The Future
By Lois Mathild Buck
Written a few days before her death

The mists are on the lips of all the valleys,
Holding them in silence softly deep.
They cannot speak to me to tell of what lies
Hidden,—but their depths in secret keep.
Yet this I know, that through them lies the way that I must go,
My path goes down and down, until I learn all human woe.

The mists have taken in their arms the mountains,
Up their rugged sides they’ve reached, and now
They cannot show me through the veil that whitens
How each one presses heavenwards with its brow.
Yet this I know, that I must climb their steep and rugged sides,
That up into their heights my path must go where truth abides.

All day the mists have held the hills. At evening
Yonder breaking through the clouds, afar,
A snow-white peak lifts up its head, and burning
On it is the glory of a star.
I know that when I’ve crossed the ranges, have the valleys trod,
My path shall bring me there at last to see the face of God.
First Semester opens September 17, 1907

FOR PARTICULAR ADDRESS
Boothe Colwell Davis, Ph.D., D.D., Pres.

Milton College
Year 1907-8 begins September 10.
A college of liberal training for young men and women. Degrees in arts, science, and music.

The Academy of Milton College is an excellent preparatory school for the College or for the University. The School of Music has courses in piano, violin, viola, cello, voice, music, voice culture, harmony, musical kindergarten, etc. Classes in Elocution and Physical Culture. Boarding rooms for one, two, or three persons in private families, $3 to $6 per week, including room and meals.

For further information address:
Rev. W. O. Daland, D.D., President
or Prof. A. E. Whitford, M. A., Registrar, Milton, Rock County, Wis.

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


Editorial

"Of Such is the Kingdom of Heaven."
For many days we have been thinking of a little girl who was of great help to the angel of death. She had suddenly in bore away from the mother’s fond embrace a dear little girl. She was a bright and happy child, whom everybody loved, and was coming more and more to be the light of that home, and the special comfort of father and mother. With Christian resignation they bowed beneath the rod, and went on with life’s duties as best they could; though it did seem to them as if half the home had gone. No one can tell how dark it is at such a time, excepting those who have passed through similar trials. It takes the light out of life and makes one to stagger through the days and months as though smitten with blindness at noonday. It requires a strong Christian faith to enable one to say at such a time, “He doeth all things well.”

And yet we remember many mothers who have been helped of God to go through the loved ones in this sweet spirit of Christian resignation. This, too, was the case in the little home above mentioned. And this very thing has been a source of help and strength to me, and one of the strongest evidences of the genuineness and power of the Bible. When the pastor has a heart of sympathy, one of the saddest duties he ever has to perform is to help the bereaved ones lay their precious dead to rest in the grave. In looking over our record of three hundred funerals, we find that by far the largest number were of children. The infant in its mother’s arms, the little boy or girl just coming to be interesting and bright, the maiden just blooming into young womanhood—all these have been included in the summons of the grim messenger, calling them to their eternal home. If the servant of God is ever at a loss to know how to comfort and help, it is in such cases as these. There is no question oftener asked than that concerning the “why” of our bereavements, and none is harder to answer! The Bible alone is able to help in a time like this. To this we turn and find in it many comforting things for such cases as these. Let us receive and believe all of the Bible; it sheds lights of all their loneliness and sorrow, we may find precious things in the Bible to soften the sorrow, and help to sustain and strengthen the soul.

The Bible is the only book among all ancient writings that recognizes childhood, and gives the child a prominent place in its system of religion. God has always claimed the children. In his earliest covenants, the children were included. Abraham placed a covenant on himself—a man who would give due attention to his children, and in all the covenants, the children were considered. We are impressed with the fact that in the cases of all the prominent characters of the Bible, it sheds light around the childhood of each. From the hour of their birth we may watch the growth of Moses and Samuel. Joseph and David come before us first in all the grace and glory of youth. A little maid is used of God in preserving the life of Moses, and again in healing a great king of leprosy, in order to establish the kingdom of God among men. But the supreme crown was placed upon childhood. The Bible is the book of the beautiful child, and the beautiful child is the child of Jesus. The Bible is the only book which makes the child a part of Jesus, and gives the child a prominent place in his system of religion. God has always claimed the children. In his earliest covenants, the children were included. Abraham placed a covenant on himself—a man who would give due attention to his children, and in all the covenants, the children were considered. We are impressed with the fact that in the cases of all the prominent characters of the Bible, it sheds light around the childhood of each. From the hour of their birth we may watch the growth of Moses and Samuel. Joseph and David come before us first in all the grace and glory of youth. A little maid is used of God in preserving the life of Moses, and again in healing a great king of leprosy, in order to establish the kingdom of God among men. But the supreme crown was placed upon childhood. The Bible is the book of the beautiful child, and the beautiful child is the child of Jesus. The Bible is the only book which makes the child a part of Jesus, and gives the child a prominent place in his system of religion. God has always claimed the children. In his earliest covenants, the children were included. Abraham placed a covenant on himself—a man who would give due attention to his children, and in all the covenants, the children were considered. We are impressed with the fact that in the cases of all the prominent characters of the Bible, it sheds light around the childhood of each. From the hour of their birth we may watch the growth of Moses and Samuel. Joseph and David come before us first in all the grace and glory of youth. A little maid is used of God in preserving the life of Moses, and again in healing a great king of leprosy, in order to establish the kingdom of God among men. But the supreme crown was placed upon childhood.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELOR AT LAW.
Suite 219, 110 North Second Street.
Chicago, Ill.

BOARD OF SYSTEMATIC BENEVOLENCE:
Dr. Geo. W. Fout, President; Rev. Washington Allen, Chicago, Ill.; C. B. Hall, Corresponding Secretary, Utica, Ont.; A. E. B. Maxon, Recording Secretary; W. S. Daland, D.D., Secretary.

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

Seventh-day Baptist Bureau
OF EMPLOYMENT AND CORRESPONDENCE
President—W. O. Davis.
First Vice-President—W. H. Greenman, Milton Junction, Wis.
Secretary—L. R. Bardfie, Battle Creek, Mich.; O. S. Rogers, Plattsburg.

"INCLOSE STAMP" FOR REPLY.
Child Jesus. He passed through every stage of child life, and knows all about the little heart that is so great love for the children, and that little heart. He was the very image of the principles of his kingdom, for he knew all about the children, and said, "of such is the kingdom of heaven."

At every turn in his ministry, the Savior seems interested in the children, and speaks of them as being precious and blessed in heaven.

Jesus "Much Displeased."

On one occasion, when the mothers came with their children for Jesus to bless, the disciples rebuked them, just as if the Master could not be bothered with them. I suppose they did not realize how precious in the sight of the Lord, is a little child, and so they frowned upon the effort to bring the children to Jesus. Right here is the only time when it is recorded of Jesus that he was "much displeased." The Revised Version says he was "moved with indignation." He saw how much his disciples were lacking in their sympathy with the little ones, and how little they knew of the simplicity and affection of their Master's heart. He must have seen also that they did not understand the spirit required in those who would enter into the kingdom of heaven; and that they were utterly mistaken as to who should be greatest in that blessed kingdom. He then gave his disciples an object lesson which shall teach through all coming time, that men are not "to despise one of these little ones," because "in heaven their angels do always behold the face of the Father." It is impossible to misunderstand the lesson he gave, when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and then tenderly taking them in his arms, he laid his hands upon them and blessed them.

Thus it is that He who said, "I go to prepare a place for you," and "I will come again and take you to myself," has indicated that the children have a special place in the arms of the glory.

Now it seems to me that these thoughts should be especially comforting to all whose "little ones" have gone on before. Jesus is just the same today as when he walked the earth, and sympathizes for men. If in those days he manifested so great love for the children, and was so tender and affectionate toward them, we are sure that he has lost none of that love, and that little heart will be none the less tender of them when their spirit comes to the best presence in the home of many mansions.

His infinite love can do for them far better than those could have done, who loved them in the home on earth. God's estimate of their faith must be very different from ours. To him the spirit life is the main thing. And while we cannot see beyond this vale of tears, because our eyes are holier, he sees the infinite realm of bliss prepared for his loved ones. So in his sight death must be nothing but the entrance into a happier, holier state, where in the immortal spirit, made in His own image, shall be rid of all in all trials and sorrows.

We cannot see ahead as God sees. He knows best when to take his loved ones home. To him all the troubles and pitfalls that would come to our loved ones if they were spared to walk the weary, rugged life path through, are clearly seen.

We do not know what trials and possible shipwrecks they have escaped by being mercifully spared for his loved ones. So in his sight death must be nothing but the entrance into a happier, holier state, where in the immortal spirit, made in His own image, shall be rid of all in all trials and sorrows.

But not today. Then be content, poor heart! God's plans, like lilies pure and white, unfold. We may not need the close-shut leaves apart; Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land Where tired feet, with sandals loose, may rest, When we shall clearly know and understand, I think that we shall say that 'God knew best.'

The Bible is the Home.

With the Bible excluded from our schools, there is the greater need of making it prominent in the home. We too easily forget that children have no natural source of acquaintance with Jesus and his precious precepts during the entire week of work-days, if the Bible is not read and respected in their homes. The single hour given to it in Sabbath School is but a drop compared with what is needed. Of course, the few moments in Bible class is something; and the voice from the pulpit will arrest men's thoughts and hold them for a brief time; but it needs deeper and more constant study to transform character. A home where the Bible is the main book, and where the parents make it "the man of the house," is educating the children in the very school in which true men are made. Such homes are fountain-heads whence flow all the influences that make a nation good and great.

The education of the schools is, indeed, making progress, but it is not enough. Many wicked men are strong. The strength that makes men noble comes from spiritual development. It is the result of careful study of the Divine message to God's children. It is the study of the Godward side of our nature. The Bible is the only guide to noble living, and the home that does not exalt its teachings leaves the children at the mercy of a skeptical and material age.

One of the brightest pages in history is the era of the Reformation, the end of the "Dark Ages." What made this era so bright? Why did it bring forth light and hope for the world? Simply because a few men filled their lives full of the Holy Bible. This, and this alone, was what lifted them above their fellows, and enabled them to lead men out of the gloom and degradation of the Dark Ages. They risked their lives to give the Bible to the children of the world. The result has been glorious. You see it in the Christian civilization of our day. It has all come because men in the homes throughout England, Scotland, Holland and other countries, loved the Bible, and it was exalted, and became a "lamp to their feet and a light to their path."

If the noble men in the days of Wy­ ciff, Luther, Knox, and Calvin could have foreseen the exclusion of the Bible from the schools of today, how they would have trembled for our future. It seems to me that there is ground for great fears now, that unless the Bible is enthroned in more homes, and more faithfully taught to the children, the coming age will be a Godless age. The new Reformation needed today is one that makes the home a sanctuary where the Bible is devoutly read and studied and prayed over.

Over the distraction of this hustling money-making age, we need to place the sweet, restful, uplifting influences of the Bible. There should be a "quiet hour" of sweet soul-rest, where all in the household can feed upon the Bread of Life, and grow strong in the world's work. What think you
would be the effect upon the life of the next
generation, if in every home today parents
and children would unite in a devout and
careful study of the Bible for one half an
hour each evening? Such a step would not
only bring great good to the individual
lives, and to each separate home; but it
would be a Godsend to a sinful world.

Preaching in the Highways.

The season for tent work in New York
City recently closed with two notable meet­ings.
One of these was held in the "Brick
Church," with an after meeting held in
several sections of Union Square; and the
other was held, on the following evening,
in Carnegie Hall, with Rev. Charles Cuth­
bert Hall as the principal speaker.

