

The Sabbath Recorder

WHAT MAKES YOUR PULPIT STRONG?

The great demand of the age upon the pulpit is to rid itself of hollowness, and parade, and shams of every sort; till it acts as if in verity and truth it believed itself to be a God-ordained institution to save men. Instead of fretting at the temper of the times, drink into that temper and keep up with it in all that is good. Banish the delusion that you belong to another age, either past or to come; and act upon the common-sense thought that you belong to this. So digest gospel truth in the consciousness of your own inner soul, that you can make the world sure that you believe it; and your preaching will thrill that part of it which sits under your ministry, like a shock from a highly charged battery. All pulpit freshness springs from that deep, holy feeling and thought, which pervade a preacher's soul through and through. You can not strike home to any man's heart without striking home from your own.

—Rev. Thomas Armitage

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N. O. MOORE, Business Manager.

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EDITORIAL

Conference.

Friday Afternoon.

MEMORIAL SERVICE FOR DOCTOR LEWIS.

The storm of Friday forenoon had driven everybody out of the great tent to the church, where the session of the Education Society was held; and the plan was to hold the Tract Society's meeting there in the afternoon. But during the noon hour the weather cleared up until people were at a stand to know whether to go to the church or to the tent. This made them rather tardy in assembling at the latter place. Therefore, after the meeting had begun in the church, it was decided to adjourn to the tent. This was speedily done. Those who had reached the church turned back and took with them all those who had started and were on the way, while telephones informed any who were still at home that the change had been made. Thus in ten or fifteen minutes' time the tent was well filled. The main feature of this session was to be a memorial service in honor of the Tract Society's standard-bearer and our fallen leader, Rev. Abram Herbert Lewis.

The reports of the society and publishing house were shortened as much as could be, in order to give all the time needed for the memorial services. Rev. Edwin Shaw read brief abstracts of the reports of the board, and N. O. Moore read a statement of the business and needs of the publishing house. The men's chorus sang an ap-

propriate song, and Theo. L. Gardiner took charge of the memorial services, in which the following program was presented.

The leader told the story of Doctor Lewis' last journey to the Conference at Boulder, Colorado, including his breakdown in New York, his having to return to Plainfield, his going to Boulder a few days later, his feeble condition, his visit to North Loup, Nebraska, his last sermon at that place, his journey home, his last sickness at Watch Hill and Westerly, Rhode Island, and his burial at Plainfield, New Jersey.

Selections from his choice sayings during the five years just passed were then read. This was an effort to have Doctor Lewis speak once more to his people in Conference assembled; and it proved to be most acceptable. The great audience listened with the deepest interest to eight short messages upon vital questions pertaining to our life as a denomination, all of which had been delivered by him in previous Conferences or Convocations.

The following is a list of the topics thus given, together with the names of those who read them: Responsibility of the Churches, Rev. H. C. Van Horn; Our Work in the World, Rev. E. A. Witter; Doctor Lewis on Minorities, Rev. E. D. Van Horn; Doctor Lewis to the Ministers, Rev. H. N. Jordan; Whom Shall We Heed? Rev. A. J. C. Bond; Need of Higher Spiritual Life, Rev. H. L. Cottrell; Higher Sabbath Values, Rev. Jesse Hutchins; His Last Words at Boulder, Rev. J. L. Skaggs.

Then followed an affectionate tribute prepared by Deacon and Mrs. Nathan H. Randolph of Plainfield, N. J., upon "His Influence as Pastor, and in Social Life," read by Rev. Edwin Shaw.

Doctor Main followed with an address upon "The Far-reaching Influences of His Work." This was a tribute to the power of Doctor Lewis as an orator, one who commanded the respect of people outside his own denomination. His wonderful personality, his apt use of illustrations, the power of his pen both as editor and author, his ability as

a teacher and his influence in social life were spoken of in most fitting words. Every heart seemed to respond to the tender tribute brought by Doctor Main.

The closing address was by Prof. Edwin H. Lewis, the only son of Doctor Lewis, who spoke most touchingly of "His Home Life." Every one present seemed to realize something of the effort it was costing Professor Lewis to bring this loving testimony to the model home life of his dear father. No scene in all the Conference gatherings was so touching as that presented when Professor Lewis stood before the large assembly, where every word touched a responsive chord in all hearts, and with such pathetic simplicity told the story of his dear father's home life. His loving tribute to father and mother, with their devotion to each other and their exemplary, helpful home life making the most wholesome atmosphere for the children, can never be forgotten by those who were there. You will find Professor Lewis' address in another column of this paper, and we know you will read it with tear-dimmed eyes.

Every one enjoyed seeing Prof. Edwin Lewis day after day at Conference, and more than one felt the inspiration and helpfulness of his words both in public and in private.

Friday Evening.

The great auditorium was well filled for the Conference prayer meeting. Rev. M. B. Kelly preached upon the Holy Spirit and consecration, from the text (Matt. xxvi, 39) "Not as I will, but as thou wilt," the words of Christ in Gethsemane. After speaking of the danger in placing one's self in a state of antagonism toward God, and of the blessings sure to follow when one comes into harmony and communion with him, the speaker referred to two essential things, namely, an unshakeable faith in God and a firm confidence in our fellow men. The need of "power from on high" as a constant, growing experience before the best results can be obtained was the burden of the message. There never was a time when this power was more needed than it is now. It must, if genuine, lead men to implicit obedience to God's commands. The best results can not come by any so-called special holiness or sanctification—any peculiar halleluiah experience which leaves one in

actual disobedience to Jehovah. Nothing pleases Satan better than to bring into disrepute the very best doctrines of Christ. This he certainly does when he persuades men to believe that they have special endowment of the Spirit, special sanctification, while they are yet openly disobedient to the plain teachings of the Bible.

The doctrine of the Holy Spirit is a reasonable one, and we are great losers if we do not honor him in all we undertake. We need more and more the spirit of him who while facing Calvary's cross said, "not as I will, but as thou wilt."

The prayer and testimony meeting after the sermon was one of the very best. The spirit's presence was evidenced in the messages given by two hundred and seven people, who spoke of their love for God and loyalty to his truth. The spiritual songs, led by the great choir, moved all hearts. The Conference prayer meeting of 1909 ought to bring forth good results in the church and home life of all who were there.

Sabbath at Conference.

Sabbath day was a great day with Conference people. The morning was partly cloudy and once or twice during the day there were some signs of rain; but toward evening all clouds disappeared and we enjoyed one of those clear, cool sunsets that sometimes follow a storm. Early in the morning—at nine o'clock—those who desired to do so assembled in the tabernacle for a communion service, led by Rev. S. H. Babcock and Rev. George W. Burdick. Two or three hundred people enjoyed this service. "Nearer, My God, to Thee" was sung, Walter L. Greene leading. The lesson from Luke about the Lord's Supper was read, and prayer was offered by Rev. George W. Hills. Then the symbols of the broken body and outpoured life of our Lord were offered to all. These communion services at Conference afford lone Sabbath-keepers an opportunity which comes to them but seldom. It is almost the chance of a lifetime for some, and is highly prized by all such. To these the memory of this glad hour of communion with Christ and with his children will be bright through all the year.

The sermon at eleven o'clock by Doctor Main was the message given to the churches while he was under the auspices of the Tract Board during this summer vacation. It was

a masterly exposition of "The Sabbath a Gospel Message." In due time all may have this message to study and there is quite a strong sentiment in favor of publishing it in tract form. Would that every Seventh-day Baptist had the great truths of this sermon so firmly fixed in heart and mind that, from now on, he should find himself actuated thereby. The high estimate of the Sabbath and of our God-appointed mission regarding it as set forth by Brother Main, would, if enthroned in all our hearts, transform the churches and give a mighty impulse to the cause we love.

The joint collection for the Missionary, Tract and Education societies for this day amounted to \$167.00.

SABBATH SCHOOL.

Sabbath afternoon was devoted to Sabbath-school work in departments, superintended by Walter L. Greene. The workers convened in general assembly at 2:30 o'clock, and after opening services the school met in department work for teaching and for conferences. Rooms in the college building and in the Whitford Memorial Hall were filled with busy workers, each division being presided over by the one who had been appointed for that work. Seven different classes, graded according to age, filled as many rooms, and six departments for conferences upon Sabbath-school work followed the class teaching. Twenty-eight of our leaders had charge of these classes and led in the discussion of the different topics. We do not remember so busy an afternoon in Sabbath-school work in any Conference as was this one. The offering for the Sabbath School Board amounted to \$28.30.

Sabbath Evening.

The evening was filled with a fine program presented by the Woman's Board. The music was good. All these papers will be found in the woman's department of the RECORDER as soon as they are ready for us. The offering for the Woman's Board amounted to \$45.00.

This meeting was followed by a fine open-air concert down-town by the Milton Band. It did give us some excellent music, and hundreds stood for more than an hour and a half to enjoy it. Sometimes as many as one hundred and fifty teams from the surrounding country drive in and line the

streets for hours on a summer night to hear this band play.

Sunday at Conference.

The cool, bracing air of Sunday morning made every one feel glad, and soon after sunrise there were signs of a busy day on the campus. The people who took breakfast in the dining tent seemed ready for that part of the program. Immediately after breakfast standing committees began to gather for work, and, beginning at nine o'clock, Conference in committees soon made a busy hive of the various rooms in the college where committees could meet.

At ten o'clock came the business hour. The first interesting report was from the Conference Committee on Education. This report set forth the needs of all the colleges, which needs should be met as soon as possible if these schools are to do their best work. Salem needs modern books for her library and \$15,000 to pay for her new building, besides money for running expenses. Milton needs \$30,000 endowment to relieve a severe handicap in her work, and Alfred must have \$30,000 more than she has received pledges for, before she can secure the \$25,000 offered by Mr. Carnegie for a new library building. I have written these items from memory because circumstances beyond my control have made it impossible for me to secure the resolutions in time for this writing. The people will hear more upon these matters. Look out for it.

After the report of the Education Society, came a paper by Dr. C. H. West of Farina, Ill., on "Home Coming for the Church," which was so much appreciated by the hearers that I am sure our readers will enjoy it also. The next paper by Rev. A. J. C. Bond of Milton Junction, Wis., entitled "The Church and the Boys," will appear in the young people's department; but I am sure the fathers and mothers need to read it more than the boys do. When I suggested as much to Editor Van Horn, his quick reply, "They tell me people are reading that part of the RECORDER first of all," made me glad to place it there, for I really want the older people to read it. So you must keep close watch of Young People's Work until this paper finds a place in its columns.

The sermon on Sunday morning, by Rev. D. B. Coon, was a strong plea for home missions and for laborers to enter the fields.

The afternoon sermon, by Rev. E. A. Witter, on "Christianity in the Crucible," was listened to with much interest. Brother Witter expects Christianity to come forth all the brighter from its testing under modern criticism.

The crowds were large on both Sabbath and Sunday. More than 850 people were served with dinner alone on Sabbath day. The number on Sunday was less. I heard some one make the estimate of at least 700 meals for this day. Too much can not be said in praise of the neatness and dispatch with which the multitudes were fed by the Milton friends.

THE HISTORICAL VOLUME.

The question of the Historical Volume came before the Conference from the Executive Committee and the Committee on Denominational History in joint session. The work has grown to be many times larger than was anticipated, and last year the matter was left in the hands of the Executive Committee to settle the question as to what price the book should be sold for. This committee in company with the committee on the Historical Volume recommended the following points which were adopted: First, it was voted to bind the work in two large volumes, in two different styles of binding, to be sold at \$3.00 and \$5.00 respectively a set; and that in view of the greater value of the work, far beyond what was expected at first, the advance subscribers be requested to pay these prices for the two volumes. And, second, that the Committee on Denominational History be authorized to hire the necessary funds to place this work upon the market. Doctor Main spoke of the value of this work to our people and Brother Ingham was asked to sell forthwith as many as he could to those who were willing to pay in advance, and so relieve the present financial strain. The people responded freely to Mr. Ingham's plea, and eighty-five sets in cloth, and twenty-six sets in leather were sold for cash.

The spirit and enthusiasm with which the audience took hold of this matter showed how much the people appreciate the work, and how willing they were to increase three times the small amount originally pledged in order to have ten times its value in the completed work. After this year it is expected that the churches will hear no more

of assessments for the Historical Volume. It is also expected that the people in all the churches will be delighted with this magnificent work of 1,600 pages with about 300 photographs of our ministers and leaders, and of interesting historic places. It is to be hoped that the people at home will also take hold of the matter with zeal, and speedily relieve the committee of their financial distress. The work will doubtless be completed and ready to deliver by the end of the present year. It is hoped that it will be done within three months. If our readers could see the immense size of the "dummy" volume sent as a sample, even without the addition of more than two hundred pages and many photographs, they would most heartily approve the action that puts it into two volumes instead of one.

