or queen, and a glimpse of their personality, which no book study and no disconnected discoveries could ever give.

#### 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.



## Children's Page

### November in the Garden.

The sunflowers in the garden  
Are bending limp and low.  
The cornstalks, brown and withered,  
Stand rustling in a row.  
"We were so fine," they murmur,  
"A little while ago!"  
The sky is gray and gloomy  
Without the sunshine's glow.

There is no smiling anywhere  
Unless—Oh, glad some show!  
Twelve plump and golden pumpkins  
All beaming in a row!  
They say, "Why so despairing?"

We're always here, you know,  
At this unpleasant season  
Expressly sent to show  
The need of glad Thanksgiving,  
In spite of frost and snow.

—Grace Winthrop.

### Charlie and the Hen.

Charlie was twelve years old; his brother Johnny was two years younger. Johnny was a sturdy little fellow, and Charlie was not always mindful of the two years' difference in their ages.

One morning in the early fall, the little boys were warming their hands over the stove, when their mother said: "Johnny, I wish you would go to the barn and see if 'old Speckle' is on her nest again. I do not wish her to set this fall, for the little chickens would freeze to death. If she is on her nest, I wish you would lift her off, and drive her out into the barn-yard."

Johnny went to the barn and found old Speckle on her nest in the hay-mow. He climbed up the ladder and put out his hand to take her from her nest. Old Speckle did not like this. She said "cluck! cluck!" and ruffled up her feathers and tried to peck Johnny's hands. Then Johnny took off his hat and waved it at her, and said, "Shoo! shoo! shoo!" but old Speckle would not leave her warm nest for Johnny; so Johnny went into the house and told his mother he could not drive old Speckle off,

and he was afraid to take her up in his hands.

"Oho!" said his brother Charlie, laughing at him. "Before I'd be afraid of a hen!"

"Well," said Johnny, "I don't deny it, and if you are not afraid of old Speckle, I should like to see you take her off yourself."

"You will see old Speckle in the barn-yard in less than five minutes," said Charlie, as he took his hat and went out.

Before long, the people in the house heard a loud cackling like that of a very angry hen.

"That must be Speckle," said Johnny's mother. "I suppose Charlie has taken her off the nest. He is a brave boy. Old Speckle is a fierce hen."

Then Charlie came in. "Do you hear that hen?" said Charlie. "I told you I could take her off from her nest. I'm not afraid of a hen."

Then Johnny, who had been out, too, spoke up and said:

"Most anybody could rake a hen off a nest."

"Rake a hen off a nest?" repeated Charlie, laughing, but looking sheepish. "How do you know I did?"

Then Johnny told how he knew.

The barn had both a back door and a front door. The back door was kept open, and the front door was kept closed. As soon as Charlie had left the house, Johnny slipped out of the house door and in at the back door of the barn. He hid in the hay before Charlie had opened the front door of the barn. He saw Charlie climb the ladder, and saw him wave his hat at old Speckle, and say, "Shoo, Speckle, shoo!" He saw Charlie try to take old Speckle off, but she pecked at him so defiantly that Charlie was afraid to touch her. So he took a long-handled rake, and reached over to old Speckle and raked her away from her nest, as if she had been a bundle of hay. Old Speckle still fought pluckily for the possession of the nest, and thrust her head between the prongs of the rake in her efforts to reach the eggs. It seemed almost cruel in Charlie to drag her farther away from them, but as he only pulled steadily it did not hurt her in the least. But she was soon convinced that it was useless to struggle, and so she flew

down on the barn floor, and ran out at the door, cackling an indignant "cut! cut! curdar-cut!" as loudly as she could. Charlie went out after her, and, while he stopped to fasten the door, Johnny ran out at the back door and into the house.

After this, when Charlie would accuse Johnny of being afraid of anything, Johnny would answer, "Let me see: I believe I remember you. Aren't you the boy who raked the hen off her nest?" But when Johnny's mother heard this taunt she quietly remarked, "It is not every boy who would think of as good a plan as Charlie's."  
—Sylvia A. Moss, in *St. Nicholas*.

