SUCCESS

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth’s beauty, or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration; whose memory a benediction.

—Mrs. A. J. Stanley.
The Sabbath Recorder.

N. O. Moore, Business Manager.

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Utica, N. Y.

D. R. C. MAXSON

Secretary, Sabbath School Board, Utica, N. Y.

Editors.

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The Sabbath Recorder

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

VOL. 63, No. 42.

PLAINFIELD, N. J., OCTOBER 21, 1907.

WHOLE NO. 3,368.

Your first question is indeed a very important one, i.e., “What is the first and most vital need of our people in the matter of Sabbath observance?” It seems to me that if this question could be correctly answered, and then wrought out into life, the matter would be very much simplified; then it comes to answering the other questions.

I sometimes fear that the Sabbath is placed on too low ground, even among Seventh-day Baptists, for them to realize all the good from it that God designed they should. If we had higher, holier conceptions of what the Sabbath really is, if we could come upon a higher spiritual plane, and see in the Sabbath the sanctified and holy thing that God made and gave to man, it would be infinitely better for us all. We are too prone to regard it merely as a rest day, from a physical point of view, and utterly fail to realize the vital relation of the Sabbath to spiritual—life in communion with God. I believe God designed that there should be a natural and inseparable connection between true Sabbath-keeping and real spiritual life—a connection as vital as that between cause and effect. Had it not been so, why should Jehovah have made the Sabbath the man fast with his ancient people? Why did he warn them against disregard of this, other than against disobedience of any other precept; and why did this settle the question of their loyalty time and again, in his judgments of his people?

It was Jesus the Christ, the creative power in creation, who made, blessed and hallowed the Sabbath, so that it was not merely to be a perpetual reminder of all created things, but mainly to be hallowed by man, that he might know the Lord his God. Ezek. 20:20. This also meant to know Jesus Christ, the Maker and Lord of the Sabbath. He that rightly observes it knows as in no other way his faith in the divine Father and the divine Christ. The Master did not rest upon the Sabbath because he was tired and needed physical...
rest. He had a higher purpose—a spiritual refreshing, a Sabbath experience of sanctification and holy communion with the Father. It seems to me that an unconverted person cannot keep Sabbath in this higher sense. The Sabbath is a day upon which two blessings meet, making a double blessing. God blesses man every day, but he has blessed only one day; and then that special day we call Sabbath. The blessing should be a double blessing—both of them for man. We may enjoy a blessing on the Sabbath that we can have on no other day.

It must be that God promised special blessings to those who remember the Sabbath to keep it holy, because there is this vital connection between Sabbath-keeping and spiritual life. Given a man's attitude toward the Sabbath, and you know pretty well his attitude toward religion. And just in proportion as he is lacking in this higher ideal of Sabbath-keeping, by just so much is he lacking in spiritual life.

True spiritual life is the element of power that enables any people to lead the world higher. Oh, how much we all need it! How little we can do without it! What if all our people could come upon this higher plane of spiritual Sabbath-keeping, making the Sabbath a coming into holy communion with its Lord? It seems to me that there would come into our lives a power such as we have never known, and our teachings and our preaching would reach the hearts of men as they never have before. It is because we have too low and sordid conceptions of what true Sabbath-keeping is that we come short of that vital communion with God which is the very essence of true power. Therefore, this higher conception of what the Sabbath is to us, is the "most vital need" of our people. If we could come up to this ideal, I am sure the other five questions would all but settle themselves. It would then be clear enough as to what we should do. We will study the Word, we will grow in grace, and what type of preaching is needed.

Now, Brother Lewis, we wait for some other brethren to take up the pen. Come, friends, don't be backward; it is too important a matter for us to ignore in a time like this.

Bumble Bees for the Philippines.

We notice that the Department of Agriculture at Washington, in response to a rush order, is hustling to the Philippines two cigar boxes of live bumble bees. They were made as comfortable as the ingenuity of the officials could make them. But then that special day is fastened on their long journey. It seems that the cross fertilization of various plants in that country is considered so important that this bee shipment has been resorted to as the best means to secure the end. Honey bees are not equal to the job, and bumble bees are, therefore, sought.

This suggests a very practical line of thought, especially for the farmer and gardener. The other night my friend invited me to take a piece of the watermelon he was about to cut. As he put his knife into it, I observed, "It cuts more like a pumpkin than like a melon." And sure enough, when the halves-dropped apart it was not fit to eat. I then remarked, "A bumble bee, with its attention whirled, had covered himself with the pollen from some pumpkin blossom, and that made this melon half pumpkin." The friends all laughed, and looked surprised at this way of putting it. But it illustrates the great advantage of bumble bees in their coming into holy communion with its Lord. It seems to me that there would come into our lives a power such as we have never known, and our teachings and our preaching would reach the hearts of men as they never have before. It is because we have too low and sordid conceptions of what true Sabbath-keeping is that we come short of that vital communion with God which is the very essence of true power. Therefore, this higher conception of what the Sabbath is to us, is the "most vital need" of our people. If we could come up to this ideal, I am sure the other five questions would all but settle themselves. It would then be clear enough as to what we should do. We will study the Word, we will grow in grace, and what type of preaching is needed.

What is the Tract Society to Us?

We fear that our people do not realize as they should the value of that branch of the American Sabbath Tract Society that sends bees to the Philippines. This Society has been resorted to as a separate people and for which many of its members would gladly sacrifice a little of their time or thought—something that makes upon them the greatest increase—something that exalts the Sabbath truth, which makes upon them the great impulse that makes its work multiply and become a blessing on the Sabbath-keeping, by which the man would be made a separate people and for which theBoard members are, therefore, sought. The American Sabbath Tract Society sustains its denomination. It is the only organization having in charge the work that exalts the Sabbath truth, which makes up a separate people and for which all desired results are to be secured by the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the denomination. It is the charter body, it is, nevertheless, the chief of the children, brought into being by the denominational work. Month of the Board a separate people and for which many of its members would gladly sacrifice a little of their time or thought—something that makes upon them the greatest increase—something that exalts the Sabbath truth, which makes upon them the great impulse that makes its work multiply and become a blessing on the Sabbath-keeping, by which the man would be made a separate people and for which theBoard members are, therefore, sought. The American Sabbath Tract Society sustains its denomination. It is the only organization having in charge the work that exalts the Sabbath truth, which makes up a separate people and for which all desired results are to be secured by the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the denomination.

A common channel through which a united people can work heart and hand for those beyond their borders is always a fresh and vigorous influence on, and money must be hired every month to pay them. Thus it has gone until the members of the Board are so distressed over the outlook that they hardly know which way to turn.
They are trying to publish a special monthly issue of 8,000 copies of the Re­
conex because they believe that through such a paper is a better way to reach peo­
ple outside than by tract publications only. Then they are anxious, in common with
all the people, for Elder Lewis to put into book form the results of his life-time study
and leaders will join hands with the people that of Elder Velthuysen in Holland, and
all together we will soon pay the debt.

That is for outside circulation in the
material that is no way to get it except from the is
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people that of this is withheld, then there is one ber that
must either hire money or stop the work. nev life members. Let us
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hold together!

before we knew it, and the money came so
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It was done

of the denomina­
ation, and among the presents a hand full of letters from
those who could not come, DeRuyster. Then David E. Titsworth came
forward with a hand full of letters from those who could not come, about forty in
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There were also two letters read from
Mary Ross Davis and her husband, H. Eugene Davis, who are now on the Pacific,
route for China, written just before they sailed from Seattle.

After reading these letters Mr. Titsworth read one who were among the guests at the first wedding.
A.

The words of this prayer died

then there is one of
all the people, as they begin with royalty
will to gather in the money. The

pIe outside than by tract

Rev.

Then they are anxious,
and all together we will soon pay the debt.

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THE SABBATH RECORDER.

Illegible Handwriting.

In a recent number of Collier's Weekly, there is a letter from Thomas Bailey Aldrich to Professor E. S. Morse. As Dr. Edward Everett Hale tells the story, Mr. Aldrich thus "got back" at the Professor for his unreadable scrawls:

"My dear Morse: It was very pleasant to me to get your recent letter. Perhaps I should have been more pleased had I been able to decipher the same. I have not been able to master any of it beyond the date, which I knew and the signature which I guessed at. There is a singular and perpetual charm in a letter of yours; it never grows old; it never loses its novelty. One can say to one's self every morning: 'Here is that letter of Morse's. I haven't read it yet. I think I'll take another shay at it today, and maybe I shall, in the course of a few months be able to make out what he means by those 't's that look like w's, and those 'i's that have no eyebrows.' Other letters are read and thrown away, but yours are kept forever—unread. One of them will last a reasonable man a lifetime. Admiringly yours, T. B. Aldrich."—Selected.

