

The Sabbath Recorder

Granted that the idealist overshoots the mark, and that we must not be blind optimists; yet every day we find among average men much trusty virtue, loyal affection, and kindly generosity—in short, the cynic's estimate a slander. We have painful surprises at times, and we read only too often of religious humbugs and social lepers. But that is because such evils have to be exposed to judgment, while the common goodness of the upright does not get into newspapers. On the other hand, we have pleasant surprises in the discovery of patient virtue and quiet heroism in humble and unlikely quarters. And if Christians are not immaculate, if in some among the church-going you detect pretences and inconsistencies, none the less do you, if you have clear sight, find that there is much wheat within the chaff, that, among the unpretending and soberly devout, there is much genuine godliness, sterling character, and humane sympathy.

—R. E. Welsh, M. A.

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EDITORIAL

Sabbath at Shiloh.

The thunder-storm of the night before had cleared up the atmosphere, and Sabbath morning came, cool, bright and beautiful. The very birds that throng Shiloh's fine trees seemed to rejoice, field and garden had put on their best attire, and everybody knew we were going to have a good day in the Lord's house. One of Shiloh's old-time audiences filled the large audience room and gallery, making an inspiring outlook for those who were to take part in the services. The church had recently been beautifully painted, decorated and carpeted, and this added much to the beauty of the picture as seen from the pulpit platform.

Edgar D. Van Horn, the pastor of our church in New York City, preached an excellent sermon upon "Loyalty to Convictions," from Neh. vi, 3: "I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it, and come down to you?" Since this sermon is to appear in the Seventh-day Baptist *Pulpit*, we shall make no effort to report it here.

Shiloh keeps well her old-time reputation for an excellent choir. The music was truly inspiring in every session, but that of the morning hour on Sabbath day was exceptionally fine. Everybody enjoyed the solo sung by Harry Lupton, one of my dear boys of twenty years ago. Walter B. Davis is to be congratulated upon the suc-

cess of his work as chorister. Thank God for the great company of loyal young people in Shiloh, who rally so well around their pastor and leaders.

It would have done our readers good to see the crowds of children and young people who filled the large room during the Sabbath-school hour. Two hundred and ninety-one, including visitors, were reported present.

The lesson was taught to the great audience as one class, by four speakers. The first topic, "How Reconcile James ii, 21, with Romans iv, 1-5?" was discussed by W. L. Burdick. He explained that there is no want of harmony between Paul and James. The one wrote of man before he was made clean through Christ, while the other spoke of him after Christ had cleansed him from sin. In the first condition he could be justified only by faith in Christ, who alone is able to remove his condemnation. After this is done everybody knows that works are the essential things if one would grow in grace.

To show how faith differs from knowledge, Walter L. Greene held up a coiled wire spring, asking the children to tell what it was. This none of them could do. But when Walter gave it a good stretch and allowed it to spring back, the children immediately exclaimed, "It is a spring." This was nicely used to illustrate knowledge and how it is obtained.

The teacher then told of a shipwreck where the life-buoy had been attached by life-savers, and men were being carried to shore in safety. This he used to show how a man might believe in the buoy, that it could save him, and yet have it do him no good. Belief in the buoy could not save him. No matter how strong his faith, it would avail nothing if he did not get in and ride to safety on the shore. He thus might have knowledge and belief, but he would not trust until he had acted by accepting the salvation thus offered. Knowl-

edge is the first step; faith and action must follow if we are saved.

"Profit and Loss" was the topic assigned to T. J. Van Horn. The question was, "What profit is it to have faith and no works?" In other words, what is the gain? The Bible speaks of gain, or advantage, not only to self but to others. We are not to be religious for pay. There is no profit in faith without good works. What use would there be in believing the Sabbath if we did not keep it? What good is there in saying, "I love my neighbor," if I do nothing to show that love. No good can come by saying, "I love Jesus," if I do not do what he commands.

Suppose that when I wanted to go from Washington to Philadelphia, I had admired the magnificent engine that was to draw the train, had believed in its power to do the work, had known its adaptability to that work and had felt sure it would do it, but *had not got on board*. What good would my faith and knowledge have done me?

Five kinds of *works* for every member of the Sabbath-school were illustrated on the blackboard by Edwin Shaw. Before beginning, Mr. Shaw said he would tell a little secret. He had asked T. J. Van Horn before the meeting if he were going to use the blackboard. The reply came, "If I can't think of anything to say, I shall use the blackboard." With a significant smile Mr. Shaw then turned to the blackboard, and an almost audible smile spread through the audience. But Mr. Shaw did make the blackboard talk. When he was through, the five symbols on the board suggested five things that every child can do: study the lesson, be on time, be regular in attendance, be keenly attentive and be seekers after others, or fishers of men. The symbols were a book, a clock, a broken chain with links gone, a target with an arrow in the bull's eye, and a fishing-tackle. The five lines naming the five things formed a triple acrostic, the first letters of the lines spelling "works," the last "deeds" and the middles ones "faith."

The hour was called the Young People's hour, and after a paper, read by Floretta Stillman, which we hope to give later, Edgar Van Horn reviewed the work and plans of the Young People's Board.

Among other good things being done by the young, Mr. Van Horn mentioned their work for the SABBATH RECORDER. We are glad to see so much interest in the prosperity of this paper. What better can they do than to enlarge the subscription list of the RECORDER? It is suffering financial loss every week because the subscribers who pay are so few. One society in the denomination was mentioned where only twenty families take the RECORDER, and there are forty families that do not! This is too bad. In such a society the young people ought to be able to double the list of subscribers. This work helps in two ways—indeed, in three ways. It relieves the Tract Board in a financial way, it puts an evangel of truth and love in the homes where it goes fifty-two times a year, and it interests the young people who work for it in the cause we love and binds them more strongly to the denomination.

In some societies the young people are working to raise funds for Sabbath-reform, in others they are trying to put the newest good books in the libraries of our colleges and Sabbath-schools, while in still others they are working for money to pay Doctor Palmborg's salary in China. These are all good causes and we rejoice to see the interest taken in them by the young people. Let every society take some definite work for the Master's cause and push it. When this is done in all our churches, the people will rejoice and the cause will prosper.

We understand that the Young People's Board is planning for a Post-Conference rally at Milton Junction to consider ways and means for advancing denominational interests, and to plan for future work. There will be several speakers who have the cause upon their hearts, and it is hoped that great good may come from the conference. This, too, is a move in the right direction. If all the young people's societies could unite in some definite work for the general good in the home land as well as in work for the foreign field, this would be still another forward move. Suppose, for instance, they should unite in the support of some one missionary in the home field, just as they now do in the support of Doctor Palmborg in China. This would

tend to develop their interest in missions both at home and abroad; and while they would do no less for China, they could do more for America. This world-wide missionary spirit is the essence of Christianity and the hope of the world.

The Woman's hour, on the evening after the Sabbath, was one of the best hours of the association. Mrs. Burdett Coon presided and several ladies read interesting papers. The paper by the associational secretary, Mrs. Anna C. Randolph, was read by Mrs. Carrie Truman Bond of Salem, W. Va., a letter from Mrs. Fryer was read from the RECORDER by Mrs. Asa F. Randolph, and a paper by Mrs. Shaw was read by Miss Greene of Plainfield. All these papers were good, and they were all so well read that everybody could hear and enjoy them. The devotional services, conducted by Miss Anna Stillman, and the solo by Mrs. Arnold Davis were both inspiring and helpful.

At the close of the Woman's hour, the committee to draft resolutions of appreciation regarding the death of Doctor Lewis, made the following report, and Editor Gardiner told the people about the last journey to the Boulder Conference and the last days at Watch Hill and Westerly.

RESOLUTIONS OF APPRECIATION.

Whereas this association has suffered an inexpressible loss by the death of Rev. Abram Herbert Lewis, D. D., of Plainfield, New Jersey, who had been a member of this body, all told, more than thirty-four years, and a faithful co-worker in every good cause; and

Whereas the denomination at large has been called to mourn the loss of its great standard-bearer in Sabbath reform, who for more than forty years was the acknowledged leader in that especial work, and who, both as author and editor, made his influence felt in every reform movement; and

Whereas we greatly miss his inspiring words and helpful counsels, his genial ways and personal charms, with which our various annual gatherings have been blessed for nearly half a century; and

Whereas all our institutions of learning have lost by his death a most loyal and helpful friend, educator and teacher, therefore

Resolved, That we hereby record our high appreciation of all his excellent qualities, and our deep sense of the irreparable loss to the cause we love; that we extend our heartfelt sympathy to his afflicted and bereaved wife and to his sorrowing children; and that we pray that many laborers, inspired by his memory and loyal to the cause he loved, may be raised up to take the

work he has laid down, and to consecrate their lives to the Master's service.

THEO. L. GARDINER,
EDWIN SHAW,
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Com.

Last Day of the Eastern Association.

The last morning of the association at Shiloh was beautiful enough for a morning in paradise. It was "Memorial day" and the hearts of many turned toward the "boys in blue" who gave up their lives for their country and whose graves are plentiful in this city of the dead. To these resting places of fallen comrades the ever-lessening company of surviving soldiers bring year by year flowers and flags in loving tribute. I counted forty-five flags, marking as making graves, in Shiloh Cemetery. I went early this morning to the church to secure a quiet place in which to write, and found one of the mothers in Israel already there decorating the pulpit and stands with most beautiful flowers. Shiloh is a land of roses, and the sweet fragrance of these bouquets, gathered by hands that love to work for the house of God, filled all the room like incense and made one think of heaven. God himself must love the flowers or he would not have made so many; and he must have meant that the flowers of earth should touch human hearts and lead them to long for a "better country, that is a heavenly." The house of God today seems brighter and lovelier because of these flowers which this good woman has brought. Very few who come will know what hands placed them there, but God knows, and the good deed, done unobserved, will cheer many hearts.

After the first hour, spent in business routine and in devotional services, the Tract Society's hour arrived, and the leader did his best to lay the burdens of the board upon the hearts of the people. He wanted the people to realize, as never before, that the work is their own; the board is their agent and can go forward only so far as the people furnish the means. He gave them a word-picture of the board at work in the church parlors at Plainfield, all the afternoon on every second Sunday in each month, giving their precious time freely to the work entrusted to their hands. He pleaded with the people to rally around

their leaders and to be true to their own denominational interests. The needs of the RECORDER, and the need of the people for its weekly visits, the way the board meets the deficits, the blessings of the *Sabbath Visitor*, the *Helping Hand*, and other publications, were all laid before the people. Then followed tender words of tribute to Doctor Lewis and his work, by President William L. Clarke of the Missionary Board, and earnest pleas for the RECORDER by Brothers Crofoot, Coon, Burdick and Chipman. Certainly this hour's work should bring good results. May God's blessing attend the efforts of the loyal ones who stand by the work he has given us to do for him.

The excellent practical sermon by Edwin Shaw, upon the subject, "Launch Out into the Deep," was one of his very best. It had the ring of true loyalty, insisted that Seventh-day Baptists have a great mission and that although it is difficult to stem the tide, we can be true. It is grand to stand alone with God and to sacrifice for his truth. Look for Brother Shaw's sermon in the RECORDER.

The association adopted the suggestion of the Southeastern Association, to make its delegate one of a committee to be composed of all the delegates, to consider the matter of changing the time for holding the annual meetings. It was also recommended that if any change should be thought desirable it be to hold sessions in the reverse order, beginning in the Northwest and ending in the Southeastern Association, but that the time be, as at present, the last two Sabbaths in May and the first three in June. This plan is supposed to meet the necessity for avoiding the time of the college commencements.

As the last session was drawing to a close, the following resolution was adopted:

Resolved, That we hereby express our hearty appreciation of the cordial welcome given the delegates to the hearts and homes of Shiloh; of the royal entertainment in the church parlors from day to day; of the beautiful decorations of flowers in the house of worship, and of the splendid music furnished for all the sessions.

The Missionary Society's hour came on Sunday afternoon and was full of interest. W. L. Burdick presided. President William L. Clarke gave one of his warm-hearted talks in which he showed the beauty and power of love in all work for saving souls. Brother Clarke is one of the very few old men who have been actively engaged in the work of the Missionary Board for forty-four years. He still loves the blessed cause of missions, and it did us good to hear his loving talk this morning about his old friend and co-worker, Doctor Lewis, and again this afternoon in regard to the central power in the winning of souls.

