

The Sabbath Recorder



REV. H. EUGENE DAVIS.
Licu-oo, China.

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EDITORIAL

Why Should We Worry?

We all borrow trouble. Many times the wearing burden of our worries is more depressing than all our work. Every one has experiences that tend to bring anxiety and mental distraction. Sorrow and bereavement, losses and disappointments, labor without recompense, hindrances and annoyances and the countless petty cares of life—all these tend to disturb our peace and fill our hearts with misgivings. We should have all the burdens our poor hearts could bear if we always waited until the real troubles were actually upon us. But we are so weak and foolish that we see troubles in advance, and most of our worriment gets in its wearing work before the trouble comes. If we could only eliminate the borrowed trouble the world would be brighter and we should live the longer. It is too bad that we cannot be more trustful when we believe in the all-loving Father and the comforting, joy-bringing Saviour! We are told to cast all our care upon him and we are urged to cast our burdens upon the Lord with the assurance that he will sustain, and yet we forget this and try to carry the load ourselves.

It is not only a distrust of God, but a transgression of the laws of our own well-being for us to weight ourselves with the anxieties and worriments of life. Nothing is more sure to sap our mental and physical powers and leave us an easy prey to disease. The soul that worries can never do his best.

If the matter is something within our power to help—something we can make right by doing our best, then there is no need to worry; and if it is a trouble we have no power to avoid, the only wise thing is to trust in God for grace to bear, and wait for him to bring good to us out of our very sorrows. What strength we might gain, or at least save, if we could only stop our worrying over things we either cannot help or have power to make right.

I believe the Christian should be able to do more than enjoy a few moments of peaceful trust now and then, in hours of devotion or in times of worship. He should be able to do more than realize God's nearness in his sunny hours and in moments of joy. What he most needs is a restful peace when days are dark, a sense of God's nearness when the storms gather and when sorrows threaten, and the assurance of God's love and sustaining grace when bereavements darken his home. If those who have bowed submissively when called to "pass under the rod" will only stop to think a little, they will remember that Christ never did come quite so near with comfort and help as in the days of their deepest sorrow. When the bereavement came that darkened the home and left the smitten one to walk alone, then it was that Jesus came with love and sympathy to heal, and with grace and strength to uphold. Then it was that through the telescopic vision of tears we obtained glimpses of God's love such as we had never known and found to our joy that "all things work together for good to them that love God."

When we remember how true he has been in such times to his promises, we are ashamed to think how easily we forget his care and love when minor trials come. The little vexations and disappointments of life bring us more worries in the aggregate than do the greater troubles. What a shame that so many of us will persist in loading ourselves down with worriment over little things until we are handicapped

for any good work, and that too after we have proved God's goodness and help in days of overwhelming sorrows! We trust him in every great trouble and then fail to trust when little troubles come! How much better it would be for all if we could only heed the counsels given in the following little poem by S. B. McManus:

I would not worry, if I were you,
The days will come and the days will go,
And anon the sky will be gray or blue,
And the earth be covered with flowers or snow.
The sun will shine and the rain will fall,
But God stands over and under all.

Some days will be dark with scarcely a sign
That God ever gave you a loving thought;
And His face will be hid with His love benign,
And your soul lie prone with a fight ill fought.
And life will seem empty of every joy—
A worthless bubble, a broken toy.

But I would not worry if I were you,—
It will all come right, pretty soon, depend;
The rain will cease and the sky grow blue,
And God to your heart will kindly send
His message of love—and by and by
You will wonder why you should be sad and cry.

Bide close to the Father, let come what may,
Reach out for His hand in rain or shine;
He will turn your night into sweetest day,
And share His bounty of love divine.
He never forgets for a single day—
Why need then to fret and worry away!

Founders' Week in Philadelphia.

The City of Brotherly Love has had a wonderful celebration. For a full week, beginning October the fourth, throngs upon throngs from all parts of the land and scores from across the oceans have been helping her celebrate her two hundred and twenty-fifth anniversary. The ancient seal of the city bore the date, 1701, as the supposed year of the incorporation by William Penn; but a careful study of early documents shows that the city was founded some years before that date. It is now clear that William Penn chose the site between the Delaware and the Schuylkill for the city, and laid out her streets and parks as early as 1682; and that business was transacted under the incorporated city in 1683. Therefore this date was accepted as the true one, and the week designated above was chosen as founders' week. The city of Philadelphia may well claim the honor of being the historical city of the nation, and we do not wonder at her desire to celebrate

this anniversary. The entire nation is interested in Philadelphia and responded well to her invitation to join in the festivities of founders' week. Many days before October the fourth the Quaker City began her elaborate preparations. She put on her best attire, decorated her streets most gorgeously, illumined all her public buildings, marked with appropriate inscriptions her historic palaces, and then awaited in high anticipation the coming of her guests.

Broad Street, William Penn's "base line," and now the grandest avenue for parades, had been literally lined on both sides for miles with grand stands for spectators; and daily during founders' week a million people rushed and crowded and jammed around these stands and through her streets and squares, to hear splendid bands of music, watch the military, civic and industrial parades, and to study the tableaux upon hundreds of floats, representing two and a quarter centuries of Philadelphia's history and growth. The registries in her hotels show that these throngs came from all sections of our own land, and from other continents and the islands of the seas. These sightseers were attracted by the places of historic interest as well as by the great demonstrations given each afternoon and evening. Thus the hours each day between parades were occupied in visiting the many points of interest, and these places were constantly thronged with sightseers.

No one who watched the gathering of the crowds each day before the parades can forget the scenes witnessed. For two hours before the time of parade the tides of moving humanity in the cross-streets on either side of Broad Street flowed toward some point along the proposed line, where a sight of the floats in procession could be obtained. The currents moved strongest toward the point of starting, where people could see the processions making up, and toward City Hall, around which the line must march. Fully an hour before the time, the grand stands as far as eye could see began to fill up, and when the time came for the bands of music and divisions in the parade to march, they seemed to move along the bottom of a narrow valley, the sides of which were built with human forms overtopped by walls and peaks of brick and stone. Every cross-street seemed

like a narrow canon literally packed with people for fully a block from the line of march. Double lines of police had to push and crowd with all their might, and sometimes fairly fight to keep the multitudes from crowding down these canons into the valley of the parade. The pressure of the police in front and the crowding of the masses from behind caused many to faint and kept the Red Cross ambulances busy carrying away the victims. It was interesting to see the promptness and ease with which the Red Cross people cared for all who were overcome in the crowding throngs. Time and again, at some signal known only to them, would the ambulances go rushing up the line to a given spot, where the police would lift a fainting form into the carriage, and the next moment the horses were rushing at full speed for the nearest hospital. Indeed, to me, this practical exhibition of humanity's benevolent provision for the sick and unfortunate was quite as interesting and suggestive as was any one of the prepared exhibits. The splendid and patient way in which the Philadelphia police managed the vast throngs that surged around particular points of interest and about railroad stations was another matter of special interest to me, and I watched them many times with admiration and wonder. It was interesting to see how quickly and like clockwork reinforcements would gallop up or rush in on bicycles to help where the lines seemed too weak to hold the multitudes from being crowded into danger. All honor is due those guardians of life and property, who performed so well their part during the six days of this great celebration. Probably Philadelphia never saw a time, even during the months of the Centennial year, when immense crowds made such a test of the efficiency of her police force.

WILLIAM PENN.

Of course the founder of Philadelphia came in for a large share of notice at such a time. His picture was everywhere in the decorations, stood out prominently in statues upon the public buildings and in the parks, and was frequently seen in historic tableaux on the moving floats. Vast throngs on "Religious day" met in churches and upon public squares to honor him.

Eloquent speakers pointed out the lessons to be learned from his useful life. In these exercises no people entered more heartily than did the Society of Friends. Their churches were crowded and Penn's name was exalted as that of a great prophet of history who did well his part according to his light. His persecution in England for religious convictions and his spirit in establishing his province in America; his magnanimous treatment of the Indians; his altruistic spirit toward all people—these furnished fruitful themes in many gatherings on opening day.

It would be impossible to give here any adequate conception of the programs for the week. Meetings and concerts and plays in scores of places each day; parades of Military day, Municipal day, Industrial day, Children's and Naval day, and Historical day—all had appropriate and suggestive lessons. In each program William Penn found a place. Probably the floats of Industrial day and Historical day were more interesting to the multitudes than those of other days. Nearly every conceivable industry gave practical illustrations of the old and the new ways in the business, as well as fine exhibits of goods.

HISTORICAL PLACES.

Philadelphia is full of interesting places connected with the early life of the nation. It is pre-eminently a city of homes, and even the "poorest of the poor" see no such crowding as they see in New York. It now contains a population of more than 1,500,000. When Penn first set foot upon its soil, he saw only the old "Blue Anchor Hotel," its first building, standing upon the river bank, with many "dug-outs" in which the people spent their first winter there. The Blue Anchor is still shown on Second Street. The Betsy Ross house, at 229 Arch Street, still attracts attention as the birth-place of our flag; the stone tablet where stood "Penn's Treaty Tree," which fell in 1810, still draws companies to pay respect to the spot where the first treaty was ratified without an oath. Carpenters' Hall, the real cradle of liberty, where met the first Continental Congress, in which, after the bombardment of Boston, Hancock and Adams inspired the people and gave them nerve for war, still stands in good preserva-

tion. A model of this building was exhibited on one of the floats.

Then two squares away stands Independence Hall, where the second Congress signed the Declaration of Independence, where Washington and Adams were inaugurated, and where still may be seen the old Liberty Bell. The statue of Washington that stood for years before this building was placed there by means of funds given by the school children. Last year it had to be placed inside on account of damage by weathering, and the children replaced it with a statue of bronze.

Only a few steps from Independence Hall, on Fifth Street, may be seen a star in the pavement, marking the site of the old Seventh-day Baptist burying ground, once given to the Seventh-day people by Richard Sparks. Two squares from this, close by the street, in the heart of the city, is the grave of Benjamin Franklin.

A trip up the Schuylkill will show the tourist more fine bridges within a small territory than he can find in any other city in America. The famous Laurel Hill Cemetery and Wissahickon gorge are well worth a visit. On this little trip, which leads through Fairmount Park, one should stop at the Zoological gardens; pause to take a look at the mansion on Lemon Hill where is the home of Robert Morris, the financier of the Revolution! see the Belmont mansion of Richard Peters, who often entertained Washington, Jefferson, Morris, and Lafayette; call at the house of Penn which was moved from Second Street to the park for preservation, and pay his respects to Grant's Headquarters, which has been removed from City Point since the Civil War and given a place in this famous park. But we cannot name here all the interesting historical places in and about Philadelphia.

Misleading Exhibit by Brewers.

In the great parade of Wednesday, in Philadelphia, the brewers evidently did their best to impress the public with the importance of their business to both the city and the state. One would think by the figures upon their floats that the country would go to ruin without the beer business. Possibly those who read their inscriptions without thinking of the other side or with-

out seeing the deeper meaning of the figures and statistics exhibited might think the nation could hardly live without the brewers and their beer. They had seven floats in the industrial parade. Of course they would do their best to make a fair showing for themselves, and I suppose they did use the very best arguments to be found in favor of their business; but the unfortunate thing, that is, from their standpoint, in the whole matter is that their statistics make such effective weapons against them when used by all other industries and by the prohibition people.

Their first float was an attractive one because it was a representation of ancient people in Egyptian costumes, and the things upon it typified the early history of brewing among the ancients. It illustrated a temple or beer vault dedicated to Osiris 2,000 years before Christ, and gave other evidences of drinks made from grain when the world was young. The other floats represented the old and the new ways of brewing, the bottling business, and kindred trades that draw patronage from this industry.

But the conspicuous feature of the entire exhibit was the effort made upon float after float to impress the public with the financial help the business is to the entire country. To be sure some of the persons belonging to the exhibit bore the marks of dissipation, and half-empty bottles taken now and then from their pockets to show friends were suggestive; but this phase of the exhibit was evidently made as little conspicuous as possible. The figures and statistics were what the brewers wanted to call attention to upon the floats—their other products were constantly being exhibited as the police picked them up here and there and hustled them away to the guard house.

The figures on one float showed that nearly \$38,000,000 were invested in the business in Philadelphia, and that nearly \$15,000,000 more were expended annually for raw material and labor, and for city, state, and Federal taxes.

The next float revealed an investment in Pennsylvania of more than \$140,000,000 with annual expenditures for grain, wages, taxes, etc., of over \$60,000,000 more. The figures for the United States were shown to be over \$1,000,000,000.

Thus as each float passed the observer, he could read statistics placed to the best advantage possible, to show the vast financial importance of the beer trade to the nation. The seventh and last float carried a great hopper into which a brewer was constantly pouring gold in a great stream. From this hopper spouts were connected with the city, the state, and the United States treasuries, representing the streams of tax money pouring into these public coffers. The figures on this float informed the public that the brewers of Philadelphia pay annually for city, school and general taxes \$176,330; that Pennsylvania brewers pay the state \$766,959; and that the United States brewers annually pay to the Federal Government \$67,556,809.

