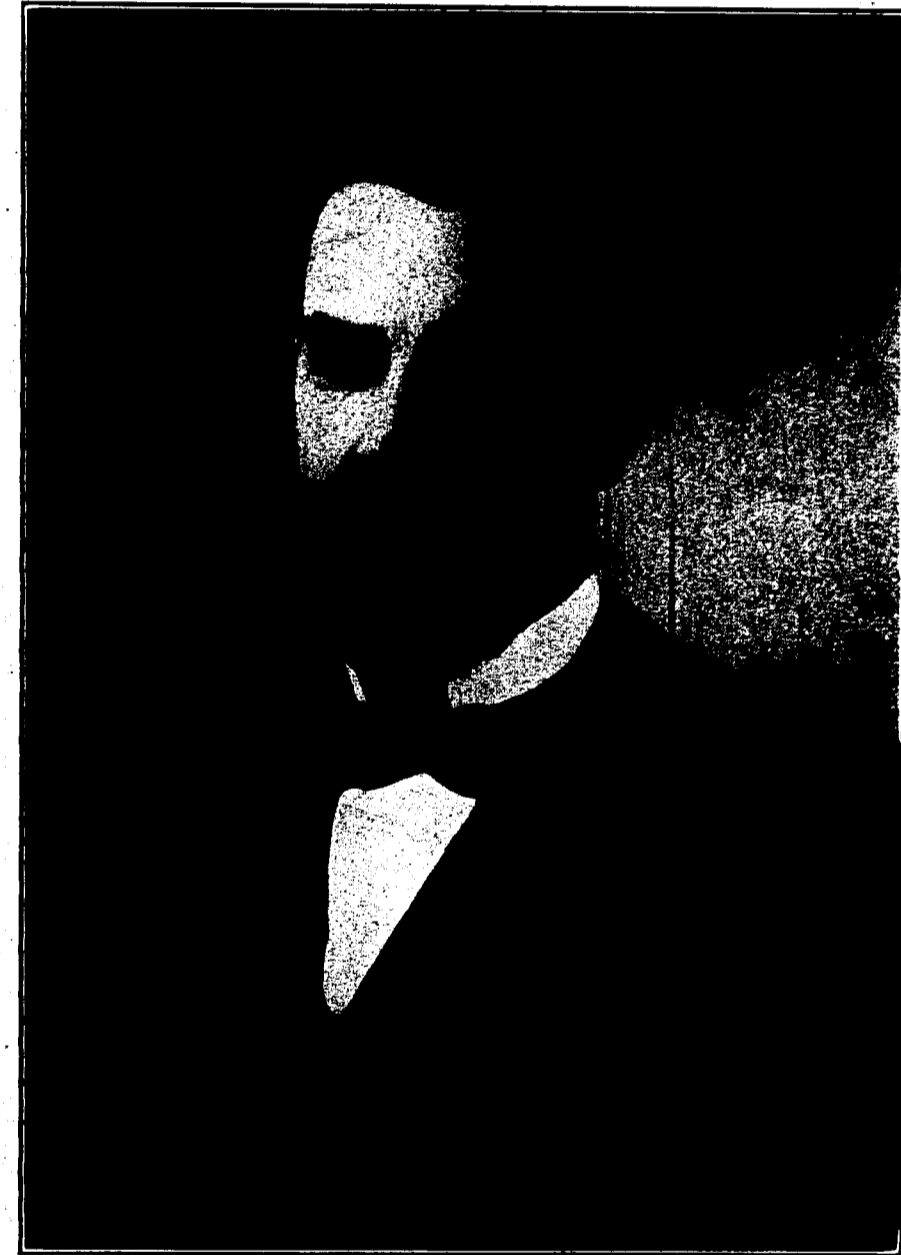


The Sabbath Recorder



REV. M. B. KELLY,
Nortonville, Kan.

—CONTENTS—

EDITORIAL—The Western Association; Sabbath at Independence; Evening After Sabbath; Sunday at Independence; A Goodly Land; His Look of Distress801-809	YOUNG PEOPLE'S WORK—The Prayer Meeting—Life Lessons From John; Young People's Hour at the Western Association, Independence, N. Y.; Education for Democracy; Freedmen; News Notes815-822
CONDENSED NEWS—Crete Causes Alarm; One of Governor Hughes' Vetoes; The Senate's Chaplain Gone809	Tract Society—Statement of Treasurer; Treasurer's Receipts for May 822
THOUGHTS FROM THE FIELD 810	Baptist Church Government 823
What Makes the Chasm? 810	Mary Hubbard Pratt 824
A Pastor for Scott 810	CHILDREN'S PAGE—What the Daisies Told .. 825
WOMAN'S WORK—The Relation of the Woman's Societies to the Church; Humility ... 812	HOME NEWS 826
Installation Services at Nortonville, Kansas .. 812	MARRIAGES 827
The Striking of the Clock (poetry) 814	DEATHS 827
	SABBATH SCHOOL 828

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EDITORIAL

The Western Association.

MORNING SESSION.

The annual session of the Western Association opened one day later than usual owing to the fact that Thursday of Association week was Commencement day at Alfred University. Therefore one day was dropped out of the association, and the opening session came on Friday, June 11, 1909. The early train from Alfred brought a good company of delegates to Andover, where teams met them for the five and a half miles' ride over the hills to the church at Independence. This mountain ride was greatly enjoyed, although the recent rains had made heavy roads for travel. The sunshine, which we had not seen since leaving Brookfield, was struggling through the clouds, giving glad promise of a bright day. The beautiful farming country of the Independence uplands is hard to surpass at any season, but the thrifty foliage so fresh and green from constant moisture made it more beautiful today than usual.

The hour was a little late when the moderator, Rev. H. L. Cottrell, called the meeting to order. After a season of prayer, and a word of welcome by Pastor Crofoot, Rev. H. L. Cottrell delivered the president's opening address to an audience of twenty-five people. It was a practical talk upon "The Mission of the Efficient Church" and was worthy of a larger hearing than it received. Our readers will find it ere long in the RECORDER.

The introductory sermon upon "The Efficient Minister," by Rev. W. D. Wilcox, gave a high ideal of what an efficient minister should be. His text was Acts xi, 23-24: "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." This description of the spirit and character of Barnabas served the speaker well as a text setting forth the characteristics of an efficient minister.

Barnabas was a good man. This is the first essential of a man who would become efficient in the ministry. Not only should the minister be good, but he should delight in the works of goodness. Without this love for the work no one can succeed. The minister must also be glad over the grace of God in others as well as in himself. No selfish man can become efficient in the ministry. The true servant of God must also be a man in whom the Holy Spirit dwells, and one full of faith in both God and man. Faith is indeed the key to all success in Christian work.

Again, the efficient minister should possess the ability to draw others into the work as Barnabas did Paul. He should also possess that spirit of humility which recognizes the value of others and which is willing to step aside if a superior man can lead more efficiently than he. It requires grace to do this.

The message of Barnabas was an earnest plea "that with purpose of heart they would cleave unto the Lord." The minister's message should have no other purpose than to persuade people to cleave unto the Lord. The Gospel should be the power of God unto salvation; and it will be so, if delivered by a good, consecrated man inspired by God to deliver it. Every minister should be abreast with the times, and all his preaching should be timely. He should preach to the people of today, and in terms suitable for the times. He should always have a definite message that people can understand

and apply to real life. Many a preacher fails because he does not have some definite point and object in each sermon.

The one object of the minister is to make men holy. His appeal should always be to conscience, and it should make God real and bring him near to man.

Every sermon must be packed with thought and full of meat for hungry souls. It is a crime to hold an audience an hour to say what you ought to say in a half-hour. The efficient minister will study and prepare for his message until every word counts, and he really has something worth while to say.

The minister must be tactful, versatile, and able to adapt himself to all classes of men. He must be able to reach all conditions of people; he must not merely be a good preacher, he must be a good pastor as well. The church is indeed the light of the world, and the efficient minister is the leader in all good and noble work for enlightening and uplifting humanity.

AFTERNOON SESSION.

A glance at the program shows that one word sounds the key-note for the entire session; that is the word "efficient." We have already heard something about the efficient church and the efficient minister. The program reveals the purpose of its makers to have the thought of efficiency in all lines of work run like a golden thread through the various sessions. Therefore we see in it such topics as these: "The Purpose and Significance of Forms in the Efficient Church," "The Efficient Christian," "The Efficient Church and the Social Question," "Efficiency in Endeavor Work," "The Efficient Church in Finances and Civic Duties." It is a good plan to have some practical line of thought run through all the sessions in such a convention; indeed, it is far better than the haphazard ways of years ago. Something good should certainly come from centering the thoughts of three days upon the various lines of work that make the churches efficient in their efforts to uplift humanity. With this one thought of efficient work as our hope of success, let sledge-hammer blows be dealt, until all the people shall feel the need of practical and tireless efforts in behalf of the kingdom of God.

The size of the audience was all that could be expected in a purely farming com-

munity, especially when cold rains and a backward spring had put the farmers behind with their work. The people were much interested in the message from the other associations as given by the delegates. In a denomination so widely scattered as ours, this associational delegate system is more desirable than many are prone to think. One great benefit is its unifying power to us as a people. It is largely due to this system that so many of our leaders are now well acquainted with all sections of the denomination. Thus they come to understand the local interests in each community, the needs of its people, and the relation it sustains to the entire denomination, as they could understand them in no other way. By it the people in various parts have opportunity to come in touch with all the leaders and are better able to secure pastors to their liking. Who can estimate the loss we should now be suffering if for fifty years there had been no sending of delegates? There are leaders among us who would be greatly handicapped in their work for the denomination if they had never had these opportunities to study at close range the feelings, tastes, peculiarities and interests of people in the different parts of this country. Some sections feel the need of such help as the associational delegates can give, much more than other sections. I have been impressed with this phase of the question as never before, while watching the interest of different audiences this year in the messages given them by the delegates from abroad. It is well to have the interests of each section thus laid upon the hearts of those in other communities, by men who live in those sections and know their needs. In this way widely scattered peoples are able to change eyes with each other and to understand each other's interests until it is easy for all to unite in efforts for the welfare of the entire body. The spirit and messages of the letters from sister associations this year were especially helpful and cheering, and I am sure the bonds of brotherhood have been strengthened thereby.

The letters from the churches of the Western Association indicated a good degree of interest in the Master's work. Although there had been nearly forty baptisms, the reports still showed a net loss of thirty-two members. While this loss is

an apparent one here, it is nevertheless a net gain elsewhere. One pastor told me that something like a dozen members from his church alone had taken letters to join the new church at Battle Creek, Michigan.

"The Significance and Purpose of Forms in the Efficient Church" was presented by Dean Main, in an unwritten address. He spoke of his natural aversion to forms in worship, and thought he would not be likely to be too radical in their favor. Experience had taught him to think more of the benefits of some forms in worship than he used to think, and he said some beautiful things about the need of outward expressions for inward feelings, both in the home and in the church. All forms in church work should be real and genuine expressions of what is in the heart, as truly as are the expressions of love in home life. Sabbath-keeping, baptism, the Lord's Supper—all these should be so observed and administered as to beget reverence for that for which they stand, and should express genuine heart life, inner conditions of soul. Every form in worship, the attitude during prayer, the expressions of approval, such as "amen," the matter of standing or kneeling or sitting, the methods of opening and closing worship, the manner of listening—all these when sincerely and honestly entered into should help the worshiper to higher spiritual attainments. Doctor Main would approve a formal and fervent amen after prayer, but he would have it reverently spoken by the entire audience as an approval of the prayer made by the pastor, and as a token that the people really join in the petition. This is truly a pleasant form; and when properly entered into, it should add greatly to the spiritual effect of the worship.

"The Spirit, Aims and Scope of Church Discipline" was presented by Prof. William C. Whitford in a paper which we hope you will carefully read. This has ever been a practical question, regarding which many mistakes have been made. Every child of God should study to know just the best way to deal with offenders in the church. Happy is the church whose members seek the spirit of Christ in all church discipline and who are actuated by brotherly love whenever steps must be taken in dealing with unworthy members. Sad is the state of a church that is too dead to concern itself about those who walk disorderly.

FRIDAY EVENING AT INDEPENDENCE.

Everybody enjoys the prayer and conference meetings at the associations. They are always rich feasts for hungry souls, and the Friday evening meeting at the Western Association was no exception. It opened with a praise service led by W. L. Davis, and a sermon on "The Efficient Christian" by Rev. Walter L. Greene. Then followed the conference meeting from which we gleaned some precious thoughts well worth repeating here.

PRAYER MEETING SAYINGS.

It seemed as though the dear old gospel songs sounded sweeter than ever as the people joined that night in the service. There was something in the spirit of the meeting that seemed to soften all hearts and to make the house of God a heavenly place. It was the old, old story, yet ever new when told in the sweet and tender strains of the songs our mothers sang.

"We thank thee for the Sabbath with its sacred influences."

"So build up thy people that they may lead the lost to Christ."

"Hover o'er me, Holy Spirit,

Bathe my trembling heart and brow;

Fill me with thy hallowed presence,

Come, oh, come and fill me now."

"Silver and gold have I none; but such as I have give I unto thee."

"It is wonderful how faith exercised by another often makes us stronger."