The Italian Mission in New York, just now coming to the front, was described by Brother Chipman. He told of the hiring of a room in a densely populated portion of that city, which is fitted up with chairs for mission work. The people there seemed delighted that a mission was to be opened, and great interest is taken. Brother Chipman told how Brother Savarese found our people, how he was dropped by the Adventists because he could not endorse all their doctrines, and how happy he was to find Seventh-day Baptists. We have great hopes for this mission. May God's blessing attend all these efforts. In cutting loose from his old connections Mr. Savarese cut off his living, but he trusted God and could not give up his Sabbath. They strictly observe God's holy day, are suffering for the cause of Christ and his truth, and are anxious to reach and save their countrymen. Mr. Savarese is a scholar and a good translator into the Italian language, and is printing tracts by hand for his own people. He has endured the severest tests as to his loyalty to Sabbath truth, and has shown a good evangelical spirit. The future alone can tell the outcome, but the prospects are very promising.

The music furnished by a male quartet composed of the two Van Horns, Jordan and Hutchins, was very helpful through the various sessions. There is power in this gospel of song that touches the hardest hearts.

The last sermon of the session was by Brother Crofoot, delegate from the Western Association. His text was: "For

bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The last evening was given up to a farewell prayer and conference meeting led by the writer of these lines.

The Central Association.

After a restful night on the train, we found ourselves passing through the beautiful Chenango Valley, with its fine dairy farms, its cozy homes, its neat villages and its thrifty towns. Its familiar rounded drift hills, its wooded slopes, its broad fields, covered with flocks and herds and dotted with orchards and gardens, were welcome sights. I first saw this fair land in 1873, when as a student I spent the summer vacation in mission work among the small churches of this association. The years have brought great changes both in the country and in the people, many of which are pleasant to behold, while some bring a shade of sadness.

At North Brookfield station we found conveyance to Brookfield, six or seven miles away. I think seven miles is a low enough estimate if we measure up and down the hills and around all the curves; but a pleasanter ride on a bright morning like this would be hard to find. Brookfield is famous for its hills with good farms clear to their tops. This morning the ride was especially fine, with all nature in its spring-time freshness. Here and there along the way patches of snow-white apple blossoms upon the hillsides looked as though some of the fleecy clouds above us might have fallen to earth. Fields sprinkled with flowers, plowed lands with the smell of fresh-harrowed soil, and the gentle morning breezes made the hour and a half between the station and Brookfield pass quickly and very pleasantly.

But we are approaching historic ground. Old Brookfield holds sacred memory-spots for Seventh-day Baptists. Over these hills and through these vales the fathers of our old families labored to lay the foundations for our good cause, and memory is busy, as point after point of historic interest is reached in our morning ride. This land furnished homes for the Baileys, Stillmans, Langworthys, Clarkes, Maxsons and Rog-

erses. As we reach the highest point in the hills a little more than midway between the station and the church, away to the right is the birthplace of Lucy Carpenter, one of the early missionaries to China, whose body lies in the little cemetery in Shanghai. As we turn the corner in the center of the town, we see an old, tenantless house, falling into decay. This was for many years the home of Rev. Ely S. Bailey, a pioneer patriarch of Seventh-day Baptists in this community. I could not resist the temptation to go to the old porch and look in at the windows, to see the rooms whose walls had resounded to the voices of those who loved God's cause and whose names have been household words among us as a people for a hundred years. This old house was the center of activity in Seventh-day Baptist circles three generations ago. Here dwelt one of the giants, "for there were giants in those days." Elder Ely S. Bailey was a wonderful man. How much his life was worth to the families of long ago, how strongly his influence gave direction to the Christian sentiment of this community can be imagined only when we realize the full import of the different lines of work he carried out among the early settlers here. He was their trusted family physician, as well as their pastor. He was identified with their business interests, and his son-in-law was the one who furnished the long narrow house and laid the dead in their last resting places.

As a physician Elder Bailey ministered unto the people when they were born; as pastor he taught them in their childhood, preached the Gospel to them through life, comforted them in their last sickness, preached their funeral sermons, and performed the last sad rites over their graves, while a member of his own household took charge of the burial services when they were laid in their tombs.

It is seldom that any one man has opportunities to reach the hearts of men in so many ways. It does not often fall to the lot of one person to have so many ties, all of which tend to bind him to the hearts of others and to make him a power for good, as had Elder Ely S. Bailey. No wonder his name is cherished through all this land. Then came his son, James Bailey, the first pastor I can remember in

my childhood days and a mighty man in his time. It brings a sense of sorrow to note the changes that have come to these ancient homes; but we rejoice that the labors of their founders were not in vain. The churches in this association are largely the outgrowths of their planting. Here they sowed the good seed, and we may enter into the harvest. God bless the old Brookfield Church, and all the dear churches in the Central Association.

The morning of June 3, 1909, found a fair audience ready to join in the opening services. At ten o'clock the moderator, S. C. Maxson, called the association to order. Fervent prayers and inspiring songs for thirty minutes made a good preparation for the work before them. Every one seemed anxious for the manifestation of the Holy One, to give power to the efforts of God's people. The welcome extended by Pastor Walter L. Greene was cordial and whole-hearted. The response by Moderator Maxson reminded us that we were on historic ground, and contained an appeal for all to draw near to God, in order that our work might be approved and blessed of him.

The opening sermon by Riley G. Davis was full of the warm-hearted gospel of love. "The Christian's Mission" was his theme, with John xv, 16 as a text: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

The Grand Army Hall was used for dinners and suppers and social hours each day, as has been done at Conferences, and now the noon hour of the first day of the association was at hand, and all the people started for the hall again, where they passed a pleasant and profitable time.

THE AFTERNOON SESSION.

The first hour after dinner was spent in welcoming delegates from sister associations. This was a most interesting hour.

Mr. J. Franklin Browne of Massachusetts, the convert to the Sabbath from whom you have heard through the RECORDER and who wrote a few weeks ago from Berlin, N. Y., was called upon to tell something of his experience. This he did to the great satis-

faction of his hearers. For some fifteen years he has kept the Sabbath of Jehovah alone. We like the spirit of Brother Browne and trust that he may find some place for service among our people.

The subject, "Systematic Finance," was explained by Brother Witter of Adams Center, who pleaded that each church secure one of its most consecrated members to lay the matter upon the hearts of the entire congregation. He should visit all homes in the parish and interest families in the matter of giving for God's cause. If all churches could heartily carry out Brother Witter's plan, the question of church and missionary finances would be solved in a practical way. Really, it makes poor churches to "rob God." Nothing can be gained by withholding from his cause.

"What Can We Do for the Pastorless Churches?" was the subject given to Bro. L. A. Wing of De Ruyter. He has been doing mission work in the feeble churches of the association. The outlook in some of these seems almost hopeless. Others have already gone out of existence. Brother Wing thinks that some might have been saved had the proper unity of spirit and effort prevailed among the members. It is strange that so many people who are wise in business matters and successful in worldly enterprises are so unwise and so uninterested in respect to church work. Empty meeting houses falling into decay, where church services and mission work are neglected or utterly wanting, are no credit to our people. If all in such communities who profess to be the children of God were active Christians; if they would only be consistent light-bearers, enthusiastic in God's service, these churches would not be dead. "Woe to them that are at ease in Zion" is a Bible warning. The failure of many a church is due to this death-bringing ease in Zion. O for a true revival that shall cause our dead churches to live again.

"How Make the Association a Vital Necessity?" was spoken upon by Walter L. Greene. He felt that the associational gatherings were greatly needed, to inspire and unite our people. Brother Greene suggested that possibly a change of time from spring to autumn might be helpful, as a better time for the farmers to attend. He

Second Day at Brookfield.

The interest of the Central Association in mission work within its boundaries was emphasized by the discussion which followed the report of Brother Crofoot, the delegate to the Southeastern. The burden of soul for the feeble churches here has been apparent whenever any occasion has been given for its expression. The story of the mission work in West Virginia, as told by the delegates, offered such an occasion the first thing on Friday morning. The plan according to which the churches of the Southeastern Association unite with the Missionary Board to support an associational missionary pastor among the feeble churches has many attractions for the people in central New York. If this association could appoint an associational missionary committee to cooperate with the Missionary Board, and each church agree to pay its share for the support of such a missionary, with the board also paying its share, the problem of how to help the dying churches would be satisfactorily solved. We trust that the day is not far distant when this plan will be in active operation in this association.

If the hearty "Amen" in response to the paper by A. L. Davis on "Forward Steps in Church Work" were any indication of its value, the readers of the RECORDER will also approve and welcome this paper when it appears in these columns.

Brother Witter's paper upon the same subject was a plea for transmission of dogma and creed into actual life, for that exalted evangelical spirit exemplified among men, which magnifies the saving Gospel of Christ. Really, this is the hope of the world today. I can see little hope in the scientific and critical theories that rob the world of the Bible as the guide to life, and the Gospel as the power of God unto salvation. There is no hope of a revival in religious life under modern philosophical teachings. Who ever heard of a revival that transformed lives, lifted men out of sin and degradation, and put pure and holy life into communities, by the teachings and preaching of critics and philosophers who ignore the fundamental gospel truths of the Bible. "By their fruits ye shall know them." The simplest gospel preacher who goes among the lowly and the sinful masses

also suggested a change in the *character* of the associations. Instead of making such cosmopolitan programs, it might be better to concentrate thought upon some particular line, as missions one year, Tract Society work the next, and always with an eye to the local needs of the churches nearby which the association is to be held.

Really, may it not be true that this matter of the local needs has been too much neglected? I wonder if the greatest blessings might not follow this present association if we should all work now for the saving of souls in Brookfield and for the special revival of this church and of all the churches in the association.

Here followed a season of fervent prayer for grace and strength and wisdom to reach out after the lost and to bridge the chasm between the churches and the unchurched multitudes of these times. The interest became so intense over the cases of the feeble churches, that, after the benediction had been pronounced and effort made to dismiss the meeting, the people stayed twenty minutes in earnest discussion upon this vital question, and did not go until a committee had been appointed to consider the matter of helping them.

"All Things Work Together for Good."

The sermon by Brother Crofoot at the Central Association on Thursday evening was from Romans viii, 28: "And we know that all things work together for good to them that love God."

There is an advantage to those who love God. It may not always appear to be so at first, but the end often proves how true the words of this text are. God alone can see the end from the beginning. It must have been hard for Joseph in the Egyptian prison to see how all his troubles could work for good, but he saw afterwards that God knew what was best for him.

This sermon was excellent and we hope to give it to our readers in full.

The conference meeting that followed the sermon was right in line with the thought of the preacher, and was indeed a feast of good things. The spirit of evangelism was marked in all the meetings here, and great interest was manifested in the welfare of the feeble churches in the association.

today is a greater power to lift them higher and to transform their lives, than is the wisest cynical critic who preaches the so-called new theology and spends his energies in destroying the authority of the Bible as a message from God.

The most enthusiastic and warm-hearted discussion that has taken place in any association thus far followed the reading of these papers upon church work, and we trust that good may come from it. One thing seems sure: If our churches are to live in days to come, the people composing them must awake to the influences that threaten to undermine spiritual life and that tend to turn young people away from the ministry and from church work.

The paper on "Education," by S. B. Bond of West Virginia, was a plea for using every possible line of education in a way to develop the religious life. He sees God's love in all nature, even in the laboratory, where we learn that everything is under law; and upon every page of nature he would read God's messages. God's two great books, the book of nature and the Bible should agree and go hand in hand in teaching us lessons of love and goodness. We should be able to commune with God in the study of all his works. This, the devout soul will always be able to do.

Holy Bible men, who communed with the heavens and with the scenes of earth, gained thereby much of their power over others. Let the religious schools bridge the chasm between science and religion. The state schools can not do it. The religious schools can, and the two systems, scientific and religious, should be made to go hand in hand in teaching the world God's truths and man's destiny.

A Letter.