## HOME NEWS

VERONA, N. Y.—During the last two weeks of October we enjoyed the blessings of a series of revival meetings. We had planned to have Rev. Walter L. Greene of Brookfield, with us during the last week, but a funeral and other home duties prevented his coming to our assistance. While we had no outside help, and while there was no great demonstration of power, yet we have been richly blessed and feel that these meetings have not been in vain. The meetings were considerably interrupted on account of storms and bad roads; had the weather been favorable, they would have probably continued another week. Three are now awaiting baptism.—The service Sabbath-day, August 10, was one of unusual interest. Sessions were held both forenoon and afternoon,—dinner being served in the church parlors by the ladies. At the morning session the roll of the church was called, after which the Lord's supper was administered. The sermon was preached in the afternoon. Letters were received from the larger part of our non-residents which were read and which were very encouraging.—On the evening of August 23, about forty friends gathered at the parsonage to remind the pastor and his wife of their wedding anniversary. Refreshments were served, and a pleasant evening was spent. This marked the beginning of our third year with this people, and we separated feeling that the hearts of pastor and people were more firmly

bound together than ever.—Mr. and Mrs. O. H. Perry, two of our strong young people, active in church and Endeavor work, have moved to West Eaton, N. Y., where both are now teaching, Mr. Perry being principal of the school. Both are greatly missed.—The Verona Town Sunday School Association met with us October 8. Rev. Walter L. Greene, Field Secretary of the Sabbath School Board and pastor of the Second Brookfield Seventh-day Baptist church, at the request of the Program Committee of the association, was present and gave a very inspiring address on "That Child We Teach." After the address he conducted a Round Table discussion which was very helpful. Oneida county is well organized for Sunday School work, having efficient organizations in every town, with one or two exceptions. Although ours is the only Seventh-day Baptist school in the town, it has always taken a prominent place in the Association.—The Home Department of our Sabbath school which was organized about two years ago with a membership of six, has increased its membership to fifteen. Several of our non-residents are members of this department.—The Ladies' Society is planning for the usual Thanksgiving service, and a sale and Dutch supper about holiday times. But of these we may write later.

A. L. DAVIS.

Nov. 11, 1907.

LITTLE GENESEE, N. Y.—A few words to the Home Department of the SABBATH RECORDER, from Little Genesee, N. Y., may interest some of the readers of our highly esteemed paper.

For the most part things are moving along in their usual quiet, even way. The services of the church have been maintained with a good degree of interest, though the attendance has not been quite normal during the summer and fall, owing, in great part, to the prevalence of measles, which have been more or less in evidence since early in July. The general health now is quite good. The year, business-wise, has been fairly prosperous. The season has been unusually cool and damp, and crops have not been quite up to the average, but prices for farm products have remained good all the year and the present outlook does not indicate much if any reduction in

the near future. With butter at 32 cents per pound, cheese at 16 cents, eggs from 30 to 35 per dozen, apples from 60 cents to \$1.00 per bushel, potatoes from 50 cents to 80 cents, and other commodities in like proportion, those who have any of these products to put on the market can realize good returns therefor. Wages are fairly good, though the outlook for employment is not as promising just now as at other times.—Our school, with Prof. Ferris Whitford as principal, and Miss Bollinger, teacher of the primary, is in a flourishing condition and gives promise of a year of good work.—The Woman's Board Auxiliary of the church meets each alternate month to consider some phase of missions, and to present an appropriate program of exercises. We have a live W. C. T. U. Society, which holds monthly meetings, and keeps the membership, and any others who will attend, posted upon the status of the temperance question, and seeks to increase and make more effective the sentiment against all forms of iniquity in social and political life. A recent public entertainment, given in the town hall, under the auspices of this organization, was of a high order and calculated to foster the ends sought.—A reading given by Miss Cottrell, of Richburg, under the auspices of the missionary committee of the C. E. Society, the evening of October 9, was well received and enjoyed by those who were permitted to attend. The Christian Endeavor's share of proceeds to be devoted to mission work at Bedford's Corners and elsewhere. The Christian Endeavor Missionary Committee has been maintaining a regular preaching service at Bedford's Corners, some two miles out from Portville, since last February; the pastor, or some other minister preaching once in two weeks on Sunday afternoon. A Sunday school is held at the school house at that point, from the first of April until Christmas. Aside from this no religious services have been held in that neighborhood for several years.—The pastor has had the privilege of attending the quarterly meeting of the Portville and Pennsylvania Seventh-day Baptist churches this fall, at Hebron Center in September, and at Portville (Mains), the ninth and tenth of this month; also of visiting the Sabbath keepers in Crawford county, Pa., and holding meetings at the Clawson school