In the eyes of many these arguments of cold figures are conclusive evidences that the beer industry is a blessing to the country. But we are thankful that there are increasing multitudes who see in this array of statistics evidences of the awful curse which the brewing business brings upon the nation. By the very figures themselves the brewers confess judgment and plead guilty in the eyes of every man who looks beneath the surface and who cares more for men than for money.

I would like to fix up one float for temperance, to follow those seven floats of the brewers. This float should exhibit the real products of the saloon; the blasting influences of drink upon the homes, the churches and schools; the corruption of politics by bribery; and the ruin of ten thousand souls from whom the brewers take their gold.

Upon the banner of this temperance float I would place in letters of gold the following words of P. T. Barnum, making a wonderful offer to that same city some years ago:

I will undertake to give bonds for the fulfillment of a contract that if the city of Philadelphia will stop selling liquor, and give me as much as was expended for liquor last year to run the city next year, I will pay all the city expenses, no one shall pay taxes, and there shall be no insurance on property, a good suit of clothes shall be given to every poor man, woman and child, and a barrel of flour to every needy and worthy person, and then I shall make a half-million dollars by the operation.

This would do very well for a banner on the proposed temperance float for the Philadelphians. In the same evening paper of that city, where these brewers' figures were published as if they were all-convincing, I saw an advertisement entitled, "Drinking Men Not Reliable." It was on the same page where the brewers' business was so greatly magnified, and I would give the first lines of that advertisement a prominent place under our banner. Here they are: "Employers want sober men. Competition is too keen and life is too strenuous for employers to keep men on the pay-rolls whose nerves are unsteady and whose brains are not clear. Every line of business is beginning to close its doors to drinking men."

Then I would make a tableau of a boy at a blackboard figuring out the testimony of those brewers' figures as they speak to the thinking man against the beer business. Take for instance the figures on the third float, showing \$200,000,000 invested in the business and expended annually in Pennsylvania. What a story these figures tell! One silver dollar has a thickness of about one-eighth of an inch. Two hundred million such dollars packed, one flat against another, would make a solid line of silver dollars more than three hundred and ninety-four miles long. Think of such an immense sum invested in a business the whole tendency of which is to ruin men! Nobody can speak a word of good for the saloon. All its tendencies are bad. It is the foe of the home, the church and the school. It prospers at the expense of every good business, and it cannot prosper without ruining men soul and body. This stupendous pile of money is worse than squandered. It is being used to perpetuate the worst conditions of poverty, physical weakness, social degradation, and moral and spiritual deadness. The saloon is the hotbed of crime in this country; and vice, impurity, the gambling habit—all flourish there as the natural outcome of the terrible business. The saloon is the worst corrupter of politics in all the land. What a curse for any state to be handicapped by a power controlling such vast sums of money in such a degrading business.

Let me now give a prominent place on our temperance float to the following words by Robert J. Burdett:

Can you name one good thing the saloon has done for humanity—one good thing—but one instance in which it has brought forth fruits unto righteousness; one influence, sweet and healthful and pure, gracious and beautiful, which will linger lovingly in the memory of men, when you have buried the rum power, to make them say, "God bless the saloon for the good it did"? Search through the history of the hateful thing, and read one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears and blood, with smears of shame and stains of crime and dark blots of disgrace.

The sad features of this whole matter are the brazen gusto by which this business is flaunted before the public in a great parade, and the seeming acquiescence of the multitudes in the ruinous work done by the saloon. If the natural outcome of the saloon in this country is the making of countless drunkards, cruel husbands and brutal fathers; if the business breaks women's hearts, degrades children and ruins homes; if it fills our penitentiaries, our almshouses and our jails; if it stimulates riots in the cities and persists in mocking at government while it stuffs our ballot-boxes; if it corrupts our juries, brings perjury into our courts, defies all laws in establishing gambling dens and speak-easies,—if it does all this, then it is an enemy to the government, an enemy to law, an enemy to civilization, and should be banished forever from a Christian nation.

Let Us Have a Twentieth Century Fund.

In the RECORDER of July 20, on page 66, will be found an editorial upon the topic, "What can we do for our schools?" Several messages of approval have come regarding the plan suggested, showing that people in various sections of the denomination are interested and that our leaders are thinking about this important matter. Get your RECORDER of the date mentioned above, and read again what is said there. While the plan suggested may not be the best in every way, still the general principle is correct and the plans for carrying it out can be revised by the wise counsels of competent leaders. There is no reason in

the world why the plan cannot be worked out and the suggestions fully realized, providing our people awake to the necessity and realize the blessings that such a work would bring to our good cause.

The Convocation at Boulder took the matter up and unanimously passed the following resolutions, which in turn were taken up and recommended by the Conference Committee on Education, and unanimously adopted by the General Conference. You will see that the Theological Seminary is included in the plan, and this is just as it should be. Read the resolutions carefully and let us hear from all who are interested. The RECORDER will be glad to open a department in which progress in raising the fund shall be reported as the good work goes on. Are we not ready to join heart and hand in such an enterprise, determined to stand together until it is fully realized? What better work can we do just now? If we wish to place some of our money where it will be sure to do good after we are gone, I know of no better place in which to put it. Give money in some regular system to accomplish this purpose. Give notes, the interest on which you will pay while you live, with the principal to be paid out of your estate when you are dead. Make your wills favorable to this fund. Fix things in some way so you can constantly be helping our colleges while you live, and so your money can become an everlasting help after your death. If all our people would take hold of this work with enthusiasm, and carry it as a burden upon their hearts, three years would not go by before we should be rejoicing over the one hundred thousand dollar fund all provided for our schools.

RESOLUTIONS.

To the Seventh-day Baptist General Conference.

The Conference Committee on Education would respectfully submit the following report:

I. The following resolutions, unanimously adopted by the Convocation at its recent session, were approved by the Committee, which passes them on to the General Conference for its approval and for the adopting of some plan to carry out their recommendations:

1. *Resolved*, That the Convocation of

pastors and Christian workers desires to express its hearty approval of the plans advocated by the editor of the SABBATH RECORDER for raising an endowment fund for the aid of our schools, ten per cent of the income of which shall be used toward the support of the Alfred Theological Seminary, and thirty per cent each toward the maintenance of Salem College, Milton College, and Alfred University.

2. *Resolved*, That the Convocation request the Educational Committee of Conference to recommend to Conference the adoption of such a plan; and also the adoption of a plan for the active prosecution of methods for raising the fund, to be known as the "Twentieth Century Endowment Fund;" and that the Seventh-day Baptist Education Society and the Trustees of the Seventh-day Baptist Memorial Fund be designated as the repositories of the Twentieth Century Fund, according as each subscriber or benefactor shall choose, to be held in trust for the purposes specified above.

II. It is recommended by the Committee that the Presidents of the three colleges and the Dean of our Theological Seminary be a committee to work out a plan for the raising of this endowment fund.

III. We recommend that Conference request the pastors and the delegates in attendance to lay before their congregations for their earnest consideration the more essential features of the report of the Seventh-day Baptist Education Society.

Dr. Lewis Sick at Watch Hill.

All readers of the RECORDER will be sorry to learn of the serious illness of Secretary Lewis at his Watch Hill home. He was planning to return with his invalid wife to Plainfield the last of September, but had to take his bed immediately after his return from Conference, so they have been obliged to remain at Watch Hill. The physicians cannot say when he will be able to be moved to Plainfield. You will remember how feeble Secretary was in New York when the Boulder pilgrims were starting for Conference in August, and how they had to leave him behind to go later. It now seems that Secretary was really not fit to go at all, but he was so anxious to do what he could for the cause he loved that he

went when his better judgment said he ought not to do so. At Denver, on our return trip, he was again quite ill and had to secure the aid of a dentist to remove an ulcerated tooth. It seems that the poison from this troublesome member caused septicemia from which he has suffered severely for more than a month. It is hoped that the worst is over, but at best it will be some time before he will be able to come home. He is anxious now to have his daughters bring their mother to Plainfield, but writes that he "must lie there indefinitely." Every RECORDER reader will be sorry to learn that Dr. Lewis is so sorely afflicted, and will hope to hear of his speedy recovery.

CONDENSED NEWS

Admiral Arnold Angered.

It seems that Admiral C. H. Arnold, commanding the Third Atlantic Squadron, withdrew his naval vessels from the upper Delaware on account of supposed slights and snubs given the men and officers during founders' week at Philadelphia. If complaints and replies could have passed rapidly enough between the Admiral and the Secretary of War, it is probable that the naval pageant would have had no warships to be reviewed. According to the New York Tribune, the trouble began on the second day of founders' week, and came thick and fast on each following day. The officers complain of broken engagements, poor accommodations and lack of courtesy in providing them with places where they could view the parades; disregard for officers and men when banquets and receptions were given, and lack of knowledge as to treatment of officers according to their rank.

We are exceedingly sorry that any such unfortunate misunderstandings should have marred the pleasures of the great celebration.

Commotion in the East.

All eyes in America have been turned toward Europe for the past two weeks, and all eyes in Europe have been looking in amazement toward the Balkans.

Almost without warning Bulgaria, the

northern province of Turkey, sprang to its feet, threw off the yoke, and declared itself free and independent. Prince Ferdinand was declared king and assumed the duties of a ruler. Austria followed with a declaration of the annexation of Bosnia and Herzegovina to the Austria-Hungarian government. Servia began to clamor for war, Bulgaria rushed the mobilization of her armies, Crete began to hustle for annexation to Greece, Turkey protested and appealed to the powers for the enforcement of the Treaty of Berlin, and all the nations of Europe opened their eyes in amazement! Before they could think twice Russia began to agitate the question of opening the Bosphorus and the Dardanelles, Austria began to protest against an international conference making this annexation a subject of discussion and hustled her troops toward the Servian border, and Turkey cast insinuations of blame upon Germany for the uprising. France favors a meeting of the Powers to adjust matters, England is conservative upon this point, and nobody knows what a day may bring forth. The latest reports are encouraging because they show a disposition on the part of the Powers to hold a conference in the interests of peace. Still if a solemn international treaty like that of Berlin cannot prevent its important signatories from openly violating its terms, as Austria has now done, it is doubtful if a new conference can make things any better. Everybody will await with interest the developments in this crisis, and we hope the trouble may be settled without war.

THOUGHTS FROM THE FIELD

Yes, Doctor Gardiner, as I read, in the last RECORDER, your word picture of that troubled father and mother, I thought you were getting at the root of things and striking where the blow is needed.

The Sabbath is not exalted in our homes as it should be. We are too much inclined to make excuses for those who have hard work to find, in various lines of business, the positions they most desire, and so leave the Sabbath because they cannot get along in the world.

It seems to me the first thing needed is to

teach our children from infancy that there is no hope for them in the spiritual life, no hope of the full joys of salvation either here or hereafter if, having been taught the truths of the Bible, they wilfully or for convenience turn away from them. The Lord has said, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

There is no word of apology or compromise in that declaration of the word of God. One cannot read carefully the Bible from beginning to end and fail to recognize the fact that God has placed great emphasis upon the importance of the Sabbath as an institution, the keeping of which shall be a measure of our faith and confidence in him. As Seventh-day Baptists we are evidencing a want of loyalty to our convictions of divine truth. The remedy is to teach and practice this important truth, facing the inconvenience that such a keeping may bring to us, knowing that "one with God is a majority" and that he has promised never to leave or forsake those who put their trust in him.

E. ADELBERT WITTER.

Chicago, Ill., Oct. 6, 1908.

The anti-saloon movement has struck the Illinois Central railroad. Officials of that road have given orders that no liquor be sold on trains south of the Ohio River. General Passenger Agent Samuel G. Hatch said recently: "Yes, we have stopped the sale of intoxicating drinks on our trains south of the Ohio. There are so many anti-saloon stations on our Southern lines that we thought it best to do this. Louisiana has gone the anti-saloon people one better and passed a law forbidding passengers drinking on trains, even from their own bottles. Texas has had a similar law for some time and its effect, I understand, has been beneficial to all concerned."—*Baptist Commonwealth*.

GENERAL CONFERENCE

Papers and Addresses Delivered at Boulder, Colo.

Conference Sermon.

Preached at Boulder, Colorado, Sabbath morning, August 29, 1908, by Rev. William L. Burdick, of Ashaway, Rhode Island.

SPIRITUAL ATTAINMENT.

Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Phil. 3: 12-14.

Everything is changing. You see a child today and not again for three years and you would not know it, so great has been the change. Mature people change in a few years till we fail to recognize them. The trees, streets, houses, river courses, and landscape, even the rock-ribbed mountains, all change under the transforming power of Father Time.

More, no two thoughts you think are alike; no two emotions you feel are exactly the same. You think a thought or feel an emotion, but when it comes up again it is not the same. Something has been added or subtracted. It is differently colored. Not just like the previous one. It is changed.

