

The Sabbath Recorder



REV. PERIE R. BURDICK.
nee Experience Fitz Randolph. 1852—1906.

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EDITORIAL

Choose the Sunny Side.

On a cold November afternoon, with the sun doing his best to warm up the frosty old earth, I noticed that a little Maltese kitten had found the sunny side of a tight board fence and was cuddled down on a tuft of grass to keep himself warm. It was a perfect picture of comfort and contentment.

Out of the chilly wind and away from the cold shadows, he had sought a warm bright place on the sunny side of the fence.

This little incident seems almost too trifling to mention; and yet it set me to thinking. Time and again during the week since I saw him, has the picture of that contented little kitten come to mind; and I trust that some of its lessons may be helpful to others who read these lines.

That little kitten showed real good sense. Why did he not creep away and curl up under the house and lament over the bitter cold and the want of sunshine? Why did he not snuggle down in the grass on the other side of that same fence and seek his rest there?

Simply because he wanted warmth and light, and there is nothing like the sunny side of the fence in a time like that. It made all the difference in the world to him which side of that fence he occupied. Only a few inches away he could have found, if he would, a place to shiver in the wind and shadows. There the day would have seemed dreary and dismal enough; but here he enjoyed every moment.

It is a good thing to be able to seek and find the sunny side when life's days are cold and desolate. And especially is this true when life's autumn days suggest the approach of dreary winter. It is not so very hard to find sunny spots in life's springtime, but when our November creeps upon us, then indeed is it a joy to find the sunny spots. These are not always easy to discover. Sometimes the days are so dark, when storms are gathering and while the storms endure, that there seems to be no sunny side. But there is a bright side to even the darkest day if one only knows where to look for it, and is willing to stay in it when it is found. The trouble is, we are so prone to brood over the darkness, that we fail to see the bright light in the clouds. Sometimes we have to see this with the eye of faith, and he is the fortunate one whose faith is strong enough to make the "sunshine behind the cloud" real to him. That was a pretty dark day for Jacob when he found himself alone with loved ones in jeopardy, and the dark day followed by a darker night of struggle. If he saw there a sunny side it had to be with the all-penetrating eye of faith. But why should not spiritual man be able to see with spiritual vision?

This may sometimes be the only way for us to see a sunny side. We know it was so with Jacob. In all that darkness he realized that God was leading, and that God was able to bring him through; and now we all can see that the night struggle by Jacob was the very best thing that ever happened to him. If you are a Christian man today you are just as surely under God's protecting care as was Jacob, no matter how sunless and cold your day may seem. And you may find as surely as he found, that the very things which seemed to rob your life of its sunshine, are after all the best things that ever happened to you. This, I grant, is a sunny side that is sometimes hard to find, but if properly sought it surely comes to bless and sustain us.

One of the strangest things to me is, that so many are unwilling to accept the sun-

shine even when it is pointed out to them. They see others actually enjoying it, whose judgment seems as sound as their own, and yet refuse to make the change necessary to secure its benefit. You may have seen your little dog on a winter day leave his cheerless, dark corner under the table and lie down in the only sunny spot on the floor, where the sunshine through a window has cast its rays.

That dog, too, showed good sense. He might have ignored the sunshine and shivered in the cheerless corner, but he was too bright a dog to do such a foolish thing. The sunny spot was there, and would remain there even if he had declined to receive its benefits.

Why cannot men be as wise in higher things as dogs and kittens are in their lower sphere? You have seen many a man turn away from the sunshine of God's love only to shiver and grumble, dissatisfied for years in the shades of cold, cynical skepticism, when he might just as well have lived in the light of a heavenly Father's smile, and under the genial warmth of a Father's love that would have been like the sunshine of heaven to his soul. Others had the good sense to get on the sunny side of that fence of faith, and found the sweet peace and soul comfort that surpassed all earthly joys.

Just one little step would have taken the poor cheerless soul, groping in darkness, into the glorious sunshine of infinite Love. But it makes a world of difference which side of this fence he chooses.

One does not need to go very far away from the Sun of Righteousness to find himself in darkness and despair. The shadows begin to fall upon the soul and the frosts begin to chill very soon after he turns his back upon Christ, the source of light and life.

But this sunny-side study has led us far beyond what we planned when we took up the pen; and still there are many things suggested about which we meant to write.

These must wait till another time. There are plenty of people who seem to see the bright side in everything. For these we are thankful. There are others who seem to take to the dark side as certainly as bats take to the night. With them everything is going to the bad. They think the world is growing worse and worse, and that the

spirit of worldliness is surely going to drive out Christianity. Some think the saloon is sure to swallow up the entire nation, and that Satan is to triumph over God. It makes it hard for God's people to live in an atmosphere filled with evil prophecies and hopeless forebodings. So many people fail to see the sunny side because they rivet all attention upon the shady side.

Let us be sure that we are on the right side of the fence. Those who see the bright side will mark the mighty progress of Christianity for ages, with benevolent institutions springing up as by magic wherever the gospel has gone; they will see the unprecedented, world-wide interest in missions, the strong tendency toward universal peace, the mighty strides in prohibition of the liquor traffic, and all these will show that Jehovah still reigns and that his cause is bound to triumph.

Men living and working in the sunshine of these great truths, with hearts full of hope, will do a hundred fold more good in the world, than they could possibly do by looking on the dark side.

New Jersey Yearly Meeting.

The yearly meeting of the New Jersey and New York City churches, held with the Plainfield church, November 22-24, was full of interest throughout all the sessions. The churches at Marlboro, Shiloh, New Market, and New York City sent good delegations, and all seemed to enjoy the fellowship and Christian sympathy which marked the gatherings at every session.

The homes of the Plainfield church extended a warm welcome, and the visitors greatly enjoyed the hospitality shown them. The weather on the Sabbath was fine and the attendance large, but a fierce eastern storm all day on Sunday reduced the size of the audiences; not nearly as much, however, as one might have expected. Indeed, we were happily surprised to see so many in attendance on such a stormy day. This showed a commendable interest in religious things on the part of the people, and was encouraging to those who are solicitous for the future of our churches. Nothing is more disheartening than to see the rank and file in our churches becoming indifferent to their religious interests. Floating straws indicate the direction of even the slowest

current, and so it is oftentimes with the little things in connection with church life. The mere matters of a full attendance at prayer meeting, or the number out to church on a rainy day, may seem like trifles; but they are the straws in the current showing which way the tides of religious life are setting.

I think every thoughtful observer discovered encouraging things in the various sessions of this yearly meeting, over and above the words of cheer spoken by the leaders. The fine attendance cheered many. The close attention, the interest in the exercises, and the spirit of sociability and hospitality certainly were a source of strength to all. And many will feel now more than ever that there is much good to be derived from these time-honored yearly meetings.

The New Song.

This was Elder Wheeler's theme at the opening of the yearly meeting on Sixth-day night. It was followed by an excellent testimony meeting.

There is a wonderful uplift in the words of that fortieth Psalm to anyone who reads it with attention, but when presented by one who has experienced the joys of redeeming love, and when enforced by the Holy Spirit whose influences always accompany the sincere preaching of the word, it comes with added sweetness, and the uplift is much more helpful. This Psalm was the triumphant testimony of one to whom the Lord had inclined his ear and whose prayer the Lord had heard. It came from a heart that realized what it was to be lifted from a horrible pit and out of the miry clay, and what it was to have his feet set upon a rock and his goings established. It was a song of victory over sin; and no wonder David exclaimed, "He hath put a new song in my mouth, even praise unto our God."

Brother Wheeler made real the new song that must have come from men of Bible times when God came to them in wondrous ways. What a song of praise must have come to Abraham after God spoke to him on Mount Moriah and gave him back his only son! Then there was Jacob after his night at Jabbok, Moses and Miriam after deliverance through the sea, Israel after entering the Promised Land through the

Jordan and David after God heard his cry—how they all must have enjoyed the new song. Then, in the New Testament, there was the song the angels sang, bringing peace on earth, and the glorious song that must have filled the hearts of Christians at the day of Pentecost, as well as that which came to the people to whom Philip preached until "there was great joy in that city."

These were all similar to the new song that comes to the child of God today when he realizes the joys of sins forgiven, or when God comes graciously near in times of deep trouble.

It is a blessed experience that enables God's children to say with David, "He hath put a new song in my mouth, even praise unto our God." Would that all our churches might have a real Pentecost this winter, so everyone could say, "He hath put a new song in my mouth."

May it Leaven the Whole Lump.

Pastor Coon of Shiloh church preached a stirring sermon Sabbath morning at the yearly meeting, upon the text, "A little leaven leaveneth the whole lump." The naturalness and mysteriousness of the invisible workings of leaven were impressively used to show the workings of the spirit of Christianity in transforming the individual and the community.

I have been thinking ever since how much this leaven of Christianity has done for this sin-cursed world, and how sorely we need a new application of its transforming power in all our churches. Why does the cause of God languish? Why do so few attend the prayer meetings in all our communities? What makes the church services seem so cold and formal, and why do they have so little power over the ungodly world? Why do we as a people make so little progress; why lose so many from our ranks; why are our children losing interest in church work, and why do they drift away into the tides of worldliness and sin? We have not taken good care of the holy leaven in our hearts. We have not even kept it in a warm place where conditions are favorable for its workings. We keep our hearts away from the fire of God's altars, we freeze our souls in the cold sunless shades of sin, until all the leaven is killed out. If we ever had the leaven, some of us

have been so wrapped up in other things that it could not do its perfect work. Why need we live at such a dying rate! Why should our reports year after year show net losses? Has not the leaven of God as much power today as ever it had? Is not God just as ready to bless our churches as of old? Do you want your children saved? What evidence have you that those who sat with you around your breakfast table today will sit with you in the kingdom of heaven? Does the dividing line run through your home? Can it be that you possess the leaven that with proper care would leaven the whole lump, and yet you remain so indifferent as not seemingly to care whether others are reached or not? Can you see the masses about you going down to death unsaved; and see them sweeping even your own loved ones out into the tides of sin and away from church influences, without doing what you can to make both your home and your church the strongest possible powers for spiritual good? The leaven of worldliness is supplanting the leaven of righteousness and bids fair to leaven the whole lump unless Christians wake up and take proper care of the leaven of God. This is able to counteract and overcome the leaven of the world, but it must do it through your hearts. A woman might as well expect her bread to rise well, with the leaven she ought to bring to it stowed away uncared-for in some cold corner, as for any Christian to expect the leaven of righteousness to do its good work, while he keeps himself out of prayer meeting and away from church work.

If the leaven shall leaven the whole lump this winter, so that sinners going to death shall be reached and saved and our own prospects brightened for eternity, it will come only by the awakening of the rank and file of cold indifferent Christians to a sense of responsibility.

O for the signs of a live working leaven in all our churches!

May there come such a spiritual awakening that the year 1908 may be the richest and most glorious in all our history. Pastors, do you not want to see such a day? Fathers and mothers, would not such a revival bring joys unspeakable into your hearts and your homes?

Young people in all our societies, is not

such a work just what you most need to establish your goings, put the new song into your mouths and build you up in the most holy faith?

Dear friend outside the church, have you not an aching heart that the ways of sin cannot comfort? Do you not feel that the best thing that could come to you this winter would be a revival of religion that would take you from the miry clay and place you upon solid footing? What would you give to exchange that crushing load of guilt for the peace and hope of a soul saved by redeeming love?

Friends, do we not all yearn for a Pentecost that will set the leaven to working and bring joy and salvation and peace to all? Then, why not now begin to work for it! We each should do a part, and each should realize that his influence is telling either for or against the good work.

The Battle With Dishonesty.

Under this head the *Christian Statesman* makes some excellent points upon our country's outlook, in view of the campaign now in progress against wickedness in high places. The effort of the few who strive to lay all the trouble to the President, is not likely to make much headway against the influence of the many who hail with joy his straight forward, brave, and effective efforts to unearth crimes that threaten to undermine the foundations of the Republic. No matter what the trusts and high financiers many think of him, so long as the great mass of thinking people stand by the President and glory in his success. We may not now be able to realize the blessings to our government and people, coming from the present battle with dishonesty, as we shall in the days to come. But even now any thoughtful man can see from what has already been unearthed, that dishonesty was assuming such proportions as to jeopardize all our future, by putting a premium upon fraud and trickery in the eyes of America's young men. The craze for money was corroding the national character, until dishonesty was threatening to become the rule, and integrity the exception, in all business and political circles. What else could be the outcome from the constant spectacle on every hand of scores of rich rogues who had robbed the multitudes, living in luxury and apparently re-

spected by the people? What else could be expected where conscienceless politicians, reveling in their ill-gotten gains, are exalted to high places of power and then applauded by the masses, even when everybody knows that they gained promotion by bribery and fraud? Such things must inevitably corrupt all the ideals of the rising generation, and permeate with poison the very heart-life of our nation.

