

The Sabbath Recorder

"The harvest is past, the summer is ended."
—Jer. viii, 20.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time."
—Eph. v, 14-16.

"O Lord, I have heard thy speech, and was afraid:
O Lord, revive thy work in the midst of the years,
In the midst of the years make it known.
In wrath remember mercy."
—Hab. iii, 2.

—CONTENTS—

| | | | |
|--|---------|---|-----|
| EDITORIAL—The Convocation; The General Conference | 289-296 | Where You Are; How to Live; Prayer and Nerve Troubles | 310 |
| THE CONVOCATION—The Church and Social Discontent; The Church and the Gospel of Brotherhood; The place of the Minister in Modern Life | 297 | YOUNG PEOPLE'S WORK—Prayer Meeting, Sept. 8, 1909; The Young People and Convocation; The Young People and the Conference; Suggestions for Sabbath Afternoons at Home and for Christian Endeavor Socials | 313 |
| To M. E. H. Everett (poetry) | 308 | Unclean Lips | 314 |
| MISSIONS—From the Field | 309 | MARRIAGES | 316 |
| WOMAN'S WORK—Our Daily Talk (poetry); Keeping Sweet; Two Ways of Looking at Things; His Greatest Treasure; Needed | | DEATHS | 316 |
| | | SABBATH SCHOOL | 317 |

Alfred University

ALFRED, N. Y. Founded 1836

Fall term begins Sept. 14, 1909.

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

ALFRED ACADEMY FRANK L. GREENE, M. A., Pd. D., Prin.

Milton College

First semester begins Sept. 9, 1909.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violincello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President
or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College

SALEM West Virginia

Fall term begins Tuesday, Sept. 7, 1909.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address C. B. CLARK, M. A., Ped. D., President.

American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, *President*, 48 Livingston Ave., Yonkers, N. Y.

A. L. TITSWORTH, *Recording Secretary*, Plainfield, N. J.

F. J. HUBBARD, *Treasurer*, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, N. J.

TERMS.

Single copies per year60 cents

Ten copies, or upwards, per copy50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, *President*, Westerly, R. I.

A. S. Babcock, *Recording Secretary*, Rockville, R. I.

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

Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price, fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, *President*, Alfred, N. Y.

REV. ARTHUR E. MAIN, *Corresponding Secretary*, Alfred, N. Y.

V. A. BAGGS, *Recording Secretary*, Alfred, N. Y.

A. B. KENYON, *Treasurer*, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Milton, Wis., August 25-30, 1909.

President—A. B. West, Milton Junction, Wis.

Recording Secretary—Rev. W. D. Wilcox, Alfred, N. Y.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

Executive Committee—A. E. Whitford, Milton, Wis.; Geo. E. Crosley, Albion, Wis.; Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

BOARD OF SYSTEMATIC FINANCE.

Geo. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y.;

Rev. L. A. Platts, Milton, Wis.; O. S. Rogers, Plainfield, N. J.; G. W. Davis, Adams Center, N. Y.;

A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

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

The Sabbath Recorder

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

VOL. 67, NO. 10.

PLAINFIELD, N. J., SEPTEMBER 6, 1909.

WHOLE NO. 3,366.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications whether on business or for publication, should be addressed to the **SABBATH RECORDER**, Plainfield, N. J.

EDITORIAL

The Convocation.

Sunday Evening.

The house was well filled on Sunday evening. After a spiritual service of prayer and song, led by Rev. D. C. Lippincott, aided in song service by Jesse Hutchins who led the congregation and by Rev. S. H. Babcock who sang a solo entitled "In the Secret of His Presence," President Davis gave the fifth number in the series on the "Permanent Messages of the Bible." His topic was "The Synoptic Gospels," and his paper was full of interesting thoughts. You shall all have it to read in the RECORDER.

This series of addresses upon the Permanent Messages of the Bible is proving to be most interesting and helpful in these meetings. Scarcely less so are the practical talks upon "Hygiene and Health" by Doctor Burdick. Those who have been favored with the privilege of listening to these daily teachings will not soon forget them.

It seems tonight that the meetings grow more precious as the days go by. It appears to me that of all the excellent Convocations held thus far, this one is the very best. No one can attend such a meeting of our consecrated ministers without being filled with hope for the future of our denomination. Surely some—doubtless many—have been praying for the Spirit's presence in this Convocation, and God has as surely answered those prayers.

Monday Morning.

Monday morning dawned bright and beautiful and the Convocation convened at nine o'clock ready for the feast of good things in store for the hearers. The first paper was prepared by George H. Utter of Westerly, R. I., and was read by Rev. George B. Shaw of North Loup, Neb. Mr. Utter's subject was "The Place of a Minister in Modern Life," and was a concise statement of the author's views. This paper will be given to our readers, and I wish we could give them all the good things said by those who took part in the debate that followed the reading.

The great question of what part the minister should take in the various movements for reform, education and social pleasures was most thoroughly discussed, and in a very good spirit. This is a living question. Many a minister is put to his wits' ends to know what to do when confronted with the saloon question, with the question of worldly pleasures, with political issues, and many questions regarding clubs and outside societies. These great problems were carefully considered in this meeting. I never remember an hour in our annual gatherings in which these questions were met in such a tender, Christian spirit. No cast-iron rule can be made for all cases. Men in the spirit of Christ must be governed by the peculiar circumstances in each case. The main thing is to keep the spirit of Christ in all we do.

At the close of this discussion the Convocation took a short recess for rest and social enjoyment. Then followed number three of Doctor Burdick's excellent talks on "Hygiene and Health." These talks have been specially instructive and must result in great good.

The Doctor announced that it would be impossible for him to be with us tomorrow and that his fourth lecture could not be given. He promised, however, to furnish it with the others for the RECORDER.

Before Doctor Burdick left for his train the entire audience rose to its feet in expression of appreciation of his services in

coming from Chicago three days in succession to give these talks.

The Ladies' Benevolent Society had prepared dinner in the church parlors for Monday, in order to give better opportunity for the people and delegates to become acquainted. This noon hour extended far into the afternoon, and the occasion will long be remembered not only by those who live here but by those who came from abroad.

AN AMUSING INCIDENT.

An incident that occurred on the trolley going to Lake Geneva on Friday gave the delegates a good deal of amusement. One of the ministers, now a pastor, was sitting in the crowded car where several had to stand, when an old lady stepped up and putting her hand on his shoulder said: "Little boy, won't you please get up and let me sit down?" Of course the minister cheerfully complied with her request and gave her his seat. A sparkle of fun went through the car as the exchange was being made. I shall not tell you this "little boy's" name. Suffice it to say, it was *not* E. A. Witter, nor George W. Burdick. But the little fellow is all right and a Christian gentleman.

Monday Evening.

The Monday evening service opened with song and a season of repeating Scripture by the congregation. It was a very interesting service, led by Rev. T. J. Van Horn.

Then followed a song by the quartet and the regular order for the evening. This was a paper by President C. B. Clark of Salem College, upon the subject of "The Permanent Messages of Paul," the last of the Permanent Messages series. It was a scholarly presentation of the subject, which our readers will enjoy when it reaches them.

Closing Session.

The Tuesday morning session at Walworth was crowded with work. Arrangements had been made for an excursion in the afternoon to the famous Yerkes Observatory on the shore of Lake Geneva, which made it necessary to close promptly at twelve o'clock.

There was an interesting discussion of Mr. Norwood's able paper on "The Church and Social Discontent," which was entered into by President B. C. Davis, Pres-

ident C. B. Clark, and Revs. O. D. Sherman, A. E. Main, George W. Burdick and D. C. Lippincott.

The next paper was by Rev. W. D. Burdick upon the question, "The Church and Intemperance," and a rousing discussion followed. One thing is to be regarded as eminently satisfactory in this discussion, namely, the excellent spirit in which it was carried on. The paper itself will appear in the RECORDER, but it is out of the question to give you a full idea of the clear-cut, good-spirited remarks of the speakers. Advance is certainly being made by Christian leaders, in the matter of seeing eye to eye upon the question of the best methods of fighting the saloon in America. We are truly thankful for the unity of spirit with which Seventh-day Baptist leaders are taking hold of this work. Consecrated common sense is rapidly coming to the front all along the line, and the results are marvelous. The liquor interests of North and South begin to see the "handwriting on the wall," and evidently the saloon must go.

As the hour of closing drew near, the following resolution was adopted by a standing vote: "*Resolved*, That the visiting members of this Convocation desire to express to the Walworth Church and society, and to place on record, our sincere thanks and grateful appreciation for the thoughtful, generous and hospitable entertainment given, whereby every want has been anticipated and every comfort provided.

The following officers were elected for the coming year: President, Rev. S. H. Babcock; secretary and treasurer, Rev. Wm. C. Whitford; corresponding secretary, Rev. Ira Lee Cottrell.

After a tender and spiritual "quiet hour," led by Rev. S. H. Babcock, the Convocation adjourned to meet in 1910 at the call of the Executive Committee, at such time and place as the committee shall decide upon.

EXCURSION TO GENEVA LAKE.

The time had come to say good-by to the good friends at Walworth whose generous hospitality we had enjoyed. As we have stated before, arrangements had been made for an excursion to the famous Yerkes Observatory, and a sail around Geneva Lake. More than one hundred and sixty people enjoyed this pleasant trip. The observatory

stands on the highest of the hills that surround this beautiful lake. It is the observatory for Chicago University, placed here to get it away from the smoke of the great city. The outlook from its dome is very fine, both as to the heavens and the earth. So far as this earth is concerned, it would be difficult to find a more beautiful landscape of its kind than the one seen from the balcony of this elevated dome. The well-kept grounds about the building; the near-by wooded hills and shady dells, among which, skirting the shore of Lake Geneva, nestle hundreds of cottages; the lake itself, with its scores of sails glinting in the sun; the broad prairies stretching away as far as one can see, rich in fields of corn and harvests of grain; Lake Como lying placidly among the distant hills—all the signs of life and civilization that make a country attractive combine to form a picture such as can be found only in earth's choicest nooks. To be sure, it belongs to a class of scenery different from that presented by the rugged grandeur of the Alps or the Rockies; it lacks the charm that ages of human history have thrown over Europe and the East; but give to the scenes around these Wisconsin lakes a thousand years of historic associations, and the finest landscapes of the Old World would find in them worthy and successful rivals.

So far as the outlook for "the heavens" is concerned, I am not so well qualified to speak, since I have never had the privilege of using that mighty eye of science which is poised so suggestively in this observatory. As I looked upon that wonderful telescope, the largest refracting telescope in all the world, with its forty-inch lenses, its sixty-two foot tube prepared to sweep the heavens with its far-reaching vision, I was ready to believe all the wonderful things told us regarding the scenery of the heavens.

The experiences of this hour at the Yerkes Observatory will be held in pleasant memory while life shall last; and the sail along the entire shore-line of the lake, giving fine glimpses of the beautiful cottage homes with their well-kept lawns, the fields for athletic sports, the wharves with cozy boat-houses, beautiful steam launches and graceful sailboats, added much to the pleasures of that sunny afternoon.

GOOD-BY TO WALWORTH.

Then came the trolley ride back to Walworth, the gathering at the station, the thoughtful anticipation of our needs by the Walworth people with their baskets of sandwiches, cake and oranges, and the rush of the oncoming train. Then, "Good-by"—"God be with you," and the Convocation at Walworth was a thing of the past.

The General Conference.

Wednesday Morning.

The train from Walworth bearing the Convocation delegates and those who came from the East and South arrived in Milton just after dark on Tuesday evening. A throng of friends from Milton awaited at the station to greet the throng from abroad and bid them welcome to their homes. Soon the visitors were all comfortably fixed in the places where they were to remain during Conference.

The morning of August twenty-fifth was an auspicious morning, with the sun partly veiled and the weather comfortable. It soon became evident that everything had been done by Milton people that could be, to make Conference a success. Instead of placing the tents upon the square in the center of the village as of old, they had chosen the higher ground upon the college campus, between the new building and the home of President Daland, away from all the noises and confusion of business. This is indeed an ideal place. The great auditorium capable of seating 1,000 people and dining tents where 700 can be accommodated at a single sitting are close together.

As the hour drew near for Conference to open, the auditorium became a place of life and animation. It does seem like a happy reunion—a real home-coming—when the people from all parts of our beloved Zion come together in these annual meetings. Seldom do we see such a happy company en route for any convention as the one that landed from the train last night and assembled this morning in the great tabernacle.

The platform prepared for the choir soon began to fill with a great company prepared to furnish music for the session. Prof. A. E. Whitford had charge of this part of the services. He had marshaled for

the work a choir and orchestra numbering more than fifty people, with many helpful instruments of music to complement and give volume to the splendid songs.

Promptly at 10 o'clock on Wednesday morning, President Allen B. West called the meeting to order and asked Rev. W. D. Burdick of Farina, Ill., to lead in a devotional service before opening the Conference for business. The congregation and choir joined heartily in the song: "He is so Precious."

"'Tis heaven below my Redeemer to know,
For he is so precious to me."