This is enough to illustrate how all things in the realms of both mind and matter are changing, you with the rest. You are changing, changing into something better or into something worse. The text is a summons to you as well as to the Philippians, to make a stupendous effort that the change be unto the nobler and not the degenerate.

The Philippians were insensible to this silent process of change constantly going on, blind to the surpassingly glorious attainments in personal character and grace yet to be reached, and self-satisfied in their imperfections.

The same situation exists today. Perhaps it is worse. The churches are filled with people perforated with imperfections,

some so much so that their friends can scarcely live with them. The church was intended for imperfect people, but the terrible thing about it is they are comparatively self-satisfied, are not pressing on for a personal increase in grace, strength, humility, faith, hope, and love. Their eyes are on the world, its allurements, positions, and possessions, blind to the great prize set before them, and indifferent as to the only means by which it can be won.

This condition hangs like the hand of death over the church and individual professor, retarding spiritual progress and attainment, and palsying all efforts for oneself and others.

Paul's flaming words in the text and context strike, by way of example, at this deadly state of blindness, self-satisfaction and indifference. He does this in two ways: by holding up, first, the prize to be attained by winning the Christian race; second, the stupendous effort that should be put forth to win the prize.

I. What then is the prize before us at the goal which should nerve us to our greatest and most persistent efforts, the great object, or good, the *summum bonum* as the ancients called it, to be achieved in life and its struggles?

People in times past have held up before themselves and striven for a great variety of things, some good and some bad; they are thus doing today. By philosophers and theologians these have been grouped under three heads.

Some have placed the great good, the everlasting prize, in happiness and that alone. If happiness is the only thing to which our natures are correlated as in itself most to be desired then we need not mind the means used to obtain it, for if we say, "It is, provided it can be attained without the sacrifice of virtue," we have yielded our point by admitting that right doing is more to be desired than happiness.

The Epicurians advocated the doctrine that happiness is the highest end of man's existence. The result was that its adherents became utterly unscrupulous as to the means used in getting happiness, plunging

themselves into gluttony, licentiousness, and debauchery of every sort. Jonathan Edwards and others in this country have advocated happiness in its pure forms as the great good to be attained and the gay and giddy world has made and still does make it the sole object and end in life. The great question with many is, "What shall I, what can I do to be happy?" And the terrible thing about it is some never stop till they have drunk the trough of pollution and shame dry, and become stained through and through—the whole course of nature set on fire. Surely anything that leads to such results as these can not be the great good, the goal of man's spiritual attainment.

Others have placed the end of life in virtue, or right doing. This is a higher conception, but it does not meet the requirements of nature, reason, or Scripture. If virtue is the only good it matters not under what conditions it exists. It may exist under conditions of great ignorance and wretchedness, but the mind is pained at the thought that virtuous beings should not be both intelligent and happy.

As we view man we must conclude that the glorious prize, whatever it be, must include both happiness and virtue. We read that "God shall wipe away all tears and there shall be no more death, neither sorrow or crying, neither shall there be any more pain," and the force of the teaching of God's entire Revelation is that right doing is absolutely essential. "And there shall in no wise enter in anything that defileth, neither whatsoever worketh abomination or worketh a lie."

What then is the prize to be attained by man's physical, intellectual and spiritual struggles? Paul tells us in the text. He says, "Not that I have already attained or am already made perfect." "Made perfect," perfect going back to the root idea of whole, entire. This is the priceless attainment, perfect in happiness, perfect as an intellectual being, perfect in virtue or as a moral being, perfect as a spiritual being. This is the teaching of God's Word: he holds up to man nothing short of this. In Genesis 17: 1, he says, "I am almighty God, walk thou before me and be thou perfect." In the Sermon on the Mount Christ said, "Be ye therefore perfect even as your Father who is in heaven is perfect." Or as the

Revised version renders it, "Ye shall be perfect." In Hebrew 12: 23 the saints in heaven are said to be perfect. Commencing with the 22d verse we read, "But we are come into mount Sion, and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, to the general assembly and church of the first born who are written in heaven, and to God the judge of all and to the spirits of just men made perfect."

We get the same answer when we study this question in the light of God's purpose in bringing man into existence and making him the crowning work of creation. Some have taught us that God's object in creating man was God's own glory. This makes God an infinitely selfish being. Every man ought to glorify God in his life, as a child ought to honor a parent, and it is a shame if he does not; but God is not dependent on man for glory as important and wise as man is. He does not need the glory of man. It was therefore not a craving for glory that prompted God to create man and endow him with his marvelous powers, but an inner behest to create a race of beings who should inherit, bear, and enjoy his own perfection. Intelligence in God is universal genius, sensibility is pure delight, will as choice, universal benevolence, and as act, omnipotence. This is the exalted, purified, and glorified mountain height, toward which Paul was pressing and to which God bids us approach.

We have not reached the climax of this matter yet. Man's destiny is the harmonious perfections of his entire being. God the father has revealed unto us what man is to be like when the work is completed. He is to be like Christ. Christ is the perfect man and man's "high calling" is to ultimately become like Christ, the one both divine and human. The only begotten Son of God came to earth and joined himself to the human race, he died a member of the race, he rose a member of the race, he ascended on high and sat down at the right hand of God a member of the race. He has never separated himself from the race, and he is in his beauty, loveliness, and immaculate purity, the type of what man may be.

Paul in 2 Cor. 3: 18 tells us, "For we all with open face beholding the glory of God, are changed unto the same image from

glory unto glory." And John said, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." So far as we know, Christ's most glorious appearance on earth was his transfiguration, when "his face did shine as the sun and his raiment was as white as light." In this we get a glimpse of what perfected man will be.

We may carry this a step farther. Man does not exist alone. He lives and moves in connection with other men. God has so placed him. What is his "high calling" as viewed in his relation to others? The teaching of God's Word as well as of nature and reason is that it is to help establish and be a part of a universal brotherhood completely good.

Men live in relation to others, but these relations are so marred with imperfections and sin that they bring misery instead of happiness and evil instead of good. Men misunderstand each other, their selfish interests conflict; there is bitterness, envy, jealousy, hatred and strife. But it is the purpose of God that men shall form one universal brotherhood perfectly good, where there shall be no selfish interests conflicting, no envy, jealousy, bitterness, or strife. Man's priceless prize at the goal is not man isolated even in the perfect image of Christ. There is something still better than that. It is men perfected in Christ, linked into a brotherhood wholly good, and man is winning the prize only as he is doing his part to establish such a brotherhood.

This is salvation as taught by the Word of God. This is the true evangelism. The salvation that stops with the saving of men from hell is not the one Christ taught. The evangelism Christ proclaimed cleanses men from sin and leads them together to beauty and loveliness of character, and to the eternal heights of Christ.

II. The process by which the priceless prize is to be attained.

This is the "goal of the high calling of God," but it is a lamentable affair that the multitudes, as Christ tells us, are not attaining it, but are so living as to lose all. The all important question is, "How is it to be won?"

First and foremost as the text indicates it is to be attained through Christ. "I press on toward the goal unto the prize of the

high calling of God in Christ Jesus." Without Christ and the divine life in the soul which comes through him man can never be perfected in the image of Christ and become a part of a brotherhood completely good. Man is a child of God, an offspring of Deity as Paul taught in the Acts, seventeenth chapter. In Hebrews God declares himself to be the father of spirits, and nowhere does he claim to be the father of anything else. Man's spirit is like God's only God's is infinite and man's finite. This is the basis of the fact that it is possible for man to be perfected into the image of Christ. In the ceaseless change taking place in every man he is either coming more and more into the image of the perfect Christ or he is effacing what little likeness there once was, he is degenerating. It can not be otherwise. Multitudes are blotting out all semblance of the image of Christ by their worldliness, greed, pride, and unholy ambition. It is the process of life. The Bible teaches us that when one yields himself to Christ, there is by virtue of that union a new life begotten in him. If he turns away from Christ he crushes that life. "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him." This is the Christ life, Christ in us. Christianity is a life in the soul of man. All life develops after its kind, or type. Wheat life unfolds into wheat, bird life in the beautiful songsters; and by this same law the Christ life or everlasting life in the soul will develop, if cultivated, into the image of Christ, for the attainment of which Paul was pressing with all the powers of his being. This is, as the late Henry Drummond pointed out, the climax of the evolution of life, the apex of the pyramid of life, having its base or lowest form resting on inorganic matter. Springing out of the inorganic earth is the vegetable life, feeding upon the vegetable and rising above it is animal life, tenemented in the animal life of man is the intellectual or soulish life, and housed by the soul or intellectual life is, or may be, spiritual life, made perfect in Christ, attained by giving the life and heart to Christ.

The practicing of morality alone, the acquiring of intellectual and esthetic culture are not the process of winning the everlast-

ing prize as some are thinking. The former must be present, the others may help. But what can morality, what can intellectual culture and knowledge, what can the love of the beautiful do without Christ? They leave the stains as dark as ever and the soul as dead as ever.

As one may have physical life and be intellectually dead, so one may have both physical and intellectual life and be spiritually dead. What! can dead men transact business and attend social function? Can dead people lead society and the institutions of society? Yes, this is what Christ teaches us over and again, as when he said, "Let the dead bury the dead." As one may be physically alive and intellectually dead, in like manner one may be both physically and intellectually alive and spiritually dead. This we see every day. When a rainbow appears in the sky we leave everything to see it and largely because of its beauty and its promise. Four years since it was mine with several others to behold a rainbow in the moonlight. The moon is a cold lifeless body, having no light of its own, and the bow made by its reflected light was a pale, ghastly, mockery compared with the one that spans the sky made by the rays of the sun. The character that is without Christ is a pale, lifeless, ghastly mockery to that one that is cleansed by him and beautified by the graces which adorned his lovely character.

2. With the heart given to Christ and cleansed and made alive by him the prize is not yet won. It remains for one to subordinate on all occasions the lower impulses to the higher. This is what Paul meant when he said, "Mortify therefore your members which are upon the earth." Otherwise the new life will be crushed out.

When Paul said, "I see a law in my members warring against the law of my mind and bringing me into captivity to the law of sin and death," he formulated one of the fundamental facts of man's nature. There are two classes of impulses in man's soul: those which, if followed, draw him down in sin, degradation and eternal ruin, and those which lift him into purity of life, holy activity, and paradisaical glories. These two contending classes of impulses meet on the plane of the human heart and there the battle is fought. It is fought today and every day in your heart till one or the other

is conquered, mortified, made to die; till there is complete sanctification or complete reprobation. One or the other is the destiny of every soul. The question you are deciding every hour is, "Shall I subordinate the divine within to the low and sentient, or the low and sentient to the divine within?" To illustrate, the hour of prayer comes; the higher nature longs to go and be refreshed before the throne of God and says, "You ought," while the lower impulses long to take a nap, read a newspaper or go on a stroll, and the conflict is on. The higher impulses demand that you arise and make the most of your opportunities and possibilities, while the sentient demand that you simply drift, and you are forced to decide. The lower nature asks for satisfaction through the appetites while the divine within protests against the prostitution that comes from such a course and the conflict rages. Truth and business, or social or matrimonial prospects conflict, the higher nature bids you be true to truth and right let come what may, while the lower impulses demand that you give up truth for the sake of business, society and matrimony, and the battle is on.

Now if one is to attain to the God appointed glorified destiny he must follow the high impulses and crush the lower.

"What gain I if I win the thing I seek,
A foam, a froth, a breath of feeling joy?
Why buy a minute's mirth to wail a week
Or sell eternity to get a toy."

3. Another very essential thing in the process of spiritual progress and attainment is that one should embody in his life the great vital and eternal principles of thought, and labor for their realization in his own life and that of humanity. This means believing great and reformatory truths and dedicating the life to their propagation.

The Christian religion in its outward forms is more than the repressing of one class of impulses and the cultivation of another. It takes hold of the intellect in its operation, and the will, forcing the life to action.

The character that is developed without believing the great truths and battling for their defense can at best be only a putty character. It is truth that gives backbone to character and the championing of truth

in face of a frowning world that gives strength of spiritual fiber. If you want to develop into the image of your Master go not with the crowd because it is a crowd, cast not your lot among the gravestones of dead issues, but join yourself to the Chariot of living, neglected, and despised Truth and fight like heroes her battles.

What is it that gave such lustre to the character of Moses, Paul, Luther, Wendell Phillips, Frances Willard, and multitudes of others, less famous, who have fought the battles of right? It was this for which I am pleading. There was the material that makes for greatness to start with, but every blow for the truth added new beauty and strength. This being true, to none are given better opportunities for spiritual progress and attainment than to Seventh-day Baptists. People sometimes complain that the Sabbath stands in the way of business, social, and political attainment. Waiving the question as to whether it ever is a hindrance, it and the battling for its defense are the greatest helps in attaining Christian character and instead of complaining we should thank God that we have the privilege to suffer for him who suffered for us.

