

The Sabbath Recorder

GOD'S WONDERFUL CARE.

When we think of the labor required to rear the few that are in our households—the weariness, the anxiety, the burden of life—how wonderful seems God's work! for he carries heaven, and earth, and all realms in his bosom.

Many think that God takes no thought for anything less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad, the first thing I see is the grass beneath my feet, and, nestling in that, flowers smaller yet, and, lower still, the mosses with their inconspicuous blooms, which beneath the microscope glow with beauty. And if God so cares "for the grass of the field, which today is, and tomorrow is cast into the oven", shall he not much more care for the minutest things of your life, "O ye of little faith?"

—Henry Ward Beecher

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EDITORIAL

Pleasant Memories of Conference.

There is probably no other denomination in the world in which the annual gatherings are so much like home-comings as are those of Seventh-day Baptists. Among the sweetest memories that abide with some who attended the meetings at Milton will be found the memory of happy reunions where friends and loved ones had been separated, in some cases for years. There is scarcely a lone Sabbath-keeper in all the great West who does not remember the church ties and happy relationships of childhood days in some one of our older churches. There are some in every Conference who have grown gray during the years of toil in which they have been separated. This is especially true with lone Sabbath-keepers and with those who left their eastern homes years ago for pioneer life in the West. With what rapture of soul do these dear ones clasp each other's hands and look into each other's faces! Twenty, thirty, forty years have elapsed since last they met. They have not been able to attend a single Conference in all that time, and still they have cherished the memory of childhood days, been loyal to the church they loved so long ago, and yearned for the time when once more they might meet and hold sweet communion with one another.

There were many such cases in the Conference at Milton. An unusual number attended that gathering who had never attended a Conference before, and a large

percentage who had not been present for years. It was delightful to see those happy reunions. I took great pleasure in watching groups of such people as day by day during recess hours they stood about the campus talking over old times, and seeming to forget for the time being all their cares and troubles. This happiness may not seem quite so marked in the cases of those who have been Conference yokefellows for years, and who expect to meet year by year to do the Master's work while life shall last. Still much the same spirit prevails, and similar marks of love and respect are visible when after only a year's separation we meet again in annual convocations.

These sweet relationships are indeed beautiful. Who can witness such scenes without feeling something of the tie that binds us together as a people? Scattered as we are from the Atlantic to the Pacific, we need just such friendships. If ever a people needed the cementing power of love to make it one, that people is the Seventh-day Baptist people.

Again, when I witnessed these happy reunions, marked the joy-illuminated faces of those who thus met after years of separation, and saw and felt the power of the blessed communion in religious meetings, I could not help thinking that this must be something like heaven. How suggestive! When earth's toils are ended, when life's cares and sorrows are all over, what a happy reunion, what a consummation of a life of service will that meeting be when the saints are gathered home! May none of us come short of reaching the convocation above.

Special Reunions.

There were some special reunions at Walworth and Milton which were very pleasant affairs. The first was at the Convocation at Walworth, when all who had ever lived at North Loup, Nebraska, were requested to meet for the purpose of having a group photograph. This of course included the wives and husbands of North Loup people.

There would have been several more in this group if the call could have been made later, after the other North Loup delegates had reached Milton. As it was, there were more than thirty, including children, who reported at the meeting. Five of them were ex-pastors of the North Loup Church, and they sat with Brother Shaw, the present pastor, "on the front seat." They were arranged in the order in which they served: Revs. James Hurley, E. A. Witter, F. O. Burdick, M. B. Kelly, Theo. L. Gardiner and George B. Shaw.

You do not need to be told that such a company is intensely interesting, when six pastors thus meet with a score of those to whom they have ministered in spiritual things. Although but a small proportion of the entire membership may be present at such a time, still those who are there make a connecting link with the great body of the church remaining at home. The families are all present in memory. We see all the homes where men and women toil throughout the week, the fields of ripening corn, the busy hum of industry, and the children going to school. We see again the throngs that fill the church on quiet Sabbath days, the great number in Sabbath school and Endeavor work, and devout worshipers in meetings for prayer. We recall happy festal occasions, wherein pastor and people rejoiced together, and days of sorrow when homes were darkened and hearts were crushed while the pastor tried to bring comfort and help. Again we could live over the days when pastor and people labored together for the salvation of loved ones, and when together they sought baptismal waters with those who had found a Saviour precious. There were memories of days when trouble and shadows gathered over the pastor's home and when many hearts hastened there with sympathy, and willing hands offered help.

Most of the friends in this group can recall such scenes as these, and O how precious are the moments while they tarry and converse one with another! Some of these little gatherings help to make a Conference strong in the influences that bind us together as one people. Blest be these ties that bind heart to heart in the bonds of Christian brotherhood.

NILE REUNION.

The next reunion that appealed to me was that of the old friends of the church of my boyhood days. I was glad when the request was made for all who ever lived at Nile, N. Y., to meet in the College chapel for an hour of fellowship. This too, was a meeting in which precious memories drew hearts together. There were not less than thirty-five at this meeting. It was interesting indeed to hear those gray-haired boys and girls tell their experiences of fifty years ago. The time was all too short. There was "Elder" Platts, who was pastor at Nile when the writer was brought into the Master's service, there was Dr. C. H. West, who was the baby boy of the first pastor we ever knew, now a heavy, gray-haired man, and Mrs. O. U. Whiford, one of Nile's old girls who captured the heart of one of our strong ministers, and several others whose names were familiar as household words a half-century ago. Some of them had not so much as seen each other in more than forty years. What a meeting it was! There were ex-Pastors Platts, Shaw, Kelly, Burdick and Bond, with the present pastor, Skaggs, giving as well as they could a chance to give, the reminiscences of other days.

This little church at Nile is a mother of ministers and ministers' wives. There were Crofoot, Witter, Jordan, and Gardiner, all given to the ministry from that church. Nile also gave seven of her girls to become ministers' wives. Only one of these was there, but the others were not forgotten.

By the way, who shall sorrow over the fact that we have so many small and feeble country churches? I am not sure, after all, but our hope for the future lies in these little flocks. It would be quite a revelation for some, to consider carefully the churches that have given us our ministers for the last forty years. Those who have come from what we are prone to regard as our strongest churches are few and far between. The little shepherdless flocks where fathers and mothers had to pray and preach and teach as best they could in order to hold their own are the ones that have brought forth strong leaders for the Master's kingdom.

I was impressed with this thought when the next reunion was called at Conference. It was for the church at Utica, Wisconsin, the old home of Doctor Lewis and quite a

group of men who were his yokefellows during years of toil. Thank God for the praying fathers and mothers of our small country churches.

Other reunions were called, for one purpose or another; there was a reunion for those from Farina and one for those from West Virginia, but we could not attend them all. We have noticed enough to show something of the unplanned-for influences that come in connection with Conference gatherings.

OTHER ORGANIZATIONS.

Then there was the reunion of physicians, dentists and nurses, which had an interest of its own and that must have been helpful to all who attended.

One other special meeting attracted much attention. It was a "camp-fire" for the old soldiers who fought in the Civil War. Really, nothing brought back old times more vividly than did this band of gray-haired veterans who rallied around the fife and drum at Conference. I shall long remember the thrill that came when, while we were at supper, the clear shrill notes of Brother Henry Davis' fife and the rattle of F. O. Burdick's drum burst forth into the old martial music of war times. Many hearts were stirred. One thing always seems so pathetic whenever the "boys in blue" meet in these days. That is the ever-diminishing numbers of the faithful soldiers who fought for the Union. The old patriotism still burns in their hearts; I could see its glow in the eyes and in the lofty bearing of that old fifer who made music for the boys who marched with Sherman to Atlanta and the sea, as he played that day at Conference, even though the years have whitened his locks and wrinkled his brow.

But I must not say more upon this topic, for Bro. F. O. Burdick has promised to tell you all about it.

Condensed News.

The death of Edward H. Harriman, the famous railroad king and multi-millionaire, has attracted much attention during the week just passed. He arose from the life of a poor minister's son, of Hempstead, Long Island, to the position of one of the most powerful railroad dictators and financiers in the world, with a fortune estimated

at not less than two hundred millions of dollars. At fourteen Mr. Harriman was an errand boy and at nineteen only a clerk. He died in his sixty-second year, a world-renowned king of finance.

It is said that "he controlled whatever he touched," and that he had more enemies that hated him than he had friends who loved him. It is claimed that he had control of 28,000 miles of railroad and 54,000 miles of steamship lines.

The papers are busy holding up this man, harassed to his early death by overwork and care, as an example for young men to follow. Really, I would rather live the life and die the death of a poor, but respected and beloved minister of the Gospel, such as was Harriman's good old father, than to reach the position of the mightiest Wall Street financier the world ever knew. In the end, true riches laid up in heaven, with scores rising up to call a man blessed because he has led them in ways of righteousness, are far preferable to two hundred million hard dollars left behind to reproach the one who selfishly piled them up.

From Cold to Hot.

It seems that the two men who have been spending many months in the frigid zone discovering the Pole are now returning to stir up a red-hot quarrel over the matter. This is especially unfortunate. The Cook-Peary controversy has assumed such proportions during the week that even those who were making preparations for an enthusiastic reception are halting in their work until something more definite is known. Mr. Peary has evidently lost many friends by the bitter spirit he has shown, while Mr. Cook's quiet, unpretentious bearing and charitable spirit has greatly strengthened his case.

Really, if some precautions are not taken by the friends of both parties, and wise counsel does not prevail, it looks as though the quarrel might become so hot that the civilized world may wish these men had really brought the North Pole with them to cool off with.

Let me urge the following bit of good advice given by the League of Peace and published in the *New York Tribune*:

When Dr. Cook sailed north on the steamship *Miranda* in 1894, the League of Peace presented to him a small, elegantly mounted copy of the Liberty Bell, to be placed upon the pinnacle of

the world when it should be found. Again, in 1908, the league gave to Commander Peary, through the Daughters of the American Revolution, a beautiful Star Spangled Banner on a field of white, the world's ensign of liberty and peace.

The League of Peace therefore hereby calls upon the parties directly interested, their friends, the public, and particularly the press of the land, to be at peace at this time, leaving all further discussion of their differences entirely to the United States Geodetic Survey, and to await in kindness and good will to both these eminent men the decision by this trusted body.

We urge upon both parties submitting their differences to the arbitrament of this most competent scientific authority to act the part of gentlemen while awaiting its decision, a decision which will be just to every interest, and will also satisfy the public.

The President Appoints a New Tariff Board.

President Taft today appointed the commission or board which is to assist him in the execution of the new tariff law, with especial reference to applying the maximum and minimum clauses to nations which are unfriendly or friendly in their tariff relations with the United States.

The board consists of three members—Professor Henry C. Emery, of Yale, chairman, James B. Reynolds, of Massachusetts, Assistant Secretary of the Treasury, and Alvin H. Sanders, of Chicago, editor and proprietor of *The Breeders' Gazette*.—*New York Tribune*.

The President's Great Trip.

On September 15 President Taft started from Boston on an extended tour through the country, both North and South, which will last, according to the published schedule, until November 12. Here is what the *New York Tribune* says about it:

The President's trip, after taking him through thirty States and both of the far southwestern territories, will reach its climax at El Paso, Tex., on October 16, where President Taft will meet President Diaz of Mexico. The meeting will be surrounded with all the pomp and dignity which such an occasion demands. After President Taft has formally received President Diaz at El Paso he will cross the International Bridge to Ciudad Juarez, to return officially the call of the Chief Executive of the Southern Republic. President Taft will be accompanied at the time by four of his Cabinet officers, including the Secretary of State. President Diaz also will be attended by a retinue of Cabinet officers and other officials of the Mexican Republic. On the evening of the 16th, President Taft will be entertained at a state dinner on Mexican soil. President Diaz will be entertained at luncheon at El Paso.

While El Paso and the little Mexican city opposite will furnish the most formal ceremonies of the long trip, interesting programs of enter-

tainment are being formulated in practically every city of the West and South which the President will visit, and the entire journey will be replete with incidents of an unusual kind.

Education Society—Annual Report.

The annual meeting of the Seventh-day Baptist Education Society was held in Alfred, N. Y., September 6, 1909, at 8 o'clock p. m.

On request of the President, Prof. E. M. Tomlinson, Vice President, Prof. C. R. Clawson, presided.

Prayer was offered by Rev. Walter L. Greene.

Dean A. E. Main presented the annual report of the Executive Board.

The report was adopted.

The list of nominations for the Executive Board of the Education Society as recommended by Conference was read.

On motion the same were elected as officers of the society.

Dean A. E. Main presented the following resolution which was considered and adopted:

Whereas, There appeared to be, at the Milton Conference, a strong wish that the mission schools at Fouke, Ark., and in China, should be recognized as a part of our denominational education work, as well as of our general missionary operations, therefore

Resolved, That it would afford us satisfaction and pleasure to have a place given in our Board's annual report, to a summary account of the work of these schools, provided there shall be sent to our Corresponding Secretary such summary statements concerning these schools, or other mission schools conducted under Seventh-day Baptist auspices.

