

# The Sabbath Recorder

### Golden Rod.

When fades the cardinal-flower,  
 whose heart-red bloom  
 Glows like a living coal upon the  
 green  
 Of the midsummer meadows—then  
 how bright,  
 How deepening bright, like mount-  
 ing flame, doth burn  
 The golden-rod upon a thousand  
 hills.  
 This is the autumn's flower; and to  
 my soul  
 A token fresh of beauty and of life,  
 And life's supreme delight.  
 When I am gone  
 Something of me I would might  
 subtly pass  
 Into these flowers twain of all the  
 year;  
 So that my spirit send a sudden stir  
 Into the hearts of those who love  
 these hills,  
 These woods, these waves and  
 meadows by the sea.

—Richard Watson Gilder.

### —CONTENTS—

EDITORIAL—Rapidly Passing Away; Helpful Retrospection.....	385-388	General Conference—The Northwest Needs Milton; The Physical and Spiritual Sides of Life .....	402
CONDENSED NEWS.....	388	Children's Conference.....	404
DENOMINATION NEWS.....	388	YOUNG PEOPLE'S WORK—Christian Endeavor Topic for October 9, 1909; Training for Church and Denominational Responsibility: The Rally—Presentation of Gavel; After-Rally Picnic Social.....	405-411
Dr. A. H. Lewis in his Pastoral and Social Life.....	389	MARRIAGES.....	412
The Convocation—The Permanent Message of the Synoptic Gospels.....	390	DEATHS.....	412
WOMAN'S WORK—Work Amongst the Sick and Wounded in Far Tibet; Conference Paper—An Effort Toward an Ideal.....	398	SABBATH SCHOOL.....	413
Words of Sympathy and Appreciation.....	400		
American Sabbath Tract Society.....	401		

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N. O. MOORE, Business Manager.

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## EDITORIAL

### Rapidly Passing Away.

The older men of our times can well remember a famous group of heroes in reform whose names fifty years ago were familiar as household words. They were called Abolitionists, and they lived in a time when it cost something to be reformers. Who that lived in the twenty years just preceding the Civil War can fail to remember the few great men who braved the bitter opposition of both North and South, in their efforts to arouse a sleeping nation to a realizing sense of the heinous crime of human slavery?

The recent death of the younger William Lloyd Garrison, following so closely upon the passing away of Henry B. Blackwell and Edward Everett Hale, recalls most vividly those stalwart men, their yokefellows, who always come trooping into memory's halls whenever these names are mentioned. Never can I forget the thrill of soul that made the cheek burn whenever father or grandfather and the neighbors talked before us children of the work of Garrison and Phillips and Grow and Gerrit Smith and a score of others who bore to the front the standard of freedom in the ante bellum days.

The very names of the three men who have died so recently bring back something of the pride we felt in the fact that our loved ones in early days were these men's friends and upholders. Indeed, "there were giants in those days." But alas! they are

rapidly passing from earth. Yet why should we say, "alas"? These men fulfilled well their mission, grew old in their country's service, and lived to see the consummation of their hopes for their fellow men in bondage. They could do no more in the line of work for which they were so well fitted if they were living hale and strong today.

Still we do well to cherish their memory. Of the more prominent of this noble group of veterans, only two are alive today: Thomas Wentworth Higginson, the hero who led to battle one of the earliest colored regiments, and Julia Ward Howe, the author of the "Battle Hymn of the Republic." In 1907 Wendell Phillips Garrison, M. D. Conway, Isabella Beecher Hooker, sister of Harriet Beecher Stowe, and Galusha A. Grow, the noted Free-soiler in Congress in the early fifties, passed away. John G. Whittier, freedom's famous poet, Gerrit Smith, the philanthropist, the Tappans of New York, Lucy Stone and the elder Garrison of Boston had passed to the other world long before. These people were bound together by the strong ties caused by persecution and mob violence. They were strong and true, just such men as the country needed in those trying times. We are glad they fought so well and that victory crowned their efforts. We are happy in the thought that the bitterness engendered by their labors is rapidly fading from earth, and that the great Nation can reap the rich harvest of blessings that come from the faithful seed-sowing of those pioneers in the fight for freedom.

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### Helpful Retrospection.

We are sometimes urged to "look forward and not backward." This in the main is good advice. Paul said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I suppose Paul meant to for-

get only the hindering things that might impede his progress in the Christian race. He could not have overlooked the value of careful retrospection to one who would succeed in any calling or worthy undertaking. The right kind of a backward look is often most helpful; but there is a wrong kind which tends to discouragement.

This is especially true in denominational matters. Some people are always looking on the dark side and prophesying evil, simply because they have fixed their gaze upon the discouraging things in our history and overlooked all the hopeful signs that should give inspiration and strength. There are too many who insist that "the good old days" were the only days worth having, and that the present shows a general decline, and gives no prospect of future success.

This is a kind of persistent pessimism, every tendency of which is bad. Nobody, old or young, can escape its baneful influences. It takes the heart out of the faithful workers and makes the load doubly heavy upon their hands. It robs the young who would be faithful workers, of the inspiration and hopefulness which they need to hold them in the ranks and to press them into active service. Who cares to become active in a lost cause? Who will take a strong working interest in a denomination whose only merit lies in its dead past? What child can be counted upon for loyalty to our future, who lives in a home where parents see nothing in our history but causes of discouragement; where all the signs in the present are constantly magnified as being against the success of young men and women in business; and where the child lives in an atmosphere of cold, unfriendly criticism of all present men and methods? O that Seventh-day Baptists could realize the damage they are doing by the doleful teaching that everything is going to the bad and that the only times worth anything were the good old days of long ago!

Are all our strong men dead? Have we no leaders among us any more? Are we doing nothing worth while today? Are we like a candle burning low in the socket, just ready to be snuffed out? One would almost think such conditions existed if he listened to much of the current talk.

But those who are most familiar with our history, those who attend the Conferences

and Convocations in these years and who look for hopeful things in their comparisons of the present with the past will certainly take brighter views. I do not deny that discouraging things may be found; but I do question the wisdom of looking for these alone and of overlooking the signs of life and hope. There is much in a careful backward look to cheer the heart of every loyal Seventh-day Baptist.

I first began to be personally acquainted with the General Conference in 1870, thirty-nine years ago. It was held that year in Little Genesee, N. Y. That comparatively small church house was large enough to hold it with ease. What meeting house in all the denomination has been large enough to hold the Conferences of the last ten years? Still there are those who say that interest in our cause is dying out! This does not look much like it. In 1870 such a thing as having the young people recognized in Conference was unheard of; and any one who had foretold the active interest of our women, so well known to us for the last ten years, and urged the organization of a Woman's Board would have been looked upon as a dreamer. Today one of the striking characteristics of the Conference is the host of young people who rally with enthusiasm around our standards in every line of Christian work; and one of the most interesting and helpful programs year by year is given by the women.

In the days referred to, no attention was paid to general Sabbath-school work, but today our Sabbath School Board gives its annual sessions in General Conferences and makes a strong, helpful program in the meetings. And who ever heard of a more inspiring and educative Sabbath school working in departments, in any denomination, than the one at Milton on Conference Sabbath?

Again, who ever dreamed in olden times that the day would come so soon when a great company of Seventh-day Baptist young people should be moved to add to the time and work of a week's Conference such a grand Young People's Rally as was held this year at Milton Junction? One glance at the two-days' program of this rally shows the loyalty of our young people to all lines of denominational work, and how

anxious they are to devise practical methods by which the work may go forward.

Who says we are losing ground while such a throng of young people are pressing into the Master's work as our fathers never dreamed of? Who would wish to go back to the old-time Conferences to hear the fathers wrangle and argue over doctrines and over methods of work? One little touch of this old spirit in any Conference of today makes our hearts ache; and yet some of us can remember when unpleasant controversies were the regular order whenever certain leaders met on Conference floors. This is all changed. Even matters upon which people differ radically can now be disposed of without bitterness of feeling.

Take again the matter of our missions. In 1870 we were in the midst of a ten-years' practical abandonment of the foreign mission work. It was even proposed by some to sell our mission property in China. Comparatively little was being done in home missions, and the entire amount given for missions for the year was a little less than seventeen hundred dollars. Yet these were the "good old times" for which some people still long! Who wants to see such times again? Today we have in China eight consecrated missionaries who have gone out from our homes and our churches, nine Chinese teachers, two Bible-women and one native preacher. These are doing splendid work in one girls' boarding school and three day schools and a medical mission. These, to say nothing of the work in Holland, Africa, Denmark and Germany, all speak well for our interest in foreign missions today as compared with that shown during the ten years previous to 1879.

In the home field forty churches are being aided to support pastors in eighteen different States, and there are two city missions, and general missionary work covering many States; and all of this is being done by forty men, who report labors equal to twenty-four full years' work on what may be called ninety-three different fields. One hundred and fifty persons have been added to the churches and fifty-five persons have embraced the Sabbath, as the result of this missionary work.

More than eleven thousand dollars have been appropriated for the year 1909, for missions alone. We do not think this is very

much in these days; but some of us can remember well when the denomination felt proud over being able to raise fifteen hundred or two thousand dollars for missions. Something like thirteen thousand, expended in labor and publications by the American Sabbath Tract Society, must be added to the amount expended for missions to show the amount of benevolent work for the year.

Times have greatly changed, and we are meeting problems such as the fathers never knew. And it seems to me we are meeting them in a practical way. We ought to be proud of our loyal young people, and of our consecrated ministry. We should not spend our time lamenting the loss of the grand men who have gone to the better land. They were sterling men, to be sure; but what of the loyal workers of today? They too are strong and worthy and will undoubtedly meet today's problems as well as the men of forty years ago met the problems of their time. The personnel of our Conference has greatly changed, it is true; still I do not see but that the Conferences of today are as strong for our times as the Conferences of yesterday were for their day. The papers and addresses of last Convocation and Conference have never been outdone in our history as a people.

In matters of education, see how our schools have advanced! What would you think of our schools of forty years ago as schools for today? You hear men speak of Kenyon and Allen and Whitford, our noble leaders in education, as though when they died all was lost, and as if since their day everything has been going down. Nonsense! I will be behind no one in extolling the worth of those noble men who laid foundations and spent their lives in self-sacrificing service for the good of others. But what about Main and Davis and Daland and Clark? Are our schools suffering any under these men? Nay verily. There never was a time when our schools were as good as they are today. We are not enlisted in a "losing cause;" our strong men are not "all dead," and never have Seventh-day Baptists had so many consecrated souls to work for God and truth as they have today.

Why not take courage? Why not receive new inspiration from the grand record of the years, and press with vigor into the

work? Away with this habit of belittling ourselves, and mourning over the fewness of our numbers. God has a great and glorious work yet for a people whom he has so marvelously preserved through all these years. Bring up the children to glory in our good cause. Inspire them with the noble ideals of those who gladly stand with God's minority for the truth, and still better days are in store for Seventh-day Baptists.

### CONDENSED NEWS

#### The President Welcomes the Japanese.

People are greatly interested in Mr. Taft's tour through the States. At Minneapolis, Minn., he met the fifty Japanese who are traveling in this country as a "Commercial Commission" to study American industries and business methods. The President extended to them a most cordial welcome to the United States, assuring them of the lasting friendship of the American people. He paid a tribute to their qualities of industry and patriotism, and concluded his speech by drinking a toast to the Emperor of Japan as the "warm and sincere friend of America." There was great enthusiasm among his hearers. Both Americans and Japanese seemed delighted with the President's attitude toward the visitors and the nation they represent.

#### Harriman's Will.

The will of the dead railroad king and multi-millionaire has been made public in the New York papers. According to these authorities everything, both personal property and real estate, is given to his wife and not one cent to benevolent institutions. It is also intimated that Harriman showed his patriotism by transferring much of his fortune before he died, in this way robbing the State of a large inheritance tax. It is to be hoped that this may not be so.

I notice that the railroad employees have started a fund for the erection of a statue to this man.

#### Venezuela Troubles Settled.

The five claims made by the United States against Venezuela for alleged violations of contracts and other injustices have been disposed of as follows: Four of them have been satisfactorily settled by the two

governments, and the fifth claim has been referred to the Hague Tribunal for adjustment. The decision will probably be given before spring, and all the unpleasantness between the two nations will thus be happily and peacefully ended.

#### Morocco's Rebel Leader Executed.

News from Fez received September 17 says that El Roghi, the rebel chieftain who led the rebellion against the Sultan of Morocco, has been executed. He was brought to Fez in an iron cage; and when the French government protested against the tortures that were being inflicted upon prisoners, it seems that the Sultan was infuriated, and El Roghi was immediately put to death at the palace in the presence of the imperial harem. While this action was regarded as, in part, an answer to the French protest, still the followers of the dead chief who had been captured with him were released as a result of the protest.

#### Sensational Ending of a Strike.

The great strike at McKees Rocks, Pa., was broken in a most remarkable manner on September 17. It seems that twenty-five hundred American workmen, armed and led by a giant, marched into the mills followed by more than three thousand foreigners, who cheered the flag wildly. Great preparations had been made to resist any effort to get into the mills, but the defenders decided to follow the Americans back to work. Therefore the strikers stacked their arms in the mill and went back to their tasks.

### DENOMINATIONAL NEWS

The news about the financial success of the General Conference published last week was good news, but it was not good enough. It was the best we had at that time, but there was still better in store.

