

The Sabbath Recorder

OCTOBER.

Ay, thou art welcome, heaven's delicious breath,
 When woods begin to wear the crimson leaf,
 And suns grow meek, and the meek suns grow brief,
 And the year smiles as it draws near its death.
 Wind of the sunny South! oh, still delay
 In the gay woods, and in the golden air,
 Like to a good old age released from care,
 Journeying, in long seventy, away.
 In such a bright, late quiet, would that I
 Might wear out life, like thee, 'mid bowers and brooks,
 And, dearer yet, the sunshine of kind looks,
 And music of kind voices ever night;
 And, when my last sand twinkled in the glass,
 Pass silently from men, as thou dost pass.

—William Cullen Bryant

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EDITORIAL

Another Witness for the Bible.

It is quite remarkable that almost every new discovery made by archeological research brings up something to corroborate Bible story. Not many years ago critics were loud in their denial that any such nation as that of the Hittites ever existed. To be sure the Bible in several places made mention of the Hittites, but the critics seemed to say, "So much the worse for the Bible." What if Genesis does say there were Hittites at Hebron, and Ezekiel includes Hittites among the founders of Jerusalem, and Judges repeatedly mentions Hittites in connection with Israel's struggles; and what if the Bible does represent Solomon as bringing horses from the land of the Hittites, the critics insisted that there was never any such nation, simply because they found no direct historic data outside the Bible for its existence.

Professor Sayce of Oxford is busy deciphering hieroglyphic inscriptions found in Asia Minor which shed much light upon the question. Probably all Bible references to the Hittites are correct. Professor Sayce says: "The discovery of this empire, all memory of which had so long been lost, was for the history of the ancient East what the discovery of Neptune was to astronomy—it explained facts which otherwise did not admit of solution, and supplied, as it were, the missing link in the historical chain."

It is now known positively through the

testimony of the monuments that the Hittite nation once rivaled the nations of Babylon and Egypt.

Wonderful Power is Promised.

We are familiar with the Saviour's command for his disciples to tarry in Jerusalem until they were endued with power from on high, before ever they should begin the work of evangelizing the world. Frequent efforts are made by Christian teachers to impress gospel workers with the facts of their own weakness, and that they can do nothing without the Holy Spirit's help. Peter's power on the day of Pentecost has always been used as an illustration of what poor, fallible men can do when filled with the Spirit.

This divine infilling was undoubtedly the "power from on high" for which the apostles were told to tarry. Every genuine revival from Peter's day to ours has been due to this wonderful power. The work has always been thorough and deep, and great transformations have come, just in proportion to the completeness with which the Holy Spirit has been allowed to come in and fill men's hearts. And failure has followed those efforts where the Holy One has been forgotten and man has taken the honor to himself. Thus many revival efforts come to naught, simply because man fails to honor the Holy Spirit as the source of power over sinful souls. Indeed, wherever great reformations have come, the Spirit has always filled the leaders first. Only Spirit-filled men can bring the world's millions into the kingdom of God.

These may seem like trite sayings, and very commonplace. Nevertheless, I am fully convinced that many who think them so have hardly begun to realize how much they really mean. How far does this help of God go toward making men of today successful in the Master's work? How much do we really expect from God when we pray for the Spirit's power in our work? Does it mean anything more than a mere inspiration that puts zest into our own ef-

forts, such as the presence of an audience of people might give to a speaker? If it does mean more, how much more? Is the wonderful power promised to us, or to the early disciples only?

The Saviour's words in Matthew xxviii, 18-20, ought to help us to understand something of the extent of the power promised to the preacher of the Gospel. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Think of the import of Jesus' "therefore"! It means, "for this reason" or on account of this that has just been said. Because all power is given to Christ in heaven and earth, go, preach, teach and baptize, and "lo, I am with you alway, even unto the end of the world." This is simply wonderful! It was equivalent to saying: I have universal power. Nothing in heaven or earth can defeat my plans. I send you forth to evangelize the nations and am able to give you complete success whenever you try to win men to God in my name. I will be with you in all the days to come, to help you do this that I have commanded. O for a thousand Seventh-day Baptists who really believe with the whole heart, that Jesus meant all he said in regard to the ever-abiding power from on high! What if we all could realize it as Peter did at Pentecost! Then there would come such a manifestation of saving power that a nation might be born in a day.

Here and there we see one who walks with God as Moody did, conscious of the Spirit's presence—one who really feels that the Christ who has all power in heaven and in earth is with him to give unction to his message, and to work in the hearts of sinners to convict and save, when he speaks. The world is dying today for want of men who are conscious of a present Christ actually leading them and giving them power. It is a blessed thing when one can feel as he goes into the pulpit or into mission work, that Jesus, true to his promise, is right by his side. It is a precious experience when the man of God can feel that Christ walks with him in the street, sits with him in the house, or strengthens him in the shop or store. Nothing is more sweet and helpful in all life's experiences than to be able to whisper your heartfelt prayer for help and strength right into the ear of the living Christ as he walks

with you by the way. Try it, my brother, when you are going to preach the Gospel, and have such a burden of soul, and such a longing for power with God and with men.

One consecrated Elijah who has heard the still small voice, and who can speak from a heart that never doubts, is worth a hundred men without strong convictions and with nothing but well-written, ingenious apologies for Christianity.

One Little Word of Caution.

I am impressed with the thought that a word of caution just now may be helpful to many workers in the cause we all love so well. In a small denomination like ours, with a membership scattered over the entire United States; with interests peculiar to each one of many widely separated sections; with several boards for special lines of work, having headquarters in different localities; with departments for promoting interest among those who belong to different classes in society, such as young people, old people, Sabbath-school workers, Juniors and Seniors, we can not be too careful about the words we use in our zeal for the special line of work with which we may chance to be identified. Nothing could be more unfortunate than for us to say or write things that tend to make friction or to bring alienations between different interests belonging to the one great cause. Again, nothing can be so fortunate as wisdom and moderation in speaking or writing, such as will strengthen the interest of every one in all our lines of work, while it detracts nothing from any one interest. The more we can avoid class friction, the stronger will we be as a people. The more we can say in a loving spirit to unite all hearts in the work of missions without even implying anything like a criticism upon the work of education or of Sabbath reform, the better for us. The more we can say in the right way to enlist all hearts in Sabbath reform while we at the same time give no word or hint that can be construed as a criticism upon some other branch of work, the better it will be for all. The less we can say as young people, that will look like criticism of the old people, the better for the interests

DENOMINATIONAL NEWS

From Alfred University.

A letter from President Davis says: "The college opens with a larger enrolment than that of last year, and the largest freshman class ever enrolled, numbering forty-eight members.

"Prof. Paul E. Titsworth, having completed his course in Wisconsin University for the degree of doctor of philosophy, has returned and takes the professorship of modern languages in the university.

"Miss Mabel I. Hart, a graduate of Oberlin College and of Radcliffe College, with eight years of experience as a teacher and two years of travel and study abroad, is teaching ancient languages.

"The school of agriculture will open on October 18, and the prospects are good for a large entering class. The buildings are being pushed as rapidly as possible and will be ready for occupancy before winter."

Brother Theophilus Gill.

Our friend, Theophilus Gill, of San José, California, writes us a letter of appreciation now and then, in which he speaks of his loyalty to the Sabbath as well as his love of the "higher life." He is a constant reader of the RECORDER, and when he sent his subscription money for 1909, he wrote: "What I enjoy particularly in the RECORDER is its clear ring on the Sabbath question. Occasionally my heart is gladdened by an article like the one in the issue of May 3, 'Is Holiness Attainable?' But as yet I have not had my heart gladdened by the number of such articles."

Brother Gill labors in an Adventist sanitarium, and is a steward in the Pentecostal Church, where he ministers some of the time in the absence of the pastor. He says they are not offended with him, even though he preaches Sabbath truth as strongly as he does the doctrine of holiness. In closing his last letter he speaks of seeing with one eye as his Sabbath brethren see, and with the other as his Pentecostal brethren do, both plainly seeing that an unholy man can not keep a day holy, and that the Seventh-day is a holy day.

He says: "Kindly remember me to all friends. If you send me some tracts, I

of both young and old, and for the cause at large; and the less the old people say that can be construed as criticizing the methods of the young, the surer will they be of a strong, loyal people after they are gone. Let us pray for a consecration that reaches not only to the tip of the tongue, but even to the point of the pen.

Every sign of such unity of spirit and purpose should be hailed with joy, and every indication that bespeaks a tendency to pull apart and to divide our interests should be regarded with disapproval by every one who desires the strength which unity gives to the denomination.

There have been many hopeful signs along these lines during the last two or three years; but none have been more prominent or given greater promise of good than the movement under which the young people took up their work in the SABBATH RECORDER. Everybody speaks well of it, and nothing has been done that so surely tends to unite the hearts of old and young in the Master's work. Let nothing mar the good effects of this wise undertaking.

In this connection let me urge that in all our work, whether in public or in private, whether by voice or pen, we be careful about saying anything that will grieve either the old or the young. I am pained whenever I hear a young man thrusting at the old people in any public way, as if the old were hindering the work or were too slow. I am just as greatly pained when I hear or read anything that casts a reflection upon the young people, as if they were too erratic or too fast and ought to be held in check.

Let us all be careful lest we inadvertently grieve the Spirit in some of these ways, and so lose the power which comes from unity of purpose. Let old people rejoice in every advance made by the young; and let the young people do or say nothing that tends to alienate the fathers and mothers in Israel.

It is easy enough to multiply ecclesiastics; but laborers together with God, workmen that need not be ashamed, have always been too few for the harvest field. And field work needs laboring men.—Donald Fraser.

will scatter them in this part of California. Pray for me that I may be firm and true to the Sabbath, in the trying places wherein I find myself in this lone battle for the right."

THOUGHTS FROM THE FIELD

"God is becoming more and more precious to me."

"God reveals himself to man just in proportion to the completeness with which man comes into harmony with what he already knows or believes to be God's will."

"Our conception of God enlarges with God's revelation of himself to us."

"When love fills the soul to its fullest capacity we can walk with God as truly as did Enoch. Such fellowship is indeed sweet."

"There have been many precious messages in the RECORDER. Those who do not take it or read it are hardly aware of how much they are losing."

"If every Seventh-day Baptist could do more personal work from house to house, asking wisdom of him who giveth to all men liberally and upbraideth not, I believe that our numbers would soon be greatly multiplied."

"A Baptist minister lately said, 'The Seventh-day people are causing a great deal of trouble.' Would that those who are troubled would come to the Bible to settle the question and, instead of rejecting the commandment of God that they may keep the traditions of men, accept the Sabbath of Jehovah, and be true to his Word."

"I have observed that those who first search the Scriptures for the truth concerning the Sabbath are more likely to keep it than are those who wait to decide all other questions that are raised by non-Sabbath-keepers, before going to God's Word."

"It seems to me that well-arranged Bible readings upon the Sabbath question would do much to open the eyes of people who claim the Bible as their only rule of faith and practice, and who yet have been led to think that the First-day is the Sabbath."

"The entrance of thy words giveth light; it giveth understanding to the simple. Yet the opening of the understanding to

'behold wondrous things' out of God's law comes from him alone. For this we need to pray earnestly."

A lone Sabbath-keeper writes: "I enjoy the blessed RECORDER and Seventh-day Baptist *Pulpit*, and am very thankful for them. They have such splendid and helpful communications, some of which agree so well with my thoughts that I almost feel as though I had written them myself, only they are better than I could write."

Our aged sister, Mrs. Hitchcock, writes from Norwalk, Conn.: "Though very much troubled at times with pain and distress, I am trying to hold fast to the faith once delivered to the saints. My eyesight is getting to be very poor, but the way to the celestial city is a shining and glorious way. Therein may I ever daily and hourly try to walk."

"May God bless you and your fellow laborers in your work for him. With many deep and heartfelt good wishes, I am your sister in Christ."

Everything about the writing in her letter reveals how feeble and blind Sister Hitchcock is. Each missive from her shows that she is drawing near to the heavenly home. She writes like a weary pilgrim who has reached the land of Beulah, and caught glimpses of the glory from the city of God.

"Do not say, 'Our young people are not willing to sacrifice.' Show them that we have a future, for which *we* are glad to labor and sacrifice, and there will be no lack of loyal self-sacrificing service on the part of our young people."

"It is folly to keep saying, 'We have no leaders.' If two hundred years of history in America have produced no leaders for today, then we have lived for naught."

DEAR EDITOR:—How can any one do without the RECORDER? The joy that thrilled my heart in reading the editorial, August 16, "Honor the Holy Spirit," can not be measured by subscription price. Every family should have it. It is repeatedly reread. I hope our editor's very appropriate suggestion will be heeded: "We need the pentecostal fire. Why not make this the burden of the coming Conference?" Though I have not the privilege of this gathering, I am joining with you in this prayer. Oh, what a richness and fulness

in the glorious salvation provided in Christ, so often specified in the Holy Word, which teaches a holy heart and life, fitting us for the heaven where no unholiness can enter!