I care not who you are there is something better ahead of you. Are you far advanced in life and bowed with many years of struggle? There is something glorious in store for you, when old age and declining powers shall be changed into everlasting youth. Are you in the strength of your manhood, achieving success or meeting seeming defeat? It is possible for your defeat to be turned into eternal victory and your achievements into infinitely greater ones. Are you in the joy and beauty of youth? There is before you, if you are faithful to your Master, perennial youth—the golden age of which the poets and bards sang, and prophets foretold—is ahead of you, not behind.

And may God help us all to attain.

Program of the Semi-annual Convention

To be held with the 2d Hebron (Pa.)
Church, October 23-25.

Theme, "A Call for Service."

FRIDAY.

2.30 Opening Service, H. L. Cottrell, musical conductor.
President's Address, J. E. Hutchins.

Address: "What Constitutes a Call," W. C. Whitford.

7.30 Praise Service.
Sermon, Geo. P. Kenyon, followed by conference meeting.

SABBATH DAY.

10.30 Sermon, L. C. Randolph.

Sabbath School, conducted by Dr. Hulett.
2.30 Young People's Hour, in charge of Associational Secretary.

7.30 Praise and Devotional Service.
Preparation for Service:
(A) Outward Preparation, W. D. Wilcox.
(B) Inward Preparation, R. J. Severance.

SUNDAY.

10.00 Business Meeting.
Praise Service.

10.30 Sermon: "Choosing Life's Work," A. E. Main.

2.00 Devotional Service, J. L. Skaggs.
Addresses, "Accepted for Service."

(A) Man's Part, O. D. Sherman.
(B) God's Part, E. D. Van Horn.
(C) Rewards, A. G. Crofoot.

7.30 Song Service.
Sermon, "How God Leads Men," W. L. Davis.

Conference Meeting.

MRS. A. E. WEBSTER, Secretary.

October Woods.

The frost has opened the chestnut burs,
And the nuts fall lazily, two and three;
The squirrel chatters, the partridge whirs,
And the red-capped woodpecker bores his tree.
Oh, lightly and lightly the birch leaves float,
Like golden butterflies loosed in spring;
And bright as the sails of a fairy boat
The walnut leaves take wing.

Now come, now come, far down the lane
The asters beckon, the robins call!
The shrunken brook grows broad again,
And leaps in a laughing waterfall.
Over the stile, and over the bridge,
Adown the path where the meek cows stray
By glen and hollow and windy ridge
Let us follow the woodland way.

See! how the marvelous cloth of gold—
A Tyrian tapestry woven fine
Wide as we wander is still unrolled,
Rustling under your feet and mine!
The breath of the woodland is joy to breathe—
The mingled odors of leaf and flower,
And clustering fruit where the wild vines wreath
The oak-tree's mossy tower.

Softly into the vistaed wood
Through painted windows the sunbeams smile;
The hushed winds walk in pensive mood
Down many a solemn Gothic aisle.
The golden clouds hang low in air,
Wrapped in their folds the late sun rests;
And the tall trees stand as if in prayer
With their beards upon their breasts.

—Ida Whipple Benham.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

I love the Lord because he hath heard my voice
and my supplications.

His Thoughts for Man.

If life were only what a man
Thinks daily of—his little care,
His petty ill, his trivial plan;
His sordid scheme to hoard and spare;
His meager ministry, his all
Unequal strength to breast the stream;
His large regret—repentance small;
His poor unrealized dream—
'Twere scarcely worth a passing nod:
Meet it should end where it began.
But 'tis not so. Life is what God
Is daily thinking of for man.

—Julie M. Lipbmann.

The Result of the Shower.

"Doesn't it take Grace Hammond to think of odd things?" said Beatrice, holding up a dainty envelope. "Who else could get up a party and shower for a girl we've never seen? I should think her friend would object to this plan if she knows of it."

"Most likely she never has heard of the scheme," laughed Jessie, as she selected a fat chocolate with care. "I've never met Miss Hadley, have you, Beatrice?"

"I didn't even remember having heard Grace speak of her," said Beatrice. "Here comes Eleanor, and if she's invited we'll hear all about it."

Eleanor Manning was one of the bright butterflies who pick up honey from every flower, but daintily avoid the bitter things. No one ever dreamed of calling this gay girl a gossip, yet she was usually informed on all the latest happenings of her little world long before her friends heard the news. She was very popular among the girls, for she had many good traits, and no one could be unhappy when with her.

"Of course, I've been invited," said Eleanor. "Who would tell other people about the shower if I didn't go? No, I've never met this Miss Hadley, but it seems

that she is going to college next fall, and Grace thought it would be a pretty idea to give her a shower of little things. I asked for further particulars, but she only laughed and said we should think what we would want if we were going. Her friend lives in a little town, and has made no preparation, as yet. I told Grace I would bring one of my famous pairs of crocheted slippers, and she said that it was a capital idea."

Both girls laughed when Eleanor paused for breath. "I feel easier," said Beatrice. "I shall make some pretty stocks for the unknown Miss Hadley. I wonder when she's coming."

"Grace didn't say, but I imagine not till just before the party," said Eleanor, rising. "Well, I must be going to relieve the minds of other perplexed young ladies," and she flitted off down the street in her dainty white dress like an animated butterfly.

Aside from what Eleanor told, the girls of Grace's set found out very little about the proposed shower. Every time they called to get more explicit information, it happened that Grace was out, so they had to be content to go on with their preparations very much in the dark. The shower was to be held in the afternoon, and, as the young hostess had a reputation for giving beautiful gifts herself, the invited guests made every effort to have their articles as dainty as possible.

"Where is Miss Hadley?" asked Beatrice, when their hostess greeted them at the door and no sign of the guest of honor was visible.

"At home," said Grace, promptly. "Did you expect to meet her?"

"Why, your invitation said"—began Beatrice, while the assembled girls listened in surprise.

"Did I say to meet Miss Hadley?" interrupted Grace. "How stupid of me! The shower is for her, but she couldn't come all this distance. Why, she lives out West!"

"I don't think you said in the invitation that she would be here," explained Beatrice, "but we got that impression somehow."

"I wish she could be with us, but that is impossible," said Grace, as if giving a shower for an absent young lady was the most natural social affair in the world.

"Here is the place to put your pretty things."

The girls were used to Grace's odd ideas in a measure, but this was more surprising than anything they ever had seen. Obediently they placed their parcels in the large, loose framework that hung over an empty box, and silently took seats in the cool parlor. Conversation languished, for every one was anxious for some explanation of this peculiar daylight party.

"Now for the shower!" cried Grace, merrily, when all the girls had assembled. "I'm very anxious to see what Helen will get." She pulled the string vigorously as she spoke, and a rain of parcels fell into the waiting box, while some bounced over the sides and rolled to the feet of the guests.

Bertha Rhodes was asked to unwrap the articles, and then the girls were invited to look them over. Grace hastily brought in her mother's sewing table to receive them, and it was soon heaped with beautiful little gifts. It was evident that the unknown girl was to set out for college with a wealth of dainty things if she was not rich in anything else.

"A kimona, slippers, collars, handkerchiefs, towels, workbasket, knit shawl, combing jacket, pillow—so many things I can't name them all," said Grace, joyously. "Girls, I can't thank you enough! This is a perfectly lovely shower, and the things will do Helen worlds of good. It was so kind and dear of all of you to be so liberal." There were tears in the eyes of the young girl, and the guests began to wonder if she was losing her senses.

"Are you going to send the things in that box?" asked Beatrice. "We might help you pack them."

"Yes, but before we put them away I want to tell you about my friend," said Grace, and every one looked expectant. "She is the daughter of a poor missionary, out West. Are you surprised?" as a general look of comprehension went around the circle. "I was so afraid you might guess my little secret. Well, Helen's rich aunt is going to pay her board and tuition at a good school next fall, but nothing else. The poor child will have two common dresses, but none of the little things so necessary for girls away from home. I really believe she would go with only one dress, for she

is so ambitious to be a teacher and help her parents. I think it's a shame the way our church neglects its faithful home missionaries. Your generous gifts will help Helen over many a hard place, and I thank you for them."

"Why didn't you say it was a missionary box?" asked Florence Parker, impulsively.

"Because she was too wise," said Eleanor, before Grace could answer. "If she had said that we were invited to help fill a missionary box we would have come with all the old clothes we could muster. I don't know why we insult the people who are working so hard to serve the Master, but we do."

"That's a fact," said Florence. "I suppose if I had known she shower was for a poor girl, I should have tinkered up some makeshift of a gift instead of a decent one. I know I never would have brought a dozen pretty handkerchiefs. What selfish creatures we are! Just because I imagined that this Miss Hadley was a society girl, I made an effort to find something pretty and useful, while the missionary's daughter would most likely have received my last winter's tam-o'-shanter."

"You are no worse than the rest of us, Florence," said another girl. "Mother asked me this morning to look over my things and see what I could spare for the missionary box her society is to send, and what do you think I found? Two old hats and a worn-out skirt. I'm going down to the church this very evening and get them back. This shower has taught me a lesson."

"Bring my purple waist along, will you?" asked Jane Mason. "You can't possibly miss it. Aunt Jane gave it to me last winter, and I never could bear it. That's my reward for calling myself plain Jane, and not twisting it into Jennie or Jayne. She gives me the horriest things, and they usually find their way to the defenceless missionaries. I'm ashamed of myself."

"Girls! girls!" laughed Grace, "don't heap any more condemnations on your poor heads. You deserve a lot of praise for this generous box. Come out to the dining room and have some simple refreshments. I won't have you calling yourselves hard names in this house."

"Did your friend say what she would like

to have most?" inquired one of the girls over the ice cream and cake. "Perhaps we have left out the most important thing of all."

"Helen? She doesn't know a thing about this shower," said Grace. "I'm going to pack this box and send it to the matron of the college or dormitory, and have it in her room when she gets there. Wouldn't you all like to see her when she opens it?"

"What a lovely plan!" cried the girls. "May we help pack the things?"

"Bless her heart!" said Eleanor, impulsively. "I'm going to get something else for her. A girl who is brave enough to leave home with the kind of clothes I've seen packed in missionary boxes deserves a great deal. I'll put in a dozen pairs of stockings, and never, never again put my old ones into anything but the rag-bag when I can't wear them myself. I wonder why we cherish the fond delusion that minister's wives have more time to patch and darn and make over than any one else?"

"I'll find something else, too!" cried a dozen voices. "Don't pack the box today, Grace."

Far away from the pretty town, with its quiet streets and air of repose, in a wind-swept town of the frontier, a young girl was packing an old trunk, a month later, for the journey to college; a very hopeful, joyous young girl in spite of the scanty supply of clothing to be folded neatly into the trunk, for her dream was to come true at last. In a few years she would be able to lighten the burdens of her patient father and the dear, hard-working mother, so why should she not sing over her brief preparation?

"You ought to have so many things, Dearie," said her mother, weeping over the pitiful supply. "You won't realize till you get there how great the need is. I wish Aunt Mary were a little more generous."

"Don't you worry for a minute, mother," said Helen Hadley, taking the little form in her strong arms. "I don't care for a single thing, except the fact that in a few years I'll be able to help you. I could live on bread and water if necessary. I can't have you crying," she added gently, and the mother tried to dry her tears.

"I was in hopes that the last box from our friends in the East would have something suitable for you, dear, but the things

are not appropriate at all. It isn't dresses, Helen, so much as the little things. You'll have to have a room-mate in the dormitory, and it will be hard not to have pretty things. My child, I don't want to discourage you, but it breaks my heart to let you go so poorly supplied." Mrs. Hadley was a college graduate, and she knew her daughter, brought up in a little western town, could not realize the vast difference between life there and life in a college town.

"I can stand anything," said the young girl, with the light of a great hope in her dark eyes. "I shall be so busy learning that I'll have no time to waste wishing for pretty things."

"Poor child!" wept the mother, when the train bore away her comfort and tower of strength in trying times. "She'll be so disappointed in spite of her courage and determination. I wish I could bear it for her when she must unpack her clothes in the presence of some well-dressed girl from a comfortable home."

But the first long letter from Helen set her troubled mind at rest. "The old fairy days have come back," she wrote with trembling fingers. "What do you think, mother? The blessed Grace Hammond had a shower for me among her friends last summer, and when I got here there was a big box packed full of pretty things in my room. Some of them I don't even know the names of, but I'm learning. I wish you could see the heaps and heaps of dainty handkerchiefs and gloves and ribbons and everything. Those girls never could realize what happiness that box brought, but I've written to try and tell them. There was a long letter on the top of the things, and a description of the party given in my honor. Wasn't that lovely? I am so rich I don't know what to do. I can see now what you meant when you cried over my trunk. I am writing this with a dear little waist, the girls call them kimonos, on, and my feet in red slippers that are so comfortable, even if the weather is warm.

"But, mother, the strangest part is to come. The matron found out that I was a missionary's daughter, so she assigned me a place with another girl from a home just like ours in the West. That delicate little thing actually suffered when her old trunk was brought in, till I explained what was in mine, and shared the richness of

my shower with her. The girls had been so generous that there is enough for both of us. I told them all about Alice, and hope that they will be glad they have made two girls happy instead of one."