Reports concerning the Conference addresses and discussions on educational subjects were made by Dean A. E. Main and Pres. B. C. Davis.

Minutes read and approved.

Adjourned.

V. A. BAGGS, *Secretary*.

Contributor—I sent you some suggestions telling you how to make your paper more interesting. Have you carried out any of my ideas?

Editor—Did you meet the office boy with the waste-basket as you came upstairs?

Contributor—Yes.

Editor—Well, he was carrying out your ideas.—*Presbyterian of the South*.

THE CONVOCATION

The Church and Intemperance.

REV. WILLARD D. BURDICK.

I realize that I am stepping on to fighting ground in introducing the subject, "The Church and Intemperance," and that in the past the fight too often has been between those who have believed in the destruction of the liquor traffic, instead of a united and determined attack on intemperance.

I would not have consented to lead in this discussion had I thought that it would result in a quarrel about methods of fighting intemperance, or in exchanging harsh words, or that any one would declare that another is unchristian for not doing as do certain others.

The question is too large for any such waste of time, cooling of spirit, and separation of forces. We ought rather, in view of the fearful ravages of intemperance, the recent victories for prohibition, and the great and determined fight that the allied liquor interests are waging to bring the prohibition movement into disrepute, and repeal existing laws—in view of these things we ought calmly to consider how we can hold what we have gained, enlist new recruits for the struggles ahead, and plan to gain as our friends and co-workers those who now are drunkards or moderate drinkers.

The responsibility of the church in regard to the liquor traffic has always been great, and I regret to say that she has not always accepted the responsibility. Because of her apathy and placing of moral interests in subjection to material interests, the liquor forces have well-nigh had their way as to legislation and law enforcement.

But the church is awaking. She is beginning to realize more fully that she should lead in this fight; that of all the foes of intemperance the church should be the best instructed, the most enthusiastic, the most aggressive and the most determined in the fight for its complete overthrow. May this hour of facing the situation enlighten our minds, bring inspiration, and help us as units in the church to do everything possible to overthrow this great evil!

I. Moral suasion.

As the contest increases and the church sees and occupies new strategic points for attacking this enemy, we must not neglect to use moral suasion. We can not compel men to become total abstainers from intoxicants by destroying the legalized saloon. This desirable condition for the human race, if obtained, is to be realized by individual consideration of the evils resulting from drinking strong drink, and personally choosing to become a total abstainer. In view of the continued fearful ravages of intemperance; in view of the fact that the saloon is always a multiplier of poverty and sorrow, ignorance, vice, disease and death, and that each year it drags multitudes to eternal ruin—in view of these awful results of drinking, the church must continue to appeal to the people to break entirely away from the habit of drinking.

The importance of emphasizing this point at this time in the progress of temperance legislation is seen in the fact that few among the young are now signing the pledge to abstain from the use of intoxicating liquors. Perhaps there is no one better able to speak authoritatively on this subject than is Marion Lawrence. In his book, "How to Conduct a Sabbath School," he says that only about 500,000 of the 12,000,000 in our Sunday schools have signed the pledge—one in twenty-four—and if the church is failing in her work of enlightenment as to the evils of intemperance by clinching the arguments, by persuading boys and girls in the Sunday school to sign the pledge, what can we say favorably about her work outside the church? The church must never forget that she is always to persuade men to entirely give up evil. We are working for permanent good results.

II. The church's work educationally for temperance reform.

Here I believe the church has greater opportunity for service than she has realized. It is true that much has already been done through temperance sermons, addresses and talks, and in the study of the quarterly temperance Sabbath-school lessons to enlighten the people, but, after all, the church has not attempted much thorough and systema-

tic teaching on that subject. We are compelled to face the fact that we have studied and restudied the Bible passages bearing on intemperance till many have almost become tired of our temperance lessons, and yet we recognize that in these quarterly studies opportunities are offered the church for giving much needed instruction concerning the evils of intemperance.

A larger plan for temperance instruction in the Sabbath school is being worked out. Let me read of this plan, from the *Illinois Issue* of July 9, 1909.

The International Sunday School Association, through its Temperance Department, has issued a definite outline of the position of the temperance question to which it is definitely committed.

Every member of the Sunday school is to be instructed not only in favor of total abstinence, but of the destruction of the liquor traffic as well, and for the surrender of every self-indulgence which impairs or destroys the power to give service to God and service to man.

All appointed quarterly Temperance Sundays are to be observed, and the World's Temperance Sunday, the fourth Sunday in November, is to be emphasized as Christian Citizenship day.

A Temperance Department in every Sunday school is to be conducted by a Temperance Superintendent.

Every Sunday school member of proper age is to be enrolled as a signer of the pledge to abstain from the use of intoxicating liquors and to do all he can to end the drink habit and the liquor traffic.

Let me mention some of the phases of the question that can be studied with profit, making strong believers in total abstinence and in the complete overthrow of the traffic in strong drink, and thoroughly equipping the person for the fight against, and the destruction of, the traffic.

1. A study of the financial losses consequent upon the spending of so much money for liquors, and the squandering of so much time in drinking.

In this study individuals should be led to see what this vast sum of money could do, if not turned from its rightful course, in providing necessities and luxuries for the people. A young man recently asked me, at the close of our Christian Endeavor meeting, if the money we give for temperance work should be taken from our tithe money, giving as his opinion that it should not, as our financial interests are more than proportionally increased by the money we invest in the destruction of the liquor traffic.

Stimulating and helpful studies in adult

Sabbath-school classes would be such questions as these: Is the licensed saloon a paying financial investment? How are business interests in country, town and city affected by the liquor traffic? A comparison of results from the investments in the manufacture and sale of intoxicating liquors, with the financial gains that would be realized were the same money invested in helpful industries. The decided stand taken by many business corporations that their employees shall not drink.

Undoubtedly there are some in the church who would take a more decided stand against the saloon if they could but realize how great the financial losses are from intemperance. Such a study of the financial side of the question would enable us to meet the argument often put up that prohibition means financial loss.

2. Another helpful study would be about the effect of stimulants upon the physical organism. Such study could be enforced by carefully prepared statistics, by illustrations and experiments, personal experiences, and by addresses given by physicians and others who are competent to give accurate information.

3. A study of intemperance as it affects the mind, weakening its powers and directly and indirectly working against mental culture.

4. Intemperance and crime. A study of the attitude of liquor men to the enactment of better laws to regulate the business; the observance of laws; the enforcement of laws; and the service that intemperance renders in filling our jails, penitentiaries and reformatories.

5. Still another might be the consideration of the effect of intemperance on the unity, happiness and prosperity of the home.

6. But most important would be the study of its effect on the spiritual life of the individual, destroying that which is pure and ennobling, and cherishing that which is impure, sensual and devilish.

These are suggestive of the large field for investigation which the church through the Sabbath school, the Endeavor societies, and in other ways, should enter with greater thoroughness and system, and that will surely result in pledge-taking and fitness for active service in the war on intemperance.

III. The church and intemperance, politically.

In our land the church and state are separate. But of all our citizens, the Christian should be the most interested in, and active for, good government. We must agree with Mr. Gladstone that it is the business of government to make it easy to do right and hard to do wrong. To this end we should stand for the enacting of good laws, the cherishing of man-ennobling institutions, the election of good officials, and the enforcement of laws.

The real power in our government is the voter, but if he is obedient to the party boss the desired ends in government will not be realized. The subjection of the individual to the boss is the saloon's hope.

Christianity calls for independent thought, choice and action, in political as truly as in religious life, and such independence will destroy the legalized saloon. The bow of promise in the political sky today is this independent spirit.

Men are showing independence of thought and action on the question of tariff reduction, boss rule, liquor dictation in the making of party platforms and the choice of officials, and the making of laws relating to intemperance.

I am glad that the time is near at hand when party managers will recognize this as fact, that churchmen will bolt their parties unless these parties pledge themselves in their platforms to temperance reforms, and nominate for office men of good character who stand for temperance reforms.

IV. But the present hour demands that the church shall not only vote right on this question, but shall see that temperance laws are enforced.

This is both difficult and unpleasant, and consequently is often not properly accomplished. It is the great desire of saloon forces that the present prohibition movement shall come into disrepute by the non-enforcement of temperance laws and the sale of intoxicants without license or restraint.

Proper law enforcement calls for several things on the part of the church: (1) The choice of officials who will enforce law, not because the public as a watch-dog compels them to do it, but because they are in sympathy with the laws that it is their sworn

duty to enforce. (2) To create by public and private address an atmosphere favorable to law enforcement, to the end that indifferent officials may be spurred on to right action, and that those who seek to enforce laws may realize that public sentiment is backing them up. (3) The fact that the saloon continually evades and breaks the law calls for a constant watching for law-breakers, and their punishment to the fullest extent of the law. The church must share in this unpleasant duty, either in securing detectives or in acting the part of the detective.

V. The last point I shall make is not concerning the direct attack on intemperance, but looks rather to the providing of that which will take the place of the saloon and its fellowships.

To multitudes of men the saloon is a club-house, and care is forgotten in the social drink. If we sweep it away and give them nothing elevating and enjoyable in its place, we shall be disregarding one of our grandest opportunities for service to needy men.

Men who have frequented saloons will not with the destruction of the legalized saloon rush with one accord to the services of the church. They need a substitute that will offer them opportunities for social fellowship, where they can enjoy innocent amusements, purchase unintoxicating drinks, fruits and confections, and have the opportunity of reading papers and books, and hearing helpful music and addresses. Now this constructive work among this large class that is on this downward road is eminently the work of the church. It calls for thoughtful consideration, for large financial investment and for a brotherly service that will draw men and help them to become interested in higher and better things in life.

These points indicate the privileges and responsibilities resting upon the church in facing the forces of intemperance. The struggle is but begun and it calls for a calm, intelligent, self-sacrificing, persistent fight, strengthened and helped by the consciousness that God will work through his church for the complete overthrow of intemperance, the salvation of the drunkard and the building up of pure, clean lives in our young men and boys.

Missions

Annual Meeting.

The annual meeting of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., on Wednesday, September 8, 1909, at 9:30 o'clock a. m. President Clarke in the chair.

There were nine members present.

Prayer was offered by Rev. Clayton A. Burdick.

The annual report of the Board of Managers was received, adopted and ordered recorded, and the Corresponding Secretary was instructed to cause it to be printed in the Seventh-day Baptist Year Book for 1909.

Upon motion, Wm. L. Burdick, Geo. B. Carpenter and Lewis F. Randolph were appointed a committee to present names of officers of the society for the ensuing year.

The committee presented the following report which was adopted.

President, Wm. L. Clarke, Westerly, R. I.
Corresponding Secretary, Rev. E. B. Saunders, Ashaway, R. I.

Recording Secretary, A. S. Babcock, Rockville, R. I.
Treasurer, Geo. H. Utter, Westerly, R. I.

Board of Managers: Geo. B. Carpenter, Ira B. Crandall, Rev. Samuel H. Davis, Rev. Booth C. Davis, Lewis T. Clawson, Chas. H. Stanton, Rev. Clayton A. Burdick, Rev. Madison Harry, Geo. N. Burdick, Chas. P. Cottrell, Rev. Andrew J. Potter, Rev. Oliver D. Sherman, Gideon T. Collins, Albert S. Babcock, Rev. Lewis F. Randolph, Rev. Wm. L. Burdick, Eugene F. Stillman, Paul M. Barlew, J. Irving Maxson, Frank Hill, John H. Austin, Herbert C. Babcock, Rev. Arthur E. Main, Rev. Simeon H. Babcock, Rev. Ira Lee Cottrell, Rev. Lewis A. Platts, Rev. Theo. L. Gardiner, Rev. Lester C. Randolph, Irving A. Crandall, David E. Titsworth, Rev. Judson G. Burdick, Preston F. Randolph, O. E. Larkin, Wm. R. Potter, U. S. Griffin, Rev. Horace Stillman, Rev. Earl P. Saunders, C. Clarence Maxson, Rev. Erlo E. Sutton, Rev. Samuel R. Wheeler, Alex. C. Kenyon, J. Perry Clarke, James F. Farnsworth, Wm. L. Clarke, Rev. E. B. Saunders, Geo. H. Utter.

The minutes were read and approved.

Adjournment to meet in annual meeting in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., on the second Wednesday in September A. D. 1910, at 9:30 o'clock, a. m.

WM. L. CLARKE, *President*.

A. S. BABCOCK, *Rec. Secretary*.

Treasurer's Report.

For the Month of August, 1909.

GEO. H. UTTER, *Treasurer*,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
Dr.