Then followed "The King's Business," sung with the spirit and the understanding:

"I am a stranger here, within a foreign land,
My home is far away, upon the golden strand;
Ambassador to be, of realms beyond the sea,
I'm here on business for my King."

Prayers were offered by Rev. O. D. Sherman, Rev. James Hurley, Wm. L. Clarke and George W. Burdick. Then came one of those magnificent anthems by the choir which stirred all hearts so many times during the sessions.

As the music ceased, the voice of President West was heard announcing that the ninety-seventh annual session of the Seventh-day Baptist General Conference was open for business. Then followed

WORDS OF WELCOME BY PASTOR PLATTS.

Rev. L. A. Platts, the local pastor, extended to the Conference people from abroad a most hearty welcome. He referred to the forty-three years in which he had not missed a Conference, and spoke of the sacred relations between the East and the West. The aged ones in the East are the fathers and mothers of the people now living in the West. The younger men and women of both sections are brothers and sisters. Brother Platts told the people of a remark made at breakfast in the tent by Mrs. Platts, who told her guests that if they got hungry between meals, they were at liberty to go to her cookie jar whenever they pleased. Doctor Platts remembered that when he was a boy his mother set great store by her cookie jar, and often told him not to go to it; hence it meant a good deal when guests were given liberty to go to the cookie jar. Nevertheless he wished to extend to the delegates just such a welcome to the cookie jars of Milton.

The Doctor was glad to see and welcome those who were here for the first time and thanked God for the presence of those who have been attending for years. This welcome was extended by both the Milton and Milton Junction people, since the two churches are working hand in hand.

The Conference is convened upon historic ground. Within the memory of some, the Black Hawk war was in progress upon these prairies, and this land was on the extreme frontier, exposed to dangers and hardships consequent upon frontier life. A friend while visiting in the East not long ago was asked if he ever saw an automobile in the West; if there were any telephones there. The one questioned stated the number of machines owned in his town and informed the inquirer that the people here have telephones in almost every house. Doctor Platts therefore announced that the Indians have been entirely driven out of the country, and that it is now perfectly safe for delegates to come to Milton. Here, upon ground that Lincoln trod as a leader of troops to protect settlers; here where, seventy-one years ago, the fathers from western New York anchored their prairie schooners; here where Joseph Goodrich built the first house, and where on the first Sabbath after his arrival was established a prayer service and Bible class, has grown up a strong church. That church today is making the home for this Conference. In its books have been recorded, during the years, the names of two thousand of those who are either here or in other churches, or who have passed on to the spirit land.

Here under this one canopy we now assemble as parents and children, brethren and sisters, to a spiritual feast in the presence of God. For weeks we have been praying for God's blessing upon the various societies and the interests we hold dear, and that this Conference may be the most successful one ever held. Thank God that you are all here. I thank him that I am here for my forty-third session and that we together can celebrate the one hundred and seventh anniversary of our organization.

Rev. F. O. Burdick of Boulder, Colorado, then responded, with well-chosen words, to the welcome by Doctor Platts. After a

pleasant reference to the good the Conference did to the frontier church at the foot of the Rockies last year, Doctor Burdick gave a practical talk which will appear in the RECORDER.

Then came the president's message, which has already been given to our readers, and also the practical talk of Wardner Williams which came in this meeting immediately after the president's address. After the appointment of the Committee on Nominations, Conference adjourned for dinner.

Wednesday Afternoon.

The afternoon session was given to the Sabbath School Board. Interesting addresses were made, some of which were written and will be given to RECORDER readers. We are sorry all were not written, for it is out of the question to give adequate conception of their value here, since we could not catch them on the fly. The subjects were "Bible Study in Our Colleges," by Prof. C. L. Clarke, "Training the Teacher in the Local Church," by Rev. W. L. Greene, and "Bible Study Circles," by Rev. W. D. Burdick.

Wednesday Evening.

After a short praise service, the various committees were announced, in order that the "Conference in Committees" may be able to begin work at nine o'clock in the morning. Too much can hardly be said of the excellent music given at all of the sessions. The anthem on the first evening, "In Heavenly Love Abiding," was especially fine.

"The Conference Chorus" is quite a new step in Conference work. It comes at four o'clock in the college chapel, and is intended to aid all who wish the help that a careful drill in song service can give. This service of song seems to be quite popular, and we trust that great good may come from the work.

My pen is too feeble to do justice to the masterly address by Prof. Edwin H. Lewis on "The Gnostics and the Gospel of John," and I am sorry it is not to appear in the RECORDER. For more than an hour the great audience listened spellbound to Professor Lewis as he explained the meaning of the divine Logos of the Gospel of John.

Second Day of Conference.

Thursday morning was very warm but the heat did not cause any lessening of the zeal. Conference in Committees was the order from nine to ten o'clock, and groups of busy workers could be found in almost every available room in the college building and in the auditorium. Every one seemed at ease, and men in shirt-sleeves, while their coats were hanging around on pegs and on chairs, were the most conspicuous objects of the hour. As the crowd began to assemble at ten o'clock, they found scattered over all the seats, a little yellow slip entitled, "A Business Parable." Mr. Moore, the live business manager of the publishing house, had put out this little parable for the people to read. The business office is just across the platform from the editor's table; there every line of business connected with the publishing house is being attended to. RECORDER subscriptions are being received, and there the biographies of Doctor Lewis and other publications are being sold.

The "Parable" referred to slipped into the RECORDER by mistake as a filing, some weeks ago; but it may have been forgotten before this time, and we gladly give it again under the endorsement of an editorial, though the editor did not write it.

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 far the 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. Interpretation: 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 a publisher last night, and I know how it feels to have one's honestly earned money scattered all over the country in small amounts."—*Ex.*

THE SUBJECT OF EDUCATION IN CONFERENCE.

Recognizing the need of education in all lines of successful work, the committee had prepared a program on that question for Thursday morning. It was indeed a feast for all who were fortunate enough to be present to hear. Prof. W. L. Crandall read one paper on "Education for the Farm," Prof. C. B. Clark read the one prepared by Paul E. Titsworth on "Education for the Teacher," W. H. Ingham read his own paper on "Education for Business," and Rev. W. L. Burdick read one upon "Education for the Ministry." These masterly papers were followed by a general discussion led by Pres. B. C. Davis.

Would that every Seventh-day Baptist young man and woman could have heard every one of these addresses. Since this could not be, we shall do our best to give them opportunity to read the addresses at home.

Thursday Afternoon.

The noon period was filled with every kind of committee work, and social converse, so that when two o'clock came it was hard to get people together for the Missionary Society's hour. This interesting session, therefore, had to begin twenty minutes late.

President Wm. L. Clarke took charge, and after prayer, the men's chorus filled the platform and sang one of those helpful songs which we all love. Then came an excellent paper upon "The Home—Its Need of Missionary Activity," by Prof. J. Fred Whitford. Every home in America ought to be familiar with the teachings of this paper. Professor Whitford was not able to read his entire paper owing to the shortness of time and the length of the program, but he kindly

promises to furnish it in full for the RECORDER.

The Ladies' Quartet then sang "We are Cradled in His Love." This quartet was composed of Mrs. J. F. Whitford, Mrs. W. R. Rood, Mrs. J. H. Babcock and Miss Ethlyn Davis. Every one enjoyed that sweet, helpful song.

Sec. E. B. Saunders introduced Bro. Joseph J. Kovats, of Milwaukee, the Hungarian who has embraced the Sabbath and is doing mission work among his own people. This is the brother for whom the Tract Board recently bought a printing press, to be used in printing the gospel truth in the Hungarian language. Secretary Saunders showed that it costs less than half as much to win a soul to Christ in heathen lands as it does in the home land. His plea for the millions who know not Christ was a powerful one.

The time allotted to the Missionary Society's representatives was too short for anything like a full statement of the work and the conditions upon the fields. All the addresses had to be abridged, and President Clarke waived his address entirely to make room for others. There is only one way to remedy the matter. Let everything that the speakers wanted to say there, but could not say for want of time, be sent to the SABBATH RECORDER. Don't fail to place them all in the hands of our readers in their homes. There they will have plenty of time. There they can be read in the quiet hours of evening, or in the sacred Sabbath seasons, with even better chance to enjoy them than we had in that heated tent on that scorching day. We need more warm gospel of missions in the RECORDER, all the year round. We should have the inspiring facts and data regarding all our fields, week by week, as the months go by.

The subject, "Conference on Missions," was treated by Dr. A. L. Burdick of Janesville, and Rev. George Shaw of North Loup. Mr. Shaw's address was not written. He told in a very practical way how the work in various parts of our denomination might be so arranged as to have one man shepherd two churches near by each other. His appeal for intelligent leadership was right to the point. Rev. James Hurley made a rousing plea for the fields in Dakota, Minnesota and elsewhere. He told of the

conversion of hardened, sinful men and of their pleas for his return; of the open doors for Seventh-day Baptist ministers. Brother Loofboro felt that ten minutes was all too short in which to tell about conditions beyond the Rockies. The vast field of thousands of miles was shown us by the aid of a hand-made chart of the Pacific Slope from Mexico to Canada. Brother Loofboro's experiences were deeply interesting; but I can not give the story to you unless he reduces it to writing and sends it back. This is a special invitation for him to do that very thing.

O that our friends could put some of the enthusiasm and spiritual power of this afternoon's work into the point of a pen, and put their live, hustling thoughts on paper for our readers! Brethren, why not pray and ponder over something for the RECORDER until you feel the burden and the spirit of the work as you felt them today, and then put your thoughts, red-hot and compact, into the columns of our denominational paper?

If the people of the denomination are to respond to these calls they must have the calls brought to their ears, and that, too, in some warm, living, concrete form. If the entire denomination could hear the appeals of this afternoon and, throughout all the churches, enter into the spirit of this meeting, there would be a change in the outlook such as we have not known in years. It is too bad that so many addresses, not written, have to die with the speaking, or to say the least, have to be confined to the small audiences who hear them.

Well, the time is all too short. The missionary hour has gone with only half said that ought to be, and the children's hour is here. The work must be dropped where it is, and the tabernacle vacated for the children's service. This is a fine thing for the children. Possibly a smaller hall might have been just as well, since the majority of older people do not remain. The grounds outside now burst into life and the hour and a half until supper will be spent in visiting.

THE "OUTLAW QUARTET."

One of the male quartets, made up of delegates at Walworth, was dubbed the "Outlaw Quartet." Just why this was done the editor does not know. One thing is certain, if the music of this quartet stirs

every heart as it does mine this moment, as they sing just at my elbow while I write, they may well afford to be called by any name that may be given to them. I would almost be willing to be called an outlaw myself, if I could sing the Gospel as those four boys sing it. You will recognize them by the well-known names, with which we are all familiar: Sayre, Loofboro (Eli and Wade) and Hutchins.

DECORATIONS.

The floral decorations of the Conference platform have attracted much admiration. Evergreens, pond lilies, ferns, arbor-vitæ, golden rod, palms, Easter lilies, rex begonias, coleus and other beautiful plants combine to make a most charming front for the great platform. Overhead hangs the word "Welcome," the artistic beauty of which makes one feel that it means all the word implies.

One beautiful bunch of Easter lilies which has attracted much attention is the gift of Dr. E. Stillman Bailey of Chicago, the son of the lamented Rev. James Bailey who was one of our standard-bearers for many years. My heart was touched when this beautiful tribute was called to our notice, and a flood of memories came rushing in upon me. The form and voice of Elder Bailey, who years ago stirred our hearts, came vividly to mind; then memories of his worthy contemporaries came, until all that noble group of men who used to lead our annual gatherings passed in review. Praise the Lord for such prophets who have passed on before. "They rest from their labors, and their works do follow them."

Thursday Evening.

The praise service led by Brother Sayre was spiritual and helpful—a good preparation for the lecture to follow by President Daland, upon the "Song of Solomon."

The orchestra and great choir gave a fine rendering of the anthem, "Now the Day is Over," and the audience listened attentively to the address of President Daland. He presented in dramatic form the Song of Solomon. Most of the Hebrew poetry was for songs and to be set to music; but the Book of Job, and the Song, are more dramatic in character. King James' Version does not do justice to this real style of the Song, but a right translation or rendering

of the Hebrew form gives it a more dramatic effect. To bring this out and to show their lyric beauty, the speaker read selections from the Psalms and from the Song, and gave some helpful and instructive explanations. After speaking of the general characteristics of Hebrew poetry, Mr. Daland read the entire "Song of Solomon" so as to impress the audience with its dramatic qualities. To many it was most interesting, and some will have a different understanding of this Bible poem from that had hitherto.

Thus closed the hottest day of the weeks of Convocation and Conference so far.

Friday at Conference.

The early morning brought a thunderstorm which cooled off the atmosphere and relieved somewhat the discomfort from the heat. It was a welcome rain for all classes, and every one seemed to enjoy it. But when the time for Conference arrived, the rain had increased to a driving storm, the tents were leaking like a sieve and the outlook was so poor for any meeting in them, that the enjoyment, and "welcome" to rain, received quite a setback. The cozy church, however, offered a safe and dry retreat, which was gladly accepted, and soon the Conference was well settled there, busy with the session of the Education Society.