But how about it when the writer sends it for publication, and sends no "key" with which to translate the hieroglyphics? It will not "keep forever" here without starting an investigation, and it will not do to consign it to the waste basket. What can the editor do with pencil-scribbled sheets of slaviest kind of paper, containing a suggestion of some unreadable language in which somebody wants to express an idea?

Alfred University.

Dear Editor:—and you will pardon me, I am sure, if I think, "Dear Pres Senior" with every line I am writing you, and sometimes between the lines.

You will always be interested in our college, and glad to hear of the prosperity of its readers, also have a chord that vibrates sympathetically with the ideals and ends of education.

So Alfred greets the new Editor with our first report for the year, and hopes to supply items of interest from time to time that will make both the heart of the Editor and the hearts of his readers glad.

The Freshman class each year demands inspection and offers its own reward for every kindly attention. Larger than formerly, this year, it has also other attractive features.

It is more evenly divided between the sexes than is sometimes the case. Fifty per cent of the freshmen are from families known to the RECORDER readers. Nile has this year won the banner for the largest number of Freshmen from any one of our communities. Possibly this is because the new Editor once as a boy made his way from Nile, to enter upon his studies at Alfred University. Well, the college that has thirty or more such choice young people, graduates from the high schools and academies, entering each year upon a four years' college course, may congratulate itself that it has not only a beautiful but very important work to do.

Have not mentioned the promising new recruits in the Theological Seminary, or the large classes in the Academy; and I cannot tell you today of the growing enthusiasm and skill in the art and technology of clay ware construction. About two hundred fifty students are already registered in all of those departments; a more excellent and attractive company of young people, I think, was never brought together in any educational institution.

The RECORDER readers are already interested in some of the new members of the faculty, all of whom are skillfully and enthusiastically entering upon their work. Professor Wayland D. Wilcox, in Church History, Homiletics, English and Public Speaking, is demonstrating his peculiar fitness for this work. Professor A. Neil Annas is winning laurels in the music department, and Mr. James D. Bennhoff in the Natural Science department. Aside from these names familiar to our readers, Professor Childs in Physics and Chemistry, Miss Robinson in Modern Languages, Miss Haydock in Art, and Dr. Fletcher in History and Political Science, are all endeavoring themselves to students and faculty, not only for their superior scholarship and teaching ability, but for their beautiful Christian spirit, which enables them to fit in perfectly with the older members of the faculty, whose experience, wisdom and loyalty all unite to make our present faculty the strongest ever grouped together in the work of the university.

nese influence in the Far East is put to rest. They prefer to have our nation keep its hold upon those islands, because they feel that we are the only people who do not want to annex a chunk of Chinese territory. They are also delighted with the policy of the nation that maintains an open door in Manchuria; and they rejoice over the prospect of a fair treatment of the immigration question.

It is believed that the assurances given by Taft will make the business prospects of Americans in China very much brighter, and that confidence is thereby given to push the lines of trade in which the United States is interested. Many leading papers speak of Secretary Taft's visit as an "epoch making" one, so far as the relations between the two nations are concerned.

*** Wireless Telephoning.

There is no end to the wonderful achievements in electricity in these times. Before people recover from their surprise over the success of Morse for a message by wireless telegraphy all the way from the Philippines to Nova Scotia, as announced last week, they are again almost startled over the successful sending of a telephone message twenty-two miles by the wireless system. It was spoken on board the battleship Virginia, off Newport, by Day, and distinctly heard on board the Old Dominion steamer Hamilton, six miles outside the capes, and across the bay.

The people on the Hamilton had no sending apparatus for wireless telephones, but they telegraphed a reply indicating that the message had been correctly heard. Who silence deny the reality of miracles in a universe so full of unseen Higher powers, that the merest vibrations in instruments properly attuned, enable human beings to communicate half-way around the globe, with no visible connection between them?

*** Service at Old Natton Church, Tewksbury, England.

Colonel Richardson, of the Mill Yard church, in giving a description of an extended auto trip with his family, speaks of a very interesting service held with the Natton church. He visited this church for the purpose of strengthening the things that remain; and it would seem that the chapel had not been used for some time. The people on the farm had been told that the church was dead and so had used the chapel for a kind of storehouse. Mr. Richardson speaks of the sad thought that came to him to think of a church 250 years old being so neglected. The Conference Year Book gives the membership of this church as ten in 1903, but it is much smaller now. Upon the urgent request of these folks Sabbath-keepers, Mr. Richardson changed his plans and permitted for them over the Sabbath to hold meetings.

Thereupon, the ladies set about putting the old chapel in order for services, and on Sabbath morning the place rang once more with songs of praise and Christian worship. One of the ladies helped the song service wonderfully by the use of her violin. There were fifteen present at the meeting. The chapel must be an interesting old building, with its quaint little old pulpit in the corner, its "deacon's chair" in the wall facing the congregation, its gallery just large enough to seat about thirty, and its lower floor giving seating room for thirty more. After the service, Brother Richardson invited Deacon Purser to address the meeting. Following this address came quite a lengthy argument with a visitor, "who would insist upon mixing the Royal and Mosaic Laws into a confused mass."

The following day a church meeting was called, in which it was unanimously resolved, "That fixed services at Natton, at 11, A. M., be held regularly on the second Sabbaths in April, July, and October. Other services as convenient. Also a regular service every Sabbath at 5, P. M., at Mr. Appleton's house, Oldbury Road, Tewksbury."

The names of the present members are Mr. John Purser, Mrs. E. Witts, Mr. A. E. Appleton and Mrs. Appleton. There is also one lady now ready for baptism. Mr. Richardson has consented to visit them again for the October meeting, and asks "What will the RECORDER readers do to help Natton?"

The court has alienated their financial support "till further order." "Pray for Natton" is the Colonel's closing request.
At a recent meeting of the Executive Committee of the trustees, it was decided to locate the new Carnegie library building on the site once occupied by the hotel which was burned some years ago. The library will face University street, toward the south, and will also face the park, which is to be enlarged by the removal of the Silas Burdick store and the addition of the vacant lot just north of it. The plan for the building contemplates a wide lawn between the west side of the library building and Main Street with a side entrance from Main street. This will make a very desirable addition to the Campus, both in building and land, and when completed will make an approach to the buildings and grounds of the campus, which will not be surpassed in beauty by any college of the country. Mr. Edward L. Tilton, of New York, one of the most noted of the Carnegie Library architects, has been retained as the architect for the building.

The committee on Betterment Fund is persistently and courageously pushing forward its work, and although $30,000 still remains to be raised before Alfred can secure the gift of Mr. Carnegie, the trustees confidently expect to complete the raising of the required amount within the next few months, in time to begin the construction of the building in the spring.

Booth Colwell Davis, *Prex Junior.*

*Alfred, N. Y., Oct. 10, 1907.*

**Conference Hints.**

Trusting I may not be considered in the light of assuming duties not belonging to me, or of making suggestions prematurely, I venture to drop a few early hints for Conference in 1908. One who is on the field, a resident of the place where Conference is to be held, can better see the requirements, in a general way, to make an interesting and successful Conference, than one a thousand miles away.

We are anxious, exceedingly anxious that the coming Conference shall be one of the best if not the best ever held; best not only so far as the pleasure it may bring to us attending, but for the lasting benefit that we may derive from it as a denomination.

Conference in 1908 is to be held in a city of 12,000 inhabitants, increasing at the rate of about 1,000 a year. It is our desire that the coming of Conference to our city will awaken a lively interest toward our people and leave a lasting impression on the minds of Boulder people, some of whom, perhaps, have known but little of us as a denomination. To this end I would suggest, among the first things to be attended to, if it shall meet the favor of the people, that the committee having the matter in charge shall prepare a pamphlet, folder, or an extra edition of the *SABBATH RECORDER,* to be left in most of the houses of the city a week before Conference convenes, calling attention to the coming of Convocation and Conference, their object, besides a brief history of our denomination, a short and pointed article on the Sabbath question, including a program of all the sessions.

Further, I would suggest that one day or, at least one session, even if an extra day has to be added to Conference week, be devoted to the Sabbath question, for the question that comes to the mind of the spiritual predominates, let us have a greater variety. Condense business, be more evangelistic. Let the bulk of the business be done by committees, evangelism prevail, concerts, recitals and reunions to spice up in off hours.

But these are simply suggestions. Will the Executive Committee please pardon me.