Cash in treasury, August 1, 1909.	\$ 267 56
C. C. Chipman, New York—Ammokoo Education	25 00
Susan Saunders, Independence, N. Y.	2 00
Mrs. D. A. Meeker, Independence, N. Y.	50
J. R. Wetherell, Berea, W. Va.	2 02
Young People's Board, Salary of Dr. Palmberg	150 00
Mrs. Sally A. Maxson, Waterford, Conn., Salary of Dr. Palmberg	2 00
Junior Society of Christian Endeavor, North Loup, Neb., Education of Chinese girl	40 00
Woman's Executive Board, Salary of Miss Burdick	\$600 00
General Fund	20 75
Education of Ah Tan	50 00
Chinese Mission	2 00
Dr. Palmberg salary	1 79—674 54
John H. Austin, Westerly, R. I.	5 00
Pawcatuck Y. P. S. C. E., Westerly, R. I.	4 11
Mrs. J. D. Wilbur, Earlville, N. Y.	1 00
E. J. Potter, Battle Creek, Mich., Ammoko Education	25 00
Cash, Leonardsville, N. Y.	5 00
Mrs. C. Champlin, Medford, Okla., Gold Coast Missions	\$ 2 50
Home Missions	2 50— 5 00
Mrs. A. B. Prentice	3 00
E. B. Ticknor	1 27
N. P. Nelson, Milton, Wis.	5 00
Collection at Convocation, Walworth, Wis.	10 05
Mrs. Frederick Schoemaker, Bradford, Pa., Ammoko Education	15 00
Y. P. S. C. E., Little Genesee, N. Y., Ammoko Education	5 00
C. Spicer, Plainfield, N. J., Ammoko Education	1 00
M. E. Rich, Tampa, Fla. Ammoko Education	10 00
Emma K. Cartwright, Richburg, N. Y., Ammoko Education	2 00
E. L. Rogers, Brookfield, N. Y., Ammoko Education	5 00
Albert Rogers, Brookfield, N. Y., Ammoko Education	50
Mrs. R. W. Babcock, Brookfield, N. Y., Ammoko Education	50
Mrs. D. J. Frair, Brookfield, N. Y., Ammoko Education	1 50
Elizabeth Hubbard, Brookfield, N. Y., Ammoko Education	2 50
Carl Parker, Chicago, Ill., Home Missions Railroad Sabbath School, by Paul Lyon, Italian work	\$ 8 00
Hungarian work	15 00—23 00
Pulpit Subscriptions	4 00
Church at Shiloh, N. J.	10 00
Plainfield, N. J.	80 74
Chicago, Ill.	10 00
Farina, Ill.	7 01
Leonardsville, N. Y., Shanghai Mission Chapel	5 00

DeRuyter, N. Y.	10 13
Cartwright, Wis., Ammoko Education	6 89
Salem, W. Va.	7 00
Nile, N. Y.	20 82
Leonardsville, N. Y., General Fund	\$ 7 00
Ammoko Education	1 40— 8 40
Sabbath School at Alfred, N. Y.	6 95
Berlin, N. Y.	12 50
Farina, Ill.	15 62
Leonardsville, N. Y., General Fund	\$ 5 00
Ammoko Education	10 00—15 00
	<u>\$ 1,524 69</u>

Cr.

E. B. Saunders, salary and expenses in August	\$ 99 62
Joseph J. Koovats, Milwaukee, Wis., salary July and August	40 00
Ira L. Goff, Cosmos, Okla., labor in Oklahoma field	15 00
Transferred to Shanghai Chapel Fund	5 00
Traveling and incidental expenses for Ebenezer Ammoko from Africa	175 00
Cash in treasury, August 31, 1909.	1,190 07
	<u>\$ 1,524 69</u>

GEO. H. UTTER, *Treas.*

E. & O. E.

Why the Lord Jesus Came to Prayer Meeting.

BROTHER BEE.

It was Sabbath evening, and the regular meeting for that evening had been smaller lately, partly, 'twas said, because the church had been for some time without a human shepherd. This was no good reason, since the Chief Shepherd himself had promised to stay with the church always; but so many didn't have eyes to see him at the meetings. But in spite of this unfaith of many the Lord Jesus kept up his habit of going to this meeting I'm telling about. He was always on hand and on time when even two or three "gathered into his name,"—drew near by faith into his revealed self. And there were a few in this church who kept the faith and went to this prayer meeting to gather together into him. Thus they did this evening, and so the Lord went to be with them. He knew there would be only a few present, (he kept careful tally of the names of these faithful few; had them "graven upon the palms of his hands";) and he wanted to go and cheer them up. And, too, he wanted to be comforted in them himself; he was glad of such com-

fort; he had "pressing upon him daily the care of all the churches."

There was an old man especially, Old Brother Steadfast, whom the Lord went to meet with. Brother Steadfast couldn't say especially bright things in prayer meeting; he didn't try to, but his talk was brotherly, and honest folks liked to hear it. And the Lord Jesus liked to hear it. Folks liked to hear Brother Steadfast pray, too; he seemed to talk right out of his heart to the Lord, just as though he was right by. And sure enough he was right by, right there in the meeting just as he said he'd be and just as Brother S. believed he'd be, only some folks didn't know it. And 'twas he that helped Brother S. to pray, and to keep up heart through all the dark times, and to wait and "look for the consolation of Israel." That's partly what the Lord went to the meeting to do.

There was a young woman there, too, whom the Lord Jesus went expecting to see. She was the organist, but they didn't use the organ at these little meetings, which was a help, as they could hear each other's voices and the words better. So 'twasn't her duty as organist that took her to meeting; she went simply because she wished to go. She had a fairly good voice and liked to use it for the Lord, and do any other little service he might suggest. She believed in listening for his suggestions, and this evening, besides helping her sing, he showed her she might say a few words for him. So she spoke a little, just a very little, diffidently and somewhat haltingly, but what she said was so simple and sincere that it really helped the few who were there, and warmed the Lord's heart too. When she spoke he whispered quietly to himself, "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

There were a very few others whom the Lord came to meet with and hear and help, and as the meeting closed they said one to another, "Well, we've had a good little meeting," and the Lord Jesus was saying, "It has been good to be here," and the Father was thinking, "They shall be unto me, in the day which I prepare, a peculiar treasure," and the Holy Spirit breathed on them in the benediction, "The grace of the Lord Jesus Christ be with you."

The Seventh-day Baptist General Conference

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

Response to the Address of Welcome.

REV. F. O. BURDICK.

BROTHER PLATTS:—In behalf of the visiting delegates and friends to the Seventh-day Baptist General Conference here assembled, in response, we accept your cordial greetings and hearty welcome with sincere appreciation and thanks.

As has been your privilege today, it was my pleasure one year ago, to extend a welcome to Conference—to the vicinity of my home church. It gave me great pleasure to extend that welcome, as it was convening with one of the smallest churches (the smallest probably that ever entertained a Conference) in the denomination. A church, unlike Milton, that had never known anything about a Conference or any other denominational gathering as a church.

It gave me pleasure to extend that welcome under the circumstances, especially because the coming Conference furnished an opportunity for our people residing on the frontier to become better acquainted with the denomination and denominational interests, and on the other hand the denomination an opportunity to get in closer touch with its border interests.

We were sure before inviting the Conference to the far West, that such a move would bring a blessing to all concerned, especially to the little church at Boulder. The coming of Conference to us proved that no mistake had been made in inviting it. The church was helped in many ways, and the denomination benefited by making itself known, and its influence felt on the minds and hearts of the people who live in and about the beautiful little city at the foot of the Rockies. In testimony, Prof. Bogges, one of the leading citizens of Boulder, said of us: "This is the finest bunch of people I ever saw on these grounds." And he has been secretary of the Chautauqua Association for years. Eben Fine, secretary of the Commercial Association, who gave the Conference people a ride over the city, said, "They are a clever, jolly and mannerly people."

Now then, having appropriated a moment or two outside the theme under present consideration for this brief review, I wish to make this point: The benefit and spiritual uplift that come to a community where Conference is held can scarcely be estimated. In the language of the SABBATH RECORDER's capable editor, "Many of the best helps to the churches in the years gone by have come through the influence of these great meetings that have been held with them;" and we may add, to the entire community where they are held. In proof of what I have stated some one wrote after the last Conference (I think it was President Davis), "Many a day will pass before the afterglow of this Conference will cease to shed its soft light upon the memory of those fortunate enough to attend." This should be the Conference aim—present blessings, lasting results.

Now with this welcome we begin another session. What is to be the outcome? Just what we choose to make it. Last year you met, as we have suggested, with one of the smaller churches out on the frontier, and we are sure God met with his people and blessed them there. Now we have been, by the opening address of Brother Platts, welcomed to one of the larger churches (or groups of churches) of the denomination in the middle West. The churches at Milton and Milton Junction are among our leading churches. They have always been loyal and true to all our denominational interests, and when we come to Milton we expect a feast of good things and I can see no good reason why we should not have such a feast this time.

We trust that this Conference shall mean more to us than the meeting of old friends and the renewing of old acquaintances; more than the pleasure of enjoying each other's society for a time, and of eating the good things provided; more than the pleasure of listening to charming music, feasting on the eloquent sermons, splendid papers and stirring addresses, or of engaging in the necessary routine of business.

What we want, brethren (and I think all will say "amen" to the statement), what we want is a mighty spiritual uplift—a real, genuine pentecostal season—one which not only shall be felt here and now, but like the receding of a mighty tidal wave, shall roll back on the churches represented here, so that truly "many a day shall pass before the afterglow of this Conference will cease to shed its soft light upon the memory of those fortunate enough to be present here." We should get such an inspiration at Conference that before the influence of one ceases to be felt another is upon us. To secure a tidal wave of blessing and spiritual uplift should be the aim and object of all our denominational gatherings, quarterly, Conference, Convocational and associational. Visiting, vacation, rest recreation and pleasure-seeking should not be the prime factor which prompt us to attend these gatherings.

May we not hope that the editor of the SABBATH RECORDER will never again be furnished with the occasion to say: "There were seventeen present at the opening. . . . It seemed too bad that a program which had taken weeks and months to prepare, and which denominational leaders had come hundreds of miles to render, should meet with an empty house, or at best, be given to a sprinkling of hearers." (This of a late association.) Or as he had occasion to say of a late Conference: "The important business sessions were greatly handicapped by the stampeding of delegates on an expedition of sightseeing. . . . especially noticeable when a good representation was needed to listen to reports from committees and departments relating to measures vital to our denominational life. How these faults can be corrected is a question that should be given due attention."

I call attention to this matter, and quote these statements early in this Conference session that we—one and all—may profit by them. If we have come to this Conference with the thought of allowing anything to interfere with the careful and prayerful attention to every branch of the Conference work, let us, this very morning, rearrange our program. Matters which are to come before this body are matters of vital importance and should be of

interest to us all. You and I, individually, should have a hand in the spiritual uplift we so much desire or need, as well as in the business affairs which should necessarily engage our earnest and prayerful thought. These are matters pertaining to our Father's kingdom. Then, to give them due attention, we should be united in our efforts and urgent in our prayers. Because personally we are not called upon to preach a sermon, to read a paper, give an address or to make a report, we should not, therefore, feel that we are under no obligations to help make this Conference a success.

There is a legend that when the Emperor Justinian had built the Byzantine Church with a view to his own aggrandizement and glory, on the day of the dedication he looked in vain for his own name on the memorial stone. Angel hands had obliterated it and substituted for it that of the Widow Euphrasia, whose only merit was that out of a pure devotion she had strewn a little straw in front of the beasts that drew the heavy trucks of marble from the quarry to the sacred pile. So then, not that these sermons, papers and addresses will not be excellent and worthy, and not that the contributors should receive little credit for their efforts and faithful service, but every one who attends this Conference should realize that while he or she may not have the more difficult duties to perform, yet in the performance of small duties we are blessed, and it is the motive which prompts the service that counts with God.

Some one said of the last Conference: "One thing is evident—there is general rejoicing over the sweet spirit so prevalent in the Boulder Conference whenever the Committee of Fifteen called the people together to discuss the eleven propositions." Brethren, let this be said of all the deliberations of this gathering.

Finally, as year by year we meet in gatherings like this, let us realize that there are increasing responsibilities to be met, and let us meet them as becomes a true and loyal people. May God grant us wisdom and zeal thus to do and to realize that indeed we are a "People of Greater Service."

"Hover over us, Holy Spirit,
Bathe our waiting heart and brow,
Fill us with thy hallowed presence,
Come, oh, come, and fill us now."

Woman's Work

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

I am the way, the truth and the life.

Two Gifts.

Smiling, she gave a rose to me—
A waxen bloom where I could see
Mirrored her own heart's purity.

And lo! my path, cloud-draped before,
The mellow tints of beauty wore;
Burdens that crowded overmuch
Were velvet softened to my touch.