The tendency on the part of good men to wink at dishonesty in high life, and to seem indifferent to the vices that work ruin, and even to show great deference to corrupt and vicious men because of their wealth or position, all makes for one bad end, i. e., the utter ruin of public and private conscience.

He is a wise man who notes well the tendency of things. And we ought to be thankful for such leaders as Theodore Roosevelt and his faithful yokefellows, who are willing and honest and true enough to openly resist the tide of evil for the nation's future good. Every honest man ought to rejoice over the uprising against dishonesty all over our land. Every true citizen ought to do all in his power to make permanent the reforms already secured; and from this vantage ground gained, every one should join heart and hand with the true leaders to make the good work complete.

What would have been the outcome if the insurance frauds, the crimes of the great corporations, the corruptions in St. Louis, San Francisco, Harrisburg and other cities had been allowed to go unchecked and unpunished? The President has led the van in this fight against corruption and in securing proper legislation for the protection of the people against the trusts.

Nothing could be more disastrous to our country than the example of rich men and great corporations evading laws or trampling them under foot, only to go free and appear to hold their places of honor among men. Such a state of affairs is demoralizing in the extreme.

It seems to me that the moral effect of millionaire criminals and high officials languishing behind prison bars the same as poorer criminals have to do is of untold value to the nation just now. Nothing in the line of well-deserved justice could be more salutary in its influence in a time like this than the enforcement of the Standard Oil Company's fine of over twenty-nine

millions of dollars. And the bringing to justice of the Chicago meat packers was a regular eye-opener for high-handed criminals. To be sure, men brought to justice for crime will never feel kindly toward the officer who apprehends them; and others who fear apprehension will join them to fight such an officer. This probably accounts for most of the complaints against the President. But the great mass of the American people will rejoice over his great stand for "a square deal."

The President's Faithful Words.

While President Roosevelt is being so freely criticised over the present crisis, it would be well to study some of his sayings in recent addresses. The critics seem to forget some of these when they lay the present trouble at his door. A man whose life has been saved by the faithful use of the knife in a surgeon's hands might as well curse the surgeon who saved him, as for this people to condemn the President for his faithful work. Better blame the corruptors who bring about such disgraceful conditions, that jeopardize the nation. But let us read some of Mr. Roosevelt's recent sayings in his Nashville speech:

"There has been trouble in the stock market, in the high financial world, during the past few months. The statement has frequently been made that the policies for which I stand, legislative and executive, are responsible for that trouble.

"Now, gentlemen, these policies of mine can be summed up in one brief sentence. They represent the effort to punish successful dishonesty.

"I doubt if these policies have had any material effect in bringing about the present trouble, but if they have it will not alter in the slightest degree my determination that for the remaining sixteen months of my term these policies shall be persevered in unswervingly.

"If, to arouse that type of civic manhood in our nation, it were necessary to suffer any temporary commercial depression, I should consider the cost but small. No material well-being can save this nation if it loses the lift towards higher things. All we have done has been to unearth the wrongdoing. It was not the fact that it was unearthed that did the damage. All I did was to turn on the light. I am responsible for turning on the light, but I am not responsible for what the light showed.

"I am well aware that in any such movement as that in which we have been engaged there are sincere men who take advantage of the movement to do away with the wrongs of wealth—themselves to inveigh against wealth. I will permit neither the demagogue upon one

side nor the reactionary on the other, to drive me away from the course or policy which I regard most vital for the well-being of this nation."

Thankful for What?

In looking over the mass of articles filling our exchanges, upon the subject of Thanksgiving, the impression comes that, in the efforts to magnify and enumerate the greater causes for thanksgiving, men are prone to overlook the many little things for which they should give thanks. It is all right to mention the national and world-wide causes; but let us not overlook the multitude of little things which should call for thanksgiving day by day. It would be a wonderful help to life's wayfarers if they could form the habit of "mentioning the loving kindness of the Lord" as the days go by. It is a great cause for thanksgiving if we live, and enjoy health and strength, and have loved ones who are dear to us. What a blessing is home and children and enough to make all comfortable and happy. Have we a free Bible; an interest in heaven; a present world of beauty in which to live, everything to inspire and uplift? The school, the church, the love of friends, the chances for culture, the free country, everything that gives peace and help and strength should lead us to render thanksgiving to God.

Even the sick and bereaved and destitute may find some things for which to give thanks. The spirit of thanksgiving is God-implanted, and every exercise of it lifts man higher. If we think we have nothing for which to be thankful, what think we of the Pilgrim Fathers, who, in their destitution and loneliness, gave us the rite? Yet they felt that they had everything to be thankful for. If men would look carefully for their blessings, every one would find more than he could tell, for which to give thanks.

Onward March of Prohibition.

It is wonderful to see the rapid progress of prohibition in these months. Our religious exchanges all rejoice over the victories and give much space to the subject in their columns. And such dailies as the *New York Tribune* and *Philadelphia Ledger* give whole columns to it, and favorable editorial comments, which seems quite different from the way it once was.

But, after all, if you wish to realize fully the inroads now being made by the temperance people upon the ranks of rum, you should read some of the publications of the liquor men themselves. Here are a few words from a confidential circular sent out to the trade by the "St. Louis Wholesale Liquor Dealers' Association," and published in the *Christian Statesman*. They say:

"The prohibitionists have already captured a large part of the country, and they will vote us out of the rest if we do not make decided changes in the goods we sell." The circular goes on to complain of the vile adulterations which pass under the name of whiskey, and adds: "We have sold this accursed poison to the youth and flower of our manhood, many of whom have been crazed, have lost their manhood, their honor and their all because they drank it; and now their mothers, their fathers, their sisters, their brothers and their friends are driving us out of the business. The only salvation left for the liquor business lies in the firm resolve on the part of all retailers to sell nothing but pure liquors."

True, indeed, but this will not save the accursed business. The education of a great people regarding the use of intoxicants has gone too far now for such a resolve to save the doomed business. Twenty years of temperance education in our schools begin to show results; and there is no going back on them now.

A "Child Rescue Campaign" has been started by the *Delineator*, in which the effort is to bring "into the home that needs a child, the child that needs a home." There are 2,000,000 homes in America where the sunshine of child life is unknown, and 25,000 children in New York alone who know nothing of the meaning of "home." Hundreds of requests are coming from far and near, from those who want children, and it looks as though great good would come from this worthy movement.

Progress on the Debt.

The interest in the move to pay the Tract Society's debt is evidently gaining momentum every day. This cheers all our hearts and gives new impulse to our workers. You will all be glad to read the two letters upon this work published elsewhere;

one from the president of the Woman's Board, and the other from Pastor Cottrell, of Leonardsville, N. Y. Private letters from other sections show that efforts are being matured, and work is going forward in several other sections of the denomination. We shall hear from these soon. Let us not forget that the debt movement is not to check in any way the regular gifts to the society's work. If this should happen, then the treasurer will be forced to make another loan in a few days. But this will not happen, I trust, now that the people really understand the situation. Their hearts are with the Board in this good work, and the people do want it to go forward.

Receipts to time of going to press, previously reported

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C. A. Davis, Milton Junction, Wis.	5 00
S. C. Maxson, M. D., Utica, N. Y.	5 00
Mrs. F. W. Hamilton, Alfred Sta., N. Y.	15 00
Mrs. Geo. W. Post, Chicago, Ill.	5 00
Dr. C. H. West, Farina, Ill.	20 00
Pres. B. C. Davis—Life Membership ...	20 00

Total\$221 50

Money for life membership is just as acceptable as though stated as gift for debt. It all counts. We are gaining each week, and you can look for still more next time.

The Debt.

DEAR BROTHER GARDINER:—We thought your editorial of Oct. 21, on the Tract Society's debt, was very opportune.

In view of the hearty and liberal response to the appeal of Secretary Saunders, a year ago, in behalf of the Missionary Society's debt, it seems reasonable for us to treat this in the same way. Please ask the Treasurer to reserve \$85.00 of the debt stock for the First Brookfield church, at Leonardsville, and we will send him the money in a few days. If it would not be considered selfish in us, by our sister churches, we may want one hundred dollars or more, when all are heard from. We told the church Sabbath morning, Nov. 2, we were entitled to about \$85.00 of the debt of \$3,400.00 and suggested the \$85.00 be divided into 17 shares of \$5.00 each, and asked those who wished a share, more or less, to manifest it. About half of the amount was subscribed in a few minutes. But we see one of our non-resident members has sent in and taken \$10.00 and the

\$85.00 is now spoken for here; so we assure you we will take that amount and may need more.

We have been pleased to see the interest manifested by the auxiliary societies of the church. The Christian Endeavor Society voted to take one share, \$5.00; the Sabbath School takes two shares, \$10.00; the primary department of the Sabbath School, Miss Blanche Crandall, Supt., one share, \$5.00; the Woman's Benevolent Society, four shares, \$20.00.

Nehemiah said: "So built we the wall, * * * for the people had a mind to work."

The pastor and his wife spent a few days including the Sabbath, Nov. 9, with the people of Preston. Services were held on the Sabbath at the hospitable home of George H. Rogers.

IRA LEE COTTRELL.

Leonardsville, N. Y.

—Nov. 21, 1907.

Prayer.

But prayer is not only asking, communing and expressing life; it is also readiness to receive life. Listening to God is as truly prayer as speaking to Him. "Be still and know that I am God"—this also is prayer. Savonarola said that, in his time, the saints were so busy talking to God that they had no time to listen to Him. In our time there is danger that the saints will be so busy serving that they have no time to listen. Perhaps one reason why we do not get more answers to our prayers is that we do not wait in a quiet, receptive mood to learn the answer.—*Lyman Abbott, in The North American Review.*

There is an ever present consciousness of God's presence that is akin to prayer; an attitude of the soul toward its Creator that has in it the elements of supplication and adoration. This consciousness or subconsciousness runs along as a golden thread, often almost hidden by the cares of the world, but unifying all our thoughts and acts, and sometimes, in the pauses of work and worry, shining out with heavenly beauty. It is this that gives poise to the Christian; it is this that holds him true in the midst of distracting influences; it is this that gives dignity to the smallest act of his life. It draws him heavenward, and he hardly marks the line where this God-consciousness ceases and communion with God begins.

A.

THE SURE WORD.

Prof. C. B. Clark.

Read at the Semi-annual Convention, Western Association, at Hartsville, N. Y.

It would seem that to an indifferent on-looker the frantic contentions among friends and foes of the Bible, regarding its real nature and worth, must be a matter of mirth or of pity. Nor is it to be regretted that oftentimes between professed friends of the dear old Book there arises serious and even bitter strife of opinion as to what we may regard as sure concerning the intrinsic value of the Scriptures.

In opening a subject of this kind, it may be helpful to suggest at the beginning of our inquiry that it would be a means of promoting genuine Christian fellowship, as well as of immense advantage to our appreciation of what the Bible stands for, if, one and all, we could more fully sympathize with the fact that man's apprehension of truth in general has been slow, and yet it has been progressive. This marvelously complex universe of material and spiritual facts has divulged its deeper meanings by degrees and in fragments; and, consequently, it has been by a slow growth that our spiritual and intellectual vision has enlarged its reach until now at the opening of the twentieth century we have an horizon unparalleled by any previous generation. It is a sad but universal experience of the race that each and every onward step of scientific and spiritual progress has been marked by disturbance, alarm, and persecution. The doctrines of gravitation and an open Bible were, in their inception, both alike met with angry opposition. Still further back, Jesus, because he came announcing a conception of God and truth so lofty and liberal that the preconceptions of the age would not allow his contemporaries to accept and appreciate the truth he taught, had to suffer death as the price of his moral and religious innovations. Yet, in spite of so ignominious a death, later ages learned to venerate and extol both Jesus and his teachings as most sublime. The history of the Christian Church, and not less the history of philosophy and science, give abundant evidence that everywhere the enlargement of man's spiritual conception of truth has been a slow and painful evolution. In

the study and appreciation of the Bible itself, this story has been and is being repeated.