F. O. Burdick.

*Boulder, Colo., October 4, 1907.*

**Observations From Jay W. Crofoot.**

Conference seems a long way off in time and the course of events, but perhaps it is as good a point of departure as any in beginning this letter to my friends who read the *RECORsER.*

Immediately after Conference we began preparing for our return to China, and the first part of the preparation was packing some boxes to send via New York. This done we left our home at Alfred on Thursday, September 5. The ladies of the Evangelical Society gave us a reception the evening before we left. One week was spent in Wellsville, N. Y., where I spoke on Sabbath, September 7; and another in Chicago, where I spoke on the 14th. Here I got our railroad and steamship tickets and several things besides. We also had the privilege of a visit to Hull House by invitation of Miss Julia Moore. We stopped part of a day at Walworth, and about five days at Milton, Milton Junction, and Albion. The morning of September 21, I spoke at Al- bion, and in the afternoon I gave a "Geography Lesson" at Milton. Many were present from the Junction and some, I think, from Rock River, so that the church was crowded. It was sincere interest in our work. The evening after the Sabbath, there was a reception for us at the home of Dr. and Mrs. Platt.

Monday, the 23rd, we came from Milton Junction to St. Paul, expecting to come on westward the next morning. We found, however, that we had to face a storm of sleepers on the morning train via the "Great Northern," but could get them by waiting until the afternoon through train; so we waited. Leaving St. Paul at 3 P. M., Tuesday, it brought us to Seattle at 8, Friday morning, only one hour late. Mr. and Mrs. Davis did not have such good fortune in getting here, for their train on the "Northern Pacific" was so delayed by a freight wreck that it reached here about 18 hours late. This brought them in Sabbath morning, instead of 2.30, Friday afternoon. We are all here, all right now, however. We have seen our steamer, "The Shinano Maru," and expect to go on board tomorrow and to sail at daylight the day following.

I think we have all been somewhat surprised at the size and activity of this city. Seattle has a population of 125,000 and extends over a wide area along Puget Sound. The noise and bustle seem to rival those in New York and Chicago. And the saloons are just as numerous, perhaps more so. When we went into the dining car for dinner Wednesday, I noticed that the "Wine List" read, "No liquors served within the boundaries of the State of North Dakota. No cigarettes sold within the boundaries of the State of Washington." This, like the recent movement in Georgia, seems a hopeful thing.

Just to say that my observation leads me to believe that the use of tobacco is more common in this country than when I left it eight years ago. Certainly it is more common among people of my acquaintance—students, for example.

One of the things that have struck my observation in this country is the astounding
Woman's Work

O. Woman, Great is Thy Faith: Be It Unto Thee Even as Thou Wilt.

Habit.

MARY B. CLARKE.

I sit in silence, yet I mould
The destinies of men,
For deeds of good or ill once wrought,
Through me are done again.

At first the friend or slave of man,
Obedient to his will,
I come at length to rule as king,
And more than conqueror still.

At first I follow where he leads,
His whisper I obey,
And be the path-way right or wrong,
I make an easy way.

A way wherein he follows me,
Scarce knowing that I lead,
Then noiselessly I forge my chains,
And he is slave indeed.

At first, I speak in gentlest tones,
His notice to implore,
At last, with loud, insistent cry,
I clamor at his door.

Think not I watch and bide my time,
As enemy of man,
A faithful friend and helper, was
Ordained, in God's great plan.

For still man's will and purpose must
Be arbiter of fate—
He marks the goal for which he runs,
I make the path-way straight.

DEAR SISTERS:

Shall we not thank God and take courage, for the blessings of the past year? Thankful, a flower of Him, because we have His sure promise to be with us in the new year, now at hand. With Him to help us, we can do all things.

What an inspiration to fresh effort, when we realize how many splendid tasks are waiting our eager hands! We will do better than we did last year, won't we?

Watch the Sabbath Recorder for our new motto, a fresh one every month. Double the membership of your society by enlisting the young women. Remember to brighten somebody's day with a ray of sunshine.

When your secretary reads this letter, discuss it earnestly and prayerfully and decide at this meeting just what share you will take in raising the funds for the objects named below. Make it just a little bigger than you think you can, and then do your very best.

The women at Conference said "We will set the mark at $3,000, and try hard to reach it." All together—and the thing is done:

Miss Burdig's Salary $600
Alfred, Milton, Salem Scholarships 650.00
Board expenses 100
Fouke school 100
Tract, and Missionary Societies 2,050.00

Total $3,000.00

Southeastern Association $100.00
Eastern 900.00
Central 450.00
Western 650.00
Northwestern 900.00
Southwestern 30.00
Pacific Coast 30.00

We have a new cause for rejoicing in the reinforcement of the mission at Lien- tuo, China. The Rev. and Mrs. H. Eugene Davis have gone to assist Dr. Palmborg, and that means an added blessing for the workers here, and an added responsibility.

Interest and enthusiasm will rise, if you use the missionary program, "All the World for Jesus" at one of your sessions. Try it!

Use the Sabbath program, with its bright verses and sweet music.

And at every meeting of your society and every day in your homes, let the incense of prayer rise from your hearts to evidence of material prosperity. In villages, mud paths and rickety sidewalks have been displaced by miles of cement walks. Pianos and telephones are now common in farmers' homes instead of merely in the cities. And one of the best facts about the prosperity is that the Missionary Society, in some degree, shares it.

It has been my privilege while in America to be entertained in the majority of the Seventh-day Baptist parsonages, and since I am not a pastor I think I may be allowed to quote with approval the saying of a man—I think he was from West Virginia—who said: "Seventh-day Baptist pastors, as a class, are the noblest body of men in the world. They are, none of them, in their position for personal gain or personal ambition."

I used to think no calling higher than the teacher's and I am not sure that I have changed my opinion; but the preacher must be a teacher, a follower of "The Teacher," and surely to be a teacher of moral and religious truth is a nobler task than even to be a teacher of history or mathematics. I wish more of our bright young men could see it.

Letter From Christian Swendsen.

The friends of Brother Swendsen who met him at Conference will be glad to hear of his safe arrival in Denmark, as shown by the following letter:

DEAR BRETHREN—I wish to send back greetings to friends in America. After the opportunity I had to attend the General Conference at Alfred, I felt much impressed and encouraged to press forward in our Master's service. When we come together as workers in the vineyard, it seems we are many; but after we have departed—how far apart we are then! But we will remember each other in our prayers that God will bless us to be faithful to the end, and that each of us may know and do his duty in our Master's vineyard.

In company with our young sister, Miss Moller, I left Alfred on August 27, crossed the Atlantic on the White Star steamer Olympic, reaching Plymouth, England, on September 3. The voyage was most delightful; and after a stop at Sherburne, France, to deliver mail, and one at New Hampton, England, we came by train via London, to Parkeston. Here we took a Danish boat across the channel, and train to Albury, our destination, where we arrived at nine o'clock, September 7. After a journey of over 5,000 miles, I feel very thankful to God for his protecting care.

Sister Moller found her, good old mother well. She is, indeed, a "mother in Israel," with much faith in God, to whom she gave much thanksgiving for bringing her daughter safe home. Two Sabbaths are past and I have been with some love, in Sabbath-keepers, with whom we had songs and prayers and Bible reading. We have arrangements to meet the next two Sabbaths in the same way for worship. We feel the need of help, and our cry goes out, "Come over and help us."

Please remember us in your prayers to God.

If anyone will please me with a letter, address:

CHRISTIAN SWENDSEN,
Add. H. P. SORENSEN,
Skovhuset Hou,
Per Hals, Denmark.

"What Time I am Afraid."

While wakeful in the small, small hours of night
When vital forces are at lowest ebb,
Unnumbered fears harass me with their might,
Unreasoning terrors snare me in a web.

Tis then I whisper, till forebodings flee,
"What time I am afraid, I trust in Thee."

So frail and helpless in these hours I lie,
So like huge monsters loom around my fears,
Fears for the morrow of some peril nigh,
Fears for the dear ones in far future years—

"What time I am afraid, I trust in Thee."

I thank thee, Lord, that with the morning light
Strength, hope and courage scatter every foe;
But thank Thee more, that in a troubled night,
This faith like David I have learned to know.

While gloom and weakness still remain with me,
"What time I am afraid, I trust in Thee."

—Mary Clinton Høbel
HIDDEN BEAUTY.

A woman, famous as one of the most kindly and beloved among society leaders of the best American society, once said: "If I have been able to accomplish anything in life it is due to a word spoken to me in the right season when I was a child, by my old teacher. I was the one homely, awkward girl in a class of exceptionally pretty ones and they, too, said I was a disappointment to my kindly and curious teacher; I had cooked a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter.

"One day the French teacher, a grey-haired old woman with keen eyes and a kindly smile, found me crying. "What is the trouble, my child?" she said.

"Oh Madame, I am so ugly!" I sobbed out. She soothed me, but did not contradict me.

"Presently she took me to her room and, after an hour or two, I came out with a new face, fresh from the mint, and the centre piece was a "yard" of dimes sent by one of our honorary members.