Prof. J. F. Whitford writes that, through the voluntary refunding of wages paid to certain Seventh-day Baptist help and a reduction on tent bill, they now have a balance of two hundred twenty dollars and nine cents (\$220.09) to turn over to Conference funds, instead of \$170 as reported in RECORDER and announced at Conference. His department—commissary—cleared \$390.46 and they had

no cases of sickness reported as a result of food served. From their balance all the other expenses (tents, etc.) were paid and still \$220.09 "to the good."

#### N. O. Moore in Nebraska.

After spending a few days in Wisconsin, his old home, Mr. Moore, the business manager of the publishing house, took a trip to Lincoln, Neb., where he visited his brother and sister. Sabbath and Sunday were spent in North Loup with Pastor Shaw and the friends in that church. He speaks of the good time had there, and of the interesting Sabbath services he witnessed. He was pressed into the good work and could not get off without addressing the people. He says he could not preach a sermon, but he did give them a description of what is being done at the publishing house, and told them about the work and interests of the Tract Board. Mr. Moore seems quite refreshed after his short vacation and pleasant outing.

#### Dr. A. H. Lewis in his Pastoral and Social Life.

[The following tribute to Doctor Lewis as a pastor should have found a place in the "Memorial Services" already published; but through an oversight it did not come to hand in time. It was prepared by Deacon and Mrs Nathan H. Randolph of Plainfield, and read by Pastor Shaw at the memorial service at Conference.—Ed.]

In April, 1880, Doctor Lewis came to Plainfield, N. J., and took charge of the church here as pastor. From that time to the close of his earthly life his home was in this place. This gave us an opportunity to know him in all his walks of life.

As a preacher, with his noble form and oratorical gift, he was entertaining, inspiring, and one to whom it was a pleasure to listen. It was his aim and purpose of heart to lead his people on to a higher, more noble and devoted Christian living. His work in the prayer meeting was as the work of all true pastors should be and is—one which caused much anxiety. We well remember one meeting in particular, which was held on Friday night, May 8, 1908. That was the last prayer meeting he ever conducted in Plainfield, and, so far as I know, anywhere. This was while we were waiting

for our present pastor, who came a little later. His subject at that meeting was hearing and not doing. He had frequently urged us to be ready to help our coming pastor take up his work, for he said the success of the pastor lies with the people. He was very earnest at that time, pleading with us to be faithful to our duties as soldiers of Christ. We well remember one remark he made which was: Brethren, the prayer meeting is the thermometer of the church; if the temperature of the prayer meeting is low, the whole church will suffer.

While he was so faithfully performing his duties with us as our pastor, he had other obligations which occupied his mind and took a large portion of his time. As this work increased, it was thought best for him to give up his pastoral charge that he might devote his time to the Sabbath-reform cause, a work which was very near his heart and for which he was thoroughly fitted. But although he gave up his charge of the church as pastor, he stood ready at all times to fill any vacancy.

For nearly three decades we have known Doctor Lewis. We have known him as a pastor, we have known him as a preacher; we have known him as a leader at the prayer meeting, as a teacher of the Bible class, at the marriage altar, and at homes where sorrow has been overwhelming; at the social circle at his home, in his study, on the street, and in all the walks of life; and knowing him as we did, we can truly say of Dr. A. H. Lewis, he was a most earnest and devoted Christian leader, and one whom we long shall miss.

Plainfield,  
New Jersey.

#### Semi-annual Meeting.

The regular semi-annual meeting of the Seventh-day Baptist churches of Minnesota and northern Wisconsin will be held with the church at Dodge Center, Minn., commencing on Sixth-day, October 22, 1909, at 2 o'clock p. m. Introductory discourse by Rev. Madison Harry, with Eld. George Lewis as alternate.

There will be several essays, and a good program will be carried out. Come and bring your friends.

D. T. ROUNSEVILLE,  
Corresponding Secretary.

## THE CONVOCATION

### The Permanent Message of the Synoptic Gospels.

DR. BOOTHE COLWELL DAVIS, PRESIDENT OF ALFRED UNIVERSITY.

To speak of the permanent message of the Synoptic Gospels is to speak of the permanent message of Jesus Christ. The Gospels are indeed but the story of that message.

Glad am I that deeds and examples, patience and forgiveness and thoughts and looks of love are as truly a part of that message as are sermons and prophecy and promise.

He who gave us the world's greatest and most enduring message, the message of salvation, wrote not, save as he wrote with his finger upon the ground while the divine pity was administering its convicting and its cleansing touch.

True he spoke words of burning condemnation to the self-righteous hypocrites whom he likened to whitened sepulchers, but he also said to the woman who was a sinner, "Neither do I condemn thee: go, and sin no more." His message was as truly in his pity as in his power; in his living as in his dying; in his cross as in his crown.

The pen of a Luther and the tongue of a Calvin can not do justice to that message. Its love is as deep as heartaches; its invitation as broad as humanity; its sacrifice is darker than death; its promise is the light of life; its uplift is to heaven itself.

Little can we say to exalt that message, or to bring it nearer to human hearts than its own accents have already brought it. Feeble is finite love to portray the love of the infinite, and dim is the earthly vision when focused upon the *Sun of Righteousness*.

The first four books of the New Testament which record the life, work and mission of Jesus, namely, Matthew, Mark, Luke and John, are called the Gospels. This name Gospel as applied to these books is comparatively modern. It only gained currency after the writings of Wyclif in the fifteenth century. It is a translation of the Greek word *euangelion* meaning good news

or tidings. It is found in Luke ii, 10 in the address of the angel to the shepherds, "Behold, I bring you *good tidings* of great joy," where it is translated *good tidings*.

At the beginning of the Christian era, Greek was universally spoken throughout the civilized world. The word *euangelion* was therefore adopted to describe the best and gladdest tidings ever delivered to the human race—the good news of the kingdom of God. Naturally the word which meant, in the New Testament, "good news," or "good tidings preached," soon came to be applied not only as a title of books in which the good news was contained, but also in many related ways. From this Greek word are derived the familiar words, "evangel," "evangelical," "evangelism," "evangelist," etc. The translation "gospel" which Wyclif made of the Greek word *euangelion* was derived by euphony from the two words, God and *spelian*—to tell—and means, news about God and, therefore, glad news or good tidings, particularly as applied to Christ.

The word "synoptic" is a term applied to the first three Gospels—Matthew, Mark and Luke, in contrast with the fourth Gospel—John. Though derived from the Greek word *synopsis*, meaning collective, it is not a biblical term and has only been applied in recent times to these first three books of the New Testament because of their common characteristics which distinguish them from the fourth Gospel.

The first three Gospels are therefore called "synoptic" because their contents can be arranged and harmonized, section by section, in a tabular form; because they are mainly based upon a common outline.

The first three dwell mainly on Christ's ministry in Galilee; the fourth, mainly on his ministry in Judea. The first three narrate at length only one of his visits to Jerusalem—the one which ended in his death. John speaks of four such visits before the one during which he was crucified. The first three are occupied much with his miracles, parables and addresses to the multitude. John is much concerned with the

higher, deeper, more abstract, more spiritual meaning of his life and death. The first three are more objective; the fourth more subjective. The first three deal with action, St. John with contemplation; the first three speak of labor and the way, the fourth of home and the reward.

Our task tonight is, therefore, to point out, illuminate and emphasize the permanent message of these first three, the Synoptic Gospels, namely, Matthew, Mark and Luke.

I. First, it should be noted that though these Synoptic Gospels have a common theme and content; though they can be arranged, harmonized and tabulated, yet they have individual characteristics, and each is unique in the point of view from which its account is given. This explains, at least in part, the variations in narrations and sometimes seeming inconsistencies.

Critical investigation fixes the writing of all three of these Gospels within fifty years of the death of Christ.

Matthew, which stands first in the New Testament, was probably the first Gospel written. St. Matthew, the author of this Gospel, was a Hebrew by birth; by trade, a humble publican; but by *calling*, he was an apostle, chosen by Jesus, the Master, to be one of the twelve. He wrote in Judea for his fellow countrymen—the Hebrews. His is, therefore, the Gospel for the Jews. It is the Gospel of the *promised Messiah*. It is a Gospel whose roots run deep in the past. His genealogy of Christ begins with Abraham and runs through David. "That it might be fulfilled" is the refrain which echoes through the entire book and ties it up, in the minds of these sons of Abraham and David to whom it was written, with the patriarchs and prophets, and makes it the oft promised and long expected delivery of God's chosen people.

No fewer than sixty-five quotations from the Old Testament are found in this Gospel. Thus it was plainly his supreme desire to connect the Gospel with the Law; to show that the Lord of the Christians was the Messiah of the Jews. Was he not himself one of the chosen twelve apostles? Had he not walked and talked with him in the fields of Galilee and on the slopes of Olivet? Had he not sailed with him on the sea and watched with him under the starlit sky? Yea, more! Was he not himself a re-

deemed son of Abraham? Had he not himself felt the cleansing from the old life?

Who better, then, could give his race the Gospel in which the promised Messiah of the Jews is realized in Jesus the man of Galilee? Who better than Matthew could see in Christianity both a fulfilment of Judaism and the consummation of divine revelation?

The second Gospel, Mark, was doubtless written in Italy for the Romans. Its author, though an early disciple, was not one of the twelve apostles. He had become the chosen companion and colaborer of the apostle Peter in his missionary journeys and labors; and, in his Gospel, Peter is given prominence in many narratives, as Peter is doubtless the eye-witness from whom John Mark gains much data for his book. Mark, however, clothes his narrative in a layman's language. He has but one quotation from the old Testament and repeats but three quoted by Jesus. He introduces a large number of Latin words even though writing in Greek. His Roman readers were plain and direct in speech, simple in thought, without philosophy or mysticism. Fulfilment of Hebrew prophecy was no proof to them of the divinity of Christ. They must see results, action, miracles, power. He must be set forth to them as soldiers in Syria or guards beside the tomb could see him. And so Mark's Gospel is characterized by *action*. Eighteen miracles are narrated by him as proofs that would most appeal to these Romans that Jesus is the strong Son of God. His Gospel is the shortest and most direct. It is but little over half the length of any of the other Gospels and his style shows the energetic brevity and stern compression of the Romans for whose instruction it was written. Its object is to present Jesus as a present factor in the actual daily life of his time; Jesus living and working among men in the fulness of his energy; Jesus in the awe inspiring grandeur of his human personality as a man who was also the incarnate, the wonder-working "Son of God."

Thus St. Mark showed the Romans a man who was both human and divine, a "divine Son" crowned with glory and power, even by his exalted manhood. Not great in brutality like Caligula; or in base-hearted pleasure like Nero; not a deity like a Cæsar,

but one in whom strength is coupled with gentleness, goodness, and deeds of love; Jesus of Nazareth a man, but a man divine and sinless among sinful and suffering men, "Him the God-man no humiliation could degrade, no death defeat. Not even on the cross could he seem less a son, less a hero, less a king."

Looking on such a picture as St. Mark had drawn, how could any Roman refrain from exclaiming with the awe-stricken centurion,—"Truly this was the Son of God."

The Gospel of Luke is the longest and the latest of the Synoptic Gospels. It was probably written at Corinth for the Greek Christians, certainly for the Gentile church. It is addressed to Theophilus, who represents the culture of Greek civilization, though he had become a devout and beloved Christian. The author of this Gospel is Luke, the beloved physician, himself probably a Greek, certainly not a Hebrew, and representing the Gentile converts to Christianity, at a time after the dispersion, when through the missionary preaching of the disciples and particularly that of Paul, the great apostle to the Gentiles, churches had been established in many Gentile communities.

Luke, like Mark, was not of the twelve apostles. As Mark was a colaborer with Peter, so Luke was the chosen and much loved fellow laborer of Paul, the apostle to the Gentiles. He does not claim to be an eye-witness to the things which he records in the Gospel. He is, however, familiar with the statements of eye-witnesses and he has been at great labor and pains to "trace the course of all things accurately from the first," to examine all possible sources of information, and to draw up a narrative concerning these things of Christ, and to set them in "order" for his readers.

His Gospel is the most logical in its historical development. His genealogy traces the ancestry of Christ, not to its origin in Abraham, the father of the Hebrew race, but to Adam, the first human soul, and through him to sonship to God, the God and Father of the race and not of the Jews only. Luke's Gospel is not only the most orderly in its historicity and accuracy, but it is the most artistic in its form and introduces more of poetry and hymnology than do the other Gospels. The Gospel is the

first volume of a great narrative, tracing the victorious advance of Christianity from its rise with God's thought of the race, to its birth in Galilee; from Galilee to Jerusalem; from Jerusalem to Antioch; from Antioch on to its westward way to Rome. The second volume of this great narrative is the "Acts of the Apostles," written also by Luke. The Gospel of Luke leaves the narrative with the ascension of the Lord, after he had "opened their mind, that they might understand the scriptures;" after he had said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

It is a universal Gospel of the Gentile convert. For this reason Luke omits particulars and words less intelligible to be Greek reader and substitutes for them the common phraseology of the Greek. He uses "Master" or "Teacher" for "Rabbi"; "lawyer" for "scribe"; "yea" or "verily" for "amen"; and "lake" for "Sea of Galilee."