"A Central Deficiency" is another article which ought to be read by all, it being a faithful protest against modern erroneous teaching which must result in many fatal disappointments in the last great day. May such fearful doom be averted.

It has been much on my heart to make a memorial offering in token of appreciation of Dr. A. H. Lewis' faithful teaching of Jesus' fulfilment of his declaration (Matt. xii, 40) that he should be in the tomb three days and three nights, the sign of his being the Messiah. Much of my little savings has been unavoidably lost, but I had this in mind that if a payment should come in time I would send it, and just now a small one came unexpectedly which I accordingly enclose, wishing it were in amount more worthy of its purpose.

Your sister in Christ,
AGNES F. BARBER.

Memorial Window and Tablet.

The movement which was started some time ago to place a memorial on the hillside where Dr. A. C. Davis Jr. met his death, has not been lost sight of by the committee in charge, and the work has been carried steadily forward. They have been assisted very materially by the contributions of a large number of the Christian Endeavor societies and by individual subscriptions and also in other ways. They have now completed their arrangements and a memorial service will be held at the Seventh-day Baptist church at West Edmeston, on Wednesday, September 29, at 2 o'clock. A handsome memorial window has been purchased and will be placed in the church.

Following is the program:

Opening song—Male quartet from Edmeston.

Prayer—Pastor R. G. Davis.

Reading, "The Artist," a poem written by Doctor Davis—Mrs. George Hobart of Unadilla Forks.

Song, "Count Your Blessings" (One of Doctor Davis' favorite songs)—Seventh-day Baptist and F. B. choirs.

Résumé of the address, "Civic Righteousness," delivered by Doctor Davis at the Christian Endeavor county convention at Edmeston one week before his death—Rev. Alva Davis of Verona.

Solo, "Face to Face"—Mrs. U. G. Welch of Edmeston.

Memorial address—Rev. L. C. Randolph, D. D., of Alfred.

Unveiling memorial window—Milton Daland Davis, little son of Doctor Davis.

Reading, "The Autumn of the Year and the Autumn of Life"—Mrs. George Hobart.

Singing, "God Be With You Till We Meet Again" (One of Doctor Davis' special favorites)—Seventh-day Baptist and F. B. choirs.

After the services at the church all will be invited to repair to the hillside, where will be unveiled, with a short and appropriate ceremony, a handsome bronze tablet with the following inscription: "To the Memory of Dr. Arnold C. Davis, who met his death near this spot, May 25, 1908. Erected by loving friends." This tablet was purchased of the Gorham Company of New York and Providence, R. I., and has been placed on the mammoth boulder near the spot where Doctor Davis met his tragic death.

MARIAN E. MAXSON,
Chairman of Memorial Committee.

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.

Every being is intended to have a character of his own; to be what no other is and to do what no other can.—*W. E. Channing.*

The Seventh-day Baptist General Conference

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

Education for the Minister.

REV. W. L. BURDICK.

If I depart from my usual custom and read this morning, I can come nearer saying what I wish to say and not overrun my allotted time, fifteen minutes.

When we look at the program for this forenoon and read, Education for the Farmer, for the Business Man, for the Teacher, and for the Ministry, we see that the Executive Committee believes that one's education should be determined by what one is intending to do in life. This is true. The law school can not take the place of the theological seminary for the minister, or the place of the medical college for the doctor; the dental college can not take the place of the conservatory of music for the musician, or the place of the agricultural college for the farmer.

When we consider the minister's work, what he is to bear, do and be, we recognize that no one's education is any more important than his—yea, that the education of no one else is so important. His is the leadership in the most stupendous task of the ages—the evangelization of the world—a task that reaches out to all other undertakings. It is his to stand as the representative of God to a suffering and sinning world, lead it back to the Father's house and help it to live in fellowship with God and with one another; it is his to minister to all classes of men, to the learned and to the ignorant, to the renowned and the obscure, to children and strong men and women, to the young people and the aged, to be the chief figure at times of the deepest gloom and the highest joy, and to be the adviser of men under all conditions of life; it is his to dress well and live on a small salary, often poorly paid, to be praised and flattered and still to keep as humble as a child, to be criticised unkindly, backbitten and slandered, and amid it all to go quietly and sweetly on his way without fighting back or making reply; it is his to

write as much as the author, read as much as the professor, address the public more often than the lecturer, visit as much as the doctor, or some doctors, and to keep abreast of the times in matters of literature, science, art, philosophy, history and state. Surely the education of one who is to fill such an office as this should be most liberal and broad and at the same time most thorough and in part technical.

It is a mistake to think that a minister's education is confined to a few years spent in the schools; with him, as with all others, it is a matter of a lifetime. It commences in the home and church and continues till he lays life's burdens down. It is in the home and church largely that he receives the most valuable part of his training, soul culture. In the home the foundation should be laid. The minister's entire work is influenced in many ways by the atmosphere of the home in which he has been reared. It can not be otherwise, for the laws of influence and environment which govern in the development of the lives of those who are to be ministers are the same as those which shape the lives of other people. To be brought up in a home aglow with religious influence and Christian culture, where the Bible is loved and its pure principles implanted in the young hearts, as in Timothy's, where the Christian graces, gentleness, patience, forbearance, forgiveness, bravery, loyalty, trust and obedience are lived and taught, and where the kingdom of heaven and not the kingdoms of dress, pleasure and gain has the first place in thought, heart and talk—to be brought up in such a home is of the greatest value to him who would be a successful minister of the Gospel. More than all other influences combined, the homes of today are fixing the character of the ministry of the next generation—if we have one, and we will.

The influence of the church in educating the minister for his work is second only to that of the home. It is a misfortune for

any person to grow up without the help of a live church, and it is doubly so for one who is to be under-shepherd of the church. Not alone does the church help one to establish character, but to be reared in it is for one to learn at first-hand many things about the actual nature, spirit and work of the church which he can never learn from books and teachers. It is also a great misfortune for one who is to be a minister to be brought up in a cold, lifeless church where there is seldom or never a revival of religion; for the tendency of such surroundings in early life is to give one coldness of spirit and to cause him not to expect things to come to pass, or if he does, not to know how to bring them about; while if he has grown up under the influence of a church all afire with holy zeal and with work undertaken and accomplished, he will be expecting to see results and will know how to bring them about.

It is true that men have become efficient in the ministry without the aid of the church or a Christian home in early life; as, for instance, Gipsy Smith. But this does not prove that the home and the church are not of the highest value in the education of the ministry. The homes and the churches are the principal sources of heart culture; and if we are to have a holy, spiritual and efficient ministry, we must see that our homes and our churches are right.

When we come to the education that the candidate for the ministry is to acquire from the schools, there needs to be emphasis put upon the fact that the rudiments of his education should be most thorough, especially his training in English. A thorough mastery of the rudimentary studies is of greater value than an entire college course gone through in a slipshod manner. A man thirty-five years of age came to an institution of learning to prepare for the ministry and found that he could not pass an examination in arithmetic or grammar. Though he was advised to go on with the higher studies and work up the first at home, he did no such thing. He, a man with a long beard, went into the classes in grammar, arithmetic, spelling and geography with the little boys and girls not yet in their teens and plodded along with them term after term till these subjects

were thoroughly mastered. When opportunity offered he took English classes in theology, and has now for fifteen years been an efficient pastor and evangelist, when without that thorough training in the rudiments he would have been acceptable to very few congregations.

That there is a general need of greater thoroughness in English is constantly demonstrated by the fact that one very seldom listens to a speaker thirty minutes without detecting errors in rhetoric, grammar or pronunciation; and perhaps the worst of all is that many—and among them some of the sharpest critics—are unconscious of the fact that they themselves mutilate the "Queen's English." The only way to improve this condition of affairs is greater thoroughness in early training, accompanied by special effort throughout life.

That candidates for the high and holy office of the ministry should have the training of college and seminary hardly needs to be stated in this day and age of the world. The college and seminary are the quickest, cheapest, and the surest way to attain that which every minister wants.

It is true that some go to college and backslide and that some come from the seminary and are inefficient. Did young people ever lapse at home? Are those who have not had the advantage of college and seminary ever inefficient? There is nothing about a college course in and of itself that destroys faith any more than there is about farming. Some farmers turn out to be infidels, and shall we shun the farm on that account? We are to remember, as President Faunce says in a recent book, that the failure in the ministry is the man who is pastor of a large congregation, because he panders to the spirit of the age. It is often pointed out that some of the leading men in the ministry have had neither college nor seminary training. One has only to watch these a little to be convinced that they would be much more efficient had they had the help of college and seminary.

Shall not he who is to be a leader in the most colossal work of the ages—he who is to minister unto men of the best education and the highest culture and who is to teach the learned and the ig-

norant in the highest realm, the spiritual, fit himself the very best possible? The history of the church and the demands of the times say that he should. The church has always demanded the highest development of mind possible, as when God called Saul of Tarsus. Had we time it would be most interesting to show how all the great forward movements in the march of Christ's kingdom across the ages have been led by the educated men of the day and that these forward movements would not have been without trained men.

In our country, education has come to be the popular thing with all classes. The magazines tell us that the larger institutions are turning away from their halls hundreds who seek admission, because they have not room for them. Correspondence courses are being given, one institution alone having over three thousand correspondence students. In almost every congregation there are the learned and cultured. Now shall the ministry fall behind in these matters? If it does, its days are numbered. The Holy Spirit never put a premium upon ignorance or laziness. Learning is not so important as heart culture; nevertheless, we can not neglect the former. The church should provide colleges and seminaries, and all candidates for the ministry should, if possible, attend them, acquiring the best they can give; and if not possible, should fit themselves in other ways the best they can.

Our ministry should be educated in our own colleges and seminary, and it is the work of the church to see that these are endowed and equipped so that our students can receive a training equal in quality as well as in quantity to that given in other institutions. The denomination that neglects to educate its young people, especially its ministers, can not expect a very long life; while the denomination that founds schools and neglects to properly endow and equip them is treating them as Pharaoh treated the children of Israel, requiring them to make brick without straw. The value of an education does not depend on the size of the institution in which one studies, any more than the value of a teacher depends on his avoirdupois. The most of us would about as soon drink water from a goblet as from a

barrel, even though the latter be made of gold. It depends immensely more on the thorough efforts the student makes than on the size of the institution he attends. A large institution can not supply brains and effort. Circumstances alter cases, but as a rule let our candidates for the ministry and all our young people complete courses in our own colleges and seminary and then if they wish to go elsewhere to specialize let us encourage them to thus do. Loyalty demands that we patronize and support our own school the same as it does that we take and support our denominational paper. If our schools are not such as we want our college and seminary students to attend, let us make them such.

While the student for the ministry needs a general education along certain broad lines, at the same time there is a demand for training along special lines. Theological seminaries are being charged with being fossilized. It is said that the seminary curriculum has not been changed since time immemorial; that its graduates do not know life, and are not prepared for life's work. This agitation has been waxing hot as the months have passed. Investigations that have been made seem to prove that these charges are more or less true in some cases and that in others they are far from true. Those who have closely watched our own seminary need not be told of the efforts to modernize both courses and methods. I have mentioned this agitation, however, to call attention to the fact that the times demand that the minister's education fit him to meet the problems of religious education, and sociology with its many divisions. Not that the minister is to preach on these subjects unless the situation demands it. His chief message should be the Gospel in its simplicity, fervent with love. But at the same time he should be prepared to handle successfully the problems of religious education and social life, of the farming community and the crowded city, of child labor and prisons, of the wage earner, the financier and the tenement dweller.

The value of the study of the classics in a general education is still an unsettled question in the minds of many, when such practical men as President Hadley of Yale

bewails the loss that has come through the neglect of Greek. Whether the classics are a help to men generally or not can be passed by here. They are of great value to the minister. It is true, as President Allen said when asked regarding going away to specialize in Hebrew, "After all our study we will generally refer to the eminent scholars as authority regarding the interpretation of difficult passages;" yet to read the Bible in the Greek and Hebrew will bring out meanings and shades of meanings which are of the greatest practical value.

