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N. O. MOORE, Business Manager.

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EDITORIAL

Homeward Bound.

Our readers will remember that Secretary fell sick in New York when the Boulder pilgrims were starting for the Convocation, and had to return to his home. His friends were delighted to see him a week later at Boulder, ready for the Conference, even though he had to lose the Convocation. At the close of Conference, Secretary and Editor joined the large company making the excursion by way of Denver, to Mt. McClellan, over the famous Georgetown Loop. This was a wonderful day. Nearly two hundred Conference people improved the opportunity to enjoy as fine a trip through rugged mountain scenery as can be found in America.

It led across the plains west of Denver to the first capital of Colorado, the city of Golden, lying at the very mouth of the famous Clear Creek Canon. Here the train leaves the garden-lands of the valley and plunges into the chasm where the winding trail runs higher and higher up the canon, amid crags and peaks and overhanging rocks, past the cities and mining camps to the far-famed Georgetown loop.

It was a wonderful piece of engineering that laid our track winding and doubling with loop after loop, crossing and recrossing from mountain to mountain, first under and then over, and then above the famous high bridge and along the ridge of the fill until we reach the cozy mountain vale where lies the village of Silver Plume, 9,176 feet above the level of the sea. Be-

fore reaching this place the cars have travelled four and one-tenth miles up a grade of 185 feet per mile, in order to make only one mile of straight distance.

From Silver Plume our train runs ahead up the mountain side upon as steep an incline as practicable, until a certain point is reached, when it begins to back up another steep incline across the face of the mountain, and by turns runs ahead and backs up, zigzagging higher and higher, leaving all its tracks in plain sight below, with the Georgetown Loop in the distance, until the top of Mt. McClellan is reached.

We have come far above the snow line, and now as we stand 14,007 feet above the sea, dizzy and panting from rarity of the atmosphere, we behold a scene that beggars all description. Miles beyond miles, stretching away on every hand, were mountain peaks, with the remains of glaciers streaming down their sides, with ridges and canons and precipices between, until the blue-hazed, far-away summits seem to blend with the azure of the sky!

The hour spent upon that famous peak can never be forgotten, and the snow-squall that made up so suddenly out of a clear sky was a most impressive phenomenon.

When the reaction came as the cars hurried them down from the rarified atmosphere of that dizzy height, and whirled them around the sharp curves, some of the company had experiences of quite another kind. They might as well have been in a boat on a rough sea; and the sensations were exactly the same as they would be in such a case. A sudden dodge for door or window always brought relief. These feelings cannot be described, so we forbear. Some of that happy company will not soon forget them.

But it paid well to go to the top of Mt. McClellan, and although it was a tired, half-sick company when the cars pulled into Denver two hours late, no one of the excursionists would want that day's experiences taken out of his life.

A few moments of hustling for trains that were to bear the delegates eastward over different routes, and separate them for another year at least; a little tarrying for farewell chats, and the records of that day were closed.

Secretary, Prex and Editor, three of the Boulder pilgrims, were to tarry another day or two under the shadow of the Rockies, and were taken to the hospitable home of Mr. and Mrs. Wardner Williams, where they found a bountiful dinner awaiting them. After dinner, Prex said "good-bye," and left Secretary and Editor to spend a restful night in that pleasant, quiet home. The next morning we were delighted to find Secretary so much refreshed from his night's rest, and decided to spend the day quietly in Denver, which was far better for him than mountain-climbing. The evening found us both well fixed on a Union Pacific train en route to North Loup, Nebraska, where we were to spend the Sabbath.

VISIT TO NORTH LOUP.

A comfortable night on the train brought us to the fine farming country on the head waters of the Platte river. Here the broad prairies with their far-reaching cornfields, their wide expanse of natural meadows covered with hundreds of stacks; their harvested wheatfields already being plowed for a winter crop; their beautiful fields of alfalfa, with the third crop in full blossom; their wide pasture-lands with great herds of cattle peacefully grazing; and their sheltering groves protecting well kept homes—these all combined to make one of the most interesting panoramas of agricultural life to be found in any land.

Grand Island is a flourishing little city of Nebraska, named after an island in the Loup river, near the juncture of the North Loup branch; and where we must change cars for the branch road to Ord, the county seat of Valley County. This is the county in which is situated the flourishing North Loup Seventh-day Baptist Church. North Loup is about fifty miles north of Grand Island, and thirteen miles south of Ord. This latter place was named after General Ord, who had headquarters there in the early days when the army had to protect the settlers from Indian raids.

As we start from Grand Island through the valley of the North Loup, we begin to feel at home. A little more than a year before, Editor, with a chastened heart, had left this garden-land of the west to take the pen; and now these fair fields with their background of hills, enlivened by glimpses of the broad-flowing river, all seemed to extend to him a peculiar welcome.

Secretary too had pleasant memories of this fruitful land and its thrifty people, owing to several delightful visits to friends and loved ones in the North Loup church. A large company of friends awaiting the arrival of our train, extended joyous greetings, and Secretary and Editor were soon made to realize the warm hospitality of the North Loup people.

Pastor Shaw had arranged for Editor to speak on Sixth-day evening and take charge of his old prayer and conference meeting. The uplifting influences of this large meeting with its prayers and testimonies will long be remembered by the visitors. This is a church of active workers, where old and young unite in prayer and praise, to help each other on in the Christian journey.

Sabbath morning found a crowded house, some of whom had come ten or twelve miles to hear the Secretary preach one of his inspiring sermons. It is a luxury to any preacher to proclaim the glad news to such an audience, and Secretary felt the uplift, and caught the inspiration from such surroundings, and gave them a sermon on high ideals in Christian life, which will not soon be forgotten.

Elder Oscar Babcock occupied a place with us on the platform, and before the services closed he offered resolutions of appreciation, thanking the visiting brethren for coming to North Loup. It was pleasant indeed to meet this pioneer missionary and Christian worker of other days, and we were thankful that he was able to enjoy this occasion.

Rev. George W. Burdick of Garwin, Iowa, was also with us upon the platform, and Pastor Shaw introduced him as his uncle, saying: "He has the body of Saul and the heart of Jonathan." Brother Burdick responded with a few well chosen words just before the sermon by Secretary. This entire service was impressive, and people enjoyed it wonderfully.

The music was good, as it always is in this church. The North Loup ladies' quartet was a great help all through Convocation and Conference at Boulder.

After this service came the Sabbath school with such a host that several classes had to go out under the trees and into nearby homes for recitation. Even then the audience room had more classes than one room ought to have, if best results are reached. The people there already talk of an addition to the house of worship as the next great improvement to be made. Just before Sabbath school closed, four of the students came forward and dropped birth-pennies into the glass globe for that purpose on the table. It might be interesting to know that this school has over sixty names on the cradle roll.

At three o'clock one hundred and nineteen young people and children came together for Junior Endeavor work. It is an interesting sight to see their superintendent, Mr. Walter G. Rood, marshal this great company of young people into the various lines of work. Promptly at three the bell taps and song service begins. The next thirty minutes are crowded so full of voluntary services of prayer and song and Scripture reading as to leave no moment unoccupied. In some songs the leader asks the boys and girls to alternate with the stanzas and all join in the chorus. Then the boys are asked to whistle the tune while the girls sing it; or the boys whistle the chorus. This makes a unique exercise, such as I never saw elsewhere, and a wonderfully impressive one. The way those boys join with the girls' songs to whistle the sacred tunes is more impressive than one would think. They are as serious and devout in their whistling as the girls are in singing, and there are some fine whistlers among them. There is a harmony and spirit in that music that is certainly helpful and it does much to interest the boy and hold him to the church service.

Promptly at the close of this half-hour, the order changes, and to the sound of music the classes file out to their places, some out under the trees and others in the house, and the next twenty-five minutes are filled with class-work. Each teacher has some appropriate study suited to the age

and grade of the class, and all join heartily in the class-work. Just before the hour closes, all come together for the parting songs and reports. It is now exactly four o'clock, and at the tap of the bell in the tower, the Juniors march out and the Seniors file in. The next hour is given to Senior work. The leader has already taken his place, the organ begins and almost before one is aware of the change, the Senior Endeavor Society's meeting has begun. On this day there were sixty-three in the audience, and thirty-two of them bore voluntary testimony or led in prayer.

This service closed at five-fifteen, and the Sabbath-day's work in the house of worship was done. Some of the workers went home tired, but happy in the thought that they had done something to make an attractive Sabbath for the young people, and to help them in their efforts to become active Christians. The young people of North Loup as a rule seem to love the house of God and are loyal to the church. Many of them would feel badly to be deprived of its privileges. This speaks volumes for the future of the church.

Sunday afternoon from two till five, and the evening from seven to ten were given to a lawn sociable and reception in honor of the visitors. This was held on the large lawn of Dr. W. J. Hemphill's. Chairs and tables were placed under the trees, and cake and ice cream were served to all. The beautiful moonlight favored those who had far to drive, and so they came from ranch, and farm and village, until probably three hundred people attended some part of this festival. The warm-hearted greetings of that afternoon and evening will be remembered with pleasure so long as life shall last. A good number of new subscriptions, and several renewals to the RECORDER made the editor glad; but the interest manifested in the denominational paper and the desire of the people to have it in their homes were even more cheering than was the financial help.

These pleasant days passed all too soon, and on the morning of September seventh, Secretary and Editor bade farewell to the large company gathered at the station to see them off, and started on their homeward journey.

Even Cold Figures Tell It.

While walking the streets of a distant city with a thoughtful, scholarly Seventh-day Baptist, the conversation turned toward our outlook for men to fill the pulpits in the denomination. This clear-sighted brother went right to the bottom of things, and ascribed the dearth of ministers to the great tide of worldliness that has swept over the land until real spiritual life has been drowned out of our homes and churches. He remarked that this sad story of spiritual decline is given wonderful emphasis by the very figures that are being published by all Christian denominations. They tell the sad tale of constant falling off in membership among the churches, and a real famine of men for the ministry.

It is interesting sometimes even in matters of religion to study figures. They often give pointers in spiritual things. Take up your Year Books and compare the records of thirty years. In what churches will you find the most additions, and from which ones have come the ministers who are the backbone of our cause today? You will find these signs of life and power almost exclusively in the country churches where the people have clung to the old Bible; where genuine spiritual revivals have been frequent, and where the follies of modern life have gained the least foothold. The small churches where the laity have had to carry the meetings; where fathers and mothers have agonized in prayer, and have been constant and active witnesses for Christ, are the churches to which we must look for strong spiritual life.

No foibles of so-called higher criticism have turned their heads and undermined their faith. They still have the one thing that human hearts most need—faith in the dear old Bible with its message of salvation through our Lord Jesus Christ. It is from these churches that our candidates for the ministry are coming. And it is such men as these churches can give, that the starving souls of sinful men must have, if they are ever saved. No amount of theorizing about higher criticism; no amount of discounting Bible authority; no amount of modern philosophizing and speculating about revelation, can ever meet the needs of sinful suffering humanity. These things

do not feed the hungry soul, or show the sinner any way of hope. Nothing but the simple warm-hearted gospel of Christ can do this. And the men who can bring this to lost sinners are the ones whose lives will tell for the greatest good, and the men for whom the world is waiting and longing.

We look to the small spiritual churches, removed from the tides of worldliness which overwhelm the congregations in great centers of business, for our strong men for the pulpits in coming years. Thank God that we have such churches, and that they are sending us men for the ministry.

And if we were half as spiritually-minded as we ought to be, there would be such a joyous spiritual life in our homes that children would breathe the very atmosphere of loyalty, until nothing could move them from the Sabbath. They would love it as they do their lives.

THOUGHTS FROM THE FIELD

"What can be done to check the tide of Sabbathlessness among our own people? How can we hold our own young people true and loyal to the Sabbath?"

These are questions of a father and mother who are distressed over the influences that tend to draw their own children away from the Sabbath. The tides of the world are setting stronger and stronger to draw them away from the principles taught in the home; and saddest of all, the influences of their own church people are not as conducive to spiritual Sabbath-observance as they should be, and these parents are distressed about the matter. They are anxious to counteract these adverse influences and hold their own dear ones loyal and true to God's holy Sabbath. These parents are not alone in this trouble that confronts them. There are scores who are worried over the future of the children—and of the church as well. For if our own boys and girls cannot be kept loyal, what hope is there for the church in the next generation?

The heart of the writer ached when he saw the real distress of that father and mother who tarried to talk over this question.

The story they told of disloyalty on the part of the young people from the homes of some church leaders was enough to set one to thinking; and we do not wonder these parents are anxious.

They expressed the fear that while we are so busy trying to convert the world to the Sabbath, we are failing to properly exemplify before our own children the truths we hold so dear. We do not keep Sabbath as we ought, and we are not careful enough about the tendency of our own influence as we speak of the Sabbath, in our daily conversation.