He shrinks from recording anything that might create in the minds of his readers the false and injurious impression that this Gospel was only for the Jews or that the author of the Christian faith was animated by anti-Gentile prejudices. He omitted matter that would be likely to be misunderstood, to make room for material tending to exhibit Christ in the fulness of his universal grace as the friend of sinners, publicans, Samaritans and Gentiles. He is the sympathetic friend of the sinful woman who came into Simon's house, of the publicans like Zaccheus, and of Gentiles like the centurion of Capernaum.

His Gospel is the satisfaction of moral cravings; not national but universal; not regal but human. It is the revelation of divine mercy, the manifestation of divine philanthropy. It is Christianity for man—"a light to lighten the Gentiles." It pulsates with the theology of Paul as enunciated by him at Athens—that God "hath made of one blood all nations of men for to dwell on all the face of the earth, . . . that they should seek the Lord, if haply they might feel after him, though he be not far from every one of us."

Luke's Gospel illuminates with much gra-

sciousness and tenderness both the strength and weakness of womanhood; the sweetness and beauty of motherhood; and with delicate reserve and holy reticence delineates the tender coloring of a pure woman's thoughts and love.

It reveals to us a Christ tolerant but true, forgiving but firm, strong though in weakness, because in constant communion with God and oft lifting his heart in prayer to him.

Such, then, is the Gospel of St. Luke—the Gospel of the Greek and of the future; the Gospel of hymns and prayer; the Gospel of the Saviour; the Gospel of the universality and gratuitousness of salvation; the Gospel of holy toleration; the Gospel of the publicans, the outcast, the humble poor, the weeping Magdalene, and the crucified malefactor; the Gospel of the lost piece of money and the lost sheep; the Gospel of the Good Samaritan and of the Prodigal Son; the Gospel of pity, of forgiveness by faith, and of pardon for all the world; the Gospel of grace and of glad tidings of free salvation; the Gospel of him who was the Son of Man and the Son of God, and who died that we, the sons of men, might become the sons of God.

Before passing from the study of the individual characteristics of the three Synoptic Gospels, with the special point of view from which each was written to fill a particular need, it will be well to summarize briefly the unique permanent message that each individually gives.

Whatever may have been the value and importance of Matthew's message to the Hebrews that Jesus and his Gospel was the fulfilment of prophecy, that message is of universal and permanent value to the race. It removes Christianity forever from the realm of freak, sporadic, or fungus growth upon the social and religious life of the race. It is the long contemplated and well-planned thought of God the Father, who, from the earliest creation, planned when the fulness of time was come to meet man's need with a Saviour and Redeemer, Christ his Son.

The prophetic description of the humiliation of Christ helps mankind to know permanently the divine ideal for mediatorial and redemptive service and to understand the significance of the truth for ourselves

as well as for Christ that "though he were a Son, yet learned he obedience by the things which he suffered."

St. Mark's story of an active, toiling Christ with power and purpose and achievements for plain people, power to work miracles, to restore health and cast out demons, while necessary for the Romans, is no less a permanent message; for the most people are plain, simple-minded folk, without philosophy or mysticism or art. What they must know in brief and concise terms is that there is a strong Son of God; one in whom they can trust and to whom they can look for help in all their needs. This, too, can never cease to be a permanent message.

And in Luke's Gospel, the gratuitousness and universality of grace appeal no less to us today than they did to the Gentile churches of the first century; no less to the veriest heathen today than to the Greek of two thousand years ago.

As long as the human heart is finite, its moral cravings will make their appeal to the ever-loving, ever-living Christ; so long as prodigal sons wander and return; so long as there are weeping and penitent Magdalenes; so long as there are publicans and harlots and sinners; so long as there are pain and oppression and poverty; so long as there are sorrow and tears and death; so long as mothers love and rejoice and bear children; so long as the human heart utters prayers and sings songs—so long will this universal Gospel which the beloved physician tells, chant its permanent message to the responsive hearts of humanity.

II. We must now, for the remainder of this address, turn our attention to the permanent message of Jesus as recorded in the Synoptic Gospels.

Professor Bruce, in his well-known work entitled "The Kingdom of God," undertakes to give a succinct account of the teachings of Jesus as recorded in the first three Gospels. The doctrine of Christ in these Gospels, he says, is the doctrine of the kingdom of God. Under this category, he says, it all may be arranged. The ethics of Jesus, he adds, are the ethics of the kingdom, namely, the setting forth of the laws by which its subjects are to guide their lives. The function of Christ as Redeemer—the fact that he came "to seek and to save the lost"—the doctrine of salvation—only show

the way by which men may enter into the kingdom. No higher idea can be formed of salvation than to make it consist in citizenship in the divine commonwealth. The "kingdom of God" is therefore declared to be the comprehensive designation of the teaching or doctrine of Jesus as found in the Synoptic Gospels.

Likewise Professor Wendt of Heidelberg in his "Teaching of Jesus," adopts the same designation, namely, "kingdom of God," as the comprehensive category of the teaching of Jesus. The subject-matter of the teaching, he says, which it was the chief aim of Jesus to disseminate among the people, was the "kingdom of God." This interpretation of the permanent message of Jesus is strongly supported by the following facts:

First, John the Baptist, the forerunner of Christ, launched the Gospel message with the striking words, "Repent ye: for the kingdom of heaven is at hand"; and the phrases, the kingdom of heaven, and the kingdom of God, are used repeatedly and interchangeably throughout the Gospel of Matthew, to represent the movement which John announced and which Jesus inaugurated.

Second, Mark, in the first chapter, describes the substances of the preaching with which Jesus began his work, in similar language, saying: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel."

Third, it is also recorded in Luke's Gospel, the fourth chapter, that when he was in Nazareth preaching and healing the sick, and the multitudes besought him to tarry with them, he departed, saying: "I must preach the good tidings of the kingdom of God to the other cities also." In Luke there are more than twenty specific references to the "kingdom of God," as the culmination of the work for which Jesus came into the world.

I, therefore, know no better designation for the permanent message of Jesus as recorded in the Synoptic Gospels, than this which the Gospels themselves so constantly use, and which has been adopted by the leading scholars who have written upon the subject.

The details of the organization of this

kingdom of God, Christ himself does not fully develop, but as though in recognition of the necessary and universal law of evolution, or of life by growth, he seems to aim only to plant in humanity the seed-thoughts of that kingdom, and leave it to be wrought out in the on-moving centuries by the initiative power of the life inherent in the kingdom. Indeed, his parables of the mustard seed, and of the leaven, specifically point to a future development of the kingdom in form and organization, and in extent, which he in no way describes, defines or limits in detail. But there is the germ in the seed, and the vitality in the leaven, Christ's establishment of the kingdom has vouchsafed us. This seed-thought of the kingdom is the idea of a divine dispensation, under which God will bestow his full salvation upon a society of men, who, on their part, shall accept Jesus Christ as their Lord and Saviour, and fulfil the will of God in true righteousness.

The church, for example, is an institution of the kingdom, specifically mentioned by Christ as a part of his permanent message, but the Synoptic Gospels throw but little light on its external forms, and lay stress only on its spirit.

When his preaching of the character of the kingdom and the requirements for membership had well prepared the way, Jesus mentioned for the first time *his church*. It is not without a touch of pathos, however, that we note the occasion. He was already conscious of the beginning of the end; and the narrative proceeds to say that "Jesus began to show unto his disciples, how that he must go unto Jerusalem, and suffer many things . . . and be killed." Then he spoke of the church not as an accomplished fact, but as a projected institution. "Upon this rock I will *build* my church." As though he would say, "I am about to die, but upon the confession of faith in me as the Christ, the Son of God, which you, Peter, are the first to make, shall an organization be build-ed which shall perpetuate my work." Whatever Peter's relation to the early church may have been, it can not be doubted that Christ was here projecting an institution which it was to take centuries to build. Another specific reference to the church in Matthew xviii, 17, where the offended brother whose efforts at reconciliation had failed

was instructed to tell his grievance to the church as a last means of reconciliation, indicates something of the functions of the church; but when all is said that the Synoptic Gospels tell us, we only know that the *church* was to be a development, and that its externals were left for its membership to supply from time to time as the need developed under the leadership of the Spirit of God.

Out of the ideal of the kingdom of God, hovering in heavenly purity above all earthly realities, we are to detect, so far at least as the Synoptic Gospels are concerned, no details of any existing society, civil or ecclesiastical. But we are to find an inspiration rather than an organization.

The kingdom possesses the quality of *inwardness*. It has its seat in the heart. Wherever there is a human soul believing in the fatherhood of God, and cherishing towards God the spirit of sonship, and towards man the spirit of brotherhood, there is the kingdom manifesting its presence in righteousness, peace and spiritual joy, and in philanthropic deeds.

But since every great thought which takes a powerful hold of the human mind tends to assume visibility as a historical movement, and since religion is the most powerful of such great thoughts, it is most natural that as a part of Christ's permanent message, there should be the nucleus of the Christian church out of which its organized activities from time to time should voluntarily spring.

As already indicated above, certain other fundamental elements of the kingdom are likewise discernible in the permanent message of Jesus. Among these, I must not fail to enumerate the following:

The fatherhood of God is one of the most prominent and blessed of these phases of the message. The Jehovah of Israel is supplemented by the divine Father. Christ placed God in a paternal relation to individuals and revealed him as the Father of the human spirit. It appears to him as self-evident that the fatherly love of God is not a limited condition of the character and government of God, but that it is universally and always present, and constitutes the highest principle of his will and working. In teaching and parables and prayers Christ led his disciples to address God as "our

Father" and the title has become the most endearing and precious of all religious worship or experience. Even the wayward and the sinful are encouraged to esteem God as a Father whose love and pity follows the prodigal son, and runs to meet him when in penitence and sorrow he returns to his Father's house.

"Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." "Ye therefore shall be perfect, as your heavenly Father is perfect."

A corollary of this truth and teaching of Jesus and one which he did not overlook to emphasize is the *brotherhood* of men and the duty of sympathy, service and forgiveness which this relationship implies.

All that is comprehended in that relationship is not yet fully grasped by humanity, but it is reassuring, as one reviews the history of the race, to note the evidences on every hand, that the advance in ethics and social service with which the church, society and the state are now much occupied is indeed a sign of the fulfilment of the message of Jesus, that humanity is a great brotherhood and that "whosoever would be first among you shall be your servant."

Much of the teaching of Jesus in regard to the kingdom of God was about the requirements for membership. Repentance and faith were at the outset declared to be the conditions of admission.

Since God is a Father, repentance must mean, ceasing to regard him under any lower aspect and therefore the fulfilment of all the duties of sonship to him. Since man is a son of God, repentance must mean a vision of human dignity and responsibility. Since men are brethren—the children of a common Father—repentance must mean the assumption of those ethical relations whereby love and charity, forgiveness and service, are the constant expression of that brotherhood.

Since the righteousness of the kingdom is spiritual and inward as well as outward, having reference to motives as well as to acts, the summons to repentance must be a call, not merely to a life of moral ends, but to self-discipline for the discernment of true righteousness. Such repentance and

righteousness will issue, not only in right relations with God the Father, but with men, his children. All that is included in civic liberty and equity, in economic justice and opportunity, and in social purity and privilege; all that is comprehended in charity, social betterment, and service, these are present, either specified or implied in the message of Jesus, "Repent ye, and believe in the gospel." "Seek ye first the kingdom of God, and his righteousness."

Only second to repentance is *faith*. Christ did not stop to define faith, but he was ever calling attention to it, not only as a condition of admission to the kingdom, but as the secret of power in the lives of its members. The absence or the presence of faith never escaped the notice of our Lord. "O ye of little faith" was his disconsolate cry; or "Thy faith hath saved thee; go in peace" was his glad refrain. That simple trust which accepted him as the Messiah and Redeemer, for his Messiahship was an important part of his message; which *believed* in him, his Gospel, and his Word; which was willing to cast its all upon him and render fullest obedience—that, indeed, is the key that unlocked the Saviour's mighty power; it is the seal that vouchsafes the kingdom and makes possible all its great benefits both temporal and spiritual. The humblest child may lisp the prayer "Lord, I believe; help thou mine unbelief."

For Seventh-day Baptists there is comfort in the fact that Jesus left a permanent message in the Synoptic Gospels regarding the Sabbath. Though "Lord of the Sabbath," and spiritualizing it by stripping it of its ceremonial burdens, yet he everywhere revered the Sabbath day and worshiped with the people in the synagogue on the Sabbath day, "as his custom was." By example and precept he reenforced the spiritual values of the Sabbath and spoke no word of change or transfer.

The permanent message of Jesus includes the clear, strong call to missions. Not only was he the model missionary, but he chose evangelists and missionaries and sent them forth to teach and to preach. The soul of his Gospel was in its power of propagation, and in its promptness to carry the news to others.

It is no wonder, then, that each of the three Synoptic Gospels concludes with some

form of the great commission, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

Education and enlightenment are a part of the missionary movement in its broad significance; and Christian schools and colleges and Christian teachers stand side by side with evangelists and missionaries in their effort to bring about the day when the fulness of the kingdom shall come.

Much might be said of baptism and the Lord's Supper and of many other elements of the permanent message of Jesus.