The first paper, by Rev. Edwin Shaw, was a concise statement of the reasons "Why the Northwest Needs Milton." Then came Rev. Henry Jordan telling "Why the East Needs Alfred." He was followed by Pres. C. B. Clark telling "Why the Southeast Needs Salem." Mr. Jordan told of the help young men can secure at Alfred, which they can not receive at larger schools. He spoke of the painstaking efforts of Alfred teachers to make it possible for young people of small means to secure an education, and the splendid opening for farm boys in the agricultural school, and showed that the Seventh-day Baptist churches of the East do need Alfred.

President Clark spoke of what Salem has done already for the Southeast, and what blessings have overflowed from the Southeast to other parts of the denomination—the ministers and teachers that had gone out from West Virginia, and showed that the very life of the Southeastern Association is wrapped up in the college at

Salem. Let the college die, and a death-blow will be dealt to the Seventh-day Baptist cause in the Southeast.

Rev. G. H. F. Randolph then told why he deemed it necessary to establish the school at Fouke before he could do much for that country in spiritual things and before he could find a good environment for the education of his own family. We are all familiar with the self-sacrificing work done in Fouke. The work there has brought quite wonderful results and we trust the way may continue to open for a more and more successful future.

After the addresses regarding Alfred, Milton, Salem and Fouke, Dean Main presented an interesting paper upon "We All Need the Seminary." We hope it may be given to our readers and trust they will ponder well the truths therein set forth.

This program was completed with an address upon the "Needs of our Colleges," by Pres. B. C. Davis. He began by speaking of the self-sacrificing labors at Fouke, and of their need of young people for teachers, willing to go there and give their services without remuneration, except their living, to help on the work.

Salem needs a library of modern books, and ten thousand dollars to complete its new building. He described in glowing terms the splendid work in West Virginia. Then he spoke earnestly of the greatest present need of Milton College. It must have endowment or be sorely handicapped in its work. Alfred has about thirty thousand dollars that can be applied on her sixty thousand dollar debt; and before she can secure the twenty-five thousand dollar gift for a Carnegie library offered upon payment of the entire debt, Alfred must have thirty thousand dollars more.

Various other problems, such as those of discipline and administration, small salaries, and loyal faculties were spoken of; and the fact that, most of all, the schools need the sympathetic patronage and support of all the people.

President Davis closed by a happy reference to the splendid papers of yesterday on education for the farm, for business, for teaching and for the ministry. He wants the "new education" to meet the needs of the race, and feels that each step now is being taken in the right direction.

THE CONVOCATION

The Church and Social Discontent.

J. N. NORWOOD.

It is obviously impossible within the narrow limits of a twenty-minute paper to discuss adequately this broad and important topic. Our treatment of it must be somewhat general and impressionistic. We shall consider it in three main divisions: First, the nature of this social discontent; second, The duties and privileges of the church regarding it; and, third, Seventh-day Baptists and rural phases of the social question. Without further introduction let us take up at once our first topic.

The nature of the present social discontent. A very imperfect survey of present social conditions and tendencies will suffice to convince us that the seat of most of our social ferment and unrest is among the great masses of wage workers in civilized lands. Social unrest, as such, is historically nothing new. Indeed, many of the ills which men quietly suffered five generations ago, would, if present today, result in wrecking our social system overnight. Our discontent doesn't exist because conditions are worse than before, but because they are better than ever before. Our workers have princely comfort and liberal education compared with their predecessors of earlier days, but they also have higher aspirations and vast unfilled desires. Tumult and revolution do not come from those sodden mortals at the base of the social pyramid, but from those who have tasted of a higher standard of life and comfort and who have caught a glimpse of still better things.

When the industrial revolution came a century ago, and in the course of a generation changed the order of industrial society from one of family manufacturing or production carried on by a small employer, working side by side with his journeymen and apprentices, to one of power production, when the employer became an unknown capitalist, or a corporation, controlling the lives of thousands of men and women crowded into dirty, dingy and unsanitary factories, it laid the foundation of the social unrest as we see it today. The rela-

tion of classes has always been a knotty problem but the stage is now comparatively clear, and the question of the relation of employer and employee has come to the front as the question of the age. By this I mean that this question is at the heart of the social question which is the question of the age.

Of course it is the employees who are discontented, and a little study of their demands and complaints makes it appear that the kernel to it all is *economic inequality*. A terrible sense of uncertainty and insecurity dogs the worker all his life. He has no real control over his destiny. He never knows when for some cause or no cause he is going to lose his job, when his wages will be cut down, when he can work only part time, when he must move to some other city and perhaps lose his little home, when he will reach the dead line and be shelved on account of old age, or when the remorseless machine with which he works will take off a hand, put out an eye or crush him down to a terrible death. Regarding what would become of himself if some of these contingencies should arise, or what would become of his family if he is cut off, he is practically helpless. His employer is under little legal obligation to attend to it even if he is able. Some of them, be it said to their honor, do provide for their men against part of these calamities, but many an employer, being in the swirl of our industrial system, hard pressed by unscrupulous competitors, often finds himself as helpless as a cork in Niagara's whirlpool rapids. The public has not yet awakened to its responsibility for these victims of our great industries, so in face of it all the workman comes to feel that neither God nor man knows or cares about his plight. Hence is piled up fuel on the fires of social discontent.

We think of our splendid mechanical inventions as among the greatest achievements of our time, but these are so used that they add greatly to the discontent among the workers. The latter have three great counts in the indictment against the machine as used. In the first place they

say it adds to the monotony and wear of toil. The man tends to become as mechanical and dull as his machine. The emphasis is always on the product of the machine, not on the man who runs it. Secondly the increased profit from the greater productivity of a new machine goes entirely to the employer. It throws men out of work (on particular jobs), cuts down wages, and renders the tenure of any man's job less secure. He never knows when a machine will take it from him. He does not object to machines as such, as his predecessor did, but asks that the benefits of new inventions be more equitably divided, and their bad effects cut down to a minimum—and shared likewise. Lastly he holds that machinery takes too great a toll in workmen maimed and killed. The figures for this item are certainly appalling. For the year ending June 30, 1901, there were killed on our railroads 2,675 employees, while 41,142 were injured. (Brooks, Social Unrest, 210.) It is claimed that our industrial army suffers 50 per cent. more in killed and wounded every year than did the Russian and Japanese armies during the recent war. Or, putting it another way, "in these times of profound peace there are in the United States in the course of four years, 80,000 more violent deaths than were suffered by both armies during the four years of our Civil War." (Henderson, Social Duties, etc., 101, 102). The greater part of this suffering we are still content to saddle onto the victims and their families. We haven't yet come to think of it as our business. No amount of care and sympathy could prevent all these accidents, but many of them are preventable and the victims of the necessary ones should be relieved, not as a matter of *charity* but as a matter of *right*, by some form of state insurance, perhaps, as in Germany. Whatever is to be the remedy (and there are remedies in sight), it must be clear that there is much real ground for social discontent, and opposition to an organization of society which permits these things to be.

Many of these questions are only partially economic in nature, and we said a minute ago that from the literature of the subject it would appear that the kernel of the social unrest was economic inequality. Let us look at this a little more. The worker has

a feeling that while he is the chief producer of wealth, he gets a very small and unjust proportion of it under the present system of distribution. It is unfairly divided and he is the loser. It is not true that the rich are getting richer and the poor poorer in any absolute sense, but the worker sees his employer build castles, buy costly automobiles and increase his expenditures at a dizzy pace while his own comforts increase at only a snail's pace. It doesn't look fair that 1 per cent. of the population should own nearly 55 per cent. of the wealth of the country, while 88 per cent. own but 13 per cent. of the total wealth. (Brooks, 163, 164). We have demanded and got a good degree of political and religious equality in spite of the fact that we were told that both demands were absurd, and it is not likely that we shall have much social rest until we get more economic equality than we have at present. No one expects absolute equality; equality of tastes, capacities, etc., but a more equitable distribution of wealth would injure no one. The faith that it can be brought about, together with the well-grounded fear that all the devotees of the god of things as they are will fight it inch by inch, is driving multitudes of workers into socialism, communism, and unfortunately, too often, into atheism.

We have said that the object as well as the cause of this unrest is, in appearance, chiefly economic, but any one who is deceived by this appearance into concluding that the aims and ambitions of the workers are sordid and animal hasn't yet accurately measured the movement. F. G. Peabody, in his admirable book, "Jesus Christ and the Social Question," is open in some degree to this criticism. The way the economic issue is put forward must not prejudice us. Let us look a little deeper. Henry George gave his life to advocating the Single Tax. Mr. Bryan has earnestly advocated the doctrine of silver coinage at 16 to 1. Why? Because these were the final objects for which they fought? No. But because it seemed to them that they could thus best deal a fatal blow at powers and institutions which are holding multitudes from the full use of their rights as men. Back of all this impassioned cry for economic reforms lies, "the master passion of democracy" (Brooks, ch. VII.), the demand that every man great and small

shall have equal opportunity to develop to the full his God-given powers; shall have a chance to live and grow in body, mind and spirit as God intended a being made in his own image should.

To be sure there are other elements in this social discontent. Not entirely unconnected with what has already been said are the contradictory scientific, philosophical, political, moral and religious theories and beliefs which abound and flourish today. These are both cause and effect of the general unrest. The breaking down of old party lines in politics, the crumbling of authority in religion, and the distrust of the old standards of morality as sufficient for the greater strain of modern business, are especially noticeable. Many minds not deeply affected by the industrial problem are unsettled by these. Every disturbing factor adds its item to the common turmoil. Perhaps this outline picture will bring sufficiently before us the true nature of our social discontent. If I succeeded in making myself clear, you will guess how grave are the conditions out of which the unrest arises, and how legitimate is the deep-toned demand of the millions for a better opportunity and a more equitable distribution of the burdens and blessings of our civilization.

The church and the discontent. What is the duty and privilege of the church confronted with this unrest? What can it do to help? What changes, if any, would it be wise for the church to make in the way it says and does things? What do the victims of our imperfect industrial régime think of the church? These are some of the questions we must now take up.

In his book "The Social Unrest," Mr. Brooks selects from a mass of statements by representative labor men, one which he regards as expressing their typical attitude toward the church. The intelligent workman he quotes said that as long as he really believed what he understood his pastor to preach he was fairly content. "The sermon" he said, "always appeared to reconcile things I couldn't understand. Mysterious religious authority was always given which I accepted. When I talked to the minister about definite cases of suffering in a hard strike, where he and I both believed the men were not to blame, he still insisted that somehow it was all right and somewhere in

the future would be set straight. Now, my experience has taken that belief out of me, or, at any rate, the kind of authority he gives for it, I can not any longer accept. Nor do I believe the Jesus he talks so much about would have accepted it or acted on it either. The successful classes, even if they didn't know it, or mean it, have used religion and heaven to keep the peace and to put off a lot of troublesome duties. When I found this out, I threw it all over Now, when the ghosts are out of the way, we put the blame where it belongs—upon present human society and upon those who control it" (pp. 101, 102). Of course friend is partially mistaken, but his is the unvarnished opinion of multitudes. They are no longer content to wait until eternity to get these matters straightened out. It is not God's fault. The ghosts are out of the way and the blame is fixed right here on earth. With the cause of their misery staring them in the face, in the form of a vicious social system and the cupidity of a race of industrial giants as we may call our promoters and capitalists, it is useless to tell them to be content in the station of life in which God has placed them. No, thank you; they don't care for any more advice of that brand.

One striking lesson, I think, which we can get from these developments, one which is obvious likewise from other points of view, is, that it is primarily a moral issue that confronts the church. A plague on our quarrels on evolution, special creation, the sleep of the dead, trinitarianism and unitarianism, and the troop of theoretical and metaphysical puzzles which we are apt to think so important. In a sense they are important but they are not the issues that most concern the future of the church. We must get out of the air and down to reality. What has the church to say about some of these terrible actualities with which so many are face to face? Shall we get into sympathy with the workers and their fundamental aims, and act as if God wants improvement for them here? If we can not we shall still get the cold shoulder from the masses. What assistance can the church be to labor? This is a moral issue in that we are confronted by a moral question. Incidentally there are some other moral issues. In these days when Christians of all creeds

are getting together for greater unity in the Master's service, when the spirit of Christ is working for the banishment of war and the establishment of peace among men, we hear numerous voices calling to continued exclusiveness and mutual misunderstanding among churches and peoples. Come ye out from among them, they say. This surely is fighting Christ in the name of Christ. There is no danger of this idea of aloofness coming out victorious, I hope, or we shall see the church left behind and Christianity triumphing in spite of it. It seems to be a case where doctrinal and traditional barriers clash with the present reality of a great moral advance. These practical issues are the ones on which the future of the church depends. We may have occasion to refer to this topic in another connection.