"Not money, but human touch, human sympathy and love are what our fellows need most."

"It is blessed to give ourselves, with just what talents God has bestowed upon us, to do our best for the good of others and for the glory of God."

"All service rendered in the spirit of Christ, if only giving the cup of cold water in his name, is consecrated service."

"Perhaps today there are loving words

Which Jesus would have me speak,

There may be now in the paths of sin

Some wand'rer whom I should seek;

O Saviour, if thou wilt be my guide,

Tho' dark and rugged the way,

My voice shall echo the message sweet,

I'll say what you want me to say."

"What are we here in Independence for? Are we here to have a good time, or have we come to do what we can for others?"

"The feeling that he can not do as well

as some others is a stumbling block to many a man, and keeps him from the Master's work."

"If we are really consecrated, the unconscious influences that come from our lives will carry blessings to others."

"Take my life and let it be
Consecrated, Lord, to thee."

"I ought to be true to self and true to my fellows every day."

"Whoever goes about his daily toil in the spirit of Christ, whether in the workshop, in the home or on the farm, and strives to do honest, conscientious work is serving God as certainly as when he is performing acts of worship."

"Though we are very weak ourselves, still our Master is strong, and he gives us power beyond anything man can give."

"It always helps us to remember that the best thing we can do is to be ourselves, while in the hands of Christ."

"It is God that worketh in me both to will and to do."

Sabbath at Independence.

The bright, beautiful day ensured large audiences for the Sabbath at the Western Association. People came from Alfred, Alfred Station, Andover and Wellsville and filled the house. The people of Independence were equal to the occasion and easily handled the crowd at dinner, even though they did have to set tables three times before all were fed.

Rev. T. J. Van Horn of Albion, Wisconsin, preached a strong, practical sermon on "The Efficient Church and the Social Question," taking for a text that portion of the fifth chapter of John which refers to the healing at the pool of Bethesda, where a poor man waited with a great multitude like him for the help that never came.

The vivid picture which the speaker drew of the splendid church on Mount Moriah in Jerusalem, with its magnificent temple services, its self-righteous Pharisees and its cold, lifeless forms, and doing nothing for that multitude of impotent folk close by at the pool, was very impressive. His word-picture of Jesus going from the services at the temple to the pool, from the church in Jerusalem to the unchurched, unblest multitude in distress will not soon be forgotten by some of his hearers. It is

easy to see the application to the churches of today with multitudes all about them apparently unhelped. The great heart of Christ found a way to bridge that chasm in Jerusalem, and nothing short of the Christ-spirit in men can remedy the existing conditions between the Church and the hopeless multitudes of today.

The afternoon was filled with good services. First came a Junior Endeavor rally with a crowd of children filling the front of the church. Then followed the Sabbath school with that good lesson on faith found in the eleventh of Hebrews. The lesson was taught in three parts by Brothers Whitford, Skaggs and Wilcox. After the Sabbath school came the Young People's hour with several addresses upon the plans of their board and upon how the Endeavor work can be made more efficient. An account of this hour will be found in Young People's Work, and the papers will be given our readers in due time. The people were patient to remain in sessions from two o'clock until half past four, and all seemed to enjoy the feast of spiritual things given them on this Sabbath day.

Evening After Sabbath.

After a brief prayer service, Rev. L. C. Randolph's address upon "Systematic Finance in the Efficient Church" was listened to with much interest. He spoke of the reluctance with which people give to God's cause. The grace of giving should be cultivated the same as any other grace. Here is a work for the Christian laymen. The church that has two or three rich members who do most of the burden-bearing in finances suffers a great loss by the doing-nothing spirit thus cultivated among the rank and file of the church.

Giving is not worthy the name until we give so as to feel it. The spirit of sacrifice in giving is what brings the blessing. The efficient church should give proportionately. In these days of prosperity Christians should not fall below the proportion required of the Jews, one-tenth. We should begin at that point as the least we may give and then enlarge our gifts as we are able.

Regular giving should be cultivated in every church. It should be weekly or monthly, as we may be able. It is much easier to give small sums once a week than

it is to give a large sum once a year. Think what it would mean to our denominational enterprises if the entire rank and file of our people were giving one-tenth of their income.

The reflex action upon the people who are liberal givers in the right spirit is no small part of the good that comes from Christian giving. The gift does good where it goes, but the reflex influence of a liberal spirit upon the giver is something wonderful. It would make all our churches strong to cultivate well in all the members the spirit of liberality. Try it, brethren, try it for one full year, and we shall have the grandest year in all our history.

THE EFFICIENT CHURCH AND CIVIC DUTIES.

W. L. Burdick spoke upon this question. He said the family, the Church and the state are the three greatest institutions on earth. The state is valuable because it gives and protects our benevolent institutions, our schools and our churches. The Church cultivates the spirit of righteousness without which the state can not prosper.

Wherever the Cross of Christ has gone and planted churches, there governments have been most prosperous and uplifting. The missionary of the Cross has ever been the instrument by which society has been fitted for successful civic duties. The Church deals with the moral questions that purify society for good government. It should deal with the Gospel alone; the pulpit should not have to do with purely political questions.

The members of the efficient church will all be law-abiding and set the example of true respect for law. Only law-abiding citizens are helpful in matters of government. Again, the members of the efficient church will be educated and well informed in matters of government. They will try to understand the spirit and purpose of our institutions and will conscientiously strive to be loyal and patriotic. The members of the efficient church will be free from the party lash. They will be independent of party bonds as such, will stand for principles only and vote for good men. We need men who will break away from party machines and party leaders whenever these are wrong.

The efficient church will be composed of members who take active part in the affairs of government. Christian people must

not withdraw from primaries and conventions, and so leave civic matter to evil men. The Christian is needed in politics, and the hope of our Nation rests in the ability of the Church to furnish genuine Christian citizens.

The two topics of the evening were discussed by delegates from several states and the session proved to be a very enthusiastic and, we trust, profitable one.

Sunday at Independence.

The first report in the business meeting was that of the Committee on Obituaries. Deacon Daniels of Nile, N. Y., and Rev. J. B. Clarke of Alfred had passed from earth to the better land during the year, and brief, appropriate sketches of their lives were adopted by the association and placed on record. The obituary notices of these two brethren were published in the RECORDER quite recently and need not be repeated here.

This association has a Committee on Ordinations whose business it is to comply with the request of any church within its boundaries for assistance in the ordination of pastors. Dean Main reported the ordination of one pastor during the year—that of James L. Skaggs at Nile.

The question of some change in the plans of associational gatherings is a living one in the Western Association and it was proposed to hold four quarterly meetings within the bounds of the association, one of which shall be the regular annual associational gathering. It was further agreed that whenever the General Conference shall meet within the boundaries of this association, the regular annual session shall be omitted. This question is to be referred to the quarterly meetings and decided next year.

EDUCATION HOUR.

President Davis had charge of this hour; and after a season of prayer for our colleges, some interesting papers were read.

"Some Modern Educational Results in Young Life and their Relation to Efficiency," by A. E. Webster, was read by Professor Wilcox. This paper will appear in due time in the RECORDER.

Prof. S. B. Bond then presented the needs of Salem College and told of the work there. Oh that the people of the entire de-

nomination could see the work in Salem College as we can see it! Would that the good results of the work thus far in West Virginia could be understood by the entire Seventh-day Baptist people. Would that everybody could realize how much the future of our cause in the Southeast is wrapped up in the present work at Salem.

T. J. Van Horn spoke for Milton. What has been said of Salem and the Southeast can as truly be said of Milton and the Northwest. Each representative manifested an excellent spirit, not only regarding the school that he represented, but also regarding the other two. Really, we ought to be proud of our schools. They are safe places in which to put our young people. There are advantages in the small Christian colleges that compensate for whatever gain may come from attendance upon the larger state schools.

Dean Main spoke of the social conditions that are now being pressed to the front in matters of education. The question whether the real needed help should come from an appreciation of the brotherhood of man or from the teaching of the fatherhood of God was well presented. The high place occupied by the Christian minister in the work of helping humanity to higher planes of living was given great emphasis. Dean Main read the thirteenth chapter of Leviticus as an illustration of the principles that should govern our work for bettering social conditions in all time.

We need better homes, better churches, better schools, better farmers, better preachers. We need modernly educated young ministers who can serve their day and generation in lines of social work; men willing to spend and be spent in country churches as well as in city. No field offers greater opportunities for the young man who would devote his life to the service of his fellow men than does the country church. No calling can exceed that of the consecrated pastor if one wishes to do the most good.

WOMAN'S WORK.

The Woman's hour at the Western Association was filled with good things. Mrs. Daniel Whitford presided, Mrs. Thos. Burdick conducted the devotional services, and good music in quartet and solo was provided. Mrs. J. L. Skaggs read a paper upon the question of how the woman's societies can help the church. Mrs. John

Greene read an interesting letter from Fouke, concerning the school there, from which we glean the following thoughts:

Ten years ago when Mr. Randolph entered that field the need of education for the young people was so apparent that he felt obliged to start a school as part of the missionary work sorely needed. Two years later Miss Lizzie Fisher gave most excellent services in teaching free private schools at three different places, which work was highly appreciated and served to open the eyes of the people to the value of education. A little later Mr. Randolph opened a four months' school and Miss Fisher became one of the teachers in the last half of that term. Our own young people were admitted free, while others paid a tuition of one dollar a month, which went to the Missionary Society. There were about forty-five students, one half of whom were Sabbath-keepers.

In the summer of 1902 Mr. Randolph built a substantial frame building 24x36 feet, in which Miss Carrie Nelson taught an eight months' school. Only Sabbath-keepers were admitted this term, excepting a few others who came to the Sabbath school. It started out with sixteen pupils, with free tuition and books furnished. The books were contributed mostly by the people of Alfred and Plainfield. This school was continued a second year with Miss Nelson as teacher. Afterwards Miss Nina Rood (now Mrs. Lewis) of North Loup, Nebraska, took up the work in her place and Mr. Randolph taught the upper grades. They both taught in the same room, with about forty-five students. Those who came from non-Sabbath-keeping families paid a tuition of nine to twelve dollars a year.

Before the next year opened, an addition of 24x48 feet was built to the schoolhouse, and Mr. Luther Davis of Shiloh and Nancy Davis of Salem, W. Va., taught about fifty-five pupils. Mrs. C. C. Van Horn of Gentry was added to the teaching force, and the school was taught in three rooms with sixty pupils. In 1908 John Randolph and wife, and Miss Nancy Davis carried on the work, with about seventy pupils. During this year Miss Davis was obliged to give up on account of her mother's health, and Miss Charlotte Hull of Little Genesee took her place. Only six months of school could be held last year owing to a small-

pox scare which closed the session twice.

During all these terms of school, books have been furnished the pupils free of cost to them; and there is now a general library of two hundred volumes, mostly books of literature, history and natural history. The traveling expenses of the teachers and running expenses of the school are met by gifts from the people and tuitions. The teachers have all labored without salary, freely giving their services to the good work. At the end of the year, however, if there is any surplus, it is divided among them. Pupils coming from a distance work for their board.

The school now has the good-will of the people all about. Several of the young people have passed creditably the required examinations and have made successful teachers. The school needs two teachers for next year, so Mr. Randolph can go on with other missionary work.

Any good teacher who is consecrated, and exemplary in all respects, who can live on plain food and sleep on a poor bed, who has the cause of our people at heart and wants to serve the Master and his or her fellow men in this way, will be welcomed with open arms and given the best to be had.

A letter from the secretary of the Woman's Board, Mrs. Phoebe Coon, was read by Mrs. Floyd Clarke. It was a clear showing of woman's place in the Master's work. Since it is to appear in full on the woman's page of the RECORDER, we will not forestall it by attempting to quote therefrom. Another paper by Mrs. Brague of Alfred was listened to with interest and will appear in due time.

TRACT SOCIETY'S HOUR.

At the close of the woman's session, the interests of the Tract Society were set forth by the editor of the SABBATH RECORDER. After speaking of the personnel of the board and giving a word-picture of the board at work once a month, planning to execute the people's wishes, we emphasized the truth that all this giving of precious time and earnest thought by these busy men "without money and without price" was to do the people's work and not their own. The members of the Tract Board are the people's agents appointed to do the work for the denomination. They are glad to consecrate their time and ener-

gies to this service; but they can advance only as the people furnish the means with which to do so. The board stands ready to press into the work just as far and just as fast as the people shall give their sanction and their support.

The audiences in all the associations were deeply affected by the story of the last journey of Doctor Lewis to Conference, his sickness and death, and of the board's distress over the loss of its fallen standard-bearer.

The matters of interest in the counsels of the board during the year were reviewed. The progress of the work upon the book Doctor Lewis left unfinished; the movement to secure unity of effort between the Missionary and Tract boards, now being realized to some extent in the Italian Mission of New York City; the present plan being carried out, to send several men who shall cover the fields in different associations through July and August, not merely as representatives of the Tract Board, but as all-round denominational men, with messages of love and pleas for denominational loyalty to all the churches—these were faithfully presented and were listened to with much interest by the people.

The matter of our publications, especially the needs of the RECORDER as laid upon the hearts of the hearers, received much attention in some of the sessions, and plans were devised for greater efforts to enlarge the subscription lists in all the churches.