Some of you may miss in this brief study some word or truth that has been of special comfort or inspiration to you. I trust you have, for it would be impossible to comprehend that message fully, had I volumes at my disposal in which to tell it. I have read many books, and have read and reread many parts of the Gospels. Most enjoyable of all, I have read the three Gospels through consecutively, in a few hours, almost in a single sitting, taking notes and making comparisons, and most of all seeking to catch the unity of the message and its great comprehensiveness and power. It is dearer and more wonderful and glorious to me than ever before, and I pray that it may have made its appeal anew to many hearts here tonight. In all the studies we are making in this Convocation, rich and beautiful as they are, the message of Jesus, the Christ, is the greatest of them all; and the call of the kingdom is the call that, going forth from the lips of Jesus himself, will resound through all the ages until the kingdoms of this world shall become "the kingdom of our Lord, and of his Christ."

"Boil down the religion of some people, and you will find that it consists in going to church, and patting themselves on the head for going."

It is just as easy to form a good habit as it is a bad one. And it is just as hard to break a good habit as a bad one. So get the good ones and keep them.—*William McKinley*.

## Woman's Work

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

I am the way, the truth and the life.

"We lose what on ourselves we spend,  
We have as treasure without end  
Whatever, Lord, to thee we lend,  
Who givest all.

"Whatever, Lord, we lend to thee  
Repaid a thousandfold will be.  
Then gladly will we give to thee,  
Who givest all.

"To thee, from whom we all derive  
Our life, our gifts, our power to give;  
Oh, may we ever with thee live,  
Who givest all."

### Work Amongst the Sick and Wounded in Far Tibet.

The beginning of my share in the work was somewhere on the journey when our "fu-song" was thrown from his mule, breaking his arm, cutting his head and otherwise injuring himself. We were ten *li* from any house or village, so we tried to make the man comfortable in my chair until we reached the home of a Tibetan chief, where we set the bone and gave medicine, money for food, and instructions in regard to his maintenance, till he should be able to go on his way.

On our arrival here, on July 17, the wife of the renter of our house was in distress, and here again my bit of knowledge served me.

They wanted help, but were afraid of having a foreign woman near. I did the best I could for the patient, and the following morning, to our great satisfaction, a son was born to them. I have been the medical adviser of the entire family ever since, including all the distant relatives.

I have been reputed to be exceedingly wise in matters concerning the little ones, ever since the event of the birth of that Tibetan baby in our own house. We have many times given praise to God for this wee

baby, for again when he has been ill, his mother or father has brought him to me with apparently perfect faith that I would make him well, and each time God has healed the child.

Then the teacher in the girls' school has a family of six or eight little ones, who have all been to me in turn with the various ills that "flesh is heir to." My small supply of drugs which we brought with us, primarily for our own use, has held out like the widow's cruse of oil until now, when I am sometimes at a loss to know what to do for some of the patients who come to me to be healed. Poor ignorant creatures! They have no faith in the trusted and tried simple remedies which are so efficacious, such as hot water and soap, salt and water for bathing bad eyes, and so on. They want a drug with a pungent odor and a strong taste; otherwise they think they are not getting anything of any value.

My surgical hospital training helped me greatly one day when my husband asked me to attend to a battered soldier. The poor fellow had been thrown from his horse, striking his head on the rocks. The lower lip hung in tatters; there was a gash above the left eye, another on the knee cap which penetrated to the bone, and four of his teeth were very loose. Two of the teeth I extracted with my fingers. The lip I repaired with sewing silk and a needle. The other wounds I treated according to their severity. In a little more than a week he was able to rejoin his regiment, and much to our satisfaction his lip looked very respectable indeed. Doctor Shelton was absent from the city at the time. Otherwise I would not have attempted so difficult a case.

To show the children my further good will, at the Christmas season I gave about seventy, together with a few women, a meal. This last was a wise suggestion of Mr. Muir's.

This being Chinese New Year, again the little people have not failed me; for they have all been here with their dirty, ragged garments, and dirty faces to pay their New Year call and to make their bow.

I gave every one some cakes, but what I long to do is to gather them together and teach them something.

I fear, however, to try, lest like the birds



of the field, they take flight and we see them no more till they want some more cakes!

Still some progress is being made, and we are at least making friends among these Tibetan people, who are so different from the Chinese in every way. Our hearts and hands have been fully occupied ever since our coming here, and while we feel we have accomplished very little, we have tried to do our best for Jesus' sake, and he receives the effort and us with all our faults; so we are content.—Mrs. Muir, in *Woman's Work in the Far East*.

#### Conference Paper—An Effort Toward an Ideal.

MRS. S. L. WARDNER.

The new minister and his wide-awake wife had begun their work in the village of M——. The wife, filled with the desire to be a helpmeet to her husband and finding that the sisters in the church had no organized society for Christian work, had invited them to the vestry for the purpose of talking and planning.

It was easy to arouse interest, but to organize and start such a society seemed an undertaking bristling with difficulties. Finally one sister spoke of the Woman's Aid Society of a church in a neighboring city noted for the splendid reports of its work and proposed that a deputy be sent to attend one of its business sessions and report for the benefit of the embryo organization.

Accordingly the wife of the new pastor was chosen, and at the appointed time was present with keen eye, listening ear, and note-book and pencil, ready to glean all that could be gained in the line of helpful information.

For an hour and a half the busy needles flew, some at the quilting frame, others on garments that had been ordered, while the gentle purr of the sewing-machine, the subdued murmur of voices, and the occasional ripple of laughter were evidences of the spirit of quiet enjoyment and harmonious industry of the meeting.

At four o'clock the president asked the ladies to drop work for the opening of the business meeting. A few moments were spent in devotional exercises, then followed roll-call and the reading of the minutes of the previous meeting by the secretary, and

reports from the remaining officers and various committees.

The corresponding secretary, in accordance with instructions from the society, had written a letter of sympathy to a bereaved family. She also read a letter from a far-away sister, full of gratitude for the kind, loving message received from those with whom she had mingled in former days.

The treasurer's report showed receipts from a sale of aprons and fancy articles; from quilts, comfortables and aprons made to order; from a supper given by the ladies; and from a collection taken at a recent illustrated lecture under the auspices of the Entertainment Committee; also several yearly dues received. On the credit side of the account she noted bills paid for materials used in the sewing and for kitchen supplies for the Refreshment Committee; money sent to a needy family; payment of yearly pledges to the Tract and Missionary societies; expenditures for the comfort of the parsonage; and a donation to a fund for a struggling school.

Then followed reports from several committees.

The Tract and Missionary committees working in behalf of the respective denominational societies had solicited subscriptions for their literature; corresponded with absent members; and had responded to letters of appeal for help with barrels of clothing, bedding, and printed matter. These had been sent to a foreign mission school, to a struggling school in the home land, and to individuals whom the Visiting Committee had found destitute.

The Entertainment Committee had planned and carried out many pleasant evenings in the church parlors, which not only afforded temporary amusement and instruction but gave opportunities for widening the circle of acquaintance of those who were newcomers into the society. The refreshments served at these gatherings and at the afternoon teas held occasionally in the church parlors, as well as those for the annual church and society dinner, were under supervision of the Refreshment Committee.

The Visiting Committee showed by the number of calls reported that the sick and delinquent had been sought out and cheered and aroused to remembrance, and that sev-

eral new members had been gained by invitation.

The work of the directresses as shown by their report had been arduous. Quilts and comfortables had been solicited on order and prepared beforehand for the sewing hours. Garments were cut ready for the machine, and unfinished work was distributed to willing workers to be done at home. The amount expended for material and the receipts from ordered work and sales were reported.

The different charitable and beneficial organizations of the city were represented so that the society seemed to reach out from its immediate circle and come into touch with the community at large.

Special committees gave reports, among them one which had gathered and sold papers and magazines, thus adding to the surplus in the treasury fund.

Then came business—unfinished and new, bills received and ordered paid, and at the close of the session our deputy left with the feeling that if this society maintained its rank of leadership it certainly did so meritoriously.

At the next session of the little band of sisters of the home church the eager group was almost impatient to hear the report; but as they listened faces lengthened and at the close there was dead silence for a moment. Then one sister said decidedly: "It's no use to try to do anything like that. We never could."

Then up spoke a cheery little woman: "This makes me think of my little three-year-old Ned; only we don't show half his faith and determination. The other day I noticed him crossing the room with strides that made his little legs nearly horizontal. 'Why, Ned!' I called, 'what *are* you trying to do?' 'Oh,' he replied, 'I'm dess walking like George.' Now George is six feet tall. My tiny Ned could by no means attain to his stride; but his *ideal* was large, and his effort on the same scale, only *proportionate* to his *size*."

"We might, at least, use the ingenuity that we bring into play when, looking with admiring eyes at the dainty and graceful designs of the fashion magazine we aspire to array ourselves according to the correct mode, and viewing the results of our efforts find that while we are not walking

editions of the Paris creations, neither are we entirely *passée*, but that we have struck the medium line which marks the dress of the woman of refined taste."

The hints were timely—the action following them—prompt.

At the next gathering a constitution was presented and adopted; officers were chosen; committees appointed; and plans of work formulated.

It was wonderful how many doors of opportunities were opened to these eager workers. Busy housewives with quilts and comfortables to be made or with accumulated sewing to be done, driving them to overwork, breathed a sigh of relief as the finished work came back, and gladly paid the required recompense to the treasurer's fund; hands unskilled in cutting and fitting their simple garments laid their care upon the competent members of the busy circle. Orders came so rapidly that it might have given cause for wonderment had not the alertness and persuasive powers of the president been taken into consideration. She proved her ability to carry out that part of her duty.

Not all the afternoons were devoted to working for money. A family whose home had been burned was aided by a generous donation of bedding and garments; a wife and mother with long sickness in the family found the piles of repairing and making which had been a nightmare to her taken from her hands; a poor young girl struggling for an education had her scanty wardrobe replenished, thereby saving her from breaking into her precious fund.

There were entertainments—free—with light refreshments, at which an offering was taken for some stated purpose. All were invited, all welcome, for it was one aim of the society to promote the feelings of goodwill, unity, and Christian love, and these gatherings were mainly for that purpose.

With an eye to the future, a working Junior Band had been organized and educated in their official work. Three young beginners were supplied with sewing suited to their capabilities, and thus encouraged to add to their treasury by their own efforts.

A Floral Committee made the church bright with nature's offerings each Sabbath and placed flowers and growing plants in many a sick-room.

The Visiting Committee gladdened the

heart of many a shut-in and lengthened the list of membership by earnest and persistent invitation and solicitation.

At the final business meeting of the year the reports of the various committees were listened to with deep interest, and the balance in the hands of the treasurer was apportioned to various needs with a glow of satisfaction, and a feeling that while their donations had not been equal to those of the sister society whose success had been an inspiration to them, their effort had not been in vain, even from a financial standpoint.

But beyond calculation in dollars and cents was the value of the courage, the purpose, the unity, the love and sympathy that had grown and deepened in that sisterhood in that one short year. And they could almost hear the plaudit of the Master: "Well done . . . thou hast been faithful over a few things, I will make thee ruler over many things."

#### Words of Sympathy and Appreciation.

The following letters show the esteem in which Miss Cora Tomlinson was held by those who were her associates in school work. They were written to Cora's mother, Mrs. Amanda P. Tomlinson, and sent to the RECORDER by her. Cora will be remembered as the daughter of our lamented brother, Rev. George E. Tomlinson. Many friends among our churches will grieve over her death and will sympathize with her bereaved mother in this her great sorrow. No formal notice of her death has yet come to hand for the RECORDER, but we gladly give our readers the words of sympathy and appreciation contained in these letters.

MRS. AMANDA TOMLINSON,

DEAR MADAM:—The English teachers of the Wadleigh High School desire to express their sense of the great loss they have sustained in the death of your daughter Cora.

She had gained the deep respect and esteem of her associates by her conscientious and self-sacrificing attitude toward her work, her kind and friendly spirit of coöperation with her fellow teachers and her sympathetic bearing to the young pupils in her charge.

We feel that we have suffered a great misfortune in losing her and we can not let her pass out of our circle without recording our deep sense of the value of her services to our department and our school.

It is beyond our power to find any words of real comfort for those sorrowing under the awful

mystery of death, but at least we can extend our sincerest sympathy and express our profound conviction of the dignity and worth of the life just closed.

She has built her own monument to her memory in our lasting impression of her devotion to duty, her kindness and sympathy in her human relations and her patient faithfulness to difficult and high ideals during all the time she was associated with us, and we want her family and friends to know that we truly appreciate her unselfish life and profoundly mourn her untimely death.

Sincerely yours,

JESSIE FRANCES SMITH,  
JOSEPHINE RICE,  
ROSE M. BARTON.  
THEODORA K. ELWELL,  
HENRIETTA RODMAN,  
CORNELIA A. DIKE,  
HELEN E. BACON,  
HELEN M. SWEENEY,  
MARGARET CAHILL,  
EMMA W. WHITE,  
ELIZABETH E. KING.