Elevan tent weeks were given during the
campaign, in which no fewer than one
hundred and twenty-five meetings were
held each week. Many of these meetings
were largely attended, and it is safe to say
that thousands were brought to Jesus dur­
ing the season. In one tent alone, stationed
in the Five Points District, there were over
six hundred well attested conversions.

According to Dr. James B. Ely, the superin­
tendent of the work, there was not a single
meeting held without some conversions.

This comes the nearest to realizing the
command of Christ to "go out into the
highways and hedges and compel them to
come in." of anything we have known this
year. It shows that there is power yet in
the simple Gospel, and that men are still
hungry for the bread of life. It would be
infinitely better for a lost world if there
were more of this work being done. It
seems the only way to reach the throngs of
sinful men who never enter the churches.
There is no sadder thought than
that thousands upon thousands of souls for
whom Christ died, are living within the
sound of the church bells, and yet might
as well be in the heart of Africa, so
far as the ability to save them through the
churches is concerned. The chasm between
the poorer classes and the ordinary city
city church, wherever in usual ways, seems
to be impassable. The churches remain com­
paratively empty, while those who need sal­
vation must go without any check down the
road to everlasting death! But here in
these evangelical efforts just closed, the
preachers harrowed the very slums, and pitched their tents in the very
midst of the most sinful throngs; and the
result shows that such men are hungry for
the word of God. Well, this is the only
way to reach these people. It is Christ's
own plan. And all churches should do
more of such work.

One of the strong features in it all has
been the parades once a week, led by the
Salvation Army. It has been the power of bringing hundreds out from the
great throngs, to march side by side with
those who are committed to the Master's
work. It may seem crude to cultured peo­
ple; but it is, indeed, a great thing, to in­
duce a man when we find him in
all his life, to step out from the ranks of
the vicious into the ranks of the virtuous,
and openly march with the followers of
Christ. It must be an uplift and an inspira­
tion to such natures to fall into line and
keep step with soldiers of the cross, in an
effort to exalt the principles of righteous­
ness. Why should it not be a help? We
understand this principle when we come to
a political campaign to uphold laws favor
of labor reforms. Why should it not
strengthen men's purposes and fill them
with zeal for the kingdom of God, to join
in a march that openly commits them to the
great principles of Christianity? Of course
the tents and parades are not the main
things. These do not mark the real success
or value of the summer's work. But as
means to an end, they have contributed to
confirm men in Christian faith and hope.
They are methods by which many souls

The Moody Bible Institute.

We are pleased to note the prosperity
of the Bible Institute, founded by D. L.
Moody, in Chicago, 1886.

The Executive Board has just published
its report for the past year, which is full of
interest. Mr. Moody, realizing the need of
trained laymen, both men and women, to
assist their pastors, and to carry on forms of
work their pastos could not do, conceived
the idea of a Bible Institute to fur­
nish such training. He had discovered,
in his experience as an evangelist, that
there were many young men and women anxious
to devote their lives to such work, but who
were unqualified for it by their utter lack of
training.

So the Institute was established in a small
way, and work was begun in 1886. Three
years later, Dr. Torrey was made superin­
tendent, and during all these years, the
school has never closed, even for a staled
vacation.

The school does not aim to turn out mere
professional Bible teachers or evangelists;
it has its one great object is to fit men
for soul-winning. Where they cannot attend
in person, the school endeavors to accom­
plish its purpose by correspondence, or by
sending out "Extension Workers."

The total enrollment in all departments
this year was 6,796, of whom 2,689
have been women.

Mr. Moody remarked to a friend, a few
years before his death: "When I am gone,
I shall leave grand men and women behind."
This prophecy is being fulfilled.

Many of the Institute are now
occupied prominent positions in religious
work at home and abroad. Many patient
workers are toiling in obscure corners where
no one else wants to go, in order to help
those who are toiling. Their names are not
heralded, but their pictures do not appear in the papers,
and yet they are doing a wonderful work for
the Master, and he knows them, if not
the world does. Many strong testimonials
from prominent men assure us that these
Christian workers, though poorly paid,
are contending with great discouragements,
and doing wonderful work for this sin-cursed
world. They are gone to heathen
lands with the light of life, several of whom
have met the martyr's death.

The past year's enrollment was 535
in "regular" work, and 365 in the evening
school; while the correspondence school had
365.

The school is but partially endowed and,
therefore, has to depend upon gifts of be­
evvolent people for support.

The crowded condition of the buildings
makes it necessary to build new ones soon,
if the work is to be allowed to grow as
hitherto. So they are confronted with the
troublesome problem of finance, from which
we trust they may find speedy relief.

On October 6, Dr. Torrey, the famous
evangelist, begins a campaign in Chicago,
the city from which he set forth for his
world-wide revival with the famous
preaches spec­
ial request that all Christians pray fer­
rently for the success of his meetings, that
"Chicago may be shaken as never before,"
and that many thousands may be redeemed.

The National Municipal League.

This society is a national institution,
having for its object the securing of better
city governments throughout the nation.
It is composed of 1,900 active members,
who are practical, Progressive, up-to-date
business men. They hope to bring about
better city government by proposing bet­
ter plans for public business, better laws
for the regulation of business, and better
officers and

American Civic Association will hold their
fourteenth annual sessions in Providence,
R. L., November 17-19, 1907, at which time
questions of vital importance about local
government and civic improvement will be
considered.

The work of the league looks toward the
education of men in better business meth­
ocds for public service.

The President is Attorney General Bon­
parte, with noted men of several great
cities as vice-presidents. There are many
opportunities to the fact that the league has
given the most valuable aid to the solu­
tion of knotty problems of city government,
in many important cities.

We hope the magnificent service it is
giving the citizens of the United States,
will be appreciated throughout the coun­
try. Whatever makes for good in the gov­
ernment of all our cities, certainly means
much to the entire nation. If we could se­
cure good and righteous administration of
excellent city laws, under the right kind of
charters, there would be no trouble about
securring good government in the rest of the solution. The great problems of civil government, that are to be settled either for the weak or woe of the entire people, are to be found in the cities alone. And when these are settled right, all others will settle themselves.

Condensed News.

The *Homiletic Review* for October is an unusually interesting number. It contains a full-page portrait of Dr. J. H. Jowett, the famous English preacher, with life sketch by Rev. William Durban. Excellent hints are given in the account of the way Dr. Jowett prepares for his preaching.

Dr. David Gregg, President of Western Theological Seminary, has a good article on the "Master as a Preacher," in which many fine things are said as to the methods of Jesus the Great Preacher. Dr. Gregg's picture is also in this number. Other articles of special interest are: "Nationalistic Revelation of God," by Prof. John H. Den­niten; "Christianity and the Law," by Dr. J. McFadyen; "A Discourse on the Revelation of God," by Prof. John H. Den­niten; "Attempts to Tarnish Our Nationalism," by Dr. J. McFadyen and Prof. George Adam Smith on "The Trend of Old Testament Criticism."

There are also several good sermons, and extended suggestions and help in the editorials, illustrations, and "Outlines."

Those of our pastors who are familiar with the *Homiletic Review*, understand how helpful it is to one who desires to be up with the times. It has been a helpful "Ministers' Magazine" for many years; and we remember with pleasure its visits and its help in the years of our early ministry.

Secretory Taft seems to be very popular with the Japanese. They gave him a regular ovation on his arrival at Yokohama. Great preparation had been made to give him a royal greeting, but the ship passed all signal stations without being sighted, and the various committees and delegations sent to greet him were, therefore, aroused by special runners. The town was alive with enthusi­asm; the bay was full of launches, displaying the American flag and other colors, and the United States cruiser, Chattanooga, anchored in the bay, joined in the celebration by saluting Taft's flag as Secretary of War. Japanese officials seemed trying to outdo each other in their efforts to honor the distinguished American. If the elaborate program is fully carried out, our Secretary will be kept busy during his stay in Japan.

An "International" five-cent postage stamp is now ready and will come into use October 10. It was adopted at Rome, last year, by the Postal Congress, and is said to be a very artistic stamp. It will be sold in all countries belonging to the Postal Union; so one can prepare postage to destina­tion from any part of these countries.

Not About the Manual for Bible Study.

To the editor of the *SABBATH RECORDER*:

DEAR BROTHER GARDNER:—I am again taking the liberty of writing, through the *SABBATH RECORDER*, to you about the Manual for Ministry, issued by the Brethren of the denomination. The Sabbath School Board, especially the committee having in charge the *Helping Hand*, is anxious for suggestions and advice from the people. The response must be prompt.

Mrs. Walter L. Greene, who has so ably and unselfishly edited the Primary Department in the *Helping Hand*, has resigned. We do not blame Mrs. Greene for wishing to be relieved of this burden. But what are we to do? We have no way of knowing how much this department of the *Helping Hand* is used and how much of a loss it would be if it was discontinued. We therefore ask for advice about the department and for suggestions about an editor. Shall we keep up this work? If so, who is to prepare the lessons? Will you not write to the undersigned at once? We do not expect to hear from everybody, but unless we hear from at least a few we will think that the people don't care. What is more certain is that I will return the postcard to every one who will write me promptly about this important matter.

Fraternally yours,

Geo. B. Shaw.

Plainfield, N. J.,

October 3, 1907.

Papers From the Convocation.


REV. O. D. SHERMAN.

The theme given me is one of the most important and covers a vast field. Time is needed to treat it fairly; talent and tact to present it effectively. Lacking these, your essayist can only hope to awaken thought, and add something to the accumulating weight that shall, some glad day, bring down the balance of Justice to an equal peace, when Righteousness and Peace shall kiss each other.

Our understanding of the kingdom of heaven is, that it is progressive. The good seed is the word of God. The field is the world. The children of the kingdom are those who receive it; and the consummation shall be in the time when the doctrines that Christ taught shall be adopted by all classes and conditions of men, and the world shall be so leavened by them, that the will of God will be done on earth as it is in heaven.

We speak first of political conditions.

Personal liberty, equality before the law, the right to labor and enjoy the fruits thereof, are universally recognized as fundamental laws in all civilized nations at the present day.

We believe that there is, on the part of the great body politic in the world, an advance to give these fundamental truths a fair and honest expression;—in the language and conditions of men,—not expecting to have it done by legislation, but rather, by the strength of the moral will, and the moral influence of the example of Christ and His followers.

We believe in the power of the church to influence public opinion, and therefore ask for advice about the department of the *SABBATH RECORDER* to be relieved of this burden. But we do not expect to hear from everybody, unless we hear from at least a few we will think that the people don't care. What is more certain is that we will return the postcard to every one who will write us promptly about this important matter.

Fraternally yours,

Geo. B. Shaw.

Plainfield, N. J.,

October 3, 1907.

The theme given me is one of the most important and covers a vast field. Time is needed to treat it fairly; talent and tact to present it effectively. Lacking these, your essayist can only hope to awaken thought, and add something to the accumulating weight that shall, some glad day, bring down the balance of Justice to an equal peace, when Righteousness and Peace shall kiss each other.

Our understanding of the kingdom of heaven is, that it is progressive. The good seed is the word of God. The field is the world. The children of the kingdom are those who receive it; and the consummation shall be in the time when the doctrines that Christ taught shall be adopted by all classes and conditions of men, and the world shall be so leavened by them, that the will of God will be done on earth as it is in heaven.

We speak first of political conditions.