And tenderly I put away
My pretty flower; but all the day
My glad heart sang a roundelay.
'Twas long ago—a weary while!
And yet for me still brightly glows
On memory's canvas one pale rose—
And the rare sweetness of a smile.
—Mary McGuire.

Conference Committee—Woman's Work.

The Committee on Woman's Work met according to appointment by president of Conference, Mrs. B. C. Davis, chairman.

Mrs. Platts was appointed secretary.

Mrs. Davis asked for questions to be discussed and the following were proposed:

"How shall we keep societies interested in Woman's Board work?"

"How shall we bring in the younger women? Shall they be organized in separate societies?"

Mrs. J. H. Babcock, Milton, was appointed chairman of a committee of three to present a resolution on these questions tomorrow morning. Mrs. Boothe, Mrs. Lanphere and Mrs. Potter, all of Hammond, were appointed a committee to consider methods of increasing the membership of local societies.

Voted that Mrs. S. J. Clark, Mrs. I. L. Cottrell and Mrs. A. G. Crofoot be a committee to bring in a resolution on the temperance question.

August 27. Committee on Woman's Work met according to adjournment, Mrs.

B. C. Davis in the chair. Prayer was offered by Mrs. Nettie M. West. Mrs. Babcock spoke for her committee on the questions submitted to it. The following suggestions were made: If possible employ a traveling secretary to visit societies in the interest of Woman's Work; have a real live board; correspond with individual societies; interest your own personal visitors; have occasional programs with missionary studies, a study of local interests, etc. Mrs. Boothe of Hammond suggested separate societies for younger women, working in their own way in socials or other things in which they are interested.

Mrs. Lanphere said the old can not do without the young, nor the young without the old; suggested sewing for the poor, and emphasizing having a delegate from the Woman's Board to the associations. Mrs. Nettie M. West was appointed a committee, with two others of her own choosing, to present a resolution on sending such delegate.

August 29. Committee met according to adjournment, Mr. B. C. Davis presiding. Minutes of the two previous meetings read and approved.

Mrs. Crofoot presented the following resolution:

Resolved, In view of the temperance wave that is sweeping the land, and the terrible curse that intemperance brings to us, we feel, as Seventh-day Baptist women, we want to place on record our desire to do everything in our power to crush out this monster; and we heartily commend the work of the W. C. T. U. and the Anti-Saloon League.

This was spoken to by Miss Phoebe Coon, Walworth, and Mrs. Platts, and adopted. Mrs. West reported that she had chosen Miss Coon and Mrs. M. G. Stillman, both of Walworth, to act with her as committee on delegate, and presented the following:

Whereas, We believe that the best interest of our common cause demands that the Woman's Board come in closer touch with the women throughout the denomination, that there may be better understanding of the work and its needs, therefore.

Resolved, That it is the judgment of this committee that the Board should, each year, send a representative from its membership to Conference and the several associations,

the associational secretaries, to be such representatives in their respective associations, and their expenses to be paid by the societies of their associations.

This resolution was spoken to by Miss Coon, Mrs. Platts, Mrs. Boothe, Mrs. Babcock. Mrs. Trainer, of West Virginia suggesting that money can not be made without money and that money can not be made without a venture, seconded by Mrs. F. E. Tappan of Dodge Center, and carried.

Mrs. Platts, with a few remarks, presented the following resolution, which without discussion, was unanimously adopted:

Resolved, That we reaffirm our faith in the Bible as the inspired Word of God, our loyalty to its divine authority, our joy in obeying its precepts; and that we commend its constant, thorough and faithful study to the end that, as a people, we may intelligently love it and consistently live according to its requirements.

Mrs. Babcock presented a resolution and Miss Coon moved that it be referred back to the two committees of which Mrs. Babcock and Mrs. Boothe are chairmen, as their work seemed to overlap, and that the two committees retire to consider it jointly: carried. Moved by Mrs. Morton, Milton, that the reports of the Woman's Board, corresponding secretary and treasurer, be referred to the Conference for adoption: carried. Mrs. O. U. Whitford presented the request made last year by the Woman's Board regarding a change of location, spoken to by Mrs. Whitford and Mrs. Harriet Clarke.

Mrs. W. D. Burdick, Farina, moved that since the board have twice asked for a release, that the board be moved to some other church. After considerable discussion the motion was lost. Mrs. Babcock presented the following

Resolution: We recommend that the following questions be submitted to ladies' societies for their serious and prayerful consideration:

1. How may we interest our women in the work of the Woman's Board?
2. How shall we increase the working force of our local societies?
3. Shall our young women be urged to join our societies, or encouraged to organize separate societies?

(Signed) Mrs. J. H. BABCOCK,
Mrs. A. H. BOOTHE,
Mrs. A. B. LAMPHERE,
Mrs. C. W. THORNGATE,
Mrs. W. R. POTTER.

Minutes read and approved.
Committee adjourned.

Mrs. B. C. DAVIS, *Chairman*.
Mrs. L. A. PLATTS, *Secretary*.

Milton, August 26, 1909.

What Others Are Doing.

Suggestions, Home Workers, for You.

A NEW WAY OF INCREASING THE CIRCULATION OF THE HELPING HAND.

Last year our State secretary asked me to secure, if possible, 100 more subscribers to *The Helping Hand* in Providence Association. Accordingly, I studied the list of clubs in the various churches, and in writing my apportionment letters, for the annual contributions to the circle presidents, added a request that the number of subscriptions to our paper, in each, should be increased by a specific number. For example: "I see that you are taking twenty-five *Helping Hands* in your church. That is good. Will you not make the number thirty this year?" Or, if no copies were taken: "I do want you and the women of your church to enjoy our bright little magazine, *The Helping Hand*. I have requested that some sample copies be sent you. Will you not form a club this fall of ten or more subscribers?"

While we did not quite reach the 100 mark, the result was far from discouraging, for, in the spring, I found that my *Helping Hand* subscriptions footed up eighty more than the year previous.

This year we are still to go forward and do better things.

MARY POTTER ANGELL.

"TO GIVE, TO GROW, TO GLOW, TO GO."

The Brookline Farther Lights! They are living up to the motto suggested above. For seven years they called Miss Julia Shinn their missionary, and now it is Miss Annie Prince who is "our missionary," toward whose salary they pay *one-half*, two hundred and fifty dollars. One of the "social events" of the season was their banquet held last winter in the church parlors. Plates were set for a hundred, there being present beside the members, several of the officers of the W. B. F. M. S., the state secretaries

and members of neighboring societies, as guests. The room was very prettily decorated and the place cards made by skilful and artistic fingers were rose blossoms, tinted in water colors, concealing in their petals the evening's program, which consisted of music, the usual "Christus Redemptor" lesson, somewhat abbreviated, and the toasts. "W. B. F. M. S." was responded to by Mrs. M. Grant Edmunds; "The Farther Lights Girls Abroad," by Mrs. H. G. Saford. "Farther Lights Girls at Home," "Our Missionary," "The Rooms," were variously responded to. For all who attended it was one of the "red-letter days" of the winter.

HOW SOME WOMEN LOVE MISSIONS.

Among the towns in Rhode Island formerly flourishing, but now almost abandoned industrially save for small farming and the care of cherished homesteads—towns where churches can not have settled pastors and where it might be thought that the needs of the "heathen" could well be overlooked, is one called Hopkinton, whose women should stand high up on the roll of honor. For a number of years without any organization a yearly gift of \$10 has been sent to the Woman's Society and *ten Helping Hands* have been taken. Some women felt it a *privilege* to collect money and see that subscriptions to the paper were renewed. Is not this a record worthy of emulation?

MRS. J. B. PECK, *Peacedale, R. I.*

WHO LOVES THE BABIES.

will be interested in this alluring invitation, prettily printed and decorated with a pink sunbonnet sketch: "The Corning First Baptist Sunday School invites you and your mother to attend a Bonnet Party for the Cradle Roll and Beginners' Department at the Church Friday afternoon, October 4, 1907, from 3 to 5. Bring your little missionary box."

WHO LOVES THE BABIES

Prayer and missions is a combination that must be effected if the church is to fulfil its task. "A call to Prayer," a Prayer Cycle for Missionary Organizations in the Hartford (Conn.) Association is a stimulating four-page leaflet that has come to the Rooms. It defines the three-fold aim, the deepening of prayer life, the widening

of our missionary horizon, and the realization of the responsibility of Christian stewardship. Some striking quotations on prayer are followed by the prayer topics for the various months. We may expect greater things from the women and girls of the Hartford Association, for, behold, *she prayeth.*—*The Helping Hand.*

Home Seekers in the West.

During the last fourteen months approximately 106,000 settlers have come to the Northwest and settled in Montana, Idaho, Washington and Oregon, according to statistics kept by the Publicity Department of the Spokane Chamber of Commerce. The majority were Scandinavians. Italians second, English third and Germans fourth. About 75 per cent of the newcomers brought money with them, invested in lands and turned to farming, stock raising, dairying, orcharding, or chicken raising. Home building is one of the interesting features of western land development. It marks the pathway of progress through forest and desert, and indicates the march of humanity towards financial independence. There is activity in every home building spot of the West. The great irrigation projects under management of the Government are supplying places for thousands of homes, and the people congregate about proposed reclamation districts and pitch tents in order to be on the land in time for filing first claims.—*Rev. S. G. Neil.*

"There is a tide of the soul as well as of the sea. He is wise who uses the flood-tide for good when it rises in the soul. As at sea the sailor seizes the flood-tide for accomplishing what he could not otherwise do, so the mariner on life's sea should use the highest aspirations and the noblest impulses, and not allow them to ebb until they have resulted in some real good. Too many of us allow the sea of the soul to swell and surge, ebb and flow; and nothing more results from it than the washing of the sands."—*Christian Observer.*

* Nellie climbed into Uncle Ned's lap and began to search his pocket for a penny. Finding a silver quarter, she cried out: "O mamma, Uncle Ned has got a penny with a hen on it!"—*The Visitor.*

Young People's Work

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

The man who seeks one thing in life, and but one,
May hope to achieve it before life be done;
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him
he sows
A harvest of barren regrets.

—*Meredith.*

Prayer Meeting, September 25, 1909.

REV. HENRY N. JORDAN.

Topic: *How missionaries win souls for Christ* (1 Cor. ix, 19-23).

Daily Readings.

Sept. 19.—The Bible as a soul-winner (Ps. xix, 17-21).

Sept. 20.—Preaching the Word (Rom. x, 8-21).

Sept. 21.—Purity wins souls (1 Tim. iv, 6-16).

Sept. 22.—Kindness wins souls (Rom. xii, 17-21).

Sept. 23.—Going to the lost (Matt. xxii, 9; xxviii, 18-20).

Sept. 24.—Praying for the lost (Neh. i, 4-11).

Sept. 25.—How missionaries are won for Christ (1 Cor. ix; 19-23).

Last week at a Bible-School convention I heard a talented young minister of the Dutch Reformed Church use this expression: "There are no *foreign* missions when looked at from the standpoint of Jesus Christ." Was that clergyman correct in his statement? I am strongly inclined to think he was right; and we as believers in and supporters of a thorough, aggressive missionary movement make too much of the distinguishing terms, *home* and *foreign* missions. Somehow I feel that when we drop that word "foreign" as applied to the Christianizing enterprise we shall have a warmer sympathetic interest in all evangelistic missions, whose field is the world.

But this comes near preaching from the text and theme: How missionaries win souls for Christ. In this work to a marked degree does "what one is" count for more than what he says or does.

His speech may be stammering, his deeds commonplace; but character will be constantly giving testimony, known and read of all men. How necessary that while we are building the Christian character we consciously supply the best material so that the unconscious influence which is sure to issue from every character shall be good, and a strong witness that "Christ liveth in me."

A Japanese had been listening to the teachings of Christian messengers and had been investigating the doctrines and principles found in the Christian's Book. As he took his seat in a railroad train one morning he said to himself: "Today must decide for me whether I accept the God of the Bible as my God and his teachings as the basis for my moral, religious and spiritual life." Diagonally across the aisle just a little in front of him sat a sweet-faced, middle-aged woman, a worker in a mission. The Japanese said, as he saw her, "She will be the model who shall help me decide." The kindly thoughtfulness of the woman, the sweet unruffled disposition she exhibited throughout the day, every act and word so clearly indicated that here was a life in close touch with the divine life that it impressed convincingly the Japanese. He said, "Henceforth I serve him who can make lovely such a life as hers."

If we ever succeed in evangelistic missions we shall be a spirit-taught, spirit-filled and spirit-led people. By people I do not mean primarily our denomination; I do mean *you* and *me*, individually. When thus completely under the direction of the Spirit, greater will be the work accomplished and more will be the souls won for the Master than he did and won in his earthly mission.