*The Wadleigh High School,  
114th Street, New York City,  
Sept. 15, 1909.*

MY DEAR MRS. TOMLINSON:

It is with a very sad heart that I begin this little note of sympathy for you and yours. I need sympathy and comfort so much myself that I speak out of the fulness of my heart. Our dear, dear Cora was associated with me in our school work for nearly seven years, so no one knows her worth better than I, and I loved her more than words can express. She was not only an excellent teacher, over conscientious in her work, but her personality attracted all to her, her influence was remarkable. Quiet, reserved, unobtrusive and very dignified, yet there was some magnetic power about her that all who came in contact with her, felt. Pupils who had been away from her for years came back for her advice and counsel, and she was never too tired or too ill to talk with them. Her patience was remarkable. She was ill three months before she finally had to yield, but never once did she complain. We tried to save her, to make her work easier, but she would not let us, and when urged to stop and rest, her reply was invariably the same: "I'm all right, please do not worry about me, I am only a little tired." Dear, faithful child. Her place can not be filled. We shall miss her more and more as the days pass, but one thought must comfort us—the King never makes a mistake; and her work here was finished, and now she walks the golden streets, clad in robes of white. To you, her dear mother and her devoted brother, I extend my heartfelt sympathy. Your sorrow and loss are mine.

Very sincerely your friend,  
KATHARINE A. SPEIR.

*Montclair, N. J.*

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—*Matthew vii, 16.*

#### American Sabbath Tract Society.

##### ANNUAL MEETING.

The sixty-sixth annual meeting of the American Sabbath Tract Society was held on Wednesday, September 8, 1909, at 2:30 p. m., in the office of Vice-President Charles C. Chipman, 220 Broadway, in the city, county and State of New York, President Stephen Babcock of Yonkers, New York, in the chair.

Members present—Professor Stephen Babcock, Corliss F. Randolph, L. H. D., Charles C. Chipman, Rev. Theo. L. Gardiner, D. D., Rev. Edgar D. Van Horn, William C. Hubbard, Elisha S. Chipman, Mrs. Stephen Babcock, Arthur L. Titsworth.

Present by proxy—Frank J. Hubbard, Mrs. Frank J. Hubbard, Charles H. Dunham, Frank D. Randolph, Mabel Potter Hubbard, David E. Titsworth.

Prayer was offered by Rev. Theo. L. Gardiner, D. D.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER as required by the constitution.

The annual reports of the Board of Directors, prepared by the Treasurer, the Corresponding Secretary, and the Business Manager, were presented and adopted.\* The special annual report of the Treasurer to the Corporation was presented and adopted.\*

The report of the Conference Committee on Tract Society Work, as adopted by Conference, was presented.\*

On motion the report was accepted and referred to the Board of Directors.

Pursuant to the report of the Nominating Committee, consisting of Charles C. Chipman, William C. Hubbard and Orra S. Rogers, the following were elected officers of the Corporation and of the Board of Directors, and the Directors of the Board for the ensuing year.

President—Prof. Stephen Babcock, Yonkers, N. Y. Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; Corliss F. Randolph, L. H. D., Newark, N. J.; Charles C. Chipman, Yonkers, N. Y. Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J. Recording Secretary—Arthur L. Titsworth, Plainfield, N. J. Assistant

\*See forthcoming Year Book for these reports.

Recording Secretary—William M. Stillman, Plainfield, N. J. Treasurer—Frank J. Hubbard, Plainfield, N. J. Directors—Prof. Stephen Babcock, Joseph A. Hubbard, Corliss F. Randolph, L. H. D., Charles C. Chipman, Rev. Edwin Shaw, Arthur L. Titsworth, William M. Stillman, Frank J. Hubbard, J. Denison Spicer, Henry M. Maxson, Ped. D., David E. Titsworth, William C. Hubbard, Orra S. Rogers, William H. Crandall, Mrs. George H. Babcock, Mrs. Henry M. Maxson, Esle F. Randolph, Ped. D., Rev. Henry N. Jordan, Asa F. Randolph, James R. Dunham, Marcus L. Clawson, M. D., Clarence W. Spicer, Rev. Edward B. Saunders, William H. Rogers, Prof. John B. Cottrell, Rev. Theodore L. Gardiner, D. D., Nathan O. Moore, George L. Babcock, Theodore G. Davis, Rev. Edgar D. Van Horn.

The following were elected additional Vice-Presidents of the Corporation: Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Alfred Station, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; George W. Post, M. D., Chicago, Ill.; Ira J. Ordway, Chicago, Ill.; Hon. George B. Carpenter, Ashaway, R. I.; Hon. George H. Utter, Westerly, R. I.; Rev. E. Adelbert Witter, Adams Center, N. Y.; Rev. Eli F. Loofboro, Riverside, Cal.; John P. Mosher, Rochester, N. Y.; Rev. Gerard Velthuysen Sr., Haarlem, Holland. Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Davis, Salem, W. Va.; William R. Potter, Hammond, La.; Rev. George B. Shaw, North Loup, Neb.; C. Laton Ford, Tulsa, Okla.; Alfred A. Titsworth, Sc. D., New Brunswick, N. J.; Dr. Otis B. Whitford, Plainfield, N. J.; Jesse G. Burdick, New Market, N. J.; J. Alfred Wilson, Newark, N. J.; Lt. Col. Thomas W. Richardson, London, Eng.; Rev. David H. Davis, Shanghai, China; Rev. Frederick J. Bakker, Asaa, Denmark.

On motion, the following were elected the Committee on Nominations for the year 1910—Charles C. Chipman, William C. Hubbard, Orra S. Rogers.

Minutes read and approved.  
Society adjourned.

STEPHEN BABCOCK, *President.*  
ARTHUR L. TITSWORTH,  
*Recording Secretary.*

## The Seventh-day Baptist General Conference

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

### The Northwest Needs Milton.

REV. EDWIN SHAW.

*Read before the Education Society at its annual session at Milton.*

I am not asked today to speak for Milton College, but to speak for the Sabbath-keepers of the great Northwest. I would rather far stand here and bear my simple testimony of love and loyalty which is in my heart for this institution. If I felt that in severing my official relation one year ago as a teacher, I had in any sense divorced myself or been divorced from Milton College in my affection and my interest for it, I should cover my head with shame and slink guiltily away from this place. I could not stand here today upon this college campus which means more to me than any one of you can ever know, if I did not realize and fully know that my departure was for the best good of the institution.

And so, although a lump comes oftentimes rising in my throat as I walk about these grounds and buildings, especially when I am alone, it is not a lump of grief and sadness, but a lump of joyous recollections and happy memories and glorious hopes for the future. I do not feel estranged or separated, I feel at home, and I always shall whenever I come back, so long as the spirit of the college remains that which it has been during the last twenty-five years. Every foot of land about this place, every nook and corner of all these buildings is as familiar to me as my mother's face, and almost as loved. I would rather far, I say, dwell only on these things and talk about the college and its welfare, and I hope that you will pardon me for taking these few words. I dare not venture to say more, or linger longer on this theme, else I should never stop until my time was all expended and I had not said a word about the great Northwest. But I love the college. I love the memory of the men and women whom I have known here and who have passed on and whose works do follow them. I love the boys and girls whom I in weakness have tried to help to better fit-

ness for life and service. I would not take the world and all it has, for these experiences of these years and the recollections of them. You people do not understand, I know you can not understand, just how I feel; and when one of my college boys wrote me a letter back in June saying that in the closing prayer meeting of the college year the members of the senior class were all present, except Emma who had been called home by sickness, and that all of them took part in the meeting before the others did, my heart rejoiced, and I was glad, and I was more pleased, far more pleased than I would have been had I heard that each had won a scholarship in Harvard University. And I do not know but that fact, that action of the senior class, shall be the basis of what I shall have to say about the need the Northwest has for Milton College.

I have not visited all the churches recently, but am I far from wrong when I say that one of the great needs of the Northwest is a body of young people, strong and vigorous and progressive, who are ready on the eve of their graduation from college—are ready to bear testimony to the power of the Christ love in their lives and experiences? Far be it from me to say or to imply that taking part in prayer meetings constitutes Christian character, but I am convinced that it is a fair index of the spirit life.

The Northwest does not need Milton to teach the boys and girls in literature, science, or any of the liberal arts, or the so-called practical professions, so far as facts are concerned. These things can be had most anywhere, and near at home. What the young people of the Northwest need is leadership to face with reverent, humble, Christlike attitude of heart and mind the things they learn in school and meet in life.

Most of you know that for several years I have proclaimed my belief that our people should not wait till their children complete a high-school course before they send them here to Milton, that I have pleaded that the last two years of the high-school course

should be spent here in the academy, and I rejoiced yesterday to hear my brother, Mr. Ingham, take that same stand; and he made that plea so well, with so much force and conviction, that I feel I have need to say no more than this:

The young people in the Northwest, especially those who are of the high-school age, every one of them, need as teachers and schoolmates men and women, boys and girls, who are friendly and not hostile or indifferent towards our denomination and the truths for which we stand; men and women who are progressive in their thought and work, but who will be reverent, humble, Christlike leaders, guides and friends, as they have to meet and face and solve the problems that come to them—must come to them in these progressive times. This condition is of course far from perfect here, but I speak whereof I know, when I say that nowhere else in all this great Northwest are these conditions found so well as here at Milton. And so I say, and I would that I could reach the ear and heart of every boy and girl, but more especially of every parent, this is why the Northwest needs Milton.

### The Physical and Spiritual Sides of Life.

DR. A. L. BURDICK.

*Read before the Society of Physicians, Dentists and Nurses.*

The individual requirements governing the spiritual side of a physician's life are not different from those that are demanded of any other individual. The opportunities that are presented to him, and his intimate knowledge of the conditions and the habits of life of his constituents, conspire to make his responsibility greater than that of the great mass of people.

He therefore stands before the people in a different light from the ordinary individual, and because more is expected of him he should be the more willing to accept the estimate and, in a way, model his life by the standard they have erected for him.

While it is not true that a strong physical development is essential to a full development along spiritual lines, nor that the professional man is more inclined towards spiritual growth, there is contained within these very conditions the reason why it should be expected.

Man's influence is conditioned upon his ability, his inclination and his environment: and other things being equal, the man with the strongest mental and physical development has the greater ability among men; he is more fitted to be a leader and is more readily accepted as a leader, his counsel is more often sought and his advice more cheerfully followed.

The opportunities that a man has for influence depend, in a large measure, upon the position he holds in a community, his personal contact with his fellow man and the intimacy of these relations.

Given, then, a man with broad mental and physical attainments, and placed in such a relationship to his neighbors that he possesses their entire confidence, it only requires that he have an inclination to be helpful in order that he may be a powerful instrument in molding not only the sentiments, but also the actual workings of the entire community.

While it is true that affliction, bodily or otherwise, often softens the disposition of a person and sweetens the temperament, it is just as liable to have the opposite effect and harden and sour the soul. We all admire the "shut-in" or chronic invalid who has risen above his misfortunes and is living on the higher planes of spiritual life, and I would not say one word that would detract from the praise that should be accorded to him. We also have pity for those who through ill health or other physical misfortune have become morose and so depressed in mind and ill-tempered that life is a burden to them, and their companions, and I should, perhaps, say some word in their behalf and in extenuation of their habitual or occasional grumbling.

But only contempt is due those, who in the full vigor of physical health and mental activity, are not inspired with the thought that their mission in life is to be helpful to mankind and to live above the selfish motives of their own narrowed existence, even though it be at the expense of their own convenience. The person who derives his enjoyment in life at the expense of the happiness of his neighbors is a thief, and deserves slight consideration from the community. The highest degree of satisfaction that a person can have comes with the knowledge that he has been of assistance in

promoting the general welfare of the world, and that his efforts have not been prompted by any selfish motive, having for its object the hope of gain, either in a material, social or physical way. Unselfishness, then, is a prime requisite in the development of true character, and there is nothing so potent in uprooting selfishness as a vigorous bodily constitution, the feeling that one is not dependent on another for the exercise of the physical and mental forces that are necessary to accomplish his purposes. And when self is eliminated from the consideration of the vital problems of life there is rapid development along spiritual lines. The development of any particular trend of life is in direct ratio to its freedom from the influence of all extraneous forces. So where the mind is free from the irritation that is consequent upon the bodily ills, it is in the best condition for its own advancement, and it follows from this that the person who is in full possession of his bodily vigor should be in the best condition to exercise his spiritual activities, and, in the nature of things, such a person should *grow to full stature* in spiritual life.

What, now, can be said concerning one's inclination to be of service in a moral and spiritual way? For this is an index to his own spiritual life. Unfortunately our desires in this direction are warped by our ambition to be successful in other lines. Other and perhaps selfish interests crowd in upon our time and attention, and the longing to be known among men as a spiritually minded man is made subordinate to the desire to be accounted brilliant intellectually or successful professionally or in a business way.

I do not mean to intimate that a brilliant and successful business or professional career is in any way hostile to spirituality. It is only where either is made the ruling passion of one's life that it is detrimental to the growth of those finer susceptibilities. Where there is a determination to make the most of the spiritual life, all success in other lines can be of the greatest service in accomplishing this end. It is a matter of the heart, but is capable of cultivation, and, like all growing plants, will respond to every fostering touch that is bestowed upon it. The opportunities that are presented to one for the exercise of his spiritual nature are

manifold, and differ only in the degree of their magnitude, and their magnitude is limited only by a person's ability and desire to improve them, and he who has the physical and mental energy to undertake the hard things in life can accomplish much more than the weakling, for the advancement of morality and Christianity. Strong mental and physical health is a reward for correct living and a proper regard for the laws of God and man. And those who are capable of correctly interpreting these laws and then are willing to abide by their mandates are entitled to the reward, the possession of which entails on them the obligation of living an upright life.