The people were strongly urged to stand loyally by their own leaders; to "talk up" their own denomination instead of constantly finding fault therewith and praising another; to stand by their own schools, their own publications and the faith of their fathers. People who do not respect themselves can not hope for the respect of others. Let us all love our own churches, our own denomination, and at every opportunity talk them up instead of down. There is little hope for the future of a people where the home atmosphere is always filled with the contagion of criticism and faultfinding against church and denominational leaders and methods and publications. The natural fruitage of such seed-sowing must ever be alienations from the faith and drifting away from religion.

THE WORK OF MISSIONS.

The last hour of Sunday's session was

devoted to the interests of the Missionary Board. Rev. W. L. Burdick was the leader, who called upon others for help in presenting the various lines of work. Brother S. H. Babcock, secretary of the Missionary Committee in the Western Association, presented a report of the year's work which we trust our readers may have opportunity to see in full. The entire foreign and home fields with their workers were carefully reviewed by Brother Burdick, and although the audience was somewhat broken up by people's being obliged to leave for their trains, much interest was manifested in all phases of the work.

The Macedonian cries from suffering fields for men to "come over and help," the need of laborers for the harvest and of funds for the work were all forcibly set forth by the speakers of this hour. It is sad that the cause of missions must suffer because the people who claim to love God and long for the salvation of souls are so indifferent to the calls for help.

A Goodly Land.

Would that all lovers of the beautiful in nature could sit with me an hour under the shadow of this friendly tree by the roadside and feast their eyes upon this magnificent upland scenery of old Independence. It is a perfect June morning. A thin bluish haze softens the outlines and gives a peculiar restful tint to distant fields and forests, while the least suggestion of stratified clouds modifies the glare of the morning sun. All nature seems in peaceful mood. The long continued rains have clothed the land in robes of unusual beauty and left the rills so full that the rippling of their waters mingles with the music of zephyr and bird in one grand chorus of praise.

The stillness of the Sabbath with man and beast at rest adds impressiveness to the scene. Everything conspires to bring God near. His messages from the pages of this great book of nature add emphasis to the words of his other Book: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech."

We enjoyed the fine grazing country of West Virginia, with its sharp hills and ridges, its V-shaped valleys and its splendid blue-grass pasture lands; we were glad to see once more the rich garden lands of

South Jersey with far-stretching fields of orchards and berries and garden foods; we enjoyed the long, wide valleys of the Chenango River and the rugged hills of Brookfield; and now to view the broad farm lands upon this rolling plateau, with their contented herds of fine dairy cows, the long rows of maples by the roadsides, the fields of corn, the little hamlet with its church nestling in the vale and its well-kept homes straggling up the hillside, is indeed a most fitting ending of the associational journeys.

I do not know just what the verdict might have been if the delegates had been permitted to go on to the great Northwest. It may be well that they are not permitted this year to make that far-away stretch across plain and prairie to the wonderful North Loup country. You know it is said that when Mohammed approached the plains of Damascus, he dared not feast his eyes upon its enchanting scenes, lest he should become so enraptured with them as to wish to stay there forever and so be weaned from heaven. It may be well to refrain from seeing some magnificent landscapes of earth, lest their charm should outshine all others and make men dissatisfied with home. I do not suppose the people of the Northwest had any such thought in mind when they decided to have no association, but it is well. Probably it is best for the delegates to stop for another year, at least, with the fine pictures of this beautiful hill country to think upon, and take a long rest before they venture to look upon the lands beyond the great "Father of Waters."

His Look of Distress.

It was at the secretary's table of one of the associations. The editor was glancing over the letters from the churches to see how many baptisms had been reported and to learn whether the churches had made a net gain or a net loss. After carefully studying the figures it was discovered that so far as could be gathered from the letters at hand there was a loss. I whispered to the clerk, "A net loss of seven." The shade of sadness that passed over his face reminded me of the shadow that comes to nature sometimes when the sun is suddenly hidden behind the clouds. Indeed, for a moment it was almost a look of distress. He had a bright, expressive coun-

tenance, full of sympathy, such as any successful pastor with the missionary spirit might possess. It impressed me as belonging to a man who loves his Master's work. His own church had been blessed with a good number of additions both by letter and baptism, but this handsome gain had been overcome by the losses of nearly every other church. It distressed him to have an associational net loss, and as the shadow passed over his face, he exclaimed, "That is too bad!"

In an instant he recalled the fact that the report of one of the largest churches had not yet reached him, and his face immediately brightened; for he remembered that in this church there had been several baptisms, and the hope that the gains there might be sufficient to overcome the net loss now shown caused the shadow to pass away and a hopeful smile to take its place.

Well, what did it all show? To me it revealed something of the heart of the man. He had the cause of God and the salvation of men as a burden upon his soul, until the fear that no gain had come to the churches gave him real pain. I do not wonder he has made a successful pastor, that his people all love him and that many have been brought to Jesus in his church. When every pastor and Christian worker in all the churches becomes so burdened for souls that the mere mention of a net loss causes real pain of heart, the work of God will go forward and those two unpleasant words will disappear from our annual statistics.

CONDENSED NEWS

Spain has undertaken to secure the consent of Cuba for payment of the debt which the former nation held against the latter while Cuba was under Spanish rule.

Cuba flatly refuses to recognize any such claim. This of course is what we might expect our little neighbor to do. It might be expected also that Spain would attempt to collect her colonial debt. To be sure she relinquished all claim to such a debt when she signed the Treaty of Paris in 1898; but that would not count for much with Spain if she could see a shadow of hope of success in the effort to collect.

From beginning to end of the negotiations, the American commissioners contended that Cuba should be left entirely free from all obligations in this line, and to this the Spaniards reluctantly gave consent. Then Cuba's constitution was carefully framed to protect her people against debt. The so-called debt was made not for Cuba's good, but for Spain's benefit, and this government will approve Cuba's action in promptly refusing to recognize Spain's claims.

Crete Causes Alarm.

The movement toward the annexation of Crete to Greece is causing much uneasiness in European countries. The Grecian spirit runs high in favor of the annexation, while Turkey is determined to maintain her sovereignty even at the cost of war if necessary. Crete is now under the protection of four European powers—France, England, Russia and Italy—and the rumor that these powers now threaten to withdraw their protection from Crete is what causes alarm. If this should happen, in all probability there would be war between Greece and Turkey, which would be likely to bring another European mix-up as serious as was the Austrian trouble last year.

One of Governor Hughes' Vetoes.

Governor Hughes of New York State announces his determination to visit the Alaska-Yukon-Pacific Exposition at Seattle on August 2, accompanied by Mr. Treadwell, his military secretary. There is nothing remarkable about this, but the thing worth telling is that the governor has just vetoed an item in the annual supply bill appropriating \$15,000.00 for the expenses of himself, his staff and a committee of legislators while visiting that same exposition. He proposes to pay his own way.

The Senate's Chaplain Gone.

The venerable Edward Everett Hale, who for many years has served as chaplain of the United States Senate, died June 10, 1909, aged a little more than eighty-seven years. The President sent to Mrs. Hale the following telegram:

Mrs. Taft and I extend to you our heartfelt sympathy in your great sorrow, and deeply regret the loss which the whole community suffers in the death of such an upholder and staunch advocate of sweetness and light, the liberal but truly religious spirit, Christian charity and tolerance, the brotherhood of man and the fatherhood of God.

"While he was a noted Unitarian, he lived to see his son and namesake converted to the Trinitarian faith and evangelical Christianity."

THOUGHTS FROM THE FIELD

"DEAR EDITOR:—Being a lone Sabbath-keeper I should be lost indeed, without the RECORDER and the *Pulpit*. I desire to keep in touch with the entire denomination. There are so many pastors whom I have met in our old home that I love to keep informed as to their whereabouts. I have the RECORDERS all in good order, beginning with 1904, to the present date. Where can I place them so they will be of greatest use? I do not like to destroy them or give them away for waste paper."

Perhaps some friend can suggest a good use for this sister's RECORDERS. If so we shall be glad to give her the reply in this paper.

DEAR EDITOR:—Perhaps the reply to "Keep the Sabbath", in RECORDER of June 7, may seem correct to one in "high position," but to one accustomed for life to employing common laborers and seeking work among our people, the statements in the "Keep the Sabbath" article seem nearer right. The trouble is, some of the leaders are not willing to practice what they preach and give the "little fellows" a chance. If our people would do more to give employment to their own, there would not be so many lapses from the Sabbath.

s.

The above is the substance of a letter from one who loves our cause. It comes as a thought from the field.

While the editor was not the author of the article, "Keep the Sabbath," he was willing to give it as a thought expressed by one who evidently feels that there is some cause of complaint. In the press of work attendant upon association time, that item was slipped in without so much as a star to indicate that some one else wrote it. We refrain from comment on this subject until others have expressed some thoughts regarding it. There are two sides to the question. Probably there may be faults on both sides. Let the young peo-

ple seeking employment seriously ponder the question and see if they are in any way to blame.

What Makes the Chasm?

EDITOR SABBATH RECORDER:

On page 674, second column of the esteemed SABBATH RECORDER, is an editorial headed: "What Makes the Chasm?" Permit me to suggest the following answer; though I feel too insignificant, too frail, to plunge into such deep water, yet small things float on water.

The second chapter of Paul's letter to the Ephesians says that the Church of God is built on the "apostles and prophets, Jesus Christ himself being the chief corner stone." The apostles followed the precepts and examples of the Lord and baptized by immersion and kept the Sabbath, but these practices are now called "Jewish." The prophets all through the ages urged the people to remember the Sabbath day to keep it holy, but now it is "Jewish". We are taught that the Son of God wrought six days in building the universe and "rested on the seventh day," and the "sons of God" did the same as did Enoch and others to Noah; but their service is also "Jewish". When the great Teacher came to earth, he was baptized by immersion and kept the Seventh-day Sabbath and taught the people to follow him, but now this is "Jewish".

The Sunday worshipers do not like anything "Jewish", therefore they substitute sprinkling and pouring for immersion, and Sunday for the Seventh-day Sabbath.

All Protestants or Sunday-keepers have rejected a part of the foundation of the Church of God and substitute "sand" for the chief corner-stone. Intelligent men "will revere Christ, but have no sympathy" for religion based on sand.

I suggest this as the chasm.

T. G. HELM.

Summerville, Mo.

A Pastor for Scott.

We learn by private letter that the Scott Seventh-day Baptist Church has called Bro. J. Franklin Browne to become pastor for one year, and we are glad to know that he has accepted.

"Praying for one will soon take all envy out of the heart."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

He shall give his angels charge over thee.

Hast thou room for the King in thy house,
If haply he seeks thee today?
Its chambers are royally fair;
In which wilt thou bid him stay?
For never, ah! never is mansion so blest,
As one that hath held the dear Lord for its guest.

Hast thou room for the King in thy heart?
It treasureth many a one;
It is crowded and cumbered with care,
It hath sorrow it telleth to none;
Yet, busy, and toilsome, and sad, it shall sing,
If but to its love cometh Jesus the King.

Hast thou ready a room for the King?
It may be he cometh this way,
Defer not thy welcome! Prepare,
If Jesus should seek thee today.
Since in house, and in heart, there is never such
rest,
As when they have held the dear Lord as their
guest.

—Selected.

The Relation of the Woman's Societies to the Church.

Written for Woman's hour, Central Association.

L. ADELAIDE BROWN.

The relation of a church to its various suborganizations may be likened to the relation between the trunk of a tree and its many branches, the connection being vital, supporting, life-giving. Destroy the trunk of a tree and the branches straightway wither and die. Trim from a tree all its branches and the trunk is practically useless. It may for a time possess a form of life, but it can produce no fruit.

The fallen branches may contain within themselves sufficient vitality to maintain for a time an appearance of life, but it can be only temporary. So the relation between a church and its organizations is equally

apparent. The church may exist independently, but it is incomplete and may not accomplish the greatest possible good; and societies may struggle for life where there is no parent church, but sooner or later they will become as the prostrate branches pruned from the tree.

An expert may carefully clip from a variety of trees small twigs which skillfully attaches to another tree of his selection, and he, in time, may harvest from this one tree a diversity of fruits; but each new branch must ever bear its own particular kind of fruit. So each church organization has its own characteristic work which may not be successfully performed by another.

Of the branches of the church perhaps the largest, strongest and most closely knitted with the heart of the trunk is the Sabbath school, with its many subdivisions: the Baraca class molding the youth into Christian manhood; the Philathea class giving beautiful color to the lives that will some day "rock the world;" the primary department with its tiny buds, the cradle roll. The weekly teachers' meeting, too, is a thrifty, fruit-bearing twig.

No one can estimate the fruit which has been borne by the young people's and the Junior Christian Endeavor societies. The faithful choir, also, with its weekly rehearsals, adds much to the total fruitage of the church.

From among the organizations it would be a difficult task to select the one of least importance, but it would most certainly not be the ladies' societies, for the work they are performing touches the church at every point. Their sphere is embraced in the name "Aid" Society, for wherever aid is needed they are never wanting. Their interests are too numerous and varied to be recounted. The financial feature is by many considered as its leading characteristic. While this does claim a large share of attention it by no means overshadows its influence in bringing about a strong feeling of love and fellowship between the individual members; and as its numbers are composed largely of members of the church, the feeling of social harmony is infused into the church.