The missionary of the cross goes out after the lost ones. He is an imitator of the Christ as he seeks the souls who would be lost if left to themselves to seek and find the way of salvation. This missionary will surely begin the work at home, with those who are within his reach. And it is a truth that he who can not do Christ's work at home can not hope to succeed in other localities. If that life can not be used for Christ in the place in which you live and are known, then you may be certain it will be of little value as a spiritual force in places where you are less well known.

In concluding, I wish to throw out this hint: How about those who are won for Christ? Are they to be left to themselves to work out their own salvation without help, guidance and sympathy from those who are older and stronger in the faith?

How about it, young people? Isn't it quite as much our duty to hold and help those who are led to Christ as it is to win them for Christ? Is our task ended until they are become strong men and women in Christ Jesus?

The Rally.

All our young people who were not permitted to attend the Young People's Rally following the Conference will be anxious to hear about it. How we wish you all could have been there. We were royally entertained in the homes of the church people for lodgings and breakfasts, while dinners and suppers were bounteously served in the church dining room and parlor. The people fully demonstrated the hospitality for which the Milton Junction Church has long been noted.

THE ATTENDANCE.

In spite of the fact that they were thoroughly tired on account of attending Convocation and Conference, many were at the Rally. At the hour of opening, the room was at least three-fourths full and many came in a little late. The churches were quite well represented. It was greatly regretted that some of our pastors and a few young people were, by force of circumstances, compelled to be absent. It is also regrettable, on account of their influence, if for no other reason, that a few of our leaders felt that they must spend a little time at Koshkonong, or on a pleasure excursion to some other place. It gave young people the chance to say: "If Pastor — thinks it is all right, I guess it will be all right for me to go;" and "If Mr. —, of whom I have for years heard as being a great leader of the young people, can be away, so can I, for he is on the program, too." Although there were many older people there—men and women of experience, who love the young people and are interested in their work—the larger part of each audience was composed of young people—earnest, stalwart, consecrated young men; bright, wholesome, consecrated

young women. They were there to learn, to be led, and to contribute to the interest and usefulness of the meeting. God bless them.

THE MINUTES AND ADDRESSES.

It was left to the Board to decide as to the advisability of printing the minutes and addresses in the RECORDER, and in pamphlet form for distribution and use among the societies. This will be done at the earliest time possible. According to vote the splendid address on "The Duty of the Young People to the Cause of Education," by Pres. C. B. Clarke, will be printed in separate form for our use among young people whom we would influence to enter college and in other ways as we have opportunity.

THE PROGRAM.

The program as it appeared in the RECORDER was substantially carried out. Brother Alva Davis was unable to be present on account of serious sickness in his family. His address was read by Miss Eva Churchward, of Dodge Center, Minn. Mrs. Edith Hutchins, Junior superintendent, presented the work of the Juniors in an address, "Our Duty to the Juniors." Music was furnished by the Milton Junction society, the Juniors, and one evening by the Milton society. It was all of excellent quality and enjoyed by the listeners. All the addresses were discussed, many taking part. The aim of the board might have been more fully realized, if the older ones, whom we love and reverence, and whose opinions, advice and help we are glad to have, had taken a little less time in this part of the program and allowed the younger ones the privilege of expressing themselves. That they would have done so, and ably, was proved at one of the sessions when the president suggested that we hear especially from them.

THE EARLY MORNING PRAYER MEETING. AS REPORTED BY MISS EVA CHURCHWARD, LEADER.

A most blessed sunrise prayer meeting was held Wednesday morning at 6 o'clock. The lesson was taken from Matt. xxviii, 16-20, and all present offered prayer for the Holy Spirit of service in the hearts of our young people. Prayers were requested by our president for his work; by our contributing editor for the Young People's

department; and by our missionary in the Southwest for the work at Fouke, and for teachers in that school. We hope that prayers for these objects will not stop with this meeting, but that our young people everywhere will pray for them and help to answer these prayers.

It will be a matter of interest to all and a cause of thanksgiving to know that our prayers are already partly answered. Miss Carrie Nelson, of Milton, has offered her services again for the Fouke School. The teachers of this school receive no salary, but *give* their services. Maybe there is some one among us now who will plan to do likewise for next year. Our hearts bleed in sympathy as Brother Randolph pleads for helpers that the work may not be hindered or cut down, but rather that the stakes may be advanced and the lines strengthened. "Who will go for us? . . . Here am I; send me." Does that mean you?

A YOUNG PEOPLE'S TRACT.

Have you seen it? It was ready for free distribution at Conference and the Rally. Its subject is "The Relation of our Young People to our Schools." It contains four articles and a preface, with the half-tone photographs of the writers, the presidents of our schools and the dean of our seminary. Write for it. Get enough copies to supply every one of your young people. All it will cost you is the postage stamp on your letter or card. Read it carefully. Use them freely.

Training for Companionship With God.

REV. H. C. VAN HORN.

Presented at Conference, Young People's Hour.

This is an age of training for specialties. The doctor, the engineer, the farmer, today, must prepare himself for his special line of service. The time was when in the college or university a man could be an all-round athlete, competing in field-meets in many different sports; but today, he who would win in running or jumping must train along that line alone. There is an education and training, however, of the highest type, which brings into exercise all the powers of one's being, and instead of de-

veloping a specialist at the expense of a part of his attributes, prepares him to be a true child of God. The motto of one who would be fitted for such a relationship must be "Lord, plant my feet on higher ground." While realizing that his walk is in the valley he must ever look to the hilltops, and as frequently as possible climb the rugged steeps and lifting his head above the mists and clouds of the lowlands breathe deeply the pure air of God's mountain tops.

This training for companionship with God must be under the tuition of the Holy Spirit. "He will guide you into all truth." "He shall teach you all things." "If we walk in the light, as he is in the light, we have fellowship with one another" and fellowship with God. Bearing in mind, then, that there is a distinct work of the Holy Spirit in this training, let us give our attention to some of the essentials directly dependent upon us.

I. The Study of the Book.

I speak of no mere, careless, intermittent reading such as we are often guilty of, but of regular and systematic reading and study of God's Word, or as recently expressed in the *Sunday School Times*, "A continuous under-surface study of the Bible." If you had an absent friend whom you loved, you would be anxious to hear frequently from him, and would eagerly read and reread his messages. The Bible is God's message to his children whom he dearly loves. Shall we not eagerly read and study that which tells us of him and of his dealings with his children and his will concerning them?

All nature around us speaks of God. We see and learn something of him in the beauty and fragrance of the flowers, in the flash of the redbird's wing and in his cheery song. We know something of him in the wonderful adaptation of the forces of nature to certain ends; we learn something of him as we look into the honest eyes of a sincere friend; but after all, we know most of him in the highest revelation of himself through the study of his Word, the revelation to us through his Son, Jesus Christ, our Lord.

You read the "Law and the Prophets." It is more than history and prophecy. If you have read it aright you have caught the golden thread that leads you to Jesus Christ. You study the Gospels; has it led you to know and accept the Saviour? You follow

the study of the Arts, the Epistles and Revelation, and you are attracted by the finger pointing back to Christ, and forward to his coming again. The result of such a study, if conducted aright, is like the picture I once heard about. Looked at from one angle, the person saw and read the Declaration of Independence; looked at from the opposite angle, Washington's Farewell Address might be read; but when looked at from full in front the lines of the Declaration of Independence and of the Farewell Address blended and faded into the perfect picture and likeness of George Washington. So, when rightly studied, the various books and parts of the Bible blend and words and lines are lost sight of in the vision of Jesus Christ himself, the image of the Father. God grant that as we look upon his face we shall all be inspired as was the boy who longingly and earnestly looked upon the picture of Abraham Lincoln, and replied to the question of an observer, "O sir, I want to be like him." Such a longing inspired and fostered by the Holy Spirit will lead us

II. To Obedience.

Obedience is the test of our love. If we would walk with God it must be in the path of obedience. God through his prophet has assured us that "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in *all* the ways that I have commanded you, that it may be well unto you." Again, "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Paul writing to the Romans asks, "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father." Such passages put a high premium upon obedience. Experience, as well, teaches us that harmony with

God is obtained only by an all-round obedience.

John writing of our relationship to our Lord urges that "he that saith he abideth in him ought himself also to walk even as he walked." And we know that Christ's walk was one of obedience. Such a course will mean that we must walk in purity of heart and life, in love and humility and in prayer.

(1) Purity may be called one of the chief foundation stones of Christ's character; purity not only native but developed in him by trial, temptation and persecution. However we may admire the purity of the Easter lily, or desire the innocence of the babe upon the mother's knee, the kind of purity we ought to crave is that which is attained through the overcoming life of obedience—the kind tried as by fire. The refiner knows when he sees his image reflected in the molten metal that the dross is all consumed and that the product is pure gold. So we ought to be willing to endure hardship and affliction, trial and temptation, until the face of the Master may be seen reflected in us in purity of heart and life. "Blessed are the pure in heart; for they shall see God."

(2) Humility was another characteristic in the life of our Saviour while upon earth, and should be a virtue desired by us. The invitation early given in his ministry was a lesson on this very point: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." He touched here the root of much uneasiness and dissatisfaction, of disappointment and unrest. His cure is not found in temporal riches, or worldly fame or power; he had no such things to offer. Instead he offers heavenly riches, real, spiritual values. The ground of his appeal lies not in the fact of his being a great teacher, a wise philosopher, or eloquent preacher, but in his humility and lowliness of heart. He who "counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; . . . humbled himself, becoming obedient unto death"—he, I say, has offered the world a way to real peace and happiness—the path

of humility. Almost the last act of his life was to gird himself with a towel, and with a basin of water to wash one by one the feet of them who within the hour had been disputing over the first place in the coming kingdom. "If I then, your Lord and Master, have washed your feet," performing this task belonging to the lowliest menial, ye ought to be willing to do in humility works of love among yourselves. When shall we learn this lesson so essential to companionship with our Father?

(3) Prayer. I feel that I can not leave this division of my subject without speaking of prayer as one of the prominent features of Christ's life and necessary to us if we would have a perfect walk with God. Again and again we read "He withdrew apart to pray," "he spent the whole night in prayer"; again "he went up into the mountain apart to pray"; "behold he prayeth." At their request he taught the disciples to pray "Our Father." In John xvii we have recorded the remarkable prayer of our Lord for his disciples. If Christ in his purity, obedience, and knowledge of the Father, felt the need of such constant communion with the Father, how about us, his followers? Does it not behoove us to exercise ourselves in prayer to God? Some one has said it is the "Key of the morning and the bolt of the night. One of our pastors in a recent sermon urged that prayer is the channel between us and God—one that must be kept constantly open for free and perfect communion with him. It must be important, therefore, as a part of our training for companionship with God.

III. Service.

The third great essential is service. If we carefully study the Bible and obediently follow its teachings we shall not be long in arriving at the conclusion that a course consistent with its doctrines must be a life of service.

So much is being said and written nowadays about service that a few words concerning it must suffice for my purpose. Christ took upon himself the form of a servant and declared he "came not to be ministered unto, but to minister." His whole life bore beautiful testimony to his sincerity. His teaching and example commend it to us. Indeed, through lines of service, only, can we prove our profession of faith in him and

love for his cause to a skeptical world. "Not every one that saith . . . Lord, Lord. . . . but he that *doeth* the will of my Father which is in heaven." He doeth the will of God who serves the real needs of his fellow men. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Such service was needed in the times of Christ, and is the crying need of today.

Young people, are you ready to invest in service? Yes, I mean invest. Your time, your thought, your talent, your education, your very best self must be invested if you would be true. There is an old Chinese legend to this effect: A great maker of beautiful dishes had an ambition to make a flawless set of china. Again and again he molded dishes of the finest clay and baked them most carefully; but each time they cooled there would appear some little imperfection somewhere. At last he realized he was making the supreme effort of his life. The work with most painstaking care was done; the fires were kindled and tended. At a critical period he looked within the oven and discovered what seemed to be a crack in one of the cups. In chagrin and disappointment he cast himself into the furnace. The sages say that when the set was removed and cooled it proved to be the most perfect and beautiful ever eye beheld; so much so in fact that the gods in their jealousy snatched the dishes up to heaven. The story teaches us that he who would render a perfect and beautiful service, must put himself, soul and body, into the work. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Oh may our hearts be afire with the Gospel as was that of the Chinese who said he came because his "heart ate up the good news."

Young people, friends, all—may God grant us a vision of his holiness, of our need of the purifying influence of the Holy Spirit such as came to Isaiah in the temple; a vision that shall force each of us to a confession upon his knees, and when cleansed, to say, "Here am I; send me."

A famous old artist lay dying. His masterpiece stood on the easel, unfinished. He called to his bedside his apprentice and commissioned him to complete the painting, car-

rying out the original ideal of the picture. In vain the young helper pleaded his inability, his lack of experience, and lack of everything necessary to carry on the work. The old painter was lovingly, tenderly obdurate. The young man went into the studio in desperation and fell on his knees and prayed God for a vision of the ideal. Then he seized the brush and painted. Again he prayed for the vision and again he painted, praying and painting until the piece was finished. It was carried to the old master who looked upon it long and earnestly, and then with tears upon his cheeks he threw his arms around the assistant's neck and sobbed, "It is a noble work completed; I am ready to die."