The informal program was composed of the song, "Dropping the Pennies," by the Shaw Quartet (the daughters of Rev. and Mrs. Geo. B. Shaw); "The Story of the Penny," written and read by Mrs. Sarah Wardner; and a song by Mrs. W. C. Hubbard. An interesting experience was contributed by one member who told how she dropped her shopping bag, with all its contents, down the well more than a year ago, and how it refused to come up again by any means of persuasion. Just before this tea, it appeared most unexpectedly in a bucket of water, and on opening her pocket book, she found more than enough pennies with which to fill her strip.

The occasional dropping of a penny from the mantel reminded the Treasurer that it was time to count the returns, and many willing fingers helped loosen the coins from the half a hundred strips. The result was most gratifying, the treasury was quite replenished and the "Yard of Pennies" Tea pronounced a complete success. "For, who hath despised the day of small things?"

Mrs. William C. Hubbard, Cor. Sec.

THE SABBATH RECORDER.

"It was the first time that it ever occurred to me that in spite of my ugly face, I, too, might be able to win friends and to make myself beloved in the world." Young People's Weekly.

The Dearth of Ministers.

The question of a scarcity of candidates for the ministry is a question constantly recurring in our communities. Various theories are being advanced to account for it, meanwhile the scarcity is becoming more and more pronounced, until, in some cases, the situation is truly alarming, the outlook for the work of the church in the near future is anything but hopeful.

This article aims to start some inquiry for the cause, or causes, of this state of things. There is one thing which may, in some communities, operate as a deterrent, which is inoperative in the case of Seventh-day Baptists—that is the tyranny of the creed. The spirit of liberalism, demanding large freedom of individual opinion, and a wide latitude of opinion, finds little sympathy with creedal forms which had their origin in earlier days and were fashioned from material far less complete than that possessed at the present time. Thoughtful men shrink from taking solemn vows which bind them to any set form of thinking. On the other hand, we find that personal freedom in teaching the great principles of the Gospel, as God gives them power to see them. This, no doubt, is a serious hindrance in some denominations, but it can scarcely be so among Seventh-day Baptists, for teachers of Sevent-day Baptists are not the slaves of any creed possessing binding force over the individual conscience. Furthermore, they have large charity for diversities of opinion among themselves as individual Christians. When the writer of this article came into the Seventh-day Baptist ministry, over forty years ago, there were, in the pulpits of the denomination, many of the old school type of thinking and embracing almost every variety of theological belief, yet they loved each other as brethren. They fought their theological battles with vigor and determination, and at the end sat down together and very rarely a thought of heresy trials. Much of this is changed. New views of truth have been granted to men, and new methods of stating them have been adopted. Many things once considered vital in theological beliefs have given place to things then thought to be damnable heresy; and yet the men of today minister from the same pulpits the same Gospel, bringing salvation to the souls of men and ministering comfort to the sorrowing and needy, as did their fathers a generation ago; and yet the men of the former time were neither more nor less heretical than are they today, while both alike preached with power, the glorious Gospel of the Son of God.

If anyone had any doubts of the large liberty enjoyed by the Seventh-day Baptist ministry today, a visit to the recent Convocation ought to have removed all such doubts. Unwillingness to be hampered by the tyranny of the creed can, then, hardly be offered as a reason why few young men are entering the Seventh-day Baptist ministry. We have learned that men may differ, and differ widely, e. g., in their views of the origin, nature and interpretation of the Scriptures, and yet be equally loyal to their fundamental teachings. We are not suspecting views of the person and work of the Christ and yet, with love for Him and faith in His saving power, bring the sinning to Him for forgiveness and life. Recognizing the possibility of these wide differences of opinion with essential unity on the great and vital truths of the Christian faith, Seventh-day Baptists have always been in the front ranks of those who concede to others what each claims for himself—the right to give free expression to the views which he honestly and conscientiously holds. We must, therefore, dismiss from the list of possible hindrances in the way of young men entering the ministry the fear of stereotype forms of faith, or of hampering limitations in the utterance of truth as it has come to them.

This article, presenting this negative view, is already quite long enough; so, if the reader desires, the preserving thought upon some positive phases of the subject to a future article.

L. A. Platt.

Milton, Wis., Oct. 1, 1907.

The cross, if rightly borne, shall be
No burden, but support to thee.

—Whittier.
The Kingdom of Heaven—the Law of Service. Every Man According to his Ability.


INTRODUCTORY.

The kingdom of heaven on earth, also called the kingdom of God, is an organized government as really as is the United States, England, or the German Empire. Christ, blessed be his name forever and ever, is King. His throne is in heaven. Christians on earth are citizens of the kingdom of heaven, whose members are called the pilgrim on his way to heaven. These citizens of the kingdom of heaven have multiplied wonderfully in face of all the powers of darkness.

2. Each citizen should serve in his own gift-given line of work. To know one’s own powers and the limitation thereon is worth much. The better one knows his particular gift and the measure of it, the better he can serve the body of Christ. Using the Apostle’s illustration, the hand cannot do the work of the foot, nor the eye the work of the ear. So with the seemingly less important part of the body. The thumb cannot do the work of the little finger, nor can the small bones of the hand do the work of the small bones of the foot. Each citizen of the kingdom of heaven is given a talent, a pound, a gallon of oil, as the case may be. How shall he use his work as such and not as a blundering novice. Also that the millionaire shall contribute to the material and benevolent interests of the country more than the man of moderate means. So in the service of Christ, the King, the organist and singer, teacher and writer, pastor and evangelist each do his best. Our King asks results according to ability. If the man with five talents had gained but three, and he with two talents had gained but one, neither would have received full commendation. On the other hand, had the man of one talent gained do one, he would have heard: “Well done, good and faithful servant.” Here arises this serious question to us as a denomination, to every church, and to every individual: Are we producing results satisfactory to our King?

4. No occasion for boasting or discouragement because of less or small giftedness. “He will set him as head over his people, and give him the government and the power of the spirit of the nations.” Ezekiel 2:8. Those who possess good physical constitutions, enabling them to perform the hard work of life with ease, and those who have keen intellects, well-exercised, and discerning minds, to use the material world, have great reason to thank God, but no occasion to boast or undervalue those with less power of body and mind. Also the person not so well favored can always feel assured that he is only required to make good use of what muscle and brain he does possess. The same in the spiritual kingdom. The great ability of some writers, teachers, preachers, evangelists and pastors, is the direct gift of God. This should be continually remembered and continued. Thanks should rise and stimulate the favored workers to the best use of the splendid powers. If, instead of boasting, the words of Christ should be remembered: “We are unprofitable servants: we have done that which was our duty to do.” Luke 17:10. While those with small or smaller ability can ever be comforted with the inspired words: “It is accepted according to that a man hath, and not according to that he hath not.” 2 Cor. 8:12. God and he alone knows who is worth the most in his kingdom. The question to which member of the human body is most valuable, excites interminable debate which never ends without a settled answer. According to the importance of the member determine who are the most valuable members of the body of Christ. We attach great importance to education, scholastic preparation, culture. This is right unless we go so far as to underestimate and discourage those who have not had such advantages. Let us read and ponder 1 Cor. 15:18 to end. We quote just now verses 26-29: “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the things which are wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory before him.” So in the kingdom of heaven on earth, every church, and every individual: Are we producing results satisfactory to our Lord? In the kingdom of heaven every church, and every individual: Are we producing results satisfactory to our King?
to mind that President Allen expressed the same thought in nearly the same language; also that President Kenyon gave words of warning to the same effect to theological students. It is also a sad truth that learning often hinders humility. The value of theological seminaries will be increased more than language can express, when students increase their humility and faith as they increase their knowledge, intellectual power, and character. It is also a sad truth that learning often hinders humility. The names, Enoch and Noah, Joseph and Moses, Elijah and Daniel, Peter and John, Paul and Silas, with others, both unlearned and learned, have come down over the wrecks of time, because of their patience and humility in hard service, their abiding faith in God, and Jesus Christ his son.

Everyone should be encouraged to serve according to his ability. Phil. 2:5, reads, "In lowliness of mind let each esteem others better than themselves." Revised version—"In lowliness of mind let each esteem others as better than himself." Educated or uneducated, the uneducated man would be saying to the learned man, "You can give instruction about things of which I know nothing. You can talk grammatically and eloquently to teachers and students. You can do much more good than I can think of doing." The learned man will make reply, "Not so, brother. You have power with God and men. You can influence thousands that are more or less prejudiced against college bred men. The unlearned in books have gathered into the fold most of the missionaries. The unlearned have been the more numerous workers in all the centuries." But why make comparisons. The Scripture lesson is simply this: Each is to magnify the service of his fellow worker without so much reference or thought to his own work. While we greatly encourage thorough preparation in the schools, we must not underestimate and dishearten any brother who can stand up and effectively persuade others to come to Christ, even though he has a stammering and ungrammatical tongue. Excellence of spirit, such as Adam possessed, which gave him favor and promotion though a captive in a heathen nation, will enable every man, be he learned or unlearned, to serve in the kingdom of heaven in a manner acceptable to the King.
a needed service, and to honor God and yourself, be true to what you know is right.