house near Mosiertown; preaching six times—three sermons of which were on the question of the "Sabbath and the Sunday," and one upon "How Christ Fulfilled the Law." The weather was quite stormy part of the time, but the audiences, though small, gave interested attention to the preaching of the Word, and a welcome reception to the visitor in their homes.—The Missionary Committee of the Western Association has arranged a system of supplies by which each Sabbath-keeping society, not provided with pastoral oversight, may be furnished with ministerial aid as often as once a month. S. H. B.

## MARRIAGES

**GROW-COON**—At the home of the bride, by Pastor S. H. Babcock, October 7, 1907, Mr. Hiram Grow and Mrs. Sarah E. Coon, both of Little Genesee, N. Y.

**CRANDALL-LARRABEE**—At the home of the bride's parents, Mr. and Mrs. Braton Larrabee, in West Edmeston, N. Y., Oct. 23, 1907, by Pastor A. C. Davis Jr., Mr. Walter C. Crandall, of Edmeston, N. Y., and Miss Elva E. Larrabee.

## DEATHS

**RANDOLPH**—Madison McVicker Fitz Randolph, was born July 27, 1833, and died August 17, 1907.

He was married in the year 1859, to Samantha Bond, who, with four of the six children born to them, survives him.

Brother Randolph professed religion and joined the Salem Seventh-day Baptist Church, in 1850. For many years he has lived near Lost Creek, W. Va., where he has been known as a man of integrity and strong character. While never very active as a churchman, during the latter years of his life he loved to frequent God's House, and to sit on the front seat before the preacher, that no word might escape him.

For nearly a year before typhoid fever seized upon him he was afflicted with rheumatism; during this time he was a member of the Home

Department of the Sabbath School, and loved to talk of the Lessons to the pastor whenever he called.

For seven weeks and two days he was wasted by the fever that finally burned out his vitality as the flame of the lamp consumes the oil. Thus he passed out of his suffering and on to his reward.

Funeral services were held in the Lost Creek Seventh-day Baptist Church, by the pastor. Text, 2 Peter 3:14. H. C. V. H.

**HOLLENBECK**—In Berlin, N. Y., October 20, 1907, Hamilton S. Hollenbeck, aged 45 years, 11 months.

Services in the Christian Church, conducted by Rev. J. G. Burdick of Berlin.

**PRESTON**—Eugene H. Preston, was born in Cuba, N. Y., February 11, 1875, and was killed by the cars October 24, 1907, near Vandalia, N. Y.

He was brakeman on a freight, and falling from his train had both legs severed above the knees. Funeral in Little Genesee, conducted by Pastor Babcock, October 26.

**PROSSER**—Cornelia Ann Prosser, was born in Brookfield, N. Y., May 2, 1825, and died in Little Genesee, N. Y., Oct. 28, 1907.

She came to Allegany Co., N. Y., with her father's family when quite young, locating on Dodge's Creek. Here she grew to womanhood and here, Sept. 16, 1843, she was married to Isaac Prosser. Some years thereafter they moved to Little Genesee, which place has since been their home. She was the mother of six children—one son and five daughters. The son, two of the daughters and her husband had already preceded her to the other shore. Early in life she made a public profession of religion and united with the West Genesee Seventh-day Baptist Church, and after moving to Little Genesee, she united with the First Genesee Church of the same faith, of which she remained a member until her death. She was a woman of unusual capabilities, and until failing health made it impossible, she was one of the most active, loyal supporters of the church and its work, constant in attendance at the prayer meeting and other services. She was especially gifted in song and testimony, and was ever ready in the use of her gifts to the glory of her Lord. Ps. 127:2b was suggested as an appropriate text for her funeral. S. H. B.

**ALLEN**—George Franklin Allen, the eldest of six children in the home of George W. and Lydia

Saunders Allen, was born in Alfred, Oct. 26, 1832.