Personal liberty, equality before the law, the right to labor and enjoy the fruits thereof, are universally recognized as fundamental laws in all civilized nations at the present day.

We believe that there is, on the part of the great body politic in the world, an advance to give these fundamental truths a fair and honest expression;—in the language and conditions of men,—not expecting to have it done by legislation, but rather, by the strength of the moral will, and the moral influence of the example of Christ and His followers.

We believe in the power of the church to influence public opinion, and therefore ask for advice about the department of the *SABBATH RECORDER* to be relieved of this burden. But we do not expect to hear from everybody, unless we hear from at least a few we will think that the people don't care. What is more certain is that we will return the postcard to every one who will write us promptly about this important matter.

Fraternally yours,

Geo. B. Shaw.

Plainfield, N. J.,

October 3, 1907.
forms—dice, cards, lotteries, and various games of chance; also betting on horse-races, regattas, football, baseball. Against many of these forms of gambling, the state and nation have passed stringent laws; but owing to a low public sentiment, they are for the most part inoperative. This gambling instinct is the fruitful mother of much speculation and "frenzied finances." All the money that has been put into speculative and false schemes (and mostly lost) by Seventh-Day Baptists in the last ten years, and in forms of gambling, has been invested in our benevolent societies, every debt was paid, and the things were solid and provided for with overlooking treasuries.

In summing up this part of our paper, we would say: Whatever will secure to man his political completeness; whatever will protect childhood, womanhood, and home; whatever will make for law and righteousness, are legitimate subjects for political reform and closely related to the kingdom of heaven.

Second, social reform. This field is broader and more complex. We are in the realm of unenacted law, of tradition, of custom, of fashion, of caste, prejudice, and superstition.

1. The problem of the distribution of wealth.

There have always been, as now, unrest, strivings, fighting and bloodshed over this question. How can the kingdom of heaven come to its consummation, when the few flourish in unlimited wealth, and the many exist in direst poverty? Will the palace and the hovel exist side by side? Shall children born to the millions be born puny and diseased and go ragged and hungry?

It is a fact and a sad one, too, that while the accumulation of wealth goes on at a most rapid rate, its unequal distribution is in greater ratio. And this is not only true in the world at large, but markedly so in the Christian world. The richest men now are church members, and some of them very devout ones.

Not only in the accumulation and hoarding of wealth is there great danger, but also in the profligate spending of the same. One great writer has said that the two great sources of danger to our country are "the ignorant anarchistic poor, and the idle sons and daughters of the multiplied rich."

Socialistic reform for the more equal distribution of wealth has been often tried; but so far, without pronounced success. It has worked well, wherever tried, on the economic side, showing that God has abun-
dantly provided in this world resources to feed and clothe and meet every material and spiritual want of all his children, if these resources were only wisely and kindly administered. All communist societies in the past, and those at present existing, bear witness to this fact. But too often there have been incompetent, fanatical, and insane men and ideas, that have wrecked these societies. Shakerism with its celibacy, Oneida communism with its complex marriages, are instances of these errors. The first does not appeal to the universal human instinct and biblical command to be fruitful, multiply and replenish the earth; and the latter is a rank offense against morality, the sanctity of the home, and the purity of social intercourse. But whatever have been the failures to solve the problem, that a radical reform is needed is universally conceded. It was God's plan in the beginning that all his creatures should share equally in his gifts and his callings. The theocratic constitution of Israel was on this order. The land was so divided that every family had its portion, and stringent provisions were made to secure the inheritance forever.

It may be that it is part of our mission as Seventh-Day Baptists to advance and perfect this reform. Let there be cooperative and communal farming, manufacturing, producing, buying, selling, and consuming. Let our churches with all their needs, houses of worship with their appointments, the support of the ministry, and in all financial matters of a communal and church order according to their several needs and environments.

This is partially worked out now by the missionary pastorate of certain of our smaller churches, but the principle could be extended. Now, of these we organize at Battle Creek a model commercial and manufacturing Seventh-Day Baptist community. Take some of the newly planted churches in the West and South, and organize them as grain and fruit-producing communities. And so go on reforming and conforming, centralizing and expanding, and let results overtake us.

2. Social living. That many of our social customs are false and should be done away with, we hold true. That many have started from a right foundation and have been subverted, is equally true. The first great question that presents itself to men has been and is, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?"

The kingdom of God cannot truly come to the individual or to the mass until this question is answered aright. Sound, healthy bodies; sane, well-balanced minds; sweet home; kindness, faith, joy, hope—largely depend upon how this question is answered. When God started the children of Israel out of Egypt to take the promised land, for forty years he put them under a course of severe physical culture. Milk and nutritious preparations. In a box a kid and a lamb, was their diet. The outdoor air of the mountains and the desert was their wine. And the result was, when they entered the Promised Land there was not a feeble person among them; and they were free from the blood-taint of disease.

The Lord needed a people physically strong to plant his first kingdom on the earth. As a constitution, and social reform in the matter of diet and dress is imperative. The highest scientific and medical authority attributes the major part of all our diseases to our manner of living; and this commences in childhood—yes, before birth, and continues through all our life. Some one has said sarcastically, but with more truth than poetry, "Some people are underfed, more are overfed, and all are badly fed." Recent legislation, both state and national, in regard to "pure food"—and which promises a grand result—shows how deep and wide-spread is the evil it seeks to overcome. Of reform needed in dress, we will only say of it, as of food, that equally high medical and scientific authority ascribes to modern dress the larger part of the ailments and weaknesses of one-half the human race; and which, in the terse language of our President, threaten "the lost of mothers could be lessoned a bear and rear from six to sixteen children, minister to all their needs, and nurse the sick of the neighborhood; but now, childless homes, or nearly so, are in evidence, and the trained nurse and the specialist are leading men."

In my boyhood days, to have an "operation" was a rare and most serious thing; now it is almost required as a passport to good society.

Second, reform in social values, and lines of social intercourse.

1. There is the standard of wealth and its show. 'Read what the apostle James says about money. The editor of the Ladies Home Journal sent one of its writers, cultured and refined but "plainly dressed," to visit one hundred fifty of our churches in our large cities, to see how strangers were welcomed. The result, so far as New York and Boston were concerned, was, that the "welcome" was, for the most part, decidedly chilly, or there was none at all.

2. But greater and far more deeply seated are the false standards and values that derived from our original sin. Now, I am not saying but that we should have our preference, when it comes to close, intimate association, for those of our own race, color, and religion; nevertheless, it is true, as Christ said, that "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Character is the only standard of value in that kingdom. When our President sat down to the table with Booker T. Washington, he added a bright color to his crown of undying fame. The negro was not more honored than the white man.

Lines of social restriction are treason against certain kinds of labor. I remember, when a boy, I heard words of praise spoken of the mother church in Rhode Island, in which the charnel burner was as gladly welcomed as the more wealthy manufacturer.

This line of restriction is more closely drawn among women than men; especially is it true as regards household labor. You can scarcely get an American girl to do household work, on any terms, for she knows that, however cultured and refined she may be, social equality will be denied her. And this is true in Christian families and in Seventh-Day Baptist families, too.

One thing more: There is an overlap of society and religion in the world. Some of these are good, some are comparatively harmless, and many are fundamentally bad. Societies for mankind's uplifting, to make bad men good and good men better, are good. Societies for prudishness, for restraining and guarding against wanton and unfair dealing, and by what James G. Blaine called "enlightened selfishness," are also good, on its lowest level. Secret oath-
THE SABBATH RECORDER.

bound societies—fraternal, college, and otherwise—trade and labor unions, are fundamentally bad, because they are founded in class distinction, in selfishness, in greed, and in disregard of the laws of human brotherhood and equality; and they progressively lead to division, strife, lawlessness and bloodshed.

When the day of the Lord shall come that shall burn as an oven, then shall all these things be swept away as stubble; for the Lord hath said: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones Iron: I will call them hallowed, and they shall be holy. Violence shall not more be heard in thy land, neither desolation within thy borders; but thou shalt call thy walls Salvation and thy gates Praise."

The Kingdom of Heaven—Provision for Worship.

REV. I. L. COTTRELL.

"Then the heavens and the earth were finished and all the host of them," and the very next thing God instituted the Sabbath. This was about two thousand years before Abraham, the founder of the Jewish nation, was born. Gen. 2: 3. It was a wonderful provision for our spiritual being. God rested and blessed the seventh-day and sanctified it.

The word "sanctify" is from the Hebrew word "Kadesh," to separate, to set apart. God "set apart" a certain recurring division of time, which he names the seventh-day, and said, "Remember the Sabbath day to keep it holy." The word "holy" is also from the same Hebrew root, meaning to separate from things common, hence "holy." In the same command this word is used again, and translated "hallowed."

"The Lord blessed the Sabbath day and hallowed it," separated it.

In Mark 2: 27, Christ says, "The Sabbath was made for man, and not man for the Sabbath. It was made for life, not life for the Sabbath. If therefore any man doth the works of the Sabbath, he is not a sinner."

A Roman Catholic catechism has the following: "Ques. What does the Sabbath mean? Ans. Rest. Ques. What day was the Sabbath? Ans. The Seventh-day, or Saturday. Ques. Do you keep the Sabbath? Ans. No: we keep the Lord's Day. What is that? The first day or Sunday. Who changed it? The Catholic Church. This then is the question: Which shall we obey, the Lord or the Catholic Church?" Thus if the Lord be God, serve him. Read Rev. 22: 18, 19.

Dr. S. C. Maxson says: "The Protestant Church is very weak upon the Sabbath question, for the simple reason that it has departed from the word of God in teaching and in practice on this matter."

Christ obeyed God his Father, in this command as well as in all the rest of the law. "I have kept my Father's commandments and abide in his love." John 15: 10.

If we can come to men with "thus saith the Lord God," we may press this home to their consciences. It may be added, that Christ endured persecution from the Jews not only to maintain the special day of the Sabbath, but because he taught the proper manner of keeping it. He used it for the good of his fellow men.

"Now, what is there to do with the question of "Provision for Worship," in God's kingdom? Much every way. This first recorded provision for the worship of God was ordained and blessed at creation, publicly proclaimed and given to God's chosen people amid the lightnings and quakings of Sinai. The Savior proclaimed himself its Lord, and taught that it was made to be a blessing to men, and given for a time of consecrated worship of God. It was not to become a burden, as Jewish priests set it making it, nor yet a thing so insignificant and mean as to be branded "Jewish" and to be destroyed. It is a type of that heavenly rest which is to be attained through Christ its Lord. It is a means or provision of God for his worship, given to all mankind; and it should prove one of the greatest blessings to man and bring glory to God."

It has been said, "No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals—then pandemonium." Dr. Lewis, in a late editorial asks, "Why so much discussion in business and places the blame at the door of Christendom, because of its low moral standard, which has allowed the opinion to become popular, that the Old Testament is an obsolete affair, and the ten commandments are no longer binding upon Christians. Ian McLaren warns us that, "It is vanity for Christians to shut their eyes to the fact that attendance at public worship is decreasing, and that this is not a hopeful omen for religion." "As a bare matter of fact, believing people go, as a rule, to churches, and the unbelieving, as a rule, do not.""

"From one Sabbath to another shall all flesh come to worship before me, saith the Lord." Our Savior went into the synagogue to worship on the Sabbath, and his disciples reached in their places of worship on that day.

In the Temple, the priests were directed to make a double offering on the Sabbath. The day was to be used specially in his worship.