The natural sciences are very helpful to the minister in that they give him a vision of universal law and order, furnish him the finest illustrations, and bring him into touch with the infinite. The minister's education should familiarize him with philosophy and the world's history as well as the history of the church; otherwise he toils largely in the dark as to the great causes that have produced our Christian civilization and what is to be the result of present movements, his own and the church's. He who is to treat human souls should be a thorough and constant student of psychology, the science of the soul. A minister ignorant regarding psychology is like a doctor who does not know physiology. It is not enough that one should study pastoral theology; he should have actual practice under the immediate supervision of a teacher, wise and experienced in actual pastoral work. A student should not be sent from the seminary till his theological views are reduced to a system and he knows what he believes, so that he will not preach Calvinism one week, and Arminianism the next, and both the third. The candidate for the ministry should have grit and grace enough to think out all the questions to a finish for himself, and know where he stands and what he is going to preach. The most important of all in study is that one should know his Bible and be able to teach it and settle all problems and doctrines in the light of its teachings. To know one's Bible thoroughly and how to open its priceless treasures to others is of more value to the minister than all the rest of the things taught without it.

That our training most signally fails in producing public speakers is demonstrated in the public efforts of the most of us. Those who are naturally public speakers acquire very bad habits of speech and gesture, while some of the rest of us are always awkward and unnatural. None of us want these things which mar public address, but we have them and we do not know how to get rid of them. That a course in oratory as now taught would make all right is not apparent. I have seen the graduates from these schools, while able to charm all with recitations and readings of a certain nature, unable to read a sermon before a Sabbath-morning congregation in any acceptable way. It is one thing to give a recitation or a theatrical performance upon which one has drilled, and quite another to prepare and deliver a new sermon every week. He who shall devise some method by which public speakers can be trained to be easy, natural and effective will make himself famous. To this task seminaries should give themselves.

If the standard herein raised seems very high, we are to remember that the work of the ministry is a most important, difficult, exalted one. No one, however, whom God has called should refuse to enter it because he is unable to fit himself in the schools. He should make the best preparation possible and obey the call of God.

I close as I began. The college and seminary do not complete a minister's education. They only lay the foundation. The structure must be built in life's work. A minister's intellectual and spiritual culture has only commenced when he leaves the seminary. To stop then is to fail miserably. This age has no use for preaching that is not the result of earnest study and prayer. A minister has no right to fritter away his time. He should hold himself rigidly to his work, and a part of that work should be the constant following of some course of study outside his immediate work. Our King's business demands the most strenuous life on earth. On the tombstone of John Richard Green was written, "He died learning." May this be true of every Seventh-day Baptist minister!

Woman's Work

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

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

Open the Door.

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world today;
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that
of the vine.
Open the door!

Open the door to the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!

—Selected.

As Good as His Bond.

I remember that a good many years ago, says J. L. Harbour, in the *Christian Union Herald*, when I was a boy, my father, who was a stone mason, did some work for a man named John Haws. When it was completed, Mr. Haws said that he would pay for it on a certain day. It was late in the fall when the work was done and when the day came on which Mr. Haws said that he would pay for it, a fearful storm of sleet and snow and wind raged from morning until night. We lived nine miles from the Haws home, and the road was a very bad one even in good weather. I remember that father said at the breakfast table:

"Well, I guess that we will not see anything of John Haws today. It will not make any difference if he does not come,

as I am in no urgent need of the money he owes me. It will make no difference if it is not paid for a month."

But at noon Mr. Haws appeared at our door, almost frozen, and covered with sleet and snow.

"Why, John Haws!" exclaimed my father, when he had opened the door and saw who it was that had knocked. "I had not the least idea that you would try to ride way out here in this fearful storm."

"Did n't I say that I would come?" asked Mr. Haws.

"Oh, yes; but I did not regard it as a promise so binding that you must fulfil it on a day like this."

"Any promise that I make is binding, regardless of wind or weather. I said that I would pay the money today, and I am here to keep my word, regardless of the weather."

"But then it is only a small sum and I did not really need it."

"I need to keep my word. If the sum had been but ten cents, and you were a millionaire, and I had said that I would pay it today, I would be here to pay it if I had been compelled to ride fifty miles."

Do you wonder that it was often said of John Haws that his word was as good as his bond? He was as truthful as he was honest. I remember that a neighbor of ours stopped at our house one day on his way home from the town. He had an almost incredible story to tell about a certain matter, and father said:

"Why, it hardly seems possible that such a thing can be true."

"John Haws told me about it."

"Oh, then it must be true."

"Yes, or John Haws would never have told it."

It is a fine thing to have a reputation like that. It is worth more than much worldly honor and glory when they are combined with the distrust of the people. There are men in high positions, with all that wealth can buy at their command, who are much poorer than humble John Haws, because their word is of no value, and they have none of that high sense of honor that glorifies the humble life.—*Anon.*

A Story of Six Dollars.

Eighteen years ago, a home missionary, riding to a distant appointment, met an earnest young man who had prepared himself for college, but saw no way to go. The minister encouraged him, and running over the account of his probable earnings and expenses, prophesied a sufficient saving in the intervening weeks to justify a beginning. Just at Christmas time the young man came to the minister to say that the undertaking was hopeless. The mill where he had been working had shut down; there had been unlooked-for expenses; he had barely enough left after buying his clothes to pay his railroad fare. But the minister, undaunted, said, "If you really mean business, go home, pack your trunk, come back and stay with me tomorrow night, and the next day start for college. I can fit you out with second-hand text-books; I can get you free tuition, and I will lend you six dollars for your first month's board. Saw wood during your spare time the first month, and if you don't earn enough for your second month's board, let me know."

The young man accepted the offer. Then the minister's wife asked, "Where are you to get the six dollars?"

"I have one dollar," said the minister, "and I shall find the rest somehow."

In the postoffice that day was a letter, and in the letter a five-dollar bill from a remote place where the minister occasionally preached. The woman who sent it said that as she was making up her Christmas gifts she wished to show her gratitude for the occasional religious services which had been so helpful a reminder of days back East. The minister very rarely received such gifts. He went home and said to his wife:

"It is a special providence, my dear. It is exactly the sum we lacked." And both rejoiced when next day they placed the money in the hand of the young man and saw him on the train.

The story of that young man's education would be full of interest. He sawed wood during the school year; he worked as a carpenter during vacation, and found plenty of work in villages springing up along a new railroad. He graduated with

no other help from the friend who had sent him to college, than the original six dollars.

Some time afterward the minister was fitting himself out in another and distant field. His work necessitated a weekly drive of nineteen miles and back across bleak prairies. He needed a fur carriage robe. The price was six dollars.

"I will consider it overnight," said the minister, for he did not have six dollars. But on his way home he stopped at the postoffice and found a letter from his friend, the graduate, who had worked late in the fall to clear up all college debts before going on into his future duties. In the letter were the six dollars.

"Another providence, my dear!" cried the minister, as he threw the warm fur robe around his wife. And they knelt together and thanked God for it all.

In time the home missionary was called to a larger church, where no cold drive was necessary, and the fur robe was stored in the attic. But one day there came a request for a missionary barrel, and a list of articles needed by a minister with two appointments, miles apart, in a cold and thinly settled region. Then the robe came down from the attic, and was packed in the barrel.

"Another providence," said the minister's wife, as they nailed the head into the barrel.

"Our six dollars is still drawing good interest," said the minister.—*Selected.*

His Best Preacher.

Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches daily. I put his crumbs upon my window-sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his needs. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher I have on earth."

Sabbath School Board.

The Sabbath School Board comes to the work of the new year with warm hearts and willing hands; and although the responsibilities are greater than ever before, we would not complain nor shirk. Such hearty coöperation has been given in the past to those who lead in this work that the *real* work has often been done by those who willingly did the *little* that came to them.

We need now, as never before, a greater effort on the part of every one, the pastor, the superintendent, the teacher, the pupil—all. We need better planning, but, most of all, we need better doing. Each boy and girl can help to make the doing better by a better preparation of the lesson each week, by perfect attendance, but most by giving the heart to Jesus and living for him.

It may be of interest to some that a new edition of the *Catechism* will soon be ready for distribution. The second edition was disposed of at a nominal price in about one year. Many have expressed the belief that children take better care of, and appreciate more, a book that has cost something; hence the nominal price of five cents a copy, or fifty cents a dozen, postpaid, for the new edition of the *Catechism*.

The board is out of debt, but it can not so continue long unless frequent and regular remittances come to the treasurer. Our bills are payable monthly. The treasurer of the church and of the Sabbath school find little enough time to attend to this matter, but it means so much to the Sabbath School Board that it is hoped time will be taken to send the funds in hand, even though the amount may seem small.

ESLE F. RANDOLPH,
President Sabbath School Board.

Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, New York City, on the first day of the week, September 19, 1909, at ten o'clock a. m.,

with the President, Esle F. Randolph, in the chair.

Members present: Esle F. Randolph, Charles C. Chipman, Elisha S. Chipman, Edward E. Whitford, Stephen Babcock, Holly W. Maxson, Edgar D. Van Horn, and Corliss F. Randolph, besides the Field Secretary, Rev. Walter L. Greene.

Visitors: Robert Whitford and Miss Doris Maxson.

Prayer was offered by Rev. Walter L. Greene.

The minutes of the last regular meeting and of a subsequent special meeting were read.

The President reported the personnel of the Board of Trustees for the ensuing year as follows: Esle F. Randolph, Charles C. Chipman, Arthur E. Main, Royal L. Cottrell, Elisha S. Chipman, Clifford H. Coon, Samuel F. Bates, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, Stephen Babcock, Holly W. Maxson, J. Alfred Wilson, Edgar D. Van Horn and Corliss F. Randolph.

The Recording Secretary reported that notice of the meeting had been mailed to all the trustees.

On motion, by unanimous vote of all the members present, Section II of the By-Laws of the trustees was amended by adding, at the end, the following:

c. An Auditing Committee.

On motion, standing committees were appointed for the year as follows:

a. Committee on Publications: Edward E. Whitford, Charles C. Chipman and Alfred C. Prentice.

b. Committee on Finance: Esle F. Randolph, Stephen Babcock, Edward E. Whitford, J. Alfred Wilson, Royal L. Cottrell, Charles C. Chipman.

c. Auditing Committee: Elisha S. Chipman and J. Alfred Wilson.

The Committee on Publications reported that Mrs. H. Clift Brown had edited the Primary Department of the *Helping Hand in Bible School Work* for the fourth quarter of the current year.

The Committee on Finance reported sending out in July last a circular letter of appeal for funds, and as a result sufficient contributions were forwarded to the

Treasurer to cancel the debt of the Board and to meet all bills to October 1, prox.

The Field Secretary presented his quarterly report, which was accepted as follows:

To the Trustees of the Sabbath School Board.

DEAR BRETHREN:

Since the last report to your regular meeting in June, your Field Secretary has moved his residence from Brookfield, New York, to Alfred, New York, and has entered upon his duties as teacher of church history and religious pedagogy in the Alfred Theological Seminary.

He has carried on the usual correspondence incident to his office, answering requests for information on special lines of Sabbath-school work, ordering supplies and mailing circulars, to the Eastern and Central associations, submitting the plan of reading courses for Sabbath-school workers made possible by the Circulating Library of the Alfred Theological Seminary.

At the request of the President of the General Conference, he organized and conducted the Conference Bible School. Seven departments were conducted and each was followed by conferences on the work of that department. Between six and seven hundred were reported in attendance at all the department meetings.

The Field Secretary has been in attendance as your representative at the Central Association at Brookfield, and the Western Association at Independence, New York, at the Convocation at Walworth, Wisconsin, and the General Conference at Milton, Wisconsin, and took the place assigned to him on the program at each of these sessions.