Of the brothers and sisters, the only survivors are Dea. J. G. Allen of Alfred, and Mrs. Warren Willard of Little Genesee. Mr. Allen grew up on the farm, attending the district school and Alfred Academy. Dec. 20, 1855, he was married to Olive Burdick, who shared his home nearly forty-nine years until her death. Their six children are all living; there are eighteen grandchildren and one great-granddaughter. After an attack of pneumonia many years ago he had a cough. Although troubled also with heart disease and asthma and the weakness of old age, he pluckily continued his work until a year ago last February. Thursday morning, Nov. 7, "God's finger touched him and he slept." Mr. Allen's grandfather, (being a grandfather of President Allen) came to Alfred in 1817 with his family, driving an ox team through its unbroken woods. It was a sturdy race of pioneers, men who had scarcely completed their log homes before they began to build the church and school. Mr. Allen was baptized at his majority and continued a faithful member of the First Alfred Church. Family prayer was continued in his home for half a century. He was one of those sturdy heroes in private life who make the strength of the church and forward the welfare of the world.

Services at the home, Nov. 9. Pastor's text, Phil. 4:3. "With other my fellow-laborers whose names are in the book of life." L. C. R.

**CRANDALL**—Thomas G. Crandall, was born in the town of Genesee, Allegany Co., N. Y., Aug. 5, 1838, and died, near the place of his birth, November 10, 1907.

May 4, 1862, he was married to Hannah M. Finch. To them were born one son and four daughters, all of whom survive him, except the son, who died from injuries received when unloading an oil tank a few years ago. Brother Crandall was a soldier in the Union Army for nearly nine months during the last year of the war, and participated in some of the closing battles. He was also present at Lee's surrender. He made a public profession in the year 1878 and united with the First Genesee Seventh-day Baptist Church, of which he remained an accredited member until called hence. The large company who attended his funeral, quite a number of whom were veterans of the civil war, was expressive of the high esteem in which he was held. Words of comfort and exhortation were spoken by his pastor from Ps. 73:24.

H. H. S.



## 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. 14. The Boy Samuel,  
Dec. 21. A Christmas Lesson,  
Dec. 28. Review Lesson.

1 Sam. 3: 1-21.  
Matt. 2: 1-12.

### RUTH'S WISE CHOICE.

LESSON X.—DECEMBER 7, 1907.

Ruth 1: 14-22.

*Golden Text.*—"Thy people shall be my people  
and thy God my God." Ruth 1: 16.

#### DAILY READINGS.

First-day, Ruth 1: 1-13.

Second-day, Ruth 1: 14-22.

Third-day, Ruth 2: 1-13.

Fourth-day, Ruth 2: 14-23.

Fifth-day, Ruth 3: 1-18.

Sixth-day, Ruth 4: 1-22.

Sabbath-day, Psa. 27.

#### INTRODUCTION.

Although the Book of Ruth in our canon is placed next to the Book of Judges, in the Hebrew Bible it is ranked with the third class of inspired books, and is grouped with Esther, Ecclesiastes, Song of Songs, and Lamentations. Students differ materially as to the time in which it was written, whether early or late. It may have been written after the exile by some one who wished to combat the exclusive views of Ezra who was so energetic in his requirement that the Jews should have no foreign wives. Compare the law of Deut. 23: 3.

The Book of Ruth is one of the most interesting narratives of the Old Testament. The heroine is a Moabitess who shows the depth of her character in devoting her life to her widowed mother-in-law, renouncing all earthly advantages to this end. By this self-denial she came in the providence of God to a great reward. She found prosperity at Bethlehem, and the high privilege of becoming an ancestress of our Lord and Saviour Jesus Christ.

This book teaches the lesson of trust in God even in time of adversity, and that the greatest misfortunes may be but the stepping stones to the greatest blessings.

We do not know just the circumstances that led Elimelech with his wife and two sons to leave the Promised Land, and should not judge

them too harshly. When at length Naomi decided to return home to Bethlehem after the death of her husband and two sons, she is accompanied on the way by her two daughters-in-law. She would be pleased to have them come and live with her, but she is in duty bound to be frank with them, and tells them of the life of sorrow and deprivation that must be theirs if they follow her to Bethlehem. We can hardly realize the pitiable condition of the widowed childless woman of that age. Naomi would have them count the cost. We cannot condemn Orpah as selfish and unloving, but our praise is for the devoted Ruth.