To attend a meeting of the ladies' society is an inspiration when one is given a

glimpse of its real character. The interests discussed are so numerous, so far-reaching, that we are impressed with the lack of information shown by those people who criticize the society meetings as merely a place for serving up-to-date gossip and frosted cake.

No need of the church is too small to receive their careful attention—no undertaking so great as to baffle these indefatigable workers.

Is there in a community a needy family that has been overwhelmed by misfortune? Is it the church as an organization that comes with relief? No, the sturdy tree waves its graceful boughs, each pointing expectantly to the "Willing Workers." Soon the needles are flying rapidly, clothing and bedding appear as by magic and a tactful committee carries happiness and comfort to the members of the household, not one of whom has been forgotten. The following Sabbath our hearts are gladdened by the appearance at morning service and Sabbath school of those who have long been absent. The church nods approvingly at the Ladies' Society and says, "I knew upon whom I might depend."

The local church is but one tree in the forest of churches—all touching branches in friendly clasp, the ladies' societies being closely united to upbuild the kingdom of Christ, not only at home, but also in foreign lands. Their interest in missions is great, assisting very materially in bearing the financial burden of the Missionary Board, and also paying the salary of Miss Burdick, at Shanghai, China. They aid in the support of the school at Fouke, Arkansas, and in providing scholarships in each of the three denominational colleges. No young person whose character contains a spark of loyalty can reap the benefits made possible by our people and not fall naturally into the broken ranks of church workers.

We might continue indefinitely gathering up the connecting links between church and society. May God ever bless the offerings placed upon his altar by these noble workers.

Brookfield, N. Y.

Humility.

Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt. xi, 29.

Be clothed with humility. 1 Pet. v, 5. Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated or sore or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble. —Andrew Murray.

Installation Services at Nortonville, Kansas.

REV. G. M. COTTRELL.

Upon invitation of our church at Nortonville to supply their pulpit from January 1 until they should secure a pastor, the writer consented to preach for them each alternate Sabbath, which arrangement continued for four months, with much pleasure to us and, I trust, not without profit to them.

On Sabbath, May 1, the pastor elect, Rev. M. B. Kelly, wife and two daughters spent their first Sabbath with the church, which was made a day of inauguration, or installation and welcome. In the evening the ministers of the village, the Sabbath-school superintendent and the choir presented a welcoming program in the presence of a large audience. We heard but little of this as we had to take an early train for home. Their pounds were left at the parsonage at the same time. In the morning the writer was present by request and gave a short sermon, welcoming the new pastor. Brother Maris read the Scripture, Brother Eyerly offered a very earnest and appropriate prayer, the choir contributed its part in good music and Brother Kelly closed the program with an earnest and heartfelt response to the welcome given. Then a general and unusual welcome was given the pastor and his family by the entire congregation for the next nearly half-hour, in coming forward and extending the glad hand and the kindly words of greeting. This was a beautiful scene, and a prophecy of fullest sympathy, harmony and richest fruitage of labors; and

we see no reason, if Brother Kelly's health remains as good as now, why we may not expect great things from the Nortonville Church and its new pastor.

At the risk of making this article too lengthy we submit an outline of the sermon (or sermonette) of welcome.

Text, Acts x, 29: "I ask therefore for what intent ye have sent for me?"

1. For our spiritual welfare. There is a strong earthly gravitation, and never more so than in this commercial age in which we live. "The man with the hoe" gives a pretty correct picture of our times. Eyes and attention to the earth, gain and increase the end of our search, deaf to the voices calling us to look higher. Prayers were once asked for a man prospering in his business. Many break on the rock. Many of us are prospering. We are in danger and feel it. We know there are spiritual realities and have experienced them. There is another picture, "The Angelus", a man and a woman digging potatoes, eyes to the earth again, but their souls have been touched with the light from above, the evening church bell rings out from the spire seen in the distance, calling to prayer. The hoe is dropped and the head bowed, while they lift their hearts in prayer to their Maker. We have sent for you, Brother Kelly, to help train the spiritual side of our nature, so that church spire and bell, prayer and Scripture, heaven and God may have good grip upon us as well as lands, crops, traffic, buying, selling and earthly gain. Along with this nurturing will also go the work of gathering in the unsaved, our children, our neighbors and as many as the Lord our God shall call.

2. We sent for you to become our guide and leader for the accomplishing of our mission as a Sabbath-keeping people.

3. For the development and perfection of the individual. We are not saved as congregations but as individuals. Each has his own personality and special gifts (1 Cor. xii). You will find it necessary as well as interesting and fruitful to minister to these diversified needs.

4. "Amplius" (broader, fuller) wrote Michael Angelo across one of Raphael's pictures one day when he came into his studio and found the young artist too narrow and cramped in his design. Raphael

caught the thought and by broadening out became the immortal painter that he was. So we have to be warned against narrowness and selfishness in our Christian life and work. Not only the spirit of our religion calls for this, but the age in which we live. All material development is moving on a broad scale. New methods, new machinery, new discoveries, new application of principles are pushing the world along with marvelous strides. We want religious life and movement to keep pace with the lesser interests of life. We are pleading for no new religion, no isms or cisms, but new ways, if there be any, by which the old Gospel may be made more effective, and more speedily find its way to all conditions of men.

The church at Antioch set us a beautiful example. First, when Agabus foretold the coming famine in *all the world*, forgetting themselves, they sent provisions to Jerusalem. Next they sent the best two (Saul and Barnabas) on gospel missions to other lands, though they were leaving their own wicked city of a half-million behind.

For such work God needs *prepared men*. Such were early disciples and apostles, especially after the baptism of Pentecost. In the power of the Spirit, Peter preached to the conversion of thousands, and Paul by the same Spirit made Felix and Agrippa tremble. Luther and Wyclif went in the same power; and Wesley, with the world as his parish, by the same Spirit could kindle the fires of the greatest evangelistic movement of the age.

Brother Kelly, we recognize that it is yours to get up into the high places of the earth, into Horeb with Moses to receive God's law, into the upper chamber for the Spirit's baptism and enduement; and like Cornelius, these have sent for you and are here before you to hear whatsoever God hath spoken and shall speak, and to be led of you into these spiritual places, and while you minister to them of spiritual things, they will minister to you of their temporal things.

We welcome you then:

1. To this beautiful church home, the parsonage, where you will find both your workshop and the joys and comforts of family life.

2. To this pulpit where from week to week you will deliver the messages God

has first spoken to you. It is a great inspiration to stand in such a place as this and feel that you are backed by the Almighty, that the words you speak are sanctioned by high heaven and that they are the savor of life unto all that hear and heed.

3. We welcome you to our homes. "The latch-string is always out," and if the invitation does not come when you are ready for it, do not wait but come right along, and you will generally find them glad to see you. In one of my churches in which I ministered, I found the people a busy people. They did not complain of the pastor if he was busy, too, and did not call to see them, and if he did call they were not wanting in appreciation and hearty welcome. You may find it so here.

4. We welcome you to the village life and the great State of Kansas. We realize that in climate and flowers and fruits we can not hope to offer you anything more entrancing than the Golden State from which you came, but in the great moral and political field we are prone to think that Kansas leads the world. Here the first battles were waged for liberty, as in the Lawrence fight in the Quantrel Raid, and the John Brown movement. Here, too, the cause of prohibition has found her strongest ally.

We welcome you to this field of moral conflict and to help maintain the fame and fair name of the State. And while we welcome you to these opportunities and labors, we feel that we can bespeak for this people such coöperation as is needed for the highest success. They will not be hypercritical. Judging from my own experience, if they think a man's heart is in the right place and his motives and efforts for good, they can overlook many blunders and mistakes he may make, realizing he is but human.

God has blessed many with a supply of this world's goods and they want you to make plain to them how they can best honor God therewith. They are here to respond to the call you may make for spiritual and social service and practical and applied Christianity. They are here to fill the house of God on Sabbath, to hear this Word, to attend the Sabbath school, and teach or listen to the teaching, to inspire the pastor in the prayer meeting by their presence and active part, and to live through the week toward one another like brethren. And that

God will sanction this union and bless this relation of pastor and people with a great ingathering of souls, and continued spiritual blessings upon all and every one, we shall hope and fervently pray.

Topeka, Kan.,
June 12, 1909.

The Striking of the Clock.

JOHN FRANKLIN BROWNE.

We count our past years by their loss:
Time shadows by; we hardly note
His fleet wings till he strikes the clock:
We start, and say, "How time goes on!
'Twas just now morn; the day is gone!"
The Spanish castle melts in air,
The day-dream bright, the vision fair;
Time—time *was* ours! We pale to hear
That sound that knells the closing year!
O stint of gold! O heard of dross!
The striking of the clock!

We count our past years by their gain:
Sore trials borne have patience brought,
With patience's perfect work well wrought;
Probation's faithful testing spent
Brings hope that rests in sure content:
Hail battles fought! hail victories ours!
Sight clearer grown, maturing powers:
The hard-worn soldier's mustering out;
Peal high the psalm; ring loud the shout;
The palm! the crown! the victor's reign!
The striking of the clock!

Labor and Wait.

Of all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with folded hands, that claim life's prizes without previous effort, but, having struggled and crowded the slow years with trial, seeing no result such as effort seemed to warrant—nay, perhaps disaster instead—to stand firm at such a crisis of existence, to preserve one's poise and self-respect, not to lose hold or relax effort, is greatness, whether achieved by man or woman.—*Cram's Magazine*.

On examining a class of children on arithmetic, the teacher asked whether they would prefer three paper bags with two oranges in each, or two paper bags with three oranges in each. All except one little fellow expressed themselves without preference, but he said he would prefer the three bags. On the teacher asking him a reason for his choice, he said, "'Cos I would have more bags to burst."—*Exchange*.

Young People's Work

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

"And, behold, the glory of Jehovah filled the house."—Ezek. xliii, 5b.

The Prayer Meeting—Life Lessons From John.

MRS. ANGELINE ABBEY.

Daily Readings.

Sunday, July 4—Life and light (John i, 1-13).

Monday, July 5—How Jesus found me (John i, 40-51).

Tuesday, July 6—Heavenly things (John iii, 12, 13, 16-21).

Wednesday, July 7—The Living Fount (John iv, 10, 14; vii, 37).

Thursday, July 8—The Living Bread (John vi, 52-59).

Friday, July 9—The pledge of life (John xx, 1-18).

Sabbath, July 10—Topic, Life lessons for me from the Gospel of John (John xiv, 1-21). Consecration meeting.

What passage in John has helped you most?

What is Christ's "glory" of which John speaks?

Collect all the passages in John that speak of the Spirit.

As preparation for the service, read the whole Book of John. Study prayerfully the special passages of Scripture, and subjects given in the week's lesson.

LIFE AND LIGHT.

"In the beginning God created the heaven and the earth."

He created light the first day, even before the world was formed. In the brightness of the day he made the firmament and divided the waters. The third day he caused the dry land to appear, with grass and herb, and trees bearing fruit.

The greatest blessing in the world is light. Have you not all noticed how every living thing in its healthful, normal state turns toward the light? Each blade of grass, and bud and flower lifts its head heavenward. Animals hold up their heads when they are well and happy. On the other hand, if grass or flower becomes

broken or crushed, how soon it droops and seeks the shade! The animal maimed or ill crawls into some remote, dark place to suffer and perhaps to die.

A sick person turns from the light which is such a source of joy to him in health. The wicked love darkness rather than light because their deeds are evil.

How wonderful that Jesus; the Light of the world, was in the beginning with the Father, and created all things!—"In him was life; and the life was the light of men."

"And the light shineth in darkness; and the darkness comprehended it not."

How sad to think that we are so blind! How many, many times has a great artist, composer, writer or inventor lived who was not recognized in his own generation, but who has been honored and extolled after passing away! History is repeating these sad stories over and over, and will go on repeating them until we have something stronger than mortal sight!

The saddest story that ever was, is of the Son of God, who left his glory home to save the world which would not receive him—the world so filled with the darkness of sin that it did not even *comprehend* that Light! Although heralded by so powerful a preacher as John, the world which he had made knew him not. "He came unto his own, and his own received him not." But the few who did receive him, "To them gave he power to become the sons of God, even to them that believe on his name."

QUOTATIONS FROM THE POETS ON LIGHT.

"Hail, holy Light, offspring of heaven first-born,
Or of the Eternal, co-eternal beam,
May I express thee unblamed, since God is light,
And never but in approached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate!
Or hear'st thou rather, pure ethereal stream,
Whose fountain who shall tell? Before the sun,
Before the heavens thou wert, and at the voice
Of God, as with a mantle didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite."

—*Paradise Lost, Book III, Lines 1-12.*

"Light—God's eldest daughter."

—*Fuller.*

"Against the darkness outer
God's light his likeness takes,
And he from the mighty doubter
The great believer makes."

—*R. W. Gilder.*

"He that has light within his own clear breast
May sit i' th' center, and enjoy bright day;

But he that hides a dark soul and foul thoughts,
Benighted walks under the mid-day sun."
—Milton, *Comus*.

"'Twas a light that made
Darkness itself appear
A thing of comfort."

—Southey.

"God and nature met in light."
—Tennyson, *In Memoriam*.