One Sabbath was spent with churches at Shingle House and Portville, Pennsylvania.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

The Treasurer presented his report of receipts since June 1, last, which was accepted as follows:

1909.	
June 23, Battle Creek (Mich.) Church....	\$1 10
Madison (Wis.) Sabbath school.....	6 30
Milton (Wis.) Church.....	5 00
June 28, New Market (N. J.) Sabbath school	2 00
June 30, Welton (Iowa) Sabbath school..	2 15
July 1, Dodge Center (Minn.) Sabbath school	4 41
July 2, Dodge Center (Minn.) Church.....	1 35
July 4, Riverside (Cal.) Church.....	1 06
July 6, Plainfield (N. J.) Church.....	36 87
July 7, Farina (Ill.) Church.....	7 25
July 12, Central Association.....	4 13
Milton Junction (Wis.) Church.....	3 08
Syracuse (N. Y.) Sabbath school.....	95
July 20, Alfred (N. Y.) Church	8 25
July 21, Plainfield (N. J.) Junior Endeavor Society	2 00
July 30, Little Genesee (N. Y.) Sabbath school (Debt)	5 00
Nortonville (Kan.) Sabbath school	

(Debt)	10 00
New Milton, W. Va., Roy F. Randolph (Debt)	2 00
Adams Center (N. Y.) Sabbath school (Debt)	2 32
Hornell (N. Y.) Sabbath school.....	70
Nile, N. Y., Friendship Church.....	4 82
Berlin (N. Y.) Sabbath school (Debt)..	10 00
Little Genesee (N. Y.) Sabbath school	3 88
Lost Creek (W. Va.) Sabbath school (Debt)	5 00
Aug. 1, Riverside (Cal.) Sabbath school (Debt)	3 00
Aug. 2, Brookfield, N. Y., Second Brookfield Sabbath school	2 50
Aug. 3, Alfred (N. Y.) Sabbath school....	6 77
Leonardsville, N. Y., First Brookfield Sabbath school	5 00
Aug. 5, New York City Church.....	21 23
New York City Sabbath school.....	1 73
Hopkinton City (R. I.) Sabbath school (Debt)	2 70
Humboldt (Neb.) Sabbath school.....	1 00
Aug. 10, Milton, Wis., Woman's Board....	5 34
Marlboro (N. J.) Sabbath school (Debt)	2 00
Welton (Iowa) Sabbath school (Debt)	1 27
Aug. 13, Salemville (Pa.) Sabbath school (Debt)	2 50
Aug. 18, West Edmeston (N. Y.) Sabbath school (Debt)	2 00
Sept. 12, Collection at Conference, Milton, Wisconsin	29 76
North Loup (Neb.) Sabbath school ...	9 15
Alfred Station (N. Y.) Sabbath school	5 00
Alfred Station (N. Y.) Church	2 60
Nile, N. Y., Friendship Sabbath school	63
Jackson Center (Ohio) Sabbath school	2 44
Independence (N. Y.) Sabbath school.	1 65
Farina (Ill.) Sabbath school	6 70
Sept. 19, Niantic (R. I.) Sabbath school...	2 00
Samuel Crandall, Nile, N. Y.....	1 00
Sale of <i>Manuals</i> , Rev. Walter L. Greene	3 50
Aug. 22, New Market(N.J.)Sabbath school	3 00

The Committee on the Distribution of the *Manual for Bible Study* presented a report which was accepted as follows:

To the Trustees of the Sabbath School Board:

Your Committee on the Distribution of the *Manual for Bible Study* would report \$3.50 collected on sales.

Respectfully submitted,
WALTER L. GREENE, *Committee.*

Correspondence was presented by the President from Rev. Arthur E. Main.

The Field Secretary presented a verbal report of Sabbath-school interests at the recent session of the General Conference, and stated that the report of the trustees was adopted with the recommendation included. From this it appears that the recommendation of the trustees concerning the work and salary of the Field Secretary

was approved by the General Conference. The Field Secretary then signified his acceptance of the offer of the trustees.

The Treasurer was authorized to pay the salaries of the Field Secretary and of the editor of the *Sabbath Visitor*, monthly; the bills and expenses of the Field Secretary and of the editor of the *Helping Hand in Bible Study*, as they are presented; and twenty-five dollars to Alfred University for the purchase of reference books for the immediate use of the editor of the *Helping Hand in Bible Study*, when it becomes due; and other bills upon the approval of the president of the trustees.

The President and Treasurer were authorized to borrow money to meet current expenses, if necessary.

VOTED, That in the opinion of the trustees, the Field Secretary should attend the regular meetings of the trustees at the expense of the Board.

VOTED, That the Field Secretary be requested to attend the meeting of the Religious Education Association to be held at Nashville, Tennessee, in February, 1910, and the World's Sunday School Convention, in Washington, D. C., in May following, at the expense of the Board.

VOTED, That the Field Secretary be instructed to prepare a course, or courses, in teacher training, and present to this Board for consideration.

VOTED, That the question of making changes in the *Helping Hand in Bible Study*, be referred to the editor, Prof. William C. Whitford, and the Field Secretary.

Considerable time was spent in a general, informal discussion of the work of the Board, and of plans for the future.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

Conference of Civil War Veterans.

H. W. ROOD.

One thing quite noticeable during the recent Conference at Milton was the large number of little bronze buttons in the audiences that gathered from time to time in the big tent. These Grand Army emblems were so many tokens of active patriotism

when it cost something to be a true lover of one's country.

Though the men who wore these modest little badges may never before have seen or heard of one another,—though one may have come from Westerly, another from Hammond or Gentry, another from North Loup or Boulder, while others were at home in Milton, they clasped hands with one another, told their names, the companies and regiments in which they served, and seemed to those who saw them like old friends. And indeed they were friends. They had stood for the same principles, fought and suffered for the same cause, had passed through common experiences in the camp, on the march, along the picket line and in the field of battle; and so were of kindred thought and fraternal spirit.

Some one of them suggested a Conference of Civil War Veterans, a time and place of meeting was chosen, and they waited for their meeting a little more eagerly, I fear, than the most of us do for prayer meeting.

At 4.30 o'clock on Sunday afternoon an impromptu drum corps beat the call and the old boys came together very much as they were wont to do from forty-five to forty-eight years ago. For a time they watched the drumsticks in the hands of Comrades F. O. Burdick and Elisha C. Main, and listened with delight to the old-time tunes played on the fifes by Comrades Henry S. Davis and Witter Green. It was a wonder to us how they, never having played together before, could make such good music. My conclusion is that it was in them, and they were constrained to do it. Their rat-a-tat-tat put the old rhythm into our heels, and we "fell in" and marched after the music around the campus and into the Davis Room of the college,—that room of sacred memory to hundreds of busy, consecrated workers in the broad field of life's activities.

There we were called to order by Comrade F. O. Burdick, who made some stirring remarks about the struggle of forty-five years ago that involved the very life of our Nation, when he nominated Comrade Willis P. Clarke, whom all the old students know best as "Peck" Clarke, for chairman. He was elected, when he ex-

tended a hearty welcome to the comrades from all parts of our country. H. W. Rood of Madison was chosen secretary, after which the names of all present were registered. It was found that they came from twelve different States; had served in organizations from seven different States, in the regular army and the navy,—and in twenty-nine different regiments. There were forty-one names recorded.

When the leader said, "The meeting is now open for all," Comrade Potter, of Hammond, Louisiana, said that he lives "right among 'em," and that he and other comrades there are on very friendly terms with the ex-Confederates. They together accept the fact that the war is over, and, though the "Johnnies" delight in telling stories of the old struggle, they are growing in loyalty to the Union and Old Glory. Comrade Benjamin Booth of Hammond gave expression to about the same sentiments.

Comrade R. J. Maxson of Gentry, Arkansas, said that the best of feeling exists there between those who wore the blue and those who once uniformed in gray; that the Blue and the Gray hold annual reunions there as survivors of the Union army do in the North. He said that at the late G. A. R. encampment at Salt Lake City he saw an ex-Confederate carry the banner for the Georgia department of the Grand Army, and that he did it proudly.

Comrade A. J. Davis of New Milton, West Virginia, was lively in his talk, and made us laugh. He was born in Ohio, but lived in West Virginia during the war. He told of conditions in almost every community there, when one man was for the Union and his near neighbor in favor of secession; how no one knew when he was safe; how many men had to go into hiding; that the war was a more serious matter there than either in the North or further South. Border warfare is worst of all. Even now, they have pretty hot times at their camp-fires. It is hard for some men to know that the war is really at an end. Comrade Davis said he was glad indeed to be with "the boys" up North.

Comrade F. O. Burdick said that there are several ex-Confederates about Boulder, and that they and the Union vet-

erans are on the best of terms. There is no waving of the so-called "bloody shirt." They attend our camp-fires and are often on our programs. It is better that way.

Comrade Davis said that in West Virginia those who were regular soldiers in the Confederate army are apt to be loyal now to our Government. It is only those who were guerrillas and bushwhackers that are still unpacified.

Comrade A. B. Campbell of Albion told of a visit to the old prison at Andersonville at the time of the dedication of the Wisconsin monument in October, 1908.

He had, during the war, been a prisoner there, and spoke of what he had seen and suffered while thus confined. He told about the present appearance of the grounds and the cemetery, and how well they are cared for by the Government and ladies of the W. R. C. Comrade Campbell said we should be the better for this meeting—better men and better soldiers for the common good—more faithful in our warfare against all that is unrighteous.

Comrade Willis Clarke recalled the spirit of patriotism in Milton Academy when the call came for men to defend the flag, and told how ready the boys were to enlist.

Comrade Rood said that of the students in the academy from 1861 to 1865, and those who had been students before the war, there were 325 enlistments; that, of these, nine were killed in battle, four died of wounds, and twenty-eight died of disease. He said that the Rev. Dr. Platts was one of the very first of the Milton students in the spring of 1861 to go to Madison and enlist, but that he was rejected as not being strong enough physically to enter the service,—that Doctor Platt's brothers, Benjamin and Corliss, died in the service. Comrade Rood said that out of the pioneer community surrounding the old Dakota church seventy-five men and boys were Union soldiers in the Civil War.

When this conference of veterans adjourned they shook hands all round and felt that it was a good thing thus to meet and talk of loyalty to country, and how much our free and happy institutions have cost us. Every one who was there will long remember the meeting.

Not every one of those who registered

was of our denomination, but nearly all were. There were in war times no more loyal people than Seventh-day Baptists, and none are better citizens now.

NAMES OF CIVIL WAR VETERANS, REGISTERED AT THE S. D. B. CONFERENCE AT MILTON, AUGUST 29, 1909.

George B. Carpenter, Company D, 4th Rhode Island Infantry, Ashaway, Rhode Island; Horace Stillman, Company I, 4th Rhode Island Infantry, Ashaway, Rhode Island; W. R. Potter, U. S. Steamer Mt. Vernon, Hammond, Louisiana; Benjamin Booth, Company B, 171st Pennsylvania Infantry, Hammond, Louisiana; W. E. Oursler, Company I, 11th Ohio Cavalry, Nortonville, Kansas; C. B. Crandall, Company H, 44th New York Infantry, Nortonville, Kansas; Israel T. Lewis, Company A, 85th New York Infantry, Portville, New York, 86 years old; R. J. Maxson, Company I, 85th New York Infantry, Gentry, Arkansas; A. J. Davis, Company A, 17th West Virginia Infantry, New Milton, West Virginia; J. L. Burnham, Company G, 78th New York Infantry, Chicago, Illinois; T. L. Stillman, 1st Rhode Island Heavy Artillery, Edgerton, Wisconsin; C. J. Blakeley, Company E, 79th New York Infantry, Company E, 8th U. S., Janesville, Wisconsin; E. F. Davis, Company I, 96th Ohio Infantry, Milton, Wisconsin; John H. Babcock, Company A, 8th Iowa Infantry, Milton, Wisconsin; George W. Lanphere, Company F, 58th Pennsylvania Infantry, Milton, Wisconsin; F. O. Burdick, Company C, 40th Wisconsin Infantry, Boulder, Colorado; Henry S. Davis, Company D, 22d Wisconsin Infantry, North Loup, Nebraska; Maxson W. Green, Company E, 1st Wisconsin Cavalry, North Loup, Nebraska; H. R. Osborne, Company E, 22d Wisconsin Infantry, Milton, Wisconsin; Silas C. Thomas, Company E, 1st Wisconsin Heavy Artillery, Milton, Wisconsin; Ryley Call, Company E, 1st Wisconsin Heavy Artillery, Milton Junction, Wisconsin; Willis P. Clarke, Company K, 13th Wisconsin Infantry, Milton, Wisconsin; Alex. B. Campbell, Company A, 13th Wisconsin Infantry, Albion, Wisconsin; Peter Elphick, Company H, 13th Wisconsin Infantry, Milton, Wisconsin; Martin Jones, Company I, 13th Wisconsin Infantry, Cedar Falls, Iowa; Elisha C. Main, Company D, 7th Wisconsin Infantry, Albion, Wisconsin; C. B. White, Company I, 38th Wisconsin Infantry, Milton Junction, Wisconsin; G. A. Warren, Company G, 38th Wisconsin Infantry, Milton, Wisconsin; Henry M. Truman, Company I, 3d Wisconsin Infantry, Winthrop, Minnesota; Emil F. Weiglif, Company G, 8th Wisconsin Infantry, Milton, Wisconsin; W. H. Fross, Company K, 28th Wisconsin Infantry, Milton, Wisconsin; A. Judson Wells, Company C, 32d Wisconsin Infantry, Milton, Wisconsin; T. A. Saunders, Company C, 40th Wisconsin Infantry, Milton, Wisconsin; N. P. Palmer, Company F, 40th Wisconsin Infantry, Milton, Wisconsin; Sumner Gilbert, Company C, 40th Wisconsin Infantry, Milton, Wisconsin; C. Witter Green, Company D, 49th Wisconsin Infantry, Milton, Wisconsin; J. F. Kelley, Company D, 49th Wisconsin Infantry, Milton, Wisconsin; Henry H. Johnson, Company E, 1st Wisconsin Heavy Artillery, Milton, Wisconsin; C. B. Balch, Company F, 16th Wisconsin Infantry, Milton Junction, Wisconsin; George B. Rood, Company G, 30th Wisconsin Infantry, Milton, Wisconsin; Hosea W. Rood, Company E, 12th Wisconsin Infantry, Madison, Wisconsin.