*TIME.*—In the era of the Judges.

*PLACES.*—In the land of Moab; and at Bethlehem.

*PERSONS.*—Naomi, a widow of Bethlehem; Ruth and Orpah, Moabitesses, her daughters-in-law, all widows.

#### OUTLINE:

1. Orpah's parting from Naomi. v. 14, 15.
2. Ruth's Declaration of Devotion to Naomi. v. 16-18.
3. Naomi's Reception at Bethlehem. v. 19-22.

#### NOTES.

14. *And they lifted up their voice and wept again.* It is the nature of Oriental people to be extremely demonstrative in their expression of sorrow or joy. The two daughters-in-law wept when Naomi first suggested that it was time to turn back, and now they weep again when she has told them of the deprivation that they must expect if they follow. *Orpah kissed her mother-in-law.* She has expressed more than usual devotion to Naomi, and now sees that it is really time to say farewell. *But Ruth clave unto her.* No matter how gloomy the prospect for herself, she will not be parted from Naomi. Orpah has made the reasonable decision, but Ruth sees how desolate her mother-in-law will be left.

15. *Thy sister-in-law has gone back unto her people.* At Bethlehem, Ruth will be a foreigner, and will have to get used to strange customs and may not always have the most courteous treatment. *And unto her God.* Naomi suggests that if Ruth accompanies her to Bethlehem, she will practically be compelled to give up her devotion to the god of the Moabites, and to serve the God of the Israelites. Of course from a right point of view that would be a blessing and no deprivation at all; but a Moabitess from her environment would have just as much devotion for Chemosh as an Israelite for Jehovah.

16. *Entreat me not to leave thee.* Ruth beseeches her mother-in-law to cease her efforts

to dissuade her from following. She knows that Naomi urges her to go back only out of unselfish devotion to her daughter-in-law's welfare. *For whither thou goest,* etc. By these repeated and eloquent affirmations of her purpose she shows that her determination is irrevocable. She renounces kindred and native land, and the choice of place of abode. She renounces her ancestral religion. Possibly she had learned something of the God of Israel during her short married life, but it is to be feared that the family of Elimelech had not been very devoted to Jehovah during their stay in the land of Moab. There are several allusions in the Old Testament that show that both Israelites and others thought that each god was to be served in his own land. Compare 1 Sam. 26: 19.

17. *Where thou diest, will I die.* She adds emphasis to her assertion of her devotion by declaring that she will continue to live in the place in which Naomi dies and be buried there herself. *Jehovah do so to me, and more also.* A very common form of imprecation—so common indeed, that what is implied by the word *so* is usually, as here, left unmentioned. Compare 1 Sam. 3: 17, and note in Lesson XI. In swearing by the name of Jehovah she already shows her allegiance to the God of the Israelites.

18. *She left off speaking unto her.* That is, by way of seeking to shake her determination.

19. *All the city was moved about them.* By the use of the word "city" we need not necessarily infer a place having more than a few hundreds of population. The whole town, was stirred—very likely because of the striking contrast of the circumstances of Naomi as she returned and as she left them only a few years before. *And the women said.* Although the subject of this verb is omitted in the original, it is properly inserted in our translation, because the verb is feminine plural.

20. *Call me not Naomi, call me Mara.* The force of the remark is seen from the meaning of the names; Naomi, *pleasant*, and Mara, *bitter*. If the former name was appropriate when she left Bethlehem, certainly the other was in her opinion a good name for her now. *For the Almighty hath dealt very bitterly with me.* Although she speaks of her misfortunes as coming directly from God, we are not to infer that she is rebellious toward him. She thought of whatever happened as happening by the will of God. We must remember that she did not then realize the full value of the daughter-in-law that she had brought home.

21. *I went out full and Jehovah hath brought me home again empty.* Doubtless the family had

some property when they left, and had probably used it all. She had certainly lost husband and sons, and that counted more than all material wealth.