The tired little mother let her head fall on the letter and wept her happy tears, while back in Grace Hammond's parlor the little group assembled to listen to the letter from Helen, rejoicing over the lines that told of love and gratitude.

"Let's do that for some poor girl every year," said Eleanor, impetuously, when a shower of happy tears had been dashed from blue, brown, and black eyes. "We can't afford to miss letters like this."

So the first annual shower brought an abundant harvest. For the first time the girls learned by experience the joy of giving; and no more worn-out garments found their way to the missionary barrels. It is a joyful occasion when the parcels rain into the waiting box, and a still happier one when the letter of thanks is read.

"Why didn't you think of this plan years ago, Grace?" asked one of the workers as they packed a box several years after the pioneer one gladdened the hearts of Helen and her room-mate. "Think what we have missed!"

"I don't know why," said Grace; "but I'm glad we are enjoying the showers now. If many more gifts keep pouring in for this box, we'll have to stop calling it a shower and give it its right title."

"Then it will have to be called a flood," cried the girls, "for everybody is getting interested in our protégés."—*Hilda Richmond, in Wellspring.*

Alfred.

PROF. W. D. WILCOX, *Secretary.*

After a pleasant summer, profitably spent in the interests of our Theological Seminary; after the enthusiasm and the inspiration of Conference; after the grandeur of the Rockies and the wide wonder of the plains; after the kind hospitality of many homes, and the joy of new acquaintanceships; after over five thousand miles of travel; and after over two months' absence from home and family, it was not at all unpleasant to arrive at Alfred the day before the beginning of the school year, and just

in time to take up school duties.

New faces and old friends greeted us before we reached our college town; for students, new and old, crowded the stage in which we came from Alfred Station. The inquiries of new students and the answers of old ones, the recollections and reflections which were aroused by the old familiar scenes, and the greetings of friends as we rolled pleasantly into Alfred, all added to our feeling of satisfaction on returning.

When one has been away, even for so brief a time as a two months' summer vacation, he is prepared to appreciate the particular beauties of his own home. An itinerary such as our quartet made this summer impresses the traveler with the fact that the world is beautiful, and that there are many lovely places in our country—places where one might be content to dwell for a season. But home is *home*; and where your work is, there should your heart be also. We have no regrets that our work is here in Alfred.

The college year is now nicely begun, and it promises to be prosperous and successful. One hundred and twenty students are registered in the college, with forty of them members of the freshman class. The State School of Ceramics continues to attract earnest young people whose interests lie in the field of clay-working and art. Although the School of Agriculture cannot offer regular work this year, because it is not yet organized and equipped, its able director, Professor O. S. Morgan, is with us, and is offering a course in Agricultural Bibliography which a number of college students are taking with profit. The opportunities of these State schools are not, I believe, sufficiently appreciated by our own young people. What an excellent opportunity is here offered for Seventh-day Baptist young men and women with artistic taste and talent to secure an education and a business or professional training at one and the same time in our School of Ceramics. Yet very few of them have availed themselves of its privileges. Surely, no young man whose interests lie in the cultivation of the soil can afford in these days to neglect a scientific education in agriculture. Seventh-day Baptists of this section of our country can hardly afford to ignore the advantages which the new School of

Agriculture will offer to the young men who purpose to stay on the farm. There will also be a thoroughly equipped department of Domestic Science for young women. These departments are expected to be ready for students by the beginning of the next school year.

We are very fortunate in having new and much needed class rooms in Kanakadea Hall, which one would scarcely recognize as the old Grammar School building remodeled. New walks have been laid in the approaches to our campus, which, by the way, is hardly to be surpassed in the beauty of its natural situation and in its possibilities for attractive arrangement. Having been on the campuses of many larger and richer institutions, we know that we have no reason to be ashamed of our own.

With an efficient and harmonious faculty and an earnest and enthusiastic student body, Alfred's present outlook is indeed pleasant and full of promise.

October 6, 1908.

Tract Society—Treasurer's Report.

F. J. HUBBARD, *Treasurer*,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the quarter ending September 30, 1908.

DR.
To balance on hand July 1, 1908\$ 817 56
To funds received since as follows:
CONTRIBUTIONS TO GENERAL FUND AS PUBLISHED.
July\$177 47
August 144 17
September 170 66— 492 30

CONTRIBUTIONS ON DEBT.
July\$255 57
August 33 00
September 25 65— 314 22
Of above contributions on debt \$20.00 was paid toward Life Membership.
Payment on Life Membership, (General Fund) 20 00

COLLECTIONS.
I-3 Conference 30 67
INCOME AS PUBLISHED.
July\$880 35
August 68 59
September 187 50— 1,136 44

PUBLISHING HOUSE RECEIPTS.
RECORDER\$253 39
Visitor 71 50
Helping Hand 56 46
Tracts 1 70— 383 05
Loan 500 00
Interest on Bank Balance 7 95

\$3,702 19

CR.
By cash paid out as follows:
A. H. Lewis, Salary\$ 500 00
A. H. Lewis, Expenses to Conference 93 21
G. Velthuysen, Sr., Appropriation 151 50
Geo. Seeley, Salary 62 50
Geo. Seeley, Postage 15 00
T. L. Gardiner, Expenses to Conference 95 56—\$ 917 77
Postage in re. debt letters 2 28
Typewriting annual report 1 90

PUBLISHING HOUSE EXPENSES.
RECORDER\$1,853 27
Sabbath Visitor 239 52
Helping Hand 164 25
Tracts 59 11
Receipts, postal cards and envelopes 7 08
Report to Conference 35 96— 2,359 19
Discount on \$500 loan 2 50

Balance on hand\$3,283 64
418 55
\$3,702 19

E. & O. E. F. J. HUBBARD, *Treas.*
Plainfield, N. J.,
Oct. 6, 1908.

Examined, compared with books and vouchers, and found correct. ASA F. RANDOLPH, *Auditor.*
Plainfield, N. J.,
Oct. 11, 1908.

Present Outstanding Indebtedness\$500 00
LIFE MEMBERS ADDED.
Phoebe S. Coon, Walworth, Wis.
Flora E. Ayars, New Richland, Minn.

American Sabbath Tract Society.

Treasurer's Receipts for July, 1908.

CONTRIBUTIONS.
Churches:
Riverside, Cal.\$ 5 47
Plainfield, N. J. 26 50
Walworth, Wis. 36 00
Milton Junction, Wis. 6 85
Chicago, Ill. 10 00
Hammond, La. 5 63
Shiloh, N. J. 15 74
Little Genesee, N. Y., First Genesee Church 16 86
Hornell, N. Y., Sabbath School 1 42
Church 10 00
Adams Centre, N. Y. 31 00
Rockville, R. I.
Y. P. S. C. E. 2 00
George S. Newton, Niantic, R. I. 3 00
Mrs. George H. Rogers, Oxford, N. Y. 5 00
Mrs. L. C. Worden, Plainfield, N. J. 2 00—\$ 177 47

Special on debt as published, \$20, Life Membership 255 57
Interest Bank Balance 7 95

INCOME.
S. D. B. Memorial Fund, American Sabbath Tract Society Fund\$ 22 52
D. C. Burdick Bequest 143 79
George H. Babcock Bequest .. 688 34
Sarah P. Potter Bequest 25 70— 880 35

PUBLISHING HOUSE RECEIPTS.
RECORDER\$46 21
RECORDER 32 96—\$ 79 17
Visitor 30 00
Helping Hand\$16 49
Helping Hand 2 50— 18 99
Tracts 50— 128 66
\$1,450 00

LIFE MEMBER ADDED.
Phoebe S. Coon, Walworth, Wis.
E. & O. E. F. J. HUBBARD, *Treas.*
Plainfield, N. J.,
Oct. 6, 1908.

Treasurer's Receipts for August, 1908.

CONTRIBUTIONS.
Churches:
Fayetteville, N. C. (Cumberland church)\$ 3 50
Farina, Ill., S. S. 3 09
Plainfield, N. J. 59 49
Hopkinton, R. I., Second Hopkinton church 7 35
New Market, N. J. (Piscataway) 13 00
Salem, West Va. 6 00
North Loup, Neb. 12 20
West Edmeston, N. Y. 3 75
Shiloh, N. J., Senior C. E. Society 5 00
Mrs. H. B. Stillman, Nortonville, Kan. 5 00
Woman's Board 5 79
S. C. Maxson, M. D., Utica, N. Y. 5 00
Dr. L. M. Babcock, Jackson Centre, O. 10 00
Mrs. Martha G. Stillman, New London, Conn. 5 00—\$ 144 17
Special on debt:
Woman's Board 11 00
D. E. Tittsworth, Plainfield, N. J. 10 00
Andover, N. Y., church 3 00
Andover, N. Y., C. E. Society 5 00
Elmdale, Kan., Sabbath School 4 00— 33 00

INCOME.
Orlando Holcomb Bequest ...\$ 25 00
Joshua Clarke Bequest 7 50
Russel W. Green Bequest 3 75
Miss S. E. Saunders, gift in memory of Miss A. R. Saunders 3 75
George S. Greenman Bequest 2 60

Sarah E. Saunders Bequest ... 2 00
Mary A. Burdick Bequest 1 20
I. H. York Bequest 2 00
Sarah A. Saunders Bequest .. 40
Mary Saunders Bequest 40
Charles Saunders Bequest ... 1 00
George Bonham Bequest 2 00
Berlin, Wis., Parsonage Fund Greenmanville, Conn., Church Fund 3 00
John G. Spicer Bequest 2 00
Nancy M. Frank Bequest 08
I. D. Tittsworth Bequest 6 41
Rosannah Green Bequest 50
Mary P. Bentley Bequest 50— 68 59

PUBLISHING HOUSE RECEIPTS.
RECORDER\$48 92
RECORDER 13 00—\$ 61 92
Visitor 8 30
Visitor 5 00— 13 30
Helping Hand 3 13
Helping Hand 75— 3 88
Tracts 60— 79 70

\$325 46
E. & O. E. F. J. HUBBARD, *Treas.*
Plainfield, N. J.,
Oct. 6, 1908.

Treasurer's Receipts for September, 1908.

CONTRIBUTIONS.
Churches:
Alfred Station, N. Y., (Second Alfred)\$ 16 85
Westerly, R. I. (Pawcatuck) 78 00
Plainfield, N. J. 21 21
Dodge Centre, Minn., S. S. 6 81
Salemville, Pa. 4 90
Nile, N. Y., Friendship 21 39
Flora E. Ayars, Social, New Richland, Minn. 8 00
C. C. Van Horn, Gentry, Ark. 3 50
Mrs. Wm. Wallace Brown .. 10 00—\$ 170 66
Collection:
I-3 Conference 30 67
Special on debt:
DeRuyter, N. Y., Church\$ 20 65
C. E. Society 5 00— 25 65

INCOME.
George S. Greenman Bequest \$100 00
Sarah E. V. Stillman Bequest 12 50
Reuben D. Ayers Bequest 6 25
Mary S. Stillman Bequest ... 6 25
George Greenman Bequest ... 37 50
Maria L. Potter Bequest 12 50
Sarah C. L. Burdick Bequest . 2 50
Ellen L. Greenman Bequest .. 5 00
Paul Palmiter Gift 5 00— 187 50

PUBLISHING HOUSE RECEIPTS.
RECORDER\$43 70
RECORDER 68 60—\$112 30
Visitor 27 00
Visitor 1 20— 28 20
Helping Hand 30 00
Helping Hand 3 59— 33 59
Tracts 60— 174 69

Payment Life Membership (Flora E. Ayars) 20 00
 Loan 500 00

\$1,109 17

E. & O. E. F. J. HUBBARD, Treas.
 Plainfield, N. J.,
 Oct. 6, 1908.

The "Second Coming."

EDITOR SABBATH RECORDER:

Dear Brother:—In the issue of Sept. 21st, *Anti-Adventist* gives a wonderful array of statistics concerning the work and growth of the Seventh-Day Adventists. It might be truthfully added, that every one of these converts to the Sabbath is required to come up to a high moral standard in other respects; even the use of tobacco being made a test of fitness for church membership. *Anti-Adventist* concludes that the success attending this movement is due to belief in the second coming of Christ, which is probably correct for we read in 1 John 3:3 "Every man that hath this hope in him purifieth himself even as he is pure." Now the question arises: Is this hope "a delusion," and are those "misguided" who are called out from the sins and follies of the world through cherishing it?

Surely we will not say that any are misguided in choosing a life of purity and consecration to the service of Christ. The delusion then must be with reference to the hope; and it may be well to inquire whether the guide book which we profess to believe speaks of the second coming of Christ as a delusion. Matt. 24:30 and Luke 21:27 agree in reporting the words of our Saviour as follows: "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Does the pronoun refer to those who should witness the fall of Jerusalem A. D. 70? Twenty-six years after that event John wrote, Rev. 1:7, "Behold he cometh with clouds and every eye shall see him."