HOW JESUS FOUND ME.

(A portion of the hour might be devoted to personal experience. Give a short account of your conversion.)

No greater miracle was ever performed, it seems to me, than the conversion of a soul—the turning of the affections from the world and things temporal, to God and all things good and noble, high, eternal.

One of the proofs of genuine conversion is the work which is constrained by the love of Christ, the seeking after and the bringing in of other lost souls. Those nearest us, whom we love best, are the first ones we seek, but all will not hear. Some, even of our kith and kin, are joined to their idols. Do not be discouraged, seek others. God will encourage you by giving you some souls, if you work in the way he directs.

HEAVENLY THINGS.

Nicodemus could not understand the miracle of the new birth. All his learning availed not. How thankful we should be, that, no matter how unlearned we are, as the world counts learning, we can learn of heavenly things *if we will*. It is hard for the doubter, who is always rejecting new ideas unless they are proved, to accept the great truths which the Bible teaches. "If I have told you earthly things, and ye believed not, how shall ye believe, if I tell you of heavenly things?" said Jesus. "And no man hath ascended up to heaven but he that came down from heaven." Who so competent to tell of heavenly things as Jesus? How can any one doubt his word?

It is impossible for the finite mind to comprehend the wonderful love of the Father in making the great sacrifice mentioned in John iii, 16. Believe and be saved. "He that believeth on him is not condemned." "God sent not his Son into the world to condemn the world; but that the world through him might be saved." "He that believeth not is condemned already." Man may be saved if he will; but if, through

his own stubbornness he rejects, he will be lost.

Verses 19, 20 and 21 relate to light. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Have you ever tried to show one some special truth, who refused to listen, refused to read and learn? His own act condemned him in his guilt. The true child of God who is consecrated to him is ever seeking light, to ascertain if he is walking in God's ways. "He that doeth truth cometh to the light."

THE LIVING FOUNT.

There are thousands upon thousands of thirsty souls who know nothing of this Fount, as this Samaritan woman. They have lived in sin and ignorance. They know of churches, but for the most part they consider them as belonging to the proud who have nothing in common with their poverty, sin and squalor. Blessed is the Spirit-filled soul who will give a cup of the Water of Life to these. It requires sacrifice—oh, yes; but think of the *supreme sacrifice* made for you!

THE LIVING BREAD.

The miracle related in John vi, 5-13 contains a lesson for us. No matter how little we may have of the Bread of Life, if we ask God's blessing on our efforts, we may give away an unlimited amount and what we have shall be increased. The more we give, the more we have.

Are there any who call themselves Christians who are too selfish to divide this Bread with the hungry souls about you? If you are, the little you have will surely molder and decay. You can not be nourished, and will not grow. You are in danger of starvation and death. Partake of the Bread of Life and live; give to others that they may live, and your life shall be increased. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. xii, 3.

THE PLEDGE OF LIFE—THE RESURRECTION.

Before his death Jesus had said: "And I, if I be lifted up from the earth, will draw all men unto me." He now rose from the dead, and became "the first fruits of them that slept."

After Mary's grief at the disappearance

of even the body of her Lord, who can picture her great joy at beholding him alive, and at hearing his dear voice calling her name? Filled with joy and love, she fain would have caressed him, but he forbade her: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

As the Rev. Marcus Dods has so ably written in "Exposition of the Bible":

This is the message of the risen Lord to men. He has become the link between us and all that is highest and best. We know that he has overcome all evil and left it behind; we know that he is worthy of the highest place. We know that Christ must ascend to the highest, and yet we know, also, that he will not enter where we can not follow. We know that his love binds him to us as strongly as his rights carry him to God. We can as little believe that he will abandon us and leave us out of his eternal enjoyment, as we can believe that God would refuse to own him as Son. And it is this which Christ puts in the forefront of his message as risen and ascending: I ascend unto my Father and your Father.

LIFE LESSONS FOR ME.

All of these studies contain life lessons for us. No doubt that one which comes the nearest home to each is expected to be given in the meeting. This is most appropriate for this season of consecration.

In this lesson, how gently Jesus explained to his disciples that he was to depart to his Father's house! "Let not your heart be troubled: ye believe in God, believe also in me." "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Do any of us have great burdens? Let us not be troubled, God will care for us. He will give us strength. Have you lost a dear friend? There is a mansion over there prepared for that one, and for you. You shall be reunited shortly if you believe in Christ. Let us not mourn as those without hope. How wonderful to be forever with the Lord and to have our loved ones about us in that blest kingdom where there is no fear of sickness or death. The disciples could not understand. Thomas, speaking for them, said: "Lord, we know not whither thou goest, and how can we know the way?" Then Jesus said: "I am

the way, the truth and the life; no man cometh unto the Father, but by me."

For ages men have been seeking the way to God. Even savage people have a conception of God, whom they ignorantly worship. "I am the truth." There could be no question about anything Jesus said, however strange his statements might appear. For he was truth itself. He is also the life. "He that hath the Son hath life."

"Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake." Then the promise to him that believed, that he should do the works which Christ did; "and greater works than these shall he do; because I go unto my Father." Doubtless the disciples could do greater works because the "Comforter," whom the Father should send would "teach all things." v. 26. And then Christ would sit at God's right hand as Intercessor.

In verses 13 and 14 is that wonderful promise of answer to prayer. " whatsoever ye shall ask in my name." What we ask must not be any selfish request; we must pray along the lines of Christ's work, ask for the things that the Father wills to have done. If we ask amiss, and he answers "No," can we still love and trust him? Do we love him with a disinterested love, feeling that we are nothing, that God only is great, and that his will must be done at whatever cost? Here is the promise absolute: "If ye shall ask anything in my name, I will do it." We should pray as we believe Christ would pray; as he *did* pray.

Then this is a way to prove our love: "If ye love me, keep my commandments." Not part of them, twisting the wording to suit your own convenience, but all of them, just as they were given. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

North Loup, Neb.

Young People's Hour at the Western Association, Independence, N. Y.

When the time arrived for the beginning of the program of the Young People's hour at the Western Association the church was well filled by a representative Seventh-day Baptist congregation made up of both young and old.

The program for the hour, which was opened by the singing of "Redeemed" by a male quartet composed of Rev. W. L. Greene, Fred and E. A. Stillman and H. L. Cottrell, was in charge of the associational secretary, Mr. H. L. Cottrell.

There were two papers presented. The first paper, "Factors in Christian Endeavor Efficiency," was presented by Mr. Gates Pope of the Hartsville society, and was pregnant with timely suggestions for accomplishing more efficient work in our Christian Endeavor societies.

"Christian Endeavor Efficiency in Relation to Denominational Life and Growth" was the subject of a paper presented by Mr. R. J. Severance of the First Alfred society. In this paper Mr. Severance presented with great clearness the duty and obligation resting upon the young people of our denomination to familiarize themselves with denominational life and history and the efficiency which would come as a result of the inspiration which they would receive when they come to realize fully what a precious heritage they possess. It is to be hoped that this paper will be read in every society in our denomination when presented through the columns of the Young People's department of the RECORDER.

Following this paper a solo was sung by Mrs. Frank Vogan of Canton, Ohio.

In the absence of Prof. C. L. Clarke of Alfred University, who was prevented by illness from presenting an address on "Reorganization for Greater Efficiency," Prof. S. B. Bond of Salem, delegate from the Southeastern Association, gave an interesting talk regarding the work and plans of the Young People's Board.

The general theme of the associational program was "Efficiency," and the papers presented at the Young People's hour conformed to the general theme.

The exercises of the hour were closed by the singing of "Strong in Thy Strength, O Jesus," by the male quartet.

Education for Democracy.

THEODORE G. DAVIS.

The problem of training the young for life has always been one which has demanded the best thought and effort of the world. Education has been the means through

which all human advancement has been made. As civilization developed, so the forms of education changed. A close examination of the different periods of history reveals the fact that each type of government had its coordinate educational system. The kinds of education which we find under four of the most important attempts at government, namely, imperialism, feudalism, paternalism and aristocracy, were intended to aid in perpetuating those various forms. That for imperialism and feudalism was the education of brute force. That for paternalism was the teaching of the masses to obey. In an aristocracy, the government being entirely in the hands of a privileged class, education was reserved for that class, and they were taught to be attractive, brilliant and charming. That is why the society of an aristocrat is the most pleasing in the world. However, none of those attempts satisfied the world, and finally the popular government of democracy was launched. A government of equal rights and privileges to all. A government contrary to the fundamental principles of all the others. A government of the golden rule, facing which every other system fails.

Education for a democracy must then be vastly different from all previous forms. With the demands of such an order before us as a criterion, let us examine our present educational system. We will immediately discover that we have carried over many of the fallacies of the past. There remains yet much of paternalism. The teacher is the master, making arbitrary rules which must be obeyed. Courses of study are planned and laid out, which must be followed by the pupils, with no initiative thought or action on their part. In short, they learn to submit to, and very soon desire to follow, the thought and leadership of some other mind. What is the result? I have only to point to the Boss System. To the apathy of the common man toward all public problems. To corrupt machine politics, as the natural consequence. Is it reasonable to look for anything else under such conditions? We call this country a country of equal rights, of no privileged classes, and yet we do not have to look far before we find institutions of learning carrying out the ideas of aristocracy, where

culture and charm seem to be the major courses. One need only to go to some of our private schools, often known as finishing schools, and you will find as charming a group of aristocrats as was ever brought together. But what is all this to mean to the welfare of our Republic?

In a recent address in New York City, Doctor Eliot, the late president of Harvard, said that educational methods had greatly changed within the past forty years. That where once men learned through books and lectures, now they were learning by actually doing the work. Speaking of the various departments at Harvard, he stated that students in mining engineering were not alone receiving instruction in abstract geology and mineralogy, but by going down into real mines, and doing the actual work. In civil engineering the class room lectures and drafting had become a small part of the curriculum, for much time was spent in the field making surveys. In forestry theoretical study has been largely substituted by life in the forest, studying the habits and growth of the trees, and the habits of the soil. So we might go on through all the various phases of training. Certainly great progress has been made, and yet we can discover little or no attempt at developing the most essential quality required by a member of a democracy. We are teaching everything by actually doing it, except citizenship, upon which the life of the nation depends. We may become a nation of great artisans and professional men, and yet if we have not citizenship, the foundation of our government, all that culture, all that training and skill may become a danger and a menace to the public welfare.

In a recent message to Congress, Ex-President Roosevelt said: "Each of these children represents either a potential addition to the productive capacity and the enlightened citizenship of the Nation, or if allowed to suffer from neglect, a potential addition to the destructive forces of the community." Into which of these classes will the product of our educational system be cast?

If we expect a nation of loyal useful citizens, then we must prepare our boys and girls for the duties and responsibilities which are bound to fall on them when they go out into the world. We must make them

self-respecting and self-reliant. We must teach them respect for law and order, created to protect their own and others' interests. A theoretical course in civil government and economics will never accomplish this. Arbitrary control and supervision will be futile. We must train them in the same way we have learned to teach other things, by having them actually perform these duties and bear those responsibilities. At the present time our public schools give nothing more than technical instruction in our republican form of government. The pupils learn in an abstract manner the names and functions of the various officers and departments. They may possibly know how a government ought to be run, but little or nothing as to how it is actually run.

Thus the school, if it is to train children for society as it is today, must embody the fundamentals that go to make up the present social order. It must include in its scope some definite form of social activity. The children must be made to feel the full effects of social and economic causes. They must take part in the making and enforcing of the rules, they must be allowed freedom in order that they may take up activities on their own initiative. In short, the life of the school must depend very largely upon the cooperative and self-sustaining attitude of the pupils. If it does not depend upon this, but upon the arbitrary oversight of the teacher, then it will fail to prepare its pupils for democracy.

Many important attempts have been made toward this end, such as the Dewey School, the School City, Abbotsholm, and most notably the George Junior Republic. In this latter movement the standard taken is citizenship. It a miniature democracy, by actually performing the duties of citizens, young men and women learn to live in the world as it is today. They become self-reliant and self-respecting by being self-supporting. The government is of their own creating. They make the laws and elect officers to execute them. In this practical manner they become thoroughly familiar with the duties and responsibilities that will face them later.

Training of individual initiative together with appreciation of law and order created to protect equal rights to all, are elements

which must be recognized in an education for democracy.

Plainfield, N. J.

Freedmen.

MARTHA M. WILLIAMS.

I believe that every Endeavorer is a missionary at heart, and so I will tell something of a branch of mission work that is being done, with a hope that interest may be awakened along this line.

The word "freedman" is defined as "A man who has been a slave and is manumitted, or released."

We Americans exclaim with enthusiasm: "Thank God, we live in a free land! No foreign flag waves over our country, but the Stars and Stripes—long may it wave!"

But how, may I ask, did this become a free land? Did not our fathers go forth to battle and endure hardships that America might become self-governing—a land of freedom?

But even in this free Union of ours some have been denied personal liberty. Although slavery was far from being approved in principle by the most eminent of the fathers of the American Union, one of the most important slave systems still remained—that of the Southern United States.

Washington in his will provided for the emancipation of his own slaves. He with other statesmen declared his abhorrence of the practice of slaveholding. Jefferson declared that in the presence of the institution "he trembled for his country when he remembered that God was just."