Some items in the regular program for Sunday afternoon were waived, in order to give opportunity for the work just described. Some of the addresses thus waived came in at a later date in Conference.

Sunday Evening.

This evening was given up to a sacred concert by the chorus that had been drilling under Prof. A. E. Whitford. At four o'clock each day Professor Whitford had met all who desired such drill as would help them in song service. This was a large and interesting class. On Sunday evening the great tent was filled with eager listeners, while this class joined with the orchestra in a delightful concert. Two excellent papers were read at this time: one by Rev. Charles Sayre on "Our Church Band" and one written by Prof. A. Neil Annas on "What Our Colleges Offer in Music." Every one seemed to enjoy this concert. Such help as was given in these daily Conference choruses ought to result in good for all in attendance who have to lead or assist in church music.

The Last Day.

The first hour of Monday's sessions was given to business. The main interest centered in the reports of the Conference Committees. For three days these committees had been working from nine till ten upon the various questions of interest to the denomination, and now the time had come for the results of their work to be presented to Conference for approval. The standing committees came first, and we shall have

to refer our readers to the forthcoming Year Book for many details. Suffice it now to say that the Committee on Petitions reported Salem, West Virginia, as the next place for Conference, with Pres. C. B. Clark of Salem College as the next Conference president. The Board of Systematic Finance reported a reasonable progress during the year with a gain of thirty per cent over last year of those adopting and using the system. Two conventions on systematic benevolence had been held during the year, one by Rev. E. A. Witter and one by A. J. C. Bond; and it was recommended that each association the coming year give a special place on its program for the subject of systematic finance, and that pastors and Endeavor workers put forth renewed efforts for its success. The Conference Committee on Education recommended the raising of the Twentieth Century Fund, which has already been mentioned and explained in the RECORDER, and concerning which you will hear more in due time. The Conference Committee on Woman's Work reported excellent resolutions on the work of the Woman's Christian Temperance Union and on the magnificent success of the Anti-Saloon League. It affirmed undying faith in the Bible, unshaken by criticism, and recommended that the Woman's Board have a delegate at each of the associations. The committee of five, appointed to consider the two propositions in the paper presented by Wardner Williams, reported in favor of making all ex-presidents and presidents of all the boards vice-presidents of Conference; but could not see its way clear to recommend a president who should be a salaried officer and spend his entire time in denominational work. While many think this would be a desirable end to attain, and favor the move, they still fear that the time has not come when it could be brought about. Would that Seventh-day Baptists might have some wise leader in whom every one could confide, and who could unite all sections until every body should see eye to eye and unite heart and hand in all good work. The Committee on Obituaries reported the death of three ministers and seven deacons. The ministers were Dr. A. H. Lewis, Rev. J. B. Clarke and Rev. H. E. Babcock.

The hour had come for the symposium

upon "What Would Be a Reasonable Compensation for Our Pastors?" First, as it seems to one reared in a pastor's home, by Dr. Grace Crandall; second, as it seems to one of another profession, by Dr. Lester M. Babcock. This discussion was greatly enjoyed as was also the paper prepared by Dr. Alfred C. Prentice of New York, and read by Dr. Eugene Larkin of Chicago, upon "The Crusade Against Tuberculosis." This paper was crowded out on Sunday, but found an attentive audience on Monday. You should heed well its timely admonitions. Therefore we will give you the opportunity, as soon as convenient, to study Doctor Prentice's paper.

The Conference sent a message of sympathy to Rev. Judson G. Burdick, who is seriously ill at his home in Alfred. Secretary Saunders spoke of the excellent work of Brother Burdick in Battle Creek and how the people there love him. Others spoke of his good spirit and successful labors for years as an evangelist. The corresponding secretary was instructed to assure him of the love and prayers of our people.

As the time for closing drew near, the only unpleasant ripple that might cause regret came to this otherwise happy and helpful Conference. It came as a surprise when once again the Conference was called upon to express itself upon the adoption of the well-known "eleven propositions." After all the friction through five associations last year; after all the ventilation of the subject by controversial pens for two years in the RECORDER; after the compromises for the sake of peace made last year, which modified every contested point, so that we all hoped the causes of discord had been removed; after the meaning of each proposition had been explained over and over again, assuring people that those to which objections were made contained no such meaning as was being read into them; and, finally, after they had been referred back to the churches for a year's consideration, resulting in a vote for their adoption, it did seem sad that the same old controversy should be renewed, the same old constructions read into the propositions, and the same old insinuations against those arrayed on the two sides should come up again in the same old, harsh spirit, until for the first time in years a

vote by churches was demanded! In a few moments after this discussion the editor started on his long homeward journey alone. He could not get out from under the shadow which that little episode had cast over his soul at the close of this beautiful, sweet-spirited Conference. The question would keep returning: "Must this kind of thing be the outcome of every new move toward advancement and better organization among us as a people?" Then the days of President Allen's efforts to bring about a similar reform nearly forty years ago came vividly to mind, with its sad alienations and consequent loss of spiritual power and of friendly cooperation between strong men. The heartaches of Doctor Lewis during his last years over this tendency to clash upon new movements, where he longed so much to see friendly cooperation, with all the brethren seeing eye to eye, would crowd upon my memory and fill me with regrets that such things still exist. Thank God, there is great improvement in these respects over conditions of years gone by. But it would be far better for us today if all dissensions could be avoided, and this scattered people cease to suffer from the grieving of the Spirit by sharp debates.

It is now a serious question whether the gain by adopting the eleven propositions has been equal to the loss from the friction and bitterness engendered.

The evening of Monday was given up to a lantern lecture by Rev. L. C. Randolph upon Palestine. We could not attend this lecture.

The Conference upon the whole was an excellent one. The choruses each day, the children's hour, the attention given to the welfare of the body as well as the soul were all commendable. The sweet spirit of President West, his executive ability, his unostentatious quiet way, his impartiality as a presiding officer—all these qualities commended him to the hearts of the people and had much to do with making the Conference of 1909 a very helpful and successful one.

The home and the church mutually support one another, and he who digs at the foundation of either to destroy it, if he shall succeed in his endeavor, will involve both in a common overthrow.—*The Interior.*

CONDENSED NEWS

The North Pole Discovered.

The eyes of the world have been turned toward the North Pole for a week or so, until even the high-flying aeronaut has been lost sight of. The report that Dr. Frederick A. Cook had discovered the Pole started tongues to wagging everywhere, some in congratulation and others in criticism. Since he is the only white man in the expedition that made the dash to the Pole, and therefore had no competent witness to the planting of the flag where every direction was south, where there is no east, west or north, and since the explorer had not yet reached civilization with his records and data, many people were skeptical at first, upon receipt of the telegram announcing Doctor Cook's success. But all his most intimate friends had implicit faith in him and accepted the statement at once, that he had really reached at last the long sought North Pole.

When the Doctor reached Copenhagen he was received by the King and people with the wildest enthusiasm. Never did a private person receive such a reception and such a place of honor beside the Danish King as did Doctor Cook. All Denmark went wild with excitement. Noted men from other nations hastened to pay homage to the American who had been the first to reach the goal. The explorer has passed under a regular bombardment of questions from all quarters intended to test the accuracy of his story. As yet no one has been able to discredit his testimony, and since he is an expert with scientific instruments by which observations are taken, and ought to know very well when the Pole was reached, the doubts which at first appeared are rapidly disappearing. The world awaits the full publication of Doctor Cook's record of observations. The news came as such a surprise that it has taken some time for men to realize it. Meantime Doctor Cook in his modesty does not seem to realize fully how prominently this has brought him before the entire civilized world. We shall all wait with interest for a full description of conditions around the Pole.

LATER.

Five days after Doctor Cook's announce-

ment that he had discovered the Pole, there comes the news that Commander Robert E. Peary has also discovered it and planted the American flag thereon. Everybody was looking for such news from Peary; and when it came just five days after the word from Cook it aroused unprecedented enthusiasm. According to present data, Cook's discovery was nearly a year earlier than the one by Peary, and was entirely unexpected by the public. Strangely enough, two Americans are now sharing in this honor after all nations have sought it so long.

Disastrous Fire.

A fire in the Parliament building at Toronto, Canada, caused a loss of \$100,000 and destroyed one of the best law libraries in the Dominion.

Japanese Visit United States.

Forty-six Japanese bankers, merchants, educators, and members of Parliament from the principal cities of Japan are making a tour of the United States. When they landed at Seattle, September first, they were met by high officials from the State of Washington and from Seattle, and given a royal welcome to our shores.

A Four-day Ship.

The White Star liner, *Lusitania*, has broken all records in crossing the Atlantic, and takes her place at the head as a "four-day" ship. She made the trip in four days, eleven hours and forty-two minutes. This speed beat the *Mauretania's* best record by two hours and fifty-six minutes.

Passengers who embarked at Liverpool on the afternoon of August 28 were enabled to dine in New York on September 2.

DENOMINATIONAL NEWS

Conference Made a Profit.

Every church will be glad to learn that the General Conference at Milton was more than self-supporting. It made a net profit of \$170 to turn over to the treasurer. This is indeed a welcome piece of denominational news. The receipts from sale of tickets were about \$1,120, while the expenses, including rent for tents, printing and incidentals, were only about \$950. The boarding of the guests was managed by the local

committee, instead of a professional caterer as in years gone by. The entire management of the commissary department was thus handled by the Milton people. Prof. J. F. Whitford was chairman of this managing committee. During the six days 6,156 meals were served.

Milton bears away the palm in the matter of an economic management for Conference. Boulder comes in as a close second with \$125.93 profit from the dining room, which helped out so much in the other expenses. The West has set the East very good patterns as to the methods which make Conference self-supporting.

Jordan in Gentry.

As a result of Eld. H. N. Jordan's untiring work with the Seventh-day Baptist people here the past few weeks, six were baptized and with another, previously baptized, joined the church during his stay. He left Wednesday morning for Walworth, Wis., to attend Convocation, which precedes Conference at Milton, Wis., after which he will return to Dunellen, N. J.—*Gentry Index.*

Randolph in Farina.

"The Delightful Fellow—The American Boy."—This popular lecture will be given by Rev. L. C. Randolph, D. D., at the Seventh-day Baptist church next Wednesday evening, at 8 o'clock. Doctor Randolph was chairman of the New York State delegation on the World's Sabbath School Convention Cruise to Jerusalem in 1904 and is now secretary of the New York State Organized Bible Class Union. His lecture has been found immensely attractive to boys as well as to those who are interested in them, its practical common sense being interspersed with wit and humor. No admission price will be charged, but a silver offering will be taken at the close. Everybody is invited.—*Farina News.*

A man who wears a medal for bravery granted by the United States Congress on account of his part in the battle of Manila Bay, and who is now serving as a seaman on the United States ship *Connecticut*, has been refused citizenship because his mother was half Chinese. Surely no American can be proud of a law that works in this way!—*Buffalo Courier.*

THE CONVOCATION

The Permanent Message of Paul.

PROF. C. B. CLARK.

Greek civilization and Greek culture, the boast of antiquity and the pride of classicism, *perished*, not by accident nor by the defiant will of the gods, but because it was intrinsically and fundamentally inadequate and imperfect. It is the old, old story of temptation and inexperience repeated. Folly has its price and the Greeks paid toll to degeneracy.

But degeneracy then as now has a tendency to make the thoughtful reflective, and reflection only deepened men's insight into the unsatisfactory life which accompanied and was in part produced by the age of Grecian supremacy. The state was the social idol of the Greeks, but that went to ashes in the fourth century B. C. The illusion, too, of high life, soon ceased to exercise its hypnotic spell, and constantly increasing misfortune soon brought the wisdom of the wise into open controversy. Thus disappointment, distrust, distress and distraction, brought the Greek age to a lively consciousness of its need of salvation for both the state and the individual. Thus began the quest for salvation and this quest became the dominating thought of the Greco-Roman age. This too was the controlling impulse of medievalism, and even of modernism. That it plays a large part in modern life is evidenced by the fact that this at bottom is the motive which called into being this Convocation and the Conference which is to follow. The only difference in these several ages, is the manner in which salvation is sought.

Socrates, Plato and Aristotle tried to find salvation for the state and society and so for the individual, by substituting wisdom for the simple credulity of the unthinking multitude. This proved a failure—a conscious failure. Speculation always has its shortcomings. The philosophers' summons failed to call forth the ideal self and the ideal humanity of their dreams. The face of society more and more wore signs of degeneracy and decay. Despair deepened, and man turned within and tried to find in

the recesses of his own consciousness what the state and society had not brought him from without. If peace and happiness must be abandoned as an unattainable social good, he reasoned that they might still be the experience of the individual. By the fourth century B. C. circumstances had, to all appearances, passed beyond the power of man's control, and by one of four routes, he sought individual happiness by making himself independent of the world.