Lastly, 1. The keeping of the Sabbath is an inspiration in Christian worship, when it is according to God's Word. 2. We have God's example, "God rested on the seventh-day." 3. God "set apart" the seventh-day and blessed it. 4. God is the same yesterday, today and forever, and will fulfill his promises. 5. We have Christ's example of keeping the Sabbath, and also that of his disciples. 6. The Sabbath is a type of our heavenly rest. It comes at the close of a week of toil, as God rested after the creation week. Thus it prefigures the rest that comes after the toll of life. Heb. 4: 9, 7. What an inspiration to God's people, to know that at the end of life's weary toil cometh rest, life's Sabbath. Then only will our weekly Sabbath end, and time be swallowed up in the eternal rest and worship of God the Father, Son, and Holy Spirit.

"An Unmutilated Bible.

REV. T. J. VAN BORN.

I could deem myself most happy, Mr. President, to be permitted to speak for myself on this topic. But it would be difficult to assume in what sense Seventh-Day Baptists stand for an unmutilated Bible. Happily, we are not all cast in the same intellectual mold. The lack of diversity is not a vice of the best type of unity. Such is the exercise of the doctrine of charity among us, that while holding views quite diverse, a heresy trial is unknown in our own denomination. I do not feel obliged to say that we who stand for an unmutilated Bible ought, most strenuously, to resist those who suggest that some books of the Old Testament are historically false. This is an authentic book, and another book drama, or may insist on the composite authorship of Isaiah, or that the author of Genesis had access to earlier documents in compiling that book, and yet retain positions of honor. If there are those who point out inconsistencies in the testimony of the biographers of Jesus Christ, or who find it difficult to accept as historically accurate all the Old Testament stories, who discuss with greatest abandon the problems of historic criticism, while men equally devout suppose that God dictated the very words which we find printed in the Authorized Version of our English Bible, I would yet be willing to assume, unlike as these views may seem to be, that they all stand for an unmutilated Bible. That is, they stand for a Bible from which there has not been erased or expunged any part necessary to its completeness or reliability, as a foundation for sound doctrine, or as a guide to practical religion.

In declaring our loyalty to an unchanging Bible, we need to reflect that the best proofs of the divinity of the Scriptures which we hold sacred are not found in the finely woven theories of men concerning their inspiration. The Bible stands in its unity and integrity, not because men have tried to make it so. The collection of books occupies the place of influence and authority not because of the decrees of synod and council, but because of its own inherent truthfulness. It will help us remember that the principles herein enumerated are true, not because they are in the Bible, but they are in the Bible because they are true.

The Bible is not a reservoir of universal knowledge. We need therefore, to recognize that even the Bible has its limitations. For instance, it is not a treatise on the sciences of astronomy, or history, or literature, or political economy, or civil government, or finance. But I make it more than parenthetical that modern geological research has not necessitated a re
THE SABBATH RECORDER.

vision of Genesis, but that new discoveries in the structure of the earth’s crust are a
tonic to a faith that falters in the reliability of the data given in Genesis as to the order
of creation. The marvelous revelations in astronomical science in no way throw dis-
credit upon that exhibited by our Biblical authors as they observe “the sweet influence of
the Pleiades,” the “bands of Orion,” “the
signs of the zodiac,” and “the bear with her:
train.”

The Bible does not claim literature as its
field; and yet no book in the English lan-
guage has had more influence in literature, and the finest specimens of the world’s orata-
ory are set with gems of literary art from
the pages of the Bible. It does not purport
to be history, and yet modern archaeological
research gives striking confirmation to the
sacred record of events. It is not a text
book on civil government, and yet there is
not a well ordered government on the face
of the globe that does not owe everything
of value to the direct or indirect influence
of the Ten Commandments, and the Sermon
on the Mount. It is not devoted to finance, and
yet we may depend upon them in that province
where they claim undisputed authority.

Now the danger is, naturally enough,
that we oppose this tendency by an extreme
just as heretical, viz., that the sum and
substance of Christianity is to render out-
ward and formal obedience to God’s law.

We are on that side of the golden mean in
this controversy, where lies the danger of
a Pharisaism that “eithes of mint, and anise
and cummin and omits the weightier mat-
ters of the law, judgment, mercy and faith.”

I take it that we are to oppose one ex-
treme as much as we oppose the other.
To go beyond the golden mean on either
side is not to stand for an unmutilated
Bible. God has set us to teach the beauty
and power of consistency. There is no con-
flict between the letter and the spirit. To
set them over against the other or to sepa-
rate them, as our modern extremists do, is
to divest the skeleton of the flesh and blood
with which God intends His creatures to
be clothed. God has called Seventh-day
Baptists to a large field. He has called us
to exhibit the Bible in its integrity, stability,
firmness, simplicity, as the basis of the
living epistles, without idiosyncrasies, or mon-
strosities. We can be neither walking
skeletons nor shapeless invertebrates. We
cannot be all flesh nor all spirit. We are
rather spirit working through the flesh, purifying and subordinating
it to the great needs of a holy life.

Acknowledging the importance of the lesser
things, tithing, outward observance of the
Sabbath, baptism and the Lord’s supper, we
will not forget the spiritual essentials which
these outward symbols typify. The sov-
ereignty of God and His dispensing mercy;
the credit of God’s Word; the regenerate
power of the Holy Spirit, and the vicarious
sufferings of Jesus Christ, will, by these
temporal means, be pitorially represented
to finite minds, that now see through a glass
darkly. While careful to follow the divine
modes of the church in matters of tradi-
tion and polity we will not forget the vital
connection with the great Head of the
Church, which mechanical adjustment is
only intended to aid. We will remember
that we stand for infinitely more than a
finitely adjusted piece of mechanism. If we
are not more than an organization we are
dead branches in God’s sight. But if we
are an organism, through which divine en-
ergy throbs, doing the work of the king-
dom in the world; if we are the chan-
nel of God’s Spirit’s life

Now, therefore, the prisoner of the Lord,
beseech you that ye walk worthy of the
call with which ye were called, walking with all
lowliness and meekness, with longsuffering,
forbearing one another in love; endeavoring
to keep the unity of the Spirit in the bond
of peace.

Let all bitterness, wrath, and anger
and clamor and evil speaking be put away
from you, with all malice; and be ye kind
one to another.”

Put on, therefore, as the elect of God,
the holy and beloved, a tenderhearted heart, and
kindness, humbleness of mind, meekness,
longsuffering, forbearing one another in
love.

For all the law is fulfilled in one word,
even in this: Thou shalt love thy neighbor
as thyself. But if ye bite and devour one
another take heed that ye be not consumed
one of another.”
There is undoubted evidence here that a
mutilated church will almost surely, result
from a failure to maintain in our conduct
the integrity of the great doctrine of love.
In a book of the Bible, less strongly at-
tested than others as to its canonicity, the
Second Epistle of Peter, there is yet a pas-
sage to which we may, with all our hearts,
give heed:
Simon Peter, a servant and an apostle of
Jesus Christ, to them that have obtained
like precious faith with us through the
righteousness of God and our Saviour Jesus
Christ:
Grace and peace be multiplied unto you
through the knowledge of God, and of
Jesus our Lord.
According as his divine power hath giv-
en unto us all things that pertain unto life
and godliness, through the knowledge of
him that hath called us to glory and virtue;
Whereby are given unto us exceeding
great and precious promises; that by these
ye might be partakers of the divine nature,
having escaped the corruption that is in
the world through lust,
And besides this, giving all diligence,
add to your faith virtue; and to virtue, ken-
nowledge:
And to knowledge, temperance; and to
temperance, patience; and to patience, god-
liness:
And to godliness, brotherly kindness;
and to brotherly kindness, charity.
For if these be in you, and abound,
they make you that ye shall neither be
barren nor unfruitful in the knowledge of
our Lord Jesus Christ.
But that lacketh these things is blind,
and cannot see afar off, and hath forgotten
that he was purged from his old sins.

THE SABBATH RECORDER.

Scatter Seeds of Kindness.
EDITOR SABBATH RECORDER:
I enclose the poem requested by "A
Reader," of Adams Centre, N. Y. The
words of the poem were written by Mrs.
Albert Smith, and were set to music by
S. J. Vail.

Yours truly,
MRS. LA CLEDE WOODMANSEE.

Westerly, R. I.
Sept. 26, 1907.

SCATTER SEEDS OF KINDNESS.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.
Let us find our sweetest comfort
In the blessings of today,
With a patient hand-removing
All the briers from the way.

CHORUS.
Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by and by.
Strange we never prize the music,
Till the sweet-voiced bird is flown!
Strange that we should slight the violets,
Till the lovely flowers are gone,
Strange that summer skies and sunshine
Never seem one-half so fair,
As when winter's snowy pinions
Shake the white down in the air.

CHORUS.
If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff tomorrow,
Never trouble us again.
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?

CHORUS.
Ah, those little ice-cold fingers
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us
As in snowy grace they lie,
Not to scatter thorns—but roses
For our reaping by and by.

Missions

Transformation of China.

Stephen Bonsal writes some very inter-
esting things in the Philadelphia Public
Ledger, about the wonderful changes that
are rapidly coming over China. He thinks
that country is forging ahead in lines of
civilization in such a way as to open the
eyes of the world. "What Japan has done
she can do," is the rallying cry raised by
Yuan Shi-Kai, a great visor of one of the
metropolitan provinces of the empire
that lies near the capitol. "Thousands and
indeed hundreds of thousands of officials
and students," says Mr. Bonsal, "have
taken up the great Viceroy's slogan." Coun-
Okuma, of Japan, believes that China
is rapidly awakening, and will by "her new
armies and schools yet furnish the best
guarantee of the permanent peace of the far
East." Recent writers seem to think that
these unmistakable signs that the great leaders
in China are looking with greater favor
every year upon the Christian religion,
and thinking less of Confucianism. The spirit
and work of missionaries during the recent
troublesome times has undoubtedly had
great influence in turning the minds of
thinking Chinese toward Christianity.
The nation is ripening for a wonderful work;
and we believe the day is not far away
when almost "a nation in a day" will come
to Christ.

Systematic Study of Missions.

Several of our exchanges are making
favorable comments on the "Young Peo-
ples' Systematic Study of Missions," which
seems to be having quite a boom just now.
Many think that the steady and rapid in-
crease in missionary interests in the
churches is due largely to this systematic
study. One thing is certain. Whenever
the young people of any denomination en-
ter with enthusiasm upon the systematic
study of any phase of Christian work, that
work is bound to go forward.

Why would it not be a good thing for
Seventh-Day Baptist young people to take
up a study of the history and the spirit of
missions, and the claims which mission
fields have upon Christian people? This
would give a wonderful impetus to the mis-
ionary spirit among our churches.

Rev. L. D. Seager is at Stone Fort, Ill.,
conducting a session of special meetings.
During the summer he has been at home
working his farm at Farina, Ill. I trust
that calls will come to him so numerous to
hold special meetings, that he will be
constantly employed, during the coming
winter in this work, for which he is so
well qualified. Pray for the work in
Southern Illinois.

GARWIN, IOWA.

The series of gospel meetings at Garwin,
Iowa, closed September 15. During the
first three days and nights of the meetings
the heat was excessive. It then turned
cold and we were finally compelled to go
to the church. We remained in the tent
for a week, but people were not comfort-
able, and finally gave up coming to the
services. At the close of the first week,
the yearly meeting came at Welton, Iowa.
A good synthesis of our people from Gar-
win had made plans to attend this meeting,
and it was thought best to dis-
continue our meetings for three nights,
and go to, Welton. The yearly meeting
was a very good one, well attended. On
our return to Garwin, we
maintained
and the services were held at
the Seventh-day Baptist church.