Children cannot be expected to be very strong and loyal to the Sabbath, if from childhood they hear father and mother talk about the disadvantages and privations that come to those who keep it. It is a poor way to make a child love any truth for parents to almost bemoan the necessity of loyalty to it; especially if from infancy they hear the complaint: "If it were not for the Sabbath we could do better."

It is too bad that so many Seventh-day Baptists stultify themselves by the way they talk to the children about the awful cross-bearing required to be Sabbath-keepers. If any Christians on earth ought to be happy and contented—even triumphant in their cross-bearing—those Christians are the Seventh-day Baptists.

Moral Contagion of Bad Example.

The influence of poor Sabbath-keeping infects a whole community. Careful loyal parents find hard work to counteract the influence of even one who sets a bad example for their boys. The more prominent the family from which the example comes, the more difficult it is to overcome the bad effects upon others. This is why ministers' families have to be so careful about the character and quality of the influences that go out from their homes. The stream of influences flowing from some poor, obscure home has little effect upon your boys when compared with that which comes from the pastor's home. The more respectable the family, the more damaging their influence, if that influence is bad.

Here is a mother greatly worried over her boys, and she pours out her heart in real sorrow over the struggle she is having to overcome the effect of the bad examples

set for them by those who have proved disloyal to the Sabbath. The boys are ambitious and the temptations to infringe upon the Sabbath are great. The mother as yet has a strong hold upon them; but whenever the stress of temptation becomes severe, her boys are sure to point to the minister's sons who are doing the same thing the boys would like to do! Thus the influences exerted by young people of other homes make it hard or easy for such mothers to lead their own children aright. Happy is the home where the combined influences of all other homes unite to make loyalty to the Sabbath, and to all truth, as to that matter, popular in the community.

Another thing that made it hard for that mother was the fact that several young people from a distant Seventh-day Baptist church who were regarded as loyal to the Sabbath where they lived, had come into the community and taken up work that kept them busy on the Sabbath. This mother's boys wanted to engage in the same work, and she remonstrated with them, urging them not to do so. They in turn pointed her to these same young people, saying, "It is no worse for us than it is for them."

You see how easy it is to look for examples among those of our own faith. There were plenty of no-Sabbath people and those who kept Sunday, doing that same work, but the boys never thought of pointing them out as examples, or giving their conduct as excuses for doing the work their mother urged them not to do. Whenever they wanted to justify themselves in doing wrong they always referred to some professed Sabbath-keeper who had slid away from the line of exact rectitude. This is always the way; and this is the reason why we should be more careful about our influence. Bad example is contagious, and the contagion is more likely to take effect if the example comes from those of our own faith. In a very important sense we are "members one of another," and no man of influence can go astray alone.

How these truths do call upon us all to be loyal! We cannot live without leading others into the same paths we are walking. My friend, what can you do to help this good cause of loyalty to the Sabbath? Are you as faithful as your own conscience prompts you to be when you think of it in

your best moods? Is your influence helpful or harmful to the cause we all love? Think it over and let us hear from you.

FRIENDLY TALKS.—No. 2.

WARDNER WILLIAMS.

In considering the religious life of our schools, let us raise the question whether our theological seminary is an independent denominational school, or whether it is simply a department of Alfred University. The answer to this question is of much importance, as it involves indirectly the interests of all our schools. If it is held that the theological seminary is a vital part of Alfred University and can not be separated from it, and that it is by virtue of this department that the college became and can be maintained a university, then a similar question will arise in regard to the future development of Milton and Salem colleges, namely, that in order for these colleges to some time become universities, they must each have their own theological department or school. One reason for raising this question, is the thought whether the future policy of our colleges should be directed toward purely denominational institutions or toward a more open policy. Lincoln said, "This country can not long exist half slave and half free," so we may suggest that our schools must be considered either denominational or undenominational.

Circumstances and affiliations have served to bring this question more into prominence in recent years. May I suggest the advisability of making our denominational seminary an independent school with its own faculty and board of trustees, so that whatever the trend of our colleges may be in their unfoldment, the theological seminary shall remain eminently denominational in its character. I would suggest that its board of trustees be selected from representative men of our denomination covering the entire area over which our people have scattered. Let us give China and Europe representation on this board, as well as the extreme sections of the United States, such as New England, New York, California, West Virginia, Wisconsin, Texas, etc. I simply submit the ques-

tion as to whether it would not be better for both the denomination and the colleges themselves to have the denominational theological seminary organized along the lines suggested and established in or near one of the great centers of our country.

This plan would involve the theological seminary going to either Chicago or New York City. If this plan were adopted, it should be with the hearty support of Alfred and the denomination as a whole. A school founded on this plan would, it seems to me, not only receive the endorsement, help and support of all of our schools, but it would have also the co-operation of all our denominational organizations, all of whom in an unofficial way would be represented on its board of trustees. Each institution by being represented on the board would look upon this school as theirs and would do all they could to encourage their graduates to attend it, and would give to it all the aid and support in their power.

If the seminary should be removed, it would necessarily take with it such endowments and equipment as have been unquestionably given for theological instruction. With what the theological school now has by way of an endowment and library as a nucleus, no doubt the funds and equipment could be gradually secured to maintain a denominational seminary of great importance. A school organized along the lines suggested would become a denominational school in fact, for in addition to the regular courses of theological instruction, courses in mission work, Sabbath school work, ethics, comparative religions, evangelism, etc., could be maintained. To this school could be assigned nearly all kinds of religious instruction. Such a seminary would soon become the center of our denominational life and power. Now as to the benefits to our colleges.

Our institutions are all feeling the criticism of sectarianism, which perhaps in some sense works against their most rapid development. Our colleges are all anxious to do their full duty, toward both the denomination they represent and toward the student body gathered within their walls. The question of how far denominationalism of any sort should enter into the work of the college or university proper, may be considered a debatable question, but to my

mind it should not enter in at all. I believe it would be better for our colleges to close their work and responsibility Friday night and take it up again Monday morning, the same as our public schools do. First, the members of the faculties need the rest and change which these two days bring in order to do their best work. They should not be required to look after religious instruction of the student body on either of these two rest days. The responsibility of religious instruction should be put upon the local churches where the institution is located. Of course this suggestion does not mean that there should not be religious meetings for the students during the week, nor that there should not be a very high moral tone to all that is done in the colleges. The chapel service gives ample opportunity for the expression of high, sincere and deeply religious motives on the part of the teaching force of the institution.

You say, what would you do in case there was only one church in the town where a college is located? I would extend to the student body a most cordial invitation to attend the services of that church, but when it was found there were those in attendance at the school who preferred to worship on another day than the one observed by that church as a part of their religious faith and conviction, I would suggest that the local church open its doors most cordially to them to hold their services in the church upon their day of worship. This would relieve the institution and faculty from maintaining a service upon their campus during the days they should have for rest, and such generosity and broadmindedness on the part of the local church would, it seems to me, commend itself to all who came into the community to live either as residents or students. In this way, the school would be relieved to a great extent from the criticism of being narrow and sectarian. For real religious instruction, as I have pointed out, the student body would have referred to the local churches and to our denominational theological seminary.

The founding of a denominational theological school such as has been suggested would, it seems to me, soon become the center of religious power among us, and our colleges would be left free to develop in

their respective fields, according to their own ideals, to their highest possible attainment.

Our Educational Policy in the Philippines.

Our first purpose of getting into schools the one-third of the 1,200,000 children between the ages of six and fifteen years, or all children between nine and twelve, has been attained. The significance of this result is apparent when we realize that if we can maintain this result for six or seven years, even though the extent of our efforts does not increase from the present standard, the result will be that there will be no illiterate young people in the Philippine Islands. The entire new generation will have received a minimum of three years of English instruction. Brief as this course of instruction is, we are giving it to the population in the belief that it will make the future countryman a better farmer than his father has been, more anxious to own his farm, better able to learn and appreciate improved methods of farming and to husband his resources, to adopt a better standard of life, to build a better and more durable house than the nipa structure in which the great mass of the people live, to calculate the value of his crop when he has harvested it and to secure a fair price for it where he now is defrauded, to compute his liabilities, and so gradually get out of the condition of bonded indebtedness in which today the mass of the population is sunken.—*Leslie's Weekly*.

Let the man take care that the circle of petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger today than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession.—*Ex.*

GENERAL CONFERENCE

Papers and Addresses Delivered at Boulder, Colo.

How the Sabbath was Driven From Early Christianity.

REV. W. D. WILCOX.

The history of any institution, or event, or state, or period of time is the story of the life and progress and development (or, perhaps, decadence) of that institution or state within a given period of time?

History is always in the making—always growing; it is never static, although sometimes it may be sluggish and even dormant.

No institution or event ever came, or can come, full-grown and unheralded upon the stage of the world's activity. Every factor and incident in history is attended by, and attendant upon others. Each is indebted to its predecessors and each to its successors bequeaths its own legacy of influence and attainment. History is a flowing stream, and in its steady onflow there is no cessation. Sometimes, indeed, history makes very rapidly, and the current of the stream runs exceedingly swift; again events move more slowly and the surface of the stream seems very placid, but even then, deep down below the surface, there runs a swifter undercurrent, unobserved by the casual onlooker. There have been times of glacier-like progress in the world's history when the advance of the stream has been so slow as to be scarcely perceptible through a considerable stretch of time. But the flow, be it slow or fast, is ever onward.

It is, therefore, impossible to completely isolate any fragment of history from what has gone before and from what follows after. In speaking, then, upon the subject assigned me I am obliged to go back and trace the decline of the Sabbath and the growth of Pagan opposition to it. And in so doing I should like first to consider the condition of the Christian church at the close of Apostolic times and in the beginning of the period of the early Catholic church. The extent of time covered in the period we are to consider is, in round numbers three centuries—from the end of the first century to the end of the fourth.

In considering the condition of the Christian church in this period, our first inquiry

should be concerning the relation of the apostolic church to the state. And we shall inquire first: How did the apostolic church regard the state? The Jewish Christian church was inclined to have very little to do with the state. Jewish Christians were under the government of Rome, and Rome was Babylon. Paul taught that Christians should be loyal to the government under which they lived. But while yielding political allegiance, they must be separate from the world, spiritually.

This attitude of political subservience, offset by spiritual self-consciousness and religious exclusiveness and separateness, brought about the development of the universal church, first called Catholic by Ignatius. The religion of the Roman state was heathenism. Both Christianity and Judaism took a peculiar attitude toward heathenism. Religiously they were alienistic, yet not boldly antagonistic. They could pray for the Roman emperor, who was the head not alone of the state, but also of the church—being Pontifex Maximus of the heathen religious system and, himself deified, the object of heathen adoration and worship. While they prayed for their emperor, both Christians and Judaists prayed and quietly worked for the overthrow of heathenism. Under the influence of revolutionary leaders and in the heat of their Messianic hope the Jews of Palestine broke out in open rebellion against the Roman rule, only to meet with defeat and disaster.

The conquest of the kingdom of the Christ was not to be secured by force of arms.

How did the Roman state regard the Christian church? The attitude of the state toward the church was at first uncertain. The crucifixion of the Christ was but an effort to "nip in the bud" what was regarded as a threatening political menace. The Jewish War, resulting in the fall of Jerusalem, made Romans suspicious of the Christians, for the Christians were not yet distinguished from the Jews. Christianity and Judaism were not yet, in the popular conception, distinct and separate. Business

troubles, caused by certain Christian principles, created a strong prejudice against Christians. The disturbance at Ephesus created by the silversmiths whose business was menaced by the preaching of the apostle, is an illustration of this anti-Christian prejudice. The Jew then, as is the Jew today, was a marked man and was more or less tabooed and ostracised by the Gentile business and social world. There was a strong anti-semitic sentiment among the people with whom the Jew came in contact, and the Christian, not yet being distinguished from the Jew, shared in the popular dislike. Nero's persecution and the fall of Rome helped to make the Christians a marked and a separate people. There were frequent outbursts of persecutions from the latter part of the first century on, always more rigorous under the wisest and best Roman rulers.

Why should the Roman emperors oppose and persecute the Christians? The popular estimate of the Christian was shared by the emperors. The loyal Roman citizen and the conscientious Roman ruler believed that the well-being of the world depended on the prosperity and perpetuity of the Roman state. The Christians were commonly regarded as a gloomy set who hated others. They were looked upon by many as a kind of secret society opposed to the state. The popular estimate of the Christians came to the attention of the emperors who could not ignore it. The best emperors, those most concerned with the safety and well-being of their state, treated the Christians as a kind of socialistic propaganda, which must be eradicated. Therefore the most rigorous and violent measures were taken to accomplish that end. Christians were falsely accused of dark deeds and mysterious practices. The dangers which surrounded them forced them to the exercise of caution and secrecy in their intercourse and worship. Thus it came about that the Christians used certain signs and symbols as marks of recognition.

If, in these turbulent times, a Christian should chance to meet a stranger and wished to know if he also was a Christian, he might, while conversing with him, in a casual way make a sign which the other would understand if he was a Christian and which would be unintelligible and in-

nocent if he was not. Such a symbol would possibly be a cross, or the monogram composed of the first two Greek letters of the name "Christ," or a fish drawn on the ground with the point of a stick.