In the second place let the church insist on a new ideal of social responsibility. The old individualism is getting out of date. We must insist that people perform their duties as well as get their rights. We are our brothers' keepers. Let us sit down and take stock of the various ways in which we profit by the misery and grinding toil of our fellow men. Those who suffer, toil and perhaps die in our industrial army do so in order that we may get our food, clothe ourselves, build our houses, travel rapidly, communicate quickly, and enjoy the thousand and one conveniences of civilized life. We take the fruit of their labor, and must learn to recognize that we are responsible for their condition. We need prophets to go out and preach the new evangel of man's responsibility for man. To make this sense of social solidarity and responsibility real would be an achievement equal to that of the prophets of old. The sweet spirit of Christian charity has become a benign commentary on the power of the Gospel, and will always be welcomed, but the day when charity is enough, or when it constitutes the fulfilment of our whole Christian duty, has gone. The workers don't want charity, they want justice. They don't want the relief of their distress to depend on the precarious good will of an employer, or on accidental discovery and aid by a benevolent society, they want it as a matter of definitely established, legal right, as the recognition of the responsibility of society for the welfare of those who produce most of its wealth. The

cost of accidents, the suffering from unsteady employment, the loss to individual workmen from the introduction of labor-saving machinery, the inconveniences and burdens incident to our present economic system, must no longer be saddled almost exclusively on the workers. They are a legitimate part of the cost of the products which we take and enjoy, and we must settle the bill. To abolish the sweat shop might increase the price of shirts, but it would also greatly increase the worth of human life. The life is more than meat and the body than raiment. It is conceivable that a man might hold any one of half a dozen metaphysical theories as to the exact relation of the second person of the trinity to the Godhead, and still be a decent Christian; but it is hard to see how one could with open eyes continue to thrust the burdens of civilization onto his weaker brother, and still name the name of Christ. I would advocate no impractical eccentricities of conduct in our protest against wrong, but let us as members of, or leaders in, a branch of Christ's church study this live issue as one that concerns the future of the church, as one that means much for the future of humanity. This is the greatest issue in the realm of social morality. Let us have a religion that deals with realities.

Thirdly, the church should emphasize higher standards of success in its judgment of its own work. Is it not a sorrowful sight to see our churches and Endeavor societies using numbers as the standard? In nearly all denominations (in others more than ours perhaps) a minister's success in a community is gauged by the number of additions to the church during the year or the pastorate. Now of course no one will agree more readily than the writer that our churches must be recruited. Men, women and children should be constrained to dedicate themselves to the service of God and their fellows through the church; but is it for the sake of its own perpetuity, chiefly, that the church or denomination should work? If it is, why should society care especially whether it lives or not? Its real test should be rather, What services does the church render to the community? Many a discouraged minister judging himself by the common standard wonders if his labor is not in vain. The fruits by which he is officially judged are perhaps not very plenti-

ful, and it is feared that he is not doing a good work in the name of the Lord. But the sweet beneficence of his life, and its silent influence on the community in which he spends the prime of his life is thus left out of the count. Gradually from his efforts a kindlier spirit prevails, the sense of the responsibility of man for man grows keener, life grows richer and mellow for many a weary soul. He has been instrumental in improving the educational system, in inspiring many a boy and girl to make the most of life's opportunities, and in thus making the church a real power in uplifting hundreds who may never be counted among its members. All this may be true, while the official figures may mark him down far below many a less socially effective pastor. However we in the church may insist on judging its success, the community will measure it largely by its usefulness as a social force. This is inevitable in the light of the prevailing social discontent.

Finally, I hope no one will run away with the idea that I recognize no duty of the church toward the individual. That duty is not within the limits of this discussion. The church has its time-honored task of comforting the soul-sick individual, of pointing out to him the Way, the Truth and the Life, in the midst of life's hardships. It must still teach him the satisfaction of a life of faith and trust. Of course the nature of this task will depend much on the individual's social surroundings, and the realm of ideas in which he moves. Nor have I much sympathy with an idea current in some circles that it is the pastor's duty to become a detailed specialist on all these social, economic and philosophical questions. This is as unnecessary as a broad and sympathetic knowledge of them is necessary. This he can get by a relatively small amount of well-selected reading, and by cultivating an open and receptive mind. Only under especially favorable circumstances can the pastor be a real authority in these fields. Others can give so much more time to them than he can, that usually he must follow rather than lead. Let him never forget that the greatest blessing that he and the church can be to men and society lies in providing the inspiring, dynamic force, impelling men to do their whole duty to God and each other. Hand in hand with a better society must go a more

deeply spiritual and socially sensitive man. We have seen enough of the comfortably religious (?) man delighting in a gospel whose minister can denounce the social wrongs of the Canaanites and Jebusites, but denying the name of gospel message to the exposure of social wrongs in Chicago, or some smaller community still nearer home. It is so easy even for a Christian to hatch a ready and soothing theory to justify a profitable wrong. The social unrest is a challenge to the church, and a test. Let us see that she meets the test in a way worthy of her noble history.

Strictly speaking my paper ends here, but at the risk of wrecking what little unity it can still boast, I want to deal briefly with another topic. Thus far nothing has been said of the special relation of the Seventh-day Baptists to the social discontent. The foregoing paragraphs apply to us, of course, as part of the great Christian church; but there is a phase of the social question with which we can especially deal. We are primarily a rural denomination. We don't necessarily have to remain one, but perhaps nine-tenths of our people live in rural communities now. This fact determines the kind of work which we can do in the field of general social service. There never was a time when rural sociology was more seriously studied, or when more plans were on foot both by the farmers themselves and by their friends for the further improvement of rural conditions. It is here especially that our pastors may find their opportunity to take part in the work which is both the need and the ideal of our age. There is not just now among our rural people any equivalent of that deep discontent that we have noted among the industrial population of the cities; but that is no sign there is not social work to be done by the rural pastor. A great deal has been said about the desirability of more scientific farming. This is essential, but it doesn't get at the heart of the problem. Much has been said about improving the education and keeping up the moral fiber of the farm boy in order that he may furnish new and pure blood to the decadent city. All this is nice, but it is not what we have our eyes fixed on just now. We are looking at the man who is to stay on the farm all his life—the man who will determine what the character of the rural com-

munity shall be. We are interested in the crops and their improvement, and in rural education chiefly as they affect the quality of the man who rides the cultivator and the reaper. We are interested in the farmer for his own sake. The great object of effort should be to "maintain an agricultural class which represents the very best type of American manhood and womanhood . . ." (K. L. Butterfield, Chapters in Rural Progress, 200). We must so spiritualize the farmer and connect him with the great currents of national life, that they will break down his isolation, and utilize the influence of his free, wholesome life to help purify general business and politics.

How can our rural pastor aid in this? I have four practical suggestions to make and I must be very brief. (1) He can study the rural social problem from the large point of view. If he does this it will permeate all his work and influence his preaching even on other subjects. It will help him fulfil his desire for more practical sermons. A good way to begin this study if one hasn't already done so, is to send to the Seminary library for L. K. Butterfield's little book "Chapters in Rural Progress," and read it carefully. The first thing you will notice is that the present writer is deeply indebted to it for some of these suggestions. Ask your Senator or Congressman for the two reports on Rural Conditions by the Bailey Commission. The last of these reports may not be available for distribution before New Year's. These will give one a good start in this important study.

(2) Coöperate heartily with other churches and other forces for betterment in your parish. I have intimated before that I have no sort of use for aloofness and exclusiveness among Christians. If the school or the grange, or some other church starts a good movement for community betterment, lose no time in getting yourself and your members, if possible, right in line ready to put shoulders to the wheel and lift. People will think more of us and God will too, if we take hold and help in every good work, even if it isn't all under our own auspices.

(3) Be a social-service pastor. If you can not make your church a social-service church all at once, be a social-service pastor. Try to get the church to be of more

direct service to the community. I know some communities where the Seventh-day Baptist church is the only building of sufficient size for an entertainment—concert, lecture, or social. Isn't it our duty to open it to them? You know the veil before the holy of holies was rent from top to bottom. If you are the only pastor in the community are there not services which you can render, in the form of fresh-air work? If no one else is doing it, why not start a lecture course for winter? Send for one of our college presidents and let him instruct and entertain for an evening or two. If favorably located send for one of the professors of the experiment station and let him lecture on scientific farming, and on the relation of the farmer to the great world of business. The live pastor can himself lecture on moral phases of farm life. Perhaps the choir could profitably fill an evening. If the community does such services for itself make your influence felt in active approval. I am more than half convinced that if we do more to make the church valuable to the parish, and pay less attention to numbers, that problem will take care of itself.

(4) Finally, after you have moved heaven and earth to better conditions and temporarily fail, don't give up. God is going to win. Under the impulse of this mighty faith, inspire men to laugh "at impossibilities and cry 'It shall be done.'" Consciously or unconsciously, the unrest, the discontent, the social ferment, are, I believe, but the rising of the peoples under a mighty hope, a God-given impulse, which will usher in a grander day than man has yet been permitted to behold. Let thy will, O God, be done on earth as it is in heaven.

*Cowanestown, Pa.,
August, 1909.*

The Church and the Gospel of Brotherhood.

REV. L. A. PLATTS, D. D.

All ye are brethren. Matt. xxiii, 8.

The instinct of brotherhood is an essential factor of human nature. Call it the social instinct, the longing for fellowship, the gregarian tendency, or whatever else will best express the thought in the mind of the speaker or writer, it is, in greater or less degree of intensity, a universal factor. The family is based upon it; there can be no state without it, no partnership in business,

no reciprocity among men or peoples by which there can be exchange of products, or of industrial or productive enterprise. Life, happiness, progress, prosperity, in fact all that contributes to the being and well-being of men are possible because of this instinct—impossible without it. If peoples can be found among whom individualism has run to selfishness, there will be found human life in its lowest form—life in which the God-created instinct of brotherhood has been reduced to the gregarianism of beasts and birds, ministering to animal wants and passions, falling far below the intellectual and spiritual nature which it was designed chief of all to serve.

The instinct of brotherhood can have its fullest realization, its most perfect fulfilment, when that which tends to disintegration or separation is eliminated or reduced to the minimum, and that which exists in common has the first if not the only place. This finds illustration in the trades unions, and other societies. The Brotherhood of Locomotive Engineers, for example, has a meaning, and is of definite value to men who are engaged in the work of handling the mighty machinery by which the travel of our country is possible and the vast agricultural and other industrial products of the land are moved from the place of production to the place of distribution among the millions of users and consumers. Its problems possess a perpetual interest to them. But the discussion of a society for the demonstration and promotion of some abstruse scientific theory would have no interest to them; that whole field is entirely removed from all their thinking or their ambitions.

A universal brotherhood must rest upon conditions which bring all men upon common ground, having common interests, ambitions, possibilities and hopes. Doctor Helming, of Chicago, in an able paper in *Religious Education* for June, 1909, well says: "Our most vital and pressing problems, as we well know, are not economic problems, involving simply questions of supply and demand, of methods of production, and distribution and administration; they are moral problems, involving questions of truth and justice among men. The crying need of this age, as of every age, is to bring men together on a common basis of moral judgment and purpose." In other

words, the great need is to get men together in a universal brotherhood. For this universal brotherhood the church of Christ stands. The apostle Paul came close to the root of the matter when, standing in the Acropolis at Athens, he declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." (Acts xvii, 26). Jesus recognized and taught this universal brotherhood in the instruction, "Be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren" (Matt. xxiii, 8). In writing this we speak of the church in its broad sense, as embracing all God's believing children, bound together upon the basis of common nature and common needs. If the church as we actually know it is not filling the high ideal of the largest brotherhood, it will be within our province to inquire for the cause or causes of the failure and to seek for the remedy.

The Gospel of the Old Testament, as expounded by the Hebrew prophets, although it seemed to the Hebrew people to be an exclusive message, designed for that people only, was in truth the first call to a universal brotherhood. Its roots were struck deep into the soil of a consistent monotheism. The doctrine of one God and Father of us all has its richest fruit in the universal brotherhood of man. If to the Hebrew people the sense of brotherhood among themselves was strongest, it was because their sense of the oneness of God was clearest. With this fundamental conception of God there must go as a corollary to the main proposition the truth that men are children of God, having hopes and ambitions which center in him and toward which with greater or less clearness of vision and directness of effort we are all striving. Here is the basis of a universal brotherhood.

When Jesus came as the fulfilment of promises made and repeated through the ages, angels chanted the story of his coming for the salvation, not of Jew, or Greek, or barbarian, but of *men*. "Glory to God in the highest, and on earth peace, good will toward *men*." In the great plan of salvation

as announced in this glorious coming there are no exclusive rights, no favored classes, no secret mysteries to which some are admitted who have received the sign or password, and from which all others are rigidly excluded. Its gracious gifts are free alike to all, and the door to the presence chamber of the King stands wide open to "whosoever will." In the monotheism of the Old Testament is the fatherhood of God; in the Gospel of the New Testament is the sonship of Jesus and the brotherhood of man.