22. *Who returned out of the country of Moab.* The origin of Ruth from Moab is frequently repeated and emphasized. Compare ch. 2: 6, where the same expression that we have in this line is translated a little differently. Strictly speaking we could not say that Ruth returned to a place she had never visited before. *The beginning of barley harvest.* This expression prepares the way for the following narrative. The time was about the last of April.

#### SUGGESTIONS.

This lesson calls attention to the providence of God. "And we know to them that love God all things work together for good." Naomi could not see the hand of God in her afflictions, but it was there just the same.

Ruth is a shining example of unselfish devotion. We delight to read the few chapters of her life, and to learn of the great reward that came to her from her loyalty to the widowed Naomi.

Our Saviour says, He that loseth his life for my sake shall save it. In devoting ourselves for fellow men, we are rendering service to our Master.

## 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.

## SAVE MONEY

Send your subscriptions to magazines, papers, periodicals of all kinds through the SABBATH RECORDER. You can save money by doing so. We can give you as low a price as anybody and in many cases lower than you can get elsewhere. Don't send direct to the publishers of the periodicals you want to subscribe for, but **send to us**. We can't save you money in every case, but we can in a great many, and in any case it costs you no more to do your subscription business through us than it does if you send directly to the publishers. We are in a position to take care of your orders for **any and all** publications whatever. Ask us for prices.

### BUNCH YOUR SUBSCRIPTIONS.

You can save money by combining your subscriptions in one order. If you are subscribing for several periodicals, and sending the orders in separately to the publishers, SEND US YOUR LIST, and get our prices for the whole combination. We can meet any combination price that you see advertised anywhere, and in many cases quote you better prices. Send us the list of periodicals you would like to subscribe for the coming year, and get our price for the combination. If you see any combination advertised anywhere that you want, send the list, name of the advertiser, and the price to us, and we will fill your order at the same price. If we can fill it at a better price, we will return the difference.

#### HERE ARE A FEW EXAMPLES

Review of Reviews	-	-	-	\$3.00
Sabbath Recorder	-	-	-	2.00
				5.00
<b>Both together for</b>				<b>3.50</b>
Cosmopolitan	-	-	-	1.00
Sabbath Recorder	-	-	-	2.00
				3.00
<b>Both together for</b>				<b>2.75</b>
Woman's Home Companion	-	-	-	1.00
Sabbath Recorder	-	-	-	2.00
				3.00
<b>Both together for</b>				<b>2.75</b>
Cosmopolitan	-	-	-	1.00
Woman's Home Companion	-	-	-	1.00
Sabbath Recorder	-	-	-	2.00
				4.00
<b>All together for</b>				<b>3.50</b>
Review of Reviews	-	-	-	3.00
Cosmopolitan or Woman's Home Companion	-	-	-	1.00
Sabbath Recorder	-	-	-	2.00
				6.00
<b>Three together for</b>				<b>4.50</b>

These are only a few examples. Write us for prices on any combination you want.

#### USE THEM FOR CHRISTMAS PRESENTS

What better Christmas present can you make than a year's subscription to some popular magazine or paper? It will be appreciated throughout the whole year.

SAVE MONEY ON YOUR SUBSCRIPTIONS BY SENDING THEM TO

**THE SABBATH RECORDER, - - - PLAINFIELD, N. J.**

#### WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

*President*—Mrs. S. J. Clarke, Milton, Wis.  
*Vice Presidents*—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. L. A. Platts, Milton, Wis.  
*Recording Secretary*—Mrs. J. H. Babcock, Milton, Wis.  
*Corresponding Secretary*—Mrs. T. J. Van Horn, Albion, Wis.  
*Treasurer*—Mrs. Geo. R. Boss, Milton, Wis.  
*Editor of Woman's Page*—Miss Ethel A. Haven, Leonardsville, N. Y.  
*Secretary, Eastern Association*—Mrs. Anna Randolph, Plainfield, N. J.  
*Secretary, Southeastern Association*—Mrs. E. A. Witter, Salem, W. Va.  
*Secretary, Central Association*—Miss Ethel A. Haven, Leonardsville, N. Y.  
*Secretary, Western Association*—Mrs. Alice McGibeny, R. F. D. No. 1, Friendship, N. Y.  
*Secretary, Southwestern Association*—Mrs. G. H. F. Randolph, Fouke, Ark.  
*Secretary, Northwestern Association*—Mrs. Nettie West, Milton Junction, Wis.  
*Secretary, Pacific Coast Association*—Mrs. Frank Titsworth, Riverside, Cal.