Young Woman's Philathea Class, Conference.

GEORGIA BLACK.

At the Sabbath-school hour on Sabbath afternoon more than a hundred young ladies over seventeen years of age met in the capacity of a Philathea class. The officers and committees had been chosen at a previous meeting and were ready to take their places. These were: President, Alberta Crandall, Milton; vice-president, Leila Stillman, Walworth, Wis.; secretary, Ethlyn Davis, Garwin, Iowa; treasurer, Miriam

West, Milton Junction; press reporter, Georgia Black, North Loup, Neb., together with Volunteer, Membership, Social, and Relief committees.

The organization had been effected to offer to young ladies of the denomination a model Bible class. After the reports of the committees and some special music, Pres. B. C. Davis, teacher of the Philathea class in Alfred, taught the beautiful lesson of Love as told by Paul in 1 Cor. xiii, 1-13. Then the girls listened to papers on the organization and maintenance of a Philathea class. These were presented by Ruby Coon of Battle Creek, Ethlyn Davis, Leila Stillman, and Flora Burdick of Alfred.

The meeting as a whole was profitable as well as interesting, and inspired the girls with the belief that the Philathea class is an ideal means of bringing the young ladies of our Sabbath schools into more effectual Bible study and of arousing an interest in those who are not regular attendants at the Sabbath school. May many such classes be organized throughout our denomination. We are all very grateful to President Davis for his helpful and inspiring words.

What is the Difference?

The poor man lacks much of life's good; he may suffer; he may need help; his life may be seriously handicapped but he wants to work and succeed; he struggles manfully to get what he needs. The pauper is content to be dependent, to live on the labor of others. He may be a beggar, loafing because it is easier to live on the sympathy of the benevolent than to support himself by toil. He may be wealthy, loafing because his father left him money enough to assure his support without labor on his part. In any case, to be a pauper is a disgrace and a curse. Poor or rich, the idler who depends on others for his support and is content to be dependent, is a disgrace to his friends and a burden to the community.—Interior.

Christianity, as it works in the heart, is mightier than it is when explained and enforced in a thousand volumes. Christianity in books is like seed in the granary, dry and all but dead.—Dr. Thomas.

Young People's Work

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

He who receives a good turn, should never forget it: he who does one, should never remember it.—Charron.

The Prayer Meeting, October 16, 1909.

REV. A. J. C. BOND.

Topic: *Pilgrim's Progress Series, X. Doubting Castle.* Ps. xliii, 1-5; lxxiii, 13-20; 1 Kings xix, 1-18.

Daily Readings.

1. Psalms 43: 1-5.
2. Psalms 73: 13-20.
3. 1 Kings 19: 1-18.
4. 1 Kings 22: 13-28.
5. Num 21: 4-9.
6. John 14: 1-11.
7. John 20: 24-29.

COMMENTS ON THE DAILY READINGS.

1. The psalmist felt depressed because of the oppression of the enemy. Such a feeling is not consistent with an abiding faith in God. For the moment he had lost sight of God, and he cried out in his distress, "Why hast thou cast me off?" God never casts any one off, but the cause of our estrangement may be so imperceptible as to make it seem so. Yet a search of our own lives will reveal the cause, for it is always in us. Because of past experience the psalmist knew how to restore this divine fellowship. Hence his prayer.

O send out thy light and thy truth; let them lead me:

Let them bring me unto thy holy hill,

And to thy tabernacles.

Then will I go unto the altar of God,

Unto God my exceeding joy:

And upon the harp will I praise thee, O God,

my God.

Why art thou cast down, O my soul?

And why art thou disquieted within me?

Hope thou in God: for I shall yet praise him,

Who is the help of my countenance, and my

God.

2. There has always been a tendency to magnify the importance of material things, even to giving them a place in the spiritual life as rewards for right living. This cost Job a great struggle, but he won out. The

Book of Job should close with the sixth verse of the last chapter. There is little doubt that the latter part of the chapter was added by some one who failed to appreciate the great truth worked out in this wonderful drama, and who restores again the false premise with which the book begins, and which Job disproves by his experience. With something of this feeling, that prosperity is a sign of God's favor, the psalmist felt that it was in vain that he had cleansed his heart and washed his hands in innocence. Were there not wicked men who were more prosperous than he was? But when he went into the sanctuary of God things looked different. Then he had a broader view of life, and material things took their proper place—a place of insignificance compared to the real rewards of character and life. The Christian has not envy in his heart for the wicked who prosper. He has only pity that they will let the failing things of life shut out the things that endure.

3. Elijah had just witnessed a wonderful demonstration of the power of God; and, as God's prophet, had himself signally triumphed over the prophets of Baal. It would seem that such a victory would place him beyond the possibility of discouragement. But it often happens that following our greatest victories comes a reversal of feeling and experience.

Elijah becomes disheartened and flees because of the threat of Jezebel to take his life. Not only does he run for his life, but he feels that with himself will pass away the last representative of Jehovah, and the cause for which he has stood will perish. When sleep and food have restored his body again after the exhausting experience on Mt. Carmel, his soul, too, is revived. Following the fierce storm, in that quiet which is described in the poetic Hebrew language as "a sound of gentle stillness," his reason comes back. Whereas before he thought himself to be the only follower of Jehovah, now he can think of a worthy king for Syria, and one for Israel. He calls to mind an honest, faithful farmer's boy who may well succeed him as prophet, and besides there are seven thousand who have not bowed unto Baal.

4. Ahab was in some doubt as to what he ought to do, but he knew well enough

what he wanted to do. He thought it well to consult the prophets, but he wanted only those who would predict the success of his undertaking, right or wrong. This seems to be according to human nature. We are in doubt as to what we ought to do, and ask the advice of a friend. He gives it according to his best judgment, but if he doesn't advise us to do what we are inclined to do, we think he "has it in for us." You have planned to go out for a picnic. The weather looks threatening, and you ask some one what he thinks of the prospects for the day. He thinks it will "break away, by and by, and give us a fair day." You like that fellow, from that moment. You ask some one else, and he thinks that "more than likely we will have a soaker before night." You think less of him right off. You go, and get the soaking; but still you think the second man is a little "grouchy" and no good friend of yours. Christian was ready to believe Vain-Confidence because he wanted to believe that way.

5. Because the way was attended by some hardship the children of Israel began to complain. God had wonderfully led them, and provided for their wants. In the enjoyment of these blessings the memory of the hardships in Egypt had faded. Perhaps if their needs had not been so well supplied after they left the Red Sea, they could have better withstood a little deprivation now. We have to take a frequent course in the school of adversity to save us from ourselves.

Christian and Hopeful enjoyed the journey as it led them along the pleasant river and through the meadow "curiously beautified with lilies," where they could lie down and sleep safely. But this very experience made them all the more sorry to leave this beautiful country and take the rough path, when the river and the way parted. So they left the road which led to the city and crossed the style into By-path Meadow which led them to Doubting Castle.

6. There is no more comforting passage in the Bible than John xiv, 1-4. It is what the disciples needed to comfort and strengthen them as the depressing knowledge dawned upon them that Jesus must go away. These words are most comforting to us, surrounded as we always are by evidences of the passing away of things

earthly. But they bring comfort only when we are sure they are true. While this passage has brought comfort to thousands and even millions, perhaps no one has not at some time experienced some doubt about it. "It is too good to be true" is an expression which reveals an element of doubt in our nature. The disciples doubted, and their doubt was voiced by Thomas and Philip. "We know not whither thou goest; how know we the way?" "Show us the Father, and it sufficeth us." We are glad the disciples gave expression to their doubts, for it called out the explanation. Jesus in his reply gives us the assurance, and makes plain the way to the Father and to the mansions. "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father."

7. Again Thomas figures in the role of a doubter. Too often *doubter* has been confused with *skeptic*, as if to doubt would be the same as to repudiate Christ and his Gospel. Habitual doubt is dangerous and unnecessary. Honest doubt will be followed by honest investigation, which, in turn, will bring only assurance. To doubt may be a sign of life and growth; a necessary element of progress. Such doubts will surely come where a false system of religion has been inherited. Again it is fortunate for us that Thomas was frank enough to acknowledge his doubts. It is well that John recorded it, too, and it is in keeping with his expressed purpose in writing his book, "That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Jesus shows both the ability to anticipate our doubts, and the power and disposition to meet them successfully. He brought complete assurance to Thomas.

Young people, do not be frightened if doubts creep in, but do not let them long remain. An intimate acquaintance with Jesus Christ will dispel them.

ASSURANCE THROUGH PERSONAL EXPERIENCE.

The young people in the church of which I was pastor had given a temperance play in the village hall, and had done it quite successfully. They desired to go with it to a neighboring town and as the plan met the approval of all concerned, plans were

ARE THE BEAUTIFUL THINGS TRUE?

In a private letter from an earnest Christian is this eager longing: "For the last month or more I have been drifting away from God, and have not been able to drop anchor. The more I read and study the life of Jesus, the farther I seem to drift. I find myself asking the question continually, 'Are all these things true? They certainly are beautiful to read about, but are they true?'"

We say that God does not manifest himself to us; yet he does reveal himself far more actually than we think. There is a picture of Augustine and his mother which represents them looking up to heaven with deep longing and great eagerness, as if listening for something. One is saying, "If God would only speak to us!" and the other replies, "Perhaps he is speaking to us now, and we do not hear him!"

made accordingly. As the time to go drew near, it appeared that the young people were very anxious to have the pastor go with them. While I was glad they wanted me to go, I was very busy and thought I could not. But when I realized that they were going to be very much disappointed, I decided to go with them.

We arranged everything in the afternoon, and, in spite of the fact that the evening brought a storm, it brought us a large audience also. Before the last scene I was given an opportunity to speak, and not by my own invitation. I counted it a great privilege in that presence to talk of the value of Christian character, especially when it was so well exhibited in the young people that were with me. I spent the night with a brother pastor who had enjoyed the evening with us. And it was there and after I had retired that I had an experience which has become a part of my assurance for the future. I could not go to sleep because my mind was too active, and I did not wish to sleep because I was enjoying my thoughts.

Duty seemed to be calling me away from these young people. In fact I had already decided to go to another field; and I was beginning to realize how much I loved these young people, and other young people in the church, with whose lives my life had been so closely linked for three years. As I reviewed the signs of growth in these lives, and the evidences of their loyalty to me, and recalled many happy experiences with them, this thought impressed itself upon me so strongly as to become a settled conviction, "God does not mock us by making us capable of forming such strong ties of friendship, and then breaking them forever. 'Love never faileth.' Time is too short to complete these joys of fellowship. They were not made to be broken, and sometime, somewhere, they will be taken up again; and that will be eternity and heaven." The conviction was not simply that this friendship would be continued, but that fellowship together should be renewed.

I do not expect that the relating of my experience will bring the same experience to you. But it illustrates the point that doubts find least place where personal experience has brought personal conviction.

Read the following from the *Sunday School Times*.

Philip said, "Lord, show us the Father," and Jesus replied, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father?" Philip thought he had never seen the Father, and Jesus told him he had been seeing the Father for three years. What Philip had in mind was some revealing of visible glory, some outshining of majesty and splendor, a transfiguration—that was the way he thought God must appear. When Jesus said, "He that hath seen me hath seen the Father," he referred to his daily life with his disciples. The very purpose of the Incarnation was to show God to men in a common, everyday human life, which they could understand. Jesus was showing God to men when he was patient with their dulness, gentle with their faults, longsuffering and merciful with their sins, compassionate toward their sorrows.

We see God continually in the same familiar ways. A writer says that most men are religious when they look upon the faces of their dead babies. The materialism which at other times infects them with doubts of immortality drops away from them in this holy hour.

"There's a narrow ridge in the graveyard
Would scarce stay a child in his race;
But to me and my thought it is wider
Than the star-sown vague of space."

People say, "If we could see miracles we would believe." But it was not miracles to which Jesus referred in his own life when he said that he had been revealing the Father all the time he had been with the disciples. He referred to the kindnesses he had shown, and the gentle things he had continually done in his associations with the people in the common life of his everyday.