Rev. C. S. Sayre, pastor of the Dodge
Center church, and delegate to the yearly
meeting, came with me to Garwin to take
charge of the music. Could he have been
with us at the start, and the weather
suitable, I think the results of the meetings
would have been far more satisfactory.
The truth is, not many people are "seeking
first the Kingdom of Heaven."

For one thing, a gospel tent movement
had previously been conducted in this
place, with not very good results. During
the time I was there, two threshing ma-
achines were running in the neighborhood.
Men are absorbed in business; crops and
farm lands are advancing in prices, until
people are nearly intoxicated with gain.

We are trying to rally around this move-
ment, get a blessing themselves, and we secure the attendance
of non-church going people who would be
led to Christ. On the last day we held two

THE SABBATH RECORDER.
THE SABBATH RECORDER.

meetings. On first day afternoon there were some unconverted people who became interested. At the closing night of the tent was filled, the interest good, and many took part in the after-meeting.

When spring opens I wish we might equip this tent and carry on gospel and Sabbath reform meetings through the summer. Several of our ministers have promised to give their time if their churches will spare them. If there are churches and men who will assist in this movement, I wish we might hear from them.

E. B. SAUNDERS,
Corresponding Secretary.

Our Missionaries Start for China.

Eugene Davis and wife, who have been the guests of many relatives and friends here for the past month, left Tuesday morning for China, where they will be employed by the Missionary Board of the Seventh-day Baptist Missionary Society.

"Gene" grew up among us—finished the High School at this place and then went to Alfred, New York, where he completed the course in the University and also the theological course. Just before coming home—that is, during the General Conference—he was ordained to the gospel ministry. And now he has gone to his chosen field of labor. While his wife was a stranger to all when she came, yet she endeared herself to all who came to know her, and all agree she will be a wonderful help to her husband. The earnest prayers of all their church people will be for them on their long journey and in the work they have gone to do. At Seattle they will be joined by Rev. and Mrs. Jay Crofoot, who are returning to their work in China. Mr. and Mrs. Davis will be located at Lieu-foo, but Mr. and Mrs. Crofoot will be in Shanghai—North Loyalist.

Much enthusiasm is manifested in a movement of wealthy laymen, looking toward the evangelizing of the entire world within this generation. The proposition is to raise $25,000,000 a year for five years, and put 40,000 new missionaries into the fields for this purpose. The movement is to be interdenominational, and to work through the various boards of all denominations.

J. Campbell White, of Pittsburg, is secretary of the movement, and is very hopeful of great results. Mr. White thinks that this amount—only one-sixth of the amount expended in home churches—could easily be given; and instead of decreasing the sum given for home church work, he believes it would increase the offerings and the interest in all the home churches.

What a glorious work it would be, if these hopes could be realized.

Treasurer's Report.

For the Month of September, 1907.

GEO. H. UTTER, Treasurer,
In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury, September 1, 1907... $4,428.17
Howell C. Carr, Vincent, Texas, Sub. for Pulpit... 50
Woman's Executive Board... 15.00
Young People's Society of Christian Endeavor, Riverside, Cal., for Missions... 30.00
Andrew Green... 5.00
D. H. Burdick... 5.00
Rev. L. M. Cottrell, DeRuyter, N. Y... 1.00
A. S. Crumb... 1.50
A friend—China Mission... 10.00
Subscriptions for Pulpit, per E. B. Saunders... 10.50
E. P. Potter, Battle Creek, Mich... 30.00
Sabbath School, Scott, N. Y... 1.00
MRS. H. Alice Fisher, Northboro, Mass... 50.00
Income from Permanent Fund... 356.00
S. C. Maxson, Utica, N. Y... 5.00
Collections at Conference... 148.14
MRS. Phebe Babcock Davis, Jackson, Michigan... 1.00
Dr. L. M. Babcock, Jackson Center, Ohio... 10.00
Church at Scio, N. Y... 3.50
Green Briar, W. Va... 1.76
Middle Island, N. Y... 0.00
S. C. Maxson, Utica, N. Y... 5.00
Collections at Conference... 148.14
Mrs. Phebe Babcock Davis, Jackson, Michigan... 1.00
Dr. L. M. Babcock, Jackson Center, Ohio... 10.00
Church at Scio, N. Y... 3.50
Green Briar, W. Va... 1.76
Middle Island, N. Y... 0.00
S. C. Maxson, Utica, N. Y... 5.00
Collections at Conference... 148.14
Mrs. Phebe Babcock Davis, Jackson, Michigan... 1.00
Dr. L. M. Babcock, Jackson Center, Ohio... 10.00
Church at Scio, N. Y... 3.50
Green Briar, W. Va... 1.76
Middle Island, N. Y... 0.00
S. C. Maxson, Utica, N. Y... 5.00
Collections at Conference... 148.14
Mrs. Phebe Babcock Davis, Jackson, Michigan... 1.00
Dr. L. M. Babcock, Jackson Center, Ohio... 10.00
Church at Scio, N. Y... 3.50
Green Briar, W. Va... 1.76
Middle Island, N. Y... 0.00
S. C. Maxson, Utica, N. Y... 5.00
Collections at Conference... 148.14
Mrs. Phebe Babcock Davis, Jackson, Michigan... 1.00
Dr. L. M. Babcock, Jackson Center, Ohio... 10.00
Church at Scio, N. Y... 3.50
Green Briar, W. Va... 1.76
Middle Island, N. Y... 0.00
S. C. Maxson, Utica, N. Y... 5.00
Collections at Conference... 148.14
Mrs. Phebe Babcock Davis, Jackson, Michigan... 1.00
Dr. L. M. Babcock, Jackson Center, Ohio... 10.00
Church at Scio, N. Y... 3.50
Green Briar, W. Va... 1.76
Middle Island, N. Y... 0.00
S. C. Maxson, Utica, N. Y... 5.00
Collections at Conference... 148.14
Mrs. Phebe Babcock Davis, Jackson, Michigan... 1.00
Dr. L. M. Babcock, Jackson Center, Ohio... 10.00
Church at Scio, N. Y... 3.50
Green Briar, W. Va... 1.76
Middle Island, N. Y... 0.00
S. C. Maxson, Utica, N. Y... 5.00
Collections at Conference... 148.14
Mrs. Phebe Babcock Davis, Jackson, Michigan... 1.00

THE SABBATH RECORDER.

2005

Church at Scio, N. Y...Labor in May and June, 1907... 8.34
Theodore G. Davis—Account of D. H. Davis... 200.00
J. W. Crofoot—Account of salary to Dec. 31, 1907... 125.00
H. Eugene Davis—Account of salary to Dec. 31, 1907... 125.00
Reindeer Dress—Pulpit for September... 35.00
Cash in treasury, Sept. 30, 1907:
Available... $4,134.43
Lieu-foo Mission... 226.34
Shanghai Chapel... 2,100.00—4,466.77
$4,179.99

GEO. H. UTTER, Treasurer.

Annual Meeting.

The annual meeting of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawtucket Seventh-day Baptist Church in Westerly, R. I., on Wednesday, September 25, 1907, at 9.30 o'clock A.M., with the President, Wm. L. Clarke, in the chair.

There were present seventeen members.

The call of the meeting as advertised, was approved, and the report of the Board of Managers for 1907 was received, approved and ordered to be placed on record.

The following members were elected as officers for the ensuing year:

President—Wm. L. Clarke, Westerly, R. I.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.

Treasurer—George H. Utter, Westerly, R. I.

J. Irving Maxson and John H. Austin were elected Auditing Committee for the year 1908.

Article 5 of the constitution, was, by unanimous vote, amended to read as follows:

"Each Seventh-day Baptist Association may elect annually a permanent Committee on Missionary Work, to consist of one person, and whose relations to the Board of Managers shall be that of an Advisory Committee for the purpose of definitely ascertaining the spiritual needs of the Association and the available help by pastors and others in providing for these and kindred needy localities, and reporting these conditions to the Board of Managers with recommendations." It was voted that when we adjourn it shall be to meet in annual meeting in the vestry of the Pawtucket Seventh-day Baptist Church, in Westerly, R. I., on the second Wednesday in September, A.D. 1908, at 9.30 o'clock A.M.

Minutes read and approved.

Adjourned.

WM. L. CLARKE, President.
A. S. BABCOCK, Recording Secretary.

Systematic Finance in the Western Association.

At the earliest practical day a meeting of the representatives of the churches of this Association will be held, at Alfred, for the purpose of discussing ways and means for promoting systematic finance within the bounds of the Association. The traveling expenses of two delegates from each church will be paid; but it is hoped that more than this number will attend.

Reports and suggestions will be expected from the churches. And all Societies and Boards that desire the financial cooperation and support of our churches are earnestly requested to send helpful information, counsel and suggestions to:

A. E. MAIN,
Member of the Conference Committee of Systematic Finance for the Western Association.

Alfred, N. Y.
We Need God’s Help.

To know just how to act in any certain case, we need to take God into account. This principle was forcibly brought to mind yesterday. I was invited to dine at a place where I was calling, and while waiting for the meal, was asked to retire to the sitting room, where a young lady of the family acted the part of hostess. Among the first things I noticed were three packs of cards lying on the center-table.

The young lady, following my glance, remarked:

“This is a bad bad place you’re in—we play cards.”

“I suppose,” I said, “you play the games called cinch, poker, one hundred one, etc.”

“Yes, or flinch, or whatever you call it. I suppose you think flinch is all right?”

To this I replied, “I don’t know. I am inclined to think perhaps it is not. So many question the game, and it is often spoken against. I think I know where to draw the line on games now. I think we can play without question those games that are purely of a social kind, such as croquet, lawn, tennis, etc; but that games of luck or chance will ever be questioned; that the game of chance—and such most card-games are, also dominos—is a lottery, and that is gambling.”

At about this point we were called to dinner. During the meal I learned that my entertainers were professing Christians and also Sabbath keepers. We began talking of our different faiths (they were Seventh-day Adventists), and then of the Bible and its study and use, when the lady of the house said—as many others do say and as, I think, most of us confess—“We don’t take time enough to study our Bibles. I believe, she continued, “you noticed, while waiting for dinner, that we are evidently giving considerable time to something else beside Bible-study. We play cards some. What wrong is there in playing cards at home in our own family?”

“I’m not prepared to say just what wrong may attend the playing of cards in your home. They may be few as compared with those of other kinds we don’t know. It is a very fascinating game. A person will come to spend many hours at it that might be better spent. I believe, too, that it is wholly a game of chance and thus a lottery pure and simple, which is gambling.”

It was argued that, if the game was not played in a saloon and gambling houses, it would not be said. But I was told how it happened that she learned the game. This is about the way she stated it: “I haven’t always played cards. When I was young, I never played. Father wouldn’t have such a thing as a card in the house. But suppose I never played after I was married until, one day, I saw a picture of four boys lying upon a patch of green in the woods playing cards. One of those boys was my eldest son, and I thought right then and there that if our boys must play cards, let us not cause them to steal away to play in the woods, but allow them to play at home instead. So we started in to learn to play cards. Now we play six nights in the week. It is a very fascinating game. And our neighbors come in and play with us. I suppose we engage too freely and, as in the dance, we do wrong in keeping late hours. But it is so fascinating! Why, I’ll play cards just as long as anyone will play with me. It may be we are doing wrong. I think perhaps we are; but when we started in, we thought we were doing as nearly right as we knew how, in allowing our children to play cards at home, rather than causing them to sneak into the woods to play on the sly.”