#### SABBATH SCHOOL BOARD.

*President*—Esle F. Randolph, Great Kills, N. Y.  
*Vice Presidents*—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, A. J. C. Bond, Nile N. Y.; Southeastern Association, Herbert C. Van Horn, Lost Creek, W. Va.; Northwestern Association, Herman D. Clarke, Dodge Center, Minn.; W. D. Burdick, Farina, Ill.; Southwestern Association, Gideon H. F. Randolph, Fouke, Ark.  
*Recording Secretary*—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.  
*Corresponding Secretary*—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.  
*Treasurer*—Charles C. Chipman, 220 Broadway, New York City.  
*Members*—G. B. Shaw, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.  
 Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

#### YOUNG PEOPLE'S EXECUTIVE BOARD.

*President*—A. C. Davis Jr., West Edmeston, N. Y.  
*Secretary*—A. L. Davis, Verona, N. Y.  
*Treasurer*—Miss Blanche Crandall, Leonardsville, N. Y.  
*General Junior Superintendent*—W. G. Rood, North Loup, Nebr.  
*Contributing Editor of Young People's Page of the RECORDER*—Rev. E. D. Van Horn, Alfred Station, N. Y.  
*Associational Field Secretaries*—L. Gertrude Stillman, Ashaway, R. I.; A. L. Davis, Verona, N. Y.; Mrs. A. E. Webster, Alfred, N. Y.; C. A. Davis, Milton Jct., Wis.; O. A. Bond, Aberdeen, W. Va.; C. C. Van Horn, Gentry, Ark.

#### BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

Ira B. Crandall, *President*, Westerly, R. I.  
 Frank B. Hill, *Recording Secretary*, Ashaway, R. I.  
 Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.  
*Associational Secretaries*—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis Jr., Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, Northwestern, Nortonville, Kans.; F. J. Ehret, Southeastern, Salem, W. Va.; W. R. Potter, Southwestern, Hammond, La.  
 The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.  
 The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.  
 The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.  
 All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

#### SEVENTH-DAY BAPTIST BUREAU OF EMPLOYMENT AND CORRESPONDENCE.

*President*—W. M. Davis, Chicago, Ill.  
*Vice President*—W. H. Greenman, Milton Junction, Wis.  
*Secretaries*—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.  
*Associational Secretaries*—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.  
 Under control of General Conference. Denominational in scope and purpose. Inclose stamp for reply.

#### THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, *President*, Plainfield, N. J.  
 D. E. TITSWORTH, *Vice President*, Plainfield, N. J.  
 W. C. HUBBARD, *Secretary*, Plainfield, N. J.  
 JOSEPH A. HUBBARD, *Treasurer*, Plainfield, N. J.  
 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

Alfred, N. Y.

#### ALFRED THEOLOGICAL SEMINARY.

REV. A. E. MAIN, *Dean*.  
 The next year opens Tuesday, Sept. 17, 1907.

New York City.

HERBERT G. WHIPPLE,  
 220 Broadway, COUNSELLOR-AT-LAW, St. Paul Building.

C. C. CHIPMAN,  
 220 Broadway, ARCHITECT, St. Paul Building.

HARRY W. PRENTICE, D. D. S.,  
 "THE NORTHPORT,"  
 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,  
 155 W. 46th Street.  
 Hours: 8-10 A. M. 1-2 and 6-8 P. M.

ORRA S. ROGERS, Special Agent,  
 MUTUAL BENEFIT LIFE INS. CO.,  
 137 Broadway, Tel. 6548 Cort.

West Edmeston, N. Y.

D. R. A. C. DAVIS JR.,  
 General Practice.  
 Specialty: Eye and Ear.

Utica, N. Y.

D. R. S. C. MAXSON,  
 Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
 ATTORNEY AND COUNSELLOR AT LAW.  
 Suite 510 and 512 Tacoma Bldg.,  
 131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Plainfield, N. J.

WILLIAM M. STILLMAN,  
 COUNSELLOR-AT-LAW.  
 Supreme Court Commissioner, etc.