Why, then, it may be asked, are not all men consciously embraced in this universal brotherhood? Precisely for the same reason that all men are not experimental Christians. God saw fit to offer the gifts of his grace through Jesus Christ to whosoever wills to receive them and this implies a possible negative choice. Jesus answered the question when he said to the Jews, "Ye will not come to me, that ye might have life" (John v, 40). But "as many as received him, to them gave he power to become the sons of God." The brotherhood of believers thus became a limited brotherhood by the unbelief of men, by the refusal of men to enter the fraternity on the only basis on which the true brotherhood is possible—the fellowship of Jesus. I can not better express the thought of Jesus than to quote a few sentences from Robert E. Speer of New York. He says: "Whatever other ideals of the Christian church he may have formed, it is certain that the conception entertained by our Lord was that the Christian church should be a body of men and women who had learned to love God and his Spirit and his Son with all their hearts and minds and souls and strength, and one another better than they loved themselves. Our Lord gave himself, throughout his short life, to the working out of his ideal In some measure the early church learned this lesson. As the heathen world looked on, it was the affection binding the Christians together that most deeply impressed them The early church went out in power to begin its conquests for Christ because it went out with a heart full of warm unselfish love, because it could, and did, say to a world which knew no such fellowship, 'Come, join our brotherhood; you, too, may belong to this unique society of

men and women who are all truly lovers of one another.'" And Doctor Harnack says, in "The Expansion of the Christian Church in the First Three Centuries," "Now, for the first time, that testimony rose among men, which can not ever be surpassed, the testimony that *God is Love*. The first great statement of the new religion, into which the fourth evangelist condensed it, was 'Love.' And the strongest, deepest thing Paul ever wrote was the hymn beginning, 'Though I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal.' The new language on the lips of Christians was the language of love. But it was more than a language, it was a thing of action and of power. The Christians considered themselves brothers and sisters, and their actions corresponded to the belief The Gospel thus became a social message Its tendency toward mutual association, so far from being an accidental phenomenon in its history, is inherent in its character." Our Lord conceives this sense of fellowship as the tie which binds each individual life to himself and, therefore, to one another. Jesus Christ is the personal friend and Saviour of each one of us and, therefore, we have all come into the same holy fellowship with one another. He puts it in the figure of the vine and its branches. All bear common fruit because each is joined to the common Vine. The apostle Paul worked out the same conception under the figure of the human body, in which the diversity of parts is accounted for in the diversity of functions, so that every part has perfect fellowship with every other part, and all join together to perfectly accomplish the one end necessary to them all. So is the church of Christ the holy brotherhood. The first effort to express this brotherhood was the community of goods. If this effort came to a disastrous end, it was so because those among whom it was being tested were not purified from the selfishness which, seeking its own aggrandizement under the guise of generosity, works its own ruin, and discounts the good of which it assumes to be a part. Though the Ananias spirit in the church, from the beginning, has prevented the full realization of the brotherhood of Christ, the socialism of Paul came to rest upon the consciousness of a spiritual unity

and a common goal. "In his little churches, where each person bore his neighbor's burden, Paul's spirit already saw the dawning of a new humanity, and in the Epistle to the Ephesians he has voiced this feeling with a thrill of exultation. All about him lay the unsightly differences between Jew and Gentile, Greek and Barbarian, great and small, rich and poor. But a new humanity had at last appeared which the apostle viewed as a human body in which each member was debtor to all, and all were for the common use of each; and the strong compelling bond throughout the entire brotherhood was love. It is impossible to conceive the apostle Paul going outside of his beloved church to find society to satisfy the craving of his great soul for fellowship. Alas that any should ever have done so! There are many causes which have combined to rob the church of her vitality and power but it is doubtful if any one thing else has so drained her of her life blood as has the discounting of her holy communion for the multitude of fellowships that have been invented to answer the call for brotherhood. The gospel of brotherhood, as it came from the hands of Jesus, and as it was proclaimed by his holy apostles, can not be again expected on earth, until Christian men shall joyfully give up all lesser brotherhoods for the divine brotherhood of Jesus, or subordinate them to his supreme control.

I have already pointed out that the divine ideal of a universal brotherhood fell short of a full realization in the unbelief of men. Men despised God's offer of life in Jesus, in whom alone all men might find common ground, common joy, common fellowship of life and love. "But as many as received him, to them gave he power to become the sons of God." Where each is a son, all are brothers. In the *second* place, we have seen how the insincerity, the inherent selfishness and greed in men who were thought to have partaken of the spirit of the Master, men like Judas and Ananias, broke up the spirit of brotherly love, and rudely shattered the plans for any community of goods based upon it. *Third*, In the progress of the development of the church, as we all well know, long and heated discussions of great doctrinal questions gradually divided the sympathies of men, and preferences for forms of worship and methods of adminis-

tration were intensified, and national features were added to the already diversified forms and contending spirit of the church life, giving the Roman Church, the English Church, the Scotch Church, the American Church, etc., until the important fact that, in the last analysis, there could be but one church and that the church of Jesus Christ, was well-nigh lost sight of in the almost endless diversities on which one and another was laying emphasis; and instead of the church presenting one great brotherhood rising superior to all lesser considerations, we have a host of church communions, each so intent upon its particular creed or form that the larger and dominant brotherhood is well-nigh obscured. *Fourth*, While the church was thus failing to reach the hearts of men in their longings for fellowship, men with no supreme love for Jesus have played upon these cravings of the souls of men to draw them together in fraternities for a great variety of objects—business, industrial, social, reformatory, or literary. To the various principles on which this multitude of fraternities is formed are added some moral principles to give them acceptance with church people, but not Christian enough to make them offensive to ungodly men and unbelievers, and there is presented the spectacle of brotherhood embracing disciples of Jesus and those who despise him, and concord is sought between Christ and Belial. This, then, in the baldest outline, is the situation which we are facing. How shall the church again be made to voice the true gospel of brotherhood? Here, ~~as in~~ all great problems, it is easier to state the problem than it is to solve it—to ask questions than to answer them. In general, the church must lovingly, earnestly and uncompromisingly insist that the only satisfying basis of brotherhood among men is personal fellowship with Jesus Christ. No system of morality which leaves out the personal fact of Jesus' presence and love can ever satisfy the souls of men. The "living according to the teachings of our order," as we so often hear, may be good as far as it goes, but it does not go, it can not go to the heart of Jesus Christ, and therefore, it must always remain on a low level. On this higher level of Jesus and Jesus only the church must proclaim its gospel of brotherhood.

The student of current events in the religious world can not fail, I think, to note the long strides the church is making toward this common ground of fellowship among the varying communions of Christendom. After long and earnest discussion, much prayer and study of the Word of God, we are just beginning to know that true fellowship among the children of God does not consist in oneness of the intellectual conceptions of truth, nor in uniformity of ritual, nor of the same form of organization or administration, nor of all of these, but in the supreme homage and love of Jesus Christ in whom alone we all find the same joy and cherish the same hopes. The United Society of Christian Endeavor which has grown up in the last generation among the young people of this country and of the world is in evidence of this. It embraces members from almost all the religious communions of Christendom and unites them in worship and work "for Christ and the Church," meaning by that the church to which he or she who adopts the motto belongs. Later still it has come to pass that 18,000,000 of Christian people representing nearly all the Christian denominations of the world can sit together, representatively, in counsel upon the great questions of the day in genuine Christian fellowship without strife or controversy. The Federal Council of Churches at Philadelphia last December was an achievement of a century, of the centuries, in fact, for since the days of the great schisms there has been no other movement so approaching a world-wide Christian brotherhood as the Federal Council of Philadelphia, in 1908. Of scarcely less marvelous proportions and power are the world evangelizing movements of the first decade of the twentieth century, now hastening toward its close. The very genius of missions, on the human side, is universal brotherhood. Jesus gave account of his appearance among men in those memorable words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Four words could hardly be made to contain more. "God," "loved," "world," "whosoever." The first two—"God," "love"—contain the supreme motive; the last two—"world," "whosoever"—open the door of the infinite love of God to

every human soul, in a universal brotherhood. The great commission of the ascending Lord to his disciples voiced the same all-embracing message, "Go ye into all the world, and preach the gospel to the whole creation." (Mark xvi, 15). There are no narrow bounds to that commission. The apostle Paul measured up to it to the extent of his powers. He accounted himself debtor to the Jew and Greek, to bond and free, his only limitations being, "as much as in me lies," and this because he saw in every human being possibilities, hopes, and longings like his own. He loved his Christian converts with a strong and tender love, and he saw in every creature to whom the Gospel could be preached all the possibilities of a brother beloved. That made him to those who knew him, "our beloved brother Paul." That was why he won men to Christ wherever he went, he won them by the power of a brother's heart. This was, in the very beginning, the gospel of brotherhood. It was a new era in the relations of men to each other, because Jesus and Paul had taught men to look upon life from the heights of heavenly love and not from the fields of greed and selfishness, in which men lived on the low plain of physical power and brutal superiority. How far the church may have drifted from this high plane of brotherly love, and Christian achievement, and what are the causes leading to the great apostasy, and what the steps by which the descent was made are questions too great and complicated for the limits of this paper. It is an occasion for devout thanksgiving that the church is awakening from her long sleep, and again coming into her inheritance of power through the awakening spirit of an enlarging Christian brotherhood.

The missionary achievements of the nineteenth century are among the greatest of the great things of a great century. But the rediscovery of the gospel of brotherhood, brought to light in the first decade of the twentieth century, in the men's movement of the past three or four years for the evangelization of the whole world in a generation, in the convention of nations for universal peace, surpasses all the great movements of all former centuries since Jesus and Paul. It is a matter of the largest possible significance that simultaneously with movements like these the Federal

Council of the Churches of Christ in America should become an accomplished fact. For thus does the church, establishing the spirit of Christian brotherhood throughout all its branches, put itself into the forefront of the strife for the universal brotherhood of the Gospel of the Lord Jesus Christ.

The Place of the Minister in Modern Life.

HON. GEORGE H. UTTER.

The wording of my subject—"The Place of the Minister in Modern Life"—was not of my own choosing. It was the work of those who asked me to prepare this paper. Therefore I, as well as those who listen, am forced to guess just a little concerning what was in the minds of those who framed the topic. Probably, however, the subject suggests all that is needed to make plain the idea which lay back of it. What I shall have to say will be from the viewpoint of a layman.

Let us begin by taking first the last part of the subject—"Modern Life." What is this "modern life" of which we hear so much, and which we use so often, as charity is said to be used, to cover a multitude of shortcomings? Is modern life any different from the life of the past? And if it is different, is the difference so great as to raise questions concerning the relation of the several professions or callings to it?

Undoubtedly modern life is much more strenuous than was the life of the past. Men live at a faster rate—the stage coach and the haphazard post have been superseded by the electric car and the true-to-a-minute mails. Telegraph and telephone have become essentials to the up-to-date liver; it is the "instantaneous" which is a common ideal in all of our lives.

It is true, also, that "modern life" is more subject to the money value of effort than was the life of the past. Little by little we have come to accept of the comparative accumulation of money as the comparative measure of success. The man who succeeds in the popular mind is the man who can command money. Unconsciously we have come to hold out to our children this money measure of success. Is it any wonder, therefore, that we find a salary or a wage of a few more dollars not only the cause for the abandonment of some moral position,

but also its excuse? Our friends congratulate us to our face on the increase in our worldly possessions; but if anything is said relative to our moral losses, it is said to our backs. Such procedure on our part can produce only one effect upon those who are subject to our influences. They act on a principle which makes modern life a struggle after material prosperity; and success or failure is measured by the accumulation of the dollars which measure material prosperity.

But while modern life may differ so greatly from that of the older days, does it offer new perplexities to the student of morals. Even in the days of Christ, it was the man who had married a wife and thereby assumed new personal responsibilities; or the man who had purchased more land and who was anxious that the title to his new possessions might be secured; or the man who was desirous of burying his dead, and thereby complying with social customs; or the man who had gained great riches, in the gaining of which his whole mind had been devoted to accumulating dollars; or the man who, in beholding his barns filled to overflowing, saw no further necessity for any anxiety except to contrive new ways for him to take his ease—it was men like these who asked to be excused. These same men are the men who make the "modern life" which causes us concern. It may seem that the problems which they present today are greater than the problems which they presented two thousand years ago. But they are not. It is only an apparently greater problem, because greater material results seem to depend upon its solution. Yet it is the same old problem of "What shall a man give in exchange for his soul?" It was the legal principle involved in a very small case, and thoroughly mastered when studying that case, which won for Daniel Webster one of his largest fees in later years, when he was called upon to participate in an important suit. So with this modern-life problem. That which we call "modern life" is only the life of past and future, larger grown than in the years that were, and possibly much smaller than it will be in the years that are to be.

And now what of the minister's place in this life? The work of the minister of God's Gospel is a calling rather than a profession.

Great as is the need of the world for men to preach the Gospel, whoever urges a young man to enter this sacred calling as he might urge him to enter any profession makes a blunder. The minister is to deal with spiritual things. Certainly the result of his work is to show in the lives of men and women in their social relations; but such results must come because the Spirit of God has been aroused in them as individuals. Civil law and civil custom can not make the conditions; it is only this Spirit of God which makes itself manifest through the children of God which can make the conditions. The minister who seeks to form social conditions without due regard to arousing the Spirit of God in the individual as the method, fails of his opportunity. This was the teaching of Christ, this has been the experiences of the world's great spiritual leaders, and this is the great need of that which today we describe as "modern life."