Acts 1:9-11 declares that Christ ascended visibly in the presence of his disciples and that his coming will be as literal as his going away was. Matt. 25:31, says that all the holy angels will accompany him, which is in harmony with Matt. 13:39, "The harvest is the end of the world; and the reapers are the angels." Jesus comforted his sorrowing disciples with the promise: "I will

come again and receive you unto myself," John 14:3, and Paul passed this word of comfort along in 1 Thess. 4:14-18. If that was delusion it must have taken quite as firm a hold on those early disciples as it has since on modern Adventists, for Paul writes of it as the "blessed hope," in Titus 2:13, and an event for which they were called to wait. 1 Thess. 1:10.

As we trace the inspired record farther we find that a class of men will arise just before the second coming who will be conspicuous on account of pronouncing this doctrine a delusion. "There shall come in the last days scoffers * * * saying, Where is the promise of his coming?" 2 Peter 3:3-4. We are also told that his coming will be to this class who look for things to go on the same as in the past, like the coming of a thief; 1 Thess. 5:2-3; Matt. 24:43; while it will be an event of greatest joy to those who are looking for it. Luke 21:27-28. This Scripture may be compared with Heb. 9:28, "Unto them that look for him shall he appear the second time without sin unto salvation."

Now if these Scriptures reveal the purpose of God, who are the deluded ones? Those who believe, or those who reject them? A delusion may lead to the rejection of truth, as surely as to the acceptance of error. The Jews of Christ's time were deluded until they demanded the death of the Son of God; and as a result their house was "left desolate." Does not the "comparison" of *Anti-Adventist* suggest that we as Seventh-Day Baptists are missing our opportunity not only for denominational growth but for gaining a preparation for the coming of Christ by rejecting this doctrine? Surely no one will prepare for an event which he does not believe is coming?

A SEVENTH-DAY BAPTIST.

This noble life is open to us all; and yet no man may carry into it a single penny of his wealth, a single indulgence of his appetites, a single department of his work, a single article of his creed, which has not first been offered up in service to the higher will of God and the larger good of man. Failure will be forgiven, mistakes overlooked, sins pardoned, repentance accepted, until seventy times seven, if only the noble purpose is really in the heart.—Hyde.

Children's Page

The Trouble in Dog Town.

ALICE ANNETTE LARKIN.

There was trouble in Dog Town. Something must have happened this morning because everything was all right yesterday. The very last thing before dark last night, Mr. Brown's Scotch collie and Frank Carter's Boston bull had been seen walking down the street together, and they seemed to be very friendly, too.

Mr. Bransfield, the big, jolly policeman, going up and down the street on his round heard such a queer medley of voices that he stopped to listen. On Mr. Brown's piazza stood Bruce, the big Scotch collie, wagging his tail very fast and saying as loud as he could something that sounded like this:

"Bow-wow! bow-wow!
 Just look at me!
 I'm the nicest dog
 That ever you see.
 Bow-wow! bow-wow!
 Don't you dare
 Come one step nearer
 The gate over there!"

What can be the matter?" said the policeman. "You don't suppose that dog is going mad, do you?" and he pulled his club from his pocket. But just then he looked at the house across the street and there, filling as much of the gateway as his fat little body could, stood Gip, the little black dog that was the pet and playmate of Dorothy Howe. Dorothy herself was standing at the front door trying to call him in.

"Come, Gip!" she said. "You come here at once or muvver will whip you!"

But Gip was crying out in a squeaky little voice:

"Bow-wow-wow-wow-wow!
 I'm better than you.
 Your collar's all worn out,
 Mine's real bran new.
 Bow-wow-wow-wow-wow!
 I'm not going to play
 With big dogs any more,
 So keep right straight away!"

Mr. Bransfield was becoming more and more puzzled. "Who ever heard of such

doings in Dog Town?" he said aloud. "Why! I never knew of there being a fight, even on this street. But what's this coming?"

And he almost ran into Bobby Jones leading a large Newfoundland dog by a chain. He was having a hard time of it too, for the dog was pulling back just as hard as he could pull and saying in a deep, gruff voice:

"Bow-wow-wow!
 See my pink bow!
 When you get one,
 Just let me know.
 Bow-wow-wow!
 What do I care
 What those old dogs
 Have to wear?"

"Ha, ha! ha, ha!" laughed the big, jolly policeman. "It looks to me just as if somebody was mad because somebody else had something that they couldn't have. I bet they are all jealous of Frank Carter's Boston bull that took first prize at the fair yesterday. Yes, sir! that's just it. Ha, ha! if it isn't just too funny for anything!" But here he stopped right in the middle of the sidewalk. Frank Carter was coming in his direction with that very same dog. And the Boston bull was holding his head very high and saying at the top of his voice:

"Bow-wow! bow-wow! bow-wow!
 Make room for me!
 I'm the smartest dog,
 That you'll ever see.
 Bow-wow! bow-wow! bow-wow!
 I've got a blue bow,
 That came from the fair
 I'd have you know!"

And Mr. Bransfield was so much interested in what he was saying that he didn't see a little yellow dog that was trying to attract his attention until he just missed stepping on him.

"Why, hallo!" he said, "whose dog are you?" and the little yellow dog that was neither a Boston bull nor a collie and that had never received anything but kicks in all his life said in a soft little voice:

"Bow-wow! bow-wow-wow
 I don't know.
 Nobody wants me,
 Wherever I go.
 Bow-wow! bow-wow-wow!
 I like you best.
 I wish you'd keep me
 From all the rest." }

And this so pleased the policeman that he cried out heartily, "So I will! so I will!" And the little yellow dog of no particular kind trotted happily after the big, jolly policeman. It was not very long afterward that he was playing with the big Newfoundland with the pink bow, and touching noses with Gip and Bruce and, yes, he was running races with the Boston bull as well. Just as the sun was setting that night, a little group of dogs stood in the middle of the main street in Dog Town and they seemed to be saying in dog language:

"Bow-wow! bow-wow! bow-wow!
East or west,
We're the dogs.
That all like best.
Bow-wow! bow-wow! bow-wow!
We're good friends;
And our's is the friendship
That never ends."

But bedtime has come, the dogs are dozing happily, each in his own place and my story is ended.

"Sunday Observance From the Standpoint of Jesus."

Such is the title of a paper in the *Homiletic Review* for August, 1908, from the pen of Paul Moore Strayer, D. D., of Rochester, N. Y. The article is vigorous and unique, but marked by some fatal inconsistencies. Mr. Strayer's discussion of the distinction between the Sabbath and Sunday is clear and accurate. He shows that they are wholly separate. In this respect his paper indicates a clearer conception of logic, history and the Bible than most defenders of Sunday evince. His definition of "Institutions" is good; he makes them the shell that protects the nut-meat of truth and value from which they grow. He says: "Now institutions have an inestimable value. The religious institutions of Israel preserved the religion of the prophets during that long period of foreign domination, when Greek culture and Roman ideas threatened to overwhelm the Jewish religion, as in turn their victorious arms have done the Jewish nation. These institutions were the shell which protected the kernel from destruction. But in the time of Jesus the shell was in need of breaking. It held the kernel in its hard, resistless grasp, so that it could not expand. In the

very nature of the case, the shell had grown thicker and harder as foreign influences threatened more and more the kernel of truth."

Whoever is informed as to Jewish Sabbathism in the time of Christ will accord with what we have quoted from Doctor Strayer. He puts it well. Not less correct is his description of Christ's attitude toward the Sabbath and its observance:

"He declared His program to be not that of a destroyer but of a fulfiller. He struck no blow at the law of God, but the law had been grown about by traditions which gave to it an unreality and irksomeness and inhumanity that could no longer be borne. Jesus never opposed the law back of the institutions, for that sprang out of reality. He opposed the unreal interpretation of the law. . . . I need scarce to say that the contention of the anarchist is fundamentally different from this principle of Jesus."

After such a statement of the teaching and attitude of Jesus toward the fundamental principles and divine laws that produce religious institutions, it is difficult to understand how Doctor Strayer did not stop to consider the Sabbath from the standpoint of Christ and the unabrogated Fourth Commandment. Logic, history and his own statements demanded this of him. But instead of doing so he proceeds to throw away the Christianized Sabbath which Christ purified and exalted that he may install Sunday, a new and a better institution than the purified Sabbath of Christ. Ignoring Christ and his work as "Lord of the Sabbath," Doctor Strayer says:

"The passing of Jewish institutions into Christian institutions has meant the modification of them all. The Jewish Sabbath has been succeeded by the Christian Sunday. The Sunday is not the Sabbath. The law of Moses designated the Seventh-day of the week as the Sabbath, and for the reason that Jehovah rested on the Seventh-day. The Christian observes the First-day of the week. The Christian Sunday is a new institution, as baptism is. And to be strictly literal, the Fourth Commandment can no more be appealed to as enacting the Christian Sunday than the law requiring circumcision, the Hebrew initiatory rite, can be appealed to as making obligatory the Chris-

tian's initiatory rite of baptism. . . . The change from the seventh day of the week to the first was, we are justified in saying, the result of divine guidance. It was a gradual change, and has absolutely no authority in the New Testament. (Italics are mine.—A. H. L.) But in it we see the hand of God, lest men do what Christ warned them against, 'Put new wine into old wine-skins.'"

Thus Doctor Strayer assumes divine authority for the change on a clear-cut Roman Catholic basis. His position, logically and historically, acknowledges that the Roman Catholic Church is the divinely ordained and authoritative embodiment of Christianity; for the gradual expulsion of the Sabbath and the corresponding establishment of Sunday were parts of the modification of Christian history which culminated in Roman Catholicism. Failure to comprehend Christ and his attitude toward the Sabbath was first among the influences that produced this apostasy from Him. Anti-Jewish prejudices and Pagan theories, Greek and Roman, completed the work. These unscriptural and anti-spiritual influences Doctor Strayer calls "divine" authority for rejecting the Sabbath and accepting Sunday. His claims show that Protestants are helpless in their efforts to escape from Catholicism whenever they attempt to defend Sunday historically. This comes from the fact that Sabbath expulsion and Sunday introduction resulted from a general triumph of Pagan influences during the third and fourth centuries, rather than from any one act of the Catholic Church.

Mr. Strayer's article shows that he has not apprehended the true spiritual and eternal verity which was embodied in the Sabbath as it was unfolded by the prophets and exalted and purified by Christ. He states, in part, what Jesus did, but seems to feel that all that goes for nothing and that it was left for the church to improve on what the Lord of the Sabbath did. The clearness with which he sees what Jesus did and the promptness with which he ignores the deeper consideration of it, show that Doctor Strayer has not yet found the source of modern "Sabbath Reform." We suppose he is a Protestant, in name; he is not in fact.

PRESENT SITUATION.

Doctor Strayer acknowledges that present habits and tendencies in Sunday observance are far from ideal. This fact is fatal to his contemplation that Sunday was introduced on "divine" authority and that the expulsion of the Sabbath, purified by Christ, was also part of God's plan. If this were true better results would appear after fourteen hundred years of the supremacy of a divinely ordained church, even though her supremacy has been broken in upon by the Protestant revolt. History proves that the sanctions he claims for Sunday do not exist. He quotes Dr. Winchester McDonald who says that Sunday observance "is too heated, too boisterous, too exhausting. It lacks that calm, deep content, that easy self-restraint, that skill in seizing what is most refining, which we rightly associate with symmetrical, full, rounded life. The people use Sunday 'clumsily, vulgarly, mistakenly—counteracting the blessings of air and exercise by the curse of drink, excitement and irrational exertion.'"

Perhaps the most unique contradiction in Mr. Strayer's able, but self-contradictory article follows in the sentences next after the quotation just given. These are his words:

"And yet it is still a distinct religious gain that our Sunday is not the Sunday of a century ago. There is here a great deal of needless alarm. Let it be remembered that religion itself is responsible for the change in Sunday observance. Religion has so expanded as to have a concern for the whole man; for the body as well as the spirit."

So it does. That was taught by Jesus. It was a fundamental concept in his purification and exaltation of the Sabbath, over against the prevalent wrong interpretations of the Pharisees. He fitted the Sabbath to meet all the needs of men, but above all our spiritual needs. He gave the Sabbath a new, enlarged and spiritualized setting. It is at this point that modern theorists like Mr. Strayer fail, radically. They assume that Christ destroyed the Sabbath and left a semi-paganized church to build a new institution on the low ground of state-churchism in order to reach higher ends than the Sabbath could reach after Christ had Christianized it. They continue to define the

Sabbath after the decadent notions of the Jews, notions which Jesus discarded and condemned, instead of accepting Christ's purified Sabbath and the ends He sought through it. They proclaim a church-made Sunday as having worth and authority far above the Sabbath according to Christ. Here is the central logical and practical weakness of modern theories concerning Sunday. Protestantism will continue to wander in this wilderness or flounder about in this morass until it returns to the Sabbath of Christ, the only real Christian Sabbath. Meanwhile articles like the one under consideration are valuable aids to that wider grasp of facts which is so much needed in the popular discussion of Sabbath Reform issues.