EDITOR SABBATH RECORDER:

Being an insignificant lay member, I have never expressed an opinion on the utterances of others, but the article by Rev. H. D. Clarke commenting on a sermon in the *Pulpit* has moved me to say a word also. As I am a lone Sabbath-keeper, and that by conviction, not descent, and as I am not under the supervision of any member, lay or clerical, I can say what I please, and no one else will be responsible. It is needless for me to state that I have had no

university advantages, a fact which I have often regretted, but for which I may yet be called upon to thank the Lord.

The author of the sermon in question seems to have a different conception of the nature and office of the Church from mine. It makes not the slightest difference to me whether the Church conforms to the intellectual ideals of the age or not. But it is of the highest importance that both the Church and the intellectual ideals of the age conform to the Bible. The Church makes a mistake when it conforms to anything else. The original Church was made up of "those who were being saved," and the intellectual ideals of that age did not especially concern it. We learn from the apostle that it is better to be transformed than conformed. The Church is constantly being asked to be "conformed" for its own apparent advantage; but even when it yields, it fails to reap the reward in the desired increase in membership or attendance. When the Church loses sight of its primary object of saving men from death, it loses their respect and even interest. When it starts out as an entertainer, for instance, it is a failure. I can get entertainment from secular sources, as good, as clean, and for half the money.

The author quotes approvingly, "Men under the domination of modern science will no more join the Church than they will become Christian Scientists." That is no argument against the Church, for men under the domination of the devil will not join it either. What is the trouble, the Church, falsely so called, or science, falsely so called? If the Church should attempt to keep in touch with modern science, it would have a breathless race. In the brief period wherein I was allowed to infest a schoolroom, I was taught that science is classified knowledge. Observation has taught me that much of it is classified ignorance. What is yesterday's scientific text-book worth? It depends on the price of junk. Yesterday's scientific theories are laughed at today. I think any one can see that there is no friction between the Bible and science on anything that concerns established facts; but so many scientific speculations rest on unproved and unprovable theories that where they come in con-

flict with the Bible, with your permission, I will take the Bible.

Evolution (not the modification of types, which we all recognize, but evolution from the lowest to the highest orders) is unproved, and will always remain so, as long as it gives Jehovah the lie. Adam, "who was the son of God," never graduated from the Amœba. If any one thinks that this theory has the hold on scientific men that it had twenty-five years ago, I think he is sadly misinformed. If in the statement that evolution is believed in and taught by all leading educators today, the author means evolution in the ordinary acceptance of the term, then God help the plastic minds placed in their charge. I am willing to uncover the density of my ignorance by saying that I can not believe the Bible and evolution at the same time. I can not reconcile them until I am convinced that white is black.

In regard to Higher Criticism, I think we all mean destructive criticism; no other kind is under discussion. When the destructive critics in the Church go so far in discrediting the Pentateuch, explaining away miracles, denying the sufficiency of the proofs of the resurrection of Christ, etc., that secular publications take alarm, and articles like "Blasting at the Rock of Ages," appear, and a Chicago lawyer is moved to a long argument showing the utter fallacy of the pet theories of the critics concerning the "E and J" narratives, is it not high time to call a halt and inquire where we are at?

The destructive critics form a mutual admiration society, though as the "prominent denominational leader," quoted disapprovingly, truly intimates, they do not get within gunshot of each other. Also it might make one hesitate in accepting their conclusions as final, that theories just as nicely constructed have been exploded time and again by critics who came after. Also that the evidence they give in support of many of their propositions would not be accepted as proofs in any court in the land.

I want to say, in closing these rambling remarks, that I am not weak on the Sabbath question. I have kept the Seventh-day for nearly twenty years and am stronger now in that belief than ever before, though I have very seldom had the opportunity of meeting with others of like

faith. So I think I can not be accused of "weak-kneedness" when I say that I consider belief in the specific day as of much less importance than the integrity of the Bible as Jesus and the apostles understood and explained it.

Your brother in Christ,

FRED AINSWORTH.

Monroe, Wis.

April 8, 1909.

"Gardiner, Go on With the Boys."

REV. EDWIN SHAW.

That is what Doctor Lewis said one evening last summer, when, overcome with the heat, he was compelled to stop a few days at Plainfield on his way from Watch Hill to Boulder. Doctor Gardiner wanted to go with him from New York to Plainfield, but he thought he could get on all right by himself and not hinder Gardiner from going with the others to Conference, and he said, "No, Gardiner, you go on with the boys."

How these words rang in my ears at the sessions of the Eastern Association. Sure enough, there was Gardiner going on with the boys. How we missed Doctor Lewis and how we prized the presence of Doctor Gardiner, for the rest of us were boys, and most of us new to the Eastern Association. Our leaders of that generation are almost gone. Let us, the boys, stand nobly around them and at the coming Convocation and Conference let us show Gardiner and Platts and Wheeler and Main and others of that generation, like Professors Albert Whitford and Edward Tomlinson, how much we think of them and that they are yet spared to "go on with the boys."

A Light Burden.

A frail little slip of a girl with a sweet, worn face, toiled up the hill under the weight of a robust infant who must have weighed nearly as much as she did.

"My dear child!" exclaimed a sympathetic passer-by, "you ought not to carry that big baby. Isn't he dreadfully heavy?" "Heavy? Why, no, indeed, ma'am," she smiled. "He's my brother!"—*The March Delineator.*

Missions

TO THE READERS OF THE RECORDER:

DEAR FRIENDS:—You will be interested to know the contents of a letter bearing date of April 16, which has just been received from Ebenezer Ammokoo. It would seem that he has never received the two letters written him, in which we offered to bring him to this country for an education. The fact of our sending him money by mail, though we have always used London exchange, may have something to do with the loss of the letters, and yet it may not. He writes as follows:

“DEAR BROTHER SAUNDERS:

“I am to immediately put down and write the following to you all as members of the Missionary Board, as much as to say, by way of giving a full explanation, that I have not received any letters respecting my coming to America for an education. I see by the RECORDER you complain, or state that we have never made reply to your letters. I, Ebenezer, have been sick for the past two months, but am well or entirely recovered from my sickness. So we are waiting your kind and proper decision, which I trust you will write us very promptly. You will also please let us know how the Gold Coast Mission or work is going to be continued from this time forward. You also understand, if you are really seeking the interest of the mission here, we must become competent and educated Christian scholars. This all depends on you, and the time is far spent. I beg to remain with full greetings to you all,
“Yours very faithfully,

“E. G. A. AMMOKOO.”

I wish to say further to the kind friends of this movement, that I have now written Ebenezer, asking for an immediate reply and promising him that, if he wishes to come to this country, a ticket for transportation will be sent him, so that he can begin his work this fall.

E. B. SAUNDERS,
Cor. Sec.

Battle Creek, Mich.,
June 1, 1909.

Concerning Brother Velthuysen.

MY DEAR BROTHER SAUNDERS:

We are very thankful to you and the board for your sympathizing letter of April 22. I pray to be excused for my delay in answering. I had to take up a considerable part of my father's work and correspondence. This, added to my mission work, has caused delay. During the past month I have had to edit four periodicals: *The Boodschapper*, a temperance paper, also my own paper for the Midnight Mission, and a paper on Social Purity, which I am assisting Rev. Mr. Pierson in editing.

The Lord has been with us, so everything has been done, and an enormous correspondence has been carried on with the help of good friends and brothers. I am sending you the “Boodschapper” of this month, containing an article on my father's condition. The general sympathy from the First-day keeping friends and Christians is very comforting. Our constant prayers for his recovery are being heard. More than two weeks ago he came to my sister's at Amsterdam, where he has had the most tender care and medical attention. The doctors considered it unavoidable that he go immediately to one of our best hospitals where he has undergone an operation. It was impossible for him to live more than a few days except for the operation. It was very successful and he is now rapidly recovering. We trust the difficulty will not return. He is very thankful to the Lord who has saved him from so terrible a death and who is surrounding him with the love of friends and the utmost care of science and Christian philanthropy. The hospital is a Christian institution and so he is praying it may be blessed by the Lord for the promotion of the Lord's cause. The doctors are encouraged, but still have some fears that his trouble may recur again. We have every reason to thank the Lord for his mercy in these days of anxiety. My father asks me to send you his loving greetings.

I would gladly write some articles on the work of the Midnight Mission for the RECORDER, but I probably shall not have the opportunity to do so before my father has recovered.

How to Secure the Home Study of the Lesson.

HARRIETT C. VAN HORN.

Theories are beautiful; they claim to be logical; they are apt to be symmetrical; sometimes they are sentimental; are they practical? The test of the value of a theory is in the answer to the question: Does it work?

I fancy you do not really care about any theory that I can build up. This institute, if anything, must be practical. Therefore I have chosen to present, not a beautiful, logical, symmetrical or even sentimental theory, but merely some bare facts from the page of reality—sketches from life.

Everywhere I go I find earnest souls burdened for the success of the Kingdom. In every community are consecrated men and women, some whose names are a household word in your homes, others whose fame has never reached beyond the narrow limits of their own circle, yet all are laboring with zeal and serious concern to sow the precious seed.

Who have failed? Who have been successful? “To his own master he standeth or falleth.”

I am going to tell you some of the methods for securing home study of the Bible that I know have been tried. You shall decide whether any of them would do to adopt in your class or your home.

Years ago when some of us were little children in the infant class, it was the custom to give each child a small card with a verse upon it which was to be taken home and committed to memory for recitation upon the following Sabbath. My first card bore this simple and easily comprehended doctrine, “Ye must be born again.” To the four year old mind this presented no difficulties. The words were all short. I remember distinctly the contempt which the circumstance created in my mind when on a subsequent Sabbath I was given for the second time the verse, “The wages of sin is death.” “Huh, I know that one! It's too easy. I can learn a longer one than that!” was the mental comment with which I read the words. I do not recall receiving any explanation of the texts from my teacher. I think my mother taught me something of what they meant, but more than all she impressed the lesson that not

With kind regards from my father and friends here and myself, I am,

Your brother in Christ,

G. VELTHUYSEN JR.

Amsterdam,

May 16, 1909.

Treasurer's Report.

For the month of May, 1909.

GEO. H. UTTER, Treas.,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, May 1	\$ 114 22
Church at	
North Loup, Neb.	20 00
Plainfield, N. J.	59 51
Salem, W. Va.	7 00
DeRuyter, N. Y.	10 50
Milton, Wis.	60 00
Marlboro, N. J.	10 50
Battle Creek, Mich.	5 00
Woman's Executive Board,	
General Fund	\$75 21
China Mission	11 00
Ebenezer Ammokoo Fund	10 00
	96 21
Rebecca T. Rogers, Providence	5 00
Income from Permanent Funds	477 77
Ladies' Sewing Society, Ashaway	10 00
Young People's Society,	
Dr. Palmberg's salary	\$150 00
General Fund	8 00
Shanghai Chapel	20 00
	178 00
Collected at Southeastern Association ..	10 55
Cash	10 00
Subscriptions for the Pulpit	4 50
	\$1,078 76

Cr.

J. G. Burdick, salary for April, 1909 ...	\$ 50 00
Boericke & Runyon Co., San Francisco, medical supplies for Dr. Palmberg	31 20
L. A. Wing, DeRuyter, N. Y., labor at Lincklaen, N. Y.	12 50
Transferred to Shanghai Chapel Fund	20 00
E. B. Saunders, salary for May and expenses	111 49
Expenses of committee to confer with Tract Society	20 90
Cash in treasury, May 31, 1909	832 67
	\$1,078 76

E. & O. E.

GEO. H. UTTER,
Treas.

The Shepherd.

From the wide reaches of the wind-swept wold
With tender care he drives his flock to fold
That they secure may sleep;
Thus, Lord, from the stark nightfall and the cold
O shepherd thou thy sheep!

—Clinton Scollard, in *The Independent*.

to have my verse well learned each Sabbath was a disgrace. We laugh a little at this method of teaching the Scriptures to the little people, and I fear the pendulum has swung far away. We need to drill the young minds with more and yet more of the exact wording of Holy Writ. If the seed is the Word, then let us treat it not lightly, but with supreme reverence; so write it in our hearts that there shall not be changed one jot or tittle." Learned in these early days, it will be a rich store for the future and of incalculable value in molding the life.