Considering, then, the very close relation between the physical and spiritual sides of life, it is evident that the two should be developed in unison, and the responsibility of those who have this education in charge can not be overestimated; hence it is that the doctor stands in a peculiar place before the public, and should be willing to forego personal pleasure and ambition if they stand in the way of his usefulness as an exponent of what stands highest in the physical and spiritual world. The willingness to practice what one preaches is the test of a man's sincerity, and the actual doing of it is the evidence of his fitness as a teacher, preacher or doctor.

*Janesville, Wis.*

#### Children's Conference.

MRS. G. E. OSBORN.

The Children's Hour at Conference was one of the most interesting services. The leader, Rev. L. C. Randolph, called the children together every day at four o'clock. Able speakers from all parts of the denomination addressed them. The children's choir and orchestra, consisting of Milton Juniors, led the singing, and the united voices of more than one hundred boys and girls as they raised their songs of praise and consecration made many hearts rejoice.

The Children's Conference is a move in the right direction and we believe it has come to stay. The only wonder is that some one has not thought of it before. Our boys and girls are the hope of the future and they must be interested, instructed and given a place for service if they stay with us. God bless and keep every one of them.

## Young People's Work

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

To know the truth makes one wise;  
To teach the truth makes one helpful;  
To live the truth makes one divine.  
—*World Evangel.*

Christian Endeavor Topic for October 9, 1909.

REV. A. J. C. BOND.

*How can we help our pastor?* Ex. xvii, 8-13.

#### Daily Readings.

1. How a boy can help (1 Sam. iii).
2. How a girl can help (2 Kings v, 1-17).
3. Work and watch (Neh. iv, 7-20).
4. Tell others (John i, 35-42).
5. Daily Bible study (Acts xvii, 10-12).
6. Pray with and for the pastor (Rom. xv, 30-33).
7. How can we help our pastor? (Ex. xvii, 8-13.)

#### COMMENTS ON THE DAILY READINGS.

1. One of the best ways to help the pastor is to let him help you. There are many voices calling the boy as he stands at the portal of manhood. They are new voices and strange, and they puzzle him sometimes as he tries to make out what they say. The pastor knows the meaning of some of these at least, and he longs to be helpful, even as Eli was helpful to Samuel. Young people can help the pastor by coming to him with some of their problems. He would like to talk it over with them and may be able to put them in the way of a larger life and greater usefulness. He may be able to interpret the voice which they think they hear in such a way as to bring them into a vital relationship with the Father.

2. The little captive maiden helped the prophet to extend the knowledge of Jehovah. She saw that her master was suffering from a disease which all the doctors could not cure, and she knew that back in her own country, where Jehovah was worshiped, there was a prophet who could heal him. So, very modestly, she expressed the wish that her lord might see the prophet

that was in Samaria. We are familiar with the result. Not only was Naaman healed but he became a worshiper of the true God.

Many a young Christian who feels too timid to help an older friend who is in trouble might, nevertheless, be able to give the needed help by directing the friend to the pastor. How much it would help the pastor in his work to have many young people who would direct to him or bring to his notice their friends who are in need of the help which he desires to give.

3. The influences which retard the progress of the church have two sources: The indifference and faint-heartedness of those within the church, and the open hostility of those without. These two dangers confronted Nehemiah in his work of rebuilding the walls of Jerusalem. His safeguard was prayer, and a readiness to fight when necessary to drive back the enemy. If they were to be successful in repelling the enemy, two things would be necessary on the part of the people: First, they should hold themselves ready to respond at the sound of the trumpet; and second, each in his own place should keep an eye out for the enemy and give the warning, if first to see the danger. Christian Endeavorers can help the pastor by being ready to respond to every call to service, and by being on the lookout for the enemies of righteousness in the community and helping to rally the forces against them.

4. The pastor's one cry is, "Behold the Lamb of God." To make Jesus known to the people is the preacher's passion. This is the theme of his preaching, the purpose of his pastoral visiting, the message of comfort to those who need his consolation. But it is the mission of the church, also, to acquaint the world with Jesus. As the pastor tries to organize his forces for this purpose the Endeavorers are given another opportunity to help. Many Andrews are needed, who when they have learned of the Christ must tell others. "We have found the Messiah," were the modest words of this new disciple, but they served to introduce Simon to the Master. Loyal Endeavorers who have had the Lamb of God pointed out to them, and who have followed him, will be glad to tell others, on occasion, and thus help the pastor in his work of evangelizing the community.

5. The Bible is the chief source of the minister's material. Here he finds the truth and gets his inspiration. The preacher must study the Bible. But if his preaching is to be effectual, he must find a point of contact with his hearers. And the higher up in the moral scale this point of contact is found the more readily will the message be accepted, and the better will it be understood and applied. A knowledge of the Word on the part of the hearers is of immense advantage to the preacher. The effect of an intelligent study of the Bible is in line always with the object sought by the pastor.

Endeavorers can help the pastor by imitating the Bereans in daily Bible study, by being faithful and diligent in the Sabbath school, and by helping to maintain Bible-study circles.

6. Paul recognized the wonderful power of prayer. In this appeal to the Roman brethren is revealed a deep fellow-feeling, and a recognition of a community of interests, strengthened and sanctified through the common privilege of prayer to a common Father. There is nothing which so unites people as striving together. There is nothing which makes a union of hearts so blessed and helpful as striving together in prayer. Notice in these verses for what Paul would have the Roman Christians strive together in prayer with him. These are very modern needs and desires.

Will you not strive together with your pastor in your prayers for him, that he may be delivered from them that are disobedient, that his ministrations may be acceptable to the saints in the church, and that he may come into a fellowship of joy with you through the will of God, and with you find rest in a common brotherhood of faith and service?

7. There are many ways in which Endeavorers can help to hold up the hands of the pastor. There are many ways in which a given Endeavorer can help a given pastor in a given community. When we consider the fact that different pastors, differing in temperament and training, have not the same needs, and that the character of the community determines to some extent the character of the help required, and that the Endeavorers themselves differ in their gifts,

hence in the kind of service they can render, it is readily seen that a long catalog of specific ways in which Endeavorers can help the pastor might not contain just the suggestion that you need to make you the most helpful to your pastor in your community. The lesson text contains one of those poetical expressions which is the language of humanity. "Holding up the hands" of the pastor is not a meaningless phrase. It may well be on the lips of Endeavorers often, with a content of meaning rich with holy aspiration.

#### HARMONY IN CHURCH WORK.

Two things are necessary if an orchestra is to make music. The instruments must be in tune and they must be played. There can be no harmony unless all the instruments are tuned to the standard pitch; and there can be no grand symphony unless all the instruments are played. The leader of an orchestra once stopped the playing very abruptly, and pointing to a certain member, said, "You spoil the music." "Why, I wasn't playing at all," was the reply. "That's why you spoil the music." If the pastor suggests some change in your work whereby it may give added strength to the church as a whole, do not quit for the sake of harmony (?), and say, "Let some one else do it, then." Sometimes selfishness finds its way into methods of church work. If the pastor, who considers the work of the entire church, suggests some change in your methods, give it due consideration. Unless it is apparent that some one else can do it better, try to do it better yourself.

#### IF THE PASTOR FALLS DOWN.

An article under the above caption appeared in the *Literary Digest* in November of last year. We append a part of it which seems pertinent to the topic for this week, and which, although somewhat extreme and visionary, may furnish some suggestions to Endeavorers.

Just give a minute's clear and honest thought to what a variety of abilities a minister's position demands of him.

He needs to be a smooth, fluent orator. He ought to have not merely words but ideas too; he very decidedly needs to be a thinker. He needs a lot of book knowledge—theology, philosophy, history, and the like—but it won't do for him to read books all the time; people won't

stand for him unless he is also very much of a "mixer"—perfectly at home among men.

And of course the modern preacher should be an organizer—masterful as a general in fitting people into the places where they belong. He doesn't dare, however, to show a bit of a general's spirit of command; he's bound to manage people wholly by persuasiveness—which takes enormous persuasiveness. The preacher should be an acute, accurate, discreet business man—in order to keep the church "temporalities" out of tangle. And above all he must be a spiritually minded man, though at the same time it is highly important that he must not be a visionary; people won't listen to him if he is not practical.

Just see what a tremendous bundle of qualities you've got. You could make a lawyer, a politician, a business man, a teacher, a settlement-worker, a popular lecturer, an author, a philosopher, a man-around-town, an ascetic, a military commander, all out of that combination, and have a lot of qualities left over to distribute along a whole line of occupations from family physician to church janitor.

*Yet you're supposing that you've hired the whole combination in the pastor of your church, and are expecting to get the benefit of each of these various elements of strength—all out of one man.*

But you won't; somewhere in the list you're due for a disappointment. If your minister's a great preacher, it's more than likely he won't be very strong on organization. If he's a gentle, comforting pastor, he may very probably be a good deal lacking in the pulpit. If he is a deep student, he may be awkward out among men. If he's a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually. Some day before long you'll find a weak side to him.

Then the question will come up as to what you are going to do about the discovery. Of course the next preacher will have his weakness too.

*Every church when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not to get a chance to complain—God forbid! When the pastor falls down, then the church has discovered where it can help him.*

If the preacher shows up inefficient in organizing the people for work, then that's the signal for the men in the church who are strongest in the knack of organization to turn in and line up the membership for effective results.

If the pastor seems to get tangled and befuddled when money matters are to be dealt with, then let men used to handling dollars step forward and get the money worry off the pastor's mind.

If the pastor is slow and timid about calling on strangers and diffident in meeting newcomers, let the folks that have easy social graces go in strong for friendly visiting and hand-shaking.

If the Sabbath school lags or the prayer meeting is dull, and the pastor doesn't seem to know what to do about it, let the congregation boom those features of work with their own efforts.

If the pastor falls down on his preaching, it's harder for the church to fill in that defect—which, by the way, is reason enough why the pastor

ought to try specially hard not to fall down there. But even poor pulpit work a live congregation can do a great deal to remedy.

They can listen hard; that will inspire the preacher. They can praise his best abilities; that will encourage him to cultivate his most valuable gifts. They can lift detail matters off his shoulders; that will leave him more time for study. They can give him money for books and conventions; those will freshen him. And they can pray for him; God only knows what that will do.

Finally here's a rule for a going and growing church:

*Count on your pastor's abilities as his chance; count on his inabilities as your chance.*

#### SUGGESTIONS FOR THE MEETING.

The leader is sure to find much help in the *Christian Endeavor World*. Every society should take a copy for the use of the Prayer Meeting Committee.

Instead of having the daily readings read in the meeting, members of the society may be asked to give the substance of these passages in their own words. This work should be assigned before the meeting. Have others bring their SABBATH RECORDERS and read the comments following each Endeavorer on the daily reading.

Ask the pastor to use his five minutes in telling the Endeavorers what they can do to help him. Vacation is over and these autumn days find you back at your tasks with renewed power and purpose. You have taken no vacation in your religious work. It is too precious and pleasant for that. But the season brings new opportunities, and your church work may well claim some of the new energy which is yours at this time. Your pastor, no doubt, has some plans for the winter months. What can the Endeavorers do to help him? Ask him to tell you. Make no perfunctory assignment of this, but ask him honestly, and with hearts prepared to respond to his suggestions as far as you are able. By thus holding up the hands of your pastor, the cause of righteousness will prevail this winter as it never has in your community.

Close the meeting with a number of prayers. Pray for the pastor and the young people, that they may be guided in their plans and work together by the Holy Spirit. Remember especially any lines of work that have been mentioned or emphasized in the meeting.

*Milton Junction, Wis.*

**Testimonials From Pastors.**

The following testimonies from pastors regarding the help that Endeavorers have been to them may prove suggestive.

**HOW MY ENDEAVORERS HAVE HELPED ME.**

You wish my testimony on this proposition. Here it is, freely given. My work as a pastor is abundant and strenuous, far beyond the capacity of one man. Here is where my Endeavorers prove their worth as their pastor's helpers; and many are the errands in service they freely and ably render.

During our revival meetings last winter my Endeavorers were among my best personal workers. A great percentage of the success of the meetings was due to their prayerful service.

A fruitful field for Endeavor service is found among our college students, in assisting strangers to become acquainted, and to feel at home in their new environment, especially in various services of the church.

My Endeavorers are a great factor in supporting our church prayer meeting. The value of young life and hopefulness can not be fully estimated in this relation.

Very sincerely,

GEO. W. HILLS.

**HOW MY CHRISTIAN ENDEAVOR SOCIETY HAS HELPED ME.**

In the first place, brother Editor, I do not say "my Christian Endeavor Society," as I have always tried not to say "my church," "my pulpit," or "my wife."

The Christian Endeavor Society has helped me by training men and women for church work.

It has helped me by taking certain burdens that might otherwise remain with me, like some canvass of the congregation or the leading of some meeting.

It has helped me by the courage, zeal and hope that has been aroused in me as I witness the consecration of its members, and as I attend its meetings.

It furnishes a band of men and women that can very generally be depended on for any required service, either in public worship or in private Christian work.

Fraternally,

GEO. B. SHAW.

**HOW MY CHRISTIAN ENDEAVOR SOCIETY HAS HELPED ME.**

1. By responding promptly to every positive and enthusiastic suggestion for aggressive work, and by being phlegmatic and indifferent when I have exhibited the same traits. The valuable lesson has thus been impressed that nothing of value can be accomplished without a good degree of zeal and enthusiasm in the work we want done.