The fish came to be a favorite symbol, because in the Greek the letters in its name stood as the initial letters in the phrase, "Jesus Christ, Son of God, Saviour."

The inner life of the church from 150 A. D. on, was imperiled by pagan influences. The church was not well fitted to meet the opposition of the heathen world. The life of the church was extremely simple. It had not developed a fixed form of doctrine or worship. It was rather an esoteric brotherhood of believers. The Christians of this time did not know the Old Testament well enough to grasp the full significance of Paul's teachings. Heathen ideas of God and religion, under the influence of which they suffered more or less contamination, hindered a full grasp of apostolic teaching. They knew about apostolic doctrines but did not fully comprehend them.

Their worship was simple, yet more orderly than in apostolic times when the gift of the spirit ruled public worship. Early in the second century the Lord's Supper was changed from evening to morning, and the Lord's day came to be observed in connection with the Sabbath, and as a memorial of the resurrection of Jesus. Easter also had its first observance in the early part of the second century. The apostles' creed appeared in the first half of the second century, and was known as the rule of faith or truth. The Lord's Supper was spoken of as a sacrifice as early as the middle of the second century. As time went on the sacraments became more mysterious and the clergy became more priestly; they came to be considered as priests who stood between the people and God, offering sacrifices on behalf of the people. Then came the thought that the sacrament was an actual renewal of the sanctified death of Christ. The priest uttered the mystic words "Hoc enim est corpus meum," which, through hasty articulation, popular misconception, and the change of time has become "Hocus-pocus" our modern slang term for fraud.

In all this discussion I have as yet said

little bearing directly on my subject, but it is all related and has an indirect bearing upon it.

In apostolic times and in the second century, Christians were confused with the Jews, and the Jews were hated by Gentiles. The Sabbath was popularly regarded as a Jewish institution. Certain religious principles of the Christians were interpreted by heathen business men as detrimental and menacing to their business interests.

For these reasons and for others the Christians were forced to secrecy in their worship. This very secrecy caused them to be regarded as a secret society. Rumors were current that their practices were dark and dangerous, and their beliefs and purposes inimicable to the state. These rumors came to the ears of the rulers, and the stronger emperors dealt with the Christians as dangerous to the state. Persecutions arose—always bitterest under the better and more able emperors. During the persecutions many Christians lapsed into heathenism. Those who were faithful were forced to added secrecy and caution. Knowledge of the Old Testament and its relation to the Gospels and to apostolic teaching was imperfect and hazy. The Lord's day came gradually to have a place with the Sabbath as a Christian rest day and as a memorial of the resurrection of Jesus. Sunday was a heathen festival and sacred to the sun which the heathen worshipped.

It is not hard for us, even at this remote day, to see how everything tended to make for ease in the observance of a festival day like the Sunday, and for difficulty in the observance of the Sabbath. There was no religious significance in the heathen observance of the Sunday. The original Christian conception of the Lord's day was purely as a commemoration of the resurrection of Jesus. It had no Sabbatic significance to them. But the trend of institutions as well as of physical bodies is apt to be along the line of least resistance. The progress of the Lord's day as a day of Christian rest and worship was along this line, but it was very gradual.

The Sunday, as a heathen festival was popular with all classes. The worship of the sun had many devotees among the influential classes. Indeed, in 218 A. D.

Heliogabalus, or Elagabalus, a priest of Baal and an ardent worshipper of the sun became emperor of Rome and the head, therefore, of the state religion. Another enthusiastic sun-worshipper and a very important man for us to consider was Constantine the Great. Constantine became an associate ruler upon the death of his father, Constantius Chlerus, in 306 A. D. and became sole emperor in 323. In 311 Constantine joined with his co-ruler, Galerius, in issuing their Edict of Toleration, which was rather non-committal and only slightly favorable to Christianity; but at the beginning of the year 313, Constantine issued the Edict of Milan, which was extremely favorable to Christianity, and looked towards its elevation to the position of a dominant religion in the Roman state. Constantine was shrewd enough to seize upon Christianity as the most virile and vigorous element in his decaying empire.

The reign of Constantine brought a new era into the history of the Christian church. With his reign, in the beginning of the fourth century, began the unholy union of church and state through civil intervention and legislation. This union has been most prolific in evil offspring.

In 321 Constantine published his Sunday Edict, the first act of legislation which directly affects the Sabbath. It is so important that I will give in full

THE SUNDAY EDICT OF CONSTANTINE.

"Let all judges, and all city people, and all tradesmen rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."

This was a very utilitarian conception of a day either for rest or worship. It has no religious content, or meaning, or significance. No reference is made to the Sunday as a Sabbath. It is in no way connected with a Christian conception of the Lord's day, nor is it in any way connected with Christianity. It is not addressed to Christians, but is merely the edict of a heathen emperor to his subjects to refrain from business on the "venerable day of the sun."

Constantine was a very proud and vain-glorious man, and he loved to be compared with the sun, the glorious king of the heavens. He worshipped the sun as his favorite god. He cannot be said to have even been a Christian in our understanding of the meaning of the term. Indeed, he was not baptized until near the end of his life in 337, when the baptism he received was the Arian and not the orthodox Christian baptism. His famous "vision of the cross" at Milvian Bridge in 315 was probably a pious fraud. And whatever claims he made to conversion to Christianity, and whatever he did to favor it seems to the impartial historian to be the outcome of a shrewd policy. Schaff says: "The very brightest period of his reign is stained with crimes, which even the spirit of the age and the policy of an absolute monarch cannot excuse." In the face of the known wickedness of the man it seems preposterous that any one should claim for him the title of the "Christian Prince." The Sunday legislation of Constantine was purely pagan, and this union between Christianity and heathenism through civil legislation brought about the Papacy, and the Sunday became one of its representative features.

But there is abundant proof that the Sabbath survived for centuries in spite of the opposition which arose with the civil legislation of Constantine and his successors. The Papacy never succeeded in driving the Sabbath wholly from its dominions. Dissenters who kept the Sabbath existed under different names and forms of organization from the time of the first rise of Roman Catholicism to the Protestant Reformation. These dissenting, Sabbath-keeping Christians were descendants of those who fled from the heathen persecutions previous to the time of Constantine, and of those who refused to submit to false and heathen practices, and who, therefore, withdrew to mountain fastnesses where in seclusion they were free to obey and serve God according to the dictates of their own consciences. Of these dissenting, Sabbath-keeping Christians we Seventh-day Baptists are the spiritual descendants.

And so when we rightfully consider history to be, as it is, an onflowing stream of closely related and inseparable events and

circumstances, we can truthfully say that the Sabbath was never wholly driven from early Christianity. It was, however, driven from the Roman Catholic church by the combined force of anti-semitic prejudice, pagan influences, civil legislation, and Papal despotism.

The Christian Spirit in Business.

ALLEN B. WEST.

If I should attempt to give this Conference the underlying principles of a Christian spirit in business, in an abstract way, I fear I would not succeed. Hence, I have thought to give you the story of a composite business man, a man of the imagination, yet one whose individual characteristics are those of men whom I have known and have admired.

Some years ago, in a country home of southern Wisconsin, lived a boy who grew to be the Christian business man, the story of whose life I wish to tell. He received that culture and training which only consecrated Christian parents can give. Either on account of, or in spite of a country school, he acquired a good elementary education. The interest which his parents took in him and in his education, no doubt, intensified the effectiveness of his school work. The father often visited school and it was no uncommon occurrence for the family to join in a spelling match of an evening. Sometimes the father conducted a writing lesson and almost without exception during term-time the boy spent a half-hour with his arithmetic each week-day evening.

Our boy had occasional opportunities for earning a penny. When in harvest time laborers were employed he was paid a small sum for his work, and in the autumn he gathered nuts and those that were not used at home were sold and the money divided between himself and his brother. As he saw his businesslike father make up his cash-book at night so he, too, had his account-book and learned lessons of business accuracy even to a penny. Then, too, when he accompanied his father to market his grain and hogs he was again brought into touch with the business world. He soon came to realize the need that the farmer in common with others had of the merchant,

the buyer and the seller. He soon learned, too, that there were odds in merchants as well as in deacons, that there were some with whom his father would trade and those with whom he would not, and he learned the reason for such discrimination. In short he was slowly absorbing right business principles.

As he took the apples to market and heard the merchant say, "No need of looking to the bottom of your father's barrels, as the apples are on top, so will they be to the bottom," he unconsciously learned another lesson of business success.

How he admired the merchant who called him by name, who enquired after the stock and the growing grain. What an influence the shrewd, keen salesman had over him. Had he seen him smoke he would have been tempted to smoke also. Had he heard him use vulgar or profane language the shock would not have been severe. Had he spoken to him concerning his soul's welfare he would have listened.

In the meantime he had finished his common school course and was sent to a neighboring high-school. He was not brilliant, just plodding and thoughtful. He never failed, was always prepared, always successful, but not a star pupil. In due time he graduated from the high school. What next? During the summer vacation he turned his attention to the carpenter trade. His father saw to it that he worked for a Christian man, a man who employed his help not only for what they would do for him, but also for what he might do for them. By this means he became familiar with kinds and grades of building materials, the principles of architecture and building, and with terms peculiar to artisans.

With what he earned during the summer and what he might earn in the same way during other summer vacations with a little help from home he might take a course in an inexpensive college. He is ambitious to go to a large college, to the State University, where most of his classmates are going, but his father, a little old-fashioned, advises one of his own denominational colleges where his boy might be in close touch with professors. Even if the large college should have greater men, the average student seldom comes in contact in such a school with any but instructors and tutors.

Our boy, then, is registered, somewhat against his wishes, in a small Seventh-day Baptist college among Christian young men and in a Christian atmosphere. It is not long before he is interested and satisfied. How could it be otherwise under instructors so consecrated, so enthusiastic, and so self-sacrificing?

He has studied bookkeeping in the high school, so, when the employment committee advertised for a student bookkeeper for a local lumber yard he offered his services for two or three hours a day. The lumberman could keep his own books, but wishing to help needy students of the college he was willing to take life a little more easily if thereby he could do a good turn to the cause of education. Our boy could perceive the good spirit that was prompting the man and was naturally faithful in his service. The knowledge which he had gained while with the carpenter came into good use now. He not only kept the books but occasionally waited on customers. So the four years of college life passed all too quickly. While he was getting the culture and discipline from the college, he was at the same time acquiring a practical business education.

About the time that our boy was graduated from the college the father sold his farm, and the two took a trip into Minnesota. Finding a farm just outside the village limits of Oak Bluff, a small town on the Southern Minnesota Railroad, the father buys it and with the remainder of the proceeds of his Wisconsin farm sets his son up in the lumber business. It is a small capital, but he selects a few cars of lumber with the intelligence that comes from experience, and Clark & Son are well started in a safe business. Now Clark is the farmer and capitalist and the son is the actual business manager of this small yard. He is manager, salesman, delivery boy, and bookkeeper.

Our young merchant's friendship with a young lady of sweet Christian spirit now ripens into love and a new home finds its place among the many homes of earth, a household of daily prayer and Bible study.

Life is now begun in earnest. They both obtain letters from their home churches and unite with the small Seventh-day Baptist church of their little town, giving it char-

acter and stability. Neither of them are particularly prominent workers, though he takes charge of a class of boys and handles them as only a business man can. He is resourceful and when the warm summer days come to tempt the boys away from the Sabbath-school, he finds it expedient to take them to a nearby lake for a swim each Friday afternoon. Nothing seems to bind boys and men together quite so well as some wholesome out-of-door sport, and of the whole range of sports, bathing seems to be the best. Our business man also makes it a point to invite his class to sit with him occasionally at a church supper, when he settles the bill. While other classes are going to pieces his class of boys is being cemented together and will eventually come into the church an unbroken band. He is now approached by the Masons, to join them, but with business-like sagacity he perceives something in Masonry not compatible with the Christian religion. He secures books upon the subject and does not give up the investigation until he satisfies himself that he cannot wisely be a Mason. A business man learns to approach men in a business-like way, and so our lumber dealer, making use of business methods in God's service, turned the attention of more than one young man to those treasures that may be laid up where thieves do not break through nor steal. He knows the dangers to the growing boy that lurk physically as well as morally in the cigarette, and with warning words to the boy who sneaks behind old buildings, together with the influence his exemplary life, backed up by a successful business career and a sterling character, many a boy has been carried through that exceedingly critical period of a boy's life, the age of adolescence. I have called it the critical age, yet many seem not to realize what is very patent to every experienced school-teacher as such.

After two or three years our lumber dealer finds that he cannot take care of his business alone. It has grown to that extent that he must have a yard man. It is not easy to find a man that can fill this important place. He must have a man quick in computation and accurate. He must be industrious, absolutely honest—honest both as to money and as to time. He must be one that will work as faithfully out of sight

as in sight. He must turn over every cent he collects. He must represent goods to his customers as they really are, he must be courteous and not easily provoked.