The first route was by professional skepticism. Its reasoning was something in this fashion: Life is acknowledged to be a riddle. Its problems are insoluble. The greatest thinkers are in perpetual controversy. Mental sweat produces not light, but misunderstanding. There is no criterion of truth. Everything is mystery and uncertainty. Away with your dogmatism, man knows nothing; therefore let him assert nothing. Be content in your ignorance. We are bound to take life as a joke; let us, therefore, not worry. From such a theory of life could come no help or salvation.

The Epicurian took his stand on the physical senses, that is, his own physical senses. To the Epicurian, morality and the agreeable are one and the same thing. His rule of life, therefore, was to seek the agreeable and shun the disagreeable. Whatever is physically agreeable is to be made an object of quest. As for heroism, self-sacrifice, ambition and crowns,—to the dogs with these. As for care and responsibility for others, let others take care of themselves. And so salvation eluded the Epicurian. It, too, contained no principle of life.

The Stoic cut down his desires. He reasoned: Not to want a thing is as good as to have it. The wise man, that is the saved man, is he who seeks for nothing and wants nothing. Pleasure itself, says the Stoic, is a farce; its most valued prizes are empty and trifling. Find happiness in indifference. What is misery, so long as it is the other fellow's and not yours? Be like marble, insensible to both pain and pleasure. What is death? Only the dropping of the curtain to close a farce play. The Stoic annulled life to find salvation in negation.

The Eclectic told you to take your choice. All ways are equally good and equally bad. Wear the garment that fits you and let your friend wear the one that suits him.

None of these methods of life had in them a vitalizing principle. It was the old fallacy of lifting yourself by pulling at your own boot-straps. It took nearly four centuries to satisfy this type of philosophy that it contained no principle of saving power. The pre-Christian age closed in groaning despair. To the masses error was without remedy. The Greek age began in childlike inquiry, it ended in aged doubt, and it was not the doubt which *begins*, but the doubt which *ends* inquiry. Nevertheless, deep in the recesses of the human heart, underneath all this crust of indifference, disorder, dissatisfaction, smothered grief, anxiety, suffering, hopelessness, despair and despondency, the soul of man yearned for succor. Whence could arise salvation to cover the shortcomings of human weakness and human ignorance? Such was the last chapter in the art of living as taught by the culture of Greece. With the Jews the case was nearly as bad.

It was in the midst of this smothering gloom of darkness and sadness and terror that a loving voice broke in over the hills of Galilee with its message of sweet cheer and hope: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "For God sent not his Son into the world to *condemn* the world; but that the world through him might be saved." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "I am the way, the truth, and the life."

In the life and message of Jesus Christ was and is to be found the full and gracious salvation for which the souls of men cried out. Now, strange as it may seem, loving as this message was, yet it was withal so different in character from the outward expectations of the age; it was so lofty in its spiritual appreciation, that from the standpoint of the world this message proved fatal to its giver, nearly so to his people; and the age came near totally rejecting both the message and its giver. The world, including the Jews, was demanding an outward, material, sensuous redemption. Jesus

schooled twelve men in particular for three years and over, trying to create in them an apprehension of the spiritual nature of his message. They could not understand him; and the nation and the world, in spite of needs and longings, crucified him as a bumptious pretender and a fake. After the outward had passed beyond recovery, it one day dawned upon Peter that there was *something* in his experience and fellowship with Jesus that had not escaped, and from thence it began to dawn upon him and the world that the entrance to *The Way* was by character, that it had to do with spiritual and unseen forces, that salvation didn't mean a seat in the Congress of the new kingdom, or a residence on Paradise Avenue, or getting your enemy "on the hip," or even release from suffering and inconvenience; but that it did have something to do with kindness and love and sympathy and good-will and peace and purity and godlikeness—in short, it had something to do with living a life harmonized with the divine purposes of God.

Psychologically, the disciples were too closely identified with the bias, prejudice, materialism and legalism of Jewish preconceptions to ever fully appreciate a catholic spirit like that of Christ's. His message would always suffer mutilation in purpose and meaning if confined within the narrow horizon of Jewish misapprehension. The old training and experience hampered the disciples. Religious cant and formalism mutilated their best thought. They never did at their very best extricate themselves wholly from an education, which, while good in many respects, had cramped their vision and narrowed their sympathies.

Christianity in its launching faced a double danger. On the one hand there was danger of its being contracted under the withering influence of formalism by the Jews; and on the other, it was likely to degenerate in the hands of the sensuous pagans.

What was needed was a great master spirit, directed by clear vision, controlled by an iron purpose, and moved by the zeal of spiritual resolution, to launch the church on a positive program, while it was at the same time protected against vices peculiar to both Jew and pagan. Such a feat could be accomplished by no other than some soul of resolution, sincerity and purpose, that

had at once a clear head and a tender heart.

Did this person appear in the character of Paul, the apostle? It is our affirmation that he was such a man. Paul grasped as none of the apostles had done the function of Christ's place and work in man's salvation. He grasped its meaning and breadth and he insisted upon reducing that conviction to concrete life and conduct. In short, we have in him a messenger who set forth in word and deed the supreme glory of the Christ as the way of human salvation and redemption. With Paul, life was bound up in this identification, his own purpose with Christ's purpose. He affirms that we live so long as we stand fast with Christ. "For *now* we live, if ye stand fast in the Lord" (1 Thess. iii, 8).

After surveying Paul's epistles with a view to discovering the real purpose of each, I believe the conclusion just stated becomes clearly evident. With the understanding that the speaker makes no pretensions to being a theologian, we desire to summarize briefly the content of his several epistles.

In his Epistle to the Galatians, Paul tells his followers that once he had tried to get peace through the works of the law, but that he had now found a new and better way, namely, through the Christ life. Beware, therefore, of these Judaizing crusaders; their theory of salvation and Christ's are inconsistent and irreconcilable. The salvation of God through Christ is of higher origin than man, and too, it is entirely sufficient. Be true to it. Even the law itself when properly understood conducts you to salvation through Christ.

To the Corinthians, he affirms that the Christ principle of life, and salvation through it, will admit neither of party spirit nor moral laxness. As for himself he had one aim, and one only, namely, preaching the power of Christ to save men and women from sin and ruin. Christian liberty is not a synonym for license. The Christian's conduct is evidenced by good sense and self-control. All our powers are God-given and divine, and the Christian's life should give evidence to that fact. The law was negative, but Christianity is positive. The Christian life is not free from suffering but the Christian's anticipations are ample compensation. You can not enjoy the Christ ex-

perience alone. It is fundamentally a principle of fellowship.

The whole Book of Romans seems to be epitomized in one brief sentence: "Salvation is possible only through faith in Christ." That good works can not save man is evidenced first by the state of the heathen world; second, by the fact that the Jews are no better off than the heathen themselves; and, third, the positive argument that salvation is a divine gift, conditioned only by the acceptance of its agent, Jesus Christ. Even the Old Testament, Paul affirms, was a revelation of salvation through faith, and through Christ this faith in God was opened to the world. The power of grace is more than a match for the power of sin, which has hitherto kept man in bondage to his lower nature. If you continue in sin, according to the Pauline theology, you are not saved, because to be a Christian means to live a life harmonized with the Christ life. Freedom from the law does not mean the right to break the law, but power to rise above its negative side and enter into positive right doing. The law reveals sin, but can never conquer it. Release from the slavery of sin comes only through Christ, because union with him breaks its power. We can pay all debts but those of love. Love is a never fulfilled contract, because it creates and discovers never-ending obligations.

The Colossians had fallen into the error of mixing into their religious life both Jewish and pagan elements. To combat this evil, Paul urges upon them the supremacy of Christ. He earnestly appeals to them to remain unbroken in their allegiance and devotion to Christ alone. The Christian's standard of life is one of high, pure motive. It is a life of social service, done for Christ's sake and out of gratitude to God. With such an ideal, sin is utterly inconsistent.

In that charming personal letter of Paul's entitled Philemon, he pleads so masterfully for those higher relations of life which Christianity enjoins. This runaway slave and his exacting master were exhorted to enter into their old relations, but on the higher plane of Christian love and interest.

In Paul's Epistle to the Ephesians he urges that, because through Christ men are reconciled to God, all Christians should, therefore, be reconciled to each other. The

superficial differences between Jews and gentiles mean nothing to the Christian. It is enough for the Christian that he can comprehend something of God's greater love, which embraces all mankind in one common family, through Christ, who as our elder brother, delivers us from all hostility toward either God or man. The goal of Christian fellowship is a spiritual fraternalism, resulting in the safety and the upbuilding of the church and the individual. Such fellowship and fraternalism is possible only where love is law, and the members deliberately renounce all forms of impurity, foolishness, avarice and unkindness. Self-mastery, as a result of self-conquest, Paul holds to be the first step in the realization of this happy social state.

The Epistle to the Philippians is Paul's so-called "love letter." Christian unity, he declares, is possible only where the life is humble and unselfish; and since Christ, in obedience to truth, suffered the deepest humiliation, we should not be ashamed to do likewise. In thus following the Light of the World, the Christian's life is like the luminaries to a dark world. To achieve this trust and faith in Christ is no comparison to Jewish legalism. Consciousness of fellowship with Christ means complete identification of one's life with the highest reality of truth and goodness. Paul admits that the attainment of this goal is always a pursuit; but ever dissatisfied with past achievement, he bends his last bit of energy toward the accomplishment of the high destiny of God's call in Christ. The demands upon the Christian are high indeed, but if we live according to our best present knowledge and are patient in correction, God will achieve his full ideal in his children.

Such, in brief, seems to be the content of Paul's messages to the churches of his day. The one principle of life on which he seems ever to insist, and which like a thread of gold may be traced into every epistle, if indeed not into every chapter, is the spiritual fact, which he had drawn from the Christ life, that the outer and physical must and can be governed only by the inner and spiritual. Consonant with this statement, Paul is always commending and comforting those who are struggling and enduring for this ideal, while at the same time he scathingly rebukes all forms of de-

generate living—fanaticism, disorder, impurity and sin. The message of Paul, therefore, which had the value of permanence because of its meaning for all time, was his spiritual evaluation and interpretation of the Christ fact. With him, Christ's life and death were significant for all time and all men as the only valid mode of spiritual emancipation. In other words, salvation apart from the excellency of the Christ spirit and model is unattainable; indeed, that spiritual excellence has no content apart from Christ. Regeneration in terms of a life in full accord with the Christ ideal and purpose is Paul's persistent and insistent message. Such a message is and must be permanent because it goes to the very heart of life in any age. In our day with its excessive materialism, its trust in money and lands and stocks, and its consequent disregard of spiritual realities, its selfish greed and heedless, ruthless rush—in no age is the Pauline message more needed or more rebuking than in our own.

The center of Paul's thought is the possibility of the experience of a new life here and now—a new life for every man here and now, be he Jew or Greek, barbarian or civilized, laborer or capitalist, professional or what not—such an experience is not only possible but it is imperative. This experience as viewed by this master teacher embraces the possibility of forgiveness for past failure and the power to choose effectually for the right now and henceforward. But this possibility grows alone out of one's personal faith in the person Christ as our divine ideal and Saviour; and when once fully accepted and appropriated, the whole man is on God's side and God is on his side. From this moment new forces are at work in the soul. This, with Paul, constitutes the life of freedom. He is free who chooses the right, that is, chooses the Christ life as his own.

Ours is a day of boasted freedom, and optimism is popular; but the only freedom and the only optimism for which the Christian and the church can stand is that which grounds itself on this spiritual fact of freedom through following the Christ principle of life. Such a message is most pertinent today for both the church and the state. If the simple truth of this plain message appeals as it should to the life of the twenti-

eth century, half our political and social problems would vanish as the morning mist, and the complaint of unsatisfactory spiritual conditions in our churches would no longer be heard.

In closing, it may not be out of place to briefly characterize the man whose message we have so imperfectly portrayed. It is not an accident that this hero of early missionaries looms so large on the horizon of the church. His was the greatness born of devotion to a great cause and truth. He was doubtless great as a man, but as the servant of a great and worthy purpose he was still greater. Men who have thus served the cause of God and man in periods of momentous transition are entitled to our esteem and love. Such men are Isaiah, Jeremiah, Abelard, Bruno, Luther and perhaps Lincoln. Our apostle Paul belongs in this same class of worthy immortals. In his conversion and service the cause of the Christian Church passed one of its most dangerous crises, and received at his hand a mighty increment of strength and power. Through his loyalty and fidelity to the past, his conservatism saved the church from debasement at the hands of heathen converts; and through his broad and generous catholicity, it escaped the astringent influence of its narrow birthplace and the still narrower minds of its first adherents. To his deep insight and keen appreciation of the meaning of the Christ message, perhaps more than to any other, is it due that Christianity did not suffer greater degeneracy than it did at the hands of both pagan and Jew. To his untiring and unconquerable zeal is due the launching of Christianity as a great world force. It was his noble and manly independence of judgment, his refusal to confer with flesh and blood, that made him the great apostle and preacher of spiritual truth.