“Perhaps there may be some little logic in that argument. I have known a great many who think that same way; but I consider the argument a little bit loose. If one wishes to do wrong, he will find a way and a place. You might use the same argument should your son acquire the tobacco or liquor habit.”

“Yes, I suppose that is true; but I draw the line there. I would never do that.”

“It seems to me this follows from the first theory; but is it a good theory? Should parents indulge in playing cards just because a son will play cards, any more than they should smoke or chew, or become drunkards because a son will indulge in those things?”

Tears came to the mother’s eyes as we talked; but where her thoughts may lead her I don’t know. I only hope we may both have gained something from discussing the subject. I believe there is also a beautiful side to this story. That mother had a mother’s love for the son who was beginning to be wayward, and she used what she thought then the best method perhaps, by which to bring him back into the home and to gain any mutual confidence. There is probably little doubt that she failed quite utterly. She was in error from the beginning—and who of us have not erred in our efforts to bring back the wayward? That mother aimed, in starting, to gain a wayward son, as many a loving mother has done. Many a mother would follow her boy to the very verge of the endless abyss if, by so doing, she could bring him back and start him anew in the right path.

If we ever seek, and with earnestness, God’s guiding hand in all our attempts to win the wayward and lost.

—A. G. C.

In connection with the lesson on “The Death of Moses” we heard several inquiries for the following old poem. Thinking that others might be glad to have it, we give it place, and hope it may be helpful to many:

“THE BURIAL OF MOSES.”

By Nebo’s lonely mountain, on this side Jordan’s wave,
In a vale in the land of Moab, there lies a lonely grave;
But no man dug that sepulchre, and no man saw it e’er,
For angels of God upturned the soil, and laid the dead man there.

That was the grandest funeral that ever passed on earth;
But to find the train coming, or saw the sparks go forth;
Noisily as the daylight cometh when the night is done,
And the crimson streak on ocean’s cheek grows into the great sun:

Noisily as the springtime her crown of verdure waves,
And all the tree on all the hills open their thousand leaves,—
So without sound of music, or voice of them that went,
Silently from the mountain crown the great procession swept.

Lo! when the warrior dieth, his comrades in the war,
With arms reversed and muffled drum, follow the funeral car.
They show the banners taken, they tell his battles won,
And after him lead his masterless steed, while peals the minute-gun.
Amid the noblest of the land men lay the sage
to rest,
And give the bard an honored place with costly marble dressed,
In the great minster transept, where lights like glories fail,
And the sweet choir sings, and the organ rings,
Along the emblazoned wall.

This was the bravest warrior that ever buckled sword;
This the most gifted poet that ever breathed a word;
And never earth’s philosopher traced with his golden pen,
On the deathless page, truth half so sage, as he wrote down for men.
And had he not high honor, the hillside for his pall,
To lie in state while angels wait, with stars for tapers tall;
And the dark rock pines, like tossing plumes, over his bier to wave,
And God’s own hand, in that lonely land, to lay him in the grave?

O lonely tomb in Moab’s land, O dark Beth-peor’s hill,
Speak to these curious hearts of ours, and teach them to be still.
God hath His mysteries of grace—ways that we cannot tell;
He hides them deep, like the secret sleep of him he loved so well.

—Mrs. C. F. Alexander.

How easily we are bewitched by the appearance of things! We walk in a vain show. We are deceived by badges, uniforms, insignia, tags, labels—by the outward trappings and trimmings. Let us try to get below the accident of appearances, and try to find the fundamentals and realities. The rich man of Jesus’ parable was stripped of all that he had, and stood out a beggar and a fool in the light of eternity. They took away everything from Jesus, even his garments, but he stood out, not merely the King of the Jews, but of earth and heaven.—Sunday School Times.
Why So Much Haste?

Premature ripeness means disease, not healthy growth.

Everywhere in nature, the most beneficial results follow when she is allowed to take her own unhurried way. On the face of earth, sudden changes are defeats—the volcano, the yawning chasm, the cloudburst, the thunderbolt. The strength of the hills, the beauty of the waterfall, the splendor of unearthed gems are her pride and glory—the results of centuries of slow formation.

The rounded limb and the full cheek of health come by imperceptible stages; but the growth that comes in a day—an hour—is the bloat of droopy, the swollen glands of disease.

The Bible says: "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." Nature says: "He that hasteth to lay hold of any temporal good, considereth not that poverty shall come upon him." Social prestige, political power, wisdom, honor, make haste after any of these things we put in? We cease, hasten the process—and I put my mills of the gods in motion by act of my will. Never let the activity of our vital organ cease; hasten the process, and I put my mills of the gods in motion by act of my will. Never let the activity of our vital organ cease; hasten the process, and I put my mills of the gods in motion by act of my will.

This intense, sporadic, disproportioned activity of the business world is making men old before their time, old individually and old as communities. A man at fifty-five, in the excited movement of commerce, reaches a point which he should not have approached before seventy-five. Men, even at middle age, cease to be thought desirable for exacting labor, like that of railroads, and find themselves quietly thrust aside when an important part of their lives is still before them. They are used up for commercial purposes when their experience is at the ripent.—John Bascom.

Two Schools.

I put my heart to school

In the world where men grew wise.

"Go out," I said, "and learn the rule;

Come back when you win the prize."

My heart came back again.

"And where is the prize?" I cried.

"The rule was false, and the prize was pain,

And the teacher's name was Pride." I put my heart to school

In the woods where wild birds sing,

In the fields where flowers burst in a noon of glory.

Where brooks run cold and clear,

And the blue of heaven bends near.

"Go out," I said, "you are only a fool,

But perhaps they can teach you here.

And why do you stay so long?"

"My heart, and where do you roam?"

The answer came: "I will sing and a song,

I find this school is home."—Henry Van Dyke, in Atlantic Monthly.

Young People's Work

Rev. Edgar D. Van Horn, Alfred Station, N. Y.
Contributing Editor.

The Young People's Work.

The writer has just returned from a trip where he conducted the Sunday morning service in the largest church in the town. He was greatly surprised to see that out of a large membership there were only a few young people in the congregation. He was also surprised to learn that the young men and women of the church gave almost absolutely no time and attention to the study of the Bible, and this in the face of the fact that the pastor was a young and hustling minister. He could not help comparing the congregation with that which greeted him yesterday in my own church. I was told that it was an average congregation though it was less than half the number which gathers for worship here Sabbath-day. Now, why are young people attending church here make up fully half of the congregation.

How is it with you?

Do you make special effort to attend the services of your own church? Do you support the services by your presence and thus lend inspiration to your pastor as he delivers his morning message? Or do you leave him to preach with a depressed heart and a lifeless spirit because he thinks you are not interested and feel no need of his message? I do not believe this is so. Like Dr. Gardiner, Pastor Randolph, and others, I believe our young people are the best in the world; but this is not saying that the best must not be better. There is always room for improvement, and if my suggestion shall prove timely and anyone is stimulated to give more loyal support to the religious services of the church, I shall be glad. Remember my point of view is not only as one of the young people, but as a minister, I see the joy and inspiration that comes from a loyal and hearty support on the part of the young.

Ask Your Pastor to Organize a Bible Study Class.

If you have not one already and wish to make your pastor happy, ask him to conduct a class in Mission and Bible study. It will not only do him good but it is possible it will help you. Dr. Schaffler tells of his putting to one hundred students in Northwestern University the question as follows: First, what is the Pentateuch? Second, what is higher criticism of the Scripture? Third, does the book of Jude belong to the Old Testament or the New? Fourth, name one of the patriarchs of the Old Testament. Fifth, name one of the judges of the Old Testament. Sixth, name three of the kings of Israel. Seventh, name three prophets. Eighth, give one of the Beatitudes. Ninth, quote a verse in the letter to the Romans. Dr. Schaffler suggests that the results as shown in some of these answers were actually startling. Among the answers were the following: One of them named as among the Judges Solomon, Jeremiah, and Leviticus. Among the prophets were Matthew, Luke, and John. Among the kings of Israel, were Herod, and Ananias. Nebuchadnezzar figured both as judge and king of Israel. The Pentateuch was missed in the gospels and in one case with the "seven gospels." Among the Beatitudes were the following: Blessed are the poor in heart for they shall see God. Blessed are the hungry for they shall be fed. Now it is possible, young people, that such ignorance may prevail in your own church and society. If you cannot show yourself a better student of the Bible than these university students, do not let another week pass until you have helped to organize a Bible class and begun earnest work in Bible study.

Outline Courses of Study.

Your pastor may have personal preferences in the choice of an outline course; possibly he may have time and disposition to work out a course of his own. If he does, well and good; if he has not, I would suggest "A Manual for Bible Study," by the Rev. Walter L. Greene, who has done such splendid service for the Sabbath schools of the denomination. This Manual devotes eleven carefully outlined studies to "The Bible and Bible History," nine studies to "Bible Characters," nine studies to "The Teaching of Jesus," ten studies to "Fundamental Christian Doctrine," and nine studies to...
THE DANGER OF FORGETTING.

Moses plead with Israel not to forget the law of God. We could better afford to forget that the earth revolves around the sun, or that two and two make four. In the coming campaign we shall hear it argued that the great thing to do is to reduce the tariff, or to control the railroads, or complete the Panama Canal, or build a big navy. But all the railroads and canals and navies in the world cannot save us from national ruin, if we forget to do justly, love mercy, and walk humbly with God. —C. E. World.

From an Address by “Father Clark.”

THE THREE GREAT DEPARTMENTS OF CHRISTIAN ENDEAVOR.

Consider for a few moments what may be called the three great departments of Christian Endeavor: the weekly meeting; the committees; the unions; each of them indispensable to the movement, and each of them, wherever established, so many training schools for the church, the nation, the world of the future.

The prayer meetings are training schools in expression. The committees are training schools in service. The unions are training schools in fellowship and united action.

TRAINING IN SERVICE.

But, again, the society from the beginning has trained its members in service quite as much as in expression. It has been far more a doing society than a talking society. If we were amazed at the number of meetings held each week throughout the world when we came to reckon them up, what shall we say about the working committees which are equally essential to Christian Endeavor?

TRAINING IN FELLOWSHIP.

Once more, the Christian Endeavor movement is a great world-wide training school in fellowship. One would think that Christian fellowship would be spontaneous, as in the early days of the apostolic church, and not need training; but sectarianism has been rampant and unrestrained so long that we need special training to get back to first principles of Christianity.

A WORD OF CAUTION.

But because Christian Endeavor aims to be such a comprehensive training school let me urge my older friends not to put all the burdens of church and mission upon the shoulders of the young people, and lay all sins of omission at their door, as some are inclined to do. There are older people as well as younger in the church. There are fathers and mothers as well as sons and daughters. If the congregations fall off, if the Sunday school is diminished, if the week-night prayer meeting dries up, if the missionary collection is smaller, I have known some ministers and churches and missionary secretaries to charge all deficiencies on the Endeavor Society, forgetting that primarily the society is a training school, and that they do not expect scholars while they are at school to do all the work of trained graduates. As well might you expect the boys in the grammar school to be the chief breadwinners for the home and leading citizens of the State.

A LARGER MISSION STILL.

And do we not feel, as, year by year, our ranks are enlarged and strengthened, the impetus to still greater and more definite work along social lines; standing together for true patriotism, the enforcement of law, for justice between man and man, and rich and poor alike, not as fussy, carping critics, but in a generous constructive spirit? Through the “Patriots’ League” and the “International C. E. Brotherhood,” of which are so many great things, with the Divine blessing, may be accomplished.