One of our devoted denominational workers told me that she and her sister, when small girls, were required to commit a certain number of verses each week. She didn't take much interest in it, but soon finished the task that she might find more congenial employment. Her sister hated it and dawdled till the mother shut her up in the bedroom till the lesson was learned. Then followed mischief with whatever alluring materials for fun the bedroom held, and she spent hours in durance vile. But the mother was firm and eventually the girl obeyed. Today she is a lover of the Bible and thankful for the motherly firmness.

A certain black-eyed little witch with dancing curls lives in an eastern home. "Beatrice," I said to her one day, "don't those curls pull dreadfully when your mamma combs them?" She laughed and shook her head till every lock was flying. The mother smiled a little as she quietly replied, "Beatrice insists that if I tell her Bible stories she forgets the snarls," and I assure you I have to tell them exactly so each time, or she corrects me." I hope that Beatrice will always find that life's tangles can be smoothed out by recourse to the Holy Word.

A brilliant young teacher had an interesting class of college girls. It was the custom of the class for the teacher to ask the questions on three Sabbaths of the month, but on the fourth Sabbath the tables were turned. The girls asked the questions and the teacher answered. He said that they studied so deeply for that lesson, in hopes to find a question that he couldn't answer, that his own preparation had to be

most thorough. The interest was sometimes electrifying for all concerned.

Another teacher assigned certain points to be looked up at home. Occasionally these did not bear directly on the lesson, but in the class hour she brought out their relation most effectively.

"My father always had family worship. I can not remember when he did not read the Bible and pray daily with his family," said a sweet woman recently. "He often read the Sabbath-school lesson. In our own home now we read the lesson for the next Sabbath on Sunday morning, then follow the home readings in the *Helping Hand*, and on Sabbath morning we re-read the lesson for the day."

A number of years ago a young girl returned from college, broken in health. For many months she was denied books, writing, gay companions, even attendance at church. Time hung heavily. At last the mother suggested that she clip pictures from the illustrated magazines and papers. These were collected, and then began a search of the Scriptures for appropriate texts to affix to these pictures of modern life. As soon as the suitable text was found, the picture was neatly pasted in a scrap-book and the verse written underneath. Sometimes a familiar text would flash into the mind at once; again days of searching would pass before they were satisfied. In time the scrap-book was finished, but best of all, a familiarity with the Bible had been gained, and a love and admiration for the Book of books which has proved the foundation for a lifelong delight.

In these seven cases, taken at random from many, I find that five show the influence of the home life, and especially that of the mother. I promised to give you no theory, so I will merely say that from observation I conclude that if "Home Study of the Lesson" is to be secured, it will be because Mother deems it of vast importance, because Mother insists gently and sweetly that it shall be done, because Mother studies *with* the children.

The Sabbath-school was singing, "I want to be an angel." "Why don't you sing louder, Bobby?" asked the teacher. "I'm singing as loud as I feel," explained Bobby. —*Exchange.*

Woman's Work

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

He shall give his angels charge over thee.

Summer Song.

Go forth, my heart, nor linger here
In this sweet season of the year,
When God his gifts dispenses;
See how the gardens in their best
For you and me are gayly drest,
And ravish all the senses!

I may not and I can not rest—
God's goodness wakens in my breast
Such gratitude and pleasure;
I, too, must bear a grateful part,
And pour out praise from my full heart
In overflowing measure.

The brooks are purling through the sand,
On either side the myrtles stand,
And fling a cooling shadow;
The cow-herd and his flock hard by
With tinkling bells and merry cry
Move slowly o'er the meadow.

Methinks if God so gracious be,
And deals e'en here so lovingly
With us poor, erring mortals,
How glorious must the mansions be
Where we shall dwell eternally
Within his golden portals.

—Paul Gerhardt.

Mr. Burden's Celestial Visitor.

C.

"I don't want to see a soliciting agent again in a year," said Mr. Burden, as he returned from the barn, the chores finished for another day, and promptly at 6.30 P. M. as was his custom. Mr. Burden was a systematic and a scientific farmer. His father had farmed for sixty years and skimmed over a half section of land accumulating but little; but he had given his son and daughter also a course in an agricultural college, after a three years' course in a Seventh-day Baptist University. He knew he had made some mistakes but had sense enough to see his mistakes and was determined that if his children kept the farm they should be equipped in theoretical and practical farming much better than he had

been. From childhood Mr. Burden had been taught the dignity of labor and the fact that good farming was, above all other occupations, the most independent, and a farmer's life, all other things being equal, the most happy. He had received one half the old farm and his sister the other half. She had taken the homestead and Mr. Burden had built new buildings on his land. Good reading and artistic tastes had come in play here and he determined to put his religion into building and farming as well as in church-going. "There is a time for everything, as Solomon says," he would often say, and so he became very systematic about work, determined that hard work should never interfere with the family altar and attendance upon the means of grace. He was positive there would be more money in it as well as happiness and religious service and he was not disappointed in the results.

The house was not too large, to make unnecessary work for Mrs. Burden, but large enough to be comfortable and have conveniences for making her work easy, and then he planned to have two good rooms for guests when they came; and at association and General Conference time he was able to take much comfort in entertaining, and made many, especially lone Sabbath-keepers, happy in the remembrance of the days spent at his home.

The barns were not built close to the road and close to the house where cattle, pigs and sheep ran promiscuously about, nor were old broken machinery and worn-out wagons left here and there about the premises, an eyesore to every passer-by. They were a little back of the house, and barn-yards still back of the barns and a neatly kept lane from the road, well graveled, to the barn and everything clean about the house and yard, so that it was a pleasure for travelers to make their pleasure trips that way and drive slowly by in order to admire the place and flowers and green lawn.

But on this occasion he was unusually weary. The past year had not been as prosperous as formerly. It had been an uncommonly wet season and crops were not very good. Then, too, he had been indiscreet in that he had signed a note for a neighbor (a thing he said Solomon

in wisdom had spoken against) and had had it to pay. His pretty and refined daughter had been sick and kept out of school a whole term, which put her back in her grades, and the hospital treatment and operation had cost a great deal. These things had not been taken with his usual patience and trust in God.

That day a third agent or solicitor had been to see him and all had been within the week. Mrs. Newton had been appointed by the church to solicit funds to help build a new parsonage. She had not taken lessons in tact and good judgment in the art of solicitation and had been rather impolite in the effort, seeming to think that her gathering of moneys for this purpose was all that he would have to contribute. His small contribution displeased her and she thought a man of his means ought to have more interest in his church than he had. She did not know that last year he had given \$200 secretly toward the parish house, and was simply credited "A Friend."

Then another solicitor had asked him to double his subscription on pastor's salary as several good givers had moved away and two more had been offended at the pastor for preaching against dancing and popular card-playing with prizes, which, he said, was simply fashionable gambling. These had withdrawn their pledges on pastor's salary.

"Some folks here think that I'm lined with money. This is the third object within four months for which I have been asked to double my subscription. I've had to put \$500 in improvements on our place this year, and it has cost \$50 for new carpets and rugs, besides I want to get Helen a piano soon; I don't see where the doubling up on subscriptions can come in. I'm not supposed to make up what the church loses from sensitive cranks who are always on the lookout for something personal in our pastor's sermons." Mr. Burden lay back in his large easy chair restive and drowsy. Helen came in and put a soft pillow to his head and kissed him affectionately.

"What's father meditating about? You look weary after this unusually busy day. Lost any more cattle, father, from your Montana ranch?"

Montana ranch. Yes, he had had a few surplus dollars and had invested in a western

ranch which would many times double in value in a few years. Helen slipped out and Mr. Burden was soon asleep—dreaming. There entered a quiet and sober man who in a pleasant but subdued voice said: "I beg your pardon, but I am sent to collect your RECORDER subscription for two years. The office needs the money badly at this time."

"O yes, I ought to have sent it in promptly, and it has been my usual custom to do so; but money has been scarce this year and I thought it could wait. I have not the money today and my bank-book has been checkless for a week. I must get more check blanks. Call again."

He had no more than gone when another came in. "Here is your subscription to our Missionary Society. I trust you will not be offended but the society is now having unusual demands upon it or I would not have been sent to look up and collect the pledges of last year."

"No offense whatever, but really I have so many new expenses that I had to let this run longer than is my custom. Our pastor called attention to this last Sabbath and urged us all to add something to our pledges this year, but I must let this pass this time."

Again the man disappeared, but re-entered. Mr. Burden now observed that it was the same plain quiet man that had come each time.

"This is your verbal promise three years ago to help our college endowment. Of course you have not signed anything, but at the time you were very enthusiastic over Salem College and the Alfred Theological Seminary and said the Lord was prospering you now so well that when you returned home you would look into your financial affairs and do something nice for us."

"Yes, yes, I did then hope to help along our educational work, but—but I've had to enlarge my barns and pay out a great deal in improvements and I did give \$200 to a worthy object. I fear this matter will have to go by until we have a more prosperous farming year." And the solicitor vanished.

Again he appeared. "Pardon me, but I have your promise for help in sending Miss Olive to Milton the coming year. You remember that she has been our organist six years, has sacrificed time and some money

in making our choir what it is, and has taken in work to support her invalid mother, and since her mother died has worked hard to pay the funeral expenses. Her talents are remarkable and if now she struggles on like this she will have to give up all work and we shall lose her talents in our church. A few of our men have thought best to give her a year at Milton for study and music. It will not cost us much for she is a very economical girl and consecrated to the Lord. Let's see, what was it you said you would do?"

"There seems to be no end to this begging for money," replied Mr. Burden. "I have explained to you my present circumstances; I might as well stop at once making pledges. I can not help her this year." And Mr. Burden showed a little excitement as he rose to let the man out of the room.

As he reached the door he turned and looking kindly but sadly at Mr. Burden he said in a most earnest tone of voice: "Five years ago your wife was thrown from your carriage and taken up for dead. You pleaded for her life and promised all you had to the Lord if she were spared to you. At this moment she is in the other room happy with Helen. Fifteen years ago when your father was dying, a nephew, claiming he had a will your father made, engaged a lawyer, unscrupulous, and as soon as your father was buried laid claim to half of the property. To whom did you go in prayer asking wisdom and help to carry out your father's true wishes? How much are you worth today resulting from the decision in your favor when you almost lost the case? You have ten thousand dollars invested here and there besides the Montana ranch. Ten years ago you had a fall from your reaper and were nearly killed. A doctor was with you two days. Your pastor was there and at your request to whom did he pray for your recovery? Years ago before your marriage you were under a maple tree in agony of soul over your sins. To whom did you go for pardon and peace? Has God ever thought you came too often to him? When you have asked forgiveness a thousand times in your prayers, has he turned you away? Has too much been asked of you? Will Jesus now say: "Ask no more until next year?"

* * * * *

"Why, Mr. Burden, what have you been weeping about," asked Mrs. B. as she came into the room. "Are you ill? The sweat is just running down your face and you are as pale as a ghost; what is the matter?"

"I've had a revelation and have been shown how mean I am," replied Mr. B.

"Mean!" said his wife. "Why, no man in this town has been more kind than you to everybody and no man in the church has done as much as you financially."

"Not the half has been done according to our God-given means that ought to have been done. What I have done is not a tithe in proportion to what Miss Olive has done for the poor and the church and her sick father—not a tithe of what Mr. Jones has done in his poverty and sickness. And as for motives for doing—well, God forgive and save us, dear wife, I now lay all on the altar. Send Helen to the bank tomorrow after some blank checks. I am too busy but I will go if she can not. I want to make my written and verbal pledges good before another twenty-four hours roll by, and add to them. There! I feel better. Bring me a glass of cool water. The medicine I need now is unselfishness and bountiful giving to the Lord's cause. Say, Helen is planning to go to Milton, or we are planning for her. Let us send Miss Olive with her and let them room together. I shall pay for three scholarships right away."

Evening prayers were said that night with great blessing, and sweet was the sleep of Mr. Burden.

Suggested Program for Local Societies for June.

HOME MISSIONS.

Scripture reading — appropriate selections.

Prayer.

Singing—"If You Cannot on the Ocean."