Cultivate good habits.

Now, a habit is an act which is become unconscious, spontaneous, or involuntary by frequent repetition. And when it is always formed on the condition of plasticity. Since youth is the most plastic period of one's life, it is the time when habits, good or bad, are most easily formed. When a "stream goes dry" and rises again for any cause, it is pretty apt to follow its old channel. Likewise an ankle broken in a rheumatic joint is just a little weaker than it was before. Parts of the body thus weakened are more subject to functional diseases, which arise and continue unless cut short by one or two sharp doses of medicine. Likewise a bad act voluntarily committed with repetition will become a fixed habit and in time will weaken and destroy what otherwise might be a strong and useful life.

Since personal habits are formed before the age of twenty, too much care cannot be given to the cultivation of good habits. Good and evil are ever present with every soul; it will be out. In the contest it is necessary that we never lose a battle. 'Every gain on the wrong side strengthens the bad habit and undoes the effect of many victories on the other side. The good must have an interruped series of successes in order to fortify it against some unusual contest in the future.

Again, it is necessary in the formation of good habits to act on every good impulse and emotion that stirs us. If we do not, a dead conscience with a train of bad habits is sure to follow. Prof. Bain says, 'The actual presence of the practical opportunity alone furnishes the fulcrum upon which the lever can rest, by means of which the moral will multiply its strength and raise itself aloft. He who has no solid grounds to press against will never get beyond the stage of empty gesture making.' It matters not how many good intentions there are on hand, deep the emotions may be, if we do not act, our characters will remain entirely unaffected for the better. Prof. James says, 'With good intentions hell is proverbially paved.' The lesson is, one should never allow himself to have an emotion or a good impulse without expressing it afterwards in some practical way. If this is not done the emotions will cease to stir and one will become hardened and insensitive to the finer qualities and duties of life. Some one has said, 'Keep the faculty of effort alive in you by a little gratuitous exercise every day. This is, be systematically active, or it is in little or unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws near, it may not find you unnerved and untrained to stand the test.'

Could we but realize how soon we become walking bundles of habit we would give greater attention to our present acts. 'We are spinning our own fates, good or evil, and never to be undone.' "Every wrong act leaves a scar." The single acts which we are performing each day are making our characters. "What we are going to be we are now becoming.

Schoolhouse Gospel Meetings.

Meetings are being held by the Alfred Endeavorers each week, at Five Corners, on the night after the Sabbath, at Upper Elm Valley, on Sunday night. Seven Endeavorers drove the nearly five miles to the latter place this week. They were rewarded by the "fine meeting" which they helped to make, and were made happy by feeling their desire to become Christians. About thirty were present at Five Corners and a good meeting is reported. Another schoolhouse neighborhood is asking for meetings.

Mr. Severence and Mr. Skaggs are the respective chairmen of the two delegations each week. There are five persons stating to express their desire to become Christians.

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One of the organizations, whose all-controlling purpose is to aid young people in placing these necessary bricks into their foundations early in life, is "The Anti-Cigarette League of America." It is an organization composed of the boys and girls of America under 21 years of age. There is an advisory board consisting of men and women who are prominent in various civic, social, religious and philanthropic organizations. A society can be formed by five or more young people and the election of a president, vice-president, secretary and treasurer. There must also be an adult superintendent who will have general charge of the society. The report of the organization must be sent to headquarters. No hard and fast regulations are prescribed by the central organization, but rules may be made which will best suit the needs and conditions of local societies. Its pledge—"Wishing to become a member of the Anti-Cigarette League, I promise to abstain from the use of cigarettes and tobacco in any form for life or until the age of 21; and I further promise to use my influence against its use by others."

Its purpose is to develop strong, clean and self-reliant men who are well able, not only to grapple with the problems of state, but also to live such lives as will receive the divine sanction and blessing.

The League publishes a paper in the interest of clean lives, entitled "The Boy." If one could see in a recent number the photographs of boys, whose faces had lost the light of hope and intelligence, whose physical bodies had been demoralized, and whose characters had been ruined by the cigarette, methinks each reader of these lines would see a more deadly enemy to the cigarette than the cigarette is to the boy and his future possibilities.

Thousands of boys have been snatched, as it were, like "brands from the burning" and saved to lives of nobility and usefulness through the instrumentality of this league. These boys once looked forward to find no better work than the organization of such societies; for in doing so they would help to create such a strong moral sentiment that its influence, during the coming years, upon social, political and religious life could hardly be overestimated. Write for further particulars to the Anti-Cigarette League, La Salle Ave, Chicago, Illinois.

President's Letter.

IN FARINA, ILL.

Yes, it was interesting indeed to meet with the Juniors and Intermediates of the work of the church and plan with them for the work of the coming year. They are bright boys and girls and take hold of things with a "snap." Then with the Endeavorers we met, and the five points for the banner
The Sabbath Recorder.

John B. Cottrell, Rev. R. Bertrand Tolbert, Rev. Theo. L. Gardiner, D.D.

The following were elected additional Vice Presidents of the company:


On motion, the following were elected the Committee on Nominations for the year 1908: Charles C. Chipman, William C. Hubbard, Orra S. Rogers.

Minutes read and approved.

Society adjourned.

Stephen Babcock, President.

Arthur L. Titsworth, Recording Secretary.

American Sabbath Tract Society.

Treasurer's Receipts, July, 1907:

Dr. Rosa Palmberg, Shanghai, China $ 20 00
R. S. Wilks, Orizaba, Aha 2 00
J. H. Coon, Utica, Wis. 2 50
A. A. Whitford, Farina, Ill. 2 50

Riverside, Cal. 5 75
First Brookfield, N. Y. 11 00
Chicago, Ill. 20 00
Plainfield, N. J. 37 56
Hammond, La. 4 00
Farina, Ill. 11 95
Farina, Ill., Sabbath School 14 50
Nortonville, Kans. 50 00
Welton, Iowa 10 00
First Genesee 18 73
Second Alfred 13 25
Walworth, Wis. 35 00
Milton Jet, Wis. 20 41
Second Brookfield, N. Y. 15 00
Female Mite Society, Shiloh, N. J. 9 65
First Alfred, N. Y. 33 90
Dodge Centre, Minn., Sabbath School 8 50

Hornell, N. Y., Sabbath School 1 71
Collection Minnesota Churches 4 11
Special Sabbath Reform 347 27
Rev. J. L. Gamble 1 00
Farina, Ill., Church 1 75

Income:
George Greenman Bequest 37 50
Maria L. Potter Bequest 2 50
Sarah L. Potter Bequest 5 00
Ellen L. Greenman Bequest 5 00
Paul Palmer Gift 5 00
American Sabbath Tract Society Fund 22 00
Geo. H. Babcock Bequest 365 44
Sarah P. Potter Bequest 24 14
Geo. S. Greenman Bequest 6 25
Sarah E. Saunders Bequest 1 75
Mary A. Burdick Bequest 1 65
I. H. York Bequest 1 75
Mary S. Stillman Bequest 4 38
Sarah A. Saunders Bequest 3 5
Mary Saunders Bequest 3 5
Reuben D. Ayers Bequest 4 38
Charles Saunders Bequest 87
George Bonham Bequest 3 94
Greenmanville, Conn., Church 2 62
John G. Spiker Bequest 1 75
Sarah E. V. Stillman 8 75
Nancy M. Frank 97
George S. Greenman Bequest 35 61–1,066 63

PUBLISHER'S RECEIPTS.

Publisher's Receipts 93 51
Visitor 18 16
Helping Hand 40 05
Tracts 1 10–152 89

$1,056 72

E. & O. E. F. J. Hubbard, Treasurer.

Plainsfield, N. J., Oct. 6, 1907:

Treasurer's Receipts, August, 1907:

Contributions:
S. C. Maxson, M.D., Utica, N. Y. $10 00
Mrs. A. B. Stillman, Nortonville, Kans. 4 50
"A Friend," Milton, Wis. 5 00
Andrew Greene, Adams Center, N. Y. 5 00
C. H. West, Farina, Ill. 10 00
Woman's Board 60 05
Young People's Board 85 43

Churches:
Berlin, N. Y., Sabbath School 10 00
Friendship, N. Y. 10 40
West Edmeston, S. C. Maxson, M. D., Utica, 74
Shiloh, Richburg, N. Y. 14
West Edmonton, N. Y. 9 20
Salem, W. Va. 7 34
Silo, N. Y. 3 50
Richberg, N. Y. 4 00
Collection, one-third conference 148 24—$ 463.00

INCOME:
Orlando Holcomb Bequest 25 00
Joshua Clarke Bequest 7 50
Russell Green 3 75
Miss S. E. Saunders, In memory Miss A. R. Saunders 3 75— 40 00

PUBLISHING HOUSE RECEIPTS.
Recorder 133 39
Visitor 59 80
Helping Hand 33 95
Tracts 60—218 77

$7 21 86

E & O. E. F. J. Hubbard, Trust.
Plainfield, N. J., Oct. 6, 1907.