What, then, is the conclusion of the whole matter? Take courage and press on, Endeavorers; “see clearly; think straight; and act.”

Plainly our mission is to furnish the evangelical Christian world these training schools in expression, in service, in brotherhood. The history of these years proves it. God has marked out our path. Keep on, then, in his way.

Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Adventists in the Southern and Northern Wisconsin will convene with the church at New Auburn, Wis., on Friday, Oct. 18, 1907, at 2:00 P. M. Elder J. T. Davis is expected to preach the introductory discourse, and Elder C. S. Sayre will be the alternate. There will be several essays, and it is earnestly desired that all who can will attend this meeting.

D. T. ROUNSEVILLE, Cor. Sec.

23-30-7
In After Years.
Find me the boy that knows the way
The timid wool-wook work and play;
Who watched the building of a nest,
And spared the tiny summer guest;
Who stopped to hear life’s better part,
And kept the lesson in his heart.

Find me the boy who never yet
With fear an enemy has met
Or, with an idle hour to spend,
Brought sorrow to a trusting friend;
Then if sometime you chance to hear
Of one who brings the great world cheer
Of one who champions the right,
And puts the foes of peace to flight,
I’ll never doubt it was the boy
Who brought God’s lesser creatures joy.
—Frank Walcott Hunt.

Willowcreek Farm.
MARY A. STILLMAN.

Mabel and Dorothy just love to visit Willowcreek Farm. Aunt Betty’s little house always reminds them of the song they sing in school about Betsy Ross’ cottage:

"A quaint little cottage, with fireplace and tiles
Where every bright morning the sun peeps and smiles."

Then the creek from which the farm is named, has so much of interest! The little girls run over to it again and again, to see if the swallows still have their nests there. They find the high sandy bank quite perforated with holes, and the kingfisher always rattles at them if they approach his nest. The creek is full of minnows with silvery sides flashing in the sunlight; and in low places where the creek bed is exposed, such curious fossils may be found, stones covered with distinct impressions of shells, sticks and rain-drops. No wonder the girls like the place.

This year, after the creek, the barn, and the cheese factory had been visited, the children were sitting on the back door-step when they discovered a bit of black-and-white fur in the clover. "Oh, Aunt Betty, what is that?" they softly called. "Why, that is a rabbit which has lived around here for about two years," answered their aunt. "He must have escaped from a rabbit hutch in town, for I know of no one within a mile or two who keeps rabbits. Where this old fellow stays is a mystery, for he comes out when he pleases and nibbles the clover. I think he must be rather lonesome for he seems to want to make friends with the hens, but they pay no attention to him."

Next morning when Mabel was dressing, she looked out of the window on the other side of the house, and there among the raspberry bushes she saw a little wild rabbit. It was a real cotton-tail, with brown fur, and a white tail showing when it hopped. "Dorothee, come quick," she said, "let’s drive this little brown lady around the house and introduce her to old Black-and-white; then he will not be so lonesome." But before the children could get downstairs Mabel had disappeared and had left no trace of the direction in which she had gone.

The girls went out in such a hurry that they forgot to shut the outside door, and when they came back they found a leghorn hen in the sitting room. They scrambled out and closed the door, but after breakfast there she was in the house again; this time she had come in through the open window. For two or three days this hen persisted in coming into the house, though nobody knew the reason, so, finally, Aunt Betty put screens in the windows and thought no more about it. A week afterward she had occasion to go to an unused room upstairs, and there in the middle of the bed she found a hollow with three eggs in it. "Oh, ho, my fine leghorn," she said, "so this is the reason you were so anxious to come in! You started your nest, I suppose, the day the door was left open, and every day after that you wanted to occupy the same soft spot. No, no, my dear, that will never do. I think the children and I will have boiled eggs for supper," and they did.

The leghorn was not the only unusual visitor Aunt Betty had. Peterson, her farmer, lived not far away, and two lambs which belonged to his children made themselves very familiar in the yard and garden. One day they wandered into the house and found a soft place on the couch for a nap; and another day they tried to go upstairs, and would have succeeded, too, if Dorothy had not heard the patter of their little hoofs and driven them down again.

"They remind me of Cape, a pet lamb which my mother once had," said Aunt Betty. "Cape was a weak little thing whose mother had died; so my mother took care of it in the house to save its life. It became very tame and would eat from her hand, and it never wanted to go out into the field with the other sheep. We kept a tub of maple sugar behind the door in the closet, and sometimes a little syrup would drip through upon the floor. The lamb soon learned where this tub stood and would lap up every drop of sweetness which drained through. We finally moved the tub to another closet, but even when an old sheep, Cape never forgot where the maple sugar used to stand. If ever the door was left open we would find her in the closet nosing about. She lived to be eighteen years old, and nearly every year she had twin lambs; so mother finally had quite a flock of her own. Cape sometimes would go in the pasture with the cows, but she felt herself quite above associating with the other sheep."

"You do tell the best stories, Aunt Betty, because, they are true, and the way—" said Mabel. "Yes, and we’ll just have to go home tomorrow."

"Come again next vacation, dear."

"We will!" said both girls. "Hurrah for Willowcreek Farm!"

Mr. Toad, Assistant-Gardener.

How the Toad Helps Take Care of Vegetables.

Most of us do not appreciate Mr. Toad’s ability to earn the title given him. All he needs is an opportunity to show what he can do in the way of catching insects.

On summer evenings you will notice a clever gardener getting his supper under the arc lights of the streets of rural towns. The light attracts myriads of insects to their doom—the toad’s lance-like tongue—when they fall to the ground. The tongue of this batrachian is attached to the front part of the lower jaw, and is used for catching insects in its throat. The toad will slowly crawl toward his victim, or wait until it comes within an inch or so, and then, like a flash, the victim is transfixed on the sharp tongue and thrown back into the throat as it is folded back into its place.

To watch a toad “hunting for its supper” is a revelation in celerity and accuracy. There is never any mistake, never any miscalculation of distance. No matter how swiftly the insect may be circling or doubling, when it ventures within reach, and the lance flashes out, its doom is sealed. You would not give the quick, sure touch of the toad’s tongue for all the knowledge about any portion of its anatomy, but the fact remains that, if given a trial either singly or by the dozen, he will earn his price during the year a hundred times over in keeping your garden free from destroying insects.

Insects are out in force at night, and this is also Mr. Toad’s time for outings, as during the day he loves to snugly ensconce himself in the coolest retreat of the garden.

By actual inspection of a big, fat toad’s stomach it was found to contain no less than fifty large grape-vine worms, fifty-five potato bugs, sixtY sowbugs, forty angle-worms, and thirty cabbage-worms, with, by way of seasonings, numerous flies and mosquitoes. Now multiply this, and then you will appreciate the value of an army of toads on your premises.

If we figure up, at a rough estimate, the damage that injurious insects do to our choice vegetables, flowers and fruits, the time it takes for some one to ward off these pests with different remedies employed, and eternal vigilance, it will be readily admitted that even one toad will save many dollars’ worth of damage a year.—T. Celestine Cummings, in Suburban Life.

Note.

Owing to the absence of Dean Main, and to the desire of the Hartville people for time, the Sabbath Convent is made up, in which to ordain deacons and minister, if possible, it has been thought best to arrange a slight change in the program. Sunday forenoon will be given up to the ordination services, details of which can be learned later, and the address by Rev. A. J. C. Bond, on "A Sure Election," will be given Sunday evening prior to the Conference meeting conducted by Rev. E. D. Van Horn.

A. E. WEBSTER.
Secretary.
HOME NEWS

BROOKFIELD, N. Y.—Rev. and Mrs. Walter L. Greene arrived here from Dunellen, N. J., Monday evening. They will soon take upon their abode in the Seventh-day Baptist parsonage, and Mr. Greene will at once enter upon the duties as pastor. The people of the church and community extend a sincere welcome.—Brookfield Courier.

MILTON, Wis.—We are now past the middle of September, and are enjoying what our fathers and mothers used to call “the line storm.” Last night we had a slight frost—a gentle reminder that winter is lurking about in the regions not very far to the north of us. The season has been for the most part, a prosperous one. The delegations and visitors to Conference have nearly all returned, students are back from their vacations and many new ones have come to take up the work of the school. These things give heart for the Sabbath services, and new life to the prayer meetings, Sabbath school and the young people’s meetings.—One week ago we enjoyed a brief visit from E. F. Loofbor, and his bride, on their way to their home in California. A reception was planned for them at the home of Mr. and Mrs. Geo. Boss, cousin of Mr. Loofbor, but on account of the death of an uncle, Mr. I. N. Loofbor, at Welton, Iowa, it was given up, and a quiet visit with a few near friends was had instead.—This week farms within a distance of the city of Cortland have for frequent visits from the friends, the delegates and visitors, to Conference have bought some good land, and railroad fares having been reduced to two cents a mile, we hope for frequent visits from these young people.

September 22, 1907.

SCOTT, N. Y.—Perhaps a few words from Scott will be acceptable to some at least. We still have a name to live, and it is not the fault of Pastor Davis if we do not grow in both numbers and spirituality. A few Sabbaths in, speaking of some ways by which we might become better off, Mr. Davis suggested that one excellent way would be for Sabbath-going families who are thinking of changing their places of residence to come here. The climate is very good. There are many farms within a comfortable distance of the church that could be rented by good tenants. A few small places might, perhaps, be bought at reasonable rates, and the owners being too advanced in years to longer continue in hard labor. At present the nearest railway station is about seven miles distant, but a state road is being built between Homer and Scott. This will make much easier the moving of crops to market. There is a demand for the new railroad being built from Cortland to Auburn will, in a year or two, have a station near Scott village, as the road is to go down the west side of Skaneateles Lake. This is one of the most beautiful lakes in the State, and is also the highest body of water in the State. Near the head of the lake, three miles from our village, is a noted sanitarium, at Glen Haven, and regular trips from Glen Haven to Skaneateles, a distance of sixteen miles. A trolley line connects Skaneateles with Auburn, and Syracuse. The latter city is but thirty-five miles from here, and the city of Cortland only about ten miles distant.

We have a good church building and parsonage and parson also. Most of our church members are middle aged and elderly people. We lack young people. We are holding cottage prayer meetings, besides our regular Sabbath services.

One new member has joined our church since the last news from here appeared in the Recorder.

As Scott was the birth-place of Dr. A. H. Lewis, he has many friends here who hope he may be able to complete his special work, now that he has been relieved from his editorial duties. We as a church also extend good wishes to our new editor.

May the Lord bless all the workers in his vineyard.

L. A. PLATTS.

MRS. D. D. L. BURDICK.

September 29, 1907.

BROOKFIELD, N. Y.—Rev. and Mrs. Walter L. Greene who arrived in town Monday of last week met with many of their future parishioners and neighbors at the fair. On Sabbath morning Mr. Greene spoke from the Seventh-day Baptist pulpit before a good-sized congregation. He gave an able and earnest address and his hearers were most favorably impressed. There is evidence in his manner of earnestness of purpose and a manifest desire to carry on a good work in this field.—Courier.