How carefully our business man selects his helper and how carefully he goes over each point with the candidate. How carefully he explains to him that he can have no using of tobacco, no bad language and nothing but absolute honesty, and that no business is to be transacted on the Sabbath-day.

People find it difficult, apparently to understand why he cannot sell a few boards on Saturday. A farmer drives in five miles on Saturday for lumber and finding the yard closed, drives to the residence only to find that he does no business on that day of the week. Our dealer would rather send his team out the five miles on Monday than to open his yard on the Sabbath.

One of the serious difficulties of our business man was the closing of his yard on Friday night. Orders would come in, especially during the fall and winter months, too late to fill before the sun went down. Strange as it may seem, Sabbath-keepers were as thoughtless as others about their orders. He made it a principle to close his business early enough so that his help and his horse could get home before the Sabbath began.

Our business man now perceives that by enlarging his business he can furnish employment to a few Seventh-day Baptist young men of his acquaintance. He adds coal and feed to his business and employs a man whose early life had been spent on the western plains, but who now had married well and had joined the church. Out of this doubtful proposition our business man attempts to train a man whom he can trust with his business. Such an undertaking needs the greatest skill and patience, and above all, the Christian spirit. By the influence of his quiet, genial manner and a timely word, he makes out of this bronchobuster a man. Or, rather, he produces an atmosphere and such soil conditions that he can grow into a man. Every growth takes time and men do not grow in a single day.

There is also living in the town a Sabbath-keeper with a considerable family who sadly needs employment in a mechanical line. Our man is equal to the emergency. He buys an engine and fits up a wood-

working shop and puts in a feed-mill; or, rather, he employs the mechanic to do it and puts him in charge of the mill. All goes well for a time. The father has steady employment and the boys are learning to be industrious. But early habits usually become cables which cannot be broken, so after a year or two of patient watchcare the man had to be abandoned. The business must not be sacrificed for a helpless man ruined by early habits. The feed-mill was then made to furnish employment to a young married man of mechanical skill and who gave promise of business success. This young man not only made his position profitable for himself, but for his employer also, and he, together with his wife and children made a valuable addition to the little church.

He now employs a bookkeeper and this gives him time to mingle more with his help and with his customers. While he seldom says a word on questions of morality, yet the influence of such a character tells for good among men of all classes.

But the interest of our business man extended outside of his own particular business. His influence was felt in establishing and maintaining a public library, the Village Improvement Association was benefitted by his suggestions. He associated himself with every enterprise of an educational or moral nature. He realizes that public school-teachers are powerless unless there stands back of them the sympathetic parents and a supporting public. Hence, he as a parent and a leader of public thought and sentiment, becomes a powerful stimulus educationally in the community. He attends the public exercises of the school and his approving "Good" and the hearty congratulations to school-teachers are a great encouragement. As a business man and a college graduate, he is able to turn many a young man and young woman to a college and to the right college. Many a man has him to thank that he did not cut his education short.

Though identified with so many public movements, schools, church, public library, public park, and out-spoken on the temperance issues, yet he was beloved by all who knew him. This may be accounted for in part, in that people knew him to be

sincere and honest in all he did and in that he had a cherry word for every one and a mouth so close that if he could not say nothing good about a person he would say nothing at all.

Thus lived our Christian business man, using his influence for all that is good, and pure and holy, loved and respected by his fellow-townsmen, a healer of discord and a promoter of unity.

Father's Telegram.

It happened some years ago that a most urgent and unusual invitation came to me to visit a military academy, in which the students had mutinied, in the hope that possibly I might be of service in the situation.

The students had struck in everything: lessons, study hours, drill—everything except meals, to the bugle call for which they responded like all healthy boys, in their usual military fashion.

My first suggestion was that order might be restored by shutting up the commissary department for a day or so, but this suggestion didn't seem to be altogether wise. The principal handed to me to read a large number of telegrams which had come from the parents who had been wired regarding the situation. These messages were telescopes through which one could look into the various kinds of boys' homes, and the parental relationship connected with them.

One father wired his son, "I expect you to obey." Another said, "If you are expelled from school, you needn't come home." Still another, "I'll send you to an insane asylum if you are sent home." Another said, "I'll cut you off without a shilling if you disgrace the family." But the best message was couched in these laconic words: "Steady, my boy, steady!—Father."

There was a man who believed in his boy, and probably there is no greater influence upon a boy when he is passing from the veal to the beef in the career of his life, than a father who respects the spirit of his boy and treats him like a man.—*Young People's Weekly*.

"If good people would but make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause."

Missions

Message From the Missionary Board.

Paper read at Missionary Hour in Conference.

GEORGE B. CARPENTER.

That the Board of Managers of the Seventh-day Baptist Missionary Society found it necessary to send some other representative to this Conference than its Corresponding Secretary no one regrets more than myself.

The duties of the Corresponding Secretary have been unusually arduous throughout the past year. His success heretofore along evangelistic lines of effort, has led to earnest requests from different churches and mission fields for such work, and many urgent invitations have come from communities outside of his own people, to hold revival meetings. No plea for such services was ever turned down by him, when health and time would permit him to accept the call. Because of his great anxiety for lost men, and his love for the work of the Master, he has given himself, spent his strength, and possibly undermined his health, and today lies a sick man, in his far-away New England home. That he may have a speedy recovery to health and return with renewed energy to the work he so much loves, I bespeak your earnest prayers. Brother Saunders was taken sick while on his return from attending the Associations, and up to this time has been unable to prepare the annual report for the Board of Managers; therefore I am here by order of the Board with instructions to deliver to you a message relating to the work of the Board for the past year.

This message will, I know, be incomplete and quite fragmentary, and altogether unsatisfactory to me, and yet I trust you may gather from what I say, some idea about the planning, and the seed-sowing, and of the ripening and the harvest.

First of all the Board of Managers desire to express their gratitude to Almighty God for His manifold blessings and mercies of the past year, and for the presence and

power of the Holy Spirit, as an aid to the workers on all fields, and we earnestly pray for a clearer vision of what our Lord and Master would have us accomplish, and for a zeal coupled with divine wisdom, which shall bring men to a knowledge of the truth as it is in Jesus Christ, our Lord.

HOME FIELDS.

Finances.

Contributions from churches and individuals \$4,151.24, other sources \$5,644.54, making a total from all sources \$9,795.78.

Expenditures: Home \$4,734.23, foreign \$4,076.58, balance in treasury \$2,883.61, and no debt.

There has been added to the Permanent Fund during the year, \$888.34; making the total of the Fund at the end of the year, \$73,384.07.

To some of the younger portions of my audience it may be interesting to know that we have done work during the past year in 26 States and 1 Territory. The extreme distance as the crow flies from the fields on the east to those on the west is more than 2,600 miles and from north to south over 1,000 miles. In some large, and many smaller communities over this immense territory, we have striven to plant the truths of the gospel of Jesus Christ.

Thirty-five consecrated men have labored under the direction of the Board. Known to be converted, 73; added to the churches, 44. How many have been quickened to better living only the Lord of all the earth can tell. We are not concerned so much about the harvest, as about the sowing, and the tilling. God in His own good time will gather in the sheaves. We may say to you concerning the fields we are working, and those adjacent, which cry for help, what the Master said to His disciples, "Behold, I say unto you, lift up your eyes and look on the fields, for they are white already for harvest."

We could do twice, yea thrice, and I do not know but an hundredfold, more work in this coming year had we the men. There are 38 missionary pastorates, and only 19 have settled pastors. We are in ruts from the travel of years, along the same paths. We should get out and into pastures new, not to abandon the old, but to stimulate them to do more for themselves, and noth-

ing will accomplish that so quickly as to reach out for the betterment of others. The reflex influence of doing good to others is never lost on the doer. It is one of the immutable laws of the Almighty. "He that loseth his life for my sake shall find it." It has been said that we have too much "dead wood" among us, men not fitted for leaders and teachers in the great crusade against sin. Well, that may be true, I will not deny it, but from my own observations it applies immensely more to the laity than to the wearers of the "cloth," in proportion to their numbers. Why brethren, if one layman from each church would buckle on the armor of the Lord and go forth in faith believing that "whatsoever ye shall ask the Father in my name, he will give it you," it would mean 84 new men proclaiming the message of salvation. And what about the saying of the prophet Isaiah concerning the promises of the Christ which was to come: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Oh, I can not tell you how it would rejoice the hearts of the Board of Managers, if something of this kind should come to pass, and what an uplift it would be for us all.

The efforts of the Corresponding Secretary in West Virginia to induce six laymen to look after and supply with preaching four pastorless churches until more permanent arrangements could be made, was very gratifying. The work in connection with the associational committee of the Western Association under the leadership of Rev. S. H. Babcock in supplying pastorless churches and needy fields, has proved most satisfactory, and the help given to the Berlin field in the Northwest by the pastors of churches comprising the quarterly meeting of southern Wisconsin, prior to the employment of Rev. J. H. Hurley as general missionary on that field, was very opportune. One consecrated layman has recently gone to southern Illinois to help the two churches, and other interests in that locality.

Our dear brother, M. B. Kelly, who for a time has been laid up for repairs, visited a section in Oregon where a number of

scattered Sabbath-keepers are living, preached to them seventeen times in a private home, crowded to the doors. Two were converted to the Sabbath, and others expressed a wish to live Christian lives.

The prayer so often presented, pathetic and insistent, from good Brother Helm, of Summerville, Missouri, urging the Board to send some one to that section for evangelistic and Sabbath reform work, found an answer just after the close of the Southwestern Association, when the Corresponding Secretary, together with Brethren Lippincott, Jordan and C. C. Van Horn, visited Summerville and Skylight and Gentry. During the last quarter Rev. J. H. Hurley was sent to this field to gather up the results of the labors of these brethren and his own work, baptizing and adding to the Gentry church nine converts.

From Texas and the Indian Territory come urgent calls for help to which up to now we have been unable to respond.

There have been some murmurings on the part of excellent people, over what they thought was a bias, on the part of the Board in favor of foreign mission work, as against pushing the work at home. These good people have misapprehended the true attitude of the Board, and I want to say with all due emphasis that the Board of Managers are in favor of prosecution and enlargement along all lines in every part of our land. How often they have gotten together to pray over and to plan for campaigns of work only to meet with failure for lack of men or money to put them into execution, I need not say. It was not easy for Israel to make bricks without straw. To do our best we must have the living messenger to proclaim the truth. Who will volunteer?

The reports from China show the present force of our mission to consist of Rev. and Mrs. D. H. Davis, Rev. and Mrs. J. W. Crofoot, Miss Susie M. Burdick, Dr. Rosa W. Palmborg, and Rev. and Mrs. H. Eugene Davis, who were added to the mission last fall, arriving at Shanghai late in October; and added to them are nine native teachers, two Bible women, and one native preacher. The work there is practically divided into three departments—evangelical, educational, and medical—and the aim of all three of these, working in perfect

harmony and under one common supervision, is to make out of the crude material which comes to them, clean and healthy bodies, educated to meet and solve the everyday problems of life, and to finally teach them that Jesus Christ is the Saviour and Redeemer of men. One hundred twelve boys and forty-six girls are undergoing training in the five schools we are now maintaining for this purpose. The broader field of evangelical work is under the direction of Brother D. H. Davis. The medical branch is located at Lieu-oo, some twenty miles from Shanghai and is under the immediate charge of Dr. Rosa W. Palmborg. This branch of work is growing year by year and a few statistics from her late report will explain better than any words of mine:

Number of patients registered in 1905-6, 1,831; 1906-7, 2,625; 1907-8, 3,713.

Number of visits to the dispensary in 1905-6, 2,692; 1906-7, 4,002; 1907-8, 5,484.

This shows a gain of patients registered in 1906-7 over 1905-6 to be 794; and 1907-8 over 1906-7 to be 1,088; and the gain of visitors to the dispensary in 1906-7 over 1905-6 to be 1,310; and 1907-8 over 1906-7 to be 1,482.

To each of these patients is given a Sabbath calendar, on which are printed the Ten Commandments, and a short gospel message. May we not pray that the law and the Gospel shall have free course in the lives of these to the end that salvation through Jesus Christ shall come to all.

The Board have realized for a long time the necessity of a building suitable for public worship, for use of our mission in Shanghai. There is not room for all who would attend the Sabbath services, in the limited quarters now used for that purpose.

The conditions of our finances up to about a year ago, would not warrant the outlay without incurring serious obligations. Now we are glad to say that liberal contributions have been made by interested parties amounting at present to \$3,500.00 and specified for this particular purpose, and we indulge in the hope that very soon at least another thousand will be added, so that this long-felt need will be met by the erection of a substantial building for worship, on land suitable for such a purpose.