Have you really never seen God? If you think of God as only burning majesty, shining glory, you will say, "No, I never saw God." But the splendor of Sinai clouds and flaming fires is not God—God is love. You have seen God a thousand times in love, in peace, in goodness. You have seen him in daily providential care, in the sweet things of your home, in sacred friendships, and in countless revealings of goodness. Think how you have been blessed in all your life in many ways. Do not call it chance, or luck—

there is no such thing. A heart-hungry girl asked, "Why has no one ever seen God?" Yet she herself had seen God every day, every hour of her life, in the goodness and mercy which had followed her from her infancy. Say not any more, "I have never seen God." You were in danger, and a mysterious protection preserved you from harm. You had a great sorrow which you thought you could not possibly endure, and there came a sweet comfort which filled your heart with peace. There was a strange tangle of affairs which seemed about to wreck everything in your life, and it was all straightened out as by invisible hands, in a way you never dreamed of. You had a crushing loss which seemed about to overwhelm you, and lo! the loss proved a gain. You were wrongly treated by a pretended friend, and the stars all seemed to have gone out of your sky. Today you are quietly praising God for it all, for it delivered you from what would have been a great misfortune, and gave you instead a true friendship, and a rich happiness that fills all your life. You had a painful sickness which shut you away in the darkness for weeks, and you thought it a grievous experience. Today you thank God for it, for you learned new lessons in the darkness. All your years have been full of remarkable deliverances, strange guidance, gentle comforts, answered prayers, sweet friendships, divine love and care. Yet you say you have never seen God, and you ask, "How may I know that the beautiful things which the New Testament tells me about Christ are true?"

How may we learn the reality of spiritual things? Only by experience. In one of the Psalms it is said: "They that know thy name will put their trust in thee." And "name" in the Bible means personality, the person himself. Human friendships are formed in experience. We meet one we have never seen before. Little by little we learn to know him, finding in him qualities that please us, and coming at length to love and trust him as a friend. In the same way only can we learn to know and love God. We read of his goodness, his justice, his truth, his loving-kindness, his faithfulness. But we must come into personal relations with him before we can know that these qualities are in him. We can learn to know him only in experience.

Sin is the chief cause of doubts. Surrender to God is the chief dispeller of doubts. A young minister sought the counsel of an older friend and asked how he might keep up his religious life better than he was doing. He said that he was sometimes tempted to doubt the very fundamentals of the Christian religion to whose ministry he was consecrated. As the two talked, the young man finally, of his own accord, came out with the real trouble: that he had not been fighting a winning battle with personal sin. But he said that just after having been given a signal victory over temptation, in answer to a quick, silent prayer for help, he had had a very real consciousness of deepened religious belief, and in his preaching a power that had been lacking before. His trouble was not in his intellect, but in his will; and his increased faith came not through the intellect, but through the will. It is usually so with our religious doubts.

The man who is surrendered to God, or, if he can not believe in God, surrendered to the doing of the highest duty that he sees before him, will have so little time for and interest in intellectual doubts that he will one day find himself in willing loyalty to the Lord Jesus Christ.

Self-satisfaction has a great deal more to do with people's so-called religious doubts than they like to admit. One who is ready to look at himself as he really is finds little room left for self-satisfaction, and for the spiritual and intellectual fogs that go with it. An earnest Christian worker recently thanked God "for a sufficient consciousness of sinful nature and nothingness when alone to keep me from any doubt as to the need of a Saviour, and that success in doing God's will and work is wholly a question of the Holy Spirit's choosing and using as an instrument." There is safety, efficiency, and clear vision of truth, in that prayer of thanksgiving. The only man whom God can not help is the man who will not admit his need of God's help.

PARAGRAPHS.

Christian and Hopeful experienced no serious difficulty until they got out of the way, and *then* they were seeking their own ease. There is no need to fear the consequences of doubts which arise when in quest of truth, and on errands of duty.

Christian experienced days and nights of hardship and intense suffering because he did not use the keys of promise which he had in his bosom. These are promises verified by experience.

The fact that a certain person is assailed by numerous doubts may only indicate a sensitive conscience. Some of the purest characters have suffered most from doubt.

SUGGESTIONS TO THE LEADER.

Relate briefly and as vividly as possible the experiences of Christian and Hopeful from the time they came to the pleasant river until they escaped from Doubting Castle. Or, better, illustrate the journey with crayon, on the blackboard, pausing to impress the lessons to be learned at the various points. This work might be assigned, but it will not require an expert in the use of chalk to make it a success.

Make this an experience meeting. What have been the doubts of the Endeavorers, and how they have been overcome or dispelled? Fundamentally our religious experiences are so similar that such an interchange of experience ought to be exceedingly helpful. The success of this part of the meeting will depend wholly upon the freedom of expression which can be secured from the members of the society.

The personal experience found on this page may be read in this connection.

Milton Junction, Wis.

Somewhat against his will the editor for the young people has been continued at the head of this department. Not contrary because he wanted to shirk his duty, but for two reasons: First, because one with greater literary ability, and training and aptitude for this kind of work is needed; and second, because of the time it takes away from his regular pastoral work, if the department is made what it may and ought to be.

WILL YOU HELP?

If any good has been accomplished during the past year it is largely because most every one solicited has cooperated with the editor by furnishing suggestions, news-notes, papers, discussions, topic material and other matter. To be sure the editor has had to ask for these things, and sometimes more than once. I am sure he will continue to have the assistance of the young people. But is it too much to ask that you do not wait to be written to personally? Sit down, today, and write for the department. Who will?

How to Arouse Interest.

REV. A. L. DAVIS.

The subject assigned me implies that which most of us who have been connected with Endeavor work know, namely, that there is a lack of interest in our Christian Endeavor work. The fact is, it is this lack of interest in Christian work that is the great source of denominational inefficiency. How to arouse interest in church, Endeavor and denominational work is one of the large questions confronting us. And I am fully aware that it is one thing to discuss *how* to do things, but quite another thing to put suggestions into execution. But the suggestions I shall make are those drawn largely from my experience as secretary of the Young People's Board and from personal contact with young people.

I want to say, however, in the outset, that I believe our Endeavorers on the whole are a consecrated, loyal, earnest band of young people; that they love the cause for which we stand; and that they are interested in the life, efficiency and progress of our denomination. That our Endeavorers

are not measuring up to their privileges; that golden years of manhood and womanhood are being wasted; that the great "virgin gold-mine of youthful love and enthusiasm" yet remains unused in our Endeavor work I do not deny. But these facts are due not so much to a lack of interest on the part of the young people as they are to a lack of proper organization and direction on the part of pastors and leaders.

ORGANIZATION.

Now just a few words in reference to organization. In order to arouse and sustain interest and enthusiasm in our work and to accomplish the best results, much depends upon organization. This we have been slow to recognize, but a careful study of facts and conditions among us amply justifies the assertion. Every Endeavor Society ought to be organized in reference to local needs and conditions of the society rather than upon the Model Constitution of the United Society. Rather than stereotyped forms of organization, each society should have only such machinery—such officers and committees as are needed, as can be and are successfully used. Many societies have more committees than they use, often many more than they need. And it is almost axiomatic to say that no committee, no office in the society, should be maintained, for which there is no real need, to which no definite work is assigned.

The society ought to be a young people's society. That is, it ought to be a society for and by the young people. This does not exclude the middle-aged or the aged from membership. Some of the best societies I have ever known have been those in which the older members of the church were members of the society. On the other hand, I have known of societies losing their hold upon the young simply because of the prominence of the older members in the society. My point is this: Let the young people be kept prominently at the front. Let them feel that it is their society, that they must assume the responsibilities of the organization and carry its burdens. Let the older rally around them and encourage them with their presence and testimony, encourage them even with their membership, which must carry with it a willingness to work—always with a consciousness, however, that they are helpers rather than lead-

ers. We must learn the important lesson, that although we may keep young in spirit, we do grow old.

All sessions, whether religious or business, ought to be conducted in a prompt, orderly, businesslike manner. Let the sessions begin and close on time. If the roll-call occurs monthly, have it so. If the society requires written reports at the business meetings, insist upon having them at the appointed time. These may seem unimportant to some, but they are far from it. Many an individual has lost interest in the society simply because of careless, slipshod methods used in conducting religious and business meetings.

The pledge, though retained by a majority of our societies, is of doubtful value. It seems to me the emphasis of the pledge is put in the wrong place. The matter of the meeting receives more attention than all other obligations of the Christian life. The common complaint is that the pledge is not kept. But it is broken, I believe, not because it is forgotten, but because it seems unnatural and unreal. Personally, I feel it would be far better if the spirit of freedom rather than compulsion governed in the prayer meetings. An interesting, profitable and helpful prayer meeting is not always indicated by the number of responses. A better motto for the meeting would be, What good can I get from or impart to the meeting? rather than, What can I say?

DIRECTION.

Push and enthusiasm are characteristic of youth. The reason our young people are not enthusiastic in our work is because that enthusiasm has been misdirected, or not directed at all. I have never known an Endeavor Society whose members would not joyously and willingly engage in any worthy work they were capable of doing if only they knew what the work was, when and how to do it. Most of our Endeavorers are loyal to the prayer meeting. And the wonder to my mind is that as many attend as do. I do not minimize the value of the prayer meeting, but great as is its value young people can not satisfy their enthusiasm, their aspirations, their religious impulses through the medium of the prayer meeting only. Other channels for work and service must be provided.

Brethren, whatever lack of interest there may be among our young people, whatever indifference, I believe it to be but a reflection of the life of the church, a reflection of the life of leaders and pastors among whom our young live and to whom they are looking for direction and ideals. If I should ask you pastors, What is your plan for directing the activity of the society; what for educating and training the young; what for arousing and sustaining interest in Christian and denominational work? I wonder how many could say they have a plan, and what that plan is. It is useless to urge our young people to work, useless to lament the apathy and indifference among them, when we neither direct their enthusiasm, nor give them opportunities for service.

Every society should have something definite before it, something definite to work for outside itself. That work ought to be systematically planned and then kept constantly before the society. That means wise leadership on part of pastor; it means putting the best workers, the most consecrated young people, at the head of the society as officers and committees; it means that every officer and committee will be given definite work to do. Can we reasonably expect committees to grow enthusiastic over committee work when they are given nothing to do, and scarce expected to perform other than a sort of perfunctory service? I recall a society that had a Good Citizenship Committee. For years the same individual was made chairman of this committee and the significant statement added, "and all other members." Can we honestly expect such a committee to work? Another society had a Good Literature Committee, yet no definite provisions were made for its work, no funds appropriated for its use. Was it strange that at the business meeting there was usually no report, or the same response, "No report"? Another small society had a Relief Committee. When there is sickness or distress in the community this committee is usually active. Are we surprised that often months go by and the committee is inactive when we realize that its efforts are confined to the bounds of the local church? Yet how easy it would be to make all our

committees vigorous, evergreen committees!

Then, too, I fear there is a tendency, even in our most vigorous societies, to work too much by committees. Would it not be better, as far as possible, to do away with standing committees? Decide upon the work to be done and then set apart a committee to do it. The committees would thus vary in size and purpose, and fresh demands would be made upon the membership. Touching this subject, Rev. Charles Kloss says: "A woman came to me and asked if it were not possible for me to give her husband something to do in the church: 'He evinces but little interest; just give him something to do and he will attend.' In support of her belief she recounted how her husband lacking interest in a lodge to which he belonged was made a very regular attendant. 'He was elected,' she said, 'the High and Mighty Potentate of the Eastern Door. Now he attends the lodge regularly.' Think of it! A sensible man walking up and down in a closet-like room, with a drawn sword, peeping out of a small hole in the door, and challenging all who would enter. All this because he was given something to do. There is much philosophy in this. Young people need direction in the line of that in which they are interested, and which they particularly are best capable of doing. There should be enough specific work to go around."

Young people are by nature sociable. They enjoy play, recreation, amusements. Social life is a part of the religious. They should touch each other at every point. And we must provide not only for the devotional meetings, but for this most important element in young life—the social. I am fully convinced that we are not cultivating and utilizing this element in young people as we should. While we are seeking to cultivate the religious natures of the young by building up the prayer meeting, the world in too large a measure is providing its amusements and furnishing for them its social ideals. We believe in social organizations, in amusements, and we must provide for these, not as subordinate to religious life, but as an integral part of it.

While teaching a few years ago I organized a club for children between the ages of eight and sixteen, known as the Social

Purity Club. The objects of the club were: (1) To furnish for the children good, clean, healthful amusements; (2) To provide an opportunity for social, moral and ethical training; (3) To utilize the social element in the young and to turn it into channels of usefulness. The sessions were never longer than one and one-half hours, of which one-half was given to literary work, the remainder to social intercourse and amusements. The children chose their own officers, arranged the programs and provided for the social hour—of course, always under my supervision.

The society by vote chose the topic to be considered at the following session, after which the committees arranged the program. The topics discussed were what we termed "social problems," such as alcoholic drinks, use of tobacco, profane language, card-playing, dancing, etc. To illustrate: Suppose the topic to be considered was that of dancing. The Literary Committee arranged for three or four papers on the subject. After these had been presented, a general discussion followed in which each individual was expected to express his or her views. If the discussion was not completed at the expiration of the allotted time the subject was continued at the next session. After the discussion was closed I took from ten to fifteen minutes to summarize the points of the discussion and papers to which I added my own personal views. Then if all were agreed that a certain amusement was harmful, a resolution, something like the following, was passed: "Resolved, That, as members of the Social Purity Club, we pledge ourselves not to dance and to do all we can to discourage this practice among others." This resolution became an article of our constitution.