HOME NEWS

BERLIN, N. Y.—At our last communion season we had the pleasure of receiving into the church, upon testimony, Miss Arminda Peckham who was baptized when E. B. Saunders held some meetings here a few years ago. September 19 we also had the pleasure of admitting to membership J. Franklin Browne of Cummington, Mass., who has been a lone Sabbath-keeper for fourteen years. He was ordained to the gospel ministry by the Freewill Baptists some thirty years ago, has spent most of his time as a teacher, but has always done considerable preaching. He was for fifteen years in the South, at Berea and other places, teaching and preaching. Six years ago he came to Cummington and has been preaching most of the time to First-day Adventists and Baptists. Brother Hinman was the means under God of helping Brother Browne to settle finally the question of Sabbath observance. Until quite recently he did not know of a Sabbath church so near. I invited him to visit us and he came and preached three times and gave a temperance address. I gladly commend him to any of our churches that are needing a man to help them. He would labor through the winter on some field, but cannot move his family just at present as he has, through this month, an aged crippled mother in his home. He is editing the

Christian, 211 Tremont Street, Boston, Mass. On the presentation of his letter from the church where he held membership, together with his ordination papers, we had the pleasure of admitting him to church membership.

On the last Sabbath of September we had the pleasure of visiting the baptismal waters, and baptized three of our young people, who are to be formally received into the church next Sabbath.

On Sabbath day, October 3, there was held in our church a Bible-school association, of the towns of Petersburg and Berlin. In these towns there are sixteen schools, and this move is for the purpose of improving our work in the study of God's word. Two sessions were held and two interesting programs were presented. We think the interest needs to be quickened, especially for the sake of the superintendents and teachers. Our choir furnished the music, with the male quartet, and a duet, with violins. The sisters Williams from Leonardsville, who are here this winter teaching, are quite a welcome addition to our musical force.

A few days and my work here will come to a close. These more than three years have been pleasant years with this people, but I have felt called to enter the evangelistic field again, and already more than five places are open for work. I leave this church with a heart full of joy, and still sorrowful to part with so many whom I have learned to love. "The choir" is one of the monuments I leave—as pleasant a memory of my work in this line as I have ever had. God bless and keep the good people of Berlin faithful to that old mother church and to him, and bring to them an under-shepherd who will be able to do better service for them than I have been able to accomplish. I shall locate at Alfred for my headquarters, and after election my address will be Alfred, N. Y.

J. G. BURDICK.

RIVERSIDE, CAL.—Some time has elapsed since the people of Riverside have been heard from through the columns of the RECORDER. Early in July three of our young men, Roy Babcock, Jesse Babcock and Ralph Coon were baptized and united with the church. Our pastor, Mr. Loof-

boro, made his annual trip to northern California, Oregon, Washington, and Idaho, visiting the lone Sabbath-keepers and members of the Pacific Coast Seventh-day Baptist Association, being away about seven weeks in July and August. He traveled over 4,000 miles and visited people in eighteen different towns and cities, preaching as occasion offered, encouraging them and making them acquainted with our denominational interests. The trip was a successful one both in the interest and loyalty encouraged and in the financial support accorded on the field. This is by far the largest field covered by any of our missionary pastors.

During our pastor's absence all the regular services were maintained, different members taking turns in conducting the Sabbath services, reading a sermon from the *Pulpit* or from some other source.

A number of our people were away a part of the summer. Mr. and Mrs. Beebe went to Lake Tahoe. P. B. Hurley and wife, N. W. Davis and wife, and Rosa Davis went to Milton, Wis., and to points in Iowa, and attended Conference at Boulder, Colo., on their way back. We have been much interested and encouraged by the reports brought back to us of the Conference and the people they met.

Our Christian Endeavor Society is composed of live and active workers. They are connected with the City Union where they rank well with the other societies. Our pastor and his wife are delegates from our Sabbath school to the State Bible School Convention held at Pomona this week.

Sixty per cent of our resident members attended the quarterly business meeting of the church last night. c.

Oct. 5, 1908.

SYRACUSE, N. Y.—The Rev. A. L. Davis is preaching for us twice each month, occupying the pulpit of the First Verona Church on the remaining Sabbaths of each month. Our city is spiritually better because this good brother and his family are living here. Syracuse University provides two years' work of a theological course and Brother Davis is availing himself of the opportunities thus furnished. One of his teachers is the distinguished scholar and Christian Israelite, Professor Ismar Peritz.

Years ago Dr. Peritz was a companion in missionary work with our esteemed Brother Lucky in New York City. Syracuse furnishes great opportunities for Christian effort.

E. S. MAXSON, M. D.

Oct. 11, 1908.

ASHAWAY, R. I.—The long anticipated bi-centennial celebration of the First Seventh-day Baptist Church of Hopkinton has come and gone, but we hope that the good which came from it may last for many and many a day, yes, for many months and years. The services in commemoration of the organization of this church, often spoken of as the mother of churches, which occurred two hundred years ago, began on Sabbath evening, September 25, and continued through the evening after the Sabbath.

Sabbath day proved to be a beautiful day and a large delegation of visitors came from the churches at Westerly, Rockville, Hopkinton and Niantic. The platform of the church was banked with ferns, asters and dahlias, the last named being furnished by Mr. George Stillman of Westerly. The members of the Ladies' Aid Society served dinner and supper to the visitors and their rooms were also prettily decorated. Each guest at the tables received a small bouquet and a napkin bearing the dates 1708 and 1908. The attendance throughout the day was very large.

The Sabbath evening prayer meeting was in charge of Rev. I. L. Cottrell of Leonardsville, N. Y., who took for his theme "The Promises of God," basing his remarks on the twenty-fourth chapter of Genesis. He spoke of how well God had led this people through the past two hundred years and urged them not to dwell on the past, but to press forward toward the future. A Ladies' quartet, Misses Grace Wells, Mary Hill, Violet Bolles and Jessie Clarke, sang two selections, "Nearer, My God, to Thee," and "Abide With Me." The main feature of the Sabbath morning service was the historical address by Pastor Burdick. Words cannot do justice in reporting this address. Suffice it to say that it was listened to with rapt attention and all were sorry that portions of it had to be omitted because of the lack of time. A solo, "O,

Divine Redeemer," was rendered by Miss Althea Crandall. At two o'clock in the afternoon, Rev. W. H. P. Faunce, president of Brown University, delivered a stirring address on "The Relation of the Christian Church to Education." After a solo by Mrs. Ralph M. Briggs, Hon. George H. Utter spoke in his usual pleasing manner on "The Relation of the Christian Church to the State."

Two addresses were given at the evening service and both were much appreciated by the large audience. The first was by Rev. Arthur E. Main of Alfred, N. Y., who spoke on "The Relation of the Christian Church to Missions," and the other by Rev. Clayton A. Burdick of Westerly, on "Church Membership. Its Blessings and Duties." Miss Grace L. Wells rendered a solo, "I hear the voice of Jesus say."

Not a small part of this anniversary was the privilege of having with us all the former pastors who are now living, and many were the hearty hand-clasps, and words of greeting from pastors to people.

It is on such occasions as this that the hearts of all are drawn close together and it is hoped that some of the blessings of this day may overflow to the other churches and people of our denomination.

Last Sabbath Rev. I. L. Cottrell occupied the pulpit and delivered a very helpful sermon. In his remarks he stated that it was just twenty-five years ago, the first Sabbath in October, that he was installed as pastor of this church, although he was not aware of the fact until that morning.

Rev. S. M. Cathcart of the Congregational church at Westerly preached for us on Sabbath day, September 5, in the absence of Pastor Burdick. His theme was "The Creation." On September 19, Conference reports were given by Mr. and Mrs. George B. Carpenter and Miss Marion Carpenter. This was a very interesting service.

At the Young People's Society of Christian Endeavor meeting on Sabbath afternoon, September 5, Mrs. Steele of Chattanooga, Tennessee, gave an account of her work for the orphan children in that place. At the lawn fête given that evening by the Ladies' Aid Society, she related several interesting incidents from her experiences.

Members of the church and congregation, to the number of sixty-four, held a

picnic at the home of Mr. and Mrs. Herbert Coon on September 3. A very pleasant time was reported.

ALICE A. LARKIN.

Oct. 6, 1908.

FRIENDSHIP.—It has been some three months since a report from the Friendship Church appeared in these columns. During that time one pastorate has ended and another has begun. The former pastor concluded his work the last of August, and I began my labors as pastor the first of September. Pastor Bond left early in the day on which I arrived late, so I did not see him; but I have seen "footprints on the sands of time," which I am sure will never be blotted out.

My first impressions of Nile, which I received when I attended the Convocation here in 1907, have not changed. The quiet little village, the beautiful valleys and hills, the pleasant country homes, and the many kind and loving hearts, caused me to think of the old surroundings of my boyhood days when I was in the old home among the rolling hills of the Ozark range. I exclaimed to a friend at that time: "What better can a minister desire than to live and work in a place like this!" I suppose every one is attracted to certain places because they approach his ideal in some way, but the pleasantness of a place cannot be the chief attraction which leads a minister into his field; that must be a chance to work, to help others and to lead souls into the kingdom of God. I believe there is no lack, in any of our churches, of opportunities to serve. I am sure there is no lack here. I am very conscious that there is much more work than the pastor can possibly do while he is spending half of every week pursuing his seminary studies at Alfred.

It is needless for me to try to tell you in detail of the reception which the new pastor and his family received on coming here. Those of you who have been readers of these columns, or have visited this place, well know the spirit in which the Nile people would give such a reception. It was very dry here during the months of August and September, but the pastor and his wife received, on the evening of September 7, a very refreshing and abundant shower of the choicest fruit of vine and tree, all of

which was canned and ready for winter use. This occurred when a large number of church members and friends assembled in the comfortable church parlors at the hour appointed for the reception. While this expression of their love was greatly appreciated, our greatest comfort was found in the consciousness that we were surrounded by such a generous band of those who love God. Their many pleasant faces and kind words cheered our hearts and made us feel very much at home among them. After the physical appetites were satisfied with ice-cream and cake, the company adjourned at a late hour.

The work of the church and Sabbath school, and also of the Young People's Society of Christian Endeavor, is very gratifying to the new pastor. Yet I am sure that none of us are satisfied with present attainments, but we are praying for richer blessings and more abundant harvests.

Eight of our young people are now in Alfred, six of them attending college. We greatly miss them from our church services and our social life, but we are glad they are there in school. What else is there that can add so much to the power of a life consecrated to the service of God as a liberal college education? We have a large number of other young people that we should be glad to spare for a few years if they could find it possible to attend college.

The young men's club, which proved a splendid success last winter and spring, but which discontinued its meetings during the busy months of farm work, is planning to begin its regular work again in the near future.

These pleasant experiences and our fond hopes for the future are not unmixed with sorrow. One of our members, Mrs. Eliza Crandall, has been called to her heavenly home. Her obituary notice appears in the RECORDER of October 5. Paul Green, a young member of our Sabbath school, was kicked by a horse September 3. Several days elapsed before much hope was entertained of his recovery, but for the past few days he has been sitting up a part of the time. We have quite a number of old people who are not able to be out and attend our church services. We sympathize with these, but their present conditions speak to us of lives ripe in the Master's work, and

they bid us use well our youthful days. Brother Delos Crandall, who has been confined to his home nearly all the time for six months, has been able to attend the preaching services the last four Sabbaths.

Our long time of dry weather was broken about two weeks ago, but we did not get enough rain at that time to relieve the need. Yesterday gentle showers began to fall, and it is raining yet today.

PASTOR SKAGGS.

Nile, N. Y., Oct. 11, 1908.

MARRIAGES

FOGG-OTTO—At the parsonage in West Hallock, Illinois, September 30, 1908, by Rev. F. E. Peterson, Mr. David P. Fogg of Shiloh, New Jersey, and Mrs. Edith Burdick Otto of West Hallock.

DEATHS

FURROW—John Furrow was born at Stokes, Ohio, March 3, 1827, and died in Riverside, California, September 27, 1908.

He was one of twelve children born to William and Elizabeth Maxson Furrow. The early years of his life were spent at the place of his birth. Here he was baptized by Rev. Lewis A. Davis and joined the Seventh-day Baptist church. He was among the early settlers of Iowa and Nebraska, and later of western Idaho. He was a charter member not only of the Taney, Idaho, Church, but of churches in the Middle West. At the time of his death he was a loyal member of the Riverside Church.

Mr. Furrow was married three times. To him were born twelve children, four of whom, Mrs. Rosa Rood, North Loup, Neb., Darwin, Daisy and Nellie, Riverside, Cal., remain to mourn their loss.

E. F. L.

STILLMAN—In Hopkinton, R. I., September 30, 1908, Mrs. Mary A. Stillman, in the 62d year of her age.