In view of all this the Board at its meet-

ing on April 15, 1908, voted "That our Missionary Association at Shanghai be authorized to purchase the real estate, suitably located, for the purpose of erecting a Mission Chapel, and to erect thereon a suitable building at a total cost of not to exceed \$4,500 in gold."

AFRICA.

The condition of our little church at Ayan Maim, Gold Coast, remains about the same as at our report of one year ago. To provide a suitable missionary for this church and people is the one thing which lies heavy upon our hearts. If it was needful to send Peter Velthuysen there in 1901, when the church was small, and we knew little of the magnitude and importance of the field, how much more imperative is it that we send help there now? S. A. Doneter, Chief of Farninas Aivaafan, New Town, writes there is quite a large number of his people who observe the Bible Sabbath and who are ready to unite with us in church relations. The question of bringing E. G. A. Ammokoo to this country for education and equipment as a missionary on that field has been up for discussion many times during the year. Considerable money was contributed for this purpose during the session of the Conference at Alfred one year ago and since. Under date of June 10, 1908, the church at Milton, Wis., offers to pay \$150.00 towards the expenses of bringing Ebenezer Ammokoo to this country and the Young People's Society of Christian Endeavor of the same church will furnish \$100 per year towards maintaining him in school for one, two, or three years.

This generous offer by the Milton people will no doubt be supplemented by contributions from others interested, bringing the amount up to what may be necessary to bring this man here and educate him. The Board at an adjourned meeting held July 31, voted to take immediate steps to bring about this result.

There naturally arises a query in the minds of some of our people as to the wisdom of placing this man, Ebenezer Ammokoo, in the institute for the education of colored people, located at Tuskegee, Alabama, and presided over, as president, by one of the most remarkable men of his day

and generation, Booker T. Washington. Well, I can not discuss this question in all its relations, but let me call your attention to a few interesting facts. First, Ebenezer Ammokoo comes from a very hot part of Africa, and the question of whether he would be able to stand the great change has caused the Board to go slow in this matter, but recent information has led them to take action towards bringing him here. We learn that of the 1,400 students at Tuskegee, several came directly from Africa and one of them from Salt Pond, just a little way from where our church is located. He is twenty years of age and graduated with honors this year. Our Corresponding Secretary had an interview with this young man and he told Mr. Saunders he expected to return to his native land this year as a teacher. He has a half-brother who is a Baptist minister and teacher at Cape Coast Castle. Second, while it is essential for missionaries who go out under our control and direction to be thoroughly indoctrinated in our belief in the Bible, we are at the same time inclined to believe that an education along industrial lines, and how to care for one's body, and how to control one's self in sore trials and unexpected emergencies would be added helps to a missionary in Africa.

I am told that the environment at Tuskegee is ideal—no tobacco, no liquor, no impure or strong language.

The school is run six days in the week but the Vice-President, a Christian gentleman, assured Mr. Saunders that Ebenezer could keep the Sabbath and his rights in that respect would in no wise be encroached upon. Do not misunderstand me, the Board have not yet decided to send this man to Tuskegee—that will be considered later—but I am free to say that the needle points in that direction.

JAVA.

The mission work in Java under the direction of the Harlem church reports progress. Marie Jansz, who manages the mission, writes that since she came, there have been thirty-six baptized.

There are now under her charge thirty-one families, consisting of one hundred forty-seven persons. She refers to one of

her helpers as a converted Mohammedan priest, and to another, who came for care and medicine, who was a thief and gambler and an all-round bad man, but now is the evangelist of the mission and is doing excellent work.

Marie Jansz is looking and praying for a missionary who keeps the Sabbath to come and take charge of the mission, as the work is more than she can do and the demands are all the time increasing.

CONCLUSION.

As we take a retrospective view of the work of the year just closed, and of the efforts put forth, and of what has been accomplished, we are not altogether satisfied with the results. The number of consecrated men, who are willing and able to leave all for Christ and His glory and engage in the work of missions, are few, when the needs of lost men are considered. The Macedonian cry has rung in our ears at every meeting of the Board. Calls for help to new and unoccupied fields, hungry for the message of life, have been brought to our attention and we have had to turn them down for want of suitable men. Church buildings are going to decay for lack of use, and the membership is fading away because of no spiritual shepherd. We prayed to be relieved of a burdensome debt, and the Lord abundantly answered our prayers. He gave us more than we asked for. We have carried a surplus all this year, and our Corresponding Secretary has traveled more miles in search of men and the inaugurating of new plans of work to conserve what we already have, and to reach out into the regions beyond, than any other secretary in the history of our society. We much rejoice that he has been able to accomplish so much, and we are looking forward to greater things in the coming year.

Twenty earnest, consecrated, wise, godly men are wanted for the work on the home field at once. Not from among the pastors so much as from the young men and women equipped for the work, ordained, or unordained, only that they be filled with the Holy Ghost and an insatiable hunger for lost souls.

Poor, dark, benighted Africa has been standing and knocking at our door and asking to be shown the way to the cross, and

we do not open unto her. Java pleads for help in her great distress and we do not respond. "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

If the same earnest desire is made manifest in our prayers for the saving of the lost, and in the extending of His kingdom, as was evident in our petition for gold, will He not answer us as effectually in the one case as He did in the other?

Brethren, will you not, as one great body of believers, plead with the Almighty to give us more men, and wisdom to use them aright?

Memories of Golden Days and Their Lesson.

The old house in which we lived for nearly forty years—where the children grew from babyhood to manhood and womanhood—whose every corner is filled with reminiscences of them, is roomy, with many cubby-holes and crannies—closets where are the marbles and ships, the bats and balls and the hundred other belongings of the boy now married and gone over the sea—little shoes and dresses and dolls left by the girls now having homes of their own—every article redolent of the long ago. In the cellar are the bins and barrels once filled with Rhode Island greenings, spies, russets and the "sheep-noses" which so delighted the children. On the ground floor are the kitchen, long low dining-room, open parlors, and up stairs the chambers, none of them shut up like the New England "spare-room," kept from time immemorial as a refrigerator for guests; and above all is the big attic—not Carlyle's "sublime attic," double-walled to keep out the sound of his fellow-mortals—but still above the din and stir of the street, where the sun shines in and you are above the tops of the trees. Then,

"When the mists have rolled in splendor
From the beauty of the hills."

you can look far off to where the earth and the heavens seem to meet and apparently you may step from one to the other. By and by, as the "evening shades prevail" and the stars like tapers tall light up the sky, though you may neither "bind the sweet influences of the Pleiades, nor loose the bands of Orion," yet you feel somehow more sure

that man is bound for a higher destiny when he shall be loosed from the daily grind of mortality. You dislike to go down the attic stairs.

The human mind is much like that old house. It has lower stories where the mental routine of ordinary life goes on—largely open to the world, but above are the "chambers of the soul," the retired places from which you enter still more secret closets and recesses filled with recollections of the past and hopes for the future. From those hidden places upon occasion you bring forth things new and old, and sometimes things stalk forth whether you will or not. Happy he who has no skeleton in some closet where he dare not look! You think of a little Book which your Bible-school teacher gave you, say in 1849. He has been in heaven for fifty years. Have you in that half-century lived as closely to the precepts of that Book as you could wish?

But climb now into the upper story. You see things more clearly. You get nearer to God, and God comes nearer to you. Great thoughts sweep over you, some mayhap bringing terror, all causing wonder. But the questions that perplexed you down below are driven largely into the background. Why you should have been so worried because the steak was not cooked to a turn, or the ice-man did not come, or the plumber overcharged, or the note not paid, seems a mystery. All those things grow small as the great life-problem, not only of the now but the forever, spreads out before you. And maybe, with those upper story windows open toward Jerusalem you can get occasionally a wireless message from another far off "upper chamber"—would that we might live more in the upper story!

But there comes a man with a bill. Go down to him, and remember that he has his own burdens, possibly troubles of which you do not dream await him for the morrow. Go down, but take some of the sweetness and light of the upper story with you.

"God give us men! A time like this demands
Strong men, great hearts, true faith and ready
hands.

* * * * *
Pure men, sun-crowned, who live above the fog
In public duty and in private thinking."
—E. E. Lewis, in the Standard.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

The Lord bless thee and keep thee:
The Lord make his face shine upon thee, and be
gracious unto thee:
The Lord lift up his countenance upon thee, and
give thee peace.

Martha or Mary?

I cannot choose.—I should have liked so much
To sit at Jesus' feet,—to feel the touch
Of His kind gentle hand upon my head,
While drinking in the gracious words He said.
And yet—to serve Him!—oh, divine employ,
To minister and give the Master joy!
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat!
Worship or service—which? Ah, that is best
To which He calls me, be it toil or rest;
To labor for Him in life's busy stir,
Or seek His feet,—a silent worshipper.
So let Him choose for us. We are not strong
To make the choice; perhaps we should go wrong,
Mistaking zeal for service,—sinful sloth
For loving worship—and so fail of both.

—Author unknown.

Martha's Mistakes.

The passage of Scripture that is to form
the subject of our address this morning
is the familiar story of Mary and Martha
in the tenth of Luke.

In John's gospel, wherever these women
are mentioned, Mary is always the central
figure; but here in the one place in which
Luke names them the reference is par-
ticularly to Martha. The incident is a pic-
ture of two loving hearts each trying in
her own way to express her love for Christ
and do what she conceives to be the thing
that would please Him best. Martha's way
was the way of active service—it was love
serving; Mary's way was to listen at His
feet and hear His word—it was love lis-
tening. Martha's was love serving; Mary's
was love receiving. Martha was doing
something for Jesus; Mary was letting
Jesus do something for her.

Now when we look at those two women,
each engaged in her own way of pleasing
the Lord, I think we almost instinctively

commend Martha rather than the younger
sister. Her service seems to us the better
expression of love, and to be on the whole
more likely to please the One who "went
about doing good" than the method Mary
adopted. It was Martha who cast aside
what perhaps she might have preferred her-
self, and, taking hold of the heavy end of
the load, undertook the disagreeable task,
while Mary, turning away from the hard
and disagreeable work, seated herself in
what seemed to be almost indolence at the
feet of Christ to listen to His word.

But when we turn to Jesus and ask for
His opinion with reference to these two
views of life and service there is no hesi-
tation whatever in the answer. Instantly the
word of commendation is spoken for the
younger sister, while Martha receives not a
word of approval, but rather a gentle re-
proof. The Master would have been the
first to recognize in Mary anything like
selfishness, anything like turning away
from the harder load and laying it upon her
sister, choosing for herself that which
would be easier. He would have been the
first to recognize that spirit in Mary and
the first to condemn it. All His life was a
protest against any such thing.

What, then, was Martha's mistake? We
must at once acquit her of any error in
spirit or motive. It was the same motive
that sent Martha to the kitchen to serve
that sent Mary to the feet of Christ: each
chose her own way to express the love that
was in her heart. Martha's motive was
as good as her sister's, but she misread the
Master's mind. Why is it that her way is
not the best way?

Well, I suggest, in the first place, that
such a view of life puts too high an esti-
mate on purely temporal things. Bear in
mind that it was not a question of dinner
or no dinner in that house that day, but a
question of how much dinner. You are not
to suppose that Mary did nothing. If you
will study the narrative carefully I think
you will agree that she did do something.
When Martha came to Jesus she said—I
read from the Revised Version—"Lord,
dost thou not care that my sister did leave
me to serve alone?" Here is at least the
suggestion that Mary had done something
with reference to this meal. But the time
had come when in her opinion the meal

must take care of itself. She did some-
thing, and thought she had done enough.

It seems to me I can hear the sisters
talking together in the kitchen about these
unexpected guests, and the entertainment
that is to be put before them, and particu-
larly before the Master. I can hear Mary
saying: "Now this is the one opportunity of
our lives. Never again perhaps shall we
have the chance in our own home of sit-
ting down with Jesus and hearing His
word. He is going to be taken away from
us shortly, and we must seize the oppor-
tunity today of sitting at His feet and
hearing the message that He wishes to give
us. We can very easily prepare something
in the way of food that will satisfy Him
and His disciples. All His life's ministry
has taught us clearly that He is not one to
be greatly pleased with a feast but rather
with a simple meal that will satisfy His
hunger, and leave us to devote ourselves to
hearing what He may have to say to us.

The other sister's word would be quite
different from that. She would say: "If
this is indeed our last opportunity of en-
tertaining the Saviour, we must spread be-
fore Him the best our house contains. It
will take us all the time. We shall have
no chance to sit and hear what He says,
but we can give ourselves most earnestly to
labor for Him. In this way and not in your
way we shall best serve the Master; in this
way and not in your way we shall best show
our love to Him." But Mary's way best
pleased the Lord.