Our fathers and mothers loved to linger over the messages of the dear old Bible. Their noble Christian lives were grounded on their reverence for the spiritual truths taught in the Book of Books. This was well, and it was a mistake to suppose that the motive of modern learning seeks to deprecate that which our fathers loved. On the contrary, it seeks even a deeper appreciation of the spiritual values of the Bible. This being the case, what is desirable in the interests of religion and spiritual well-being is not denunciation or indifference, but a better understanding, more instruction, larger sympathy, deeper search and more of patient consideration. The conviction of many sad hearts that the Bible is too lightly esteemed by the rising generation, and the feeling of many younger men that the old view was somewhat superstitious, calls for a better understanding of view-points on both sides. If the old will have patience, and the young will show respect, the spiritual lives of both will be correspondingly enriched. This is a time when, if ever, we need to pray for wise guiding lest we forget that each desires the truth and that both are sincere in their judgment and search.

Young men and young women, our fathers have a just right to our respectful attention; to our filial esteem; to our dutiful regard for their message to us regarding the spiritual value of the Bible. Their lives of noble endeavor are incontrovertible evidence of its worth and value to them. The majority of us will indeed do well if we reach the strong proportions of character reached by our fathers. We owe a debt to their sincere solicitude for us which can be discharged on our part, in no way so well as in giving evidence that we appreciate the manly Christian character which they attained through their devotion to this great Book. Any man who will laugh at his father's faith in the good old Book, or scoff at his mother's prayers born of her

confidence in the promises of her worn-out Bible; any man, I say, who can see naught but ignorance and superstition in the beliefs and worship based on that Book, justly deserves the contempt of all fair-minded men.

Young men, if the old view of the Bible does not represent your view, you, nevertheless, owe it respect since it has been a large factor in creating, for your advantage, a civilization hitherto unapproached in the ages of progress. The sting of sadness which many feel would be largely removed if we but acknowledged in practical ways our debt of respect and appreciation to the past. If, however, on the other hand, we should cease from struggling for light and a higher conception of truth, we would not be worthy even of those remote half-savage ancestors who, in primitive times, struggled upward through the darkness of idolatry and polytheism into monotheism and later into Christianity, and especially would we be unworthy of modern progenitors who have wrought out higher and still higher conceptions of manly Christian character.

If the fact of conscious personal communion with God, if the ideals of purity and faithfulness in life which developed under the old and reverent appreciation of the Bible shall pass away; and, if under any new conception of the character and nature of that Book, there shall not attach as high or even higher ideals of God and human life, then indeed ought we to hasten to repentance and seek a fresh and deeper appreciation of literalism in the Bible. Right-minded people will always deplore any substitution which impoverishes the spiritual values of life.

If the conception of the Bible which regards its content in the light of a vital experience, capable of being reproduced or even surpassed on its best, can join with the past and thereby attain a higher conscious appreciation of the spiritual realities of life, then may we all rejoice in the hope of still higher and worthier attainments in the life of the Christian church and the civilization which it fosters.

What, then, are some of the features on which the uplift of life and the furtherance of our civilization depends, and in which with the utmost assurance all fair-minded persons can unite in affirming of the Bible? First, but perhaps not the most important,

is the fact that the Bible has great value as a literary production. No literature has come down to us that expresses so sincerely, profoundly, and clearly the moral, religious, and spiritual experience of the soul. While some portions bear the marks of primitive conceptions, still, in other portions, as for example, certain Psalms and the Gospel of Jesus, is found an appreciation of the great problems of life, and an insight into the true nature of man such as is evidenced in no other literature. Any student of life who omits from his culture a knowledge of the Bible as literature alone, loses thereby an appreciation of one of the chief sources of literary uplift for the soul. In speaking of the high literary value of the Bible, Dr. Mabie says, "It is just as beautiful and just as great and just as divine as if it had been found only yesterday."

Second. We are sure the Bible is most valuable history. I do not mean by this that it was written as history, or that we must hold it as historically faultless. Its purpose lies outside the range of scientific history. The great historical value of the Bible lies in the fact that in it, as nowhere else, we have a most vivid and impressive picture of the moral and religious development of man. In the Bible is a most wonderful picture of religious progress from ideas of God, worship, and morality almost on a level with heathenism up to the purest, highest conception of God and moral duty such as was expressed in the life and teachings of Jesus. Historically the Bible becomes most wonderfully instructive when, through it, we perceive not only what religion and morality have come to be, but also from what depths of moral imperfection man has risen. It is the struggle upward from a lower to a higher spiritual conception of life and God as evidenced in this record of moral and religious development that makes the Bible of unspeakable value to him who struggles for that better life today. It is the glory of the Bible that through its record we may clearly see the progress of a struggle from gross, polytheistic, anthropomorphic conceptions of God upward to the spiritual conceptions of the prophets portraying a God whose law is righteousness, whose service is a work of justice; and from this, still upward to a knowledge of God as "Our Father," and of

men as our brothers. Through this revelation of religious progress in the life of the race we come more fully to appreciate the fact that the struggles of our own inner lives have spiritual meaning. In the light of the Bible as history these values are discovered to us and there arise in our hearts reverence, gratitude, and trust toward God, and faith, confidence, and patience in humanity.

A third assured fact concerning the Bible is that it is a revelation to us that there is an intrinsic spiritual element in human nature. It is essentially through the experience revealed in the Scriptures that we discover the spiritual values of life. No book in all the world has done or can do so much to inspire love, gratitude, aspiration, hope, and faith in God and humanity and in life itself. Think what consolation of trust in the triumph of the righteous life would be denied the struggling soul but for the 23d, 37th, and 103d Psalms, the 33d chapter of Jeremiah, the 53d and 55th chapters of Isaiah, the sermon on the mount, the 14th to 17th chapters of John, the 8th chapter of Romans, and the 13th chapter of First Corinthians. In the depth of truth contained in these blessed messages we have a revelation of the spiritual capabilities and possibilities of our human nature. There are three planes of living, physical, psychical, and spiritual. Those who are satisfied with an animal existence live on the plane of the physical. Those who rise to the point of demanding intellectual pleasure live on the plane of the psychical. It is reserved for those who appreciate the highest values of life to live on the plane of the spiritual. No one in our favored environment lives beneath the highest except by his own choice. Because the Bible, as no other book, exhibits the blessed realities of this higher spiritual life, it will, as our civilization advances, be more and more appreciated as the great source of strength in noble Christian living.

Fourth. We are sure that the Bible, as a source of our Christian ideals, is a basic element in our civilization. Wherever our civilization and our Christian ideals are out of accord with each other, it is, for the most part, because our civilization has not risen to the point of following these ideals. To borrow a figure from Dr. Selleck, a stranger visiting our civilization as a stu-

dent of its life, noting our institutions of home, church, state, and school, noting our history, art, philosophy, and literature, might easily dispense with a knowledge of Homer or Virgil or Dante but he could not readily forego a knowledge of the English Bible and the life it portrays. With every phase and department of our modern civilization the gospel of Jesus is inseparably interwoven. The deeper the grip that the social ideals of Jesus get upon our life of the twentieth century the happier will it be for the life of the twenty-first.

Fifth and last. We are sure the Bible is a source of inspiration to live the truth. Anyone who undertakes the Christian experience will find progress doubly difficult except as day by day life and strength are drawn from this storehouse of spiritual experience. If we desire a deeper interest in man as the child of God, we will find it in assimilating the spirit of the Scriptures. If we desire in our hearts a deeper love for our fellowmen, we can get it in feasting on the great fact of God's universal love for the children of men, even the lowest and most benighted of mankind. Do you desire the Christian graces of forbearance, forgiveness and charity, or does revenge and malevolence look good to you? If you desire the latter and despise the former, do not read the Gospels for you will be disappointed in the inspiration you will receive. In short, do we desire to have our spiritual and religious experiences made real, vital, earnest, sane, sincere, beautiful, and progressive? If so, and we will faithfully and candidly read and ponder the Bible as a storehouse of real spiritual experience of the soul in its upward reach, then indeed shall we have our desire fulfilled and our lives shall be on the plane of the divine.

Dr. Lewis spent Sabbath-day, November 23, in Milton, Wisconsin. His address on Sixth-day evening was upon the subject, "The Bible Exalted by Modern Criticism." He also preached for Pastor Platts on Sabbath morning, and spoke at Albion on Sunday. He will be home by Thanksgiving.

The Treasurer of Conference would call particular attention to pages 118, 119, and 120, of the Conference Minutes, just published. There is pressing need for money now. Address William C. Whitford, Alfred, N. Y.

Missions

Letter From Miss Palmborg.

REV. E. B. SAUNDERS,
ASHAWAY, R. I.

DEAR FRIEND:—I have had two letters from you since last I wrote. Yesterday I received the printed copy of your report to Conference for the year.

I see you try to keep us as young as possible, with these photographs taken fifteen or more years ago. It seems to me, on the whole, a good report. I hope your suggestions as to the value of evangelistic work may be taken up and utilized more and more. I feel that in teaching the Sabbath truth we need to strike at the root of things, that is, bring it home to those who are already Christians, and familiar with the thought of the Bible as the foundation of our faith, and who believe that Christians must follow its teachings.

It discourages me to think that the Chinese government may, any day, appoint Sunday as a national rest day. I have heard that it is contemplating such a step. If so, it will be harder than ever to get our Christians to be true to the Sabbath or to win others to it. When the great majority of Christian people teach that it makes no difference which day is kept; when their missionary operations are carried on in such a large scale and so successfully, with apparently unlimited means—it needs a very strong character, with the deepest convictions founded on a most thorough knowledge of the Bible, and accompanied by a root-like determination to do exactly right at whatever cost, to become, or remain, a Seventh-day Baptist here in China; and a combination of all these characteristics is very rare. So I sometimes become a little despondent when I think of these things and realize that our people at home, many of them, estimate the value of the China Mission work only by the number of additions to the church. We are here not only for the making of church members, but as witnesses to God's whole truth, His perfect law, and must patiently and faithfully keep our witness before both the Chi-

nese and those working among them, praying always that God will soon open the eyes of all who believe on Him to the importance of pleasing Him in all things—of keeping all His commands. I am glad our work is soon to be reinforced, and I am glad, too, that other Sabbath-keeping missionaries are coming all the time, that the learning of this truth may begin to work all through the land. I had a very pleasant and refreshing three weeks and a half with the rest of our missionaries upon Mohkansan. I had arrived at the limit of my strength and health when I went up, but the delightful, invigorating air and perfect rest began their magic work of recuperation immediately, and I came down feeling like a new being and ready for anything. I spent several days in Shanghai and have only fairly prepared for work now. The people are just finding out that I am back, and patients are beginning to come in greater numbers again.

The pupils whom I have been personally teaching have not all come back yet, and the day-school has had a little setback in numbers, owing to the fact that I have made a change in their studies, rejecting the old Chinese classics as text books, and instituting the use of the regular reader now used almost everywhere. Some of the parents want nothing new and cling to the old, so are sending their children to the old-style Chinese teacher. But as this is best, I am sure it will come out right in the end. I have also had some new desks and benches made for the comfort of the smaller pupils, which is a great improvement. Our little company has been graciously kept from any severe sickness, except my once insane man, who is now at home convalescing from what seemed to be an aborted typhoid fever.

Cholera has been prevalent in Shanghai and the regions about here, but Lieu-oo itself has been almost free from it—probably owing to its good strong tide of Yang-tse river water which washes out so much of the dirt twice in twenty-four hours.

This letter is long enough and I must close. Pray, pray, pray for the work here and everywhere.

Yours in the bonds of Christian work,
ROSA W. PALMBORG.

Lieu-oo, China,
September 29, 1907.

Rev. Perie R. Burdick.

A Biographical Sketch.

CORLISS F. RANDOLPH.

Experience, the oldest child of Asa and Marvel (Maxson) Fitz Randolph, was born on Bone Creek, near Berea, Ritchie county, West Virginia, July 10, 1852. When she was about five years of age, her parents removed from New Milton, in the adjoining county of Doddridge, whither they had gone some time before for her father to engage in business as a tanner, to Berea. Here they lived until the death of her mother, thirty years afterward.

The old-fashioned name, Experience, too cumbersome for a little child, was shortened to Perie for every day, familiar use, and by this name she was known all her life.

She was of New England ancestry. Her father, whose greatgrandfather had been a sturdy soldier in the Revolutionary War, was likewise descended from Thomas Blossom, a deacon in the Pilgrim church, at Plymouth, Massachusetts. Her mother, the daughter of John and Mary Maxson, was descended from a well-known Rhode Island family.

At the age of thirteen years, Perie was baptized by Rev. Ezekiel Bee, elder and pastor alike of the South Fork of Hughes River (Pine Grove) Church; but as that church, besides being in a state of dissension over doctrinal and other questions, was not regarded as an orthodox Seventh-day Baptist Church, and as there was no other church of convenient access, she did not join any church until the organization of the Ritchie Church under the leadership of Rev. Walter B. Gillette in the year 1870.