2. By cordial expressions of appreciation for helpful sermons preached.

3. By arranging to report in Christian Endeavor meeting some things worthy of note in the sermon of the preceding Sabbath.

4. A Lookout Committee reported for active membership two young men whom I did not know were ready to be considered as Christians, and shortly afterward both were baptized and joined the church.

5. By the very ordinary and yet very helpful practice of conducting the Sabbath morning service in the pastor's absence.

6. By having printed a church folder with helpful suggestions to the worshipers as to conduct before, during and after the service which they attend. This folder also includes the order of the morning service, a list of the appointments of the church, the various auxiliary societies of the church with their time of meeting, and a blank for the insertion of the names of the leading officers, the church covenant with appropriate scripture texts, a list of the church officers, while on the front page of the folder is a picture of the church.

T. J. VAN HORN.

**HOW OUR ENDEAVORERS HAVE HELPED ME.**

They have sometimes taken charge of the Sabbath morning service in my absence. They conduct the singing at every Sixth-day night prayer meeting. They have raised during the present year \$100 for missionary work. They expect to raise \$50 more before the close of the year for the same work. This has been a great inspiration to me while I have been trying to talk up among our churches the pressing need of our making an advance move in the way of missions. Our Shiloh Endeavorers want to see something done and stand ready to help do it. This helps me.

D. BURDETT COON, *Pastor.*

**HOW MY CHRISTIAN ENDEAVOR SOCIETY HAS HELPED ME.**

We are always helping or hindering one another.

1. My Endeavorers have helped me by generally attending the appointments of the church and by taking charge of the singing at the church prayer meeting. These things aid by the encouragement and inspiration they give.

2. The pastor is responsible for the cultivation of the missionary spirit in the community. My Endeavorers have helped in this matter by presenting, under the auspices of its Missionary Committee, at the church prayer meeting, once in about two months, a missionary program. This committee has also scattered evangelical and Sabbath-reform literature.

3. Any pastor owes duties to the needy fields near by, and my Endeavorers have aided in this work by going with me to the meetings. Their testimonies and the singing of the quartet have been marked features in some of these meetings.

4. It is the pastor's duty to cheer the sick and aged. In this work the Flower Committee has helped by providing flowers (sometimes buying them) for those whom flowers would cheer, and the Music Committee by going with me to sing for and pray with the sick and aged.

5. In working for the young there is tremendous responsibility and sometimes sore disappointment, but their almost limitless possibilities for weal or woe, in time and eternity, inspires one to his greatest endeavors and gives sublimity to all life.

WM. L. BURDICK.

**HOW MY ENDEAVORERS HAVE HELPED ME.**

My immediate knowledge of Christian Endeavor work in the three churches where I have served as pastor during the past sixteen years has been gained by a regular attendance at the Y. P. S. C. E. meetings and by doing supplemental work in the Farina Intermediate Society for nearly four years.

These Endeavorers, besides being regular attendants of the Sabbath services, have made up the larger part of all the other religious services of the churches, and their cooperation has made it possible to have

interesting and helpful prayer meetings and study circles.

They have helped me by setting some of the young people in the church and the society to work. For twelve years they have had monthly literary programs, giving them opportunity for training, and furnishing pleasant and valuable literary and musical entertainments to the public.

I have been encouraged as I have seen their study and activity in prayer meetings and committee work build them up in Christian character, and fit them for the services of life.

WILLARD D. BURDICK.

*Farina, Ill.*

Note.—The leader of the meeting may have the Endeavorers bring their RECORDERS to the meeting and look over these "testimonies" together. As the Endeavorers name over the things that have helped these pastors, the leader may write them on the blackboard. From this list select some new work for your own society.

*Milton Junction, Wis.*

**Training for Church and Denominational Responsibility.**

H. C. STILLMAN.

*Young People's Hour at Conference.*

You are all familiar with the old idea that to produce a great man the training should begin with the grandfather. Nowhere is that idea more practical than in the growth and efficiency of the Seventh-day Baptist denomination. While it may not necessarily follow that every great man has had such early training, I am sure you will all agree that, as a rule, such care and foresight must certainly raise the spiritual and mental capacity of the line as well as the standard of character, thus enlarging the possibilities for usefulness in that family. Enlarge the idea to include our whole denomination and you have a conception of just what we need as a people.

I think the older men who have watched more closely the denominational development will uphold me in the statement that we are only holding our own during the present decade. Conditions do not seem to grow much better with the advance of years and educational advantages. Do not think for an instance that I am a pessimist

constantly holding up a hard luck story, for I am not; but I do believe in looking at things squarely and honestly and doing just the best we know for whatever seems to be wrong. A good doctor seeks carefully for the real trouble in his patient and then applies all his knowledge and training to correct the trouble.

Now, if we as a people are not growing in numbers and power, there is something wrong. Indeed I am too young and inexperienced to assert before some of you, who are much better able to say, just where our greatest needs are, but I am satisfied that one of them is found in a lack of church and denominational responsibility among the rising generation. We younger people do not realize how much the future life of our denomination rests upon our interest and diligence in church work. We are too much taken up with our own personal interests.

I wish I had the wisdom to tell the heads of our families how to train their children to the greatest possible usefulness. However, I think I am free to tell of instances or conditions that I have seen. One of those conditions, and one of the most deadly to our interests, is the holding up before a family of the idea that it is a hard struggle to be a Seventh-day Baptist. If the parents do not uphold the idea that it is a sacred privilege to be a Seventh-day Baptist, they can not expect their children to love and honor the Sabbath. It is true that in some places the Sabbath-keeper is at a disadvantage, but the man with a fixed purpose and an ordinary amount of personal energy will not be unable to keep the Sabbath and make an honest living. A good education counts more now toward success than ever before, and there are more opportunities for education than ever before. Thus not only is a good education an important factor in the training for responsibility in any phase of life, but it is within the reach of most of our young people. Education gives a broader view of life and humanity and of our place among the wonderful forces of nature.

Another great help in church work is the willingness on the part of members to shoulder the responsibilities even if things do not go to their liking. For instance, a friend of mine was assigned to duty with

a person for whom he had a personal dislike; but instead of resigning or refusing, he simply went ahead and did his duty as pleasantly as if nothing was wrong. That man has been an inspiration to me several times and some day I am going to tell him so. I do believe that the church of God all over the world loses power every time it allows wrangling to come into its life in any way. The church is the keystone in the structure of any nation, and if the church is crumbling the nation must fall. For that reason we should train our children to avoid anything that would mar the spiritual life of the church. In other words, teach them to be magnanimous in their dealings with their fellow men.

Another important factor is the financial support of the church. It is this part of the work that has been before us a good deal of late. These matters have been thrashed out by our leading men and given to you by your pastor, so I can do no better, I am sure, than to recommend the tithing system to all our young people. I fear our fathers and mothers are doing more than their share in this line of work. We should do well to be sure we are not shirking our part.

The subject given me has something of a double nature. The first part I have tried to touch upon, but the second may be viewed in more than one way, I find. I had been thinking, however, of our responsibility in holding the Sabbath truth before the world in such a way as to make the best possible impression upon those of other churches.

Doubtless you have known of cases where some Seventh-day Baptist has incurred the ill-will of others by some extreme or eccentric presentation of our faith. I am a firm believer in treating members of other churches just as we do our own people. Why not? They are just the same kind of citizens as ourselves, only we differ on the one main point, the Sabbath. The world has a great many excellent people in it, but they are not all Seventh-day Baptists. However, we stand for that particular truth above all others, and our cause is best advanced when we carry ourselves toward others so as to win their friendship; then we stand a better chance of winning them to the Sabbath.

I have often heard outsiders say that the Seventh-day Baptists seem to be more like one big family than any other denomination. I sincerely hope it is true. And when we younger people all realize the debt we owe our church in holding up the Sabbath truth before the world in the best possible way, we shall be more closely united as a big family than we have ever been, and not only shall we hold our own, which is really losing ground, but we shall grow and grow and grow.

#### The Rally—Presentation of Gavel.

ROBERT WEST.

Upon our parsonage lot stands a magnificent oak of whose age we know only this: Before white men had threaded these parts with paths and roads, when only Indians roamed about in search of game or on the war path, this oak, the one under which the Bond children hold forth in their play, the one which we admire for its size and strength and shape, was then such an extraordinary tree that it was used as a landmark by the Indians. How long it has been this "tree of trees" we can estimate but roughly, and how long it has lived we can only conjecture.

From this oak, planted and cared for through so many years, not by the hand of any man, but by the hand of nature, by the hand of God, we deemed it fitting to secure the material for a gavel to be used at the Young People's Rally in his work.

Mr. President, in behalf of the local society I present to you this symbol of authority as an expression of our loyalty to you and the cause that you represent.

#### After-Rally Picnic Social.

PHILLIP COON.

The Rally ended with a rousing good time at Lake Koshkonong. Soon after supper wagons with hayracks were driven up to the church and we all piled on for the five-mile drive to the lake. There were almost one hundred young people and such a jolly company one seldom sees together. Every one along the way knew that we were "Christian Endeavorers" out for some fun, for the clear night air rang with mirth and good old "rally" songs.

When we arrived at the lake three or four big blazes were quickly kindled and soon every one was busy roasting marshmallows. Then launches were ready to take us out for a short ride on the lake; then came good old-fashioned games, and finally the ride home in the brilliant moonlight. It seemed as though the heavens were never more brightly lighted than on the homeward journey. Every one was in the best of spirits and doubtless more than one farmer was roused from his peaceful slumbers as we passed. But behind all the hilarity was that whole-souled spirit of young manhood and womanhood which can not but accomplish wonders for their Master's kingdom. All too soon we were back at the "unloading place" and with hearty farewells we parted to meet again next year, as we hope, at Conference.

*Milton Junction, Wis.*

FARNAM, NEB.—We have regular meetings. Our number has been decreased by some leaving. Some parts of the country here have been favored by more rain than others. In places, the corn is a complete failure.

*Corresponding Secretary.*

#### The Comfort of Love.

Two young men roomed together in college, and a very strong attachment was formed between them. Later they entered business in the same city, and their affection continued and deepened until they were both gray-haired. The hour came when one of them was waiting in agony at a telegraph station for news from a dying son. His friend of the years stood by his side. He spoke no word nor offered any sympathy, save that he returned the handclasp of the broken-hearted father. He did not need to speak. His was the silent comfort of love.

If in some deep trouble we seem to see no sign of Divine love, we need not doubt that it is there. He who has loved us always is at our side. His presence is the comfort of our broken hearts.—*Exchange.*

When thou prayest rather let thy heart be without words than thy words without heart.—*John Bunyan.*

## MARRIAGES

**BURDICK-DOWDALL**—At the residence, in Chillothe, Ill., of the bride's parents, Mr. and Mrs. Charles Root, August 25, 1909, Mr. Merle M. Burdick, of Chicago, Ill., and Miss Olive Dowdall, of Chillothe, the Rev. F. E. Peterson officiating.

**BOWEN-GLASPEY**—At the home of the bride's parents, Mr. and Mrs. L. F. Glaspey, in Shiloh, N. J., September 8, 1909, by the Rev. D. Burdett Coon, Mr. Harry Lore Bowen and Miss Ethel Glaspey, both of Shiloh, N. J.

## DEATHS

**BASSETT**—John Chandler Bassett was born in Bennington Co., Vt., January 26, 1826, and died at Andover, N. Y., August 17, 1909.

He was the son of John Chandler and Martha St. John Bassett, and grandson of Jedediah Bassett. In 1828 his parents moved to Independence, N. Y., and their little son John was left with his mother's parents, the St. Johns, at Walton, N. Y. There he remained a few years and then joined his family at Independence, where most of his life was spent, until 1882, when he moved to Alfred on account of its educational privileges for his family. After ten years he moved to Andover, where he passed the rest of his life.

Our brother was the fifth child of a family of fourteen children, twelve of whom lived to grow up. Five are still living: Mrs. Betsey Kingsbury, of Rushford, N. Y., Mrs. Julia Chrisman, of Walton, George Henry Bassett, of Woodhull, Francis M. Bassett, of Andover, and Mrs. Eliza E. Stillman, of Boston, Mass. On September 30, 1850, he was married to Miss Elizabeth Reading. Into their home came six children, three boys and three girls. Two died in early life; four are still living: Henry K., of Independence, T. Eugene, of Oswego, Thomas, of Andover, and Mrs. Elizabeth Carpenter, of Elizabethton, Tenn. In early manhood our brother united with the Seventh-day Baptist Church of Independence, and continued his membership the rest of his life, over sixty years, loving the old church and in turn being loved by the members and all who knew him. The writer's second pastorate commenced with the Independence Church in 1880, and Brother Bassett's and his family's sympathy and loyal support were a source of great encouragement and strength. His presence in the prayer meetings and devotional services of the church was a cheerful inspiration. He lived to a good age, and no doubt his well-balanced, temperate life conducted to this result. He was not an extremist, but a mild, loving, sympathetic, brotherly man.

The funeral services were held at his late home on the day when it had been expected the family

reunion would occur and at the same place. We were led to think of the greater reunion that we trust has taken place in the beautiful beyond. Services were conducted by the undersigned, assisted by Rev. Mr. Boynton of the Baptist Church. A quartet beautifully rendered three selections, and interment was made in the family lot at Independence. Sister Bassett and the family have the sympathy of those who had learned to love "Father and Mother Bassett," and had enjoyed the good fellowship of their home. I. L. C.