1. Extent and value of Woman's Work in your association.

2. Why so much indifference to missionary work in our churches?

3. Is there work for women in the home mission field?

4. Discussion—What more can our women do for missions?

An offering taken for home mission work, to be sent to Woman's Board.

Singing—"Onward, Christian Soldiers."

Boulder, Colo.

Perhaps a few words from the Missionary Society of the Boulder Church may be interesting to the readers of the RECORDER.

Some word concerning the autograph quilts displayed at Conference should have been sent to the RECORDER long ago.

In the early spring of 1908, some plan by which to raise funds for Convocation expenses seemed to be necessary. It was suggested to the Missionary Society by Mrs. S. C. Terry that an autograph quilt be arranged for and it was decided to send the quilt, when finished, to Dr. Rosa Palmberg.

Mrs. Terry was appointed chairman of the Quilt Committee, and it was through her untiring efforts that the work was finally accomplished. Blocks were sent to every Seventh-day Baptist Church as far as possible, and after some weeks they began coming back covered with names. The names were then outlined and the blocks set together. It became evident before Conference that there were more than enough blocks for one quilt. Accordingly it was voted to make two and to ask the department of Woman's Work at Conference to decide to whom the second quilt should be sent. Mrs. Davis received the most votes at that meeting and many expressed the wish that we had a third quilt to send to Miss Burdick.

Blocks kept coming in as late as October, and in November the quilts were quilted. The women of the society and others met at the home of the secretary and for four days needles and tongues flew unceasingly. It was a time of aching muscles but also of much merriment and good-fellowship.

The one constant theme of conversation was our dear sisters in China and all that they are doing for the great cause of missions. The quilts were sent the last of November, and in due time came pleasant letters of acknowledgment from Miss Palmberg and Mrs. Davis. After reading them, we felt repaid for all our time and trouble and feel much nearer to our missionary sisters than before.

The receipts from the quilts more than paid for the expenses of Convocation meals. From the surplus it was voted to pay the church apportionment for Conference, our pledge of twenty dollars for the Tract and

the Missionary boards and to send fifteen dollars to the Fouke school.

During the year 1908 the Missionary societies of the different churches of the city formed themselves into what is known as "The Missionary Union of Boulder, Colo." Several all-day meetings have been held with interesting programs. Our society has been represented on the programs and by reports at these meetings. It does us good to meet the women of the larger societies and we get many new ideas from them.

Several pleasant socials have been given under the auspices of the society and on the evening of May 22 an entertainment was given at the church. A program, arranged by the Woman's Board, was carried out and enjoyed by all present. After the program, those present were furnished with pencil and paper and a guessing contest was proposed. Pictures of some seventy ministers and prominent men of the denomination had been pinned on the walls and the names of these were guessed. Mr. Ernest Randolph of Salem, West Virginia, who was in Boulder over the Sabbath, guessed the greatest number.

A number of all-day work meetings have been held since January. The church was recently cleaned by the society and with a picnic dinner at noon the drudgery was turned into very near a frolic.

The society is to lose its treasurer and a most faithful member in a few weeks, Mrs. F. O. Burdick. Doctor Burdick and his wife, having rented their home, furnished, will go to Wisconsin for a rest and change. Mrs. Burdick has been an untiring worker, not only in our society, but in the Boulder W. C. T. U., and will be greatly missed.

It is a matter of regret that we are so far from our sister societies and so miss the inspiration that comes from meeting others of like faith. However, we are with you in spirit and hope to be remembered in your prayers.

L. R. W.,
Secretary.

Boulder, Colo.,
May 27, 1909.

Faith alone justifies, but not the faith which is alone.—W. F. Robertson.

"Keep the Sabbath."

DEAR EDITOR:

I know of a manufacturing firm that has several times advertised for Sabbath-keeping stenographers. They got no replies and have had to employ Sunday-keepers. That does not seem to me to be discriminating against our own young people.

I know of a Seventh-day Baptist business man who, with very few exceptions, has always employed Sabbath-keeping help, even where it would have been more to his financial interest to employ non-Sabbath-keepers. He discriminated—but it was in favor of Sabbath-keepers.

I know a large manufacturing establishment. Its work varies and sometimes it has to "lay off" men. It discriminates too—in favor of its Sabbath-keeping employees.

I know of a Sabbath-keeper who was offered a position of some responsibility at good wages with a Sabbath-keeping firm. He did not even take the trouble to reply to the offer. Was he discriminated against when a Sunday-keeper was hired by the firm to fill the place?

I know of a man who was asked if he would accept a position with a Sabbath-keeping employer at a certain date in the future. He replied that he would, under certain conditions. The conditions were agreed to and at the appointed time the employer sent for his prospective employee. He made no reply. The employer spent some time and money to visit him. The man, after putting him off, went to his foreman and by using the Sabbath-keeper's offer as a lever, obtained a raise in wages. He then declined to accept the position with the Sabbath-keeper, and remained where he was, with his Sunday-keeping employer, working five days a week. Who was discriminated against?

I know of a man who was employed by a Sabbath-keeper. He was under agreement to give sixty day's notice of any change he might wish to make. The man had a chance to get a better position and, to facilitate his getting it, his employer not only waived the sixty days' notice, but also wrote him a testimonial that was almost a eulogy. The man secured the position. That can hardly be called discrimination against Sabbath-keepers, can it?

I know of a boy, son of a Sabbath-keeper. He was employed by a Sabbath-keeper, but ran away from home and job. He was found, came back, and the employer took him back. After awhile he became dissatisfied and went to sea. One trip was enough for him. He returned home and a little later his old employer gave him work again. His roving disposition got active and after some months' work he went off to take a job in another part of the country. He drifted about and tried all kinds of life, even to the lowest. He finally reached home again, and after he had tried to get work, his old employer, hoping he might yet be influenced to become a steady, faithful worker, asked him to return to his old job. He did so and is doing well. Was the boy discriminated against, or not given "the consideration that Sunday people are?"

I know of a position that is open to any Sabbath-keeper in our denomination that is able to fill it. It is not a hard place to fill, there is no great responsibility attached to it and the pay is good—much more than the majority of our pastors get. In fact there are only three of our pastors who get as much as this position pays. Several attempts have been made to get Sabbath-keepers to fill this place, but no one seems to want it. It is filled by a Sunday-keeper. It surely isn't because the employer offers "the lowest possible salary" that he can't get a Sabbath-keeper, for it isn't a low salary. Is it because the employer hasn't done enough "to encourage them to keep the day?"

Mr. Editor, these are just a few thoughts that occurred to me on reading the article entitled "Keep the Sabbath" in the RECORDER of May 31. I fear the writer of that article isn't quite just to the denomination, or else isn't conversant with the

NE PLUS.

Revenge.

Thus the whirligig of time brings in his revenges.—Shakespeare.

A king, to fawning courtiers, spake with pride:
"What is yon ragged rimester's fame to mine?"
Centuries ago, the royal braggart died—
Forgot, save in that poet's deathless line.
—Robert C. Stump, in *The Rosary Magazine*.

Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

There is therefore now no condemnation to them that are in Christ Jesus. Rom. viii, 1.

The Prayer Meeting.

REV. EDGAR D. VAN HORN.

Daily Readings.

Sunday, June 20, The one giver (Ps. civ, 14-30; Rom. viii, 32).

Monday, June 21, Generous gifts (Exod. xxxvi, 1-7).

Tuesday, June 22, A prophet's appeal (Hag. i, 3-11).

Wednesday, June 23, An emptied pocketbook (Phil. ii, 5-8).

Thursday, June 24, A closed book (Mal. i, 6-14).

Friday, June 25, A man's best gift (Rom. xii, 1-2).

Sabbath, June 26, Topic, Missionary pocketbooks (2 Cor. ix, 6-15).

Sabbath, June 26, 1909.

MISSIONARY POCKETBOOKS.

2 Cor. ix, 6-15.

It is expected that this topic will arouse considerable attention, if for no other reason, because it will have something to suggest about our pocketbooks.

There are some pretty pertinent things said in this part of Paul's letter to the Corinthians and I think it would be a good plan to let Paul say the same things to us. Let us not miss the benefit that may come by regarding these words as just the message for "the other fellow," but let each individual apply them to himself.

The spirit of missions is an essential element in every church. Without it no church can long exist. When the spirit of missions dies, the church dies. Hence the reason why so many churches are feeble and losing in the struggle for existence is because they have allowed the missionary spirit to die out and they are working only for self. The live and growing church is the one which is giving its thought and at-

ention and money to other needy fields and not keeping everything for itself.

Now our young people can do much to put new life into our churches throughout the denomination, if they will, by talking, praying and giving more for missions. We must remember that "a scanty sowing" means a "scanty harvest." So that while we pray, "Thy kingdom come," let us do something to make it come. Our topic restricts us, however, to the consideration of just one phase of mission work, its support.

I want to mention briefly three reasons why we should give and give liberally to the support of missions.

1. We owe it to God. We ourselves are sharing the harvest of seed-sowing in days gone by. "Other men labored, and ye are entered into their labors." We enjoy daily a thousand blessings in our present Christian civilization because some one in days gone by believed in and supported missions. God not only has the power to shower every blessing upon us, but is doing so daily. He furnishes the seed for the sower, sends also the needed sunshine and rain so that whatever life brings to us is the gift of his love.

2. We owe it to our fellow men. "None of us liveth to himself, and no man dieth to himself." One man sows and another reaps. As we are reaping the harvest that has come from another's sowing, so we should sow for the good of others.

"Have you had a kindness shown,
Pass it on;
'Twas not given for thee alone,
Pass it on."

3. We owe it to ourselves. New life comes through giving. It is the law of heaven and earth. If we disregard it we come to spiritual decay. To open our pocketbooks and give freely and willingly for the support of missions is to make a good investment that will bring ample returns. It will widen our sympathies and interests and make us more unselfish. It stimulates within us the spirit of altruism and gives us character. It widens our influence over others and makes them feel that we are possessed with the true spirit of Christianity. It glorifies God, for God is self-giving. The more we give the more godlike we are.

Let us make this meeting a landmark in

our history by systematic personal giving for the support and progress of missions. As we are blessed with means let us use them for the benefit of others. God loves a cheerful giver. God has power to shower all kinds of blessings upon you, so that, having, under all circumstances and on all occasions, all that you can need, you may be able to shower all kinds of benefits upon others. As Scripture says,

"He hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever."

Young People's Hour at the Southeastern Association.

(Concluded.)

Necessity of Carefully Kept Records and Prompt and Full Reports.

EDNA VAN HORN.

Records of the Christian Endeavor are kept to show what the society *has* done and what it *is* doing. If the records are carelessly or inaccurately kept, they are of little or no use to the society in after years.

Any successful business man realizes the necessity of well-kept books and files in his profession, and it is just as necessary that we use business principles and methods in the Lord's work.

To illustrate this point I will give contrasting records from two business meetings. The first is from the minutes of an uninteresting session.

Meeting called to order by President. In absence of Secretary, a secretary pro tem. was appointed.

The reports of the committees read as follows: Your Prayer Meeting Committee would report that all the leaders of the past month have filled their places, except two, whose places were filled by members of the committee.

The Lookout Committee would respectfully report that no committee meetings have been held, and we have no names to present.

Your Music Committee would report that no special music has been prepared.

Social Committee, no report.
Flower Committee, no report.
Members of the other committees were absent. Collection, 8 cents. Adjournment.

The second report is from the minutes of an enthusiastic business session.

Meeting called to order by President. Minutes of last session read and adopted.

Reports of committees read as follows: Your Prayer Meeting Committee would respectfully report that each leader during the past month filled his place promptly and faithfully.

The Lookout Committee submits the following: Special committee meetings have been held each week; disinterested members have been called upon, and we have six names to present for active membership.

Your Music Committee would report that aside from the general singing, special music has been prepared for each week.

The Flower Committee would report that flowers have been furnished for every church service and many have been taken to the homes of the sick and shut-ins.

The Social Committee would report that two socials have been held at the homes of the members for the purpose of becoming better acquainted with each other and coming in closer touch with our Christian Endeavor work.

Collection, \$1.67. Adjournment.