She taught her first district school, at sixteen years of age, near what is now Lawford, on Spruce Creek, a few miles from the home of her parents. As a school girl, she had been a pupil of Preston F. Randolph, a recent graduate of Alfred University, who, upon the completion of his course at Alfred, had returned to West Virginia and in a few years trained one of the most efficient corps of district school teachers it has ever been the good fortune of the state of West Virginia to possess. Perie was soon fired with an ambition for an education, and speedily made a resolve to go to college. For several years she bent all her energies toward making it possible to carry

that resolution into effect. Accordingly, in the fall of 1874, in company with her sister Calphurnia, she entered Alfred University, from which she was graduated with the degree of A. B., in 1879. In the meantime she had engaged in school work for a short period in West Virginia again, teaching one term at Salem.

Immediately upon graduation, she was engaged as a teacher in the Public Graded School at Alfred. This work she was soon compelled to relinquish and return to her home in West Virginia, on account of the severe illness of her father. Soon after his recovery, she resumed her vocation as a teacher, engaged a part of the time near her home at Berea, and a part of the time elsewhere.

The winter of 1881-82, she spent in teaching at New Milton, where she had taught in the summer of 1880. During this winter term, she gave thoughtful heed to the consideration of her life work. At first, her inclination was toward the practice of medicine, and after consultation with friends in that profession, she entered upon a course of reading, as was the usual practice at that time, preliminary to matriculation at a medical school. She was not wholly satisfied with this, however, and before the winter closed, after some correspondence with President Allen, of Alfred University, and consultation with other friends, she made public her decision to enter the Gospel ministry and at once began preparation to enter the Seminary at Alfred in the following autumn.

The incoming class, already organized, at the Seminary, did not wait for her application for formal membership, but several months before the beginning of the academic year, sent her, through the class secretary, Ellis A. Witter, a cordial letter of welcome, taking her membership for granted, and assuring her that her classmates would in no sense discriminate against her on account of her sex. On the contrary, their attitude throughout the entire three years' course was wholly fraternal, and she occupied an equal footing with the rest of the class, all of whom were men. In one respect only was a distinction made, and that she insisted upon herself—the division of funds from the Missionary Board and other sources for the support of young men preparing for the ministry. These she re-

fused. President Allen offered her a share equal with the rest of the class, and her classmates insisted upon her accepting it, but, while appreciating the generous spirit in which it was offered, she steadfastly refused it, because she felt that the original donors of the funds did not contemplate any distribution of the funds other than among men, as the terms of the gift stated. Because of this attitude on her part, which her classmates did not misinterpret, they, on at least one occasion, presented her with a collection of valuable books for her library.

She completed her theological course and received the degree of B. D., with her class, which included, besides herself, George W. Burdick, Alonzo G. Crofoot, Sanford L. Maxson, Frederick S. Place, and Ellis A. Witter. The grade of her work was as high, at least, as the average of the rest of her class, a fact ungrudgingly conceded by her classmates.

Naturally, the opportunities for her to preach and engage in other ministerial labors during her course of study were limited. It was a marked departure from the custom of the period for a woman to enter the ministry, and for a time she had some misgivings as to the attitude which her own home church—the Ritchie Church—would take toward her. These were set at rest by the following action, taken by that church, July 7, 1883:

"Whereas, It has come to our hearing that Sister Experience F. Randolph has decided to prepare herself for the ministry, therefore,

"RESOLVED, That we most heartily approve of her decision, and we promise her our sympathies and prayers."

The vacation of the summer of 1884, she spent, for the most part, with the churches of Lincklaen and Otselic, near DeRuyter, being introduced there by Rev. Joshua Clarke, who at that time was pastor of the DeRuyter Church. In the following winter, she became the pastor of the church at Hornellsville, preaching on the Sabbath and giving it such other time as she could consistently spare from her studies at Alfred. Before the close of the academic year, she had received and accepted a call to become the pastor of the Lincklaen and Otselic churches, jointly. Accordingly immediately upon her graduation at Alfred in June, she

was ordained at Hornellsville, by a council called for the purpose by the Hornellsville church. Her examination before the council—an eminently satisfactory one—was conducted by Rev. Wardner C. Titsworth, the pastor of the First Alfred Church.

Upon her decision to enter the ministry, it was felt by many of her friends that she would decide wisely if she should accept a call to foreign mission work. Indeed at the time she contemplated studying medicine, it was suggested that she should fit herself for a medical missionary. On one occasion during her theological course, she was approached, informally, by the Missionary Board, to know if she would entertain a call to the China Mission. She did not feel drawn toward that work, however, and consequently declined to consider such a call with favor.

After two years' labor as pastor of the churches at Lincklaen and Otselic, she became the wife of Leon D. Burdick, one of her parishioners, who had previously decided to prepare to enter the ministry. All her energies were now bent toward making her husband's chosen life work a success, and during all the years of his college and theological training at Alfred, as well as during his subsequent career as a teacher and pastor at Georgetown, New York; Garwin, Iowa; Marlboro, New Jersey; Verona, New York; and New Auburn, Minnesota, successively, her every endeavor was to uphold and strengthen his hands. During this period she preached as opportunity offered. For some time previous to her death, she had been the pastor of the church at New Auburn, Wisconsin, going there at stated periods and spending several days with the church on the occasion of each visit.

She never became, in any sense, indifferent to church or denominational work, however circumscribed the horizon of her work might be. She was always loyal, and always ready to take any part assigned her in denominational gatherings and elsewhere. All her work displayed the same zeal, earnestness of purpose, and loftiness of ideals, which had marked her personal character from childhood.

After a brief illness, she passed from earth to her eternal rest, at her home in New Auburn, Minnesota, on Thanksgiving day, November 29, 1906.

Besides her husband, she left surviving, one daughter, Genevieve C., an only child. The purity of her life and the noble unselfishness which distinguished her character, are a fragrant incense to her memory.

Dr. Oscar L. Southworth.

Dr. Oscar L. Southworth died at his home in Leonardsville, N. Y., October 10, 1907, in the 69th year of his age.

He was the son of Horace and Sophronia Crumb Southworth; and was born in the town of Edmeston, July 21, 1839. The most of his life had been spent in this community.

"The Southworths were of New England ancestry who first came to this country in the ship Mayflower." The doctor's grandfather Joseph "was a soldier in the Revolution, serving as aid on the staff of General Washington."

He studied medicine at Columbus, N. Y., with Dr. Chauncey Perkins, whose daughter became his wife. After Dr. Perkins' death he spent three years as student and assistant to Dr. Lawrence in Smyrna, N. Y., going thence to the Pennsylvania Medical College where he graduated in 1866.

He returned to Leonardsville and established an extensive practice, which continued until a few days before his death.

It was hard for him not to respond to the urgent calls, and many times he rode long distances in times of failing health, when it seemed to his friends he ought to have a physician himself.

It was difficult for him to be idle when someone was suffering for want of treatment.

His social and enthusiastic spirit made him a congenial and enjoyable companion, and gave him a power in the community and among his acquaintances. He had extensive business interests, and his clear insight and good judgment gave him more than ordinary success in his undertakings. He took an active interest in politics, and was twice elected supervisor of his town. After the establishment of the Union school he was elected one of the trustees and served with Elder Stephen Burdick. He has since been elected to the same office, and took an active part in the erection of our new school building.

Our brother never made a public confes-

sion of Christ until nearly two years ago, in meetings held while Brother J. J. White was with us. At that time he took a very decided stand for religion and was bold and outspoken in his praise and thanksgiving of his Savior. A few weeks later he embraced the Sabbath. His strong will and great heart were now thoroughly enlisted for Christ, and when he met in a professional or business way his old friends and acquaintances he was very frank and took great pleasure in telling of the new-found joy and faith that had come to him. His prayers and testimonies interested and inspired many in the gospel, that had brought to him such enjoyment and peace in God's service. Twelve days before his death at the covenant meeting and communion services, he gave his last public Christian testimony and renewed his covenant with the church.

He was one of the church and society's trustees. He added life and interest to the cottage and church prayer meetings, and was a liberal contributor for the support of the gospel, and one who loved his fellowmen.

He leaves a wife, an only son, Dr. Horace C. Southworth, his son's wife and their daughter, also a sister, all of whom had their home with Dr. Southworth. He leaves an only brother, Orville W. Southworth of Brookfield. The church and many other relatives, friends and patients whom he has helped, mourn the loss of a dear friend.

Services were conducted at his late commodious and beautiful home in the presence of a large audience, by his pastor. Prayer was offered by Rev. W. E. Reynolds, and Rev. Joseph Southworth of Norwich, N. Y., gave his kinsman a beautiful and fitting tribute. I. L. C.

"This is a world of suffering, and there are persons about us who are bearing burdens which our sympathy and counsel could lighten. We should be searching for such and our attitude toward them should be as unmistakably sympathetic as the lighthouse to the storm-beaten sailor."

"God speaks none but a language of hope to listening ears, and writes the heavens with promises to seeing eyes."

Woman's Work

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

Not less than our best.

My Creed.

I do not think the Providence unkind
That gives its bad things to this life of ours,
They are the thorns whereby we travelers blind
Feel out our flowers.

I think hate shows the quality of love,
That wrong attests that somewhere there is
right:

Do not the darkest shadows serve to prove
The power of light?

On tyrannous ways the feet of Freedom press—
The green bough broken off lets sunshine in;
And where sin is, aboundeth righteousness,
Much more than sin.

—Alice Cary.

Report of the Woman's Board.

The Woman's Board met at the home of Mrs. J. B. Morton, Milton, Wis., Nov. 13, 1907.

The meeting was called to order by the President at 7.30 P. M. The Scripture lesson was read from 1 Peter 2. Mrs. Platts offered the opening prayer.

The minutes of the October meeting were read and approved. The Treasurer's report was presented and adopted.

The Corresponding Secretary read letters from Mrs. McGibeny, Mrs. M. H. Van Horn and Mrs. H. C. Van Horn. A letter from M. H. Van Horn, President of Conference, was read. He wrote in regard to "Department Meetings" as a new feature of the coming Conference, inviting suggestions, or criticisms concerning the proposed program which was enclosed.

Voted to refer the matter of printing a Thanksgiving poem composed by A. J. C. Bond, to Mrs. Harriett Van Horn.

The minutes of the meeting were read and approved.

All of the local members—eight in number—were present.

Adjourned to meet with Mrs. A. R.

Crandall, the first Thursday afternoon in December. MRS. S. J. CLARKE, Pres.

MRS. J. H. BABCOCK, Rec. Secy.

SALEM, W. VA.—The Ladies' Aid Society of this church holds its regular business meetings on the first Sunday of every month. At each meeting the devotional service is followed by a brief musical and literary program.

At its October meeting the Society voted a substantial increase in its contributions for the work of the Woman's Board. One-half of the amount thus pledged for this year has already been forwarded.

During the summer the interior of the church was cleaned and renovated, making a marked improvement in its appearance. In this work the Aid Society took an active part and made a liberal appropriation to help in defraying the expenses.

A further addition to the appearance and comfort of our church home is the cement walk recently completed from the corner of Main St. to the churchyard gate. Although this Society lays no claim to the credit for this improvement, it may be mentioned here because our members rejoice over their escape from the mud hitherto encountered at this point.

Our membership numbers nearly forty at the present time. Circumstances prevent some of these from attending our meetings but their interest and prayers are with the Society and for its work, both at home and as represented by the Woman's Board. A. M. C.

An Appeal.

DEAR SISTERS:—I have something on my mind that troubles me. It appeals to my heart, it stirs my sympathy, it touches my pride; and I am wondering if there are not many of our women workers who feel as keenly as I do, our Tract Society's debt. They have carried it a long time, not as large as at present, but much larger than many of us would feel like carrying for a friend who was, we knew, fully able to release us if he were so disposed.

Since the pressure is becoming burdensome, and the Board has so kindly asked the friends to release it, the question has come to me: "What can we women do to help?" Of course we are not expected to lift as heavy weights as our strong brothers, but we can join our forces by adding our

mites, and we have proved to ourselves and to others that the mites count, and enough of them would give hope and courage to the men of our denomination to lift the debt.

I am sure we could raise the \$3,600 as easily as we raised the \$5,000 for the Missionary Board. Should we not all breathe freer, feeling that we had helped to make a bright spot in some one's life?