Now it is a very easy thing for one to
become completely distracted with things to
do. "Cumbered" is "distracted" in the Re-
vised Version margin; and so Martha was
"distracted." It is a very easy thing to be-
come distracted with things to do. We
shall find it so. You have already found it
so. Duties in the home, social duties,
church duties, a thousand others—and
never more than today—press in upon men
and women alike, distracting us with the
multiplicity of things that must be done.
We are so busy that very early in life the
lines of care begin to show themselves in
our foreheads. We are so busy that the
health gives away, and when we ought to
be at our best we are useless. We are so
busy doing things that the Master waits in
vain for any opportunity to speak the word

of instruction, inspiration or reproof that
He sees we so much need. It is easy to be-
come so absorbed in doing things, even for
the Lord himself, as to deprive Him of that
which He wants more than anything we can
do for Him, our presence and the oppor-
tunity of speaking to us the messages He
wants us to hear.

Activities that allow no time for com-
munion with Christ, activities which so
crowd and fill the life as to make it im-
possible to get away somewhere, and with
Him have times of quiet communion and
fellowship,—such activities are too much
for any life, and do not please our Master.

Another reason why such a view of life
is mistaken is that it falls easily into
peevish discontent. Martha, distracted
about much serving, came to Him and said:
"Lord, dost thou not care that my sister
did leave me to serve alone? Bid her there-
fore that she help me." Here is reproach,
not only of Mary but of the Lord himself.
He is the One who is primarily to blame.
He is blamed by Martha who loves Him
and wants to serve Him. She has been
laboring for Him to the point of distrac-
tion, and has now reached such a stage of
peevish discontent that somehow she must
express it, even if she expresses it right to
the Master's face. I think it would not be
hard to imagine how that woman looked as
she stood in the doorway and bitterly
blamed her Lord for what her sister was
doing. Can you not imagine the torture of
mind through which she must have passed
before finally becoming bold enough for
that? It seems to me I can. How the sense
of injury rankled in her mind and heart,
how it grew and grew until she could
stand it no longer, until it must find expres-
sion even though she blamed the Master in
doing it.

And then as she heard Jesus' gentle
words of reproach, "Martha, Martha," can
you not imagine the shame with which she
stood reproved before Him? I wonder
what she did. The narrative does not tell
us, but I think she let the elaborate dinner
go and sat down with her sister at the feet
of Christ and spent the rest of the time
there with Him. I do not think she was
cured of her mistaken view of life. It
would take more than one lesson for that.
But I do think for that time at least, she

saw something better in the way of living for Christ than the method she had chosen.

Is it not true that when our life of active service is crowded so full that there is no time left for quiet communion with God, it has a tendency to breed peevishness and discontent? "There is so much to be done! I must keep myself keyed up to do it. I must work on while others—my sisters perhaps—take time to sit down quietly and commune with Christ, when they ought with me to bear the burden and heat of the day." Then how unhappy one may become, how peevish and how discontented! May I just say to you and to my own heart that when this spirit of hurry and peevishness takes possession of us it is because, not that others are doing too little, but we are trying to do too much? An hour with Mary at Jesus' feet would go far to make us change our whole view of others and of ourselves.

Then again, such a life forgets that the only really effective service grows out of communion with the Master. As George Macgregor once said on this platform, "Do more by doing less." Martha's way of looking at things had made impossible any real knowledge of what would please Christ. She was so busily employed in mind and body that there was no chance for Jesus to speak a word to her. He would gladly have told her better, but He had no chance to. That dinner had crowded out any opportunity for a quiet word with her to correct her mistaken view of what would please Him best. She must come somehow into a place of calmness and rest in which He might speak to her before she could render any really effective service.

You see how true it is. The voice that directs the heart is the still small voice; not the voice of the thunder and the tempest, but the still small voice when the thunder and the tempest have passed; and unless somehow or other we can come to a place of quiet where the still small voice can speak in the soul, how can we ever know that the service we are rendering is pleasing our Lord? The three words used to describe Martha are these: "distracted," "anxious," and "troubled." How could she ever hope in that condition of mind to know what would please the Saviour? It was all with the purest motives, but she

had not done anything that counted for much. It was a good dinner no doubt, but it did not count for very much. She might have done much less along that line and left herself time to wait at the feet of the Lord Jesus to find out what she might do along some other line that would count for more; she could have done more by doing less.

You know in the Old Testament the high priest's robe had a strange sort of trimming around the bottom of it. It was trimmed with bells and pomegranates, first one and then the other all around the skirt, so that when the priest moved the bells tinkled. The bells represented worship and the pomegranates represented fruitfulness or service. A bell and a pomegranate—first a time of communion and then a time of service. Not all bells, for then where is the opportunity for service? and not all pomegranates, for then where is the opportunity to wait before God?

You remember Isaiah's seraphim. He saw them in heaven, you know. They had two wings to cover their faces, two wings to cover their feet, and two wings to fly—four for worship and two for service.

Now I know this world is a big, sad place. I know it is full of aching hearts, and I am sure our Lord would have us spend and be spent in a way none of us have yet done to relieve and help it. But I am sure also He would not have us forget that really effective service grows out of a waiting before Him that makes it possible for Him to impart, first, knowledge of the service, and then, the spirit in which to render it. One word from a woman with a shining face will do more to lift the burden of sad hearts, will do more to help the world, than the utmost effort of the one who is distracted, anxious and troubled, even though that distraction comes from a well-meant attempt to serve the Lord. The shining face comes from where Moses got his—on the mountain top. I am pleading for the life of communion because the world needs the most helpful service.

And then, finally, Martha's view of life is choosing the thing that cannot last. Jesus' words of commendation were these, "Mary hath chosen the good part which shall not be taken away from her." Here was a sad part of Martha's service—it could be so quickly taken away. Remember Mary had

not chosen a life of idle contemplation but a course that gave a place to labor and then a time for worship. I am wondering which of us as the years go by will develop the distracted, anxious, troubled, peevish spirit, or worse, perhaps, the pessimistic and cynical disposition, and say: "It is of no use. People can't understand; they won't appreciate; they won't co-operate; they won't help, and I am going to give it up." I am wondering which one has chosen the part that will finally be taken away from her. I turn to the Master and ask Him, and find His answer here. Not those who are choosing with Mary to find opportunities for worship and communion; not those who draw the inspiration for service from the face and words of Christ; not those who find their reward for service in the approval of the Master himself. Such have chosen the good part which shall not be taken away from them. That kind of service will grow brighter and brighter as the years go by, and then the service of earth will merge into the service of heaven itself.

Of course I know the questions that arise in your minds. I know it sometimes seems impossible to find a way of combining these two ideas, there is so much to be done. I must freely admit that I cannot answer these questions for you. I can only repeat just the lesson that our Lord taught Martha many years ago, that we must find out somehow how to do it, if we want our service to be most acceptable to Him and most efficient in the world. Be sure Mary will find a way to do it somehow.

We shall find a way, somehow or other we shall find—nay, we must find—some way of stealing away from time to time, to be alone with Jesus Christ. These seasons of withdrawal will come to be like oases in the desert places from which we shall draw our strength and inspiration for all our service.—*Record of Christian Work.*

Business Initiative.

How can we furnish employment to our Sabbath-keeping young men and women?

When this subject was assigned me it was accompanied with a request that I attempt in this way to arouse in our moneyed and business men an interest in furnishing our Sabbath-keeping young people employ-

ment; also to open new channels of employment, in order to lessen, if possible, the temptation that has to be met when lucrative positions are offered our young people, provided they forsake the Sabbath.

I am charitable enough to believe that the Woman's Board hardly realized the task they were giving me; in accepting it, the thought of fairly presenting the subject arises, and I fully realize that there are two sides to this question, as well as to all others, and in justice to all, both sides must be considered. Upon a careful analysis I find that it is a triangular question, for instead of two sides there are three, and these are represented, first, by the business men; second, by the parents who desire a chance for their children; and third, and most important, by the young men and women to whom we look for help in the future in upholding the truth we stand for.

Evidently the time has come when we should dig down to the truth of the matter, as it now stands, in order to do away with the friction which at times seems detrimental to our progress as a denomination, because on the one hand those seeking employment with our own business men are often "turned down" for outsiders, while on the other hand employers are expected to furnish positions to those who make their belief a reason why they should be employed, instead of always offering competent service.

Another obstacle I find, and this is a serious one—the smallness of our denomination and the lack of moneyed men who could open channels of employment that would appeal to the generality of our young people.

Since I have taken upon myself the task of learning the truth in regard to this matter, I find that while we have a splendid showing of men in comfortable circumstances, one could count on the fingers of one hand—and then have two or three left—those of our number who could be considered wealthy, as the world goes. Had we a Carnegie, a Rockefeller, or a Vanderbilt, we might with some justice feel that such should, with profit to themselves as well as to those whom they employed, establish some line of work that would call for the services of our young people; but, when we remember that these young peo-

ple are not run in the same mould, like the old-time tallow candle, it will be seen that the task of furnishing employment is a stupendous one, since in order to make it a success, there would have to be an unlimited variety of occupations to suit the capacity and needs of those applying. But, leaving out these considerations, there comes the question of influence. We are commanded to let our light shine, but if we place our young people under the bushel measure of denominational environment, and keep them within ourselves, thereby depriving them of the opportunity of comparing beliefs, etc., with the outside world, how is our peculiar doctrine of truth to be scattered?

Under such conditions we would soon be considered much like the Shakers or other peculiar sects, who furnish employment exclusively to those of their own belief; and, as a consequence, are slowly but surely becoming extinct. But to go back—when I decided to investigate this matter I resolved that I would if possible learn the opinions of all sides, and then in an impartial way present each, even though I run the risk of hurting those who are sensitive on the subject. The results filled my heart with conflicting emotions; because, while there is more or less injustice on one side, there is also lack of preparation, persistence, and loyalty on the other, and the employers as well as employees have just cause for complaint.

This brings me to the first side of the triangle, namely, our business men and those who might furnish employment. These I find are accused of unfairness, preference for outside help, indifference to the welfare of our young people, allowing their business to run on the Sabbath-day because there is more profit in it, and the supreme selfishness that makes employers exact services of our young people at cheaper rates, because they will accept this rather than go away and work for First-day people.

By way of rebuttal, I have learned that in more than one instance positions have been offered to our young people because they were Seventh-day Baptists, and that, too, when these same young people have proven themselves entirely unfitted for the places. I have also learned that Seventh-day young people have been hired and given

good positions only to desert not alone their employers, but their Sabbath also, and, without warning, accepted work with other firms. A few experiences of this sort have naturally made such firms a little indifferent in regard to exerting themselves to find Seventh-day young people to take charge of their affairs, and without doubt, worthy and efficient young men and women have been passed by because of this. I have letters from two different business men in which they state that they are in need of young men, and would gladly employ our own young people, but that they have been unable to find one qualified for the work to be done. I blush to admit that many of our people seem to feel that Seventh-day business men ought to employ Seventh-day help whether the said help is fitted for the work or not; and so do not digest the truth, that the source of failure in any line of work is lack of knowledge, and that a skilled workman demands better pay because he produces better work. Results tell the story, and the man or woman who excels in any line of work, is the one who never has to sit around waiting for a job, or make concessions on account of religious belief; and I could tell of more than one instance where our young men and women, conscious of their true worth, and loyal to the cause they represent, have been accorded good positions and been treated with courtesy and respect because they had backbone enough to stand for their principles.

Every true-hearted Seventh-day Baptist, with children to rear for future weal or woe, desires above everything else to see those same children occupying places of trust and honor in the world, and the majority of them are willing to toil and sacrifice in order that this may be accomplished. They realize that money alone does not bring success, but that a thorough preparation, either in a profession, trade, industry, or agriculture must be obtained before success can be expected, and so they see to it that, if they have not the means to procure these advantages, the child is at least given his time for this purpose, and he who will not make the most of such opportunity will be worth but little to this or any other denomination; and right here let me plead with you not to handicap your children with

the idea that they cannot obtain these advantages without financial help. A great artist when asked if he thought a young man who was studying with him would make a great painter, replied, "No, never, he has an income of six thousand pounds a year." So, then, let us remember that it is not amiss when striving for these advantages, to cultivate a little backbone. It is a most desirable commodity, and comes handy in an emergency.

Instill into the hearts of your children the desire to so make the best of themselves that their services will be in demand because they are Seventh-day Baptists:

And now a word or two with our young people and I am done. Education is a splendid equipment for any young man or woman, but that in no way lessens the dignity of manual labor. A good carpenter, a good blacksmith, or a good farmer is as important a factor in making the world better as the one who chooses a profession for his life work, and each is more valuable when backed by an education. Thus equipped one need not worry whether there is a place for him in or out of our denomination. "The world makes way for the man who knows;" it needs and wants young men and women with the courage of their convictions, but the young person who remains in our denomination merely to please parents, family, or friends, or because he was "brought up" that way, is really no help to the denomination, beyond the financial support he gives to those who have the cause at heart; while the one who keeps the Sabbath from principle and is willing to make sacrifices if need be for it, will find the hindrances disappearing as his true worth becomes known. So, instead of blaming those whom you think should furnish you with employment, strive to so qualify yourself in some line of work that there will be a demand for your services. Despise not humble means to accomplish this, but accept temporarily any honorable position that will serve as a stepping-stone to something better. Every ladder has a bottom rung, and he who reaches the top must begin at the bottom.