We can not follow in detail the steps by which the slave power for a long time persistently increased its influence in the Union. Even the Christian churches in the slave states used their influence in favor of the maintenance of slavery. History says that President Lincoln in 1863 issued a proclamation freeing all the slaves in those states of the South which were still at war against the Union. Thus by a single stroke of the pen more than 3,000,000 negroes received (so far as the Government could then give it) that most precious, yet most perilous of all rights—the ownership of themselves. And for this birth of freedom we honor the soldier's grave.

The influence of slavery is very detrimental. In its action on the slave it marred in a great measure the good effects of habitual industry by preventing the development of the sense of human dignity which lies at the foundation of morals, whilst the culture of his ideas and sentiments was in most cases entirely neglected. It had been a penal offense to teach the negro to read; hence illiteracy was nearly one hundred per cent, and superstition was rampant. The slaves were absolutely penniless; as an old mammy expressed it, "Befoh de wah de nigger didn't own nutin' not even hisself; after de wah, he owned hisself and dats all he did own."

In 1865 Congress established the Freedmen's Bureau, which, in the emergency after the war, formed asylums, hospitals, colleges, schools and a bank. It looked after paupers, regulated marriages and decided points of law until its work was assumed by the states for themselves.

The Church of Christ which believes that "God is no respecter of persons" (for Jesus has said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations") has arisen to meet the needs of this neglected people. Since the war the different denominations have shown the true Christ-spirit in sending teachers and ministers to them, and are maintaining many schools and churches among them.

In September, 1861, the first school for freedmen was established by the American Missionary Association, at Hampton, Virginia; and this association has now 114 missionaries, 161 churches (total membership 10,587) and sixty-three institutions covering instruction from kindergarten and primary to professional training.

The work of the Presbyterian Board of Missions for freedmen is scattered among thirteen states. They now support 240 ministers preaching to 381 churches. These churches have 22,300 members. There are about 114 schools, from the largest university down to the country parochial school. In these over 14,000 pupils are taught.

Much honor is due the woman's boards of home missions, that are doing such a noble work through the freedmen's department in training missionaries among the negroes; and to the Baptist missionaries who are working among the colored people

of the South. Many freedmen have reason to bless the American Baptist Publication Society, which has supplied them with libraries that they may become preachers of the Gospel.

In Chattanooga, Tenn., is the Steele Orphanage, a home for negro waifs. Twenty-five years ago Mrs. Almira S. Steele, a Seventh-day Baptist, opened this home, averaging 104 to 145 inmates daily. In all 1,150 needy ones have been received to be fed, clothed and cared for. In these twenty-five years, aside from \$39,972 given her, which includes seven legacies from relatives and personal friends and about \$4.00 daily from the county, she has maintained this home, where its inmates receive a grammar-school education, together with industrial training and a thorough course of Bible study. When they are twelve or fifteen years of age, Mrs. Steele sends all pupils to different trade schools, becoming responsible for their expenses until they are self-supporting. From this home have gone forth farmers, cooks, carpenters, harness-makers, blacksmiths, barbers, drivers, tailors and trained nurses. One is a noted musician, one is preaching and teaching in West Africa, and one is preparing to go abroad as a medical missionary.

If we would know something of the grand work that is being done through these schools, let us read the bulletin recently issued by the Census Bureau which shows how rapidly illiteracy has decreased. In 1890 it was reported as 57 per cent. It has now dropped to 44.5 per cent.

The 9,000,000 negroes found in the United States own farms to the value of \$800,000,000 and have city property valued at \$90,000,000.

A missionary speaking of the schools in the South said: "The schools there for the negroes are accomplishing great good, but they are too few in number. Thousands of girls are turned away for lack of accommodations, and in many cases it means a closing of the only door of opportunity which will ever be open to them."

The freedmen gave last year toward the support of the Gospel and schools the sum of \$128,257,56. Some gave by self-sacrifice, I believe, such as we know nothing of. We are told the scanty meals of the parents were made smaller that children

might attend school. Threadbare garments were worn that they might go forward each Sabbath as is their custom and deposit upon the table their penny or nickel for the pastor's salary, or in the hope that after a while they might secure enough to get help from the Board of Church Election.

It is said that one of the greatest problems that concerns our national welfare is the education and training of the freedmen for intelligent citizenship. I believe the freedmen's schools are the best means for solving this problem.

The negroes are eager to learn and through them it may be given to you to bear some glorious part in the future evangelization of Africa. Help them to go as missionaries and you do much for foreign missions; and by dispelling ignorance among them, you surely do much for your own land. As Endeavorers and as patriots should we not pray and give, that the colored people may be freed from ignorance and sin, as well as from slavery?

News Notes.

MIDDLE ISLAND, W. VA.—The association held with us this spring was much enjoyed by all and furnished us great encouragement.—Our young people who have been attending school at Salem during the year are home for the summer and help to increase the interest of the society.—Elder Seager is spending three or four weeks on his farm at Farina, Ill.

WEST EDMESTON, N. Y.—Pastor R. G. Davis delivered the annual sermon at the Central Association this year, at Brookfield. Many from this society attended.

BROOKFIELD, N. Y.—The Central Association convened here June 3-6, with a fair attendance and good interest. The meetings were helpful and a good time, spiritual and social, was enjoyed.

LEONARDSVILLE, N. Y.—Three members have lately been added to the church through baptism.—Dr. S. C. Maxson of Utica, addressed the Baracas and Philatheas on Wednesday evening, after which the former served ice-cream to the Philatheas class.—A great many from here attended the association at Brookfield, and felt that it brought a blessing to each one.—Mr. Nelson Norwood is expected to supply our pulpit through July and August.

CHICAGO, ILL.—Ten-cent socials with suppers served have been given by the Ladies' Society, proceeds of which go to the Woman's Board.—Since our last report T. J. Van Horn, L. A. Platts, J. H. Hurley and E. A. Witter have supplied our pulpit. We expect President W. C. Daland in June.

COSMOS, OKLA.—Pastor Goff recently gave an address at our Sunday School Convention. He preaches three sermons, on Sundays, each month.

DODGE CENTER, MINN.—June 4-6 the fiftieth anniversary of the church was celebrated. Elder G. M. Cottrell, Topeka, Kansas, and Elder G. W. Lewis and wife, Milton, Wisconsin, were present. On Sunday a picnic was held on Mr. Joel Tappan's lawn, with over eighty present.

BATTLE CREEK, MICH.—Our Endeavorers have been so occupied with the various commencements which have filled the last three weeks, that no outside work has been done. The mid-week prayer meetings closed till fall with one held with a "shut-in" at Postumville. Elder Saunders is taking charge of the church work here for the present. Since our last report we have had a few additions to our membership. We are always glad to welcome any who come seeking health or employment.

Tract Society—Statement of Treasurer.
Treasurer's Receipts for April.

Contributions:	
Susie M. Burdick, Shanghai, China	\$ 15 00
Mrs. H. W. Wiard, Shadeland, Pa.	3 00
C. E. Crandall, Milton, Wis. ..	1 00
Mrs. C. D. Potter, Belmont, N. Y.	40 00
Allen B. West, Milton Junction, Wis.	50 00
Thos. H. Wise, Shepardsville, Ky.	1 00
S. I. Lee, Fouke, Ark.	1 00
Dodge Center, Minn.	8 00
Riverside, Cal.	5 77
Plainfield, N. J.	87 32
Hickernell, S. D. B. Church ..	1 00
First Brookfield (Leonardsville, N. Y.)	8 25
Farina, Ill.	10 55
Milton Junction, Wis.	14 58
First Alfred, N. Y.	22 37
Dodge Center, Minn., Sabbath school	5 00
Salemville, Pa.	2 23

New York City	15 85	
Pawcatuck (Westerly, R. I.) ..	101 49	
Rockville, R. I., Sabbath school	10 00	
		\$ 353 41
Income:		
George Greenman Bequest ...	25 00	
Deborah Randall Bequest	18 29	
Tract Society Funds, S. D. B. Memorial Fund	17 67	
D. C. Burdick Bequest, S. D. B. Memorial Fund	102 41	
George H. Babcock Bequest, S. D. B. Memorial Fund ..	454 76	
I. D. Titsworth Bequest, S. D. B. Memorial Fund	2 95	
		621 08
Publishing House Receipts:		
RECORDER	346 87	
Visitor	33 50	
Helping Hand	73 61	
Tracts	3 50	
		457 48
Payments Life Membership:		
Allen B. West for Life Membership:		
Hattie E. West	20 00	
Miriam E. West	20 00	
Acct. of Robert W. West ...	10 00	
		50 00
		\$1,481 97

E. & O. E. F. J. HUBBARD, *Treas.*
Plainfield, N. J.,
June 6, 1909.

Treasurer's Receipts for May.

Contributions:		
Mrs. Rebecca T. Rogers, Providence, R. I.	\$ 5 00	
H. H. Hinman, Oberlin, Ohio	1 00	
Alfred Collins, Charleston, R. I.	6 00	
Woman's Board	75 22	
Young People's Board	21 00	
North Loup, Nebraska, Church	20 00	
Plainfield, N. J.	59 08	
Ladies' Sewing Society, Ashaway, R. I.	10 00	
Salem, West Va.	6 50	
Marlboro, N. J.	8 00	
		\$ 211 80
Income:		
Julius M. Todd Bequest	2 50	
Nancy M. Frank Bequest	10 00	
		12 50
Northwestern Tract Depository	4 35	
Interest on Bank Balance	9 27	
Publishing House Receipts:		
RECORDER	234 08	
Visitor	58 20	
Helping Hand	52 85	
Tracts	9 40	
		354 53
		\$592 45

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Baptist Church Government.

IRA J. ORDWAY.

The Baptists of Chicago have been and still are in a turmoil concerning the question of what action should be taken in the case of Rev. Dr. George B. Foster. It may be of interest to state the leading facts in this case, not to bring up any theological question, but to call attention to the general question of Baptist church government.

Doctor Foster, it seems, resigned from the Divinity School of the University of Chicago several years ago, and was immediately appointed professor of comparative religion in the university proper. In 1906 he published a volume called "The Finality of the Christian Religion," which, although it maintained that Christianity is the final religion, is said to have been so nearly Unitarian in doctrine that it was sharply attacked by leading Baptists. In April, 1909, Doctor Foster published a small volume called "The Function of Religion in Man's Struggle for Existence." This volume, it appears, has called forth even severer criticisms than the former book.

Doctor Foster is a member of the Hyde Park Baptist Church, and a member of the Baptist Ministers' Association of Chicago.

Yesterday (June 14) a determined effort was made by certain members of the Chicago Ministers' Association to expel Doctor Foster from the association and demand the return of his ordination papers. The fight lasted four hours, and resulted in the defeat of the movement to expel. Dr. Johnstone Myers, leader of the attack on Doctor Foster, is reported as saying that the fight will be renewed. Doctor Foster's friends think that it will not be renewed. When the long session closed, the following resolution was adopted by a vote of 59 to 21:

Whereas, Recent utterances reported to have been made by Professor Foster concerning the fundamentals of our faith, whether correctly or incorrectly reported and whether understood or misunderstood, have left an impression on the general public which tends to put the Baptist denomination in a false light, now, therefore, be it

Resolved, That we, members of the Baptist Conference, reaffirming the ancient Baptist position of liberty of conscience and freedom in the investigation of truth and expression of opinion, reaffirm our past position of belief in the deity of Christ and in salvation by faith in him, and we will continue to preach the Gospel of Jesus Christ as God gives us to understand it,

and we repudiate any utterances to the contrary, whether preached by Professor Foster or any other.

Many prominent Baptists of Chicago have been interviewed by the newspapers with regard to the principles of Baptist church government as related to the Foster case. It seems to be pretty generally agreed among those interviewed that *the individual congregation* is the primary seat of church authority in the Baptist denomination. There is a general conference of churches, which has the right to drop a church from its membership. But there is no grand tribunal of churches before which cases of heresy or other misdemeanor can be brought. The individual congregation recognizes its pastor and the general conference recognizes the church. Responsibility is thus thrown on the individual congregation.

Rev. Dr. Shailer Mathews is quoted as saying:

The Baptist Church is a great democracy. It prescribes no strict dogmatic lines. The only authority recognized in the church is the individual congregation.

There is no central authority in the Baptist Church. There is a general conference of churches, but this can do no more than agree to drop a certain church from its membership.

When asked to whom Doctor Foster would surrender his ordination papers, in case he was called upon to surrender them, Doctor Mathews said:

That is rather an intricate question of polity. He might give them to the church which ordained him or he might turn them over to the church of which he is now a member.

Of the Ministers' Association, or Conference, Rev. Dr. A. K. Parker said:

The matter of expulsions has no part in the purpose for which the conference was organized, and it was not until very recently that it attempted to take any such power upon itself. If Doctor Foster is excluded from the conference it will in no way affect his standing otherwise.

To the same effect the Rev. Dr. Boynton said:

We have no authority to drive him from the church. We can drop him from the conference, but I don't believe it will be done. If Foster is expelled, several members may come in for a house-cleaning before we finish the meeting.

The Rev. Donald McLaurin questioned the motives of Pastor Myers in urging the expulsion. He said:

The historical position of the Baptist Church is to leave the question of expelling a member or minister to each individual congregation. This

is the principle of the highest type of a free religion—a religion of the democracy.