O friends, the Master has left us a great commission—a work to do. We plead inability, inexperience, weakness. But let us again and again plead for the vision of his ideal for us, and then go to work. He does not leave us to do the work alone. He who is able to inspire us with ideals is able to strengthen us and to be with us. "Lo, I am with you alway." So let us pray and work; the service rendered will be acceptable and each shall at last hear the plaudit, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord." Then will the companionship, for which all through the busy years we have been in training, be sweet indeed.

The Christian Endeavor Society—Does it Meet the Needs of the Church Today?

REV. M. B. KELLY.

The needs of the church today are many, but the framer of the question doubtless had in mind, only those needs which the Christian Endeavor Society was designed to supply.

Until comparatively recent years young people were "expected to be seen and not heard" in religious meetings. As a result of this, the Christian religion became too somber in its coloring, and its atmosphere too funereal and melancholy. This tended to repel rather than attract the young. It was therefore a happy day when there came to be a general feeling of need for

YOUNG LIFE IN THE CHURCH,
and a sincere effort was inaugurated to mix the cheerful buoyancy of youth with

the solemn resignation of age, in the prayers, praise and personal efforts for the salvation of men.

The combination is excellent, as the aged thereby partake of the cheerful, vivacious spirit of the young, while the exuberant hearts of the latter are tempered by the subdued, experienced lives of the aged. But in order to bring about more effectually this happy combination, it was deemed wise for the young to have a meeting of their own, where they might become accustomed to their own voices in audible prayer and testimony, before participating in the regular services of the church. This was one of the primary purposes of the Christian Endeavor Society, and if it is accomplishing this purpose, it is meeting a real need of the church.

If, however, it has resulted in separating the young from the old, causing the latter to attend the "old people's meeting," and the former "the young people's meeting," especially when the young feel and act as though in so doing they have performed their whole duty, then the Christian Endeavor fails to meet this need, for the ideal church is one in which the efforts of both old and young are harmoniously combined in the devotional services of the church and in a grand, inspiring effort to save men by bringing them under the grace of Christ.

The church, therefore, not only needs young life, but it needs it

TRAINED FOR EFFICIENT SERVICE.

In addition to the help the members receive from the Endeavor services, in the way of overcoming embarrassment and cultivating the gift of public prayer and testimony, each member should, at some time, serve upon the Relief and the Lookout committees, which, on account of their great importance both to present and future work, should always be headed by thoroughly conscientious and trained workers. These committees are especially adapted to prepare the young workers for two important phases of church work, namely, ministering to the material and to the spiritual needs of their fellow men. Both these lines of work, if zealously followed, develop excellent personal workers; and this is what the church needs today, rather than so much public enthusiasm or the ability to present a pleasing appearance or to appeal to one's esthetic

tastes by the elegance of our diction, or to preside over a public gathering according to parliamentary rules, although these are necessary.

Where an individual society faithfully follows the above lines of work, it invariably produces workers, who at twenty or twenty-five years of age render

VOLUNTARY, ENTHUSIASTIC COÖPERATION in the various interests of the church. If the Christian Endeavor society is turning out such workers, it is certainly meeting an urgent need of the church.

Personally, I have been fearful that it is failing because it is losing sight of the real purpose of the society and becoming superficial and perfunctory in its methods. I have been fearful that many are following the phantom of popularity or a mirage of religious enthusiasm, which has already begun to fade in beauty and attractiveness.

Nortonville, Kan.

Education for the Teacher.

PAUL TITSWORTH.

Read at Conference.

Education is a force of prime importance; it is making itself felt in all fields of human endeavor. We are constantly aware of its overshadowing influence and towering dimensions; we suffer or prosper under conditions created largely by school men. While only about one per cent of the population of the United States goes to college, more than two-thirds—in exact figure sixty-nine per cent—of those whose names are given in "Who's Who in America" are college graduates. This means that a very large proportion of men and women who, by common consent, are most prominent in social, political, educational and religious circles, are the finished products of college. This percentage would certainly be increased, were we to add the names of those who had attended college but were never graduated, or those who had completed their high-school work. These figures are indicative of the immense influence school-trained men, in proportion to those not so trained, are wielding. Whatever attitude we assume toward the present tendencies of this educational movement, whether we consider it advantageous or otherwise, we must admit its power.

Seventh-day Baptists are not undivided in their estimate of present-day education.

In parallel columns of the RECORDER, or from the same pulpit at Conference and associational gatherings, views approving and disapproving are freely uttered. In one breath, we declare our denominational perpetuity wrapped up in our schools, in the next, we are throwing flings at education and appear to believe ignorance an asset. Both attitudes are probably partly caused by motives of the present educational world. One class of educators cherish the intellectual idea as the goal of school training, another class, the character ideal, and a third class, an ideal uniting intellectual capacity with character. The sponsors of ideal number one value head power; if a man can build a locomotive, or write a book describing, let us say, the habits of birds accurately, in their opinion he has fulfilled the whole duty of an educated man. The representatives of the second ideal try to persuade us that, not the ability to think, but rather the acquirement of a passive, placid and self-abnegating sanctity, is the only excuse for an education. It is, of course, a trite statement that the third ideal, insisting on a combination of head with soul power, alone marks an educated man.

These facts—the influence of education in the affairs of our world and the increasing dominance of broad ideals in its application—constitute at once the call and the measure of responsibility of the teacher. He is, in a way, a John the Baptist of the intellectual and soul output of a thousand men and women. Wherever people are struggling to accomplish things, the teacher's influence enters to add force and direction. Future bank regulations, editorials, railroad policies, lawyers' briefs, judges' decisions, art products, sermons, legislation on a thousand and one subjects, to say nothing of the soul life of men and women—all may bear the impress of the teacher's personality.

To the earnest Seventh-day Baptists young man or woman this offers a great chance. Shut out as we are from many trades and professions, the teacher's calling opens up with inviting opportunity. I assume that we feel that our people cherish ideals somewhat in advance of other denominations. Here is occasion to set those ideals in effective motion. It is incumbent upon us to do so. We condemn social injustice and individual vice. They must be

cleaned up at the fountainhead. Aside from the home, no agency perhaps shapes the ideas and ideals as does the school. If we could get a glimpse once into this fair land of educational opportunity, we would not rest until we had possessed it.

Our own schools have wide fields before them in this regard. They will fail when they cease to insist on high ideals of scholarship and character excellence equally. In proportion as they emphasize one of these elements to the detriment of the other will they lose influence and right to be heard in the councils of men. It stands to reason that few outsiders will attend our schools unless the instruction given is as good as can be obtained elsewhere. The same cause will drive some Seventh-day Baptist young people to other schools. This danger lays an onus on the present and the prospective teachers in our own schools. As such we can not afford to be ill fitted for our work nor to allow ourselves to go to seed, if we desire to exercise the greatest possible influence. Our colleges can not hold their own, to say nothing of growing, except they do it by their own inner worth, by the personality and ability of their instructors.

In the foregoing paragraphs I have tried to show the opportunity of the teacher; in those that follow I shall attempt to indicate in barest outline how to utilize it.

This paper is directed, not to those who intend to teach because they do not know what else to do and do not particularly like the prospect, nor to those who believe the profession a resort for idlers, but rather to those who consider teaching the channel best fitted for the expression of their personality. In keeping with this idea, education for the teacher should be the increase of ability and the development of personality. The teacher's business is to give, but it must be preceded by a long period of acquiring. We can not impart what we do not possess. Even if nature has endowed us richly, we can not give highest expression to the best within us because of awkwardness and ignorance. The unfolding of self and the development of the power of self-expression are cardinal requirements of him who would teach, and they are acquired only by long and continuous training in and out of school. The one who now fits himself to teach has a steeper hill to climb than had his predecessors. The

body of knowledge increases so rapidly that the high-school education in these days is almost equivalent to a college education of a few generations ago. The value of years of schooling is not always apparent to the uninitiated. There can, however, be no service without self-development. It takes years of practice and training to be able to liberate from the possibilities of a violin the harmonies of *Träumerei* or of Schubert's *Serenade*. The unskilled laborer for his fellow men may be prompted by good will but he can never accomplish as much for them as the skilled workman.

A homely, perhaps uncouth, illustration will throw light on this point. There are at least three ways of drawing the air from the bellows of a pipe organ; we may either prick the bellows with a nail, which will produce a great commotion, or we may bear down with all fours on the keyboard, which will produce a noise, or again we can, if we are skilled, release the air in the chords of some sublime composition. If the primal object is solely to free the air, and make a noise, methods one and two are adequate; if, however, we are satisfied with nothing short of music, the fingers must be trained by hours of back-breaking practice to make the very soul of the organ respond to our importuning.

In some respects, the pupil is like the organ; the trained performer, the teacher, may produce harmony or discord in proportion to his skill.

As to what kind of an education each teacher must provide himself with, it is obvious that this paper can give no specific information. Some purpose to teach in the grades, others in high school, others want to fit themselves for work in manual training, or domestic science, or music, or history, or Greek, and so on through the list. It is evident that the degree of doctor of philosophy is not necessary for all such persons. If it is in your line, get it, if possible. As to the quantity of training demanded of the teacher, it is equally impossible to suggest definitely. To get at the right solution of the question, take counsel of your own best feelings, advise with your friends whose judgment is most valuable, look about you and seek to determine the secret of the influence of those who are making successes. Create in yourself an unquenchable thirst and a restless purpose

to charge yourself with power, to reach somehow and somewhere your greatest excellence. Study long enough so that your intellectual acquirement will become a part of you and as impossible to put off as your hands and your feet. A training that satisfies with present attainment is not an education. A true schooling sharpens your hunger for self-development and self-giving.

By his training, then, a teacher must acquire three things. Knowledge of his subject, adequate means of presentation and a purposeful and vitalizing personality. They are not three clearly defined elements but shade into each other gradually.

1. **Technical Knowledge.** The teacher must acquire a definite, detailed and accurate knowledge of his chosen field. This part of the teacher's equipment has to do with facts. He must know them. The more he knows, the more of an influence will be wielded. To build a beautiful structure on an unstable foundation is folly. The most valuable or the most harmful thing the average man gets from a liberal education in his philosophy of life. If his teachers have been insincere, inaccurate, unsystematic, when he finds the things he had pinned his faith to as facts deserting him, his whole character structure is endangered. The teacher, then, must never weary in his search for truth. His school training should provide him with the passion and ability for its attainment. This means that the teacher's technical education must be limited only by insurmountable obstacles.

2. **Methods of Presentation.** Another absolute necessity for the teacher is a training in pedagogy. The "How" of teaching is only beginning to receive the attention it deserves. It is an unfortunate fact that many best equipped with facts are lacking in ability to give them effective and inspiring presentation. A frequent statement heard in school is, "Oh, he knows enough, but he can't teach." This matter of pedagogy is the doorway to all that the teacher has to give. There is no reason why those now fitting themselves to teach should be drawn under by the Scylla and Charybdis of inadequate methods, for increasingly ample means are being provided in schools to give embryo pedagogs a good equipment in this line.

3. **Personality of the Teacher.** Of

course, the two foregoing elements in the preparation of the teacher are not without their effect on character. If one has been sincere in the pursuit of knowledge, it will give a love of truth, an appreciation for a task well done, a hatred of sham and contempt for a bungling job. However, technical training must be preceded and accompanied by a self-training. To be a successful teacher one must have a rich inner life, a personality that is worth projecting into the world by way of the class room. Faith, sympathy, imagination, love of beauty are some of the furnishings of the personality worth knowing. All of these things compounded produce an interesting and fruitifying soul life. A friend of mine remarked to a common acquaintance, whose presence spreads sunshine everywhere she goes: "It must be fun to be you." To make ourselves most helpful we must train all the powers within us, we must furnish our minds and hearts with all the forms of loveliness and strength within our reach, so that we can, in the highest sense of the word, be glad of being ourselves.

This is a high ideal, but it is unsafe to put it any lower. If we will keep our minds fixed on such a goal of attainment, the truth of the parable of the Great Stone Face will repeat itself within us. If it were possible to fulfil all these requirements and still be selfish, our education would still limp. It was, however, the proposition with which we started, that it is the teacher's business to give. His passion for giving must be as boundless as his passion for attaining. This, it seems to me, is in barest and broadest outline, the education for the teacher.

Notice.

The Fouke School, Fouke, Ark., opens Monday, October 18, 1909.

Four departments are maintained, with four competent and devoted teachers. All grades are taught from the kindergarten through an approved academic course. Tuition and books free to Sabbath-keepers and terms very reasonable to those who are not Sabbath-keepers.