Then, too, our Corresponding Secretary, the Rev. A. H. Lewis, would take new heart, feeling assured that new life was coming into our denominational body. Such an assurance would give him fresh courage, for it has seemed for some time that he was depressed by our seeming indifference. He has labored early and late searching out truths that we were ignorant of, and perhaps always would have been, had it not been for the untiring interest he has had in the truths which stand for God's down-trodden Sabbath. He is now released from the editorship of the RECORDER that he may put his knowledge into form to be handed down to rising generations. Let us try to make it as easy as possible for him and those who have assumed his former work. Let us do what we can before Jan. 1, 1908.

MRS. S. J. CLARKE,

Pres. Woman's Executive Board.
Milton, Wis.,
Nov. 22, 1907.

* * * *

At a meeting of the Woman's Benevolent Society of Leonardsville, held Nov. 20, 1907, the sum of \$20 was voted from its treasury to be added to the gift already making up from the Church, toward liquidating the debt upon the Tract Society.

E. A. H.

To Conquer Worry.

Get into gear! Banish worry. Rise above it. Conquer the disease. Struggle against it until you win. Be not disheartened at repeated failures. Defeat but adds to your strength, if you keep up the fight. The glories of the victory amply repay years of effort. "I never knew what happiness or success really were, until I got rid of worry," says a friend.

No matter what may be the cause of your worry, to worry over it will do more

harm than good. "Then shall we 'let things slide,' and not try to improve conditions?" By no means. But instead of weakly worrying about them, tackle them in earnest. Do a good day's work at it, whatever your duty or problem may be; eat well, live simply, do as you would be done by, keep your head level, use your best judgment, drink in the inspiration of nature, seek the co-operation of the spirit, acquire reposeful poise—resourceful strength will come, you will sleep like a babe, worry will disappear, each day you will awake in a new world and to a more glorious existence.

"A thousand unseen hands
Reach down to help you to their peace
crowned heights,
And all the forces of the firmament
Shall fortify your strength."
—Good Housekeeping.

Persis, or the Ministry of Women.

The only person that gets a double mark of commendation in Paul's catalogue of his friends at Rome is "the beloved Persis who labored much in the Lord." The others labored but she labored much. It is usually a woman who reaches the superlative degree. Beginning with Mary Magdalene the first missionary of the cross, what a glorious chain of loving, consecrated women leads on through the ages. We might pick out Mary of Jerusalem, the mother of Mark and sister of Barnabas, who seemed to have been the hostess of the Apostolic Church. We could not pass by Priscilla, the spiritual mother of Apollos and trusted friend of Paul. We also find in this glorious company Lydia of Philippi, little Rhoda, Phebe of Cenchrea, Mary of Rome and many others. Thank God, the race is not extinguished, but the missionary work of women is wider, deeper and more glorious today than ever before. No one can do more in promoting the idea of missions at home, no one can be such a recruiting agent for volunteers, especially in her own family, and no one can give and sacrifice as women do. God help you, "beloved Persis," still to "labor much in the Lord."—Rev. A. B. Simson.

A man's character can be injured by no one but himself. Everyone has the keeping of his own character.

SYSTEMATIC FINANCE

Mary A. Stillman

I have been asked for information about my last year's canvass of one church, and if my experience will be of any benefit to other churches in raising funds for their own and denominational expenses, I gladly comply with the request.

In the church where I worked the envelope system had long been in use, and the systematic benevolence cards had been signed by a part of the members. It was thought that a thorough canvass might introduce the pledge cards more completely, and at a church meeting at the beginning of the year I was appointed solicitor.

During five days of the following week I visited as many as possible of the members of the church and congregation, and spent one day in writing letters to non-resident members. The pastor had prepared the way by preaching a splendid sermon on giving, the previous Sabbath. It was my aim to secure signatures on the cards from all the members of a family, the wife and the children as well as the head of the household. I also tried to have the pledges made on the basis of a certain amount per week, rather than per year. I explained that it was not necessary to make weekly payments if some other way was more convenient. In all cases I was well received and in only two cases was the contribution made smaller than that of the previous year. Quite a number of persons who had formerly given five dollars a year pledged ten cents a week, a gain of twenty cents each. I asked for increased contributions for any society in which the person was interested, and especially for the Sabbath School Board, which name had just been placed upon the card. The canvass resulted in an increase in pledges over the previous year of about four hundred dollars.

Some may wish to know how these pledges were paid. Nearly all the money promised was paid within the year. For instance, \$98.36 was paid on a pledge of \$98.70 for the Sabbath School Board, and \$320.47 toward \$320.86 pledged for the Tract Society. This result was largely due to the personal effort and the business

methods of the church treasurer. During the week of the canvass, this gentleman sent envelopes to every person who had made a pledge, so that there might be no excuse for not beginning to use them on the first Sabbath. He keeps an account with every contributor in a book furnished for the purpose by the SABBATH RECORDER office, and just before the end of the year he notifies delinquents as to how much they are in arrears, and adds that this amount is now due; he then takes pains to collect it.

Some church treasurers may be interested to know how he keeps his records. When he opens each envelope he sees if the amount it contains corresponds with the figures on the outside, at the same time jotting down the amount on a long strip of manilla paper. He then adds the column of figures and counts the change, and if they balance he thinks he has made no mistake. He then deposits the money in the bank and wraps the envelopes up in the strip of paper and keeps them for at least one year for reference in case a difference of opinion should arise as to the amount any one has given. When he has leisure he takes the package of envelopes and credits the amount each contained to the proper account in his book. Of course this requires time and accuracy, and very much depends upon having a good treasurer.

He allows each person to pay as is most convenient, weekly, monthly, quarterly, or annually. One contributor has a way all of her own. On the first Sabbath of the month she gives for church expenses; on the second for the Missionary Society; on the third for the Tract Society; on the fourth for the Education Society; and on the fifth (when there is such a Sabbath) for the Sabbath School Board. This makes rather complicated book-keeping, but every object named on the card is remembered. The treasurer tells me that he has persuaded one man, who had been in the habit of giving two dollars a year in a lump sum, to take a package of envelopes and use them when he pleases. At the end of two months he has given one dollar, and in such small sums that he has not

felt at all burdened by his additional contributions.

A word in regard to the relative value of a personal canvass and the writing of letters: it so happened that I was able to see personally seven non-resident members, all of whom consented to make contributions—100 per cent. Seventy letters were also sent out, not printed ones nor even type-written, but personal, hand-written letters, each containing a stamped and addressed envelope for reply; seven replies were received—10 per cent. Of these, two stated that the writers were not able to give anything, which leaves contributions from five persons, or a little over seven per cent. These five letters, however, contained checks and pledges for about one hundred and forty dollars, which paid, perhaps, for the labor of letter-writing. Query: What became of the other sixty-eight stamped envelopes?

Before the plan of systematic finance was adopted by this church, the treasurer frequently was obliged to hire or to advance money for the running expenses. Now he always has money in the treasury. In regard to the contribution last year for denominational expenses, I find that it was about three hundred dollars greater than the average amount given for that purpose during the previous twelve years. I have no records farther back than that.

In order to make this system of raising funds successful it seems to me that two things are essential: a thorough yearly canvass by some one who has the interests of church and denomination at heart, and the services of a faithful and efficient treasurer. If the treasurer's work seems too great for one person, could not the treasurer receive and disburse the funds, and an assistant treasurer be appointed to keep the records?

The greatest recommendation for the plan of systematic finance which I know is the enthusiastic endorsement of those churches which have given it a thorough trial.

The Betterment Fund of Alfred University.

GENEROUS SUBSCRIPTION OF GEORGE L. BABCOCK.

DEAR EDITOR:—It is a great pleasure to announce that within the past month a number of valuable subscriptions have been

made toward the Betterment Fund. The most important of these is by Mr. George L. Babcock, who, aside from Mr. Carnegie, the contributor of a conditional gift for a library building, is now the largest contributor to the Betterment Fund.

A year ago Mr. Babcock subscribed \$1,000.00 to the Fund, but just before starting on his Western trip a few days ago, he authorized the announcement of an additional gift of \$7,424.64. This last sum is given to lift the indebtedness on the Babcock Hall of Physics, which was erected ten years ago, and named in memory of his father, the late George H. Babcock.

Mr. Babcock could have chosen no more timely or helpful method of aiding Alfred in its struggle to raise the Betterment Fund and secure the much needed Carnegie library.

His gift is also a most appropriate and beautiful tribute to the memory of his distinguished father who was president of the Board of Trustees of Alfred University at the time of his death. Aside from this gift, about \$1,000 has been recently subscribed in small sums, and the prospects are brightening continually for the completion of the stupendous task undertaken a year ago. With the generous cooperation of all other friends and alumni the Fund will soon be secured.

BOOTHE COLWELL DAVIS,
President.

Alfred, N. Y.
Nov. 21, 1907.

The Teacher at Judgment.

The Teacher stood before the World's judgment-seat. "Have you learning?" asked the Philosopher. The Teacher bowed his head in humility. "Have you wealth?" queried the Rich Man. And the Teacher said, "No." "Have you borne a title?" chimed in the Nobleman. "Or won a battle?" demanded the General. "Or become a master among your fellows?" added the Ruler promptly. And the Teacher answered never a word. But he took the hand of a little child and placed it in the hand of the Father. And lo, there was accounted unto him wisdom and wealth and honor and glory and power; for the Father—and the little child—said, "Well done!"—*Selected.*

Young People's Work

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

President's Letter.

A Splendid Recipe.

While traveling through the West this summer, I went into a certain home and a young lady met me at the door. She said, "Some time ago I had a birthday and many of my friends handed me recipes for cooking. I want to show you one which my uncle gave me." She therefore went upstairs and brought down the recipe, which read like this:

"To my Niece:

"I hand you this recipe, knowing it will, if used, bring you good results each birthday:

"To make a character.

"Take the daily opportunities. First, sift out all seeds of selfishness. Then add plenty of good work and wishes, softened to the sticking point with love. Bake well in the oven of prayer. Serve liberally while warm, to all.

"Your Uncle —."

Dear Young Friends:—Let us try this recipe. It is a good one. We are in this world to make character. You can no more make good character without observing rules than you can make good bread by simply throwing flour and water together and baking. There is a way to make good bread. There is a way to make good character. Try this recipe.

Yours very truly,

A. C. DAVIS JR.

Teachers' Training Class.

It may be interesting to others to know that the pastor of the Second Alfred Church is now conducting a Teachers' Training Class in Bible study with about twenty bright young people in the class. We began last fall with the course outlined by the State Association, but had not finished when we had to adjourn the class on account of the rush in the spring's work. We have again taken up the work and expect to finish "Outline Studies in Old Testament" by Jesse L. Hurlbut and

then, with this as a basis, take up the *Manual for Bible Study* by our own Field Secretary, Rev. Walter L. Greene. The class is not so large as it was last winter but we have the "Gideon Three Hundred" and are doing much better work than last fall. The class is conducted as a college class and the students give evidence of careful and thorough work in home study. The recitation is characterized by animation and deep interest. That the work and study put on the Bible by this class is going to add much to the efficiency of this and other Sabbath Schools in later years, is a matter of no doubt and is ample reward to the pastor for his time and effort—to say nothing of the pleasure which he derives from the work.

Extracts from "How to Read Books."

By Albert Bushnell Hart, Ph. D., LL. D.

What are books? * * * Books are great men, who, like the records placed in a phonograph, lift their voices for anybody who chooses to hear, * * * they are wise friends who give you what you get from few in the flesh—the best that is in them. * * * If books are friends, how are they to be treated? First of all, it is only politeness that you should listen to your friend's account of himself; and the first thing that a knowing man does with a new book is to look at the title page, which is your friend's name, and bears the date of his birth; to read the preface, which is his explanation for being; and to run over the table of contents, which sums up for you all your friend's experience and intentions. * * * There are as many bad books as bad people, which is saying a great deal and the first duty of the book reader is not to read many of the things that come in one's way. * * * "Beware of the man of one book," is an unsafe caution. For four or five generations the one book that the people of New England knew intimately was the Bible; they knew it from beginning to end: they studied their alphabet in its initial letters; their children learned considerable parts of it by heart; and thus they filled their minds with the majestic and beautiful language of the Scripture. * * * Many of the people who knew the Bible also knew Shakespeare, knew him with that thoroughness that might be expected in houses where there was little else to read. The

two together were strong meat for strong minds; they were indeed the principal teachers of Abraham Lincoln, who placed his name among the immortals as a writer of English prose. * * * Who is there that reads a book once, twice, five times till he is permeated with it? How many people nowadays read the Bible through every year as our fathers used to do? How many people know anything as Gladstone knew the Iliad, so that if anyone repeated a line of it in Greek, he could instantly follow with the next line? * * * It is an excellent scheme to follow Emerson's dictum, "Read none but famed books," so far as to read at least one in several groups of typical books. In English fiction, be sure to read one novel of Miss Burney, one of Jane Austen, one of Cooper, one of Scott, one of Dickens, one of Hawthorne, one of Mrs. Oliphant, one of George Eliot, one of Kipling, one of Stevenson. Unless you know these masters, what basis have you for deciding whether a novel is good, or original, or worth spending time upon? So it is with other fields of literature. Books are the spirits of men, but you cannot receive another's spirit without giving your own. In reading, as in every other part of life, the Spanish proverb holds good, "What will you have?" quoth God; 'pay for it, and take it.'"