His was not the work of a speculator or of a philosopher; he was activity reduced to a passion. With him action was primary, thought secondary. He cared little for abstraction, everything for conduct. Truth he appreciated, but only so far as it contributed to the fact of redemption. Doubtless he entertained false views on certain subjects, but the best of men can easily do that. He admired and advocated what in homely language we call "good sense." He told some panicky, weary, shipwrecked sailors

that they would be more likely to get ashore if they would first take a good square breakfast. He was always masterful, just a little aristocratic, and occasionally lost his temper as all intense natures do. While he was strong as a man, he was also as tender as a woman and as considerate as a mother. He was always tactful, but never afraid to rebuke. A man who could become all things to all men for the sake of their salvation, was not lacking in power of adaptability. Most of all he was a Christian gentleman, and as a man, he knew well what was in the human heart. He was so expert a reader of human nature that he often interpreted consciousness at sight. Insincerity and hypocrisy he most scathingly denounced, while honest inquiry he always commended and encouraged. As a writer he was strong and forceful, though perhaps not always logical. He was always positive to the point of conviction, and his ambition was to know Christ and die in his service. Such was the worthy character of this messenger of God and the church.

In his age Paul was the greatest of missionaries—perhaps the greatest of any age. Through him Christianity achieved the advantages of a strong and victorious beginning. In Paul's toiling and suffering, in his successes and in his defeats, in the obstacles which he met and the encouragements which cheered him, in his splendid consciousness of final victory—in all these he foreshadows the history of all the church and cause of Christ. As the evangel of the Christian Church has become more and more an accomplished fact, the significance of this hero's life and message becomes more and more evident. His message that life in its best sense comes through spiritual forces working on human consciousness has comforted its millions of seekers after the higher realities, and today this same thought gives courage to us in our efforts to extend the kingdom of God; and what is more, it will as surely fortify our children, and our children's children until on earth Christ's kingdom shall be an accomplished fact. May the God of all love pour into our own souls and hearts so much of the divine love of Christ, that, like Paul of old, we will each, in his own place and calling, become a messenger of the living, loving Jesus.

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

Contributing Editor.

I am the way, the truth and the life.

"Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for us when we can not fight,
He comforts us in the gloom of night;
He lifts the burden for he is strong;
He stills the sigh and awakes the song;
The sorrow that bows us down he bears,
And loves and pardons because he cares."
—Selected.

Fruits of Christian Science in India.

On my arrival in New York last spring I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people for four thousand years.

As I was born and educated in the philosophy, having taken my degree of Pandita in it, I am acquainted with both its literature and its influence upon my people, and I want to witness to its degradation. To study Indian philosophy one must go to India and see its results and learn to read the Shastras in the original. It is all very nice to read pretty translations, where much that is base and degrading is expurgated; but the original is quite another thing.

I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this:

THE PHILOSOPHY OF NOTHINGNESS.

You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being

full of joy and knowledge? I can not understand it, but philosophy tells you that you have to believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being just like itself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever, no life, no knowledge, nothing, then you have attained the highest perfection of what is called "yoga," and that gives you liberation and you are liberated from your body and you become like it, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that, nothing more.

ITS FRUITS.

Hindu philosophy has ruined millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion.

And what has Hinduism done for the people of India? Its grandeur and beauty must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat, but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers and did not help the needy. For why should they help when they claimed the suffering was not real, neither were the dying children real? The first result, then, of the philosophy is the basest cruelty and selfishness; no compassion for sufferers and supreme egoism.

The people of India and the philosophers who have studied with the learned men ought to feel alike towards all people and all beings; but they never show a particle

of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy towards all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity towards the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy.

A HINDU WOMAN'S RELIGION.

The Hindu women have been made slaves, and it is the Christian people who are now bringing them the liberty of Christianity. Our philosophers have never established schools for our women and girls, but they have taught that it is a religious duty to burn thousands of widows alive. The women are very necessary in order to cook the food and care for husbands, but they are good for nothing when their husbands die.

When I was in Calcutta, I was asked by some of the philosophers to speak on something of the religion of the Hindu women. They tried to make a preacher of me. If I had become a preacher of the Hindu religion I do not think I could have remained a Hindu a single day. I was told in the first place, by our learned people, that the women must never study the holy books of the Hindus. The men of India think that the very study of the books gives them salvation, but if the women study those books they are lost. What is good for men is not good for women in India. That is their belief. I just overstepped that rule a little and made a study of the religion. What do you think that I found woman's religion was? This religion said, you must never read or write, and knowledge is not the thing that is desirable for women. Women are naturally wicked and if they get any knowledge they will become worse and worse.

The next duty of a woman is that she must be married, no matter how old or how young she is. You can not find many unmarried women in all that country. The religious books teach that unmarried women are going to hell to be doomed to eternal punishment, and so the first care of the parents is to get a girl baby married. As soon as a girl baby is born in the family, the father begins to think where he can get a husband for her. When she is about nine or ten months old he goes to a neighbor and says, "I have a daughter, and you would like your son to get married, and will he marry my daughter?" And so the contract is settled between them. That is marriage under Hindu philosophy, and it is binding.

Perhaps there are 700 girls in 1,000 that are married under ten years of age, for no girl is allowed to remain unmarried after she is twelve; it is only the low castes who allow them to remain unmarried until they are fourteen or fifteen.

What happens after? If the man dislikes the woman, why he has the divine right of marrying as many women as he likes, for man is considered the incarnation of the god Vishnu and that god had 6,000 wives in this life. A man can get married to several women at a time. There are some high caste people who get so high as to marry 100 or 150 wives at a time. They do not have a very good memory and so they keep a directory of their wives and children. As the husband is immortal, the Hindu religion says that a woman must never marry again when her husband dies. If she wants to get to heaven then she must burn herself alive. Seventy years ago the women used to be burned alive with the dead bodies of their husbands, but now that is stopped by law. Now the women are taught to cast themselves in the sacred rivers, or take opium, and go to heaven where they may find their husbands.

The husband is considered a god, and my countrywomen are taught that in heaven they must be the servants of their husbands, the same as upon earth. On earth or in heaven the Indian woman can never be free. The only other place open to her is hell. The man does not go there to trouble her and that is the only place where she can be free. That is what the Hindu relig-

ion says regarding women, and that is the only religion that is given to her.

The Hindu woman's religious duties consist in household cares and the worship of her husband. After rising early and attending to the cares of her house her next duty is to put her head on the sacred feet of her husband and worship him. When he comes home from business with bare feet her duty is to take warm water and wash those beautiful feet and drink the water in order to purify herself. Woman is naturally unholy and drinking that dirty water sanctifies her. That cleanses her from all sin and there is nothing else, and in this way she is to live all her life. I wonder how many of these American disciples of Hinduism would like to realize that religion?

HINDU WIDOWS.

There are 23,000,000 widows in India, and probably one-fourth of the whole number are under twenty-five years of age. We have probably 70,000 little children that are doomed to live in widowhood, 13,000 under four years of age. They have to work without much food being given to them and they have just one meal a day. The people think they ought to be punished for being widows. Many of these poor little creatures are committing suicide. Many of them want to go away and take liberty, and that liberty is taken to their own destruction.

That is how the women are treated, and if American women think that they would like that philosophy, I wish they would feel it before they forsake the Bible and take it up. India is the best place for the study of the results of Hinduism. Go out there and see what it has done for women and you will know what the religion is.—*Pandita Ramabai, in Record of Christian Work.*

The Pacific Coast Association.

MRS. AMY W. ALLEN.

Having been asked to write something about the Pacific Coast work, I have decided to tell you of the women upon this field.

The society at Riverside with its twenty-two members is the only one organized in this association. This society holds monthly business meetings, at which quilting and other work is done. During the cool months

all-day meetings were held and a short program given. All funds are raised by the membership dues and the amounts received for work done.

Beside this society there are twenty-five or thirty Sabbath-keeping women up along the coast, hundreds of miles from each other and from us. To these ladies a circular letter or personal note was sent asking if they would not like to have a hand in the work planned by the Woman's Board. Replies came from a number of them. These replies showed them to be interested and loyal, even to their pocketbooks. You can readily see how hard it is to plan any definite line of work. Many do not understand the plans of the board, having had no church privileges for years. Some have never seen more than two Seventh-day Baptist ministers.

The RECORDER comes as a messenger from you to some of us and helps us keep in touch with the work. While the women on the coast are scattered through California, Oregon and Washington, far from the great throbbing heart of the denomination, they are working, praying and giving for those causes so dear to the hearts of our denominational leaders. To these leaders we look for encouragement and help. Much we need the uplift and inspiration that would come to us from meeting with you in Conference.

As you work and plan and pray, remember us on the Pacific Coast.

Ordination of William L. Davis to the Gospel Ministry.

The council for the ordination of Brother William L. Davis was called by the First and Second Hebron churches. At the request of these churches the Ordination Committee of the Western Association arranged for his examination and ordination at the First Hebron church, June 27, 1909. The council consisted of delegates from the following churches: First Alfred, Friendship, Genesee, Hartsville, First Hebron, Second Hebron, Hornell, Independence, Portville, Richburg, Scio, Wellsville and Shinglehouse.

The council was called to order by Dean A. E. Main. The Rev. Wayland D. Wilcox was elected chairman of the council, and James L. Skaggs was elected secretary. Doctor Main, chairman of the Ordina-

tion Committee, stated to the council that the candidate for ordination was present with a carefully written statement of his religious experience, call to the ministry, and religious beliefs. By a vote the council requested the candidate to present his statement.

Brother Davis then read a splendid paper, in which he emphasized the early influence of home training and the abiding influence of his mother's expressed desire that at least one of her sons should become a minister of the Gospel. He made a full statement of his experience and Christian doctrine; then an opportunity was given the members of the council to ask questions on any point that had not been made clear. After a short discussion the council voted unanimously to proceed with the ordination of Brother Davis.

Voted that the chairman and clerk of the council be instructed to commend Brother Davis to the General Conference for recognition as an accredited minister of the denomination.

The ordination service was called at 2:30 in the afternoon. The scripture lesson, Acts iv, was read by President B. C. Davis. After a song, "Marching Boldly On," by a male chorus, Mr. R. R. Thorngate led in prayer. The male chorus again sang "Jesus, I My Cross Have Taken." President Davis preached the ordination sermon from a text found in the thirteenth verse of the fourth chapter of Acts: "And they took knowledge of them, that they had been with Jesus." President Davis presented a high ideal for the minister of the Gospel. The minister must interpret Christ to the people. They should be able to take knowledge of him that he has been with Jesus. He must interpret Christ by his own life as well as by the sermons he may preach.

Following the sermon the consecrating prayer was offered by Dean A. E. Main, while the elders present joined in the laying on of hands.

The charge to the pastor was given by the Rev. A. G. Crofoot. Mr. Crofoot laid special emphasis on the inner life of the pastor. He said in part: The pastor must keep close to God. He must be an example before his people. He should live a life of prayerful communion with God. He should pray earnestly for himself and for his

people. He must be faithful in his pastoral duties, watching for the needs of his people. He should especially look after the aged and the sick—those who are shut in. In his business life he must be careful to avoid debt if possible; he should not be afraid to work with his hands if it should be necessary. Above all things live and preach the Gospel of Jesus Christ.

The charge to the church was given by the Rev. W. D. Wilcox. Mr. Wilcox emphasized the sacred relationship that exists between the pastor and the people. The pastor is leader in holy things. He gives his thought to the Word and tries to interpret the will of God. The people should come to the church and hear their pastor and try to measure up to the standard which he presents. They should guard the reputation of the pastor and the pastor's family. Be slow to criticise and swift to help and encourage. The people should pray for the pastor. They should report cases of sickness to him and give him any information that will make his work more successful. And the church should render adequate compensation to the pastor for his time and labor.

An address welcoming the pastor to the hearts and homes and labors of the Hebron people was given by a former pastor, Rev. George P. Kenyon.

Mrs. Davis was then requested to come forward and take her place by the side of her husband. As they stood in front of the pulpit nearly all the large audience passed around and with a warm grasp of the hand wished them the blessing of God upon their work. The benediction was pronounced by the Rev. William L. Davis.

WAYLAND D. WILCOX,
Chairman.
JAMES L. SKAGGS,
Secretary.