The young man or woman who stands one side and refuses to ascend in that manner, will see the day when he who was willing to work in humble ways will stand on

the well-earned heights of success, proud of the consciousness of not having sacrificed self-respect and principle to accomplish it.

"There is a glory in being *right*,
And a splendor in being *true*,
That is greater than anything else
Life can possibly bring to you;
For a man can fight when he's *right*,
And *knows* that he *knows* that he is,
In a way that will make every blow that he strikes
A blow to make victory his.
The greatest greatness there is
That the world can bring to you,
Is the glory of being *right*,
And the splendor of being *true*."

MARY F. WHITFORD.

Nile, New York.

INTERESTING POINTS FROM ANNUAL REPORTS.

Those who wish to study in detail the reports of the different Societies and Boards reporting to Conference can do so by means of the forthcoming Year Book. The object of this department is simply to give RECORDER readers the principal points in these reports in easy form for reading. Some things in the business manager's report will interest you. He says:

The manager desires to state clearly and briefly the relation of the Publishing House to the Tract Society, as interpreted from the action of the Board, upon recommendation of the Supervisory Committee, July 15, 1906. That recommendation outlined the financial relations that now exist between the Publishing House and the Board. The theoretical and actual condition is this: The Publishing House, under the name of the Recorder Press, does a general printing and publishing business as the agent of the American Sabbath Tract Society. It does all the Tract Society's printing and publishing at actual cost. The manager collects and pays over to the Tract Society money due on subscription to the periodicals published by the Society, and acts as business manager of these publications, making no direct charge to the Tract Society for this work, but receiving his salary from the Recorder Press. In addition to doing the Tract Society's work, the Recorder Press also does a general job printing and publishing business in which it comes into competition with the printing trade in general for its share of business. In doing this it assumes obligations for labor, stock, equipment, etc., and meets these obligations out of the money it earns from the Tract Society and its other patrons. The general policy of the Recorder Press is of course controlled directly by the Tract Board through

its Supervisory Committee, and its accounts are audited bi-weekly by this committee.

It is evident then that to justify its existence the Publishing House must be able to do the work of the Tract Society for less than the Society could get the same work done in the open market, and it must also be able to sustain itself by its work and show, if not a gain, at least not a loss. These things the manager believes this year's report will show.

In regard to the cost of publishing the RECORDER the same report says:

The cost of publishing the RECORDER is \$7,931.27, against \$7,080.20 last year, an increase of \$851.07, of 12%. The cause of this increase is found in the Monthly Editions, ten of which are included in the cost as given above. The cost of these special issues, over and above the cost of regular issues, is approximately \$1,063.93, an average of about \$106.40 per month. Deducting the extra cost of the monthly editions from the total charge leaves \$6,867.34, which may be taken as what the RECORDER would have cost if no special issues had been published. Approximately 60,000 extra copies have been printed and mailed to lists of names furnished by subscribers and friends, to members of theological seminary faculties, ministers of several different denominations, Y. M. C. A.'s, libraries, and daily and weekly newspapers. As to the effect of these special issues and their value for the purpose for which they are intended, the manager cannot speak, but leaves the consideration of those matters to the editor and corresponding secretary.

The point regarding Sabbath-keeping help in the RECORDER office will be interesting and suggestive. We are glad when we find a loyal Seventh-day Baptist boy who is willing to begin at the bottom, where all good workmen have to begin, and work his way up until proficient in his trade. Our machine shops have been unable to find enough such boys among our own people. The tendency is to want to begin at the top the first thing, and the chances for such a beginning are few and far between. But I started to give you the point from the manager's report. Here it is:

It is the definite policy of the Publishing House to employ Seventh-day Baptist help as far as possible. It was in keeping with this that the change from union to open shop was made. A considerable part of the increased cost of work during the months immediately after the change was due to the inexperience of Seventh-day Baptist employes. These men have realized and appreciated the effort the Publishing House was making to open its doors to its own people, and have tried in every way to do their full duty and to compensate as far as possible for their inexperience. They are now as competent workmen as the men whose places they have fill-

ed, and in addition show a willingness, faithfulness and interest in their work because it is in the denominational Publishing House, that is not only a great satisfaction to the manager, but is in striking contrast to the spirit shown by some of our former employes. The manager hopes that some day all our employes will be Sabbath-keepers of equal value with those whom we now have.

This entire report stands first in the American Sabbath Tract Society's report to Conference, and will appear in the Year Book.

DEATHS

WHEELER—Rebecca E. H. Wheeler was born at Leonardsville, N. Y., July 16, 1834, and died August 23, 1908, at the same place where she was born, and lived all her life.

She was the only daughter of Dennis and Eliza (Brown) Hardin. July 16, 1856, she was united in marriage to John O. Wheeler. They became the happy parents of five children. One, William E., died in infancy in 1862; the other four are still living—Henry H., Charles D., and Lynn B., all of West Winfield, N. Y., and John O., of Leonardsville. Mr. Wheeler died December 13, 1896. Sister Wheeler was baptized and united with the First Seventh-day Baptist Church of Brookfield, at Leonardsville, May 26, 1886, and was a loyal member and liberal supporter of the same, all her life.

She not only loved the membership, but took a deep interest in the auxiliary organizations of the church. She has been association secretary of the Woman's Executive Board of the denomination; president of the Woman's Benevolent Society of Leonardsville, and for many years a teacher in the Sabbath School. Her literary tastes were of a refined order as her favorite authors, and beautiful portions, which she memorized manifested.

Her sympathies were broad, and she had many friends, especially among the young men who were companions and friends of her sons.

In April, 1906, she was taken sick, and it was supposed she suffered a shock, but has been able to sit up and be about the house in a way, most of the time until the afternoon of the 23rd of August, while at the supper table she was taken with a severe pain in her head and in an hour her earthly life was finished, it is believed, without much pain or suffering.

Wednesday, August 26, farewell services were conducted by her pastor, I. L. Cottrell, at her late home, and her mortal body was borne by loving hands and laid to rest beside that of her companion's, in the nearby cemetery. I. L. C.

FURROW—Jacob C. Furrow was born at Jackson Center, Ohio, Sept. 25, 1833, and died in Gentry, Ark., Sept. 7, 1908. He was the son of Joseph and Jane (Babcock)

Furrow. He was baptized at the age of 20, 1853, by Joshua Hill and joined the church at Jackson Center. He was married to Miss Elisebath Knight on Oct. 11, 1855. They moved to Tama County, Iowa, in 1862 and were constituent members in the organization of the Seventh-day Baptist Church at Garwin. They lived here forty-one years. They bore an active part in the building up of this church. It is a great work to help found and build a church. From there they moved to Gentry in 1903, where they have been active workers in the church since that time. Nine children have been born to them and only three have passed on before. Two of them remain unmarried. All of these with their widowed mother remain to mourn their loss.

Our brother lived a very exemplary life and has been liberal with his means and was punctual in his attendance at church services. He will be greatly missed from our midst. We hope others will come in to fill the gap. His funeral was attended by a large concourse of people. The sermon was preached by the writer from Job 42:17, "So Job died, being old and full of days." W. H. ERNST.

SATTERLEE—Isabelle Emily Strange-Satterlee was born in Akron, Illinois, September 18, 1858, and died at her home in Nortonville, Kansas, September 8, 1908.

She was married to Albert G. Satterlee, December 13, 1882. In the same year she became a Christian and joined the Seventh-day Baptist Church at West Hallock, Illinois. On coming to Nortonville she transferred her membership to that church, of which she was a worthy member at the time of her death.

On June 2, 1899, her husband died, and she turned to face the world with her family of two girls and two boys, and bravely confronted the great burdens and difficulties of life that none but the bereaved with those dependent on them can realize. For a year past she has heroically battled against the grim messenger that we all must sooner or later meet. The tenderest care that loving hands and sympathizing hearts could bestow, and the most expert skill of the medical and surgical professions were all defeated, and at last an internal cancer severed life's frail thread, and the spirit took its flight. Patient, trustful Christian fortitude characterized her long, painful period of suffering.

Her two daughters and two sons, together with three sisters and one brother, and a wide circle of other relatives and many friends remain in bereavement.

Funeral services were conducted in the S. D. B. Church by her pastor, assisted by Rev. Clay Bobbitt, and Rev. Isaac Maris. Interment at Nortonville. G. W. H.

CUNDALL—In Naugatuck, Conn., Sept. 10, 1908. Mrs. C. Alena Cundall, in the 52nd year of her age.

Mrs. Cundall was the daughter of Jirah I. and Nancy C. Gray, and was born in Westerly, R. I. Her childhood and youth were spent in Westerly and Ashaway, R. I. She proved her-

self a bright scholar and an amiable friend. "In the exhibits of scholars in penmanship from all parts of the country at Philadelphia in 1876 the specimen written by her was accounted among the best." At the age of sixteen she made a public profession of faith in Christ and joined the First Seventh-day Baptist Church of Hopkinton, R. I., of which church she remained a member till her death. For a number of years she had followed the profession of trained nurse, dedicating her skill and strength to the alleviation of the suffering of others. Death came very unexpectedly and suddenly at the home of her brother, Charles Gray, in Naugatuck, Conn., and was a great shock to her two brothers and three sisters, as well as to all her many friends. Farewell services were held in Naugatuck, Conn., Sept. 12, and again the next afternoon in Ashaway, at the home of Mr. and Mrs. Wallace R. Wells, and interment took place in Oak Grove Cemetery. W. M. L. B.

REMINGTON—Mr. Oscar Remington, son of Daniel and Eliza Remington, was born in Independence, N. Y., July 22, 1839, and died at Portage, N. Y., September 11, 1908.

For about three years he served his country with credit, in the Civil War, as a member of the First New York Dragoons. In 1867 he married Miss Nellie M. Burdick, daughter of Deacon and Mrs. Asa C. Burdick. In later manhood he was baptized by the Rev. Dr. A. H. Lewis, and joined first the Independence Seventh-day Baptist Church, then First Alfred, and then Hornell. A widow, two children, one having died in infancy, two brothers, and many friends, survive him. A funeral sermon was preached at the home by the Rev. Mr. Tillis, a Baptist minister of Portageville; and short services were conducted at Alfred Rural Cemetery by Rev. A. E. Main, his former pastor in Hornell, N. Y., where the writer first knew him, and who remembers him as a bodily sufferer, but as cordial, genial, hospitable, and interested in religious, social, and civic affairs. A. E. M.

HEMPHILL—In Chicago, Ill., Sept. 15, 1908, of Bright's disease, William Marsh Hemphill, aged 88 years and three months.

Mr. Hemphill was born in New Hampshire June 15, 1820. He removed to New York State and later to Wisconsin, coming to the vicinity of Milton before 1850. He then spent a few years in California. He married Martha Langworthy and settled in Milton in 1855. They had a son, William Edwin, who died a young man, and one daughter Alida, now Mrs. Charles M. Morse, of Chicago, who cared for him in his last illness. After the death of his first wife he married Mrs. Aurelia (Crandall) Greene, who died in 1889. By this marriage there was one son, Nelson C., who survives his father. Mr. Hemphill was one of the most respected citizens of Milton, of simple and unostentatious manners, kindly and unselfish in disposition. He was a brother of the late Mrs. resident William C. Whitford, of Milton College. He always took a great interest in the work and progress of the college and of the

Seventh-day Baptist Church in Milton, although he was not a member of any church. Besides the son and daughter mentioned he leaves two brothers still living, Monroe, who lives in Oregon, and Silas, who lives in Pennsylvania.

Funeral services were held at the home of his nephew, Mr. Milton C. Whitford, at Milton, Sept. 17, 1908, conducted by President Daland, assisted by the Rev. L. A. Platts and the Rev. E. A. Witter. Interment was made in the village cemetery at Milton. W. C. D.

An Elephant Caught a Fish.

Elephants are very wise, and can be trained to do many things. A gentleman who had lived for many years in India tells some interesting stories of these great beasts. He had owned one that became so fond of his two small boys that the parents felt glad if the children were in the elephant's care. The three friends often went off on long tramps together, and the elephant never failed to come stalking home with the small boys riding.

One day they remained away so long that the father finally went to look after them. After some searching he came out on the river bank, and a funny sight met his eyes.

The great elephant was standing knee-deep in the mud, with a happy small boy squatting on either side of him, and all three were fishing just as hard as they. The boys held their rods in their hands and their companion held his with his trunk. By and by the elephant's line gave a flop, and the boys crowded up to see if it really meant that he had caught a fish. He had, and while the big brute watched them solemnly, they pulled out the line, detached the fish, and then, putting on another worm, gravely handed the rod back to its owner.—*Detroit News-Tribune.*

Are Babies Moral?