"Rev. Geo. B. Shaw, who is well known to many of our citizens of the Seventh-day faith, who have long been his personal friends, lately tendered his resignation as pastor of the Plainfield, N. J., church. At a subsequent meeting of the church officials, the matter was considered, and it was agreed to appoint a committee to report for future action. It is believed that Mr. Shaw’s resignation will be eventually accepted and he will then be at liberty to accept a call to become pastor of the church at North Loup, Neb. Those who know of the effective work he has performed, need not be told how success-
MARRIAGES

BURDICK-SCOTT.—At Alfred, N. Y., August 7, 1907, by Rev. B. F. Rogers, Mr. Chester A. Burdick and Miss Florence A. Scott, all of Alfred, N. Y.

SUTTON-LOWTH.ER.—In Salem, W. Va., August 14, 1907, by Rev. E. D. Van Horn, Mr. Luther Sutton of Blund ville, and Miss Cieicie L.owther, of Salem.

MARTIN-VINCENT.—At the home of the bride's parents, Mr. and Mrs. Claude A. Vincent, Alfred Station, N. Y., September 11, 1907, by the Rev. E. D. Van Horn, Mr. James Martin and Miss Florence Vincent, of Alfred Station, N. Y.

CLARKE-BURDICK.—At Alfred, N. Y., Wednesday, Sept. 18, 1907, at the home of the bride's parents, Mr. and Mrs. Thomas T. Burdick, by Rev. William C. Whitford, Mr. Clarence L. Clarke and Miss Mary A. Burdick.

DEATHS

WILLIAMS.—At the home of his parents, in Denver, Colo., Sabbath evening, September 14, 1907, Wardner Bingham Williams, youngest child and only son of Mr. and Mrs. Ward-
ner Williams.

He was born February 22, 1904, and died at the age of 3 years, 6 months, and 2 days. He was a lovely child, beloved by many in the part of the city in which he lived, as was attested by the bank of beautiful flowers, heaped upon his little white casket, and extending up the mantel to the ceiling of the room in which he lay.

The services were held at the home and con-ducted jointly by Miss Nora Brooks, of Denver, Colo., and the service was made doubly impressive by the music rendered on a harp in the hands of a skilful harpist.

Interment was in Pueblo, Colo., in the family cemetery of Mrs. Williams.

"He is not dead—the child of our affection,
But gone unto that school,
Where he no longer needs our poor protection,
And Christ himself shall rule."

F. O. B.

SHERMAN.—Louisa Pamela Sherman was born in Alfred, N. Y., August, 1889, and died in Alfred, N. Y., September 16, 1907. She was the second daughter of Harley Place and Ruth Hemphill Sherman.

In her death the Second Alfred church has lost a valued and beloved worker which is keenly felt. But our loss was heaven's gain. She was a sweet, faithful, Christian girl, having by her beautiful traits endeared herself to all who knew her both among the young and old. An operation for appendicitis was followed by a brief illness and then death, which came as a shock to the whole church and community; and while we are crushed by the loss we bow in humble submission to him who doth all things well.

Heaven's gates have opened wide and Our Father has welcomed home a beautiful young life.

LOOFBORO.—Isaac Newton, eldest son of Davis and Mary Loofboro, was born in Clarke County, Ohio, July 12, 1893, and died in Welton, Iowa; September 14, 1907.

In 1896, his parents moved from Welton and settled in Farmington, Ill., where they remained eight years.

In 1908, he with his parents moved to Iowa, locating in the vicinity of Welton.

With the exception of a few years' residence at Milton, Wis., and at Boulder, Colo., he has been his place of residence for almost five years.

In 1890, he enlisted in the 8th Iowa Volunteers, serving three years, being mustered out with his regiment. He was in the battle of Shiloh and in several other severe engagements.

In 1895, he was united in marriage with Lucy J. Van Horn, who only lived a short time after their marriage. In 1893, he was married to Annie M. Davis who, with two of the five children born to them, Horace R. and Lewis L., survive to mourn their loss.

He early professed faith in the Savior and throughout his life continued a consistent Christian.

Prayer was his great comfort during his last illness. He would often call the members of his family around his bed, and ask them to offer prayer, in which exercise he too would engage. This he would do also when any of his Christian associates called on him.

In his death the church has met another great loss, the community a well-wisher, and his country a loyal citizen. He was interested in all civic and moral reforms, and longed to see this country rid itself of serious evils.

G. W. B.
found upon unchangeable obligation, and might well be suspended upon important occasion. This theory will not hold, but it is true that necessary work may be done without violence to the Sabbath. It is not at all necessary to suppose that the seventh day of the siege, when the walls fell, was the Sabbath.

Concerning the indiscriminate massacre, we must bear in mind the age in which this happened. It was a time when human life was little valued, and compassion towards one’s enemies seemed a weakness rather than a virtue. The enemies of the nation of Israel were considered the enemies of God. It was therefore a service to God to kill them. We may not question the justice of God’s action, but we must bear in mind the age in which this happened. It was a time when human life was little valued, and compassion towards one’s enemies was considered a weakness rather than a virtue.

10. Ye shall not shout. The requirement for silence was probably that the people might realize the solemnity of the act in which they were engaged, and perhaps also that the men of Jericho might be awed by the silence of the encircling host. The great shout of the seventh day would have a more vivid contrast if it were uttered with noise than if it were silent. This would seem a very inadequate means for taking a walled town.

11. And Joshua rose up early in the morning. Showing his zeal to carry out the instructions of Jehovah.

12. The seven priests bearing the seven trumpets, etc. Although there were armed men in the company the whole impression was of a religious pageant rather than of a display of military force.

13. And the second day they compassed the city once. The same solemn procession went on for six days. Very likely the men of Jericho became somewhat accustomed to it, and may have shouted in derision.

14. And compassed the city the same manner seven times. No wonder that they had to rise early in the morning. Some one has guessed that the circuit was seven miles, but it may not have been as much as that as they probably had shields to protect themselves from missiles, and need not have been very far from the walls.

15. Shout; for Jehovah hath given you the city. Their long silence was at length broken by their shout of triumph. The falling down of the walls is none the less a miracle even if students of acoustics should show that such a great volume of sound might have produced so great a vibration as to cause the walls to tremble and fall.

16. And the city shall be devoted. The translation "devoted" is much better than "accursed," "accursed" only being a translation of the word "kapos," which is used in the sense of "devoted" to something sacred. The falling down of the walls is none the less a miracle even if students of acoustics should show that such a great volume of sound might have produced so great a vibration as to cause the walls to tremble and fall.

17. And the city shall be devoted. The translation "devoted" is much better than "accursed," "accursed" only being a translation of the word "kapos," which is used in the sense of "devoted" to something sacred.

18. Only keep yourselves from the devoted thing. It was a time of confusion for Jehovah to take of that which had been devoted. By failure to obey this injunction, Achin brought destruction upon himself and his family. See chap. 7. "Let when ye have devoted it. It seems almost certain that we should here disregard the usual rendering of the Hebrew Text (the Massoretic) and follow the Septuagint. Then we would translate, "Let when ye have coveted it." This change in the translation involves the change of only one letter in Hebrew, and makes much better sense. Make the camp of Israel accursed. Here also it is much better to use the word "devoted" than "accursed." By the act of appropriating the devoted thing, a man might make the whole camp of Israel accursed. The nation would be under the ban just as Jericho had been under the ban of Jehovah.

19. But all the silver and gold, etc. Without this explanation we might have supposed that nothing from the city was to be saved. Any thing that was made of metal could be purified by fire. The word here translated "vessel" may refer also to implements or utensils.

20. The sound of the trumpet. This evidently served as a pre-arranged signal. The wall fell down flat. Or, as the margin reads, in its place. For, as the processions went on, the invading army could easily make an entrance into the city from all sides. Every man straight before him. We are to infer that Joshua had arranged his forces so that they completely encompassed the city. The falling of the wall would strike terror into the hearts of the men of Jericho so that they would make no resistance.

SUGGESTIONS.

Our own government is a chosen people and God has set aside a time in which we shall be a light unto the nations. God has given us a land and a people of our own, and the world looks to us as a light unto the nations. If we resemble the Joshua of old, we shall be a nation that shall bless others, and if we resemble the Jericho of old, we shall be a nation that shall curse others.

We must be careful that we do not make a mistake in the application of the lessons of Joshua. Joshua, the Hebrew, was a type of the person in the Christian Church who is called "the Israel of God." Joshua was the Christian Church in the persons of the individual. The walls of Jericho were the hearts of the people of God. Joshua was the Christian Church in the persons of the individual. The walls of Jericho were the hearts of the people of God.

We must be careful that we do not make a mistake in the application of the lessons of Joshua. Joshua, the Hebrew, was a type of the person in the Christian Church who is called "the Israel of God." Joshua was the Christian Church in the persons of the individual. The walls of Jericho were the hearts of the people of God. Joshua was the Christian Church in the persons of the individual. The walls of Jericho were the hearts of the people of God.

We must be careful that we do not make a mistake in the application of the lessons of Joshua. Joshua, the Hebrew, was a type of the person in the Christian Church who is called "the Israel of God." Joshua was the Christian Church in the persons of the individual. The walls of Jericho were the hearts of the people of God. Joshua was the Christian Church in the persons of the individual. The walls of Jericho were the hearts of the people of God.
HE SEVENTH-DAY BAPTIST MEMORIAL FUND
H. M. Maxson, President, Plainfield, N. J.
D. E. Tiptworth, Vice-President, Plainfield, N. J.
W. C. B. Hodges, Secretary, Plainfield, N. J.
William A. Herbeth, Treasurer, Plainfield, N. J.
 Gifts for all denominational interests solicited.
Prompt payment of all obligations requested.

THE SABBATH RECORDER.

RENTAL OFFICE BOARD OF THE GENERAL CONFERENCE
President—Mrs. S. Clarke, Milton Wis.
Vice President—Mrs. H. Morton, Milton, Wis.
Recording Secretary—Mrs. T. J. Van Horn, Milton, Wis.
 Treasurer—Mrs. Geo. R. Boss, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Lebanon, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, South-Eastern Association—Mrs. E. A. Witter, Stillwater, Minn.
Secretary, Central Association—Miss Ethel A. Haven, Lebanon, N. Y.
Secretary, Southwestern Association—Mrs. Alice McGibney, R. D. 1, Davenport, Iowa.
Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Great Kills, N. Y.
Secretary, Northwestern Association—Mrs. Nettie West, Milton, Wis.
Secretary, Pacific Coast Association—Mrs. Frank Tinworth, Riverside, Cal.

New York City.

SABBATH SCHOOL BOARD
President—E. F. Randolph, Great, Kils, N. Y.
Vice President—Robert A. Anderson, St. Louis, Mo.
Secretary, Eastern Association, Albert Whitford, Wesleyan, R. I.
Central Association, Isaac C. L. Sweet, Kokomo, Ind.
Rock River Association, A. J. C. Bond, Niles, N. Y.
South Eastern Association, Herbert C. Van Horn, East York, Wis.
North Western Association, W. P. Hinckley, Chicago, Ill.

The next year opens Tuesday, Sept. 17, 1907.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

The next session will be held at Alfred, N. Y., August 27th and 28th. The Board of Directors has authorized the President to invite to the next session A. E. Main, D. D., President, Alfred, N. Y.

Fred Carlyle Prentice, M. D., 644 South University, Chicago, Ill.

O BARD OF PULPIT SUPPLY AND MINIST.

President, President, President, R. L. Crandall, Milton, Wis.; Mrs. J. E. Findlay, N. Y.; Miss A. M. Smith, N. Y.; Mrs. J. E. Findlay, N. Y., Miss M. H. Babcock, N. Y.; Mrs. J. E. Findlay, N. Y.

SABBATH RECORD.