"Bobby," said the teacher, "how many zones are there?" "Two," answered Bobby, with a little questioning note in his voice. Then, seeing the puzzled look that came into the teacher's face, he rattled on without a stop: "One male and the other female; the male can be temperate or intemperate, the female frigid or torrid—" and he stopped for breath.—*Everybody's Magazine.*

The Seventh-day Baptist General Conference

One Hundred and Seventh Anniversary, Ninety-Seventh Session, Milton, Wis., August 25-30, 1909.

Memorial Service for Doctor Lewis.

PROFESSOR EDWIN H. LEWIS.

His Home Life.

When Doctor Gardiner wrote me, in his kind way, asking me to take a part in this memorial service, he little knew how much he was asking. Beautiful fatherhood, thank God, is not a rare thing among Seventh-day Baptists, and there is no one here who, if he were asked to talk about his own father, but could recite things which would move us all to admiration, things which have never been published and never will be, things which for you have made life worth while and have helped you to understand the fatherhood of God. But to ask me to speak intimately of my father—me who grieved him so often—this was asking a good deal. And yet how could one refuse? "Honor thy father and thy mother"—it is the first commandment with promise. And though the promise to Israel is not quite the promise to us, surely the honoring of our dearly beloved parents admits us to the kingdom of peace.

Father's greatest debt was to his wife. Into that relation, which was to him the dearest of all, into the sacred courts of that relation I may not enter. But there is one phase of his married life which must have been obvious to any one who knew the family well. Mother was Father's counselor. In time of need she was very calm and critical, as if she laid aside all personal interests and looked at the situation in a large and public way. Herself the tenderest of women, a woman who never spoke in the prayer meeting without breaking down completely and waiting for the power of speech to return, she nevertheless had this power of detachment. And it was of untold service to Father, whose motor force drove him ahead like a whirlwind at times, so that he cared not a snap of his finger for opposition of any sort. Father often said glowing things in public, but they were never rhetorical. In action he was always ready to go the full length of his words. If he had lived in the days of active physical persecu-

tion he would have sold his life dearly and gone to the stake without a whimper. But in our day a reformer can not always get a hearing by going to the stake. He is obliged to speak a language which can be understood by those whom he would fain persuade. He must educate. He must teach. And though Father inherited a good deal of his teaching quality from his own mother, who was always ready to reason but always avoided controversy, yet in this matter he unquestionably owed a very great debt to his sane and critical wife.

It always seemed to us children that he was a very perfect father. No one of us ever heard a violent word from him in all our lives. We were by no means a crowd of silent children; we had our loud arguments, and our heated differences. Father thrashed me soundly three or four times in my boyhood,—showing a curious underestimate in the number I deserved—and he occasionally spoke sternly to some one of us. But a thousand times his sweet smile and his laughing word dispelled our little clouds. He was always planning work for us, but just as invariably he was planning amusement. I have known him to provide us books and games when he did not know where next month's bread and butter was coming from. But there were three forms of amusement which he could not endure—card-playing, dancing and the ordinary run of theatre. He attended the play five times in his whole life—of which four times were to see Shakespeare and once a religious play called "The Servant in the House." Of these five times he went twice of his own accord in his youth, to see Mr. Edwin Booth. The other three times he went somewhat unwillingly with me, at my urgent request, when he was extremely weary with his work. On his death-bed in his delirium he raved against the theatre.

He was exceedingly companionable with his children, his grandchildren, all children. He never condescended to them, but on the other hand listened respectfully to them, and had the power of getting new intellectual

stimulus from them. In fact this receptivity was characteristic in his relations with everybody. To his imagination the distance between the average man of his acquaintance and some famous philosopher dwindled very rapidly. He was quite sure that the average man or woman might be right where the philosopher was wrong. All to him were children of God, and one just about as likely as another to be in his heavenly Father's confidence; there was no knowing, unless you were intensely alert to understand your neighbors, when you would miss hearing the voice of God in the voice of some humble friend. Besides that, he loved people for their own sakes. He was never in the business of squeezing an orange dry and then throwing it away. The people who came to our house were very often people of very old acquaintance, people who had never set any of the world's rivers afire with their brilliancy, but who remained his friends. Once a friend of A. H. Lewis, it was always a friend.

For many years Father kept a brief but very accurate diary. Toward the end he wholly gave it up, partly because he was so busy, partly because, I can not help feeling, he was living in the Eternal and the events of this or that year seemed less and less important to him. But we have diaries covering twenty-five years of his work, diaries which were obviously meant for no eye save his own.

I have taken the liberty of reading these diaries through, with ever increasing admiration for the man's nature. They show that he was truly single-hearted. His love for his family and his friends, his absolute consecration to the work of Sabbath reform, his sense of his own shortcomings, his intense gratitude to his heavenly Father—these are the things which came out clearly and completely, as I read them last winter through tears. In all the twenty-five books there is not one word of adverse criticism of any human being with one single exception. That is a word of indignation against a certain Sunday-keeper who had been arguing the Sabbath question with Elder N. V. Hull. "Very unfair and unjust," he calls that antagonist of Elder Hull. For thirty years or more, as long as he kept any diary, he erased the word "Saturday" from the book and wrote "Sabbath" instead. He always

recorded the theme of the sermon and nearly always the text. There are scores of records of prayer meetings, with a note as to the character of each. There are notes concerning sermons that he heard from other Seventh-day Baptist preachers, and often a word or two of appreciation, but never a word of adverse criticism. He speaks once of Beecher, and says that the effect produced by that eminent orator was one "as much to manner as to matter." He went to hear Chapin, the Unitarian, and said that the music was operatic, and he came away "well entertained." He attended a Catholic high mass, and merely wrote: "Lots of tomfoolery." But there is not much in the diaries that would pad out a biography with literary or theological criticism. They are the record of a strenuous life—mere aids to his memory in recalling the general run of it. Records of sermons, prayer meetings, weddings, funerals, sick-calls, sickness in the family, lecture-trips, Sabbath-reform work—these are the things that appear year after year. The amount of work that they show is to me astonishing. Very often it was work done when the man was half sick. No one who listened to him in public would guess how often a sermon cost him a day of illness.

He was often depressed, but he was never long discouraged. One time during his New York pastorate he went to preach at a certain Brooklyn church and found that the engagement had been canceled on account of the coming of some other man. Instead of going home he hunted up a consumptive and poverty-stricken stranger near by, spent the morning with him, and instead of receiving a fee from the rich church, gave some money to the invalid.

He hated to see his birthday come round, it seems, though we never knew it in the family. Toward the end he gave up recording anything on his birthday, but the entries for the earlier November 17ths are pretty much alike. In 1862 he writes: "This is my 26th birthday. How the years go. May I have strength to improve upon the last." In 1864 he writes, "This is my 28th birthday. It is difficult to realize. I have done so little of what I have to do. God help me in the coming year." But in 1865 he says: "This is my 29th birthday. I begin to feel old. Yet I feel as if I were only just

born. If it please God I shall be glad to live 50 years more to labor for him. Otherwise I trust by his grace to be ready at any hour. Sometimes I think I shall not see old age, for my life has been hurried and anxious." At the end of 1867, when he had just finished his first book, he writes: "Addie is yet an invalid with hip disease. Augusta has had the quinsy, and Eddie is only now recovering from a sharp attack of diphtheria. But the year has been loaded with blessings." In 1880 he writes: "My 44th birthday. So old and so little done." In 1883: "Sabbath, Nov. 17. My 47th birthday. Oh! the years, the years." Yet he adds that he heard Doctor Maxson preach in the morning, and Gardiner speak at Sabbath school and it was "a good day." On his 51st birthday he wrote: "I can not stop to moralize. Life is too short."

I have given you only a glimpse of the man as he appeared to us in his home life. To us it seemed that he was a perfect father and a perfect husband. It is true that we did not see as much of him as we wished, though we often broke in upon his hours of study, and made it impossible for him to give to his researches the time that he desired and needed. He was often away from home, so that it seemed to us as if he were always on the wing. He was open to demands of every sort, torn and distracted with a multitude of engagements. But his presence among us was always like the presence of a king, a king who at the same time was a close companion, a playmate, a nurse, a brother.

Father's perfect courtesy never forsook him, even in his last illness. The day before he died he had the pleasure of seeing three of his children at his bedside, and though he was drawing every breath with great effort, he did not fail to introduce them to the two nurses and the two physicians. I shall never forget the smile of kindness on his poor, changed face, from which the nurse had trimmed away all the familiar silvery beard, as he turned to her and said: "Nurse, our only son, our only son."

He was delirious for only one day, and not for all the time then. In his delirium he spoke mostly of two things—his wife and his personal responsibility. He was constantly fearing that the shock of his illness would "kill mamma." And he was

constantly insisting that he had work on hand that must be done. This work varied as he seemed to be living over his past life. First he seemed to be a boy again in the Wisconsin woods, and it was his duty to go after the cows at once, lest they should be lost in the timber. Then it was war time, and he demanded his uniform, that he might go with the other boys. Then it was Sabbath-reform work, and he must go at once to Albany or to Philadelphia. Once he said to the nurse, "I simply must get up, for I am to preach this evening, and it is a great responsibility to preach, nurse."

He fought gallantly with his sinking spells up to within half an hour of his death. He had been without sleep for several nights, and his last words were, "I want rest." A few minutes later the brave heart gave out, and the longed for rest came.

The doctors thought, we all thought, that the news would prove fatal to Mother. But we little know the hearts of these frail women who have long faced death themselves, expecting their summons any day. We talk about the reality of the Christian's hope and the spiritual life—and then we are surprised when we see a little of that reality.

Of course she grieved deeply, weeping silently for hours. But when we were laying Father to rest in Hillside, while she lay silently praying at home, it was she who struck the strong brave note of faith for us all. The day had been dark and cloudy, but about five o'clock a gleam of light broke into the room, traversed the flowers that loving friends had sent her, and rested upon Father's picture. Sister Addie was the only other person in the room, and she did not notice the gleam until Mother, with streaming eyes, called her attention to it, smiling through her tears.

It was like the gleam which Father had always followed, the gleam of which the poet sings, "not of the sunlight, not of the moonlight, not of the starlight," but the gleam of eternal faith. Father was always saying, "We have nothing to do with consequences. We are to do the next duty, live up to the best of our poor knowledge, and leave the results with God." He followed the gleam, no matter where it led. And for him, and for her whom he loved, the

gleam has passed over the green earth, lighting up the scenes of common labor, lighting up the crosses in the graveyard, lighting up the clouds of all wintry evenings, till it stands steady and strong before the veiled glory of heaven itself.

In Memory.

We, as members of the Woman's Missionary Society, express our appreciation of the exemplary life of our sister, Mrs. Electa Stillman. We cherish pleasant memories of her cheerful sympathizing nature, her true friendship and kind deeds. May they be an inspiration to higher and holier living.

To the family we extend our deepest sympathy, commending them to the One who said, "My grace is sufficient for thee."

"We take the cup we can not understand
And in our weakness give ourselves to Thee;
Although it seems so very, very far
To that dear home where our beloved are,
I know, I know it is not so.
Oh, give me faith to feel it when I say
That they are gone—gone but a little way."

ADDIE RANDOLPH,
ELLA TAYLOR,
HANNAH VANDENBERG.
Committee.

Nortonville, Kan.,
August 5, 1909.

Didn't Think.

Standing in the middle of a room his wife had just swept, a man opening a letter tore off the end of the envelope and dropped the four or five pieces on the floor. I suppose he didn't think that his wife, who had just said that she was sick, would have to pick them up.

A man (don't tell that I said he was a preacher) who I know loves his wife, lighted a lamp and threw the match, still blazing on the carpet. Somebody would have to pick it up. Somebody's carpet was scorched. Evidently he didn't think.

Sitting right by the coal scuttle when he wanted to sharpen his pencil, he turned round and let all the two dozen chips fall on the carpet. The little woman sitting by didn't say anything, but after a while she got the broom and dust pan and cleaned up the untidy litter. He didn't think.

He sat in front of the fireplace chewing tobacco and spitting. He sat pretty far

back and the hearth was badly smeared. It didn't look well. Nothing was said about it. But when he and I had been out into the yard and came back I noticed that the hearth had been washed. Who did it? He sat down and again began to smear it. More work for one already a-weary. But of course he didn't think.

He was quite entertaining at the table. The hostess laughed a good deal at his wit. At the close there was a windrow of peelings and fragments around his plate, not to mention dabs of gravy and pieces of butter. The hostess had put on her best company tablecloth, and hoped it would do for one or two more company dinners. Of course he didn't think.

Didn't think? But a thinker needs attention, when it doesn't work any better than that.—*From Snapshots by a Passing Preacher in Cumberland Presbytery.*

Doing Things.