Mrs. Stillman was the daughter of Joseph J. and Abbie T. Capwell and was born in Hopkinton, R. I., where the days of her life were passed. Her childhood and youth were spent at the Capwell homestead and soon after her marriage she and her husband established a home near by where the remainder of her days were spent.

At the age of nineteen she was baptized and joined the First Seventh-day Baptist Church of Hopkinton, R. I., and of this church she remained a faithful member till her death. She delighted in the services of the sanctuary and

was a faithful attendant thereupon till a short time before her death when she became too ill to enjoy this privilege.

Thirty-eight years ago she was united to William P. Stillman in holy wedlock. She assisted him in building a happy home and there she was best known and most loved. To them were born four daughters, who together with her husband, one brother, and one sister remain to cherish her memory and to mourn their loss in her departure. In her life she was quiet, patient, and self-sacrificing, and was loved by all who knew her, as was attested by the large number who attended her farewell services, which were held October 2 in the home she had helped to build and where she had spent so many happy years. Interment took place in the First Hopkinton Cemetery.

WM. L. B.

DAVIS—At the home of her son, Harrison E. Davis, North Loup, Nebraska, October 5, 1908, Zilpha Ann Williams Davis.

She was born September 7, 1820, at Verona, New York. Her father, Robert Williams, was in the fifth generation of direct descendants of Roger Williams. Her mother was Zilpha Davis. Her husband was George W. Davis. Thus it will be seen that Aunt Zilpha, as she was known at North Loup, had very many relatives as well as a host of friends scattered over the face of the whole East. To the few who are left of her generation, she will be remembered as Zilpha Williams; to others as the wife of George W. Davis. Another generation will recognize her best as the mother of Harrison E. Davis; and to yet another she could best be described as the grandmother of Rev. H. Eugene Davis. Her husband died twenty-seven years ago. For more than nineteen years she had been totally blind. Her only child was Harrison Davis, whose home was her home, and who with his unselfish wife gave mother every care that love could suggest through the long dark evening of her earthly life.

Mrs. Davis became a Christian early in life and was a member of the Seventh-day Baptist churches at Verona and Watson, New York; Carlston, Minnesota; and North Loup, Nebraska. A good woman has gone. Her funeral was held at the Seventh-day Baptist church, conducted by the pastor assisted by Rev. Oscar Babcock.

G. B. S.

People who think the world is getting worse and worse, and that only when it has reached the nethermost pitch will the millennium come, should either alter their ideas or despair of the coming of the "thousand years." The recent great fight to abolish gambling in New York lends interest to an incident related in the current number of the "Journal of the Presbyterian Historical Society." In an account of the centenary of the town-steeple of Frederick, Md., we read: "In the spring of 1790 a lottery scheme was devised to raise money for a

town clock to be placed in the Reformed Church steeple. A circular was issued April 30, 1790, for the 'Fredericktown Lottery Scheme,' the object being to raise \$831 to have a large clock made to show the hour on each of the four squares, and to strike the hours on one of the bells. The scheme was to sell eighteen hundred tickets at \$1.50 each, out of which six hundred prizes were to be given. The circular was signed by twelve of the best citizens of the town, but the scheme failed." In the "good old days," a century ago, the Church proposed to raise money by a gambling scheme. Today it was the Church sentiment against gambling which passed the Agnew-Hart bills.—*Exchange*.

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.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, SANITARIUM, Battle Creek, Mich. tf.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 V.—OCTOBER 31, 1908.

ABSALOM REBELS AGAINST DAVID

2 Sam. 15.

Golden Text.—"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exod. 20:12.

DAILY READINGS.

First-day, Psa. 41.

Second-day, 2 Sam. 12:1-23.

Third-day, 2 Sam. 13:23-39.

Fourth-day, 2 Sam. 14:1-17.

Fifth-day, 2 Sam. 14:18-33.

Sixth-day, 2 Sam. 15:1-18.

Sabbath-day, 2 Sam. 15:19-37.

INTRODUCTION.

Our author of the Book of Samuël does not endeavor to cover up the terrible sins of David and his sons. They are shown as they are in order that we may be warned. David sought and found forgiveness for his great sins, but he could not altogether escape the consequences.

When we read of David's many wives, it is hardly fair for us to judge him by our modern standards. It was not unusual for a man in that age to have more than one wife. A king as a part of his royal estate would multiply wives, sometimes choosing them from foreign countries with which he had relations of friendship. It was however directly from these entangling domestic alliances that David's great troubles arose. If David had not married the daughter of the king of Geshur he never would have had such a son as Absalom. David's eldest son, whose mother was probably an Israelitess, was certainly no model.

As we read the narrative we are inclined to make excuses for Absalom in his quarrel with

Ammon, and we are glad when he was at length allowed to return home; but all the circumstances present no justification for his selfishness and treachery as recorded in this Lesson. His careful scheming to supplant his indulgent father in the affection of the people shows a baseness that cannot be overlooked.

It is to be noted that although after the death of Ammon Absalom was apparently the eldest son of David, (for the second son, Chileab, had probably died in early life, as we hear nothing of him beyond the bare mention of his birth in 2 Sam. 3), his accession to the throne of his father was by no means assured as a part of his birthright. There was as yet no established precedent that the eldest son should reign in his father's stead. David reserved to himself the right to say which of his sons should reign after him.

TIME—Toward the end of David's reign.

PLACES—Jerusalem and Hebron.

PERSONS—David the king; Absalom his son; Ahithophel, a distinguished counselor; and several others.

OUTLINE:

1. Absalom Craftily Wins the Favor of the People. v. 1-6.
2. Absalom is Crowned as King at Hebron. v. 7-12.
3. David Flees from Jerusalem. v. 13-17.

NOTES.

1. *And it came to pass after this.* After Absalom had returned from his exile in the land of Geshur, and had at length been restored to the favor of the king his father. Now he was in a position to take steps toward securing the succession to the throne for himself. *Prepared him a chariot.* He appeared in public in such state that the people might well think of him as their heir apparent. *And fifty men to run before him.* A company that would make a very good show, and might well serve as the nucleus of an army when he might determine to use force in obtaining the kingdom.

2. *And Absalom rose up early.* He was no sluggard, but was willing to sacrifice personal ease for the accomplishment of his purpose. *And stood beside the way of the gate.* This was the place of public assembly for the city. Here were the markets, and the law courts. Compare frequent reference in the scripture to the gate of a city when the gate itself is not meant, but the open place near the gate. *When any man had a suit which should come to the king for judgment.* It is probable that the lesser matters were settled by the elders of the

city. The king was chief of the judiciary as well as chief executive. *Of what city art thou?* By this and similar questions Absalom would show great interest in every man that came. *Thy servant is of one of the tribes of Israel.* These are not of course his exact words. Each man would give Absalom the information that he asked for, and would be pleased that the Prince was such a ready listener, and had such an interest in the affairs of a private citizen who had come to seek justice.

3. *See, thy matters are good and right.* Absalom would invariably agree with the man who stated his case to him, and would say that judgment ought to be given in his favor. *But there is no man deputed of the king to hear thee.* Very likely there was some truth in this statement, and David in his old age had not made ample provision in order that every case should be tried on its merits. Absalom makes it appear that the king is carelessly indifferent to the wrongs of his subjects.

4. *Oh that I were made judge in the land.* Absalom intimates that if he were the chief magistrate every man would be vindicated in his rights, and that there would be no miscarriage of justice.

5. *He put forth his hand, and took hold of him, and kissed him.* He would not allow any man who approached to kneel, but rather received him as a brother.

6. *Absalom stole the hearts of the men of Israel.* He made himself first in their affection in place of David his father. At first thought we are a little surprised that the people should soon forget how much David had done for the nation of Israel in delivering them from their enemies; but it is much easier to forget past favors than to overlook present shortcomings.

7. *And it came to pass at the end of forty years.* It is much better to read "four" instead of "forty," following the Greek Bible. David's whole reign was scarcely more than forty years. The four years are doubtless to be reckoned from the time Absalom was restored to favor with David. *Let me go and pay my vow.* It was perhaps necessary for Absalom, as a member of the king's household, to ask permission for absence from Jerusalem; but it is also evident that it would be good policy for Absalom to ask permission with some plausible excuse in order that he might divert suspicion from so formal a journey to Hebron as that which he made. As Hebron was his birthplace it would not seem unnatural that he should choose

that city in which to pay his vow. His real reason for choosing Hebron was no doubt because he needed to be some distance away from Jerusalem when he was bringing his plans into effect, and because Hebron was an important city, and the one in which David was first formally recognized as king. *Jehovah, in Hebron.* Possibly the comma should be omitted, and we should understand Absalom to be speaking of the Jehovah of Hebron as distinct from the Jehovah of Jerusalem. The heathen of that age distinguished between the Baals of different places.

8. *For thy servant vowed a vow.* Absalom certainly presents a very plausible story. *If Jehovah shall indeed bring me again to Jerusalem.* The form is evidently copied after the vow of Jacob. Gen. 28:20-22. *Then I will serve Jehovah.* The Greek Bible adds at the end of this verse the words, "in Hebron," and this is doubtless the true reading; for if Absalom had vowed to serve Jehovah at any time and place there would be no excuse for him to go to Hebron. It is not necessary to suppose that Absalom had not been a worshiper of Jehovah before this time.

9. *Go in peace.* The king suspected no mischief, and freely gave his consent.

10. *Sent spies throughout all the tribes of Israel.* These secret agents were sent out before Absalom left Jerusalem in order to bring about concerted action at the appointed time on the part of all the partisans of the new claimant to the throne. *As soon as ye hear the sound of the trumpet.* Absalom had evidently arranged to have trumpeters stationed at appropriate distances so that the signal from Hebron might speedily be carried over the whole land, and thus all his friends could act at once and together. *Absalom is king in Hebron.* Absalom would have it appear that his reign was an accomplished fact from the very start. With such news as this some of the friends of David might be led to feel that the rebellion had already gone so far that resistance was useless.

11. *Two hundred men,* etc. These were probably among the most influential men of the city. They were not invited to a coronation, but to the sacrificial feast whereby Absalom celebrated the fulfillment of his vow. Thus they were utterly unconscious of Absalom's evil purpose, and were no doubt loyal subjects of David. When Absalom had them at Hebron it would be easy for him to convince them that he was on the winning side or else they might be made to feel that they had already compromised them-

selves by their presence there, or else he might hold them as hostages.

12. *And Absalom sent for Ahithophel the Gilonite.* The word "for" is not in the Hebrew text, but is inserted by our translators. It seems strange that such an influential man should be invited at the last moment. Perhaps some words have been dropped in copying, and we should understand that Absalom sent Ahithophel to organize the rebellion at some important place. Some have imagined that this counselor was really the foremost spirit in planning this rebellion which lacked so little of being successful. *For the people increased continually with Absalom.* Or read "and" instead of "for." The latter part of this verse evidently sums up the situation as it appeared a day or two after Absalom was proclaimed king.

14. *Arise, and let us flee.* It seems as if David lost courage at the first. But at this distance we should be slow to say that he exercised bad generalship in coping with this rebellion. Against the force that Absalom had David probably could not have held the city, and would have been obliged to retire to the citadel at once. A king besieged in his own capital would not stand as much chance to rally adherents to his cause as a king fleeing with the chief city of the land in the hand of a usurper. David very wisely refrained from giving battle till there was good chance of gaining a victory.

15. *Thy servants are ready.* It is to be noted that the great majority of those who had been near David were steadfastly loyal to him.

17. *And they tarried in Beth-merhak.* Probably this means the last house on the Jerusalem side of the brook Kidron. David stopped here as a prudent general to take account of his forces before proceeding upon the march.

18. *The Cherethites, etc.* These were evidently foreign mercenary soldiers.

19. *Ittai the Gittite.* It seems probable that this Philistine had but recently attached himself to David's body guard. The king generously offers to let him go; but Ittai with equal generosity determines to remain, even when it seemed as if he might be serving a losing cause.

23. *All the country wept with a loud voice.* An aged king fleeing from an ungrateful son who was supported by an ungrateful people.

25. *Carry back the ark of God.* David felt sure of the divine favor without the visible presence of the ark. He very wisely also determined not to let all his friends go with him, but left Zadok and Abiathar, the priests, to gather information that might be of use and to forward

it to him. Hushai the Archite was also left as a valuable friend of David for the express purpose of counteracting the wise plans of Ahithophel.

SUGGESTIONS.

Sinners are encouraged in their evil doing because they often arrive at seeming success with such ease. Absalom's rebellion was to all appearances completely successful at the very start. But he soon found that he had but made a great stride toward his final overthrow.

One of the most terrible truths of this life is that sin begets sin. What could we expect of the sons of a man who had committed such a sin as that of David towards Uriah the Hittite!

There is scarcely any sin so common as that of ingratitude. When Absalom had been restored from exile and pardoned for the murder that he had committed he ought most certainly to have shown himself a dutiful and obedient son. Let us beware that we show no ingratitude toward our fellowmen, and none towards our heavenly Father.

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