It must be seen from what has been written that to me "modern life" is only the present form of all life, and that the minister of the Gospel holds a unique position relative to all life. It is for him to arouse in the individual life those principles which make for the welfare of a community, because the individual is living every day the principles aroused by the minister. He is the Paul and the Apollos who are to plant and to water. He may not gather, he may not know that the harvest is ever ripened; but he must realize that it is for him to plant and to water and to tend, trusting to the Lord of the harvest for the gathering in of that which has been sown in faith. It is a ministry like this which the world needs today. It is not essays, or "solutions of social problems," or "uplift movements," or political reforms, which are to save the world. It is the simple preaching of the simple Gospel; the teaching that God so loved a sinning world that he gave his Son for its salvation; the proclaiming of the Christ-follower's privileges as well as his responsibilities to show forth Christ in his own life; the visiting of the sick and the needy—it is this that the world needs. And it is the privilege of the gospel minister thus to give, whether he lived like Paul in the slow-moving world of long ago or like

yourselves in this "modern life." The message that will save the world is the message of God's love to man, because love must beget love. It was not by chance that Christ declared the whole law to be found in two great commands—love to God, and love to man.

To M. E. H. Everett.

E. H. L.

Marjorie writes me you are almost blind!
Alas! that you who loved the morning so,
When through your sounding pines it used to glow,
Should miss that daily heaven of mankind!
I told my little girl, who thought and said,
"But after all she sings and does not fail.
I think her like the little nightingale
About whom you and I together read—
"Hans Andersen's—who sang for every one,
Peasants and princes, only in the dark."
Be comforted, dear friend! 'twas not the lark
Who cheered the lonely when the day was done;
It was the nightingale, who dared to sing
And brought back daylight to the dying king.

The Christian Press in China.

Thoughtful observers of conditions in the Orient state: "Within a quarter of a century the Christian press in China and Japan has overturned the mythologies of paganism, taught a higher morality, changed fiction for fact, symbol to reality, and in so doing has mortified the pride of paganism, confounded its learning, revealed its absurdities, and ruined its credit. One singular and startling result of the diffusion of modern ideas is the establishment of at least one journal in every one of the twenty-one provinces of the Chinese Empire. Each of the most important centers—Peking, Shanghai, Tientsin, and Canton—possesses at least a dozen dailies, nearly all of which are printed in the spoken vernacular. For the first time in the history of the most venerable of empires, the masses of the people can become immediately acquainted with current events."—*Morning Star*.

"The habit of storing the mind with rich Scripture passages is one that becomes easier and easier as one practices it. The sweetness and comfort of it increases as well. The Word of God becomes more and more rich."

Missions

From the Field.

To the SABBATH RECORDER,

DEAR BROTHER:—I am doing some evangelistic work in Cullman Co., Alabama. Brother Saunders wrote me to select my field of labor, go ahead and they would do what they could for me. I have preached twenty-five times and have seen about forty people converted. I preached on the Sabbath question at two points, and two neighborhoods were stirred over it.

At the first place, I found a Baptist deacon keeping the Sabbath. He was expelled from his church some years ago, yet the pastor still visits him, and not long since made him a special call to convince him of his error. Brother Hyatt being well read in the Scriptures, showed him his reasons for the faith that was in him, and put a quietus to the pastor's efforts. The day I preached on the Sabbath question, we had an all-day singing at Flat Rock, and I had an immense congregation. Many persons were visibly affected and Brother Hyatt heard several express their indorsement of this truth.

Rev. T. J. Bottoms, one of God's noblemen, wanted me to make his home my headquarters. He has an excellent family, some of whom were converted in our meeting at Logan, and are candidates for baptism and church membership. We are to attend to the baptizing of the candidates next Sabbath week, and the same day organize a church at Pleasant Grove near Logan. This was a Missionary Baptist church but they disbanded and went to other places, leaving the building in the hands of a man who wants to sell it cheap and we aim to buy it, after we organize.

In preaching on the Sabbath question last Sunday week a Methodist minister, Brother McCain, sat on my right. After meeting I went home with him and he told me he had believed the Sabbath for twenty years, and further talk elicited the fact that he had been immersed and was a non-believer in infant baptism.

That night when I reviewed the fifteenth

article of Baptist faith, stating that they believe the first day of the week to be the Lord's day, or Christian Sabbath, two preachers sat in front of me. I showed that out of the many quotations of scripture to try to prove the first day to be the Christian Sabbath, but three had reference to or mentioned the first day of the week and they gave no hint of its being sacred, but two of them showed it to be secular; that the disciples journeyed on it, and Paul advised a matter of business of handling money at home, so they would be ready when he came, it being the first working day of the week. I stated that the first day of the week was never on the lips of the Saviour, and on Paul's but once, and that when he gave direction concerning a secular matter; that the Sabbath of the fourth commandment identified it with the Sabbath of Creation, and the New Testament Sabbath was identified with the Sabbath of the fourth commandment, and that they rested on the Sabbath according to the commandment (Luke xxiii, 56).

I was sixty-one years old last month, but my eyes are undimmed, my natural force is not abated, and I am abler for war than when I came out of the Egypt of sin, about thirty-nine years ago. I am in the light, happy, and bless God for a whole Law and a whole Gospel to live and preach.

I went with Brother Bottoms, to a Baptist meeting, and the committee wanted me to preach. I did so, and seven souls professed conversion. The next day I was to preach again, but just before the time came they took it out of my hands and said the pastor must do all the preaching.

I wish to acknowledge a check for fifteen dollars from Sister Frederic Schoonmaker of Bradford, Penn. I know God will bless her for this deed.

I hope the readers will pray for Alabama. We need a few Hobsons for God down here.

Fraternally,

D. W. LEATH.

Logan, Ala.,

Aug. 25, 1909.

"For a Christian to be fretful and despondent is about as reasonable as for the son of a millionaire to dread starving to death. Do not impress men that you know so little about your Father."

Woman's Work

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

I am the way, the truth and the life.

Our Daily Talk.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clean,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt;
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence till your faith shall come;
No one will grieve because your lips are dumb.
—Selected.

Keeping Sweet.

It is not a matter of temperament nearly
as much as some people imagine. To have
a cheery and sunny and care-free habit of
thought and life is something probably to
be sought after and cultivated more than
it is; but there is a greater achievement than
this, and a much more Christian and funda-
mental one.

It is not a matter of circumstances or
surroundings or chance happenings in life.
Some of the sweet souls—those who keep
most absolutely the bitterness of envy and
mistrust and narrowness and pessimism out
of their scheme of life—have had to drink
most deeply of the cup of sorrow and
trouble and affliction. Keeping sweet is a
habit of the soul; it is not learned lightly
by very many of us; but it may be, it ought
to be, maintained and persisted in even when
life is doing its worst for us.

Just to take men and things at their
best (perverse, men and perverse things, it
may be), to resolutely shut your soul to
withering doubt and pessimism and fear, to
be brave and hopeful and expectant of the
best, to let kindness and patience have their
perfect work both in your thought and in
your deed—all these are implied just in

keeping sweet. Yes, surely it is a great
achievement, the crown and glory of Chris-
tian attainment.

We discount our religion most seriously
and fatally when we do not allow it to train
and discipline us in this fine art of Chris-
tian expression. We get the notion some-
times that harshness means strength, and
we try to justify bitterness and unkindness
in the name of our zeal for righteousness
and truth. But we seldom succeed in satis-
fying our own conscience by the subterfuge,
and we do always succeed in taking some-
thing from the winsomeness and charm and
real power of the religion that we profess.
It is a question if the lack of kindness, of
forbearance, of sweet reasonableness that
manifests itself in our lives so often and so
constantly does not do more to dishonor the
name of the Son of Man and to discredit
the causes of his kingdom than all the other
failures and shortcomings that our lives do
show. Just to keep sweet in our own soul
life and in all our relations with the world
about us is to give to our profession of re-
ligion a winsomeness and vitality that will
make it a power for the bringing in of the
kingdom.—*The Christian Guardian.*

Two Ways of Looking at Things.

Two boys went to gather grapes. One
was happy because they found grapes. The
other was unhappy because the grapes had
seeds in them.

Two men, being convalescent, were asked
how they were: One said: "I am better
today." The other said: "I was worse yes-
terday."

When it rains one man says: "This will
make mud;" another, "This will lay the
dust."

Two boys examined a bush. One observ-
ed that it had a thorn; the other, that it had
a rose.

Two children were looking through col-
ored glasses. One said, "The world is
blue," and the other said, "It is bright."

Two boys having a bee, one got honey,
the other was stung. The first called it a
honey bee; the other, a stinging bee.

"I am glad that I live," says one man.
"I am sorry I must die," says another.

One says: "Our good is mixed with evil."
Another says: "Our evil is mixed with
good."—*Exchange.*

A commonplace life, we say, and we sigh,
But why should we sigh, as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that
sings;
But dark were the world and sad our lot
If the flowers failed and sun shone not.
So God, who studies each separate soul,
Out of commonplace lives makes his beautiful
whole. —*Young People.*

His Greatest Treasure.

A certain shepherd boy was keeping his
sheep in a flowery meadow, and because his
heart was happy, he sang so loudly that the
surrounding hills echoed back his song. One
morning the king, who was out hunting,
spoke to him and said: "Why are you so
happy, my boy?"

"Why should I not be happy?" answered
the boy. "Our king is not richer than I."

"Indeed," said the king, "pray tell me
of your great possessions."

The shepherd boy answered: "The sun in
the bright blue sky shines as brightly upon
me as upon the king. The flowers upon the
mountain and the grass in the valley grow
and bloom to gladden my sight as well as
his. I would not take a hundred thousand
dollars for my hands; my eyes are of more
value than all the precious stones in the
world. I have food and clothing, too. Am
I not, therefore, as rich as the king?"

"You are right," said the king, with a
smile; "but your greatest treasure is your
contented heart. Keep it so, and you will
always be happy."—*Selected.*

Needed Where You Are.

The Lord had need of them (v, 3). A
missionary who had returned from the for-
eign field broken in health and exhausted
the remainder of her strength in assisting
home workers, lay one Sunday in the hos-
pital, where she had been for weeks con-
fined to her bed, observing many people
going to church. Thinking of the numbers
of Christian workers as her physician en-
tered the room with his usual cheery greet-
ing, she looked up, saying: "Oh, doctor,
I'm not needed here; I'm needed in China!"
Looking straight in her eyes with meaning
emphasis he replied: "You are needed
wherever you are." And his patient, com-
prehending the kindly rebuke, responded

with a grateful smile; for well she knew
that it was for the commander of his forces
alone to choose the spot where each soldier
shall be on duty. Ere long she learned many
reasons why others needed her in that hos-
pital. In another city the same lady lay
helpless, wondering why God preserved a
life that seemed so useless. Picking up a
little Testament, her eyes fell on the story of
Jesus' need at Bethphage, and she thought,
"If the Lord needed that little dumb beast,
surely he needs me. So I'll be content and
wait." In due time she was enabled to
carry messages of cheer to thousands ad-
dressed from the public platform, and to
bring comfort to suffering and dying, to
whom she could never have so ministered
without having herself passed through the
school of suffering.—*From a Friend of this
Missionary.—Sunday School Times.*

How to Live.

Do not be discouraged at your faults;
bear with yourself in correcting them as
you would your neighbor. Lay aside this
ardor of mind, which exhausts your body
and leads you to commit errors. Accustom
yourself gradually to carry prayer into all
your daily occupations. Speak, move, work
in peace, as if you were in prayer, as in-
deed, you ought to be. Do everything with-
out excitement by the spirit of grace. As
soon as you perceive your natural impetu-
osity gliding in retire quietly within where
is the kingdom of God. Listen to the
pleadings of grace, then say and do nothing
but what the Holy Spirit shall put into your
heart. You will find that you will become
more tranquil; that your words will be
fewer and more effectual, and that with less
effort, you will accomplish more good.—
Fenelon.

Prayer and Nerve Troubles.

It is not without significance that the
rapid development of nervous diseases is
contemporary with widespread abandon-
ing of private and family devotions. The
habits of spending a little time morning and
evening alone with God, of gathering the
family for united worship and also of be-
ing regular in attendance upon church on the
Sabbath, go far to secure that state of mind
and that kind of religious faith which gives
the soul self-control, steadiness and calm,

and in a large degree guarantees it against the ills which come through nervous excitement or nervous depletion. It seems very clear that no single thing will do so much to meet the need of the hour, however extensive it may appear, as a change in the habits of Christians in this respect, and a return of the religious ways of the past, when these habits of private devotion were emphasized and widely practiced.—*Henry A. Stimson, in The New Things of God.*

A rose to the living is more
Than sumptuous wreaths to the dead;
In filling love's infinite store,
A rose to the living is more
If graciously given before
The hungering spirit is fled—
A rose to the living is more
Than sumptuous wreaths to the dead.
—*Nixon Waterman.*

Roosevelt's Journey.

Description of Attenborough Estate, on Lake Naivasha.

Naivasha, British East Africa, July 12.—Saigaisai Farm, where Theodore Roosevelt will hunt hippopotami, is on the southwestern shore of Lake Naivasha and belongs to Commander Frederick Attenborough, a retired officer of the British navy, who is in partnership with his married brother, H. W. Attenborough. Commander Attenborough recently commanded a British submarine flotilla, and led the submarines which made the thousand mile journey through the North Sea, a short time ago. H. W. Attenborough and his wife lived for twenty years in San Francisco.