In the choice of a minister there are a good many factors to be considered. Almost the first question asked today is, is he a good preacher? Can he hold an audience, and increase his congregations? Has he something to say and does he know how to say it? Will he please the men? Will he please the women? Will he draw the young people? These are all good questions to ask, but there is something queer about preaching. It has been proved again and again that the minister who has failed in the pulpit in one place will go to another and make a great success, and the chances are he uses the same sermons in both places! And it has been proved again and again that the man who is not a "strong" preacher, may by personal influence and executive ability gather a large and powerful church. The fact is, in religion as in nearly every kind of business, the one who "does things" is the man wanted. He may do the things in his own way, but if he shows results he is never out of a job!—*Exchange.*

Religion is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.—*Phillips Brooks.*

Work is our business, its success is God's.—*John Ruskin.*

Young People's Work

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

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing." Gen. xii, 1, 2.

The Prayer Meeting, October 2, 1909.

REV. A. J. C. BOND.

Topic: *Life Lessons for me from the Book of Ephesians* (Eph. iv, 1-6, 25-32).

Analytical Outline.

I. Salutation (i, 1, 2). (Read Acts xix.)

II. A description of salvation in Christ (i, 3—ii, 22).

III. Transition to the hortatory portion of the letter (iii).

IV. Hortatory portion of the letter (iv, 1—vi, 20).

V. Conclusion (vi, 21-24). (Read Acts xx, 17-38.)

For "Daily Readings" use the above outline. Divide "IV." at v, 21. Read the lesson text for the seventh reading. (The following headings from Burton's outline covering the lesson text may be helpful: Exhortation to maintain unity in Christ, iv, 1-16; Warning against falsehood, anger, theft, malice, evil-speaking, iv, 25-32.)

COMMENTS ON THE LESSON.

(The Endeavorers may be asked to bring their RECORDERS to the meeting and read the comments following each verse.)

Verse 1. Paul puts the *calling* above the man, and exhorts the Christian to walk worthily. There is a familiar couplet which reverses the order and puts the man above the calling.

"Man is not honored by business and calling, Business and calling are honored by man."

Both are right. He who is called to the Christian life is constantly being called to that which is higher and better. And he

who walks worthily honors any calling of this earth life.

V. 2. Between the low-minded and the lowly minded there is a total difference. The man of *lowly mind* habitually feels his dependence upon God. This spirit nourishes in him a wholesome self-distrust, and watchfulness over his temper and motives. The *meek* man is willing to yield to others where higher interests will not suffer, content to take the lowest room. Humbleness and meekness are choice graces of the Spirit. But they may be found in a cold nature that has little of the patience which bears with men's infirmities, of the *sympathetic insight* that discovers the good often lying close to their faults.

V. 3. Self-importance, the love of office and power must be put away, if we are to recover and keep the *unity of the Spirit* in the bond of peace. Love is the sum and essence of all that makes for Christian unity. (Bind thyself to thy brother. Those who are bound together in love, bear all burdens lightly.—*Chrysostom.*)

V. 4. Where the *Spirit* of Christ dwells it finds or makes for itself a *body*. Let no man say: I need no fellowship with men, I prefer to walk with God. God will not walk with men who do not care to walk with his people. The *hope* of our calling is a hope for mankind. This hope we are called to breathe into the dead world.

V. 5. If one Spirit dwells within us, it is *one Lord* who reigns over us. If we have one hope to work for, it is because we have *one faith* to live by. A common fellowship implies a common creed. Christ's Lordship over us is signified by our *baptism* in his name. United with Christ, we are at unity with God and our fellow men. "For in one Spirit were we all baptized into one body."

V. 6. God is *over all*, gathering all the worlds and beings under the shadow of his beneficent dominion. An Omnipresence of love, righteousness and wisdom, actuating the powers of nature and of grace, inhabiting the church and the heart of man. You need not go far to seek him; if you believe in him, you are yourself his temple.

V. 25. The true religion breeds *truthful men*; a sound faith makes an honest tongue. The human race is one family in

Christ. For any man to lie to his fellow is, virtually, to lie to himself. It is as if the eye should conspire to cheat the hand, or the one hand to play false to the other.

V. 26. The calming effect of the night's quiet the apostle anticipates in the approach of evening. As the day's heat cools and its strain is relaxed, the *fires of anger* should die down. With the Jews the new day began with the evening.

V. 27. There is no surer way of tempting the devil to tempt us than to brood over our wrongs. Every cherished grudge is a "place given" to the tempter. Let us dismiss with each day the day's vexations, commending as evening falls our cares and griefs to the divine compassion and seeking, as for ourselves, so for those who may have done us wrong, forgiveness and a better mind.

V. 28. Utilitarianism will never raise the morally degraded. Preach to them thrift and self-improvement, show them the pleasures of an ordered home and the advantages of respectability, they will still feel that their own way of life pleases and suits them best. But let the divine spark of *charity* be kindled in their breast—let the man have love and pity and not self to work for, and he is a new creature. Love never faileth.

V. 29. Jesus Christ laid great stress upon the exercise of the gift of *speech*. "By thy words," he said to his disciples, "thou shalt be justified, and by thy words thou shalt be condemned." The possession of a human tongue is an immense responsibility. Infinite good or mischief lies in its power.

V. 30. Dwelling within the church as the guard of its communion, and loving us with the love of God, the *Spirit* is hurt and *grieved* by foolish words coming from lips he has sanctified. When his witness grows faint and silent, and the soul loses its sense of the peace of God, the cause lies, not unfrequently, in our own heedless speech. Or we have listened willingly to words of foolish jesting or idle gossip, of mischief and backbiting.

V. 31. *Malice* is badness of disposition, which apart from any occasion is always ready to break out in bitterness and wrath. *Bitterness* is malice sharpened to a point and directed against the exasperating object. *Wrath* is the passionate outburst of

resentment in rage. *Anger* is the settled indignation of the aggrieved soul. *Clamor* and *railing* give audible expression to these and kindred tempers. Never to return evil for evil and railing for railing, but contrariwise blessing—this is one of the lessons most difficult to flesh and blood.

V. 32. *Kindness* in act and *tenderheartedness* of feeling are to take the place of malice with its brood of bitter passions. Where injury used to be met with reviling and insult retorted in worse insult, the men of the new life will be found "forgiving each other, even as God also in Christ forgave" them.

QUESTIONS BASED UPON OTHER PORTIONS OF THE BOOK.

(To be assigned the week before.)

i, 1-14. What facts are here emphasized on account of which we should praise God?

ii, 1-10. How are we saved?

ii, 11—iii, 21. What is the basis of equality for all believers?

v, 22—vi, 9. Has the ideal of a Christian household here set forth yet been reached in our homes?

BLACKBOARD EXERCISE.

Write in a column on the blackboard the following list of a Christian soldier's armor and equipment: girdle, breastplate, shoes, shield, helmet, sword. Have the Endeavorers give Paul's specific names for these, and write them in another column to the right. Consider the significance of each piece of the armor as it is named.

Pass slips of paper and have each Endeavorer write one lesson he has learned from the Book of Ephesians. Collect these slips and read before the society. (The slips need not be signed.)

Milton Junction, Wis.

Young People's Hour at Conference.

A FRIEND OF YOUNG PEOPLE'S EDITOR.

The Young People's Board presented their program Monday afternoon, August 30, at 2 p. m. The president of the board, Prof. M. H. Van Horn, of Salem College, presided and the speakers who were to take part in the program were seated on the platform with him.

The exercises began with a song by the Milton College Quartet, composed of E. E.

Hurley, L. H. Stringer, M. H. Place and Prof. A. E. Whitford, after which the first annual report of the board as it is now organized was presented by the treasurer, Luther F. Sutton. The report showed the financial work of the year to have been successful. The receipts were \$698.50; the expenditures were \$458.06, leaving a balance of \$240.44 in the treasury. One very pleasing point mentioned by Mr. Sutton was that the board had paid its full share of Doctor Palmberg's salary and had a balance left to apply on next year's salary.

Mr. Sutton also presented a detailed comparative statement of the receipts and expenditures of the board for the last four years, from which it appeared that there had been a considerable falling off in receipts for the last two years. In 1905-06 the receipts had been \$1,280, while in 1908-09 they were only \$698.

The secretary's report, read by Mrs. Sutton, stated that nearly all the societies had reported; that no new societies had been organized and that six had disbanded. In spite of this apparent loss it seemed from the report that there was greater unity of effort and more real work being planned than before. The statistical report showed 39 societies, with 1,333 active members, 143 associate, and 408 honorary, a total of 1,682. One hundred eighty-five had joined during the year, and 105 members had become church members.

The board now holds regular quarterly business meetings, but owing to distance and expense, these meetings can not be largely attended. Consequently the board asked Conference to appoint more members, living where they can meet easily with the board. It is believed that this will add much to the efficiency of the board.

Arrangements have been made to place a missionary on the southwestern field, but unfortunately, although the expense is provided for, no man has yet been found to undertake the work.

Mrs. J. E. Hutchins of Berlin, N. Y., Junior superintendent, presented the report of that branch of work. Twenty-two societies out of thirty-nine had reported. The societies reporting showed a total of 664 members, an increase of 133. One hundred seventy-eight are church members. (One very interesting and important point that

might have been mentioned was the baptism of 37 Juniors into the Milton Church.)

The Juniors have done work in Bible history, geography, characters, the catechism, mission study, temperance, anti-cigarette, etc.

The banner was awarded to the Plainfield society, which, under the direction of Miss Ida L. Spicer, had done the best work. It reported a 50 per cent increase in membership; 80 per cent average attendance; 60 per cent church members, and an average of \$1.70 per member raised during the year. Leland Shaw received the banner on behalf of the Plainfield society. Alfred, Farina and North Loup were the societies that stood next to Plainfield in the work done.

Following these reports short but valuable papers were read by Harold C. Stillman, Mrs. Harold C. Stillman and Rev. H. C. Van Horn. These papers will probably appear in this department, hence need not be commented on further than to say that the thought and care shown in their preparation make them worthy of careful attention from all who could not hear them.

After remarks by President Van Horn, during which a collection was taken, it was announced that the Christian Endeavor banner was to be returned to Fouke, where it was held last year, as no society had reported better work than the Fouke society. This closed the formal program.

NOTES.

A solo was sung by Mrs. Leo Coon Whitford. It was very feelingly rendered.

The Young People's hour was cut short somewhat by the very animated discussion that preceded it, over the adoption of the report of the Committee of Fifteen.

The Christian Endeavor banner and the Junior banner made an attractive background for the stage.

Four young people appeared for the first time on a Conference platform. They will be heard from again.

The paper read by Mrs. H. C. Stillman was written by her sister, Miss Flora Zinn, Farina, Ill. Mrs. Stillman is the newly elected recording secretary of the Woman's Board.

The Conference Committee on Young People's Work made several recommendations, among them the following:

That a series of articles on missions be published in the RECORDER by the board.

That systematic Bible study be undertaken by the societies.

That the editor of Young People's Work and the Junior superintendent be made members of the Executive Committee of the Young People's Board.

The Rally.

A splendid time was enjoyed at the Young People's Rally at Milton Junction, August 31, September 1. In spite of the fact that the people were thoroughly tired out from attending Convocation and Conference, they brought much freshness and vigor to this closing meeting. Strong addresses and suggestive discussions were enjoyed by all and will be reported in detail later in this department.

Young People and Conference.

Let no one—young or old—feel that young people are not sufficiently recognized in the work of the denomination; or that the denomination can forego their services at any time. The young people have a very large place in our work; and we are dependent on them to a great degree—perhaps even more than is realized.

These facts were brought out strikingly in the Conference just closed. Take away the work done by young people, and the hole left would astonish you. Possibly the work they did was not conspicuous—it might not be noticeable except by its absence. The absence of waiters, for instance, would have been very noticeable.

Old men for counsel, young men (and women) for work. Later on, having proved their faithfulness by their work, and acquired age through its exactions, they will in turn become the counselors. But even now youth isn't altogether lacking in wisdom.

The local committee at Milton consisted largely of young people. (Doctor Platts himself is young in spite of nearly seventy years.) The head of the commissary department was a young school-teacher who graduated from Milton a few years ago. During the year he manages the Milton high school in an eminently satisfactory way. That is also the way the commissary department was managed. His assistants also were young people. The main point of contact between the hungry delegates and the commissary department was in the dining tent. This was in charge of a young man who isn't thirty yet and hasn't ever attempted to raise a mustache; and the writer heard not one word of criticism on the service in the dining tent. Criticisms

there may have been, possibly, but those who made them could be suitably punished by being placed in charge of a dining tent themselves, with over a thousand meals a day to serve, through the help of eighty inexperienced waiters. It needs a young person with no nerves to manage such work. Sabbath day, in the smaller dining tent, at dinner, out of over twenty waiters, only three had ever had previous experience; yet every one was served promptly and carefully.