"We do not expect paternal feelings in a child of five," says Dr. Woods Hutchinson in October *Woman's Home Companion*. "Why, then, should we expect any other of those race-regarding impulses which we term 'morality?' Even to appeal to the 'better feelings' of a child of eight or ten is often almost as irrational as the celebrated apostrophe of the emotional Irish barrister, who in the fine frenzy of his peroration whirled upon the judge with the

thrilling appeal, 'Sir-r, was you iver a mother?' To appeal to a child's better nature, while excellent, in moderation, often does little more than make a hypocrite out of him before his time.

"He has got your hair, and his mother's eyes and voice, and some of your little tricks of manner—and temper—now, and he is just as safe to develop your superb self-control and civic devotion and consideration for others if you will only give him time—and set him a good example. Meanwhile preaching to him that he should possess these qualities will expedite matters precious little, and unless backed up by example, not at all. Remember that life and growth of all sorts are but a response to environment, and new responses can only occur as opportunity is afforded for them."

Victory Over Self.

"Here is my heart! My God, I give it thee;
I heard thee call and say,
'Not to the world, my child, but unto me'—
I heard and will obey.
Here is love's offering, my King,
Which in glad sacrifice I bring.
Here is my heart! Oh, Friend of friends, be near
To make each tempter fly,
And when my latest foe I wait with fear,
Give me the victory."

—*Southern Presbyterian.*

Because the members of a sheriff's jury received fees of fifty cents a hearing instead of twenty-five, as the law prescribes, the Appellate Division of the New York courts set aside the jury's findings, in a recent insanity case, and ordered a new trial. When such technical trivialities, having no bearing on the decision, impede the course of justice it is indeed high time that Mr. Taft's counsel were followed and a little common sense injected into law, lawyers and judges.—*Christian Work.*

Life is noble; if to any it is not so, it is because they make it otherwise. It is an inestimable privilege to live; it is greater still to live well. Each one can start a train of consequences for good that will be as the pebble cast into the water, which will start a ripple which will extend to eternity's shore to bless or to curse man, to sweeten or to embitter life.—*W. T. Richardson.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Oct. 17. David's Kindness to Jonathan's Son. 2 Sam. 9.
Oct. 24. The Joy of Forgiveness. Psalm 32.
Oct. 31. Absalom Rebels Against David. 2 Sam. 15.
Nov. 7. David Grieves for Absalom. 2 Sam. 18.
Nov. 14. The Lord our Shepherd. Psalm 23.
Nov. 21. Solomon Anointed King. 1 Kings 1: 1-2: 12.
Nov. 28. World's Temperance Lesson. Isa. 28: 1-13.
Dec. 5. Solomon Chooses Wisdom. 1 Kings 3: 4-15.
Dec. 12. Solomon Dedicates the Temple. 1 Kings 8.
Dec. 19. Solomon's Downfall. 1 Kings 11: 4-13.
Dec. 26. Review.

LESSON II.—OCTOBER 10, 1908.

GOD'S PROMISE TO DAVID.

1 Chron. 17.

Golden Text.—"There hath not failed one word of all his good promise." 1 Kings 8: 56.

DAILY READINGS.

First-day, 1 Chron. 17: 1-15.

Second-day, 1 Chron. 17: 16-29.

Third-day, 2 Sam. 7: 1-17.

Fourth-day, 2 Sam. 7: 18-29.

Fifth-day, Psa. 89: 1-18.

Sixth-day, Psa. 89: 19-37.

Sabbath-day, Psa. 89: 38-52.

INTRODUCTION.

The Book of Chronicles was written long after the Exile, by some pious priest or Levite. The two books were originally one, and were with the Books of Ezra and Nehemiah parts of one great work.

The author of Chronicles depended in great measure upon the Books of Samuel and Kings, often copying long passages. He was not however a mere copyist; for he wrote with a purpose, and shows carefulness in what he omits from the earlier narratives and also in what he adds to them. The earlier historical writers intended to tell us what they knew without reserve concerning the history of the whole nation, and to show forth God's dealings with his people in time past; and they did this for the sake of the instruction that would thus come to their readers. The Chronicler plans to tell us of the building of the temple and of the ritual service by which Jehovah was worshiped. He is so thoroughly convinced of the rightness of the religious forms and customs of his own

day that it is not difficult for him to imagine that they were always in use even back to the time of David whom he regards as the ideal king.

We are not surprised then that the Chronicler omits the whole history of the northern kingdom as outside the scope of his plan. He omits also most of the early history of David, and several sections in the record of his reign that are not greatly to his credit, as for example the incident in regard to Uriah and Bathsheba.

Our present Lesson is valuable not only for the picture that it gives of the religious side of David's life, but also for the Messianic allusions. The Messianic ideals presented in the Old Testament are from various points of view, and are often expressed in terms of material prosperity, but taken together they have a unity which finds fulfillment in the life and work of Jesus Christ our Saviour. The theme of this passage, a King reigning for ever on the throne of David is referred to in several other passages of the Old Testament. Although at first sight this seems to be a merely human king, if he is to reign for ever the reference cannot be particularly to Solomon.

The student will notice that 2 Sam. 7 is almost verbally identical with 1 Chron. 17.

TIME—In the latter part of David's reign.

PLACE—Jerusalem.

PERSONS—David, the king; and Nathan, the prophet.

OUTLINE:

1. Jehovah Restrains David from Building Him a House. v. 1-8.
2. Jehovah Promises to Build David a House. v. 9-15.
3. David Offers a Prayer of Thanksgiving to Jehovah. v. 16-27.

NOTES.

1. *When David dwelt in his house.* Possibly our author means us to understand that this incident occurred immediately after the bringing up of the ark to Jerusalem. That it was in the latter part of David's reign seems probable from the fact that the author of Samuel says that it was when Jehovah had given him rest from his enemies. *Nathan the prophet.* Very few of the words of this great prophet have been preserved for us. It is possible that he kept the official records of the reign of David, and that the writers of Samuel and Kings made use of his records in the compilation of their books. Nathan is the prophet who rebuked David for his great sin, and who was instrumental in securing the throne for Solomon near the end of David's reign. It is evident that he was

recognized by David as a valued counsellor. *I dwell in a house of cedar.* David was struck with the inappropriateness of the circumstance that his own dwelling was so much more substantial and costly than that which held the ark of Jehovah.

2. *Do all that is in thy heart.* The prophet thinks David's idea a very good one, and approves at once of the plan to make a house for Jehovah.

3. *The word of God came to Nathan.* We do not know how the word of God came to the prophets. From the fact that this message came in the night it seems natural to suppose that it came through a dream. At all events we may feel sure that the prophets had no doubt of their own inspiration. In some cases the prophets may have given counsel and exhortation based upon their own judgment or foresight. In this case however Nathan was certainly not speaking from himself: he had expressed his own opinion and now has a message that is in direct contradiction of that opinion.

4. *Thou shalt not build me a house to dwell in.* This statement is even more explicit than that in the parallel passage in Samuel. 2 Sam. 7:5.

5. *For I have not dwelt in a house.* The work which David proposes is altogether unnecessary and against precedent. During all the years that Jehovah had been revealed to his people the ark, the symbol of his presence, had had no more permanent resting place than a tent. We are not to infer from this verse that the Most High actually dwells in habitations made with hands; but since the ark with its mercy seat was the symbol of the divine presence there arises no ambiguity in speaking of the tabernacle as the dwelling place of Jehovah. It is interesting to notice that in 1 Chron. 28:3 there is a very different reason assigned for not allowing David to build a house for Jehovah.

6. *In all the places wherein I have walked,* etc. In all the previous history of the nation Jehovah had in no wise expressed disapproval of the habitation provided for the ark. *Shepherd of my people.* The true judge, or leader of Israel, was ideally the shepherd of the people of Jehovah.

7. *Thus shalt thou say unto thy servant David.* It is plain that Jehovah is not displeased with David because of his proposed plan, and that he rejects the plan only on account of its inappropriateness. Now he sends to the king a promise of blessing, prefacing it with a reminder of what he has already done for David

in the past. *I took thee from the sheeppcote.* David has been exalted to his present position from a very humble walk in life. *Prince.* That is, leader or chief.

8. *And I have been with thee.* Jehovah's care has been manifest not only at the beginning of David's public life but all the way through. And the especial manifestation of this care has been in the overthrow of enemies. *And I will make thee a name.* David is to become famous.

9. *And I will appoint a place for my people Israel.* The blessing of the nation of Israel is closely connected with the blessing of David. He is the official representative of God's chosen people. *I will plant them.* God's care for his people is made vivid by the metaphor of planting, as if Israel were a vine to be firmly established. Compare Isa. 5 and other passages. *And be moved no more.* That is, disquieted.

10. *And I will subdue all thine enemies.* This promise seems rather unnecessary after the statement in regard to enemies in v. 8. Perhaps new enemies were threatening or possibly there has been an addition to the original text. *Moreover I tell thee that Jehovah will build thee a house.* The whole message through Nathan has been leading up to this declaration. Instead of David's building a temple (house) for Jehovah, Jehovah is going to build for David a house, that is, establish his family on the throne. His son is to reign after him, and his son's son, for generations and generations.

11. *When thy days are fulfilled.* David's blessing is to extend long after his own life time. The promise of this verse was first fulfilled in Solomon, then in the long line of kings of the house of David, and finally in Jesus Christ and the spiritual kingdom which he set up.

12. *He shall build me a house.* This is a reference to the building of the temple by Solomon. Our author is so interested in the temple that he turns aside from the more general reference to David's seed to speak of the especial work of David's immediate successor.

13. *I will be his father, and he shall be my son.* Thus is the seed of David adopted into that condition of sonship with Jehovah which is often spoken of as the high honor of the nation of Israel. *I will not take away my lovingkindness from him.* Perpetual mercy is promised. There is to be no overthrow for David's seed like that of the house of Saul. It is easy to see that the complete fulfillment of this promise could not be for the kings ruling over the literal kingdom of Judah at Jerusalem. It is interesting to notice that the Chronicler omits the refer-

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.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, 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. Road, at 933 Jenifer Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

Natton Seventh-day Baptist Church, near Tewkesbury, Gloucestershire, England. Sabbath Services:—In the Chapel at Natton, at 11 A. M., on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at 3 P. M., at Maysling House, Oldbury Road, Tewkesbury, residence of Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

The anti-saloon fight is making even the liquor-trade journals raise their voices against the saloon. In the face of the present prohibition movement, the liquor manufacturers at first talked of putting the low dives out of business; then they began to talk of "model licenses," which should make every saloon a highly respectable place! Now, one of these journals, "Bonfort's Wine and Spirit Circular," declares: "The saloon has discredited personal liberty and made it a term of reproach. If the saloon cannot be successfully defended, then let it go and let the people decide how they want alcoholic beverages retailed."—*Christian Work.*

Thump-rattley-bang went the piano. "What are you trying to play, Jane?" called out her father from the next room. "It's an exercise from my new instruction-book, 'First Steps in Music,'" she answered. "Well, I knew you were playing with your feet," he said, grimly. "Don't step heavily on the keys; it disturbs my thoughts."—*Boston Home Journal.*

ence to the possibility of the seed of David committing iniquity and being chastised with the rod of men to which we find reference in 2 Sam. 7:14. Very likely our author did not wish to imagine that the seed of David would ever be in need of chastisement.

16. *And sat before Jehovah.* David showed his appreciation of the promises given to him through Nathan by going immediately to offer his prayer of thanksgiving before Jehovah. Sitting is a rather unusual attitude in prayer so far as Biblical records go. Some translators have therefore preferred to render this verb, "tarried." *Who am I?* David begins with a humble confession of his own unworthiness.

18. *What can David say yet more?* Words fail David to express his thanksgiving and wonder that Jehovah has done so much for him.

20. *There is none like thee.* David acknowledges the greatness of Jehovah in unmeasured terms. Compare Exod. 15:11 and other passages.

23. *Do as thou hast spoken.* David shows his appreciation of Jehovah's promises by praying that he fulfill them.

SUGGESTIONS.

This Lesson is especially valuable for its Messianic prophecy. That it is mingled with the promise of temporal prosperity for the kings of David's line immediately to follow him makes the spiritual promise none the less real and valuable. It is difficult for us even in this age of enlightenment to conceive of spiritual blessings altogether separate from temporal prosperity.

It was because the people of Israel had such ideals as that set forth in the Lesson that Jesus, when he came to fulfill his mission could make an effectual appeal to the spiritually minded of that race. The prophets had prepared the way for his coming. It was not through miracles that his kingdom was established.

What God can do for his children is immeasurably greater than what they can do for him. Yet he has condescended to need our service. Since he has freely done so much for us through Jesus Christ our Lord, shall we refuse anything that we can do?

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Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Baptist churches of Minnesota and Northern Wisconsin, will convene with the church at New Auburn, Minn., on sixth-day, October 9, 1908, at 2 o'clock P. M.

Rev. C. S. Sayre will probably preach the introductory discourse, with Rev. Madison Harry as alternate.

There will be a good program, and a large attendance is earnestly looked for.

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