Treasurer's Receipts, September, 1907:

CONTRIBUTIONS:
Mrs. Barbara Hollman, Clayville, N. Y. 4 00
Woman's Board, Utica, N. Y. 15 00
S. C. Maxson, M. D., Utica, N. Y. 5 00

CHURCHES:
Plainfield, N. J. 10 28
Saleville, Pa. 4 35
Chicago, Ill. 15 00
Scott, N. Y., Sabbath School 1 00
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E & O. E. F. J. Hubbard, Trust.
Plainfield, N. J., Oct. 6, 1907.

Correction.
Brother S. W. Maxson calls attention to an error in the report of Conference expenses, as published last week. "The lumber bought was 11880."

The Decay of Family Life.
The family is a divine institution founded by God and hedged in by His laws. Today, however, its religious significance is largely lost sight of, and both before and after marriage, convenience is the principle that regulates everything. Christ's teaching on the subject of divorce was plain; but when it is proclaimed from the pulpit now, the hearer goes his way and says, "Our minister thinks thus about divorce," as if it were merely an individual opinion and could be disregarded. The old romance and sanctity that lay about the home has been largely destroyed by what we call increasing civilization. When I was a boy, I used to declaim the stirring lines, "Strike for your altars and your fires; strike for the green graves of your sires." But now the altars and fires are register-holes in the wall, and the green graves of the sires are vaults of stone made to look as much like small palaces as wealth can make them; and nobody would care to fight for either. I saw the other day a motto, "God Bless Our Flat," that was all that there was left of the home. I do not oppose the flat system; but I say that anything that breaks up the home feeling aims a blow at the Church and State. When the romance and sanctity of the home is gone, then is seems as if even decency very soon departs. Bickerings arise, recriminations follow; and of the pair the one goes across the state line to get permission to break the sacred union. How can there be any home life among our rich people, with one house in the country, another in town, and a couple of months in Florida between? And as if this were not bad enough, they take their children abroad for some years. I have lived in Paris and watched the effect of these European adventurers, and I know whereof I speak, when I say that they are bad for our sons and still worse for our daughters. They come back denationalized, having lost all idea of love of home life, and happy only when counting the days before the return to their beloved Europe. When this family life is destroyed, the church has lost its chief ally.—C. S. Robinson.

An unsanctioned temper is a fruitful source of error, and a mighty impediment to truth.—E. L. Magoon.

A Few of the Bird Family.
The old bob-white, and chipbird,
The flicker and chewink,
And little hoppy-skip bird
Along the river brink.

The blackbird and snowbird,
The chicken-hawk and crane,
The glossy old black crow-bird,
And buzzard, down the lane.

The yellowbird and red bird,
The tom-tit and the cat,
The thrush and that redhead bird,
The rest's all pickin' at.

The lay-bird and the bluebird,
The sapsucker and the wren,
The cockadoodle-doo bird,
And our old settin' hen!—James Whitcomb Riley.

When all the day I've done done right,
Ain't told no lie, nor said no word,
When it comes, 'fessin' time, at night,
I feel all over good, inside!

—Sinclair Lewis.

Cutey Wee.
The closet under the stairs at the end of the hall was dark and dusty. It was never used except to store things not in use—or if the children played Indian, when it served at tepee for the squaws. If mother wanted to find anything in the closet, she had to swing the door far back, and even then it was not very light, so it is no wonder that, in a shadowy corner, long after winter things were put away till another season, one little warm red-lined overshoes lay unseen and forgotten. In front of this over-shoe a little gray mouse stood one day in delighted surprise. I am sure she stood up on her hind feet and clapped her front ones, and said, "If this isn't just the place for Cutey Wee!"

Now Cutey Wee was a very much petted and spoiled little mouse baby. They had lived in the cellar; but the nest was destroyed, and only little Cutey Wee had been rescued. And now, if Mrs. Mouse wasn't thinking about her, Mrs. Mouse was, and they went down to roof to cellar if Cutey Wee gave her tiniest squeal. So Mr. Mouse was brought to the closet to look at the little red-lined overshoe, and of course he agreed with Mrs. Mouse, and so the family moved, which means only that Cutey Wee was brought to the closet and dropped into the overshoe.

Because of the elegance of this new apartment, Mrs. Mouse began to put on airs. She was not afraid of anybody, and she was interested in everything. I saw her stand on her hind feet in front of book after book on the lowest book-shelf, looking up at them, and I suppose she was thinking of Cutey Wee's going to school.

But the doll-house attracted her most. She studied over the little chairs and swinging cradles, and I wonder why she did not think of moving in there, for everything was just the right size. But before a little wardrobe she stood fascinated, and when she left the playhouse she held by her teeth a little white dress, only two inches long, with blue bows on the shoulders.

"Look!" she cried to Mr. Mouse when she got home, "this is for Cutey Wee."

Do you suppose Cutey Wee put it on, bows and all, and sat there in the little overshoe? Well, even if she didn't, Mrs. Mouse knew it was the dolls' dress, and nothing was too good for Cutey Wee. Nor was that all. Whether Cutey Wee squealed, "Mamma, I must have a hat." I do not know, but Mrs. Mouse brought her hats and caps and more dresses, all from the doll-house.

So Cutey Wee sat in the midst of her finery, more of a spoiled little mouse than ever. Yet Mrs. Mouse looked at her little daughter anxiously.

"I'm afraid Cutey Wee is lonely," she thought. "And, as she searched the pantry for crumbs, she kept wondering what she could do.

That night she went back to the play-house, went up to the little chair where a wee doll sat, and, catching her dress in her mouth, carried her down the side of the playhouse, away across the floor, to the dusty closet where Cutey Wee sat alone in the little overshoe, and put her down beside her.
Did ever a Mrs. Mouse do such a thing before? Did ever a spoiled mouse baby have such a gift brought to her? Or did ever a little doll have such an adventure? Don't think I have made this all up. No, indeed! I was a little, little girl then, and the doll-house was mine. And I missed the little dresses, and I missed the little doll, and no one could understand the strange way in which they had disappeared. Then one day the little red-lined overshoes was found in the closet, and mother showed it to me.

I saw them there myself, all the little clothes I had lost, and the little doll Arabella, and sitting by her was Cutie Wee.

A Little Talk With the Children.

Did anyone ever tell you that God would give you everything you asked for, no matter what it might be? If so, maybe you have sometimes been disappointed at not getting an answer to your prayer.

A little girl, named Nettie, had a disappointment like that.

Nettie had freckles—a great many—and almost every time she looked at herself in the glass, she thought:

"Oh, do I wish these old freckles would go away."

The freckles weren't really so old, you know... I suppose Nettie and the freckles were about the same age. They stood out, round and brown, in little groups under the eyes and across the nose. They always stared back at Nettie so saucy and bold. Sometimes they crowded together and just fairly shone—it was tantalizing—and said, or seemed to say:

"We won't go 'way,
We've come to stay,
We, really like it here."

"One day Nettie's teacher was telling the class how God answers prayers. "Will he ever answer everything we ask for?" queried Nettie, much interested, and the teacher said, "yes."

Now, you know that, although you and mamma and papa love baby dearly, you wouldn't think of giving it everything it asked for.

But the teacher didn't know what was going on in Nettie's little brain, and she said, "yes."

After school closed, Nettie ran home as fast as her chubby feet could carry her, went up to her room, knelt by her bed and prayed:

"Dee Lord, take away my freckles, please, for Jesus sake—amen."

You see she made her prayer as short as she could, she was in such haste to be rid of the freckles. Then she jumped up quickly, pushed a chair against the bureau, stood up on it, and looked at herself in the glass. She really expected to see all the freckles gone; and when she saw them still standing out over her fat face, round and brown, and seemingly bigger than ever, her little heart was almost broken.

Nettie was a woman when she told me this, but she said she had never forgotten the keen disappointment she felt when she found her prayer had not been answered.

However, she didn't stop asking God for things she wanted. You don't stop asking papa for things because sometimes he thinks best to say, "no."

The Five Wishes.

"I wish I lived in a beautiful palace, with nothing to do but what I pleased," said little Susie Blake. "O, I wish I was very, very pretty, so that the people would look at me and say, 'She's the prettiest girl I ever saw!'" exclaimed Ella Dudley. "And I do wish more than anything else, that I had lots and lots of money," said Dora Kyle. "I would like to be very bright, and write beautiful story books," said Maggie Wilkins. "I wish to be good, so good that all my friends will love me," timidly said little Kay Otis.—Round Table.

New Jersey Yearly Meeting.