Some of the waiters even found time to learn the little likes and dislikes of some of their guests and then served them accordingly, with no suggestion from the diner. Can you beat that for interest and intelligence in doing work?

That the work of the local committee was well managed is shown by the fact that the meals sold paid all expenses and left a balance of nearly \$200.

The musical director was a young man, but he certainly could produce results from his large and well-trained choir. They were responsive to his leading in a marked degree, and the music was one of the most pleasing features of the sessions. The sacred concert on Sunday evening can't be more than mentioned—it deserves a chapter by itself.

The Sabbath school that assembled in the big tent was a "model" one—a young man at the head of it, of course.

Another young man read a paper on "Education for the Farmer." He is about to take a professorship in the new agricultural school at Alfred.

It is a young woman who is Junior superintendent for the denomination, and another young woman was elected recording secretary of the Woman's Board.

A young man is president of the Young People's Board, a younger man is treasurer, a young woman secretary and a young man editor of this department.

These are only instances. There are others. "Young People's Work" is good work and well done. We have reason to congratulate ourselves on the willingness and ability shown by the younger generation. Their opportunity is before them.

These are the opinions of
ONE WHO WAS THERE.

Education for the Farmer.

PROF. W. T. CRANDALL.

Read at Conference.

The subject which I am to present to you this morning is one which I consider to be of vital importance, not only to the farmer but to the Nation as well. And if at times my paper assumes the form of a plea it will be only because I feel so deeply the need for special scientific agricultural education which exists among the farmers of today. Not only are they not as a rule getting all the material gain from their operations that they should, but they are going through life feeling that their work is but drudgery, uninteresting and barely profitable. This condition among the farmers is rapidly changing, but only as they are undertaking their farming operations as a business proposition and carrying them on under methodical, economical and scientific principles.

The time was when a farmer was considered to be such only because of his inability to be successful in other more respected fields of endeavor. That today the farmer is looked upon with respect as he never before has been, is due largely to the efforts of our agricultural educators as seen in the work of our agricultural schools, experiment stations, and agricultural press. They are now able to operate their farms upon an intellectual plane rather than a physical one as formerly; they have changed, through the methodical application of scientific principles, the drudgery and unprofitableness of the farm to a paying, interesting and pleasant business.

When we stop to consider that our agricultural interests are the foundation upon which all the vast commercial and industrial enterprises of our country rest, we can but wonder how any man can question the necessity of a liberal and special training in preparation for the taking up of this industry which is so vital to our Nation's welfare. Does not this importance alone demand that the men and women who are carrying on the agricultural interests should be educated and trained not only to carry on these pursuits in the best possible manner but to appreciate how closely their business is allied with the prosperity and welfare of their country, and to work together to further that prosperity?

The prevailing opinion, among those unfamiliar with the conditions and problems existing on the farm, is that little or no education is necessary in order to "farm it;" it appeals to them merely as a mechanical process of plowing, planting, reaping and feeding. This is as far from the truth as can be. Farming, as it should be carried on, rivals in intricacy and fineness of method any of the great industrial enterprises which have been so highly developed in our country, the steel or manufacturing industries or what not. The farmer is striving to turn out a finished product on his farm, whether it be fruit, grain, milk or flesh. To turn out these products he must have machinery just as must the miller have machinery to turn fine flour from the crude unground wheat grains. If grain is his product, then the soil is his machine; if milk or flesh, then the producing animal is the machine; and never did a manufacturer have more intricate and delicate machinery, sensitive to the slightest degree, whether it be soil or animal. Besides these products there are by-products just as there are by-products in the manufacture of flour, as bran, middlings, etc., and these by-products should be just as valuable to the farmer in his business as the bran and middlings are to the miller in his. Now to get the most economical production from his farm plant, the farmer must know at just what capacity he may run his machinery without putting too great a strain upon it. The animals and soil must be fed and cared for properly, just as must the great machines in any plant be given the proper amount and kind of oil, at the right time and the right place, nor can they be overtaxed without serious and permanent injury. To carry on the comparison, the miller would not expect to get any flour from his machine or mill unless he first fed into it the wheat grains, nor should the farmer expect to produce a first-class product without first feeding into his machine the proper amount and kind of raw material. My time is limited and perhaps I have carried this simile far enough to show my point, namely, that the farmer has upon his hands a manufacturing business whose management is just as difficult, just as important, and requiring just as much knowledge and intelligence as has the manager who oversees any of our great manufacturing plants.

Would the management of any commercial or industrial business be entrusted to one who was not fitted by training, education and experience to run it upon business and economical principles? No. Nor should be or is an up-to-date farm plant entrusted to the management of one who is not familiar with the principles of nature involved and with business methods necessary to an economical production and profitable disposal of whatever product or products are being produced.

That most of our farms today are not run in this manner is evidenced by our agricultural statistics; these doubtless are somewhat inaccurate of necessity, but not to a large enough extent to warrant the contradiction of the conclusions which must be inevitably drawn from them. The average herd of dairy cows today in this country, whose milk is taken to creameries and cheese factories, returns a profit above the value of the food consumed of but from five dollars to ten dollars per cow, while thousands of cows are today returning an actual loss; that is, the value of their milk produced does not equal the value of the feed consumed. This has been determined by finding at a creamery or cheese factory what a herd has returned to its owner in cash and subtracting from that the estimated cost of the feed, the estimate being made by the owner. Very few farmers can tell you what profit their herd or any cow therein is returning them because they know neither how much milk the cow has given nor how much feed she has consumed. On the other hand, from herds in which robber or unprofitable cows are eliminated by means of the Babcock Test and scales and in which records are kept of the feed fed, an average of from \$30 to \$50 is being obtained.

We raise but an average of 13.8 bushels of wheat to the acre upon land which has been cropped but a few years, while Germany averages 28 and Great Britain 32.2 upon land which has been continuously cropped for centuries. While we average but 30.1 bushels per acre of oats, Germany averages 47.4 and Great Britain 44.6. And so on throughout the list of crops. The fault lies not in the soil but in the handling of the soil.

Let me tell you what has been done in

Wisconsin by farmer boys who have taken the short course in agriculture at the University of Wisconsin. Some years ago the Wisconsin Experiment Association was organized and was composed of all students of the agricultural college who wished to join. There are at the present time some 1,200 members. These boys have gone back from school to the home farm or to farms of their own and with improved seeds, machinery, and cultural methods have done marvelous work in improving crop productions. In the year 1902, when the association was formed, the average yield of corn per acre in Wisconsin was 27 bushels. Four years later, in 1906, the average yield was 41 bushels, and that among the members was 60 bushels. That shows in one of many instances less marked, perhaps, what an agricultural education has done for the farmer.

After spending a summer among various farms over the southern and central parts of the State I am more than ever impressed with the value and necessity for agricultural education. My work was necessarily among a high class of farmers—men who raise pure-bred stock. In all I visited and spent from one-half to two days upon twenty-one of the finest farms Wisconsin can boast; and on every one of these I found the owner in perfect accord with the progressive spirit shown by our agricultural schools and experiment stations today; on sixteen of these farms the father, son, or manager was a graduate of some agricultural college and the remainder were men who were thoroughly alive to their business, constant students of agricultural and other literature and showing a progressive spirit which can but insure success when shown in conjunction with persistent and consistent effort and business ability. I have never found anywhere men more worthy of respect and admiration. A good many of these farms have been handed down from father to son and, on all, the sons and daughters of the family are given an education in preparation for whatever life work they may choose, and in the majority of cases I am glad to say they choose agriculture.

We hear so much about the boys leaving the farm today. It is all too true, but under existing circumstances we can not blame them. Any boy with any ambition is

not going to tie himself down to a life which in his experience has been one of unceasing drudgery, holding out no inducement or possibility for an education beyond the country school perhaps, or any advancement in life.

It is the critical attitude toward this education which so many of our own farmers take that is robbing our denomination of many stalwart sons and daughters. Our farmers are decreasing while the increase of numbers in the other professions is not correspondingly greater. This indicates that something is wrong, vitally wrong, and the sooner it is righted the sooner will our denomination thrive and advance, as it must to be the factor in our lives that it should. I say that if the boys and girls that are born and brought up on the Seventh-day Baptist farms were given the opportunity to enjoy farm life, to see its possibilities as a life work, and made to see the necessity of special training and education in preparation for its continuance, and given the opportunity to pursue that training and education, we would have in the future an ever increasing rural membership which would be the salvation of the denomination. There is no greater profession on earth than farming, nor is there one which interferes so little with Sabbath-keeping.

The greater portion of our population will necessarily be farmers in the future as they have been in the past, and the sooner they come to realize the necessity for the application of science to their work, the sooner will they place themselves upon a higher plane of life, morally, mentally and financially. But the application of science to agriculture must be mainly through education; for the principles of science are learned only through education. Some farmers apply science to their work by imitation, seeing how educated men do and then imitating them. That is the only way men who refuse to study and read can do, but it is a very tedious and unsatisfactory way. Why should not the farmer know something of the teachings of science by virtue of his own intelligence? Why should he not be a man of brains capable of understanding the meaning of agricultural science and its application? Why should he content himself to be a second-hand imitator of things he does not understand? And

why should he bring up his boys in that way? He believes, let us hope, in education if he makes a lawyer or doctor or preacher of his son. Why not in farming?

No man today, in whatever walk of life he may be, can take his place among the thinking men and women of his profession and hold an influential place in that profession or among his fellow men without education.

HOME NEWS

DERUYTER, N. Y.—Our pastor and four of our members (two non-resident) represented the DeRuyter Church at the General Conference. During the absence of the pastor the pulpit has been very acceptably filled by two of our Methodist brethren, both young men of excellent spirit. The attendance upon the church services has been good during the summer, and much interest is manifested in the Christian Endeavor and Sabbath-school work. E. M. A.

SCOTT, N. Y.—Dear Brethren and Sisters, you'll like a few words about the Sabbath church at Scott, N. Y., the early home of A. H. Lewis.

When I came here in June the people were much discouraged. The church was small in numbers, composed mostly of old and to a large degree of physically infirm people, and more than half of its small membership non-resident. There were no prayer or social meetings held, and what religious drift the town had was decidedly towards the Sunday church, Methodist, whose pastor is active and zealous. A sermon was read on Sabbath, but the attendance was very small, both at church meeting and Sabbath school.

I came on Sunday, June 13, spent the week looking over the field, and stayed. The church made me very welcome, gave me a reception and donation, furnished the parsonage comfortably, and have continued to show me much kindness, in which have joined a few other Sabbath-keeping Christians not members of the church, as also the other members of the congregation.

The street past the church is being macadamized and so has been for months closed, but the attendance at church increases, as

also in Sabbath school. To this kindergarten class has been supplied, and new features added to its program, among which are work on a large peg map, and on blackboard. Sabbath-school home-department work has begun, and the cradle roll grows, while the number of *Helping Hands* and *Sabbath Visitors* has largely increased, and other supplies have been added. Social needs are remembered; an outdoor picnic for children was held on the 11th. Meeting for singing practice for children is now held every Sabbath p. m., followed by one for grown-ups.

Perhaps best of all is the resumption of the prayer meeting. The abandoned Sabbath eve meeting is now regularly held, though the attendance is yet small, and I think (I mean to speak carefully) there's more of a spirit of prayer, though this is our greatest need. At our last meeting two boys came, new with us. The Tuesday eve meeting, given up for years, was promptly resumed, and to it is annexed a meeting for Sabbath-school teachers. This is held from house to house.

We need your prayers, brethren. Satan works to destroy us; please work with God in prayer to our building up. Revival of spiritual life is our great need; with it success; without, death. In the Lord Christ your brother,

JOHN FRANKLIN BROWNE.

Aug. 17, 1909.

MARRIAGES

SAUNDERS-CRANDALL.—At Lyndhurst Cottage, on Lake Geneva, in the town of Walworth, Wisconsin, August 18, 1909, by Rev. L. A. Platts, D. D., Mr. Arthur Bernard Saunders, and Miss Winnie Lavonia Crandall, all of Milton.

DAVIS-BRIGGS.—At St. Paul, Minn., August 25, 1909, by Rev. Wm. C. Pope, Leonard Franklin Davis, of South Stillwater, Minn., and Miss Lorena Mabel Briggs, daughter of L. J. and Mary L. (Saunders) Briggs, of Clear Lake, Wisconsin.

COLLINS-ST. JOHN.—At the residence of Raymond Collins, son of the groom, in Wellsville, N. Y., on Wednesday, August 25, 1909, by Rev. W. D. Wilcox, of Alfred, N. Y., Fremont Collins, of Alfred, and Edith St. John, of Cuba, N. Y.