Gentry.

The Gentry Christian Endeavor Society is undergoing experiences similar to Gideon's army; it is being greatly reduced in numbers.

We cannot tell if it is for the same reason, but trust we shall gain in spiritual power as our numbers grow less, and know of a surety that God is our strength.

We trust also that those who have left us were not actuated by the same motive that caused the twenty-two thousand to turn back.

Gideon's band, as topic on November 16, was very helpful; brought out many grand and beautiful thoughts which, if put to practical use, will cause the enemy to flee before us.

The visits and sermons of Secretary Saunders, Elders Jordan and Lippincott stirred us all to new life. God bless them and the "bands" that sent them, is our prayer.

C. C. V.

What Can Young People Do For the Southwest?

Paper read at Southwestern Association by C. C. Van Horn.

What work especially adapted to them can our young people find to do in the Southwest, is the subject assigned to me for this occasion.

The great question is not what and where is the work, but where are the workers? Not adaptability of the work, but willingness of the workers; not tasks that are congenial to those who would labor, but laborers who are so completely consecrated to God that the performance of any task will be a pleasure. Nevertheless, while the foregoing is true, there are persons so constituted that they will succeed much better in certain kinds of work.

But first of all get ready for business; better stay out of the field than go in partly equipped. Get on speaking terms with God. Ask him about the work. Talk it over with Jesus; cultivate intimacy with the Foreman by frequent and earnest prayer.

Get out of the hammock of indifference, self-gratification, self-love, laziness. Get into your armor, buckle it on tight and then tell God you are ready for work and you will not have long to wait.

Lift up your eyes; behold the fields are white. Why do you hesitate when the call is so urgent—the need so great?

The demand is not so much for those who will say, "Here am I, send me;" but for persons who from the fulness of the heart will say, "I'll do what you want me to do, I'll say what you want me to say," right here—now.

It is not higher criticism we need but higher ideals; not lofty opinions and cold theology, but a God-exalted purpose and hearts fired and filled with the Holy Ghost.

The Lord of the harvest can use only willing hands; while Satan has plenty of work that is adapted to even the idlers along by-ways and on street corners.

Do you truly desire to work for Jesus? Then you must work with him. Get down on your knees at His feet, drink deep of His spirit—then do the things He would do were He here in human form.

What did Jesus do while He was on earth? He walked and talked with the men of Emmaus till their hearts did burn within them. He sat on the well and talked

with a low-down woman of Samaria; reproved her for sin and pointed her to the way of salvation. He took the children in His arms and blessed them. He comforted the bereaved and broken-hearted.

It requires courage and faith and love to talk of Jesus with men as you walk and work with them—at least, till you have been a little while in the business; but you can do it. The good old story must be often sweetly told.

No person is so low in sin but that a word from loving lips, spoken in the Master's name will touch the heart of stone. Can you not speak that word?

You will often meet the low and degraded; the world is full of sin-crushed souls. Reach out a hand to save; touch them to heal.

The children! Oh, how thoughtless we are as we meet and mingle with God's little ones. If we could but remember that every act we perform, every word we speak tends to mould and develop their characters for good or for bad; for weal or for woe—how careful and prayful we would be.

"Careful with fire is good advice we know,

But careful with words is ten times doubly so.

Thoughts unexpressed may sometimes fall back dead;

But God himself can't kill them when they're said."

All about you are homes filled with sorrow, hearts bowed down with grief. Carry a word of cheer, a glow of love into these darkened lives. Help them to see that above the mists the sun still shines; that every cloud has a silver lining. Tell them of Jesus and His love.

And now, is there a line of work indicated in the foregoing that is not adapted to the young people in the great Southwest? Is there a height pointed out that is inaccessible to you—that any of you cannot reach?

Perhaps you are waiting and longing for a grander opportunity—a larger field. Remember that with grander opportunities comes added responsibility; and that larger fields demand greater activity, more constant effort.

Bear this also in mind: that unless the smaller duties are faithfully performed, the

humbler positions faithfully and cheerfully filled, when the coveted opening appears you will not be qualified to occupy. What your hands find to do, do with all your God-given powers. Do not look too far ahead for something to do; there are duties all around you. Do not forget that God leads, and those who follow him will never idle stand.

It is possible that I have not covered the ground or even reached the points in the minds of the committee when they assigned this subject; but I trust there are suggestions in the foregoing that will help our young people to grasp the opportunities within their reach, and so grow in strength and capability that they will be able to grasp the larger privileges when they come.

Resolutions for Roy Childers.

Whereas, Our Heavenly Father, in his all-wise Providence, has seen fit to remove from our midst and from the activities of life, our beloved and greatly esteemed brother, friend, and coworker in the church and social life; Mr. Roy Childers; and

Whereas, The said Roy Childers was a faithful and earnest worker in the Endeavor Society, always filling with faithfulness every place of responsibility into which he was put, and discharging with promptness and ability every duty brought to him; and

Whereas, In his long and tedious sickness, filled with so much of suffering, he evidenced the Christ life by patient endurance and cheerfulness even in the face of death; therefore,

Resolved, That, as an Endeavor Society, we bow in humble submission to the will of God, while we seek to emulate the faith, fortitude and integrity of the departed brother, and commend the family to the love and tender watchcare of the Heavenly Father.

Resolved, That we have these resolutions published in the SABBATH RECORDER, spread upon the records of the society, and a copy of them presented to the family.

E. ADELBERT WITTER,
L. D. LOWTHER,
F. J. EHRET,

Committee.

No matter how bright the light shines, if our eyes are kept tightly closed it will do us no good.

Children's Page

Bunny, a Tame Squirrel.

(As told by the owner).

MARY A. STILLMAN.

Grandma's cottage, like little Red Riding Hood's grandmother's, stood at the edge of the wood, but while she had many furred and feathered visitors no wolf ever tapped at her door. Her fruit and nut-trees often tempted the little creatures of the forest, which were never disturbed by any cat of grandmother's, for she would not keep one. A family of chipmunks at one time lived under the front steps where they must have stored up fully half a bushel of nuts. It was funny to see one of these little fellows pack away the walnuts in his cheek pockets, as many as three at a time. When he started off for his nest he looked as if he had a very severe case of mumps, which was worse on one side of his face than the other.

Grandmother always had a man gather her walnuts, and store them away in great bags in the attic, so that she could supply her little friends with food in the cold, snowy winter. It was this lure of nuts which first brought Bunny, the red squirrel, to her door. We never knew where she came from nor where she had her nest, for she was cunning enough not to betray its location by starting off in that direction every time. She never ate her nuts upon the ground as the chipmunks did, but chose a short limb of the cherry-tree for her favorite perch. She would take a nut from Grandmother's hand, (for she soon became very tame), run up the tree with it, and sitting with her back pressed up against the trunk, gnaw into the shell with her sharp little teeth and extract the kernel. When she had eaten enough to satisfy her hunger, if more nuts were offered to her, she would bury them under the turf in different parts of the yard.

I wish you could have seen her do this; she would take a nut in her mouth, run with it a little way, dig a small hole quickly with her fore paws, poke the nut in with her nose, then cover it up with turf and pat it down nicely. If you were to go straight to

the spot where you had seen her bury the nut, it would defy your sharpest eyesight to find the place. The only way you could find it would be by rubbing your hand or foot over the turf until you felt the hard lump. Once I found a nut in this way and partly uncovered it, when you should have heard Bunny scold and chatter at me! As soon as my back was turned she rescued the exposed treasure and carried it off to a safer hiding-place, never again to use the spot that I had found.

Bunny's taste in nuts was most discriminating. She liked the little round pig-walnuts, but when the supply of these was nearly exhausted and we offered her some shagbarks which a neighbor had given us, she nosed them about but showed very plainly that she did not care for that kind. I cracked a few and she condescended to eat those, but not one shagbark would she crack for herself. Another favorite kind of food with Bunny was sponge cake. We tried her with various kinds of cake, bread, and meat, but she would eat nothing that contained shortening. Do you suppose that she buried her extra supply of cake as she did nuts? Ah, no, she was much too wise for that. She wedged it into a crotch of the cherry-tree, where, unless the meddlesome blue jays or English sparrows caught sight of it, she found it the next time she wanted a lunch.

One day I gave the squirrel a large square chunk of sponge cake more than two inches in diameter, curious to see if she would adhere to her rule of not eating upon the ground, or how she would manage to get the cake into the tree. At first she tried to carry it by one edge but the cake crumbled and she dropped it; then she tried to put her little arms around it, but they were not long enough; then she sat down and considered what to do next, while Grandma and I watched her from a sheltered window. At last she began to gnaw a groove around the middle of the chunk for her arms to fit into, and she finally carried it this way to the base of the tree, when I took pity upon her, and broke the cake into smaller pieces.

One day in autumn I discovered Bunny upon a small limb of the pear tree, reaching out for a most luscious pear. Her weight bent the twig far down but she clung on with her hind paws while she gnawed at

the stem of the fruit. Just at the moment that the stem gave way she gathered the pear into her arms and backed into a place of safety. Here she ate the seeds and dropped the pulp upon the ground. This seemed a waste of good fruit, but we could not scold her for she had been so clever in obtaining what she wanted. Cherry-stones and apple-seeds also furnished a part of Bunny's food.

One year Grandma had some choice sweet peas which she was saving for seed. She would not allow me to pick a single blossom, but no seeds got ripe. Who do you suppose stole them? Bunny, of course, sitting upon the hoop on which the vines were trained and picking out the seeds which were just ripe enough to taste right. This was not all the mischief she did, for she chewed our clothes-line and carried off our own and our neighbor's dish-cloths with which to line her nest. She never brought her babies to visit us, and in fact she would allow no other squirrel to enter our yard which she seemed to consider her own private property.

Once a red squirrel ventured half-way up to the piazza. Just then Bunny came around the corner, and how she did run at him! He sprang into the pear tree to save his life and jumped from there into the cherry tree with Bunny close behind. Down he came to the ground again with Bunny almost on top of him, chattering like mad. Then he escaped through the fence when Bunny came demurely back, twitching her head as much as to say, "I'll teach him to keep away from my premises."

Our little pet often came into the woodshed or on to the piazza roof, and would have come into the house if we had encouraged her; we were a little afraid, however, that her sharp teeth might do mischief in the house. She was our friend and neighbor for more than five years. The last time that I saw her she was wet and bedraggled by a sleet storm. Did she have pneumonia and die? Did a village boy shoot her with his air rifle? Or was she caught by that prowling yellow cat who caught the chipmunk when his cheeks were so full of peas that he could not get through the fence? We never knew; but we always thought that Bunny was a squirrel of more than ordinary intelligence.

The Power of the People.

The power of Conference, of yearly meetings, associations, and society boards is derived from the people. The United States is a "government of the people, by the people, for the people." Governors derive their power from the governed. At the "primaries," delegates to the political conventions are instructed as to whom they shall name as candidates for the offices in township, county, state, district, and nation. Officers feel under obligations to keep in close touch with the people. United States senators and congressmen, governors and legislators, mayors and councilmen hold important questions in abeyance until they learn the opinions of their constituents. Baptists, in harmony with New Testament order, are organized on the same democratic principles.

Now note two sentences from Brother C. B. Hull's paper, "The Power of Conference," (RECORDER, Oct. 28, p. 1196) "No great or important work calling for the expenditure of much money or fastening any settled policy upon the denomination should be undertaken until it has the sanction of Conference." * * * * * "Our boards will find that if all the people bid them go forward in any given line of work, the people will also the more freely and cheerfully furnish the means for carrying on that work."