G. H. FITZRANDOLPH,
Principal.

Fouke, Ark.,
Sept. 6, 1909.

Children's Page

Jim.

ALICE ANNETTE LARKIN.

"Uncle Harry! Uncle Harry!" called two boyish voices from the east meadow, where Earl and Frank were at play, "can we have a ride on Jim's back?"

"Unco Harwy! I 'ants a wide on 've horse too," came another plea from the front porch. "Me too," echoed still another voice from the top of the big haystack.

Uncle Harry didn't know just what to do. If he should let the boys ride once, he was afraid that they would want to do it again, and that would mean a steady tease all summer.

"Well, youngsters," he finally said, when he could make himself heard above the pleas for a ride, "if I let you ride this once, will you promise never, never to get on to Jim's back when I am not here to look out for you?"

"Sure!" replied Earl and Frank, almost in the same breath.

"And of course I'll promise, too," answered Walter, as he reached up to pet Jim, the big, bay horse, which Uncle Harry was already leading from the barn.

"An' I'll promige," cried Kenneth, the youngest of the group.

"All right then—here goes." said Uncle Harry, as he lifted the four boys to their high seat.

"Frank must sit in front and Kenneth next. You can ride up and down the meadow until I call you." And he went back to his work.

The four boys with their mother were spending their vacation with Uncle Harry and Aunt Ella in their big farm. They had already made friends with Max, the dog and Nig, the black calf. But never had they found such a nice pet as Jim, Uncle Harry's big, bay horse.

If Uncle Harry would only let them ride him all the time, they would be perfectly happy.

"Huh!" Frank said, when they had reached the end of the meadow. "Just as

if I wasn't big enough to look out for myself and you fellows too. Guess Uncle Harry's forgot I'm 'leven years old."

"'N I'm past nine," answered Earl, who didn't like to be thought younger than his brother.

For a whole hour the four boys were allowed to ride Jim up and down the big meadow. By that time every one was ready for supper and, very soon after that, bedtime came.

"Say, Earl!" Frank whispered softly, when mother had put Kenneth to bed and had gone back downstairs.

"Wha-a-at?" his brother answered sleepily, "What you want to wake me up for?"

"Say," the older boy began again, "Let's get up just as early as we can to-morrow morning and have a ride on Jim's back—up the road, I mean."

"But Uncle Harry won't let us go out of the yard an' you know he won't, too."

"Well, Uncle Harry don't need to know anything 'bout it. Guess I'm big 'nuff to know some things myself. When I pinch you at four o'clock, you mustn't holler but just hurry up and dress. S'pose we'll have to let Walter and Kenneth go along, too. But you'll have to dress 'em while I get the horse. See!"

Earl did see and thought the plan a very inviting one. They had forgotten all about their promises not to get on to Jim's back unless Uncle Harry knew about it.

It was very early the next morning when Earl awoke and found that Frank was already up and dressed. So he jumped out of bed and tried to awaken the little boys.

Kenneth began to cry when his big brother washed his face and hands, but some peppermint candy soon made him dry his tears.

When all was ready and their caps and jackets were found, three barefooted boys went softly down the back stairs and out of the kitchen door.

Frank had managed to find the key to the barn and had Jim all harnessed and ready to start.

It was hard work to climb up to their seats, because Jim was so big and tall; and then he didn't seem to know what to make of being taken off without his breakfast.

Up the driveway they rode and then down the street turned Jim.

Frank pulled and tugged at the reins, for

they wanted to go up the road and not down. begged and scolded but the big bay horse turned neither to the right nor the left. Didn't he know where he wanted to go?

Why! only about five miles straight down the road was his old home. If he was going anywhere at all this morning that must be the place. But of course the boys didn't know all this, and they had never been on this road before.

"Well," Frank said at last, "If we can't go where we want to, s'pose we'll have to go where we don't want to. We're having a ride, anyway."

"Huh!" was Earl's answer. "Guess if I was as big as you, I'd turn that horse around."

So Frank let him take the lines and he pulled and tugged and scolded, but it was of no use.

"Whew!" he said, "that's hard work. I'll give it up. But I know we'll be lost and I'm hungry."

"An' I'm hungry too," said Walter, while Kenneth echoed, "'n I'm jus' 'bout starved to de'f. I 'ants a tooky wif a plum in 've middle."

But the boys had not thought to bring any cookies, so Kenneth began to cry.

Just then they came to a big, white house, where an old man was mowing the lawn.

"Bet those boys have run away," he said to himself.

Then seeing that the smallest boy was crying and that the biggest one kept saying, "Whoa, Jim, whoa!" he rushed out to the gate and shouted, "Whoa! whoa!"

But Jim had no idea of stopping. Wouldn't there be a nice breakfast of oats waiting for him at the place where he used to live?

So the big bay horse walked steadily on,
Nor stopped at the farmer's call;
He was always ready to follow the road
That led to his old home stall.

"They're altogether too smart for me," said the farmer, as he went back to his mowing. "That was Harry Johnson's horse, but I never saw those boys before. Maybe everything's all right, but I doubt it."

And straight down the road went the runaway boys and horse. Kenneth had stopped crying but nobody knew how soon he would begin again.

"Where can we be going?" thought

Frank, "and when will this horse ever stop?"

"There," he exclaimed aloud, as he spied a boy with a fish-pole over his shoulder, "maybe that boy can stop him for us."

"Hello!" he called, "stop this horse, will you?" And the boy stopped in the middle of the road and reached for the lines, but he wasn't quite tall enough.

"Whoa, old boy! Can't you wait a minute? Whoa, I say!"

But the big bay horse walked on and on,
Though the children cried and teased;
For once in his life he could lead the way;
And go just where he pleased.

Perhaps the boys had ridden about four miles when coming toward them with a whip in his hand, they spied a man.

"Now, Jim will just have to stop," Earl declared excitedly, and he tried to attract the man's attention.

But the man was quite deaf and couldn't understand a word of what the boys said to him. He looked first at the horse and then at the children.

"Strangers to me," he said to himself. "Wish I knew what they wanted. That's a fine looking horse, though."

And the big bay horse halted not an inch,
But hurried along on his way;
And he turned a deaf ear to the pleas to stop
As he thought of his oats and hay.

And the four riders on the back of the big, bay horse were getting very hungry and tired and cross—yes, and very much frightened, too.

"There, Frank Johnson!" Earl exclaimed as they passed by a little store where the nicest looking apples and peaches and plums could be seen on a shelf by the window, "You won't get me to run away with you again—no, sir! not if I live to be two thousand years old. It's no fair your making us go off without any breakfast."

"I'm going to jump off this horse pretty soon, so there!" Walter joined in. "I'm so hungry I could eat a nail."

Kenneth did not say anything but the boys could tell by looking at his sober little face that he was very tired and hungry.

Frank had no answer to make to Earl's remarks. He was very much ashamed of himself to think that he had broken his promise to Uncle Harry. "And the other

fellows aren't to blame at all," he thought, "specially Kenneth. It's too bad."

But he didn't have any more time to think about it, for just then Jim turned into a nice shady driveway that led to a big brick house, and kept going on and on until he walked right in through the doorway of the big red barn.

"Whew!" said the hired man, who was milking the cows. "If that ain't Jim! I do declare. And those must be the Johnson boys. Of all things!"

When Frank and Earl explained how they came to be there, how that hired man did laugh! When he had carried his milk-pails into the house, he brought out some big, mellow peaches and a nice lot of cookies.

"That's to keep you from starving," he said. And then he turned Jim's head around and started the runaway boys and horse toward home, giving Frank a small whip to use in case Jim refused to go.

But the big bay horse went on and on,
Till he came to the Johnson gate;
Then, leaving his riders, he sought the barn,
For his breakfast hour was late.

Uncle Harry was just starting out to look for them, when, after glancing down the road, he saw them coming. And they were such sorry looking boys that he did not scold. Nor did Mother Johnson either, when she had heard the whole story, for she thought that the boys had learned their lesson and learned it well.

In the barn Jim was contentedly munching oats. Perhaps he had learned his lesson, too.

Ashaway,
Rhode Island.

The Vicar's Watch.

A joke unconsciously perpetrated by the vicar of St. John's, Keswick, ought to rank high in the annals of pulpit humor. Before the service started the vicar was handed a lady's watch which had been found in the churchyard. After making the customary announcement, says the *North Mail*, he referred to the finding of the watch, which, he stated, was in the vestry awaiting an owner, and then solemnly said, "Hymn No. 110, 'Lord, her watch thy church is keeping.'"—*Christian Register*.

DEATHS

PIERCE—Paul Lewis, son of James Newton and Emiette Eunice Pierce, was born at Fouke, Ark., May 22, 1908, and died of cholera infantum, August 15, 1909. G. H. F. R.

MONROE—In Richburg, N. Y., August 20, 1909, Mrs. C. R. Monroe, aged 60 years.

Flora Louise (Babcock) Monroe was born in Sangersfield, Oneida Co., N. Y., June 30, 1849. She was the daughter of Jesse and Caroline Babcock of Scott, N. Y. Her mother dying when she was but ten months old, she was adopted by an aunt, Mrs. H. F. Lewis of Bolivar, N. Y., who gave the winsome girl a parent's tender care and loved her as her own. She was united to C. R. Monroe in marriage, March 8, 1871, and they have resided in Alfred, Bolivar and Richburg. There were born to Mr. and Mrs. Monroe three sons, Jesse of Alfred, N. Y., Irwin of Friendship, N. Y., Clifford of Perry, N. Y., and one daughter, Lena S., who a few weeks ago was married to Mr. F. F. Finch of Richburg, N. Y. She with her family joined the Second Alfred Church of which she was a member at the time of her death. Such is the brief outline, but it means the faithful wife, the tender, loving and most devoted mother. It means a home and its light, cheer and happiness, whose hospitality many a one shared. It also means a home shadowed by sickness, hours of pain, of wild unrest, but at last God's good angel came, and the weary one had peace. The large number of friends and neighbors at the funeral, together with the tribute of many flowers, testified to the esteem in which she and her family are held.

In the absence of the pastor of the Richburg Church at Conference, the funeral services were conducted by the Rev. W. N. Mason of the Baptist Church. O. D. S.

CLARK—Elveretta Austin Clark was born in Bethlehem, Albany Co., N. Y., March 17, 1852, and died in her home in Independence, N. Y., September 3, 1909.

In 1868 she came with her parents to this town. In December, 1869, she was married to Herbert M. Clark. To them were born six sons and two daughters. One son died in July, 1891. The other children, her husband, her aged mother, three sisters, two brothers and many other relatives attended the funeral and mourn the loss of their loved one.

In January, 1871, she was baptized with her husband by Rev. Jared Kenyon and united with the Independence Seventh-day Baptist Church, of which she remained a member till her death. She was much loved by her family and friends and will be greatly missed.

Funeral services were conducted at her late home, September 5, 1909, where a large company of friends had gathered.

A. G. C.

"Difficulties strengthen the mind as exercise strengthens the body."

The Voice of God.

The conviction of immortality is God-given, and every true Christian knows by direct revelation that there is a life beyond the grave and that that life extends through all eternity. Be your eloquence ever so persuasive, your arguments ever so shrewd, or your logic ever so clear, you can not rob the true Christian of his faith in a future life. God puts it there, it stays there, just so long as there is a spark of life in the soul of man. For what philosophy, logic or science can undermine the faith of a soul which has had this vision:

I spoke to my God
As I knelt in prayer,
And I said, "Thy care
Is our guard and guide,
Is she 'neath the sod
Who they say has died?"

And the answer came as a trumpet calls,
"She abides with me in the heavenly halls."

—*Presbyterian of the South.*

The purity of heart promised by Jesus is more than a restored innocence. That may never be recovered, but something better, virtue, can be attained. A holiness which depended on ignorance or isolation would be of little worth. The better type of Christian holiness is not the white and fragile lily which the touch can soil and an hour can fade; it is rather the diamond whose beauty is born of fire and stress, which holds the flame of sunlight stored up in its heart, undimmed by dust and unquenched by damp. The holy city, achieved through struggle and sacrifice, is stronger and more fair than all lost Edens of innocence.—*The Morning Star.*

Cure of a Hysterical Child.

First. Never by any chance allow the hysteric to gain anything by hysterics.

Second. Give her no sympathy and let her severely alone for at least twenty-four hours after each spell; she needs at least a day's absolute rest to recuperate from one such spell; and she needs a day alone in which to realize what a disgusting fool she has made of herself, and to resolve that next time she will get her way honestly or not at all.

Third. Have it out with her at once, no mincing, then forever after treat her as if she never had a hysteric fit in her life.

If a spell recurs, go off and leave her to have it out alone.

Under this treatment she will quickly outgrow the habit.

And it will never come back unless somebody spoils her over again.—*Elizabeth Towne.*

Homiletic Review.