WELLS-LEWIS.—At the home of the bride's parents, Dr. and Mrs. J. N. Lewis, in Ashaway, R. I., August 31, 1909, by Rev. Wm. L. Burdick, Mr. Everett S. Wells, of Utica, N. Y., and Miss Susie C. Lewis.

DEATHS

VAN HORN and VAN HORN.—Jacob D. Van Horn passed from his home in Garwin, Iowa, to his home triumphant, August 28, 1909, and about twelve hours after, on August 29, an older brother, Peter Smith Van Horn, from the home of his son Lewis, followed. The large concourse of people that gathered at this double funeral attested the esteem in which these brothers were held.

Peter S. and Jacob D. Van Horn were respectively the second and fourth sons of Barnard and Elizabeth Van Horn, Peter having been born May 28, 1830, in Clark Co., Ohio, and Jacob in Champaign Co., on April 12, 1843, making their ages respectively 79 years, 4 months and 1 day, and 66 years, 4 months and 16 days. They both made a profession in early life, uniting with the Seventh-day Baptist Church. Peter was a member at Stokes, in Logan Co., Ohio, at Farmington, Ill., Welton and Garwin, Ia., and Nortonville, Kan., while Jacob has known only the Welton and Garwin churches as church homes. Seldom will history produce two brothers whose Christian lives have been a benediction to a greater number.

Peter S. Van Horn and Mary Randall were married December 25, 1855, while Jacob D. married Caroline B. Pierce, of Welton, Ia., on February 23, 1867. On August 11, 1862, Jacob enlisted in his country's service, was wounded in the battle of Arkansas Post, January 11, 1863, and again at Lovejoy Station, in Georgia, in 1864, from which wound he has since been a continuous sufferer.

Peter S. leaves a widow, three sons, familiarly known as George, Lew and Los, and an adopted daughter, Mrs. Harry Van Horn, who, with the others, feels keenly the loss of one who was ever a father to her. Jacob D. leaves a widow, three sons—Jay, Harry and Otto—two daughters, Mrs. Angelo Furrow, of Shawnee, Okla., and Miss Mae, while Mrs. J. H. Hurley and Mrs. A. E. Forsythe, stepdaughters, do as truly mourn as others. That a large circle of other relatives and friends bow in sadness goes without the saying.

Yes, they are gone.

Oh, how they will be missed!

Through blinding tears we look today

To God, and say, "Thou knowest best."

J. T. D.

Only he who has the Spirit of Christ can do the will of Christ.—*Joseph Parker.*

"It is religion in the home which makes the word effective in the sanctuary."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Oct. 2. Paul a Prisoner—The Arrest—
Acts xxi, 17—xxii, 29.

LESSON XIII.—SEPTEMBER 25, 1909.

TEMPERANCE LESSON.

I Cor. x, 23-33.

"Golden Text.—"Let every one of us please his neighbor for his good to edification." Rom. xv, 2.

DAILY READINGS.

First-day, Isa. v, 11-23.

Second-day, Matt. xiv, 1-12.

Third-day, Luke iii, 1-17.

Fourth-day, Isa. xxviii, 1-13.

Fifth-day, Luke xii, 37-48.

Sixth-day, I Cor. viii, 1-13.

Sabbath-day, I Cor. x, 23-33.

INTRODUCTION.

The temperance lesson from the passage of scripture chosen for our study this week is none the less real and vigorous in view of the fact that Paul in writing this paragraph of his letter to the Corinthians was not referring at all to the use of strong drink. His theme is in regard to the use of meat offered to idols; but in the discussion of this topic he refers to a principle that has just as much value as applied to the question of temperance.

The Bible is valuable as a book for all times because it is not a book of arbitrary rules, but because it discusses principles that apply to human life. We are not tempted like the Corinthians to eat meat offered to idols, but we are tempted to partake of alcoholic stimulants.

One of a number of questions which the Corinthians asked of Paul was whether it was right to eat flesh that had been offered in sacrifice to idols. Paul writing from Ephesus near the end of his three years' stay in that city replies in effect that to eat meat offered to idols is a thing indifferent in itself, but that it is the part of love to abstain from such eating if there is any danger of leading a brother into idolatry through force of example, and that it is wise also to abstain for one's own sake in order to be far away from the power of idolatry.

For any one who does not believe that the matter of drinking alcoholic stimulants is in some sense a thing indifferent and so parallel with the eating of meat offered to idols this passage is not as valuable for a temperance lesson as some others that might be chosen.

TIME—The letter to the Corinthians was written in the early spring—very likely in the year 57. Some recent writers think that it was a year or two earlier.

PLACE—Ephesus.

PERSONS—Paul writing to the Corinthians at Corinth.

OUTLINE:

1. The Christian's liberty. v. 23-27.
2. The Christian's restraint of himself for the sake of others. v. 28-33.

NOTES.

23. *All things are lawful.* It is not improbable that these words were used as a stock argument by that party among the Corinthians who disliked to be bound by any restrictions. It is possible that they used this expression as a quotation from Paul himself who had taught with the greatest vigor the doctrine of the freedom of the Gentile Christians from the bondage of the Mosaic law. Paul does not by any means retract what he has said, but here as in ch. vi, 12 and following he shows that there is a difference between liberty and license. It is very likely that he here intentionally uses the same language that he used in regard to personal purity in the earlier part of his letter. Because a deed is lawful is no conclusive reason that it ought to be done. *But not all things edify.* Before we establish ourselves in any habit we ought to stop and think whether thereby we will be building up the interests of the community.

24. *Let no man seek his own.* Most questions in regard to the expediency of a course of action will be settled by the application of the principle here stated. We are to ask ourselves whether what we propose will have a tendency to injure others or to help them, and then decide from the point of view of altruism.

25. *Whatever is sold in the shambles, eat.* Having set forth the general principle, Paul now gives a few practical suggestions in regard to the specific matter concerning which they had asked his instruction. When a heathen offered an animal in sacrifice it might happen that the whole of it was not needed for the sacrificial meal. The portion that was left might be sold to some dealer in the meat market. Here it might be offered for sale to a Christian. In such a case the Christian need feel under no

obligation to make inquiries on the ground of conscience. The next verse tells why not.

26. *The earth is the Lord's and the fulness thereof.* All that this world is and all that it contains belongs to our God. He bestows freely the things that his children require. We need not reject good things for fear that they are not gifts from God. Meat offered to idols is not spoiled from that circumstance.

27. *If one of them that believe not biddeth you to a feast.* The apostle now makes up another case. What shall the Christian do who is invited out to dine with some heathen friend? Idol worship was so intimately connected with the every day life of the family that it might easily happen that the meat upon the table had already been offered in sacrifice. *And ye are disposed to go.* This clause probably contains a hint that it would be just as well to decline the invitation and avoid such an embarrassing situation. *Whatsoever is set before you eat.* This case is similar to the other. Don't make inquiries with a view of disturbing your conscience or the conscience of others; but go ahead and eat everything that is offered.

28. *But if any man say unto you, etc.* There is however one exception to this rule just given. Suppose some man (presumably a heathen) should tell you, either simply for information or on purpose to embarrass you, that the meat had been offered to an idol. Then forego the dish that is esteemed questionable.

29. *Conscience, I say, not thine own.* Paul makes it very clear that he means that the guest should in the circumstance cited refrain from eating the meat offered to the idol, not because he as a Christian thought it wrong to eat of it, but because some one else thought that it was wrong for the Christian to eat it. *For why is my liberty judged by another's conscience?* Why is my doing freely what I feel it right to do a matter of reproach in the thought of another? If I refrain from doing it, I will not even seem to be doing that which is unseemly for a Christian.

30. *If I partake with thankfulness, etc.* This verse is probably best understood as parallel with the last half of the preceding verse rather than as a protest against being judged. A heathen would deem it a sacrilege for a Christian to give thanks to God over something already offered to an idol. The careful Christian will therefore avoid this act which to the heathen would seem irreverent toward God.

31. *Do all to the glory of God.* Our author

sums up the matter in a statement which has a very wide application. Most people would agree that all the chief things of a man's life should be done for the glory of God; but the apostle wishes us to notice that such seemingly insignificant details as eating and drinking are matters of importance in God's sight.

32. *Give no occasion of stumbling.* Another general principle related to the one just given. We ought not only to give heed to do those things which our own conscience approves, but we ought also to be very careful to do nothing that will lead others astray. For Paul all the men of this world are divided into two classes, *Jews and Greeks.* But since we ought to guard especially against causing our brethren to stumble, he adds another term—the *church of God.*

33. *Even as I also please all men in all things.* As at the end of ch. viii, so here Paul adds his own example to the climax of his argument. He was bound to live not for his own selfish interests, but for the advantage of his fellow men. He had in mind their salvation rather than the gratification of his own appetite. It is to be understood that when Paul says *all things* he means all things right and proper.

SUGGESTIONS.

If it be assumed for the sake of the argument that a man can drink intoxicating liquors in small quantities with little or no harm to himself, there still remains for him to consider his example in the sight of others. Not only is there danger that others may be emboldened to follow his example and fall victims to the curse because they have not the same ability to control themselves, that he has, but also there is the certainty that the name of Christ will be evil spoken of because he is doing what many think is unbecoming to the follower of Jesus.

The lesson which is taught by this passage of scripture must be applied by each man for himself. We can not decide for others just what of the habits that they esteem matters of indifference they ought to give up for the sake of the consciences of others. We may not for example judge a man to be a great sinner because he does not share our opinions on the question of intemperance.

Because others are responsible for the example that they set before us does not relieve us from responsibility. A young man may not say, Since so many good men drink, I know that it will be perfectly right for me to drink. Far otherwise. We must do our duty in the sight of God independently of the example of others.

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. Road, 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.

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.

Southwestern Association.

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

G. H. FITZ RANDOLPH,
Corresponding Secretary.

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.

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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.

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 wishing to know more about good cheap homes near Sabbath-keepers, address with stamp, Eugene D. Stillman, Cosmos, Okla.

The Problem of Cheap Ice.

In many of our cities, especially in the North, the Socialists are urging the municipal authorities to erect plants for the manufacture of ice. Prices are exorbitant, ranging from fifty to seventy cents a hundred pounds. The claim of the Socialists is that ice can be manufactured for much less, and that it is within the province of the municipality to undertake this manufacture. Their argument is that ice is as much a necessity as water, electricity or gas, and if it is proper for cities to furnish one or more of these why not all?

This argument will receive added force and attention when it is known that the Government has gone into the business of making ice for some of the departments in Washington. The Treasury Department uses a ton of ice a day in the water coolers throughout the building. It has been paying private dealers \$7.65 a ton. Under the new arrangement the ice costs 65 cents a ton, a saving approximately of \$2,300 a year. This is at the rate of 30 pounds of ice for one cent, 150 pounds for five cents, 300 pounds for ten cents, of 750 pounds for 25 cents.

If the Government can manufacture ice for 65 cents a ton it stands to reason that private concerns can do the same. Manufacturers of artificial ice in Jacksonville, Fla., are retailing the product at 15 cents a hundred pounds. The conditions which permit the manufacture of ice at these figures in Jacksonville and Washington can not vary much in other cities, and if the combination insists upon keeping the price so high, the madness of the people and the necessity of the article will drive the private dealer out of business, and compel the municipalities to relieve the situation.—*The Baptist Commonwealth.*

On Growing Old.

To grow old is sad indeed, if what you want is to hold back the receding years, to keep your hair from growing white, your eyes from becoming dim, and the wrinkles from chiseling their way across your brow. But if from all these vicissitudes to which life subjects you, you draw a bit of wisdom, of profit, of goodness, to grow old is to become free and large. One of the most beautiful things in the world is an old person

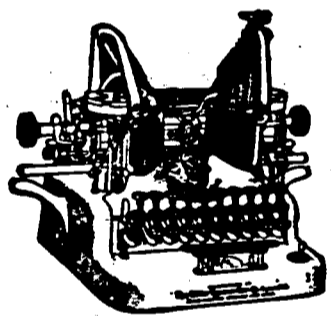
who, made better by experience, more indulgent, more charitable, loves mankind in spite of its wretchedness and adores youth with the slightest tendency to mimic it.—*Charles Wagner.*

Uncle Hiram—"They say that the sun never sets on the British Empire." Aunt Hannah—"Doesn't it, now? And we have such lovely sunsets over here!"—*Puck.*

"Why do you have a full length mirror in your room?" "Well, I'm a woman, and I want to see everything that's going on."—*Cleveland Leader.*

It is not the mere station of life that stamps the value on us, but the manner in which we act our part.—*Schiller.*

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