Rev. Dr. Theodore Soares is quoted as saying:

Heresy hunting is abhorrent to the spirit and practice of the Baptist Church, which has stood throughout the ages for complete freedom of thought and speech in religion. There are no bishops, no popes or potentates in the Baptist denomination. Every congregation in the Baptist Church is the judge—and the only judge—of the soundness of the doctrines expounded by its minister.

I wish to repeat that in presenting these opinions I am not discussing Doctor Foster's books, neither of which have I read. But it seems to me correct to say that in the Seventh-day Baptist Church, as in the Baptist, the seat of responsibility is in the individual congregation.

Chicago, June 15, 1909.

Mary Hubbard Pratt.

Mary Ann Hubbard Pratt was born in Scott, Cortland Co., New York, May 19, 1832, and died at her home in that town, June 1, 1909. She was the daughter of James and Amy Carpenter Hubbard; was married in 1851 to Janna N. Pratt by whom she had four children.

Two died in early childhood; of the surviving, Ella, the wife of Sylvester J. Hazard, resides in Cortland, N. Y. The other, James H. Pratt, has always lived with his mother. She also leaves one brother, Joseph A. Hubbard, of Plainfield, N. J., her other brother, J. Franklin Hubbard, having died four years ago.

Mrs. Pratt's husband died forty-five years ago, and with slender means and two young children to care for she bravely and patiently toiled through the years, cheerful and helpful towards all with whom she came in contact.

On November 9, 1845, she united with the Seventh-day Baptist Church at Scott. She had an abiding love for her Master and faith in his kingdom, and for nearly sixty-four years was a faithful, active, consecrated worker in his cause.

She was buried beside her family in the rural cemetery at Scott.

The Rev. Benjamin L. Herr, of Homer, N. Y., conducted the farewell services, and said in part:

"Our life in this world might be symbolized by the vision of the landscape. Some-

times its beauty is irradiated by the sunshine and sometimes clouded by shadow. So these lives of ours are made up of their experiences of mingled joy and pain. Life at its best is transitory; Scripture represents it as being illustrated by the brevity of the life of the flower, of the shadow and of the cloud.

"The evidence of death continually confronts us. There is no explanation of the enigma except in the Word of God. In Christ there is a new beginning. The Gospel transforms life; it enables heavenly effort to manifest itself in the midst of human weakness of sin, as the water-lily by its inherent power lifts itself in life from its slimy surroundings until when it sees the sun it becomes like it in purity. So it is possible through the Gospel for human lives to reflect Christ. The Gospel brings faith and courage out from human depression; it gives abiding victory in the face of temporary human defeat; it pronounces a benediction over all human trials as it declares that 'all things work together for good to them that love God.' Even human weakness through the Gospel is transmuted into strength; for 'though our outward man perish, yet the inward man is renewed day by day.' Even the sorrow of death is transmuted into the pæan of praise as we read, 'Blessed are the dead which die in the Lord . . . that they may rest from their labours; and their works do follow them.'

"In our sister's life was manifested evidence of the faith that was rooted in abiding convictions of truth. Through long years that life had become settled and strengthened as the acorn grows into the oak. Like Dorcas of old, that which she did through the years was a matter of grateful recollection at the end of her activity. Hers was a sincerity of faith that showed itself in control of character through a long life. In the way of the years, she had seen the vision of Christ and more and more was she becoming like her Lord, for she had said with the apostle, as she thought of that experience, 'I was not disobedient unto the heavenly vision.' Hers is an inheritance of life to be thankful for and loyal to, and ours is the comfort of the evidence of the new and indissoluble bond and of the abiding life." W. C. H.

Children's Page

What the Daisies Told.

ALICE ANNETTE LARKIN.

The daisies were having a meeting. And they were all becoming so much interested in what the chairman was saying that their little heads began to wave back and forth in the breeze.

It was a very important occasion, too. But what was it all about? Just listen and I'll tell you. The daisies were in trouble, for not a boy or a girl had been into the field for nearly a week. They could never remember such a time before. What could be the matter? Master Ox-eye Daisy, who was the tallest of them all, had called this meeting to find out.

He stood up very straight as he called the meeting to order.

"Now, my dear friends," he began, "I am very sorry that there should be any trouble in the Daisy family; but there is trouble, and we must do our best to stop it. Can any one tell me if they have seen the little Brown children this week, or the White boys, who live in that big house over there?"

The little blue daisy tried to attract his attention. "Yes, Mr. Ox-eye," she piped up. "I saw them only this morning. They were out in the yard picking roses. They picked a whole lot of them, too."

"Thank you, thank you!" cried the chairman, gravely. "That is just what I wanted to know. Roses! Roses! Just think of picking roses when the ground is covered with daisies. I tell you, something has happened. Now, I'm going to ask every one present what they were doing the last time the children came into the field. We'll begin with Miss Daisy White."

Little Daisy White was frightened, for she remembered all too well what she had been doing. But Mr. Ox-eye was waiting so she stood up as straight as she could.

"I—I"—she began. But her hat was getting loose and she had to stop and fasten it on. The chairman told her to hurry up.

"Well," she said at last, "just a week ago this morning, little Dorothy Brown came rushing out of her house and into this field as fast as she could come. I knew she was coming to pick daisies, and I didn't want to be picked, that was all. She doesn't want us only just to pull our heads off and say something that sounds like,

"Rich man, poor man, beggar man, thief;
Doctor, lawyer, merchant, chief!"

"Then she throws us on the ground and runs back to her play. So, the other day, I hid way down in the tall grass, and she didn't see me. Then pretty soon she started for home, and she kept saying very sadly: 'Oh, dear me! I wanted some pitty f'owers for my Auntie May, 'cause she's sick, and she just loves daisies; but I can't find even one. Oh, deary me!'

"I was ashamed of myself when I found out what she wanted me for, and I stood up very straight again; but it was too late, for she had gone. I wish I was a rose 'stead of an old daisy, anyway. So there!" And Miss Daisy White sat down.

"Just as I thought! Just as I thought!" cried the chairman. And he was so excited that he bobbed right up and down.

"We're not doing our work, that's what's the matter. Miss Daisy Blue, what were you doing when Jimmy White came in here the other day? Speak up quick, now."

"Please, Mr. Ox-eye," said little Daisy Blue, softly; "I was standing up just as straight as ever I could, but I guess he didn't want me, 'cause he said 'Oh, hum!' when he couldn't find a white daisy. I tried to let him know I was there, but it wasn't any use. I wish I was a white daisy, and then somebody would want me." Daisy Blue was almost crying as she sat down.

"There, there," said the chairman. "You did your best, and that is more than some of us have done. Now we are ready to hear from the others. The meeting"—

But Mr. Ox-eye got no farther, for, glancing around, he spied the whole Brown family, and the White boys as well, coming toward the daisy field. All he had time to say was, "Hurry, hurry, stand up straight; for the children are coming."

And the daisies obeyed so promptly that the boys and girls cried out joyfully: "O what lovely flowers! And there's enough

for Auntie May, and for our daisy chain, and to carry to old Mrs. Gray, too."

And Daisy White thought, as a chubby little hand closed around her, "How glad I am that I am not a rose!" And at the same time little Daisy Blue was thinking, "How nice it is to be a little blue daisy!" And the children were so happy that they sang as they picked the big bunches of nodding daisies:

"In the world is darkness,
So we must shine,
You in your little corner,
And I in mine."

And Master Ox-eye shook his head wisely, as he said: "Just as I thought! Just as I thought!"—*Every Other Sunday.*

A Business Parable.

Once a farmer had 1,800 bushels of wheat which he sold, not to a single grain merchant, but to 1,800 different dealers, a bushel each. A few of them paid in cash, but the far greater number said it was not convenient then and they would pay later. A few months passed, and the man's bank account ran low.

"How is this?" he said. "My 1,800 bushels of grain should have kept me in affluence until another crop is raised, but I have parted with the grain and have instead only a vast number of accounts, so small and scattered that I can not get around and collect fast enough to pay expenses." So he posted up a public notice and asked all those who owed him to pay quickly. But few came. The rest said, "Mine is only a small matter, and I will go and pay some of these days," forgetting that, though each account was very small, when all were put together they meant a large sum to the man. Things went on thus. The man got to feeling so bad that he fell out of bed and awoke, and running to his granary found his 1,800 bushels of wheat still safe there. He had only been dreaming. Moral: The next day the man went to the publisher of his paper and said: "Here, sir, is the pay for your paper, and when next year's subscription is due you can depend on me to pay promptly. I stood in the position of an editor last night, and I know how he feels to have one's honestly earned money scattered all over the country in small amounts."—*Ex.*

HOME NEWS

WALWORTH, WIS.—Since it has gone out in some of the papers that the pastor of the Walworth Church has resigned, it seems proper to state what is going on with us. He did resign with the purpose of giving Walworth a new chance with some new servant to preach the Gospel to them, feeling that with the seven years of service, considering the welfare of the church, a change would promise better progress. The church was called together and first voted to ask the pastor to reconsider, and stay another year. It was not quite a unanimous vote and was declined. The vote was then taken for another pastor who declined. Call was sent to four different pastors, one after another, but they were all busy, they had married a wife and couldn't come. The question then seemed to press more forcibly, Why do we have to change at all at this time? So at the fifth of the series of meetings, the ballot seemed to scatter worse than ever. Then, without stopping for more ballots, a motion was made to again ask the present pastor to remain. This was declared a unanimous vote and was given in a most encouraging spirit. It surely did look as though there need be no divorce here yet. The call was accepted with new hope for good service. The pastor feels this week a new faith and interest in life generally. The series of meetings has done him much good, for "all things work together for good to them that love God." As is so often true with a series of meetings, we did not get all we asked for, but we found that work brings reward in the blessings of faith and hope in the good cause.

Please drop the pastor a card or line as fast as you are decided to come to Convocation. It need cost you but a cent or two and a very little time to say also whether you already have a place to make home for the week. It is really but a few weeks now, and may the Lord give us good reward in an increase of spiritual power.

M. G. S.

MARRIAGES

CRANDALL-BEE—In North Stonington, Conn., April 22, 1909, by Rev. Erlo E. Sutton, Mr. Harold R. Crandall of Rockville, R. I., and Miss Estella A. Bee of Berea, W. Va.

FINCH-MONROE—In Richburg, N. Y., June 14, 1909, at the residence of the bride's father, C. R. Monroe, by Rev. O. D. Sherman, Mr. Jesse Lee Finch and Miss Lena Sarah Monroe, both of Richburg.

GEER-BURDICK—At the home of the bride's parents, Mr. and Mrs. Herbert L. Burdick, Westerly, R. I., June 14, 1909, by Rev. Clayton A. Burdick, Adelbert Remington Geer of Springfield, Mass., and Rachel Vaughan Burdick of Westerly.

LAMPHERE-KROENER—At the residence of Mr. and Mrs. Geo. H. Lamphere, parents of the groom, Westerly, R. I., June 15, 1909, by Rev. Clayton A. Burdick, Louis Howard Lamphere and Eleanore Christina Kroener, both of Westerly.

BAKKER-RANDOLPH—At the home of the bride's mother, 114 Plainfield Avenue, Plainfield, New Jersey, at 8.00 p. m., June 16, 1909, by the Rev. Edwin Shaw, pastor of both parties, Mr. Frederick Bakker and Miss Olive Amanda Randolph, all of Plainfield, N. J.

WEEMS-BURDICK—At the home of the bride's parents, Mr. and Mrs. Otis Burdick, Westerly, R. I., June 19, 1909, by Rev. Clayton A. Burdick, Thaddeus Mason Weems of Brooklyn, N. Y., and Grace Melville Burdick of Westerly.

DEATHS

SHAW—Phineas Anthony Shaw, son of Phineas K. and Melissa Sweet Shaw, was born in the town of Alfred, N. Y., May 3, 1835, and passed peacefully from this life on June 2, 1909.

He was the fifth of a family of eleven children of whom only two, Mrs. O. A. Merkt of Alfred Station, and Mrs. Wm. Hood of Hornell, are now living. On May 10, 1861, at his country's call for service in the Civil War, he willingly responded and enlisted in Company E, 5th Regiment of Wisconsin Volunteers, he having gone to Wisconsin a few months before. He was in many hard-fought battles, serving his country for three years, the full time of his enlistment. Soon after his discharge, he joined the Second Alfred Church, of which he was still a member at the time of his death. On August 25, 1864, he was married to Miss Fannie R. Stillman, daughter of Joseph and Huldah Potter Stillman. They settled on a farm in the town of Almond, where

they lived for nearly thirty years. For several years past, Mr. and Mrs. Shaw have resided in Hornell, N. Y., where they have been regular attendants at the Hornell Seventh-day Baptist Church. Mr. Shaw has been in failing health for some time. His widow and his sisters and their families have the sincere sympathy of many friends.

The funeral service was held at his late home in Hornell at 2.30 o'clock on Sabbath day, June 6. Rev. W. D. Wilcox, pastor of the Hornell Seventh-day Baptist Church, conducted the services, and a quartet from Alfred sang several selections. A delegation of Masonic brethren was present and acted as pall-bearers. The interment was at the Rural Cemetery, Hornell, and the exercises at the grave were conducted according to Masonic rites.