It is easy indeed to notice the difference in these two reports. To begin with, the first one was carelessly kept, words and dates were omitted, sentences left half finished, motions stated incorrectly—in all showing a lack of life and interest. In the second place, the members did not do their duty, and of course the secretary is not at fault entirely, for he could not record the reports unless they were first given him.

Nevertheless such meetings are causes for decrease in attendance and membership and a loss of interest.

The second one has the opposite effect. It is a real inspiration to the members to do more efficient work, and helps to increase the interest and attendance.

The success of a Christian Endeavor Society does not depend on the secretary, neither can one or two faithful ones do it all; but we *must, each one of us*, do our whole duty and do it *faithfully* if we would have our society raised to that high standard of excellence which is attainable, if with united forces we put our shoulders to the wheel. Just as our life here on earth is a preparation for the life to come, so our Christian Endeavor work is a preparation for a wider sphere of activity.

More than this, our Christian Endeavor work is an index to our lives. If when the Endeavor hour comes we are there and on time, prepared to do our duty, two things will result: (1) The world will soon come to recognize the fact that young people who may be depended upon in this, may also be depended upon to fill other important places in the world; and (2) This excellent work results in good reports, and the in-

fluence of a good report has an exhilarating effect on the whole society.

Now just one word about being prompt with our reports to the associations and Conference. We notice in the minutes of the last Conference, that only about one-half the churches are here reported. Many reports were received too late to hand in. This is all carelessness on the part of the secretary, and in so doing we heap injustice on our own heads, for we do not receive full credit for what we have done; besides this, it looks very discouraging to the denomination when so many societies show such indifference.

What Salem College Should Mean to Us as Young People.

There is no one factor in the history of man which has done and is now doing more for the world than education in the true sense. It is the pillar, stay and determinant of a true democracy; and the power, influence and supremacy of a nation is based upon it. In the times of our Pilgrim Fathers, the question of education was in its rudimentary state in our nation, and the need of it but little appreciated; but with the advance of time and the yearly increase of population, the people came face to face with problems and questions which could only be solved by deep thinking and careful, accurate investigation. They too saw that their welfare and the hopes of a powerful nation lay in establishing institutions for developing and training their children who were not only the outgrowth of the past, but the parents of the future.

All the great social, industrial and political changes rest upon and are determined by some phase of education. Let us stop for a moment, step aside from the hurry and bustle of this great industrial era, and think how man has developed from the rude and uncouth creature of centuries ago into the deep, moral and sound man of today, and think of the every necessity and even luxury with which he is surrounded. How has this come about? The answer is: With the development of his mind has come the necessity for new improvements, which have cost him much misery and sacrifice. But in the end he has been repaid and has reaped the reward of his sowing.

For example, in the tiny mustard seed, in the embryo state, are great powers, which when placed in the right environment and given proper attention and cultivation will develop into a tall, graceful and useful plant, which will withstand the scorching heat of the sun and the violence of the storms, for it has in its earlier stage been preparing for these forces; it will do the work it has been designed to do and give to man its useful qualities. But should this seed fall into a secluded hedge of thorns which draw the substances necessary for growth from the soil, it will become a dwarfed, crooked and gnarled plant, which will stand but a short time, then wither and die to give its place to the vegetation around it.

Just so it is with the young man. He has been endowed with mighty powers which the universe expects him to develop and by so doing gain the true conception of life, that when he goes out into the world he may be prepared to solve the problems and surmount the difficulties which wreck the lives of so many men and leave them stranded upon the cold and merciless shore.

Surely there are not enough of our young people who see the inestimable value of a college education. We see, daily, young men specializing or taking a few months' course in some—I will call them emergency schools—in order to secure a position as soon as possible, thus covering up with a mere skim the great powers and possibilities of a useful life and attempting to build without sufficient preparation in that period of life in which they should be laying that secure and indestructible foundation so essential to proper development for future usefulness. It is analogous to planting a grain of corn under a stone and expecting it to grow and flourish because it is planted in the easiest way.

Nature, that grave and wise ruler of us all, bids each of us take what we want, but pay for it; and the young man who thinks he can become great and useful without preparation, or can reap vast harvests from this world without seed-sowing is wasting his thoughts upon a Utopian scheme which never has been and never will be realized. He is trying to cheat the universe out of the very things it holds in

store for him if he will only comply with its laws and become adequately prepared to receive and use these things.

The child begins life in a very crude state and is controlled by unconscious, instinctive and reflex tendencies which enable him to survive. As he develops physically and becomes older, this instinctive intelligence grows into conscious intelligence by relating sensations and experiences produced by former action. By repeated action the law of habit changes this conscious intelligence into unconscious habitual intelligence which makes the full-fledged intellect of the adult. Now we can see the great importance of placing the youth in such an institution as Salem College where the environment and training which determines his related experiences is such as will make in manhood an intellect that will conform to, and be consistent with, the universe.

How many of us young people in this community have meditated upon the usefulness and happiness of our future lives long enough to ask ourselves this question: What does Salem College mean to me? And how many of us are answering it in the way the president and faculty of that institution are striving to place it before the minds of the young people? And how many of us will postpone it until too late and then struggle through the remainder of life in our one narrow cell, at last realizing it to be the most important and far-reaching question which ever has or ever will confront us?

The efficiency and usefulness of any young man may be more than doubled by a four years' course in Salem College. In this time he will undergo a great process of refinement and will emerge with greater power to work in the far-stretching fields of life. He can be compared to a pound of good iron, which is worth 4 cents, but which, made into steel, is worth 17 cents; into steel wire, \$6.00; into fish-hooks, \$30; into jewel screws, \$3,000; and into hair-springs, \$16,000.

The object of Salem College is to unfold and develop the lives of its young people, that they may stand forth as useful powers in the world. As an institution it has sent and will continue to send forth men and women into the great surge of humanity

who can think and are not afraid to express their thoughts, who not only see but act, and who are striving to uphold the ideals and standards of a better life.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea!"

Young People's Hour at Shiloh, N. J.

The Young People's hour at the Eastern Association on Sabbath afternoon was largely attended. A thoughtful and timely paper on character, by Miss Susanna Murphy of Ashaway, R. I., was read by Floretta Stillman. It directed attention to kindness, perseverance, self-control, reverence and honesty as elements in character, and discussed some ways in which character is destroyed. Christ in the soul and true love for God are the foundation of the highest character. Rev. Edgar D. Van Horn spoke on the work of the Young People's Board, suggesting how the young people's societies might increase the subscriptions for the RECORDER. The work suggested by the board in Sabbath reform and missionary work, books for our colleges and the support of Doctor Palmberg were emphasized. The desirability of concentrating our forces on definite lines of work was brought out and plans for the Post-Conference rally were presented.

Character.

SUSANNA MURPHY.

What is character? It is not a gift, neither is it a talent of any kind. The dictionary says, "Character is a distinctive mark, or the sum of the qualities which distinguish one person or thing from another." In other words, character is what a person really is or what he endeavors to be.

But different people have different characters. If all were alike in their manners, what a tiresome world it would be. Instead of this, we have people of every kind and description. In fact, every one, no matter how good or bad he may be, has some distinguishing point in his char-

acter. Some people are intelligent, some are foolish, some are talkative and lively, others are quiet and sober. And so on we might name hundreds of other distinguishing points in the characters of different people.

It is true that some people have the advantage of others in bringing out these different points in their characters. If we see a person who is full of fun, bubbling over with laughter and attractive in every way, we like him better at first, perhaps, than the person who is distant and quiet. But after we become better acquainted with this quiet, distant person, we may find him a dearer and truer friend to us than the lively one.

Every one admires the person with a noble character. There are numerous things that compose this. Perhaps kindness stands among the first. Every little thing in the way of kindness counts. Another thing is patience. We can not get through this world without it. The earth was not made all at once and we must not expect to accomplish things in a minute. Perseverance comes somewhat under the head of patience. We surely can not fix our convictions to accomplish a thing if we have not patience enough to do so.

Still another point is the controlling of our tempers. It is safe to say that no one has full control of his temper. It will peep out in spite of ourselves sometimes. One of the valued things we all must learn is self-control.

Another important part is reverence for our elders. We young people sometimes do not realize how much old people appreciate it, if we take especial pains to speak to them, or to shake hands with them. They are always saying, "Young people nowadays aren't as they used to be;" they think we are so frivolous. But we just get to having such a good time we really forget them.

But perhaps the most important thing that helps to form a noble character is honesty. Every one is more or less dishonest if we count every little thing, such as we call "fibs," or the little streaks of vanity we all possess. Yet most people do not call those things downright dishonesty, like stealing, lying and making people think we are what we are not. The man who tries

to be honest in all his dealings is usually highly respected by his associates.

Now the question is: How can we obtain a noble character? Some people might say: "Watch the others, see what they do and follow them." That may be all very well, if we select the right kind of a person to copy. Sometime our pattern may deceive us and then we wish we had not followed it. The best way is to be our own plain selves, never to "put on airs," as we sometimes hear it expressed, but to be natural, cheery and pleasant to every one.

The company we keep is a great telltale to our lives. There is a good deal of truth in the old saying: "Tell me your company and I will tell you who you are." We all have friends we like better than any one else and it is right that we should have. However, we should always select good, respectable people for our friends and never keep company with any one who will lower our own characters. By this does it mean that we are not to speak to a person when we meet him on the street just because we do not like him? No, indeed, we should be kind and polite to all around us, no matter whether we like them or not. Just use them well, but we need not seek their company if we do not wish to count them in our intimate circle of friends. Nevertheless it will never injure us to speak to people.

It is noticeable that people with noble characters always have numerous friends. Why is this so? Because they are cheery, sociable and always have a ready smile for you. Even a smile sometimes goes such a long ways towards winning a friend.

If we could always remember that other people are watching our characters as much as we are theirs! Some people even know just what we are by our actions in public; they know our looks and can read every expression of our faces. The way we dress also has a good deal to do with our looks. If we wear bright, flashy colors or something to attract unusual attention, we are counted zero in the estimation of some people.

Our words, how much they do count! A man who uses profane language is looked down upon by every respectable person. There is no excuse for swearing. Nor is the girl who uses slang to a great extent

in her conversation regarded very much more highly. But it is pretty hard work not to say a slang word now and then. We all know the song: "Kind words can never die." That is such a true song and also one that reminds us of the unkind things we have said.

A noble character means everything to a person's life. It means we must give up selfishness, a fault that stares every one of us right in the face, and we must also give up the worldly pleasures to serve Him who is able to keep us from falling.

Next, and last of all, are our steps. They might be spoken of in two ways. The way we carry ourselves and the different steps we take in life. We all know that the character of the person who staggers around the streets because of intoxication is disgraceful. The steps we take in life depend altogether on our own circumstances. The way we are brought up, our schooling, our religious work, our means of support, our marriage, and, in fact, everything we do. Therefore people regard those according to what they may be.

But we do not care so much about how people regard our characters, as we do how God regards them. He knows, and he alone understands fully our actions, looks, words and steps.

He is ever ready and waiting to help us in time of trouble, ever inviting us to accept him as our Saviour. None can have truly noble characters until they accept him.

The people who profess to be Christians working for the Master are the people who get through this world. Those who are not Christians sometimes prosper and become wealthy, but they do not have that feeling towards God that Christians have until they accept him. Let us never forget that the love of God is the foundation of a true, noble character.

How We May Help the Young People to Enjoy the Privileges Salem College Offers.

EARL FORD.

Salem College is open to every one interested in obtaining an education. It is an ideal place in which to prepare for the duties of life. It has given to the world noble, Christian men and women who have gone out preaching the Gospel of Jesus

Christ and teaching the true and right way of life. The influence that the college has over the young people who spend a part of their time in its different class rooms will be remembered by them the remainder of their lives.

If we Christians expect young people to attend Salem College and to know the good that they may there obtain, and if we expect to show them how and why it is a benefit, not in a business career only, but in a Christian life as well, we must help them in various ways. Don't merely speak to them as you happen to meet them, but invite them to your homes; cause them to feel that you have confidence in them; make them a part of your family, treating them as you would have some one treat your boy or girl, if he or she were away from home in school. It not only makes them happy, but helps them to do better work in their classes. What pleasure comes to the mother who sees her child cared for in such a home. How proud she is when she learns that others trust her boy and encourage him to develop his powers.