The Attenborough farm is three and a half miles long by two miles wide, and comprises about five thousand acres, of which eight hundred acres are in use for grazing purposes. This area carries two hundred head of cattle and sheep, as well as four hundred ostriches and hogs. The house, a large stone building, furnished throughout from London, is on a rock 120 feet wide and 400 feet long, which has a sheer drop down to the lake, 200 feet below. On the other side is a valley protected on three sides, where the stock graze. Near by is a big bay, called Hippo Bay, a mile long and half a mile wide, edged by papyrus and water lilies. There are at least thirty hippopotami in it.

The farm is well wooded with mimosa,

olives, aloes, red cactus and cedars, the last named standing seventy feet high. For wild game there are Thomson and Grant gazelles, impala, hartebeeste, zebra, bushbuck, digdig antelopes, tiger cats, lions, leopards, warthogs, rhinoceroses and baboons. There are also guinea fowl, marabouts, secretary birds and wild turkeys.

The property promises to become profitable as a farm. It is about twenty-five miles from Naivasha by land, but Commander Attenborough has a steam launch which makes the journey across the lake in two and one-half hours.

The property is called Saigai-sai because of the crater lake of that name, which is about one and one-half miles from the house. This lake has an area of about two hundred acres and sags down in the hills some one hundred and fifty feet. It is on the same level as the Naivasha Lake, but, unlike it, is very alkaline. The Masai say that cows drinking the water of Saigai-sai lose their calves; hence the Masai name of Saigai-sai, which, translated, means "hot stomachs." Sheep, however, thrive on its waters. There are deep fissures between this lake and Naivasha Lake, and there are other craters on the other side of Hippo Bay, but there is no water in these gorges.

Near by are the Ndabibi Plains—consisting of some forty thousand acres—which are regarded by the Masai as the best sheep country which they ever possessed. This tract has now been taken from them, and they have been removed to the Laikipia reserve, on the north of the line, and to the Southern Masai reserve, in the Guaso Nyiro and Ngong districts. They have forgiven the white man for everything except this.

The Attenborough house is roomy, and the Attenboroughs propose adding some eight rooms for the purpose of turning it into a sanatorium. It has a delightful outlook. It is here that Mr. Roosevelt will camp and remain for a week before going to Nairobi for the races. Commander Attenborough will take him out after hippos in his steam launch, and the visitor will devote much time to his writings.

All around the Attenborough farm the land is well taken up by a good class of stock farmers, who raise mostly sheep and ostriches.—*Tribune.*

Young People's Work

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

"He that gathereth in summer is a wise son:

But he that sleepeth in harvest is a son that causeth shame."—Prov. x, 5.

Prayer Meeting, September 18, 1909.

REV. HENRY N. JORDAN.

Pilgrim's Progress Series.—"Vanity Fair." Eccles. i, 12-18; ii, 1-11.

Daily Readings.

September 12—A stranger here (1 Pet. ii, 11-25).

September 13—A passing pageant (1 John ii, 15-17).

September 14—Satan's offer (Matt. iv, 8-11).

September 15—What vanity is not (Heb. xii, 25-28).

September 16—Made a spectacle (1 Cor. iv, 6-13).

September 17—The end thereof (Rev. xviii, 1-8; xxi, 1-5).

September 18—Pilgrim's Progress Series, IX. Vanity Fair, (Eccles. i, 12-18; ii, 1-11).

AN INTERESTING SERVICE.

A few Sabbaths ago I saw the leader of the devotional meeting at Gentry conduct the opening part of the service in a way that I thought was well worth trying in other places. Maybe you are familiar with the plan; I was not. He gave out the daily readings to different members who were present and asked each one to read the scripture assigned and to make any comment the reader chose. That was an interesting and helpful service. Suppose we try it this week.

CHANGES.

For some people it is hard to learn the truth that all things that are earthly are subject to change; that they pass away; that others take their places and most usually the former things are completely forgotten. In some instances people have been

so impressed by the rapidity of changes that have taken place in familiar spots and among close friends, that they ask: Is there anything that endures? Is not everything perishable, going the way of the vain things of this world? It is not the easiest thing in the world to part with a relative, a close friend, a theory that we have held for years, a habit of doing things that is now decidedly out of date. A good many of us object to those changes which in the end result in a progress along with which we are not keeping step. While I grieve at the passing of familiar faces and places and feel that this is a part of God's plans, even if I would have it otherwise, I welcome such changes as will increase the beauty and usefulness of the body, the mind and the soul.

VANITY FAIR.

But Christian in the Pilgrim's Progress, on the way to the Celestial City, found his way lay through the city of Vanity, where a fair was continually in progress. He had had enough of contact with the good things that come to every Christian, to make the contrast between the things he saw offered for sale at the booths at Vanity Fair and the things offered him freely by Christ too great to escape his notice. I will not mention the things that were not only exposed for sale but almost forced upon the unwilling passerby. You can read the list for yourselves. But you will find in that list articles that are just as eagerly sought after today, even though they give but a passing pleasure and, too often, leave a tainted character, an aching heart, a smarting or deadened conscience, and the knowledge that you have lost what can never be recovered.

Now this does not imply that one is never to enjoy pleasurable things that are harmless; but to make the pursuit of these the business of your life is a vain thing. We can so choose our amusements, recreations, that they will really help us and, at the same time, not harm others. Anything which saps the spiritual vitality, even though we may maintain an appearance of being very good and wholesome, will prove its own utter worthlessness and leave the one who indulged in it "very poor indeed."

In the vocations of life it is often hard to choose between the attractive offers which would compromise character and

principle, and those which are less alluring but which offer no complications or compromises. Seventh-day Baptist young people stand in a special relation to this point. The point of decision is before them; they must choose either to follow the spirit of the world and compromise their characters or to adhere to principle which may cause them to lose something, but which will bring to them more of greater value than that which they lost, or could have gained had they turned their backs on godly precepts. It is no vain thing they reach out after when they "seek first the kingdom of God and his righteousness." It is no pursuit after vanity when they refuse to "spend money for that which is not bread" and "labor for that which satisfieth not."

If you are really interested in this subject, read the Book of Ecclesiastes and notice how frequently the word "vanity" is used and note the things that are styled vanities. The Psalmist also says some very poetical things on this topic.

The Young People and Convocation.

There were a goodly number of young people at Convocation at Walworth. Like the older ones they enjoyed the tennis, baseball, quoits, rowing, bathing, visiting, and walks on the beautiful streets. Not only so, but they enjoyed the sessions as well. Their editor took notice that they were for the most part in their places as promptly and as regularly as their seniors—the most of us have room for improvement in this line. But I feel that our young people are to be commended for their interest and attention to business.

The Young People and the Conference.

There is a host of young people at Conference. How I wish all our Endeavorers could see them on campus and lawn, in and around the big tent, or the many of them lined up at the long tables in the dining tents as they courteously and politely wait to serve the appetites of the hungry folks. God bless the young people who are ever on the alert to serve their Master in many practical ways. And then the smiles. What a dreary old world this would be without a smile. We see many of them these days on the faces of old and young.

But youth is the particular period of smiles. The smile with a pure life, a clean, loving heart and high motive behind it is one of the finest things in the world.

Thursday evening from 6 till 7:25 the young people met in social intercourse on the lawn of President Daland. More than a hundred gathered there to enjoy the games and friendly greetings. The Entertainment Committee of the Milton Junction Society is already at work enrolling delegates and pinning on badges. A splendid and profitable time is anticipated.

Suggestions for Sabbath Afternoons at Home and for Christian Endeavor Socials.

REV. JAY W. CROFOOT.

Last Sabbath my children were wanting something to do, so I suggested that they try a variation of the old game of "telegrams." That consists, you know, in a contest as to who can make the best sentences of ten words, the initials of the words being given. I gave the children the initials of the ten plagues of Egypt: w, for water changed to blood; f, for frogs, etc. You can make your own list, I'm not going to make it for you. Then I asked them to make the best sentences they could, their mother and I joining in the game. They did better than I expected, Anna winning the prize. There really wasn't any prize, but we played there was.

When a good sentence is made it gives an excellent way for remembering the plagues in order.

Many variations can be made—with the Ten Commandments instead of plagues, for instance.

Unclean Lips.

GEO. S. TRUMAN.

Read at the semi-annual meeting of Minnesota and northern Wisconsin churches, June, 1909.

Isa. vi, 5 reads: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

We do not feel much concerned as to what passes the lips of our fellow men till we can say of a truth as did Isaiah of old, "I

have seen the King, the Lord of hosts." Not till we have tasted the blood of Jesus Christ do we feel concerned as to what defileth our living temples and cry out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Our better natures are appealed to when we see a drunkard go reeling to his home—yes, even when we get a sniff of intoxicating liquor as we pass a bright and industrious young man. We even feel shocked as we see the youth touch a light to his cigar or look upon his stained teeth and lips, for we know that these are things which defileth the body and lead to physical ruin and eternal destruction.

We thank God who is the giver of all good things that the progress of the times bids fair to wipe from the face of this land we love so well a traffic from which nothing good comes; for "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." We are deceiving ourselves and assisting in ruining our sons and daughters when we refuse to cast our ballot for the eradication of the vile saloon from beneath the Stars and Stripes. We feel confident that if Christ were here in person he would wage war against these things which pass our lips, debauch our character, and ruin our souls. Yet Christ says: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."

Now listen: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

I am touched with a sense of pity and remorse when I see a drunkard or perhaps smell the breath of a habitual tobacco user; for I have seen many such men with good hearts and who aside from this are good men, but they have not seen the Lord of hosts. For "unto the pure all things are

pure: but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled."

By our lips we bless God and sing praises unto his name, and by these same lips we curse man who is made after God's likeness. "The Lord will not hold him guiltless that taketh his name in vain." I wonder which is worse in the sight of God, a drunkard, or one who in a passion will curse his own Maker?

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

Have we not heard words issuing from the lips of one we hold dear by kindred or church relationship that bite like a serpent and leave a sting that can never be forgotten? Yes, even more, are we not guilty of uttering words that have forever kindled a flame of hatred, or driven from our ranks some worthy church member? "For in many things we offend all. If any man offend not in word, the same is a perfect man. . . . Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm; whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts and of birds and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

Again, we sit at the table of a friend and listen to the jesting remarks made about some one who happens to be the subject for jokes and merriment. We feel at once a sense of timidity; for we know that as soon as we have departed, another is made the subject of such discussion. We have

eaten at the table of a Pharisee, whose home is one of unclean lips. Have we not seen men confess God and given an interesting testimony for Jesus in the prayer meeting, while six or more months in the year they are quarreling with their neighbors? To such as these we can only repeat the language of Christ himself: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

Let us realize that it is by the words that pass our lips we can hear the call: "Come, thou good and faithful servant, enter thou into the joy of thy Lord," and that it is our lips that form the words whereby the righteous Judge will read his sentence: "Ye are cast into outer darkness. There shall be weeping and gnashing of teeth."

So let us then as Christians cleanse our hearts unto all righteousness; for from the heart come the issues of life.

*New Auburn, Minn.,
May 30, 1909.*

"The governments of the United States and Great Britain will submit their 'cases' in the Newfoundland fisheries controversy to the Hague Court on the 4th of October. Mr. Chandler P. Anderson of New York, who has in charge the preparation of the United States case, will have it ready by that date. It is expected that the arbitrators will meet at The Hague early in May next for the final hearing and determination of the question."

A woman who both by bearing and dress could be distinguished as "new rich," entered a street car and with a very haughty air seated herself near an old Italian. When the conductor came to take up the fares she said to him in a very loud voice: "Let me off at my husband's bank." The conductor or evidently knowing her assured her that he would, and passed on to the Italian. "Let me off at my peanut stand," called the old fellow as he paid his fare.—*Epworth Herald.*

MARRIAGES

HURLEY-HOLDRIDGE—At the home of the bride's parents, Mr. and Mrs. W. D. Holdridge, Talent, Oregon, August 18, 1909, by Rev. Ward McHenry, of Ashland, Ore., Delwin I. Hurley and Clara Belle Holdridge, both of Talent.

WHITFORD-SLADE—At the home of the bride's parents, Mr. and Mrs. M. E. Slade, in Little Genesee, N. Y., August 25, 1909, by Rev. B. F. Rogers, Prin. B. Frank Whitford, of Stamford, Conn., and Miss Flora D. Slade, of Little Genesee.

DEATHS

ERNST—Lola Irene Ernst, daughter of Fred M. and Amanda Phelps, was born in Claremont Township, Dodge County, Minnesota, August 23, 1880, and died at the home of her parents August 21 (Sabbath), 1909.

On April 5, 1899, she was married to Nathan Ernst, of Dodge Center, Minn. About three years ago they moved to Gentry, Ark., but did not find the health for which they searched. At the age of fourteen years she united with the Methodist Episcopal Church and after marriage was baptized into the Dodge Center Seventh-day Baptist Church. A few weeks ago she was brought back home with a great desire to spend her few remaining days trying to lead her relatives to Jesus and died with that prayer and exhortation to them all.