Several articles dealing with the Labor Question appear in *The Homiletic Review* for September. Dr. Charles S. Macfarland writes an inside view of "The Moral Significance and Influence of Organized Labor" defending labor organizations, and pointing out some of the results which they have accomplished. The Rev. J. A. Cosby writes on "Sunday and the Workingman," and incidentally furnishes some striking facts on the situation. Among the papers of another sort appears one of striking biographical merit, on "John Newton and His Hymns," by William H. Bates, D. D., a very interesting story of Newton's life, conversion, and hymn writing. Prof. George H. Richards raises and answers the question "Do We Still Need Ministers?"; reviewing the modern conditions that are displacing the older type of ministers, and pointing out the demand for the right kind of men. Dr. William Elliot Griffis opens a new vein in his discussion of the "Success and Failure of University Preachers." There are sermons by Dr. Charles H. Parkhurst, Pastor Charles Wagner, of Paris, and others. Five pages are devoted to reviews of books, and the regular departments are well represented.

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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.

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. 9.	Paul a Prisoner—The Plot,	Acts xxii, 30—xxiii, 35.
Oct. 16.	Paul a Prisoner—Before Felix.....	Acts xxiv.
Oct. 23.	Paul a Prisoner—Before Festus and Agrippa,	Acts xxv, 6-12, ch. xxvi.
Oct. 30.	Paul a Prisoner—The Voyage.....	Acts xxvii, 1-26.
Nov. 6.	Paul a Prisoner—The Shipwreck,	Acts xxvii, 27—xxviii, 10.
Nov. 13.	Paul a Prisoner—In Rome.....	Acts xxviii, 11-31.
Nov. 20.	Paul's Story of His Life.....	2 Cor. xi, 21—xii, 10.
Nov. 27.	Paul on Self Denial—	World's Temperance Lesson.. Rom. xiv, 10-21.
Dec. 4.	Paul on the Grace of Giving.....	2 Cor. viii, 1-15.
Dec. 11.	Paul's Last Words.....	2 Tim. iv, 1-18.
Dec. 18.	Review.	
Dec. 25.	The Birth of Christ.....	Matt. ii, 1-12.

LESSON I.—OCTOBER 2, 1909.

PAUL AS A PRISONER.—THE ARREST.

Acts xxi, 17 to xxii, 29.

Golden Text.—"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. ii, 3.

DAILY READINGS.

First-day, Acts xxi, 17-40.

Second-day, Acts xxii, 1-29.

Third-day, 2 Tim. ii, 1-26.

Fourth-day, John vii, 25-52.

Fifth-day, Numb. vi, 1-21.

Sixth-day, 2 Cor. xi, 16-33.

Sabbath-day Psa. xci, 1-16.

INTRODUCTION.

Paul went on steadfastly on his way to Jerusalem in spite of many warnings that came to him from his friends. But their predictions of the misfortune that awaited him came true. The Jews at Jerusalem hated Paul because although he was once so ardent a supporter of their religion he was now a conspicuous leader of the new religion. Even the Jewish Christians at Jerusalem were not very well disposed toward him. Some of them no doubt appreciated the service that he was rendering to the cause of the Gospel, but many of them disliked him. They were filled with jealousy because he loved others besides the Jews, and was offering freely to the Gentiles the privilege of becoming the sons of God.

To a casual observer the arrest and imprisonment of Paul would seem a most severe blow to the progress of the cause that he was advocating. But God is able to overrule the acts of men for his purposes. As an ambassador in

bonds Paul was still continuing his work. Four years or so after the time of our present lesson Paul wrote, "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel."

TIME.—A few days after our Lesson of three weeks ago, near the feast of Pentecost. Very likely in the year 58.

PLACE.—Jerusalem.

PERSONS.—Paul; James and others of the Jerusalem church; the Jewish multitude; the Roman soldiers; the chief captain Lysias.

OUTLINE:

1. Paul Observes a Jewish Rite. v. 17-26.
2. Paul is attacked by the Jews and Rescued by the Romans. v. 27-36.
3. Paul Explains to the Jews his Position. v. 37 to ch. xxii, 29.

NOTES.

18. *Paul went in with us unto James*, etc. This was evidently a formal meeting at which Paul made a report of his work. Since the apostles are not mentioned it seems probable that none of them were present in the city at this time. The James here mentioned is the brother of our Lord.

20. *And they, when they heard it, glorified God.* They could not help but rejoice at this detailed report of the great good that had been accomplished through the work of Paul. This joy was not sufficient to make them forget their anxiety; and they hasten to recommend that Paul do something to allay the deep prejudice against him and his way of working. *How many thousands.* Literally, myriads. They would remind him that the Christian Jews are an exceedingly large and influential body. *They are all zealous for the law.* They were evidently Pharisee like Paul himself. It is easy to understand that most of the converts to Christianity would be from the ranks of the Pharisees; for although many of them were formalists, they were really the most religious class of the Jews.

21. *Thou teachest all the Jews that are among the Gentiles to forsake Moses.* This was the reason for all the prejudice against Paul. They thought that he was endeavoring to overthrow the fundamental principles of their religion. From the word used we are to understand that this report concerning Paul's teachings was no mere casual rumor, but the Jewish Christians at Jerusalem had been definitely informed that Paul's teaching was subversive of their most cherished customs. The Jews who were not Christians hated Paul for another reason as suggested in the introduction.

22. *What is it therefore?* The report about Paul's teaching was really untrue; but it was near enough to the truth to sound plausible. He had spoken of obedience to the law as of no advantage by way of earning salvation, and he did not require the Gentiles who accepted his teaching to keep the Jewish law in full. Paul was however himself still a believer in the Jewish ceremonial law, even if he did not regard it with quite the same veneration as some of the brethren. The elders therefore propose that Paul shall demonstrate the falsity of the reports concerning him by publicly engaging in certain ceremonies.

23. *Do therefore this that we say.* They had thought the matter over, and had a definite course of action to recommend. Paul was to associate himself with certain Jewish Christians that had a vow, and go through the ceremonies of purification joining with them in offering the sacrifices. It was considered a specially meritorious act to furnish money to purchase the sacrifices for poor people. From Numb. vi it may be inferred that the offerings of a Nazirite when he shaved his head and fulfilled his vow were rather expensive.

25. *But as touching the Gentiles that believed.* James and his companions would readily admit that they had agreed that the Gentile Christians should not be required to follow all the Jewish laws and customs. Compare the action of the Council. Acts xv.

26. *Then Paul took the men.* Thus showing that he was willing to become all things to all men as he said. It is to be remembered that Paul himself made a formal vow not many years before this time. Acts xviii, 18.

27. *And when the seven days were almost completed.* It is not certain what seven days are intended; possibly the seven days of the feast of Pentecost, or possibly the period for which Paul was associated with these men who had the vow. *The Jews from Asia.* Very likely from the city of Ephesus. They may have come from home for the express purpose of injuring Paul in Jerusalem. At all events they recognized him as the one whom they had persecuted in Asia, and who had escaped them. We are to understand of course that they were not Christians.

28. *Against the people, and the law, and this place.* A very similar charge to that made against Stephen. Ch. vi, 13. On the day that Paul was consenting to Stephen's death he scarcely expected that a similar charge would ever be made against him. *And moreover he brought Greeks also into the temple.* In addition

to the general charge they bring a specific accusation of defiling the temple. It was not allowed on penalty of death that any one who was not a Jew should go farther into the temple than the court of the Gentiles. It was however possible for a man to slip in if he should not happen to be recognized. These Jews therefore accuse Paul of assisting some Greeks to get in. There had been only one Greek in company with Paul, and he had been seen with him not in the temple, but in the city. But their malice gave wings to their invention; and they make their accusation against Paul with boldness. From the point of view of these Jews it was almost equivalent to apostasy to treat a Gentile as a brother.

29. *Trophimus the Ephesian* was probably well known by sight to these Jews from Asia.

30. *And all the city was moved.* This report concerning dishonor done to the temple immediately stirred up a great commotion among the people. They knew of Paul's work among the Gentiles, and the least opportunity for them to find cause of action against him was enough to arouse them to a frenzy of zeal. *Dragged him out of the temple.* So that they might not defile the sacred building by killing a man within it. *The doors were shut.* The Levitical officers took care that the peace of the sanctuary should not be disturbed by the riot. Perhaps they feared lest Paul might escape from his persecutors and undertake to flee into the building for safety. It is not probable, however, that he could have found security from his enemies even at the altar.

31. *And as they were seeking to kill him.* They could have beaten him to death on the spot if those near him had agreed in that intention; but very likely some were of the opinion that they had better drag him outside of the city first, and stone him there. *Tidings came up to the chief captain.* That is, the Roman military tribune in command of the castle of Antonia which was on the north side of the temple enclosure and overlooked it. *The band* or cohort was probably a cohort of auxiliary troops comprising a thousand soldiers (760 infantry and 240 cavalry). The speedy rescue of Paul is to be accounted for not only from the fact that the soldiers were so near at hand, but also because the Romans were continually on the lookout for a tumult during the time of the feasts. *That all Jerusalem was in confusion.* The Roman officer evidently thought that he had a serious riot to handle.

32. *They . . . left off beating Paul.* Lest

they might be arrested for their riotous act.

33. *Laid hold on him.* The reference is to a formal arrest. *And commanded him to be bound with two chains.* The chief captain supposed that the one whom he had arrested was a leader of insurrection. Compare v. 38. *And inquired who he was,* etc. He evidently expected some definite accusation from the crowd that stood around.

34. *Some shouted one thing, some another.* There was no agreement in what they said. Very likely many of them were in ignorance of the cause of the tumult. *Into the castle.* The chief captain seeing that he could find out nothing there, commanded that his prisoner should be taken into the barracks.

35. *The stairs.* Those leading up from the court of the temple to the castle of Antonia. *So it was that he was borne of the soldiers.* The soldiers found it necessary to carry their prisoner in order to escape the violence of the crowd.

36. *Away with him.* The same vindictive cry that was raised by a similar crowd against the Lord Jesus. Luke xiii, 18. We are not to understand this as a simple request to have Paul removed from their sight. They want him killed—put away out of the world.

37. *May I say something unto thee?* We would not have been surprised if the Roman officer had given no heed unto the words of his prisoner. But Paul certainly made a very modest request, and the military tribune was surprised to find that instead of an ordinary leader of insurrection he had a man of culture who was able to address him in good Greek. Very likely he was walking very near the prisoner to make sure that the crowd did not snatch him away from the grasp of the law. Paul's composure under these trying circumstances is to be noted. He is not only able to perceive the good opportunity for preaching the Gospel, but also to use just the right means to bring the opportunity within his grasp.

38. *Art thou not then the Egyptian?* This false prophet is also mentioned by Josephus. He led after him many followers who lost their lives while he escaped. Very likely the chief captain thought that this man had returned and was being beaten as an imposter. *Four thousand.* Josephus says thirty thousand, but he is probably stretching the truth a little. *The assassins.* Literally, the dagger men. They were a set of fanatical Jews who killed their opponents with short swords which they carried concealed under their cloaks.

39. *A citizen of no mean city.* Surely we

will forgive Paul for seeming to boast a little of his native city when we remember that he was endeavoring to persuade Lysias to do him a favor.

Paul made good use of the opportunity given him to speak. He used such tact in beginning his address that his enemies were fairly compelled to listen to him. He pleased the people by speaking in their language, the Aramaic, and he told them that he had himself occupied practically the same position with them in regard to religious matters. Then he went on to tell them how at length the change had come to him. They listened till he spoke of giving the message to the Gentiles. That was too much for them to endure, and in jealous rage they stirred up such a commotion that Paul could be heard no longer.

The Romans proposed to examine Paul by scourging, but by a timely declaration of his Roman citizenship he saved himself from this pain and ignominy.

SUGGESTIONS.

Some are inclined to criticise Paul for consenting to give his support to the Jewish ceremonies connected with the vow of certain of the brethren. But it is by far wiser to compromise with the brethren and to yield a point for the sake of harmony rather than to be always intensely consistent. Paul did not lose the approval of his conscience in this act, and violated no principle. Some men are so consistent that they become stubborn and useless.

Paul did not make it a practice to revenge himself upon his enemies. He was able therefore when the opportunity came to him, to preach the Gospel to those who had been a few moments before endeavoring to beat him to death.

It seems as if the author of the Book of Acts intended to show that the Roman government was often a great help in the proclaiming of the Gospel.

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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.

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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.

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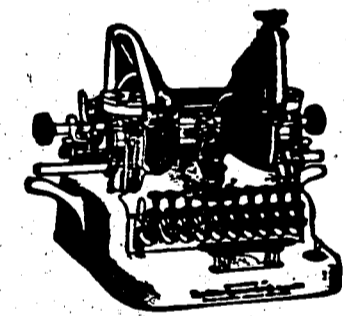
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