The student entering Salem College for the first time is in special need of the pains and interest of the people if he is made to feel at home among us. We must all be more sociable with the students if we wish to be helpful in building up our school. Students finding in Salem good places to board, places where the people are interested in them, make the best students of the college. We can not expect Salem College to prosper if we allow students to enter and then permit them to be ill cared for.

Let the old students make the new ones coming in each year feel perfectly at home. Ask them to join the lyceums and Christian associations. Help them to get interested in college work. Such efforts will pay. This is the way to create college spirit and to keep it going.

Young people, you may not find your work as easy, perhaps, as you imagined it would be, but do not become discouraged. Go right on mastering the problems that confront you, and you will find yourselves at the head of your classes.

If all these things I have so briefly mentioned are done, I am sure that during the summer vacation every student will look

forward to his return to Salem College for another year's work. Then when the course is finished and he goes out into the world, facing life's problems, he will look back on his college days as the happiest of his life.

Our Work.

ONE OF THE ENDEAVORERS.

"My life is so narrow, so narrow,
Environed by four square walls;
And ever across my threshold
The pathway of duty falls."

How many have read the poem of which the above is a stanza? It is the heart-felt cry of a woman—one who wanted to work for the Master. She felt that she was called to other work than came to her in her home. She lifted her eyes to the harvest field, saw others at work and longed to join them; but little hands clung to her skirts, little lives were in her keeping. She turned her thoughts to them and prayed the Lord of the harvest to accept the care of her children as her work—her children's souls as her sheaves.

Do we young people ever long for other work than our own, work beyond our reach? I feel sure we do. Our hearts are filled with the desire to do something, be something for Christ. We want to do his work. We want to accomplish much for him.

While this is good and right, are we not neglecting some of the little duties that come each day? Is not our time spent in thinking of that other grander work, and one after another the opportunities pass and we do not improve them? And is it not the very neglect of these smaller duties that is unfitting us for larger work, should it come to us?

What did the woman do? She turned her thoughts to her children, their care and training. She realized that that was the work given her now, and must be done first, trusting it all to the Master. And we must do the same. The little things that appear so trivial to us must be done now, as they come to us. Let us not despise the little duties that are ours each day and hour; but do them with willing hearts, thankful that we can work for the Master, if even so little.

Fouke, Ark., May 24, 1909.

News Notes.

ADAMS CENTER, N. Y.—One member was recently added to the church by letter.—Cottage prayer meetings with "shut-ins" have been held by our pastor.—The Junior Christian Endeavor Society met with the Seniors on Friday evening, May 21. We were glad to welcome them and it did our hearts good to hear their words of praise.

INDEPENDENCE, N. Y.—Our pastor being in attendance upon the associations, the service, May 22, was conducted by L. C. Livermore, who read a sermon from the *Pulpit* by the Rev. A. J. C. Bond.—Memorial services were conducted, May 29, by the Rev. Mr. Bacon, pastor of the Presbyterian Church at Andover. The church was tastefully decorated, and after the services, flowers were placed upon the graves.

HAMMOND, LA.—Eight were recently baptized and joined the church.—Pastor Ashurst engaged during the month of April with other ministers in union services at the Opera House. The church is in good spiritual condition. Bible readings are held by the pastor every Sabbath afternoon. Each member is furnished with a copy of the readings. The Junior, Intermediate and Senior societies meet at the same hour in the different class rooms.

ALBION, WIS.—Our Christian Endeavor Society held an extortion social on May 15. About \$3.50, the amount raised, is to be sent to the Young People's Board.—The Ladies' Aid Society held an ice-cream social on May 26. It was well attended and a pleasant time enjoyed.—In the absence of our pastor, who is delegate from the Northwest to the sister associations, the pulpit has been supplied by two near-by Methodist pastors. The services Sabbath, June 5, were in the hands of the Christian Endeavor Society.

Milton, Wis.

The Rock County Sunday School Convention was held in the Milton Seventh-day Baptist Church, May 5 and 6.

Mrs. Emma J. Thomas has faithfully held the chairmanship of the Relief and Good Literature committees of the Endeavor Society for the past twelve years. Though for years a great sufferer, she has found great pleasure in doing this work;

and now that she is confined to her bed, her mind is still active and her heart full of love for the Master's work. While she could do so, she wrote many letters of kindness and love, and for a long time has made the practice of enclosing in her letters gems of poetry and prose which she from time to time clips from papers and old magazines and keeps in a handy place, when the one best expressing her thoughts or feelings can be chosen and enclosed with her own message. She is very anxious that the young people and especially the Relief and Good Literature committees should adopt this plan which her own experience makes her feel is such a good way to cheer and comfort the hearts of others who may need just such a rich thought as is so often once read and then cast into the waste-basket. Think of this, her request, dear reader, and try it.

The following is a sample clipping:

"Drop a pebble in the water,
In a minute you forget,
But the little waves are flowing,
And the ripples circling yet.
All the ripples flowing, flowing,
To a mighty wave have grown,
And you've disturbed a mighty river
Just by dropping in a stone.
Drop a word of cheer, and kindness,
In a minute you forget,
But the gladness still is swelling,
And the joy is circling yet;
And you've rolled a wave of comfort
Whose sweet music can be heard
Over miles and miles of water,
Just by dropping a kind word."

The Commencement-week exercises this year bid fair to be the best in a number of years. A change in the programs of the three lyceums gives more time to the graduation and alumni programs.—Special services in charge of the Y. M. C. A. and Y. W. C. A. have done much good among the students.—The final oratorical contest this year was better than usual. Phil Coon received first place, Paul Crandall second and Stella Crosley third. Music was furnished by the college orchestra.—Among those who have given greeting at chapel exercises are the Rev. E. B. Saunders, Ashaway, R. I.; Rev. J. N. Anderson, China; Rev. I. W. North, Evansville; Mr. Puehler, Wisconsin, State Y. M. C. A. secretary; Mr. Rowell, of Beloit College; and Mr. Ellis, of Endeavor College.—Field day of the college was May 26. However, as rain

interfered with the exercises, it was postponed till the afternoon of May 28.—Recitals have been given recently by the Misses Ruth Zinn, Josephine Post and Florence McLay. All of these showed an understanding and interpretation of their selections which did them credit.—Miss Emma Rogers has been called to her home at Farina, Ill., on account of the illness of her brother and sister. She will return for the week of Commencement.—Doctor Stillman's chorus class will be up to the usual standard this year, and will furnish music for academy and college commencements.—The college orchestra is busy practicing for their part in Commencement—in fact everything is pointing in that direction.

For What Purpose Are We as Seventh-day Baptist Endeavorers Organized?

WILLARD D. BURDICK.

In the early days of the Christian Endeavor Society there was an "X. L. Band" in the Milton Church. As it was not doing regular and satisfactory work we looked into the plan of Christian Endeavor work and decided to give up the "X. L. Band" and organize a Society of Christian Endeavor. The wisdom of the decision is evident when we think of the continuous existence and the work of that society during its life of nearly a quarter of a century.

But the purpose of such an organization did not mean as much to us then as it does now, after watching its workings, and learning more about the needs of young people. The Christian Endeavor idea is a growing idea, and doubtless the purpose of the organization will mean more to us in the future than it does now. Doctor Ballantine, Bible instructor in the International Y. M. C. A. Training School in Springfield, Mass., in speaking of the Young Men's Christian Association and the Young People's societies, before the Religious Education Society in 1903, said: "Each has done and is doing a work of vast extent and of inestimable value. Each stands today on the threshold of an incomparably greater intensive and extensive mission."

From the first I have liked the second article in the "Model Constitution," which says, "Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and

to make them more useful in the service of God." You see the object is a worthy one. Perhaps I can best answer the question asked me by telling how I think this object may be realized.

1. (Not that this is the most important, but that I may have it out of the way for the more important.) Give thoughtful and prayerful attention to the social interests of the young people in the society.

2. The Society of Christian Endeavor is distinctively a religious organization, an auxiliary organization of the church, and as such great emphasis should be placed on the prayer meeting and on taking part in it. By having a meeting of their own, young people feel the responsibility of entering into the worship in prayer and testimony, they cultivate the habit of thinking on special subjects and of expressing their thoughts intelligently, and of leading in the worship. Experience teaches that this helps them to enter more heartily into all the worship of the church.

3. By using the local society and the denominational Young People's Board to further the work of religious education among the young people. Here is a broad field in which to work, and we have as yet but entered it. Our young people need definite study in biblical literature, biography, church history, good citizenship and in missions. We are beginning to realize that the purpose of our organization includes this religious educational work, and that most of our societies are so situated that they can take it up. If the local societies fail here, many of our young people will never have the developing, stimulating and energizing help of such study, and church and denomination will suffer for lack of competent leadership.

Plans for such study should be made and tested and offered the societies. Pastors, teachers and others engaged in work to help the young, should enter heartily into this work of training, and all the young people should enter upon such study with zeal and thoroughness.

4. The Christian Endeavor Society is to train the young in useful service for Christ and the Church. From the first, work along those lines that are much needed in society

has been emphasized, and suggestions have continually been made as to how this work can best be done.

Are we as Seventh-day Baptist Endeavorers determined to accomplish the purpose of our organization? If so, we shall hold many of our young people true to God and the Sabbath, and make the Christian Endeavor Society a strong factor in the success of the church and the denomination.

Farina, Ill.

The Milton College Senior Class.

REV. EDWIN SHAW.

From a student's letter to a personal friend.

"Last night in the last college prayer meeting all the eight seniors who were present (E— is at home) spoke first before the rest of us, and spoke very feelingly and to the purpose. C— at the close of his remarks . . . spoke with great feeling and almost broke down. We shall exceedingly miss this class in every way, I am sure. I hope the future will hold for us some who can fill the place which they must leave."

READERS OF THE RECORDER, AND FRIENDS OF MILTON COLLEGE: Can you not rally around such an institution of learning and of character, and such a body of students! Give your boys and girls into such an atmosphere, and give your money to keep it going! I know those boys and girls, I know what it has meant for some of them, yes, for all of them, to complete their courses, and I am proud of them and proud of what they are. And there are more coming on. And there are more who because you do not send them to Milton will not be the first, nor the last, to speak in prayer meeting on the eve of their graduation from college. What are you going to do about it?

James N. Babcock.

James Northrup Babcock was born of New England parentage at Kenyon's Four Corners, N. Y., in 1836. In early manhood he came to Alden and established a blacksmithing and general mechanical and repair shop, where he conducted a successful business for about forty years. In 1865 he was

married to Miss Carrie A. Saunders, of Alden, who survives him. Here, for forty-four years, they have maintained their happy home.

Soon after this marriage he professed faith in Christ and came into the enjoyment of a religious experience. He did not at that time, however, unite with any church, but in 1896 he was baptized and united with the First Seventh-day Baptist Church of Alfred, where he has remained a faithful and beloved member.

As a business man, Mr. Babcock was industrious, conscientious, honorable, courteous, and won the esteem and love of all with whom he had an acquaintance. He was a man of few words, but of strong convictions, and of earnest feelings. Naturally gentle, kind, brave and sweet in disposition, he was a good neighbor, a true friend, a devoted and loving companion and a kind and affectionate father.

About fifteen years ago he retired from active business, and has since enjoyed the well-earned quiet and rest of such retirement in the happy associations of his family and friends. For about a year he has suffered the increasing weakness of age and infirmity, and on May 26, 1909, in his seventy-third year, with a firm faith and with a peaceful anticipation, he passed within the gates of the New Jerusalem. Bright's disease had done its fatal work with the broken body, but the happy spirit, released from pain, has gone to God who gave it.

Four children blessed this happy home: Edwin S. Babcock, sometime professor in Alfred University, now of Riverside, California; Elsie A., now Mrs. William Bass of Alden; Jennie Northrup, who died in 1882; and LeRoy Babcock, now of Hamburg, N. Y. Two sisters survive him: Mrs. Eber N. Cone of Victor, N. Y., and Mrs. Irving of Oakland, California.