The last half of the session was given over to a social good time, in which the children led, but in which I always heartily joined. This social feature, besides furnishing good, clean, healthful amusements, was a strong factor in holding the club together.

The results far exceeded my most sanguine expectations. The children were enthusiastic. It furnished me an opportunity to lead and mold the lives of the young people that neither the schoolroom nor the

pulpit offers. And I say this with all deference to these two callings. It stimulated the children to better things in social life. A mother in that village not long since told me that the influence of that club had been a most powerful factor in creating a desire among the young for clean and wholesome amusements.

We have just recently organized a club for young people at Verona. The young people are taking hold of the work enthusiastically, and we are expecting great returns from this organization.

Now, what has this to do with young people's work? Everything. True, we do not call it Christian Endeavor. But that matters not. It is a young people's society. It is young people's work—just such work as the Christian Endeavor ought to do for the young people. Bible study can be easily incorporated; church history furnishes field for investigation; our own denominational history, and the lives of our missionaries and leaders would be both inspiring and helpful. But whatever subject is taken up for discussion or investigation, do not dictate; allow the children liberty; make them feel that it is their society. Remember, too, that "all work and no play makes Jack a dull boy." Of course this means wise counsel, wise leadership; it means we must give much time, thought and prayer to the work: but it is a work that will yield a glorious fruitage.

In this paper I have had in mind especially the young, not the aged, or even the middle-aged. I have confined myself largely to the local society, for it is in the local society that interest, enthusiasm and power must manifest themselves before we can become strong and efficient in united service. Unless we carry back the messages of this Rally to our individual societies, and impart its spirit and enthusiasm to our young people, little of permanent good will have been accomplished.

But, in closing, I must add a word in reference to what may be termed denominational young people's work, rather than local. I am extremely sorry that it seemed best to our board to discontinue publication of the *Endeavorer*. It furnished our young people with that for which I have been pleading—something of their own to

work for, something to work with. I believe the *Endeavorer* had a mission, and some day we will come to see the wisdom of its far-sighted founder, Doctor Davis. I believe that such a paper could be made a mighty factor among us in promoting denominational loyalty, in binding our young people together, and in creating interest and enthusiasm in our work. Much as the RECORDER does for our young people, it can never take the place of a young people's paper. Shall we talk discouragingly because the young people want a paper of their own? Shall we have dark forebodings for the future, lament the fact and discourage the young? No, we ought to welcome such a movement. It means advanced steps in young people's work; it means interest aroused, power discovered, young people saved to the denomination, and increased interest in denominational matters.

I wish also to record my hearty approval of the action of the Young People's Board in their efforts to widen our sphere of usefulness by taking up the missionary work on the southwestern field. Nothing has been undertaken in recent years by our young people that is of greater importance, nothing better fitted to stimulate our young people to do their best. Let us go home, pastors, Endeavor workers, and place this work before our societies; let us talk for it, work for it, pray for it, and, believe me, a new day will dawn in our Endeavor work.

REV. A. J. C. BOND,

Pastor of Milton Junction Church.

DEAR BROTHER IN CHRIST:—I have been thinking much about our cause. As I am a lone Sabbath-keeper, it seems I can do nothing to advance the kingdom. I read the good letters in the RECORDER. They come so near telling my thoughts, I feel like telling the people so. I was reading about the Rally and Conference. I thought to send you a few words. I am not too old to rejoice in knowing that the young folks are seeking the Lord. If we seek the Lord when young and try to obey him, we have the promise of a long life now, and of the life to come. I thought of that when I set out to serve the Lord. He has answered my prayer, although it looked unreasonable at the time, for I was ailing a long time. I made no calculations of life—just as God willed. I was a Sunday-keeper. I was like a sheep following the bell. I thought there were people who knew more than I did. When my attention was called to the Sabbath question I decided I was wrong, so I changed to the right. Bless the Lord.

AMANDA STEPHEN,

Dewitt, Ark.

Children's Page

A Good Time.

MRS. G. E. OSBORN.

Hello, Tom! Why didn't you go with your folks to Conference at Milton? "Didn't want to?" Well, I guess that you didn't know that they were going to have a Children's Conference every day, did you? They did, though, and Lester Randolph was leader. You know, my father and mother had always told me what a jolly, good fellow he was and now I believe it.

The first day we had our meeting in the big tent. The Milton Juniors led the singing and three boys played violins. How we did sing! Our favorite songs were "Showers of Blessings," "Open the Door for the Children," and "I'll Go Where You Want Me to Go."

Every day we had verses containing a key-word given us by the leader the day before. People from all over the United States spoke to us. I can't remember who they all were but I'll tell you a few. Mrs. Lanphere from Louisiana explained "faith" to us. She told us the story of the three men who were cast into a fiery furnace and also about Daniel. Elder Sayre of Minnesota told us what it meant to be a Christian. Some of the other speakers were President Davis, Mrs. Kelly of Kansas, Mrs. Trainer from West Virginia, and Elder Platts of Milton. Mrs. Hutchins told us all about the banner and it was awarded to the Juniors of Plainfield, N. J.

Our society is going to work hard this year and see if we can't win it. If you don't know about it, watch the RECORDER and you will see something about it soon.

We learned lots of things from those meetings, but best of all, that we can be just as faithful Christians and work for Jesus just as well while we are boys and girls as when we grow up. I made up my mind that I'd try to get some other boys to give their hearts to Jesus. You "wouldn't like to go to church all the time?" Well, you don't know that Elder Randolph be-

lieves in boys and girls having a jolly time and so every day after our meeting we all went over to President Daland's lawn where we played basket-ball, tennis and several other games for an hour or two. Best of all, the preachers and teachers played too. My, what fun we had! Monday we had a baseball game in the park, between the boys of Milton and the boys of Milton Junction. Don't you think you'll want to go to Conference next year?

Letter From Little Mary Booth.

Some of the children may remember little Mary Booth who was in this country a few years ago as a child; and who, later, went to Africa with her father and mother. She has written the RECORDER a letter which I think you will like to read; so I give it to you here:

To the Editor of the SABBATH RECORDER,
America,

DEAR FRIEND:—I am a little girl of eleven years and have been a Sabbath-keeper ever since I can remember, and mother says all my life. There are very few Sabbath-keepers here, but I can remember that there are many little girls in America, Sabbath-keepers like myself. I have heard that there is a children's column in your paper, but we never see a SABBATH RECORDER now. If you would please begin to send one regularly and let me know what to send monthly in English money I will try my best to send it, but please be sure to send them, because I want to read all the news about the Sabbath-keepers in America, and I like to read them on Sabbath afternoons. There are also some native Sabbath-keepers who have gone to Nyassaland, where I used to live, who want me to send it on to them. So please don't fail to send it.

I am yours sincerely,

MARY WINNIE BOOTH.

Sea Point, South Africa,
August 8, 1909.

Perhaps some of our children may be glad to join in sending the RECORDER to little Mary. Then she will feel more than ever that she has a tie that binds her to the Sabbath-keeping children in America.

HOME NEWS

DEWITT, ARK.—Mrs. Amanda Stephens, a sister in Dewitt, Ark., wishes to tell RE-CORDER readers about the changes in the country where she lives. She speaks of a beautiful prairie, one hundred miles long by five to ten miles wide. A few years ago the discovery was made that the land was well adapted to the cultivation of rice, since the clay subsoil enabled it to hold the necessary moisture. Her letter, written in August, speaks of thousands of acres of rice ready for the reaper, and states that thousands of acres more will soon be put into that cereal. This has brought quite a transformation to a country that, until recently, was only a deer pasture and wolf range, abounding in wild animals. She says settlers are rushing in so rapidly from all quarters that if any one who had gone from there should return he would feel lost.

Why I Left the Ministry.

"As a minister I felt that I could not be honest," says a former country pastor in *Woman's Home-Companion* for October. "I could not be honest in business matters. I could not be honest morally. I could not be honest socially. Repeatedly I made the attempt. Repeatedly the attempt ended in disaster." After a long and bitter experience, he came to the conclusion that the small church owes four duties to its pastor. They are:

"1. Pay up. Turn in your contribution to the church treasury with the utmost promptness. Leave the treasurer no excuse for running your minister into debt.

"2. Speak out. When the church is about to choose a new pastor, raise the question immediately as to the stamp of preaching expected. Conservative or progressive, let it be settled then. Better a hot debate and the consequent hard feelings than a sham acquiescence that keeps things smooth for the time, and later subjects a minister to a process of doctrinal bullying that degrades his manhood. If subsequently there arise disagreements, see to it that they are met not by bringing pressure to bear sporadically upon the pas-

tor, but by bringing pressure to bear, when necessary, upon his parishioners. By this I mean demanding that they reach common ground on which they are willing to stand consistently.

"3. Be considerate. Refuse to ruin your pastor's usefulness by heaping upon him a host of unnecessary tasks. Leave him time to fulfil his larger obligations honestly—time for solid, patient, conscientious preparation for the pulpit, time for the faithful shepherding of the flock.

"4. Be natural. The pose people assume toward a minister is a survival of a by-gone time, and so is their insistence that he practice an artificial severity of life. The natural, instinctive attitude is that of candor in the one matter and of respect for his individual convictions in the other.

"Some day, when Christians have come to understand that only as these four simple rules are obeyed can a clergyman maintain his honesty, there will result a reformation that will make the preacher's calling what God means it to be—the noblest, the most inspiring, the most hallowed in all the world. And never again will a man write an account of how he left the ministry to save his soul!"

"Look here," said the guest, "things around here are just about as rotten as they make them. When I went to lunch today I found hair in the ice-cream, hair in the honey, and hair in the apple sauce." "Well," exclaimed the genial proprietor, "the hair in the ice-cream came from the shaving of the ice. And I suppose the hair in the honey came off the comb. But I don't understand about the hair in the apple sauce. I bought those apples myself, and every one was a Baldwin."—*London Tit Bits*.

Pat, on duty in the Philippines, was sent to the front for active service. Taken ill, he became extremely emaciated and was finally ordered home. As he landed in New York he met an acquaintance, who said:

"Well, Pat; I see you're back from the front."

"Faix," said Pat, "is that so? I knew I was thin, but I didn't know I was as thin as that."—*Central Christian Advocate*.

MARRIAGES

BEIHOFFER-PETERSON—In New Auburn, Minn., at the home of Mr. J. G. Butt, on September 22, 1909, by Eld. M. Harry, Mr. Harvey D. Beihoffer and Hulda Natalia Peterson, both of New Auburn, Minnesota.

CARLISLE-CARLISLE—At Terre Haute, Ind., September 22, 1909, by Judge Hirsch, George D. Carlisle and Miss Hattie E. Carlisle, both of Farina, Ill.

DEATHS

DAVIS—Elizabeth May, infant daughter of Rev. and Mrs. A. L. Davis, was born at Syracuse, N. Y., January 1, 1909, and died at Verona, N. Y., September 4, 1909, after an illness of sixteen days.

Farewell services were conducted by Rev. A. C. Stuart, pastor of the Presbyterian Church, Verona, N. Y. Burial was in the New Cemetery at Verona Mills. A. L. D.

TOMLINSON—In Elizabeth, New Jersey, at the home of her brother, the Rev. Everett T. Tomlinson, September 10, 1909, Miss Cora Tomlinson.

She was a daughter of Rev. George E. Tomlinson who at the time of his death years ago was pastor of the Seventh-day Baptist Church at Westerly, Rhode Island. Miss Tomlinson had been for several years a teacher in Asbury Park, New Jersey, and in New York City. The great esteem in which she was held by her friends and associates is shown by the letters written to her mother, which were published in the RE-CORDER last week. She was a member of the Seventh-day Baptist Church at Plainfield, New Jersey. Simple farewell services were held at the house September 13, and the next day burial was made in Westerly, Rhode Island. A grief-stricken, heart-broken, but brave mother and two brothers survive her.

"They shall no more go out: O ye
Who speak earth's farewells through your
tears,

Who see your cherished ones go forth
And come not back through weary years;
There is a place, there is a shore,
From which they shall go out no more."

E. S.

FENNER—Esther Holmes Fenner was born in Belmont, N. Y., December 4, 1830, and died at her home in Belvidere, N. Y., September 13, 1909.