If Brother Hull's first sentence closed with the modifying phrase, "as instructed by the churches," it would be in full accord with his second sentence and with the following sentence from my West Edmeston convocation paper in 1906: "The people should know the purposes and plans of the leaders, and the leaders should know the opinions of the people on important questions before final action is taken." But little thought is required to see that "all the people" cannot be reached without directly appealing to the individual churches. The places where Conference is held are remote the one from the other. The most of those present in any given year were not present the year before, nor will they be present the next year. The irregular attendants shrink from the responsibility of acting upon important questions which they have had no opportunity to calmly consider.

Much, very much, is to be gained by submitting to the churches important and

expensive measures before their adoption by Conference, associations, or boards. 1. The people become interested and enthusiastic in carrying forward work which they themselves have investigated and approved. 2. As Brother Hull states it: "The people will also the more freely and cheerfully furnish the means for carrying forward that work." 3. Leaders and people would be in harmony and accomplish much because so thoroughly united. But to hastily adopt measures at general gatherings is unwise. Dissatisfaction and estrangements are sure to follow. It will also be difficult to secure means to carry them out, unless after mature deliberation the churches heartily favor them. "Annual or biennial Conference?" "Shall Conference leave its regular order and go to Boulder in 1908?" These questions had been so fully before the people that all present were prepared to act intelligently.

Although fifteen able brethren form a committee to see if the constitution of Conference can be improved, yet, if important changes are proposed, it would be a grave mistake to adopt the report without first gaining the approval of the churches.

A defective church polity with perfect harmony will be far better than a perfect polity with disaffection. We cannot do without God as Councilor and Director in all denominational affairs. "Except the Lord build the house they labor in vain that build it."

Moses prayed: "If thy presence go not with me, carry us not up hence." Such should be our attitude toward any proposed measure. If God is not with it and in it, we should want it defeated, however much anyone may have worked for and cherished it.

How shall we know whether God approves? "Vox populi vox dei," is probably not true in all cases. Persuasive oratory sometimes causes the multitude to act contrary to sound judgment. But when a question of serious religious import is proposed by Godly leaders, explained by faithful pastors, each to his own flock, and prayerfully acted upon by the membership in the calmness of their own churches, we may reasonably expect "The voice of the people is the voice of God."

Beloved brethren, nothing is so much

needed now as a spiritual awakening. Brother Geo. B. Shaw, in *Pulpit Gleanings* has given an excellent warning sermon under the theme, "The Danger of a Drifting Soul." As every soul not keenly alive toward God is in danger of drifting and being wrecked, so is it with a body of Christian people. Not under-rating the importance of doing denominational business in a sound business way, yet this spiritual awakening stands uppermost in importance in order to perpetuate denominational life. There should not be a discordant note throughout the length and breadth of our beloved Zion.

Love to God, love for the precious truth committed to us, love for erring Christians, love for perishing sinners, love for one another, should abundantly abound in all hearts. This is the price of a spiritual awakening.

SAMUEL R. WHEELER,
Bridgeton, N. J., R. F. D. 1,
Nov. 20, 1907.

HOME NEWS

HARTSVILLE, N. Y.—Realizing that this is an important column of the SABBATH RECORDER, I will contribute to it by mentioning some of the many things which have been going on in the church on the Hill. The present pastor began his labors with the Hartsville Church immediately after the summer vacation. The work opened up most auspiciously, if a cordial reception is a favorable sign. We had not been there long when the pastor and his wife were given a reception at the home of Mrs. Huldah Whitford, which gave an opportunity to meet and become acquainted with the people. It was with much regret that we gave up our labors with the Alfred people who had made themselves so dear to us. But we soon found that friendship is not limited to place, for at once the big-heartedness of the Hartsville people began to reveal itself in the way of things material and spiritual.—The Hartsville Church enjoyed the great pleasure of entertaining the Semi-annual Convention of the Western Association which held its session from Oct. 18 to 20. These services were very

DEATHS

UTTER—At Bridgewater, N. Y., October 20, 1907, William Alburts, son of Franklin Bradley and Nellie May (Baker) Utter, aged 3 years, six months and 9 days.

Willie was never very strong, but a patient, thoughtful and manly little fellow, with a sweet disposition that won the love of those who knew him. It is a comfort to aching hearts to know that Jesus said: "Suffer little children to come unto me," and then "took them up in his arms," * * * "and blessed them." I. L. C.

VAN HORN—At the home of his parents near Farnam, Nebraska, October 31, 1907, of diabetes, Lynn Van Horn, son of Robert and Leah Van Horn, aged 8 years and 17 days. Funeral by pastor Wilbert Davis. Burial in Farnam cemetery.

BENJAMIN—Emory Wilson Benjamin, was born in Scio, N. Y., April, 1854, and died suddenly in Cuba, N. Y., Nov. 8, 1907.

He was the last of his family. His mother, Louisa Young Benjamin, was a lifelong Seventh-day Baptist, and her sons, in boyhood, attended the Seventh-day Baptist Sabbath School. Services were conducted at Scio, Nov. 12, by the pastor of the First Alfred Church. L. C. R.

GOODERMOTE—Franklin Goodermote was born in Berlin, N. Y., Sept. 24, 1887, and died Nov. 9, 1907, aged 20 years, 1 month and 15 days.

He leaves a young wife and one child about one year old. Funeral services were held in the Seventh-day Baptist Church of Berlin, N. Y., conducted by the writer. Text, John 3:16. J. G. B.

WHITFORD—At Oriskany Falls, N. Y., Nov. 13, 1907, Mrs. Ruth Jane Crandall, wife of Edwin Whitford, in the 80th year of her age.

Sister Whitford was born in the Western part of the town of Brookfield and was the daughter of Kilbourn and Ruth Rogers Crandall. In early life she came to Leonardsville and later spent many years with her family on a farm between the villages of Brookfield and Leonardsville. She returned to the latter place where she lived until about four years ago. As she was an invalid she and Bro. Whitford went to live with their daughter, Mrs. W. E. Phillips, and her family, where she spent her last days. She was married to Edwin Whitford in 1849. In 1866, she and her son Abert were baptized by Elder James M. Summerbell and united with the First Seventh-day Baptist Church of Brookfield, of which she continued a beloved member until death.

She had been an invalid for some years, but before her sickness she was a very active, cheery, woman, helpful in the church, society and home.

There survive: her husband, two children, Abert Whitford of Westerly, Mrs. Phillips of

fruitful of good to all who were present, especially to the entertaining church which at this time set apart their pastor to the gospel ministry, and two other members to the office of deacon. But as an account of these services has already appeared in another column, I will not speak further of them. Of special inspiration was this meeting in that it aroused us to the completion of a large commodious barn which was begun about a year ago under the efforts of the former pastor, H. Eugene Davis. Shortly before the meeting it was decided to fit up the section over the driveway for use. The matter was placed in the hands of our stirring women, who, by their untiring efforts, had the building in shape so that meals could be served there during the Convention. This will make us a large, spacious room for holding sociables and entertainments of various kinds. We hope that it may be of valuable assistance to our regular worship by increasing the winter attendance. The people can now attend services and feel that their horses as well as themselves are well sheltered in a warm building.

The height of pleasure for the people was reached when on the evening after the Sabbath, Nov. 16, the Hartsville Church descended from the Hill into the Valley where in a complete surprise it took possession of the second floor of the Gothic, much to the bewilderment of the occupants. We had just studied in Sabbath School how the Midianites swarmed upon Canaan like locusts for multitude, but we comprehend it much better now. Unlike the Midianites, however, who left destruction in their path, these dear people left fruits of the farm, larder, and purse. After a delicious repast, served by the ladies, the company adjourned at the midnight hour pleased that they so completely outwitted their pastor and wife and leaving them to compose themselves as best they were able. This is one of the experiences which make the minister's duties a pleasure, especially coming as it does in the life of a young pastor in his first pastorate. The larder will be emptied, but in the hearts of the pastor and wife there will always remain a fond recollection of the happy occasion.

PASTOR.

Oriskany Falls, grandchildren, great-grandchildren and other relatives.

Brief funeral services were held at Mr. and Mrs. Phillips' on Friday, the 15th inst., also at her church, Sabbath afternoon, at Leonardsville. Interment made in the family plot in the cemetery at the latter place.
I. L. C.

HOLLENBECK—Hamilton S., son of Stephen and Betsy Hollenbeck, was born in South Berlin, Nov. 20, 1861, and died Oct. 20, 1907.

Service in the Christian Church, conducted by the Rev. J. G. Burdick, of Berlin, N. Y.

BOND—Booth Bond was born Oct. 23, 1833, and departed this life Nov. 9, 1907, at the age of seventy-four years and seventeen days.

In early life he was converted and baptized, and joined the Lost Creek Seventh-day Baptist Church, of which he remained a consistent, faithful member until his death. Religion with him was not merely a profession, it was a life of service; it was not that which found expression in church attendance only, but was vital and fundamental to every act of life. Wherever about him a "wheel needed turning," he was a lifter. No good work seeking for aid ever left him discouraged or empty-handed. Every good cause found in him an ally and friend. He hated sham and evil in every form. He was an uncompromising foe to the accursed liquor traffic. Not only have his immediate family lost a loving father and brother, but neighbors have lost a friend, the church a strong moral and financial supporter, Salem College a benefactor, and the country an honest citizen and noble patriot.

April 19, 1859, he was married to Rebecca P. Van Horn, who died April 17, 1904. To them were born four sons and five daughters, all of whom, with a younger brother and elder sister, remain to mourn their great loss. Of these children, eight were near him during his last two weeks of suffering and were present to do for him the last sacred duty sons and daughters can ever perform for a loved one.

His memory will be a constant reminder of his high ideals, faith in Jesus and noble life; it will be a source of encouragement to all; it will make his friends and neighbors better; his sons stronger and more manly, his daughters nobler. The influence of such a life can never be told; it is felt more than measured. Funeral services were conducted at the Lost Creek Seventh-day Baptist Church, by the Pastor, assisted by Pastor Witter, of Salem, and by a long-time and honored friend of the deceased, the Rev. McKeever, of Jane Lew. Text, 1 Sam. 20:18b.

H. C. V. H.

BUSINESS OFFICE

The Year Book for 1907 is now in your hands, or will be very shortly. They have all been shipped from the Publishing House to the churches, and many of you doubtless have received them before you see this. We tried this year to beat our record of last year, but did not quite do it. We are no later, however, and considering the fact that the work has been done with men, some of whom had scarcely been inside a printing office until less than a year ago, and nearly all of whom were comparatively inexperienced in our work, we feel that the Publishing House has done about as well as could be expected.

The Year Book for 1907 contains 270 pages. It had 320 pages last year. The smaller number of pages is caused by using less space between the lines, so that more lines could be printed on a page. The book as a whole contains about the same amount of matter, but the part devoted directly to Conference contains about one-fifth more matter than last year. On account of the smaller number of pages the total expense of the printing is smaller than last year, but the proportion of the cost paid by Conference is larger on account of the larger amount of matter published in the Conference minutes. A smaller number of copies was printed. There will be plenty for all who want them, but there won't be quite as many to start fires with.

Please notice that the Treasurer of Conference calls attention to pages 118, 119, and 120 of the Year Book. These pages contain the apportionments on the churches for Conference expenses, among which is the Year Book. We hope those who are concerned will heed the Treasurer's request. Last year the Publishing House, after making extra efforts to get the Year Book out promptly, had to wait nearly a year for its pay for the work done. Jas. 3:10b.

If there are any lone Sabbath keepers, or scattered families that want copies of the Year Book, they can get them by sending directly to the Publishing House. There is no charge for them. A couple of hours spent in reading the Year Book through, some evening, will be time better spent for you, as a Seventh-day Baptist, than reading editorials on the cause of the panic, or how the financial system may be improved. In fact we are inclined to think that it might help to improve our denominational financial situation if the Year Book were carefully studied by every one.

Between now and the end of the year we are going to send statements to every RECORDER subscriber whose subscription ends with 1907. We want your renewal promptly. If it doesn't come we are going to write and ask you for it. If

(Continued on page 1373.)

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, 1 Sam. 3:1-21.
Dec. 21. A Christmas Lesson, Matt. 2:1-12.

LESSON XI.—DECEMBER 14, 1907.

THE BOY SAMUEL.

1 Samuel 3:1-21.

Golden Text.—"Speak, Lord; for thy servant heareth." 1 Sam. 3:9.

DAILY READINGS.

First-day, 1 Sam. 1:1-18.

Second-day, 1 Sam. 1:19-28.

Third-day, 1 Sam. 2:1-17.

Fourth-day, 1 Sam. 2:18-26.

Fifth-day, 1 Sam. 3:1-21.

Sixth-day, 1 Sam. 4:1-22.

Sabbath-day, Psa. 8.

INTRODUCTION.