The "yearly meeting" of the Seventh-day Baptist churches of New Jersey and New York City, will be held with the church at Plainfield, N. J., November 22-24. The Plainfield church takes this method of sending a cordial invitation to scattered Sabbath-keepers in New Jersey and the vicinity of New York City, to attend the yearly meeting. If convenient, please write to the pastor beforehand, but come any way. Let us have a prayerful preparation and a large attendance.

For the Plainfield church,

Geo. B. Shaw, Pastor.

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REV. T. J. VAN HORN.

What power ought church life to have over its members? I am glad to shift the responsibility of the answer to that question upon the world. There is a good deal of Scripture that teaches with unmistakable clearness what the influence of church life ought to be. But Paul's letter to the Ephesians is best adapted to answer the question in all its details:

1. Read chapter 1:19, for the answer as to the nature of that power. It is the mighty power of a life.

2. Read 1:20-23, as to the source of that power. Jesus Christ is the never failing source of the power of the church.

3. As to its end or object, 4:12; 5:25. The proximate end of church life is a full grown symmetrical manhood in Christ, and the ultimate end is a church redeemed, sanctified, and glorified, without spot or blemish, prepared as a bride for the bridegroom.

How may we amplify and illustrate the answers thus so clearly given?

The church stands wholly unique among earthly organizations. Other bodies of men banded together for specific ends must depend upon methods widely different from that which the church depends—the stimulus of numbers, promises of pecuniary aid, mystic ritual, secret signs, passwords and oaths of allegiance and loyalty. Outward restraints and arbitrary rules bind them together into a whole. In the church of Jesus Christ, life is the principle of unity. The life of one member is merged into the life of the other. They have a blood relationship for one another, so that "if one member suffers, all the members suffer with it." We sometimes plead for power, and deplore our lack of it. But we ought rather to pray for life. Power is subordinate to life. Jesus came to a church faultless as to its organization, but without life. It was life rather than power which he came to impart. "I am come that they might have life and that they might have it more abundantly." He said.

Changes in denominational organization are necessary only that they may bring us into closer touch with the currents of Divine life. We base our claim to recognition as the greatest organized force in the world upon One who overcame death and all destructive agencies by the inherent power of His life. "Dependence upon worldly methods stultifies our faith in Him and puts that life to an open shame. All outward forms and observances are valueless unless they are media through which divine life comes to us. We keep His commandments because only thus may we abide in His love and preserve unbroken the connection between us, and Him. Pastors and churches need to resist all desire for power that is not theirs by virtue of such relationships with Jesus. He indignantly spurned all spectacular attractions to win attention. He declined the sword as a means of advancing His cause. He always encouraged motives rather than incentives. He used entreaty and not coercion. To say to one "go," and to another "do this," is the prerogative of a military leader, but not of a Christian pastor. A church is without power to assist in the reformation of character whose head grants indulgence or arbitrarily commands to duty. Members of the church of Jesus Christ adhere to it and live as if they adhere to it at all, by living ligaments rather than by outward compulsion. No larger influence can the church hope to exert over its members than to keep them in touch with the fountain of spiritual life. "For it is from Him that the whole body, which is closely joined and held together by the bands of every sect in the system, derives its power to grow." Having considered the nature and source of the power of church life over its members, it still remains to consider its end or object. Paul speaks in general of the end toward which the life of a church is directed when he says it is "for the work of ministering unto the building up of the body of Christ." But there are specific ends upon which church life will be exerted. (1) It will be used in loving watch-care over the erring brother. "Brethren, if a man be overtaken in a fault, ye which have a spiritual responsibility, restore such a one in the spirit of meekness." Gal. 6:1. "Now we that are strong ought to bear the infirmities of the weak." Rom. 15:1. "Make straight paths for your feet lest that which is lame be turned out of the
way," Heb. 12:13. All that is implied in Paul's statement of the broad principle of charity will find glad recognition in the membership of the church, "If meat causeth my brother to offend, I will eat no flesh while the world standeth." 1 Cor. 8:13. So intimate is the relationship between these little ones and Christ that no injury can come to one without he feels it. In the clear language of Paul, "And thus sinning against the brethren and wounding their conscience when it is weak, we sin against Christ." The stronger the church life, the higher will rise the tide of love about the tried and unfortunate to lift them out of sin and despondency. The church through whose channels loyalty to the faith and pure merits that we undertake a task so delicate. The higher the spiritual life in a church, the less need will there be for amputation of diseased members, and at the same time the more will the body be prepared for the process. The Pharisees who brought the sin-striken woman to Jesus were not fit to vote for her exclusion. Their unsanctified lives showed black against the white light of Jesus' presence as He said, "Let him that is without sin among you cast the first stone." It was their own condemning consciences that drove them from Jesus as He was left alone with the woman. It was the case of an excluded church and a pardoned sinner.

(4) Church life ought to be exercised in the function of nourishing. No ordinary system of diet and nourishing will do for athletes, or for those who have before them unusual tests of strength and endurance. We, who have set before us a task that must encounter the indifference of the multitude and the prejudice and opposition of the churchly classes, and who have at the same time to make way against the powerful current of commercialism that swallows up religious life in our day, cannot hope to subsist upon the Scripture diet of the average Christian. It does not answer to know merely that here and there is a man who has been 'rooted and grounded.' To one of the apostolic pastors, Jesus said to Peter, with the most impressive reiteration, "Feed my sheep," "feed my lambs," "feed my sheep." And so deeply does Paul enter into this passionate longing of Christ for the nourishing of the children of the church that in his letter to the Ephesians Christ he represents the work of the church as organized for this specific end. "And He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministry, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ; that we may no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking the truth in love, may grow up in all things into Him, who is the head, even Christ."
**HOME NEWS**

**DE RUYTER, N. Y.—** We see by the De Ruyter Gleaner that the Seventh-day Baptist church is undergoing extensive repairs, such as a new floor, seats and heating apparatus. While this is going on the congregation will meet in the Baptist church, which has been kindly offered them for that purpose; and the Christian Endeavor meetings will be held at the parsonage.

Mrs. Marie Stillman Williams is a welcome guest among her old De Ruyter friends.

**NADY, ARK.—** Dear new Editor: I think I will be the first to welcome you from here. We are glad the way is open for Dr. Lewis to go on with his chosen work. We are expecting a treat here at the association, seeing, hearing and shaking hands with folks of our faith, coming so far to help us. Somebody is sending the Recorder to me this quarter, and I surely want to thank whoever it is, and don't know how, only through the Recorder.

Your truly,

Mrs. T. H. Monroe.

** BROOKFIELD, N. Y. —** About one hundred of the church people and near neighbors gathered at the parsonage on Thursday evening, October 3, to greet the new pastor and his wife. The earnest words of welcome and the cordial and hearty greetings made us feel very much at home in our new field of labor and, also, helped us to appreciate the reason for this place having been called Clarkville. We have been told to call everybody Clark, and if a mistake has been made, say Whitford and it will be sure to be right. After wandering up and down for two years with many places to lay our heads, it seems good to be again under our own vine and fig tree.

The appointments of the church are being well sustained. Spiritual prayer meetings are held each week at the beginning of the Sabbath. The Young People's Society has recently held an election of officers and appointed new committees and has entered upon a year of increased activity. One half-hour in connection with each session of the society is given to the study of the local church and denominational history, as outlined in the "Manual for Bible Study," under the direction of the pastor. The Women's Missionary Aid Society met with Mrs. Jay Brown, seven miles southwest of Brookfield, Wednesday, October 2, at which twenty-nine were present.

In response to the invitation of the Verona Township Bible School Association, I was present at their convention and conducted a Round Table discussion and gave an address. As the convention was held in the First Verona Seventh-day Baptist Church, it gave the Field Secretary an opportunity to meet and address some of our own people. The Home Department at Verona, organized two years ago, is doing good work under the direction of Pastor A. L. Davis.

A song is such a little thing;
And yet what joy it is to sing!
In hours of toil it gives me rest,
And when at eve I long for rest.
When I come home along the bars,
And in the fold I hear the bell,
As night, the shepherd, herds his stars,
I sing my song and all is well.

-Paul Laurence Dunbar.

**FLORIDA.**

If some small Seventh-day Baptist families wish to live in Florida, for reasons of its own; and if the man is intelligently interested in Florida farming and fruit-growing, the undersigned can offer a few additional reasons for going there.

-Arthur E. Main.

Owing to extra work having to be put on the group of pictures of the Seventh-day Baptist ministers they will sell for $2.50 instead of $2.00 as previously announced. All orders from small churches should be sent direct to me, but in the larger churches I shall have an agent.

H. C. Hunting, Photographe, 21

**WANTED.**

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

**MARRIAGES**

**STILLMAN-ZINN—** At Walworth, Wis., Sept. 3, 1907, by Rev. M. G. Stillman, Mr. Harold C. Stillman, of Milton, Wis., and Miss Edna E. Zinn, of Farina, Ill. M. G. S.