The funeral service was held at his late residence, May 28, conducted by President Davis of Alfred University. Text, James i, 12: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Interment at Alden.

B. C. D.

Lone Sabbath-Keepers.

MRS. M. E. H. EVERETT.

Upon a lonely mountainside
Stood Judah's banished king;
He saw the temple's constant fire
A faint, far glimmering;
A sparrow twittered in the bush,
He turned and watched her long
And then his love and agony
Broke forth in deathless song:
"Oh, Lord, thy little sparrow-bird
Hath comfort in her nest;
But I—thy house, thy holy house!
There only am I blest!"

In many a lone and desert place,
Like Judah's banished king,
We stand today and watch and wait,
While bells of Sabbath ring.
We think of those who seek thy gates
With gladness and desire,
We hear the organ's solemn chant,
The sweet voice of the choir.
Oh, Lord, thy little sparrow-bird
Hath comfort in her nest;
But in thine altars and thy courts,
Our hearts should find their rest.

Coudersport, Pa.

The regular quarterly meeting of the Portville, Shingle House, and First and Second Hebron churches will be held with the First Hebron Church, June 25-27. Dinners will be served at the church.

Program:

FRIDAY.

8.00 P. M. Sermon by Rev. J. L. Skaggs.

SABBATH DAY.

10.30 A. M. Sermon by Dean A. E. Main.

2.30 P. M. Sermon by Mr. H. L. Cottrell.

8.00 P. M. Sermon by Rev. S. H. Babcock.

SUNDAY.

10.30 A. M. and 2.30 P. M. will be devoted to the examination, ordination and installation of William L. Davis to the gospel ministry and as pastor of the Hebron churches.

2.00-2.30 P. M. the children will have a meeting at which Dr. L. C. Randolph will speak to them about the "American Girl and Boy."

8.00 P. M. Sermon by Dr. L. C. Randolph.

W. L. DAVIS.

*Alfred, N. Y.,
June 7, 1909.*

Who would succeed in the world should be wise in the use of his pronouns; utter the You twenty times, where you once utter the I.—*John Hay.*

MARRIAGES

DICKINSON-KECKLEY—On May 26, 1909, at the Huckins Hotel, in Texarkana, Ark., by the Rev. J. F. Shaw, Mr. Walter L. Dickinson of Shreveport, La., and Miss Hazel A. Keckley of Newark, Ohio.

STEWART-FORD—At the residence of the bride's parents, Mr. and Mrs. M. E. Ford, at Garwin, Ia., on June 2, 1909, by Rev. J. T. Davis, Mr. Dwight T. Stewart of Waterloo, Ia., and Miss Bessie M. Ford.

DEATHS

STILLMAN—On May 5, 1909, Charles A. Stillman, at the age of 84 years and 3 months.

Charles A. Stillman was the son of Adam and Lydia Spaulding-Stillman, and was born January 30, 1825, in the old Stillman house on Berry Hill, between Westerly and Potter Hill. On October 4, 1846, he was married to Esther V. Babcock, who died March 18, 1853, leaving two children, G. Edward and Lucius. He was afterward married to Eliza C. Stillman on November 30, 1855, who survives him. He leaves a sister, Mrs. E. Clarke Saunders of Westerly, a brother, Asa of Seattle, and three children: G. Edward of Plainfield, N. J., E. Herman of Westerly, and Mrs. James C. Hemphill, with whom he made his home. Last January Mr. Stillman had a fall which developed other troubles, chief of which was a hardening of the arteries from which he died. He joined the First Hopkinton Church in 1840, and on moving to Westerly, in 1852, transferred his membership to the Pawcatuck Church, of which he was a member at the time of his death.

The funeral service was held at his late home on Sabbath day, May 8, conducted by the pastor.
C. A. B.

CHASE—On May 15, 1909, at his home in Alberti, N. W. T., Mr. Frank Gibbs Chase, being 29 years and 3 months of age.

Mr. Chase was the son of Henry S. and L. Ersula Chase, and was born in Houndsfield, N. Y., February 23, 1880. He was married to Mrs. Ida B. Kellogg, January 2, 1905. Being stricken with consumption, he went to the North West Territory and took up a homestead, but the disease could not be stayed.

Burial at Adams Center, May 26, conducted by Pastor Witter.

BEEBE—Rowland Henry, only child of E. S. and Lura A., was born April 11, 1890, in Tustin, California, and died May 22, 1909, in Riverside, California.

January 21, 1908, he was married to Grace Howard. Of his immediate family there remain to mourn his loss a father, stepmother and wife.

About five years ago Rowland was baptized and united with the Seventh-day Baptist Church of Riverside. Since that time he has not always lived faithful to his Master, which fact he has been free to mention during his lingering illness. Anxious to live, and hopeful that he might recover, still he said he was ready to go. That he died in faithful submission to his loving Christ we are grateful.
E. F. L.

LOUGHHEAD—At the home of his son, Dr. W. H. Loughhead, in Andover, N. Y., May 24, 1909, William Henry Loughhead, aged 80 years, 11 months and 22 days.

He was the second son of John and Jane Loughhead and was born in the town of Lancing, Tompkins Co., N. Y. May 13, 1851, he was married to Tryphena Loughhead. He is survived by two brothers, John Loughhead of Battle Creek, Mich., and Timothy Loughhead of Seeley Creek, N. Y. From 1851 to 1899, a period of 48 years, Mr. Loughhead was a resident of Elmira, N. Y. In the fall of 1899 he made his home with his son in Allegany Co., and three years ago moved to Andover. Two years since, his wife, after a brief illness, preceded him to that country whence no traveler returns. He leaves one son, Dr. William H. Loughhead of Andover, and two brothers to mourn his loss. In 1854 Mr. and Mrs. Loughhead became Sabbath-keepers and for forty-five years faithfully kept the Sabbath in Elmira. For years they were the only Protestant Sabbath-keepers in that city. Brother Loughhead was a man of strong convictions, of loyalty to what he thought was right, yet withal a man kindly in disposition and lovable in nature.

Funeral services were conducted at his late home, Wednesday, May 26, by the pastor of the Andover Seventh-day Baptist Church, and the remains were interred in the Andover Cemetery.
A. E. W.

Why He Lost His Friends.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.—*Selected.*

There are bodily conditions that produce lowness of spirit. When they strike you, be patient; when they strike your friends, be generous.—*Western Recorder.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

- July 3. Paul's Second Missionary Journey—Antioch to Philippi. Acts xv, 36—xvi, 15.
July 10. Paul's Second Missionary Journey—The Philippi-
pian Jailer. Acts xvii, 16-40.
July 17. Paul's Second Missionary Journey—Thes-
salonica and Berea. Acts xvii, 1-15.
July 24. Paul's Second Missionary Journey—Athens,
Acts xvii, 16-34.
July 31. Close of Paul's Second Missionary Journey,
Acts xviii, 1-22.
Aug. 7. Paul's Instructions to the Thessalonians,
I Thess. v, 12-24.
Aug. 14. Paul's Third Missionary Journey—Ephesus,
Acts xviii, 23—xix, 22.
Aug. 21. Paul's Third Missionary Journey—The Riot in
Ephesus. Acts xix, 23—xx, 1.
Aug. 28. Paul on Christian Love. I Cor. xiii, 1-13.
Sept. 4. Paul's Third Missionary Journey—Farewells,
Acts xx, 2-38.
Sept. 11. Close of Paul's Third Missionary Journey,
Acts xxi, 1-17.
Sept. 18. Review.
Sept. 25. Temperance Lesson. I Cor. x, 23-33.

LESSON XIII.—JUNE 26, 1909.

TEMPERANCE LESSON.

Rom. xiii, 8-14.

Golden Text.—"Put ye on the Lord Jesus Christ." Rom. xiii, 14.

DAILY READINGS.

- First-day, I Cor. x, 23-33.
Second-day, I Cor. xi, 20-34.
Third-day, Col. iii, 1-15.
Fourth-day, Titus ii, 1-15.
Fifth-day, I Peter iv, 1-11.
Sixth-day, Rom. xii, 1-21.
Sabbath-day, Rom. xiii, 1-14.

INTRODUCTION.

The Epistle of Paul to the Romans is reckoned by many as the masterpiece of all the New Testament writings. It is the great doctrinal epistle. Paul sets forth with vigor his doctrine of Justification by Faith. Since Paul had not been in Rome before the writing of this letter we do not find so much of the personal element as in most of his epistles. This is more like a theological treatise. And yet this letter is not given up to abstract theology. The doctrines of our faith are certainly not far removed from our every-day experience. And the latter part of the epistle from ch. xii on is intensely practical. It is from this portion that our lesson is taken.

This passage serves as an excellent temperance lesson since it shows the principle of self-control bound up with the other principles of right living. Some people get the idea that temperance is a sort of added virtue which some people possess and some do not, and they think that while it may not be detrimental to possess this virtue it is no great matter if it is lacking.

It would be hard to find support for such a theory in the Scriptures.

This Epistle to the Romans was probably written from Corinth, near the close of Paul's Third Missionary Journey. Paul had for a long time wished to visit the church at Rome, and to carry the Gospel farther west. Being now for the present hindered in this desire on account of the necessity of his journey to Jerusalem carrying the contributions of the Gentile Christians to the Mother Church, he writes to the Romans this magnificent letter, endeavoring to tell them what he would like to speak to them orally. This letter lacks the heat of the Galatian Epistle, but in none is Paul's teaching presented with greater clearness.

TIME—Probably in the early spring of the year 58. (There are some who argue very strongly for a date two years earlier.)

PLACE—Paul is writing from Corinth, or possibly from its seaport, Cenchrææ.

PERSONS—Paul the apostle, to the Christians at Rome. There were both Gentiles and Jews in the church at Rome; it is probable that the former class predominated.

OUTLINE:

1. Following the law of love. v. 8-10.
2. Seeking for seemly conduct. v. 11-14.

NOTES.

8. *Owe no man anything, save to love one another.* Paul has just been exhorting his readers to pay with exactness every debt, and particularly to render proper obedience to those in authority in the civil government. We ought to pay all our obligations, not only those which we might be compelled to pay. This verse does not teach that it is absolutely wrong to run into debt, but wrong to ignore obligations. To run into debt with no good prospect of being able to make payment is virtually to ignore the obligation. Paul does not mean that we must pay other debts, but need not be careful about paying the debt of love that we owe to our fellow men. Far otherwise; that is just the debt which we are to be continually paying, and which from the very nature of the case we can never fully pay off. We love our fellow men and do them good, and are still under obligation to do more for them. This law of love also requires that all other debts should be paid. *For he that loveth his neighbor has fulfilled the law.* Paul is very far from intending to say that love is a substitute for obedience to the law. If one loves he will necessarily be fulfilling the precepts of the law.

9. *Fair this, Thou shalt not, etc.* Paul cites certain commands, disobedience to which shows a lack of love for fellow men, and asserts that these, as well as many others, may all be included under the general precept, "*Thou shalt love thy neighbor as thyself.*" These words are a quotation from Lev. xix, 18. Jesus called this a second command like unto the great commandment, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*" James also quotes the same words. Jas. ii, 8. Jesus shows that this command means much more than the Jews understood it to mean. It is interesting to notice that Paul in this verse quotes from the second table of the Ten Com-

REV. ABRAM HERBERT LEWIS, D.D., LL.D.

A BIOGRAPHICAL SKETCH

This is the title of a book being issued by the American Sabbath Tract Society. The author is Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER, who has probably had as intimate an acquaintance with the subject of the sketch as any man now living. The sketch was printed in the RECORDER, running through several weeks, and has now been reprinted in attractive book form and will be

NOW READY FOR DELIVERY

DESCRIPTION OF THE BOOK

SIZE It is an octavo volume of 114 pages, size about six by nine inches, and five-eighths of an inch thick. It is printed with wide margins, and has a portrait of Doctor Lewis as frontispiece. The type is the same as that of the RECORDER.

PAPER The paper used is technically known as "antique wove." It is pure white with a rough surface and has a beautiful appearance. It is heavy enough to be substantial, and will be lasting and durable. The edges are trimmed.

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ABRAM HERBERT LEWIS, D.D., LL.D.

1836-1908

A BIOGRAPHICAL SKETCH

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