She was the oldest of the six children of John Holmes. Her mother dying when she was twelve years old, she was like a mother to the younger ones. She was educated at Alfred and taught school for a number of years. After the death of her husband, George Handy, when

their little son was three years of age, she bravely faced the responsibility and earned their living by her needle. In the spring of 1872 she was married to Isaac Fenner and lived with him on his farm near Alfred Station until his death, four years later. During this time she was converted and joined the Second Alfred Church, of which she has since remained a loyal and consistent member. Her beautiful Christian spirit was an inspiration to all who knew her. She had learned patience in the school of Christ. She saw a blessing in everything, and could not be ruffled by disappointments.

Services were conducted at her late home, September 15, by Pastor L. C. Randolph of Alfred.

TITSWORTH—Lucy Morgan Titsworth, a daughter of Mr. and Mrs. C. C. Morgan, was born February 6, 1841 and entered into rest September 19, 1909.

On September 19, 1867, she was married to Dr. Abel S. Titsworth of New Market, N. J. Some time after their marriage they moved to Albion, Wis., where they resided two or three years. Subsequent to their residence at Albion they came to Shiloh, N. J., where they lived for some years. Finally, in the winter of 1874-75, they came to New Market, N. J. To Dr. and Mrs. Titsworth were born five children: Mary, wife of Prof. D. I. Green of Hartford, Conn.; Lucy Maud, wife of Prof. Frank L. Greene of Alfred, N. Y.; Mabel, Maud's twin sister, who died in early-life; Isaac E., who died in June, 1904; and Charles M., a civil engineer of the C. R. R. of N. J. Mrs. Titsworth also leaves one sister, Mrs. Mary Frazee of Staten Island, to mourn her departure.

On May 14, 1881, Sister Titsworth, together with her daughter Mary, was baptized into the fellowship of the New Market Church by Rev. L. E. Livermore. In this church and the Christian work in which it has been engaged she has always shown a strong love and been a willing worker. Her life has been kind and helpful both to old and young. The sweet graces of her quiet, earnest Christian life were her crown of glory. After the death of Doctor Titsworth, August 10, 1892, she lived in their old home in New Market until about four years ago, when, because of failing health, she gave up housekeeping and made her home with her daughters until her death which occurred at Alfred, N. Y. It was a singular coincidence that the date of her "going home" was the forty-second anniversary of her marriage.

Brief services were held by Rev. L. C. Randolph at the home of Prof. Frank L. Greene, after which the body was brought to Plainfield, N. J. Farewell services which were held at the home of Lewis T. Titsworth, September 22, 1909, were conducted by her pastor, Rev. Henry N. Jordan, assisted by Rev. Edwin Shaw. Interment was in Hillside Cemetery, Plainfield, N. J. H. N. J.

A little girl's father had a round bald spot. Kissing him at bedtime, she said: "Stoop down, popsy, I want to kiss the place where the lining shows."

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. 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 III.—OCTOBER 16, 1909.

PAUL A PRISONER.—BEFORE FELIX.

Acts xxiv, 10-27.

Golden Text.—“Herein do I exercise myself to have always a conscience void of offence toward God and toward men.” Acts xxiv, 16.

DAILY READING.

First-day, Luke xx, 27-47.
Second-day, Luke xxii, 54-71.
Third-day, Luke xxiii, 1-23.
Fourth-day, Luke iv, 16-30.
Fifth-day, 2 Cor. v, 11—vi, 10.
Sixth-day, Acts xxiv, 1-9.
Sabbath-day, Acts xxiv, 10-27.

INTRODUCTION.

No doubt the Jews were deeply disappointed to awake in the morning and find their victim escaped from the city, and far on the road to Cæsarea. Even if there had been any prospect of their being able to overtake Paul, he was escorted by such a guard of soldiers that successful attack would have been impossible. The more than forty men that had bound themselves under a curse not to eat or drink till they had killed Paul probably did not die of hunger and thirst. They doubtless found some technicality whereby they might be relieved from their oath.

The enemies of Paul were not however easily discouraged. They were determined in their hostility, and were willing to spend time and money. The high priest showed his zeal by following Paul to Cæsarea, and presenting through an attorney the charges that they thought would be most likely to move the governor against him.

Paul easily showed the weakness of the charges that were made against him. He was not content with being on the defensive and spoke freely to Felix of the latter's responsibility in the sight of God. While the conduct of Felix is not such that we reckon him as one of the greatest enemies of the Gospel, still he is a typical sinner. He knew of the better course, and deliberately chose the worse.

TIME.—A week after our lesson of last week.

PLACE.—Cæsarea.

PERSONS.—Paul, the prisoner; Felix, the governor; the Jewish enemies of Paul, with Tertullus as their spokesman.

OUTLINE:

1. The Charge against Paul. v. 1-9.
2. Paul's Reply to the Charges. v. 10-21.
3. The Effect upon Felix of Paul's Preaching. v. 22-27.

NOTES.

1. *With an orator, one Tertullus.* The enemies of Paul secured a legal representative to present their case in good shape before the Roman court. This Tertullus was probably not a Jew.

2. *Seeing that by thee we enjoy such peace.* Tertullus seeks to make a favorable impression to start with by a little flattery.

5. *A pestilent fellow.* Tertullus makes first a general charge of depravity, and then proceeds to state three particulars. He puts first the charge of sedition—a charge which would certainly claim the careful attention of Felix, for it is said that he took especial pride in keeping good order in his province.

6. *Assayed to profane the temple.* Compare ch. xxi, 28 where the Jews said that he had actually brought a Greek into the temple. *On whom also we laid hold.* Tertullus would have the governor understand that Paul was formally and legally arrested, and that he would have been punished according to their law if the Romans had not taken him, all of which was untrue. The latter half of verse 6, all of verse 7, and the first half of verse 8 is omitted by the better manuscripts.

10. *Forasmuch as I know that thou hast been of many years a judge,* etc. Some have imagined that Paul was following the example of Tertullus, and flattering the governor in order to make a good impression. We can scarcely believe this; but it certainly was perfectly proper for Paul to use tact in making his defense if he held to the truth. We can not blame him therefore in opening his address for referring to the fact that Felix from his long experience as a judge in Syria would be thoroughly competent to decide the matter thus brought before him. *Many years.* According to the usually accepted view six or seven years. If the view of some recent commentators be accepted that the time of our lesson is in the year 54, then Felix would be governor but two years, but it is certainly not incredible that he might have served as judge under the preceding governor.

11. *Not more than twelve days.* Paul thus very cleverly shows that the charge of stirring up sedition is absurd. This brief period would not in any sense be adequate to stir up an insurrection. Only twelve days, and five of these he had spent as a prisoner in Cæsarea. He was in the custody of Lysias for one day and part of another. *To worship at Jerusalem.* Paul went up to engage in the service of God. What would be more unlikely than that he should be a party to the desecration of the temple of the God whom he came to worship!

12. *Disputing with any man or stirring up a crowd.* There could have been no objection to

Paul's disputing if he had wished to do so; but he shows that he had taken not even the first step toward creating a tumult. He makes a complete denial that he had done anything that looked like inciting an insurrection.

13. *Neither can they prove.* It is easy enough to make charges. Paul wished the governor to notice that the evidence was altogether wanting to establish the assertions of his accusers.

14. *But this I confess unto thee.* Paul is willing to admit that here is a little truth mixed up with their false accusations; but proceeds to explain that what is truthfully said of him would furnish no ground for calling him to answer before any court whether Jewish or Roman. *The Way.* Compare the technical use of this word in ch. ix, 2, verse 22 of this chapter and elsewhere. *Which they call a sect.* The last word in this line is translated “sect” in v. 5, and so should have that rendering here. It is evident that Tertullus meant to cast a slur upon the Christians by the use of the term. *So serve I the God of our fathers.* Paul means to assert that he has in no wise departed from the religion of his ancestors. *The law—the prophets.* He accepts as authoritative the same scriptures as did the rest of the Jews. He has adopted no belief that is in opposition to the doctrines that are rightly held by all the nation of Jews.

15. *Having hope toward God,* etc. Having asserted that his belief was the same in general as that of his nation, Paul goes on to speak of one of the foundation principles of the Christian faith, the doctrine of the resurrection, a doctrine which was devoutly held by the Jews also. The apostle neglects to mention that the Sadducees did not believe in this doctrine of the resurrection; but they were comparatively few in number, and perhaps he intends to give the impression that the Sadducees present are not the true representatives of the Jewish people. *Both of the just and the unjust.* It is noticeable that there are only a very few passages in the Bible that allude to a resurrection of the wicked.

16. *Herein.* That is, in holding this belief. *I also exercise myself.* Paul is making every effort to live in right relations both toward God and toward man. Under the circumstances it is absurd to accuse him of insurrection or of conduct unseemly toward the Jewish religion.

17. *Now after some years,* etc. Paul adds further evidence to show the improbability of his guilt. A man who planned an insurrection in Jerusalem could not stay away so long. Paul is able to point out the manifest object of his visit to Jerusalem at this time, namely, to bring a present to his Jewish brethren. The Christians at Jerusalem were all Jewish, and therefore a part of the nation.

18. *Purified in the temple.* Very far from profaning it. *Certain Jews from Asia.* The sentence was broken off. Perhaps Paul started to say that they caused the riot. He leaves his hearers to infer what might be said of these Jews from the province of Asia, the province of which Ephesus was the capital.

19. *Who ought to have been here.* Their absence was certainly presumptive evidence in Paul's favor. If they knew any just cause of

accusation against Paul why were they not present?

20. *What wrongdoing they found.* It is evident that the Sanhedrin as a body made no charge against Paul. Some of the prominent Jews were pushing the case against Paul on their own account.

21. *Touching the resurrection of the dead.* Some think that Paul regretted that he had said anything about the resurrection when arraigned before the Sanhedrin, and that thereby he had been the means of stirring up an unseemly disturbance. They infer therefore that Paul now in the presence of representatives of the Sadducees who were his accusers is making a public apology. But it is rather more likely that Paul is here speaking in irony. The one crime that I have committed—the one thing that I have done whereby the high court of the Jews has risen up against me is to say that I believe in the resurrection. Paul understood of course that an accusation concerning Jewish beliefs would be in the opinion of the Roman judge no accusation at all. Compare the abrupt dismissal of the case against Paul when he was arraigned before Gallio in Corinth. Acts xviii, 14 and following.

22. *Having more exact knowledge concerning the Way.* He knew too much about the new doctrine that was being proclaimed to be deceived into thinking that to be a “ringleader of the sect of the Nazarenes” was anything serious. It might be expected therefore that Felix would immediately release Paul. He did not, however, wish to show a marked disregard for the feelings of the Jews. We may give him the credit of wanting to do right; but he wished also to retain the good will of the leaders of the Jews. *When Lysias shall come down.* This was a mere pretext.

23. *Should have indulgence.* That is, he was to be kept in less rigorous confinement. King James' Version exaggerates Felix's clemency by using the word “liberty.”

24. *Drusilla* was the youngest daughter of Herod Agrippa I. She had been married to Azizus, king of Emesa, but Felix had persuaded her to leave her husband. *Who was a Jewess.* This fact may account for her interest in Paul.

25. *And as he reasoned of righteousness,* etc. Paul was no doubt willing enough to gratify their curiosity in regard to the Christian religion; but he hastened to speak also of those elementary principles of right living without which the Good News of salvation from sin is incomprehensible. *Felix was terrified.* From all that we can learn of Felix there was little of righteousness or self-control in his life. He might well fear the judgment to come. It is improbable that he ever found the convenient season.

26. *That money would be given him of Paul.* That is he rather expected a bribe that he might release Paul. Some have imagined that Paul had inherited a fortune, and so was well able to give a bribe if he was so disposed; but this theory is hardly established. From his many friends, and from the fact that he was bringing a large gift to the poor at Jerusalem Felix might easily be led to suppose that a bribe for the

release of his prisoner was within the possibilities.

27. *Desiring to gain favor with the Jews.* Some have wondered if Felix was willing to release Paul for money, why he would not be willing also to punish him for a bribe given by the Jews. But Paul's Roman citizenship would doubtless be sufficient to prevent such a breach of justice.

SUGGESTIONS.

Felix is a type of the man of this world. He had a good training, and was not thoroughly bad; but he was on the lookout for his own interests in every situation. It may happen under some circumstances that a follower of Jesus and a man of this world will act very much alike; but it will not take a long watching of their lives to apprehend the difference.

Felix illustrates for us the folly of waiting for a convenient reason. The kingdom of God was very near to him; but he turned away. He failed just as certainly in putting off his duty, as he would if he had said, I will pay no attention to this matter at all.

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 118 South Mills Street.

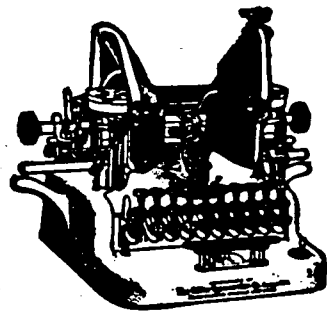
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The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are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

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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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