**FOX-HAKES—** At the home of Mr. and Mrs. C. G. Runner, near Edelstein, Ill., September 23, 1907, by Rev. F. E. Peterson, Mr. Chas. T. Fox, of Sunfield, Idaho, and Miss Dora Hakes. F. E. P.

**LOWTHER-ROOD—** At the home of the bride's parents, Mr. and Mrs. H. W. Rood, 933 Jenifer Street, Madison, Wis., October 10, 1907, by Rev. L. A. Patts, Mr. Seymour Norton, Lowther, of Salem, W. Va., and Miss Lola Grace Rood, of Madison.

**DEATHS**

**COON—** At her brother, Morrell Coon's home in Plainfield, Otsego Co., N. Y., near Leonardsville, September 4, 1907, Miss Martha Coon, daughter of the late Ezra and Abigail Coon, in the 60th year of her age. Sister Coon was born at West Edmeston, Otsego Co., and most of her life was spent in the county.

She joined the Third Seventh-day Baptist Church of Brooklyn when nine years of age—a short time before the church was moved and became the West Edmeston Seventh-day Baptist Church.

She was loved and respected, and was an exemplary and conscientious member of the above mentioned church to the time of her death. Though for some months Sister Coon had been failing, she was able to be about the house until half an hour before the end came.

Funeral services were held at the home and interment made at West Edmeston. L. C. C.

**DAVIS—** Deacon Abel Bond Davis, was born at Beebe Run, near Shiloh, N. J., Aug. 16, 1818, and died in Shiloh, N. J., Sept. 23, 1907. A more extended notice will be found in this issue of the Recorder. D. A. C.

**COLLINS—** Loren Collins, died September 20, 1907, at his home in Alfred, N. Y. He was born in the town of Alfred, N. Y., Dec. 8, 1831, one of the six children of Stephen and Sally Cutler Collins, the father having come from Brooklyn, and originally from Rhode Island.

Jan. 1, 1857, Loren was married to Sarah Crandall, who survives him. Two daughters, Mrs. Will Coates and Mrs. W. D. Gardiner, two brothers, Arnold and Joseph, and eleven grandchildren, are also living.

Mr. Collins was a veterinary surgeon during his active life and went over the hills far and near in response to the calls that came night and day. Like other physicians, he often went when he himself was not able to go; but he loved his work, the relief of suffering, and did not like to refuse. He was once constable of his town.

Some twenty-six years ago his head was injured by a falling derrick. His mind gradually failed until about ten years ago he had to give up his practice.

Mr. Collins was a quiet man, a lover of justice and equity. Services were conducted at the house, Oct. 2, by Pastor Randolph, from the text, "But the greatest of these is love." L. C. C.

**TITSWORTH—** At Plainfield, N. J., on October 10, 1907, Alonzo H. Titsworth, in the 50th year of his age.

He was the son of John D. and J. Elizabeth Rogers Titsworth, and was born in Plainfield on April 20th, 1857. When eleven years of age Alonzo professed faith in Christ and became a member of the Seventh-day Baptist Church of Plainfield, of which he was a member at the time of his death. He leaves a mother and one brother, Nathan Titsworth, of Bound Brook, N. J., who have the sympathy of an unusually large circle of relatives and friends.

**SPECIAL NOTICES**

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic.

**SEVENTH-DAY BAPTISTS in Syracuse, N. Y., hold Sabbath afternoon services at 3:30 o'clock, in the hall on the Second Floor of the Lynch building, No. 108 South Salina street. All are cordially invited.**

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath-school meets at 10:45, 2nd & 4th Schools; 11:30 A. M., 1st School. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Museum, and in the 1st Moravian Church, on Randolph street, between State street and Walnut avenue, at 10 o'clock. F. M. Strang is most cordially welcome.
**THE SABBATH RECORDER.**

**Lesson V.—November 2, 1901.**

THE CITIES OF REFUGE.

Joshua 20:1, 9.

Golden Text.—"My refuge is in God." Psa. 62:7.

DAILY READINGS.

First-day, Num. 35:1-21.
Second-day, Num. 35:22-34.
Fourth-day, Deut. 4:39-40.
Fifth-day, Mark 1:33-45.
Sixth-day, Joshua 17:14-18:10.

INTRODUCTION.

To understand the allusions to the Cities of Refuge in the Pentateuch, we must remember that many of the regulations were not ideally perfect, but made to fit the situation. Our Saviour spoke of the law of divorce as given on account of the hardness of the heart of the people.

The law of the Cities of Refuge was made as the first step in advance to curb the custom of blood-revenge. If a man should happen to be slain, whether by accident or intention, his nearest relative felt it his bounden duty to slay the one who had killed one so nearly related to him.

The law concerning which we study in this Lesson had not go as far as to require, as our modern laws require, that the avenger of blood shroud turn the matter of vengeance over to the state, but provided only for those cases in which the slaying was by accident. The accidental homicide could flee to the City of Refuge, and were he to exonerate the judge of the city, would not the avenger of blood enter unless he could show that the slaying of his relative was intentional. There was, to be sure, a certain punishment for the man who killed another even by accident: to be safe he must abide in the City of Refuge, and return not to his home till the death of the high priest.

Thus he would be made to realize the value of human life. The avenger of blood would learn also that it was not proper for him to take life without due process of law even as a matter of reprisal for the life of his relative.

As we read by loan from our own land and see that there is need of respect for life even in this age of the world, and that the theory of the right of private revenge has not yet been thoroughly suppressed. The law of the Cities of Refuge has still a very practical application.

TIME.—Probably not long after our last week's Lesson.

PLACE.—Perhaps Shiloh.

PERSONS.—Joshua and the Children of Israel.

OUTLINE.

1. The Purpose of the Cities of Refuge.
   Deut. 4:42.
2. The Law for the Manslayer without Intention.
3. The Setting Apart of the Cities of Refuge.

NOTES.

1. And Jehovah spake unto Joshua. We can't REC. LES.—J. Burdick.
   say just how the word of Jehovah came, but there was no doubt about the divine message.
2. Assign you the cities of Refuge. The time has now come for the division of the districts given to Moses upon this matter. See especially Numbers 35; and compare also Deut. 4:11; 19:2, and other passages. Of the forty-eight cities assigned to the priests, six of these were to be designated as Cities of Refuge. To these the man who killed another inadvertently might flee, and thus escape from the hand of the one who would slay him for his deed. Three of these cities were in Canaan proper, and three on the east side of the Jordan. It was usual among ancient and mediæval nations to have places of asylum whither those who had done violence might flee, and abide in security. With other nations any fugitive might take advantage of the sanctuary, and be protected from his pursuers so long as he remained within the sheltering walls; but with the Hebrews, the manslayer was obliged to show that he had taken life without intention. From Exod. 21:12 it seems evident therefore that the one who with­
   also at the altar of Jehovah. The intentional murderer could be taken even from the altar; it seems evident therefore that the one without malice took life might find security there.

3. The manslayer. This word in an appropriate connection is also used as referring to intentional slaying—that is, murder. Unawares and unforeseeable. The first of these words is omitted by the Septuagint (the Greek Bible.) The meaning of the second is evident. The avenger of blood. The word here translated "avenger" is elsewhere rendered "kinsman," and "redeemed." He is known as nearest relative. In this case his relationship to the deceased he considers it his first duty in life to kill the manslayer.

The two clauses existence of the gate. Not just outside the gate of the city; but rather in the open place near the gate on the inside of the wall—the place for public meetings and judicial investigations. And declare his case in the ears of the elders. That is, explain how he happened to kill the man, and show that it was an accident—or at least that the deed was not at all premeditated. So that it might be presumed to be an accident. In Deut. 19:5 an example of an accidental is mentioned, namely, that an axe-head should slip from the hand and have a mortal wound. And when they shall take him into the city. That is, having received his explanation as satisfactory they shall formally gather him into the company of the inhabitants of that city, and assign him a place to dwell.

And if the avenger of blood pursue. Much better And when the avenger of blood pursues. It is implied that the avenger of blood would certainly pursue. People would think that he was not showing proper respect for his dead relative if he did not seek the life of the slayer. In the supposed case that the man who fled to the City of Refuge has properly shown his innocence, he is to be protected from the avenger who is to be turned away disappointed. If, however, the case of the man who fled to the city is not well established, he is to be given over to the avenger without pity.

OUTLINE.

1. Review Lesson.
2. The Cities of Refuge.
3. The Avenger of Blood.
4. The Setting Apart of the Cities of Refuge.
5. And if the avenger of blood pursue.

CONDUCTED BY SABBATH-SCHOOL BOARD.

EDITED BY REV. WILLIAM C. WHITFOR, Professor of Biblical Languages and Literature in Alfred University.

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