The two Books of Samuel are reckoned as one in the Hebrew canon, although the printed Hebrew Bibles of today follow the modern arrangement with the division into two parts. It is called the Book of Samuel, not because it was written by that prophet, but because Samuel is the principle character in the earlier portion of the Book. This work is certainly a compilation, and the author may easily have had before him some writings of Samuel himself. Compare 1 Sam. 10:25.

The Book portrays the transition from the era of the Judges to that of the Kings. It tells something also of the establishment of the prophetic order. Beginning with Samuel there was a continuous line of prophets extending throughout the Old Testament age.

Samuel evidently lived at a time when the Deuteronomic and Levitical codes were unknown. He acted as priest for the people and even as a boy slept within the sacred precincts of the tabernacle although he was not of the house of Aaron as required by the law. He freely sacrificed in many places, not confining himself to the one place specified in the law. The whole tenor of the Book shows that these acts are not to be regarded as evidences of dis-

obedience to the precepts of the law, but rather to utter unconsciousness of them.

TIME.—The chronology of the Book of Samuel is very uncertain. The call of Samuel may have been in the year 1137 B. C.

PLACE.—In the tabernacle at Shiloh.

PERSONS.—Samuel and Eli. Jehovah speaks to Samuel.

OUTLINE:

1. God Calls Samuel. v. 1-9.
2. God Reveals His Purpose Concerning the House of Eli. v. 10-14.
3. Samuel Relates the Vision to Eli. v. 15-18.
4. Samuel Becomes Prominent in the Nation. v. 19-21.

NOTES.

1. *And the child Samuel ministered unto Jehovah before Eli.* Some have sought to explain that his ministering was unto Eli; very likely he did minister to Eli, but the statement is very plain that he ministered to Jehovah, and the verb is the same as that elsewhere used to refer to the service of the priests. The word translated "child," may mean child, youth, or young man. It is not at all improbable that Josephus is right when he says that Samuel was twelve years old at this time. *The word of Jehovah was precious.* The word translated "precious" evidently means *rare* in this connection. It was altogether unusual that any one should receive a revelation from Jehovah.

2. *His eyes had begun to wax dim.* Or much better, had begun to be dim. This is doubtless to be understood as an allusion to his age.

3. *And the lamp of God was not yet gone out.* The lamp was lighted at evening and extinguished in the morning. Very likely our author means to allude to the time just before daybreak. *In the temple of Jehovah.* It is probable that the tabernacle in its permanent location at Shiloh had grown into a more substantial structure than a tent. It had doors and a door post: ch. 1:9; 3:15. *Where the ark of God was.* The ark is mentioned as that which made the temple distinguished and sacred.

4. *Jehovah called Samuel.* All that has preceded has been to explain the circumstances under which this call came to Samuel. *Here am I.* Literally, Behold me! This was the usual form to express alertness and readiness to obey.

5. *And he ran unto Eli.* He supposed that the call came from the aged priest, who would naturally call this youthful attendant if anything was needed either for the service of the tabernacle or for himself.

6. *For thou calledst me.* King James' translators are in error both here and in v. 8; for Samuel spoke with no greater emphasis than at the first time. The translation, "For thou didst call me" gives the impression that Samuel insisted that the old man must be mistaken.

7. *Now Samuel did not yet know Jehovah.* The meaning of this expression is explained by the next clause, and is very different from that in ch. 2:12. Samuel had not yet received a revelation from God, and so did not recognize the call that came to him in the night.

8. *And Eli perceived that Jehovah was calling the child.* Eli was a judge of Israel, and was in some sense a representative of God for the nation. Although he may never have had such a direct revelation from God as this which now came to Samuel, he was a man of religious insight, and recognized that Jehovah was calling the boy.

9. *Thy servant heareth.* "Thy servant" is a fitting substitute for the pronoun of the first person. It is also used in polite address of one man to another.

10. *And Jehovah came, and stood.* We are to think of the actual presence of Jehovah. As God came by theophany to his servants of old, to Abraham, Isaac, Jacob, Moses and others, he now comes to Samuel, who is not only to be judge and priest, but prophet as well.

11. *I will do a thing in Israel,* etc. The terribleness of the deed is pictured from the involuntary shudder that will come to all ears that hear of it.

12. *I will perform against Eli all that I have spoken.* See ch. 2:27-36. Very likely there were other messages against the house of Eli of which we have no record. *From the beginning even unto the end.* There is to be lacking in fulfillment no portion of all that was threatened.

13. *I will judge his house forever.* The word "judge" is here used in the sense of punish. The reference is of course not to eternal punishment after death, but to judgment here in this life. *For the iniquity which he knew.* Eli was apparently just and upright in all his personal dealings, but he failed to suppress the wickedness of his sons. He did indeed chide them, but he ought to have done more—even to remove them from office when he saw that his admonition was of no avail. *Because his sons did bring a curse upon themselves.* The construction of the original is a little obscure. It is better to follow the Septuagint (the Greek Bible) and read, "Because his sons spoke evil of God."

14. *The iniquity of Eli's house shall not be expiated with sacrifice nor, offering for ever.* That is, there shall be no atonement for it. Compare the ordinary ritual sacrifices for atonement, covering the sins of priests and people. See Numb. 15:27-31 and other passages.

15. *Opened the doors of the house of Jehovah.* Doubtless this was a regular part of his work in ministering to Jehovah. *Samuel feared to show Eli the vision.* The boy would very naturally fear to declare so terrible a calamity to his superior, even if he did not love him.

17. *What is the thing that Jehovah hath spoken unto thee?* Eli demands an account of the revelation which the youth had received. Very likely he noted reluctance on the part of Samuel, and therefore adds the imprecation. Perhaps he guessed that the message concerned himself. *God do so to thee,* etc., is originally a form used in connection with a covenant made over slain animals. Each imprecated for himself the fate of the animals if he did not keep his promise.

18. *Let him do what seemeth him good.* Eli is resigned to his fate. Compare David's words in 2 Sam. 15:26. Also Job 1:21 and other passages.

19. *And Samuel grew,* etc. This was the beginning of Samuel's prophetic career. He had revelations from God from this time on, and his position among the people was established from the fact that Jehovah let none of his prophetic utterances fail of fulfillment.

20. *From Dan even to Beer-sheba.* A usual expression in reference to the whole extent of the land. Dan was in the extreme north, and Beer-sheba at the extreme southern limit of the land of Canaan.

21. *For Jehovah revealed himself to Samuel.* The word of Jehovah was no longer "rare" as in v. 1.

SUGGESTIONS.

The striking lesson from this passage is that we may serve God in childhood and youth, and do not have to wait till we are men and women grown. "Suffer the little children to come unto me, and forbid them not," is a part of the Gospel.

We may well admire Eli for his resignation to the will of God; but he ought also to have been actively doing the will of God. As followers of Jesus Christ we must have more than the mere passive virtues.

Are we ready to say, like Samuel, "Speak, Lord; for thy servant heareth?" A great many people would like to know what their duty is, before they decide to do it.

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A PREACHER WHO REALLY PRACTISED.

Mayor Jones was large and powerful; he had a splendid physique, the development of a rugged constitution, of hard manual labor in early life, of abstemious living, and of constant exercise; he was of an athletic build and prowess, and he was a Welshman, naturally quick to resent injury or insult, and of a temperament prompt to take fire. By all the ordinary rules of human intercourse, the man who insulted him on a certain occasion would have received a tremendous thrashing; but Mayor Jones turned away and departed without a word. He came to me a few minutes afterward in my office, and I saw that he was striving hard to master some unusual emotion. I shall never forget him as he sat down, and how after a moment his face broke into that beautiful smile and he said:

"Well, I have won the greatest victory of my life; I have won, at last, a victory over myself and over my nature. I have done what it has always seemed hardest for me to do."

"What?" I asked.

And then he told me the story and when he had done, after a period of silence, he said:

"You know, it has always seemed to me that the most remarkable thing that was said of Jesus was that 'when he was reviled, he reviled not again.' It is the hardest thing in the world to do."

After that his life seemed sweeter and gentler than ever, although it had been exceedingly sweet and gentle before; he seemed to have reached a higher attitude and a loftier conception than he had known before. A few months later he was dead. And when I stood at his bier and saw the thousands and thousands of weeping people standing on his wide lawn, in the streets before his house, and lining the streets all the three long miles to the cemetery, and then other hundreds waiting at his grave, it seemed that there was a visible manifestation of that love which he had poured out in his life, and more than all a great proof of the validity of the higher law which he understood and by which he lived in accepting the golden rule.—From "The Golden Rule in Real Life," by Brand Whitlock, in *The Circle for December*.

When we bring home packages from our stores, we place no value upon the cost of the paper in which they are wrapped. Yet the wrapping paper alone costs the trade of this country, in one year, the snug little sum of \$30,000,000.

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.

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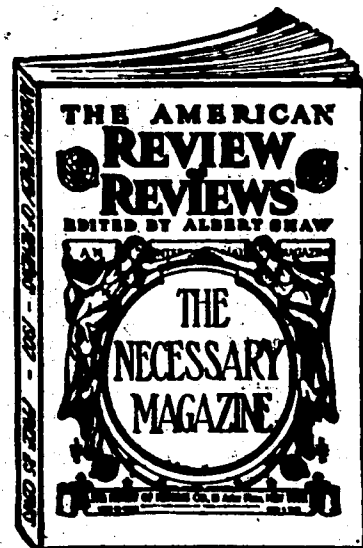
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A native postman on the Gold Coast of West Africa went in bathing, and then wrote the following letter to his postmaster: "Dear Master:—I have the pleasure to regret to inform you that when I go bath this morning a billow he remove my trouser. Dear Master, how can I go on duty with only one trouser? If he get loss, where am I? Kind write Accra that they send me one more trouser so I catch him and go on duty. Good-day, Sir, my Lord, how are you? Your loving corporal, J. Addie."

"How is the law made?" asked the instructor in United States history in a private school, of one of the young girls in his class.

"Oh," replied the maiden, cheerfully, "the Senate has to ratify it; and then the president has to—has to veto it; and then the House of Representatives has to—" She hesitated for a moment, and knit her pretty forehead. "Oh, yes, I remember now," she said. "The House of Representatives has to adjourn until the next session."

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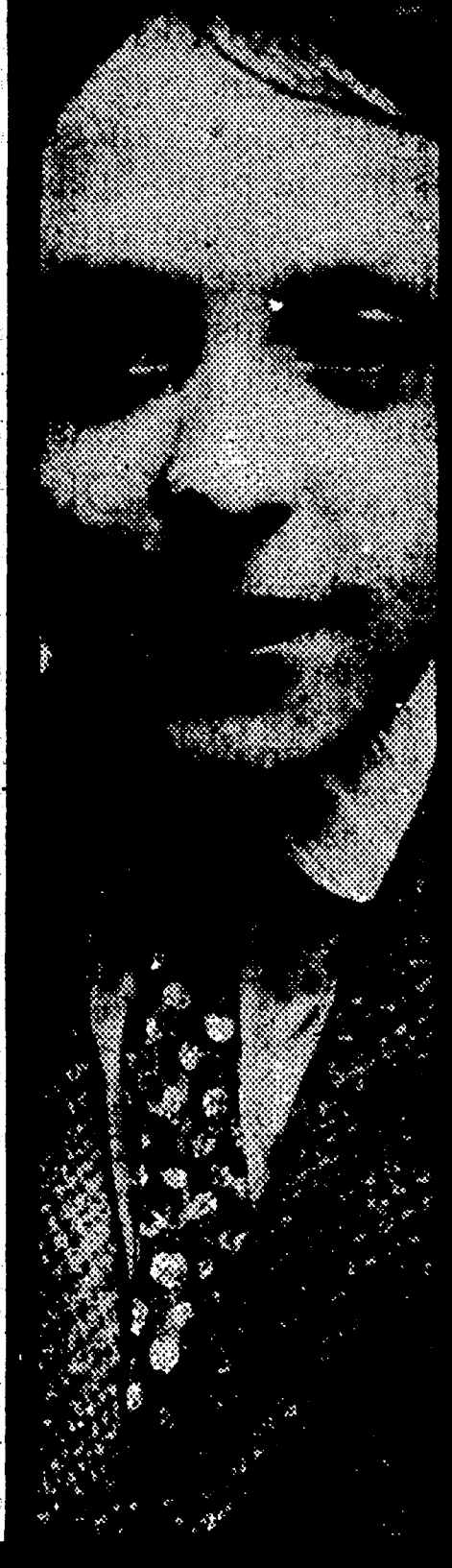
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