**MONROE**—Mrs. Sarah Jane Humphrey Monroe was born in Stephentown, Rensselaer Co., N. Y., October 14, 1822, and died at the home of her daughter, Mrs. C. D. Gray, near Milton Junction, Wis., August 20, 1909.

She removed with her family to Alfred, N. Y., at the age of six years. She attended the school here, taught first by Bethuel Church, and later by James R. Irish. She was granted a teacher's certificate by Wm. C. Kenyon. She made a public profession of Christ at the age of fifteen and was baptized by Rev. Wm. B. Maxson. In 1846 she was united in marriage to William H. Monroe, and three years later they came to the West to make their home, settling near Albion, Wis. Six children were born to them, three of whom are still living. The husband and father died in 1894. The children who remain are Mrs. C. D. Gray, Mrs. A. C. Dunham and Fremont C. Monroe. Sister Monroe was a faithful Christian and enjoyed her religious life and its privileges. When she came west she joined the Albion Church, and later removed her membership to the Rock River Church. When the church at Milton Junction was organized, she became a member, and she died in its fellowship.

Funeral services were held at the home, conducted by her pastor, Rev. A. J. C. Bond. The body was buried at Milton Junction. A. J. C. B.

**THOMPSON**—In Clarksburg, W. Va., August 31, 1909, Mrs. Mary Prudence Thompson. She was a daughter of Peter and Mariah F. Randolph, pioneer settlers of Salem, W. Va. Her age was seventy-six years, and she was the last of a large and well-known family of Salem.

**GREENE**—James L. Greene was born April 6, 1830, at Pownal, Vt., and died at his home in Berlin, N. Y., September 3, 1909, aged 79 years, 4 months and 27 days.

He was the son of Joseph Allen Greene and Clarissa Stillman Green. There were four sons in the family, only one of whom remains—Joseph, of North Loup, Neb. When about eighteen years of age he, with more than twenty other young people, experienced religion under the preaching of Elder Scott. They were all baptized and joined the Berlin Church. With this church Mr. Greene has always been in faithful communion. In 1853 he was married to Samantha Satterlee. To them were born three daughters and a son. February 1, 1856, he was ordained deacon by the Berlin Church. He has

(Continued on 416.)

## 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. 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 II.—OCTOBER 9, 1909.

PAUL A PRISONER.—THE PLOT.

Acts xxii, 30 to xxiii, 35.

*Golden Text.*—"I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust." Ps. xci, 2.

DAILY READINGS.

First-day, Gen. xxxvii, 1-17.

Second-day, Gen. xxxvii, 18-38.

Third-day, 2 Sam. xv, 1-18.

Fourth-day, 1 Kings i, 5-21.

Fifth-day, Dan. vi, 1-18.

Sixth-day, Acts xxii, 30-xxiii, 10.

Sabbath-day, Acts xxiii, 11-35.

INTRODUCTION.

From our point of view we would expect that Claudius Lysias would immediately release Paul when he found that he was not a leader of insurrection, and especially also since it might be well to make amends for his false step in binding a Roman citizen and giving command to scourge him. But it was the policy of the Romans to give the peoples that they conquered a fair share in the government. The chief captain thought best therefore to make a thorough inquiry into the causes for such a determined attack upon Paul in the temple courts. He was however mindful in a certain way of the claims that Paul had upon him; and did not turn him over to the Jewish courts to judge him as they pleased.

We may imagine that Paul was nothing loath to go before the Sanhedrin for examination, for here was an opportunity to bring his beliefs to the attention of the chief men of the nation. It is almost certain that Paul had been himself

a member of this highest court of the Jewish nation. It was therefore a matter of special interest to him to have a hearing before this body.

**TIME.**—On the next two days after our lesson of last week.

**PLACE.**—Jerusalem.

**PERSONS.**—The apostle Paul and his nephew; the chief captain and other soldiers; the Jews, especially the members of the Sanhedrin and other enemies of Paul.

**OUTLINE:**

1. The Examination of Paul before the Sanhedrin. xxii, 30 to xxiii, 10.
2. The Plot against Paul. v. 12-22.
3. The Escape of Paul to Cæsarea. v. 23-35.

**NOTES.**

xxii, 30. *Brought Paul down and set him before them.* We are to infer that Claudius Lysias came in person with his prisoner, and that he took care that he should not be snatched out of his custody. He removed Paul's chains that he might not appear as one already condemned.

xxiii, 1. *I have lived before God in all good conscience.* Paul attempts to show the groundlessness of the accusations against him. The word translated "lived" refers to doing one's duty as a citizen.

2. *To smite him on the mouth.* They desired to hear no defense or explanation, but only a confession. They had the case already decided in their own minds.

3. *Thou whited wall.* This is a figurative way of saying hypocrite. This man presumed to sit as judge when it was very evident that he had determined to be unfair. Paul makes an apology for this remark, but he does not retract.

5. *I am a Pharisee.* The account is so brief that we may not be quite sure why Paul spoke as he did, but it seems probable that Paul saw that the Sanhedrin was not in a condition to give his case an impartial hearing. He proceeds therefore with a considerable skill to bring in an issue which did not really belong to the case on its merits, but which would serve very well to divide the council. His plan succeeded so well that the whole assembly was soon in an uproar, and the chief captain thought it was wise to remove Paul before he came to bodily harm.

9. *And what if a spirit hath spoken to him, or an angel?* From these words it may be inferred that Paul had told them of his vision near Damascus. It is probable that we have only an abbreviated account of the proceedings before the Sanhedrin.

11. *The Lord stood by him.* That is, the



Lord Jesus. Paul was in especial need of encouragement at this time. His message presented with the utmost earnestness had been rejected by the Jewish people of Jerusalem and their leaders, and he had but narrowly escaped with his life. There was danger also that his usefulness would be abridged by imprisonment and perhaps by condemnation on the charges that had been made before the Romans. Paul is assured by his Master that his testimony in Jerusalem is recognized, and that he would live to give testimony in Rome.

12. *The Jews banded together.* They made a conspiracy, when they saw that it was not very probable that they could get the Roman officers to give him up on the charges that they were able to bring against him. *Bound themselves under a curse.* Literally, they anathematized themselves. That is, they asked God to bring the severest penalties upon themselves if they faltered or failed in their purpose. *Till they had killed Paul.* They had little expectation that the Roman government would order an execution of Paul at the request of the Sanhedrin. Their hope was therefore in an opportunity for assassination.

13. *More than forty.* Seemingly an amply sufficient number to secure the success of their plot.

14. *And they came to the chief priests and elders.* Whether some of the forty were members of the Sanhedrin or not we do not know. Malice toward Paul had so deadened the consciences of even the leaders of the people that these assassins boldly recount their plot to the members of the chief court of the nation, and ask their co-operation. *To taste nothing.* That is, neither food nor drink—as in v. 12, King James' Version, using the verb "eat," hardly expresses the full sense. We may imagine that they knew some easy way to get absolved from their rash oath.

15. *Now therefore do ye with the council.* Those whom the conspirators addressed were to bring the matter up so that the request to Lysias for Paul's presence would come by vote from the whole Sanhedrin. *As though ye would judge of the case more exactly.* Certainly a very plausible pretext; for owing to the tumult they had not been able to come to any decision in regard to Paul on the preceding day. They could scarcely doubt but that Lysias would accede to this request. *Before he comes near.* They had their arrangements made to kill Paul before he reached the place of meeting of the Sanhedrin. Thus there would be no suspicion of any complicity in the matter on the part of the Sanhedrin itself.

16. *But Paul's sister's son heard of their lying in wait.* This is the only mention in the New Testament of a relative of Paul. We may imagine that this sister and her family lived in Jerusalem. Since the plot was known to so many it is not at all surprising that this young man should happen to hear of it. *He entered into the castle and told Paul.* Since Paul was arrested in the first place for his own protection, and was now being held without a specific charge being laid against him it seems very natural that the officers should allow his friends to have free access to him. Perhaps also Lysias wished to make amends for having bound a Roman uncondemned.

17. *And Paul called unto him one of the centurions.* That Paul was already considered a prisoner of importance is manifest from the fact that the centurion gave heed to his request and did as he was asked without even asking why. *This young man.* He may have been a mere lad.

19. *And the chief captain took him by the hand.* The chief captain received the lad with kindness, and seeing that he had something of importance to communicate to him readily granted him a private interview.

20. *As though thou wouldst inquire somewhat more exactly.* This reading follows better manuscript authority than that of King James' Version, and makes the narrative more vivid. The Jews would represent themselves as merely helping Lysias to conduct the investigation.

21. *Do not therefore yield unto them.* In his earnestness the young man adds advice and entreaty to his information. *Bound themselves under a curse.* King James' Version by translating "with an oath" suggests that we have a different expression here from that in v. 12. The translation given by the Revised Version is therefore not only more accurate, but more consistent.

22. *Tell no man.* Lysias begins by taking precaution that the conspirators should not find out that their plot was known. If they should know that their plan had failed they might be trying some other plan to accomplish their purpose. As it was they would rest quietly till the next morning, and Lysias would have time to act.

23. *Two hundred soldiers, etc.* A very large escort for one prisoner. Lysias means to use every precaution to guard against surprise, and sends Paul off about nine o'clock in the evening, so that he would be in comparative safety by daybreak. Caesarea was about sixty-five miles

## SPECIAL NOTICES

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

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

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

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

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

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

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

### WANTED.

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

### WANTED.

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

North Loup, Neb., is a clean, prosperous little Seventh-day Baptist town. I have some good bargains in dwellings, farms and ranches. It will pay you to look here before locating elsewhere. Address H. L. PRENTICE, North Loup, Neb.

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from Jerusalem, and was the residence of the Roman governor of the province of Syria.

24. *And he bade them provide beasts.* It not infrequently happened that prisoners had to walk while their guards rode.

25. *And he wrote a letter.* Lysias certainly showed considerable skill in the composition of this letter. He represents that he rescued Paul because he was a Roman, and altogether neglects to mention that he had bound the prisoner and ordered him to be scourged. He shows that he has used diligence to find out of what Paul was accused, and that now he has sent him to Felix both because Paul was in danger in Jerusalem, and because Felix was more competent to decide the case in hand.

31. *Brought him by night to Antipatris.* A little more than half way to Caesarea. Many have wondered that the party should have covered thirty-eight miles in one night. But a journey began in the night might well be called a night journey even if it was not completed till toward noon the next day. As the remainder of the journey to Caesarea lay through the open country where there would be no danger of surprise the foot soldiers returned to Jerusalem.

35. *To be kept in Herod's palace.* He was not put into the common prison; and as it would seem not held in rigorous confinement. Compare ch. xxiv, 23.

### SUGGESTIONS.

This lesson shows the vindictiveness of the Jews very clearly. They were so carried away by their hatred of Paul that they deliberately planned to kill him without a trial. Stephen was stoned by the mob; but his death was in the heat of a controversy. They did not plan in cold blood to kill him.

Paul was back in Caesarea after an absence of less than two weeks. Some have wondered whether he regretted his persistence in going thither in spite of the many warnings. We have no word of regret from him. He had accomplished the task that he intended; and although there was some cost to himself, Paul was not the man to complain.

Even after Paul had received by a heavenly vision an assurance of his own safety he took care that the plot of which he heard should not remain unknown to the chief captain. God's promises do not relieve us from all responsibility. We are laborers together with God.

"Parents who would have their children love the Saviour must lead them themselves to the foot of the cross."

(Continued from 412.)

proved the wisdom of the choice, for a more faithful member could not have been found. The church and its principles were his chief delight, for to do wrong to a neighbor was an occasion of the greatest sorrow until all had been made right. Amid trials of various kinds he was always cheerful and was always singing or whistling some of the sweet songs of Zion. An honored citizen, an exemplary Christian, is the testimony given by all who knew him. About six years ago he injured one of his eyes. This caused a gradual failing of his mind and body. Next to his loving affection for his only surviving daughter, Myrta, whose loving and faithful care in the father's declining years will ever be remembered, his love for the church was the last thing to go from his mind.

Funeral services were held in the Seventh-day Baptist church, September 6, 1909, conducted by the pastor.  
J. E. H.

**Because of His Depth.**

A Washington guide directed the attention of a party of sightseers to a small, gray-haired man and said affectionately: "There goes one of the greatest men of the country. That's Chief Justice Fuller." "Why he has no stature whatever," whispered one of the ladies. "Nor weight," hastily rejoined another. "And I can't under-

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stand," observed a man in the group, "how he has managed to attain to so great a height." The guide answered him significantly and tersely: "Because of his great depth."—*Selected.*

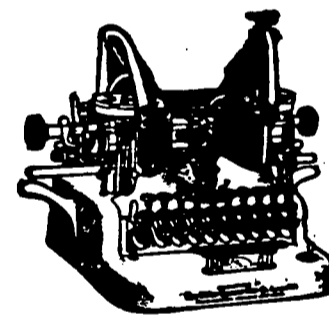
"It takes a wise man to keep from exploiting his wisdom."

**WANTED.**

*Dear Brothers and Sisters:*—If any of you find addresses of Hungarian people in the United States or in Canada, please send them to

JOSEPH J. KOVATS,  
856 Ninth St., Milwaukee, Wis.

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.

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