In the absence of Pastor C. S. Sayre, Rev. H. D. Clarke conducted the funeral services at Dodge Center, in the Seventh-day Baptist church, August 23, 1909. H. D. C.

Providence.

We plan—and plan: "This shall be so—and so.

This shall I do," and "Thither shall I go." Yet, as the hours shape themselves to days, We tread not in those same self-chosen ways;

Our feet are led 'long paths we had not guessed,

And lo! we find those newer paths are best!
—*Warwick James Price.*

"You can not grow into grace any more than you can grow into the world. But having been born into it by the mercy of God you are required to grow therein."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Sept. 25. Temperance Lesson. 1 Cor. x, 23-33.

LESSON XII.—SEPTEMBER 18, 1909.

REVIEW.

Read 1 Cor. xiii, 1-10.

Golden Text.—"So mightily grew the word of God and prevailed." Acts xix, 20.

DAILY READINGS.

First-day, Acts xvi, 6-40.

Second-day, Acts xvii, 1-34.

Third-day, Acts xviii, 1-22.

Fourth-day, 1 Thess. v, 12-34.

Fifth-day, Acts xix, 8-41.

Sixth-day, 1 Cor. xiii, 1-13.

Sabbath-day, Acts xx, 17-xxi, 17.

The eleven lessons which we have studied this quarter belong to Paul's Second and Third Missionary Journey. The first five have to do with the Second Missionary Journey; the sixth is a typical passage from the First Epistle to the Thessalonians, a letter written during this journey. Lessons 7, 8, 10, 11 tell of the Third Missionary Journey; and Lesson 9 is from the First Epistle to the Corinthians, a letter written during this journey.

These lessons are typical of the activity of Paul, and give us a very good impression of his unceasing activity for the Gospel of our Lord. We are not to suppose that Luke has recorded for us a tenth of what he might have written concerning the work of Paul and the trials and difficulties that he encountered.

Lesson 1 suggests how Paul was constantly led by the Holy Spirit. If we were definitely determined to do exactly as the Spirit may direct we would not so often be in doubt or at a loss what to do. At Philippi Paul was not discouraged by a small beginning in his work.

Lesson 2 shows how Paul did not allow trials to hinder, but rather made them contribute to the furtherance of the Gospel. He was ready to preach the Gospel at midnight to the jailer who had most cruelly treated him.

Lesson 3 shows how Paul could adapt himself to varying conditions and make his efforts count if not in one place, then in another. Lesson 4

also shows Paul's facility in presenting the Gospel in a way to meet the situation before him. Paul firmly believed that all men were the children of God, and that the Gospel was designed for all.

Lesson 5 tells us of the great encouragement which Paul had in Corinth in connection with the work that he was doing.

Paul's Epistles to the Thessalonians give us an even more vivid impression of his tender care for the Christians converted under his ministry than the records of the Book of Acts. Lesson 6 shows how careful and specific the apostle was in his exhortations, and helps us to realize how deeply he was concerned for the welfare of the Thessalonians.

The main feature of Paul's Third Missionary Journey is his sojourn at Ephesus. Lesson 7 tells of the triumph of the Gospel over the devotees of the magical arts. Lesson 8 gives us an object lesson of the deadly antagonism to the Gospel of those who were losing money through the success of Paul's preaching.

Lesson 9 helps us to realize most vividly that the Christian life is not founded upon rules or obedience to law, but upon principles. The fundamental principle of the Gospel is love.

Lessons 10 and 11 show Paul's steadfastness in the path of duty, even when the path of duty is also the path of danger. We are impressed also by the many tokens of esteem and affection which the early Christians showed toward Paul.

For a general exercise brief papers may be presented upon some of the following topics:

A Geographical Survey of Paul's Second Missionary Journey.

A Geographical Survey of Paul's Third Missionary Journey.

The Characteristic Features of Some of the Principal Cities that Paul Labored in.

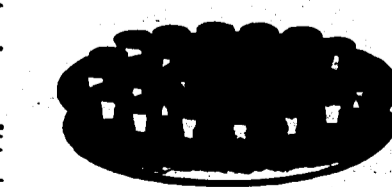
Some Illustrations of the Way in Which Paul Met Difficulties.

The Circumstances and Purpose of Paul's First Epistle to the Thessalonians.

The Necessity of Love for a Christian Character.

Paul's Conduct Illustrating Courage rather than Foolhardiness.

Individual Communion Service



Made of several materials. MANY DESIGNS. Send for catalogue No. 60. Mention name of church and number of communicants.

Geo. H. Springer, Mgr.,

256 and 258 Washington St., Boston, Mass.

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 Hill 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.

Contrasts.

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain.

If all the world were music,
Our hearts would often long
For one sweet strain of silence
To break the endless song.

If life were always merry,
Our souls would seek relief
And rest from weary laughter
In the quiet arms of grief.
—Henry Van Dyke.

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.

FOR SALE.

My "Clover Place," 120 acres improved land at New Auburn, Wis., also one house and lot in Milton. Address C. A. Loof-boro, Westerly, R. I.

Southwestern Association.

The Southwestern Association will convene with the Attalla Church (Attalla, Ala.), September 23-26, 1909.

G. H. FITZ RANDOLPH,
Corresponding Secretary.

THE ATTLEBORO SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES offers special advantages to Sabbath-keeping young people who desire a training for this line of usefulness. A large institution with plenty of practical work. Affiliated with the Battle Creek (Mich.) Sanitarium. There is an opening at once for six young ladies and two young men between the ages of 19 and 35.

For circular and particulars address

C. C. NICOLA, M. D., Supt.,
Attleboro, Mass.

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.

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.

If "Clothes Make the Man"

we want to help make all men who wear Tailor Made Clothes, at the same price as ready-made clothing, if the same materials and workmanship are used.

We can fit the form and pocketbook
of all well dressed men

Our prices are from \$20. to \$50 for suits or overcoats. Send for samples and measurement blanks.

THE
ORDWAY COMPANY

Merchant Tailors

524 W. MADISON ST.. CHICAGO.

J. M. Maxson, Propr.

An Oriole's Queer Theft.

Mrs. John Holcomb of Douglas, Kansas, had just threaded the needle of her sewing machine from a new spool, when she was called from her work. On returning she could find no trace of the thread. A little later, while walking in the yard, she saw a long thread hanging from a tree. An oriole had flown in by the window, unthreaded the machine, unwound the 200 yards of thread, and was now busy weaving it into a nest.—*Boston Globe.*

Simple Subtraction.

During an arithmetic lesson in a Wilmington school the teacher was endeavoring to make one point clear when she said:

"Now, boys and girls, in order to add, subtract or multiply, it is necessary that the things must always be of the same denomination. For example, we couldn't take three oranges from four apples, or multiply nine horses by two cows."

Whereupon Sammy Stilson evinced signs of uneasiness. "What is it, Sammy?" asked the teacher.

"Why, ma'am," asked Sammy, as he stood up, "can't you take five quarts of milk from four cows?"—*Harper's Weekly.*

The *Independent* made this statement which would be more astonishing if it was less notorious: "A few days ago business took a man we know from New York traveling on a Southern railway. There was report of disturbance in the Jim Crow car, and in an instant every other man but one drew a pistol from his pocket, and that one opened his satchel and took one out. Our informant was the only man of the thirty who did not travel loaded. In this State probably not one man in the car would have had a pistol."—*Morning Star.*

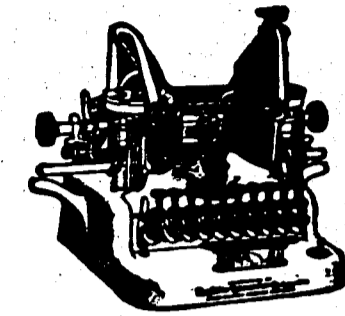
"The religion of the New Testament gives a tenderness to the family relation nowhere else seen."

A Bargain.

A 100-acre farm with well, wire fence and other improvements, 100 living fruit trees, etc. Just the place for a stock farm. 1,000 acres or more of free pasture adjoining. If taken soon will deed for \$850.00. Write quick.

E. D. STILLMAN,
Cosmos, Okla.

17 Cents a Day
BUYS AN OLIVER



SAVE YOUR PENNIES AND OWN

The
OLIVER
Typewriter

THE STANDARD VISIBLE WRITER

Can you spend 17 cents a day to better advantage than in the purchase of this wonderful machine?

Write for Special Easy Payment Proposition, or see the nearest Oliver Agent.

THE OLIVER TYPEWRITER COMPANY
310 Broadway New York



McCALL PATTERNS

Celebrated for style, perfect fit, simplicity and reliability nearly 40 years. Sold in nearly every city and town in the United States and Canada, or by mail direct. More sold than any other make. Send for free catalogue.

McCALL'S MAGAZINE

More subscribers than any other fashion magazine—million a month. Invaluable. Latest styles, patterns, dressmaking, millinery, plain sewing, fancy needlework, hairdressing, etiquette, good stories, etc. Only 50 cents a year (worth double), including a free pattern. Subscribe today, or send for sample copy.

WONDERFUL INDUCEMENTS

to Agents. Postal brings premium catalogue and new cash prize offers. Address

THE McCALL CO., 228 to 248 W. 37th St., NEW YORK

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

A BIOGRAPHICAL SKETCH

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

NOW READY FOR DELIVERY

DESCRIPTION OF THE BOOK

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

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

BINDING There are two styles of binding—cloth and full leather. The cloth binding is a dark, rich red, that has dignity and attractiveness. It is stamped in gold on the side as follows:

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

1836-1908

A BIOGRAPHICAL SKETCH

The leather binding is similar in color, but a darker red, with a pebbled surface, stamped in gold the same as the cloth, and in addition has gold edges.

PRICE The prices are seventy-five cents per copy for the cloth bound book, and \$1.00 per copy for the leather bound book, sent prepaid on receipt of price. Send in your orders and the book will be sent you as soon as received from the binder. It will be ready for delivery June 1, or sooner. Send orders, and make checks or money orders payable to

THE AMERICAN SABBATH TRACT SOCIETY

PLAINFIELD, NEW JERSEY

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President—Mrs. J. H. Babcock, Milton, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Milton, Wis.; Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.
Recording Secretary—Mrs. A. B. West, Milton Junction, Wis.
Corresponding Secretary—Miss Phebe S. Coon, Walworth, Wis.
Treasurer—Mrs. L. A. Platts, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. H. Van Horn, Salem, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.
Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, Northwestern Association—Mrs. Nettie West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Kiverside, Cal.

SABBATH SCHOOL BOARD.
President—Esle F. Randolph, Great Kills, N. Y.
Vice-President—Edward E. Whitford, New York City.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Vice-Presidents of the Corporation only—Abert Whitford, Westerly, R. I.; Ira Lee Cottrell, Leonardsville, N. Y.; Ahva J. C. Bond, Milton Junction, Wis.; Herbert C. Van Horn, Lost Creek, W. Va.; Willard D. Burdick, Farina, Ill.; Gideon H. F. Randolph, Fouke, Ark.
Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. H. N. Jordan, Stephen Babcock, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.
 Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.
President—M. H. Van Horn, Salem, W. Va.
Secretary—Mileta Davis, Janelew, W. Va.
Treasurer—Luther Sutton, West Union, W. Va.
General Junior Superintendent—Mrs. J. E. Hutchins, Berlin, N. Y.
Contributing Editor of Young People's Page of the RECORDER—Rev. H. C. Van Horn, Lost Creek, W. Va.
Associational Field Secretaries—L. Gertrude Stillman, Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. A. E. Webster, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Draxie Meathrell, Berea, W. Va.; C. C. Van Horn, Gentry, Ark.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.
President—I. B. Crandall, Westerly, R. I.
Recording Secretary—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; U. S. Griffin, Nortonville, Kan.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.
 The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
 The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
 The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
 All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.
President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Titsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
 Gifts for all Denominational Interests solicited.
 Prompt payment of all obligations requested.

Plainfield, N. J.

RECORDER PRESS.
 Babcock Building.
 Publishing House of the American Sabbath Tract Society.
 Printing and Publishing of all kinds.

WILLIAM M. STILLMAN,
 COUNSELLOR-AT-LAW.
 Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
 Rev. A. E. Main, Dean.
 Next year begins Sept. 14, 1909.

New York City.

HERBERT G. WHIPPLE,
 COUNSELLOR-AT-LAW,
 220 Broadway. St. Paul Building

C. C. CHIPMAN, ARCHITECT.
 220 Broadway. St. Paul Building

HARRY W. PRENTICE, D. D. S.,
 "THE NORTHPORT."
 76 West 103d Street.

ALFRED CARLISLE PRENTICE, M. D.,
 226 West 78th Street.
 Hours: 1-3 and 6-7.

ORRA S. ROGERS, Insurance Counsellor,
 149 Broadway, Singer Bldg. Tel. 1590 Cort.

Utica, N. Y.

DR. S. C. MAXSON,
 Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
 ATTORNEY AND COUNSELLOR-AT-LAW.
 Suite 510 and 512, Lacombe Bldg.
 131 La Salle St. Telephone Main 3141 Chicago, Ill.