PRATT—Entered into rest, at her home, Scott, New York, June 1, 1909, Mary Ann Hubbard Pratt, widow of Janna N. Pratt, aged 77 years. (See obituary in another column.)

The second demonstration that Mrs. Eddy is alive and in the flesh occurred last week when she allowed reporters to look at her and waved her hand to them as she was starting out to ride. Probably Mrs. Eddy would not have gone to that trouble if a Mrs. Gilbert of New York, one of her errant followers, had not declared that she was "either dead or a helpless, mindless puppet in the hands of conscienceless men." Some Christian Science men couldn't stand for that. Hence the manifestation.—*The Morning Star.*

At a recent celebration of Founder's Day at Mt. Holyoke College a bronze tablet was unveiled. It contains the names of 176 students who, during the first half-century of its existence (1837-1887), went as missionaries to the foreign field.—*The Morning Star.*

"A fire-horse, after his retirement, never forgets that he was a fire-horse. He never forgets the clang of the gong, the sharp snap of the electric signal, or the sound of the engine whistle and bell. If one of these old horses who has fallen into the hands of the huckster happens to be near an engine house when the alarm rings in, he will dash after the engine, no matter what kind of a load he may be drawing."

"A leader should not stride forward too fast, otherwise he may be hidden from his followers by the curvature of the earth."

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 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 II.—JULY 10, 1909.

PAUL'S SECOND MISSIONARY JOURNEY —THE PHILIPPIAN JAILER.

Acts xvi, 16-40.

Golden Text.—"Believe on the Lord Jesus
Christ, and thou shalt be saved, and thy house."
Acts xvi, 31.

DAILY READINGS.

First-day, Mark i, 21-34.

Second-day, Luke viii, 26-39.

Third-day, Phil. iii, 1-16.

Fourth-day, Phil. iii, 17-iv, 7.

Fifth-day, Phil. iv, 8-23.

Sixth-day, Acts xvi, 16-24.

Sabbath-day, Acts xvi, 25-40.

INTRODUCTION.

Not only did the missionaries lead a strenuous life, laboring with great earnestness and enduring hardships for the sake of the Gospel, but they exposed themselves to many dangers also. Not the least of these dangers was that which came from their fellows whose enmity they incurred in the course of their labors. The Good News which they proclaimed certainly ought to be received with joy by all men. But when you touch a man in his pockets you certainly have reached a tender spot. It is probable that the Philippians would not have tried to hinder Paul in preaching the Gospel and healing the sick if he had not incidentally destroyed the value to her masters of a certain slave girl when he restored her to normal condition.

It is to be noted that elsewhere in the Book

of Acts the Roman officials are uniformly courteous and kind toward the Christians. The exception in our lesson is due to the fact that the magistrates were led astray in their estimate of Paul and his companions by the prejudiced report of those who felt themselves damaged financially by Paul's miracle of healing.

TIME—Probably in the year 51, or about that time.

PLACE—Philippi.

PERSONS—Paul and Silas; the slave girl and her owners; the magistrates and people; the jailer and his family.

OUTLINE:

1. Paul and Silas incur enmity and punishment on account of the restoration of the slave girl. v. 16-24.
2. Paul and Silas rejoice in adversity and the jailer is converted. v. 25-34.
3. Paul and Silas assert their privileges as Romans. v. 35-40.

NOTES.

16. *Having a spirit of divination.* Some have thought that the girl was a ventriloquist. She was apparently afflicted with some mental disorder that caused her to speak in disconnected and obscure phrases which were accepted by the people as genuine utterances of an oracle.

17. *These men are the servants of the Most High God.* Compare the examples in the Gospels where the demoniacs gave striking testimony to Jesus. Whatever opinion we may have of the nature of her disorder it is clear that she was no mere impostor.

19. *Saw that the hope of their gain was gone.* They had no thought of the benefit that was wrought for the girl herself, but only of their financial loss, and were bitterly incensed against the missionaries. Restored to the control of her natural self, this girl would no longer undertake to answer the questions addressed to her supposed prophetic power.

20. *The magistrates.* That is, the prætors. This Roman title was given by courtesy to the officials in a Roman colony like Philippi. *Exceedingly trouble our city.* The prosecutors show their lack of sincerity in omitting the charge of personal injury and in bringing forward an accusation likely to appeal to the prejudices of the prætors and the passions of the people.

21. *Set forth customs which it is not lawful for us to receive.* They add a religious charge to emphasize their case. They wished the magistrates to infer that Paul and Silas were trying to persuade the people to adopt the religion of the Jews with their man-

ners and customs. Note the striking contrast of the two expressions, "being Jews," and "being Romans," with a tone of contempt with the one and of self-congratulation with the other.

22. *And the multitude rose up together against them.* The accusers of Paul and Silas were very successful in their appeal to prejudice, and soon had the crowd with the magistrates and all in a frenzy of indignation toward the unfortunate strangers.

24. *And made their feet fast in the stocks.* The jailer took every reasonable precaution against their escape. From the treatment which they had received he doubtless thought them prisoners of a considerable consequence.

25. *Paul and Silas were praying, etc.* The discomfort caused by the stocks added to the pain from their lacerated bodies made sleep impossible. How better could they spend their time than in prayer and praise? *The prisoners were listening to them.* Not merely heard involuntarily as King James' Version might lead us to suppose, but they were giving their attention to the words of these strange prisoners.

26. *Suddenly there was a great earthquake.* Whatever view may be held of the supernatural, this event was clearly providential in happening at just the most opportune time. The doors were shaken open by the earthquake. The cracking of the walls released the chains of the prisoners. Very likely the chains still held to wrists and ankles. We may imagine that the prisoners were panic-stricken by the earthquake, and so made no attempt to escape.

27. *Drew his sword and was about to kill himself.* According to the custom a jailer was responsible with his life for the safe-keeping of his prisoners. We are not surprised therefore that this jailer should prefer to kill himself rather than to answer for the escape of a number of prisoners. For the treatment of those from whose custody a prisoner had escaped compare Acts xii, 19.

28. *Do thyself no harm.* Paul looking from the darkness of the inner prison was able to see the jailer more plainly than the jailer could see the prisoners. Paul had not lost his presence of mind and bore no grudge against the jailer. Possibly there were those there who would not have interfered to save the jailer's life, even if they had been sufficiently composed to notice what was about to happen.

29. *Trembling for fear, fell down before Paul and Silas.* It was not simply the fear occasioned by the earthquake. He saw that these men were not at all disconcerted, and probably remembered

something of their teaching or what the demoniac girl said about them. Very likely he looked at the earthquake as caused by God especially on their behalf.

30. *And brought them out.* No longer as his prisoners, but as his guests. *Sirs.* A very respectful form of address. The term here used is the plural of the word so often translated *Lord*. *What must I do to be saved?* He certainly meant more than simply to ask how to escape from the consequences of the earthquake. He wanted to escape from the burden of sin. It is to be remembered that the demoniac girl had used the word salvation in her oft-repeated testimony to the missionaries.

31. *Believe on the Lord Jesus.* Saving faith in Jesus is not a mere intellectual belief that such a man as Jesus lived, or that he was the son of God, or that what he said was true. Really to believe on Jesus is to accept him as Lord and Master, and to strive to put into life the principles which he taught. *Thou and thy house.* We are not to infer that his faith was to save his household, but rather that salvation was freely offered to the members of his household upon the same conditions as to himself.

32. *And they spake the word of the Lord unto him.* Paul's preaching doubtless included something of the narrative of our Lord's doings as well as an exposition of his teachings. He aimed to cultivate an intelligent faith in Jesus Christ.

33. *And he took them the same hour of the night.* In his eagerness he will not wait at all to do the utmost for their comfort. He is filled with grief for his own share in the abuse to which they had been subjects. *And was baptized.* Here as often elsewhere in the Book of Acts we have the record of baptism following immediately upon conversion.

34. *And he brought them up into his house.* Probably his dwelling was close by the prison. He can not do enough for these men who have shown him the way of life.

35. *Let those men go.* It is possible that we should infer that even the magistrates were frightened by the earthquake, and that they felt that they had insulted some deity by evil-entreating his messengers and that now they were trying to make reparation. But it is just as probable that the magistrates were in a calmer mood the next morning after the public beating of the missionaries, and decided that they might as well drive them out of town with no further physical punishment.

37. *They have beaten us publicly, uncondemn-*

ed, men that are Romans. The Roman law strictly forbade the beating of a Roman citizen who had not been officially adjudged guilty of a crime. Even if we did not have the greatest confidence in Paul as a man of truth we must like the Philippian magistrates accept Paul's statement in regard to his citizenship. A false claim to Roman citizenship was punishable with death. Paul stood upon his rights, and demanded an apology. Very likely he might have demanded much more.

39. *And they came and besought them.* If the magistrates were convicted of the misdeed with which Paul charged them they might be degraded from their office and disqualified from holding such an office afterwards. No wonder that they feared, and came in person to take Paul and Silas out of prison. But Paul was not seeking revenge, and apparently stood for his rights only that the Gospel might not be hindered.

40. *And entered into the house of Lydia.* Under the circumstances further work in Philippi just at that time seemed inexpedient for Paul and Silas but they were not to be hurried from the city even when the magistrates besought them to depart. *Departed.* We are to infer that Luke did not go on with Paul and Silas and Timothy, but that he remained in Philippi till Paul came again. For the resumption of the "we" document see ch. xx, 5.

SUGGESTIONS.

Through the bitterest defeat and what doubtless seemed to the missionaries a sore trial, they came to a glorious victory for the Gospel. Here was a convert from the class so hard to reach. We need to learn the lesson of trust in God not only when our affairs seem to be moving smoothly but especially when everything seems to be going wrong.

The Philippian jailer asked the most important question. We are apt to concern ourselves about food and clothing, and getting on in the world, and making money. But the first and chiefest question should be: What must I do to be saved? When we ask this question we should not think particularly of escaping pain, but rather of reaching our highest ideals and accomplishing the destiny for which we were designed by the heavenly Father.

The man who is seeking for a selfish salvation will not find it at all.

Paul did not cease to be a follower of the meek and lowly Saviour when he asserted his rights

as a Roman citizen. He was not standing on his dignity for the sake of punishing those who had injured himself and Silas, but rather using an honorable means for preventing serious hindrance to the Gospel.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome.

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

WANTED.

Seventh-day Baptist men or women to canvass for Dr. Hale's Household Ointment and Tea on very liberal terms. Address, KENYON & THOMAS Co., Adams, N. Y.

WANTED.

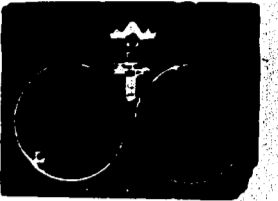
A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich. tf.

WANTED.—A capable Seventh-day Baptist girl or woman for housework, to begin Sept. 1. Apply by letter to H. W. Maxson, 32 Park Place, Orange, N. J.

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Well, What if He Didn't?

For many years Dr. Francis L. Patton, ex-president of Princeton University, wore side-whiskers. Whenever he suggested shaving them, there was a division of opinion in the family. One morning he came into his wife's dressing room, razor in hand, with his right cheek shaved smooth. "How do you like it, my dear?" he asked. "If you think it looks well, I will shave the other side, too."—*Everybody's Magazine for June.*

"I suppose you have read Shakespeare's works?" said the young man from the East.

"Yes, all of them," replied Miss Fitz, of Saint Louis; "that is, unless he has written something within the past year."—*The Christian Advocate.*

One evening on the farm a little slum child was enjoying his first glimpse of pastoral life. On a little stool he sat, under a tree, bent with its load of ripe peaches, beside the cook, who was plucking the chicken. He watched that plucking operation gravely for some time. Then he said: "Do ye take off their clothes every night, loidy?"—*The Standard.*

Homiletic Review for June.

"The Minister's Inner Life," by H. A. Bridgman, D. D., is an article of unusual literary merit and spiritual force, in *The Homiletic Review* for June. Dr. Bridgman points out the distracting forces and temptations that make it difficult for ministers to live a spiritual life, and some of the means for overcoming them and cultivating an inner life of communion and power.

The number contains also an archeological article by Prof. Eduard König on "Babylonian and Old Testament Culture;" an article on "The Church and the Child," by James Wells, D. D., which with Dr. H. Sloane Coffin's fifth article on "Children and the Church Service," and Dr. G. Campbell Morgan's sermon, "Children and the Kingdom," makes excellent and timely reading.

Ministers are cautioned by Mr. Grenville Kleiser in the matter of "Pulpit Mannerisms,"

the Rev. Thomas H. Hanna writes interestingly on "The Ideal Funeral Service;" Prof. A. C. Zenos continues his biblical studies in the treatment of "The Old and the New in the Apostolic Age." Besides Dr. Campbell Morgan's sermon mentioned above the sermonic department is enriched by contributions from Franklin Johnson, D. D., LL. D., of Chicago University; William Carter, D. D., S. Parkes Cadman, D. D., who furnishes a baccalaureate sermon, and Alfred J. Hutton, D. D. "Baccalaureate Briefs," Outlines, Illustrations, Recent Books, and an index to the current volume, complete a number of this Preachers' Magazine that fully maintains the high level it has recently attained.

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