

The Sabbath Recorder



REV. W. L. DAVIS.

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EDITORIAL

Christ at the Door.

Did you ever see that wonderfully expressive picture of Christ knocking at the door? It represents the Saviour as standing in the damp chill of a dark night, with a lantern in hand shedding its rays upon a hard stony door, while he reaches through rank weeds to knock. His face shows the deepest solicitude of a yearning heart, as he stands listening for some signs of response to his appeal for admission. The artist must have caught the spirit of the words in Revelation iii, 20, "Behold I stand at the door, and knock," and must have pondered over their meaning until he could reproduce the thought in that significant picture.

For many years that has been a most precious text to me. It seems to express the extent of divine condescension in order to reach the lost, as no other text does. It tells how far the Saviour is willing to go in order to save sinners and represents him as seeking to save even after his death on the cross has been unheeded. After dying to save sinners, he is not willing to cease his efforts in behalf of those who do not heed his Gospel.

In the four Gospels we are told of the love that sent the only begotten Son; of the matchless life he lived, and of the sacrificial death he died. There the kingdom of God is revealed, and the way made easy for sinners to enter in; there we are urged to "knock," with the promise that the door

shall be opened; there we are told to "seek" with the assurance that those who seek shall find; there we are instructed to "strive to enter in at the strait gate." In all these cases the sinner is urged to do the seeking, the striving, the knocking; but when we come to this vision of the Saviour's work after his crucifixion, we find that he has assumed the same attitude toward us that in the Gospels we were asked to assume toward him. There we had to do the 'seeking and the knocking, but here the Saviour is represented as the one who has sought and found the hardened heart of sinful man; and before that heart he stands knocking for admission.

When we read all the gracious invitations in the Gospels and the wonderful story of the Christ, we are constrained to say: "Surely, divine condescension could go no further than that. If the sinner to whom the message comes is lost after all God has done to save him, he alone is at fault. God can go no further to reach and save the one who will not heed." But when we turn to the last book in the New Testament we find that divine condescension has gone farther than is represented in the Gospels, and that the crucified and rejected Saviour is still searching for the lost and stands pleading at the door of strong hearts. Even though the rank weeds of sin have grown around that door for years, still he stands knocking for admission.

This is in harmony with his promise given in the last talks with his disciples. He told them to go "preach" and "teach" and promised to be with them "always, even unto the end of the world." This promise is always being fulfilled wherever the Gospel is preached. The same Saviour who promised to come again and abide as the Comforter, Holy Ghost, Spirit of truth, and to reprove the world of sin, of righteousness, and of judgment is even now searching out the sinful and knocking for admission to the heart.

This is wonderful when we consider how he has been treated. And it is all the more

so when we remember his command to begin the preaching at Jerusalem where he had been spurned and crucified! From a human standpoint, the Jerusalem sinners would have received no further offer of salvation. He had taught in her temple and healed the sick in her streets; he had faithfully warned the guilty people there. The light had shone upon them in all its effulgence, and they had wilfully shut it out. They had rejected and crucified the Holy One. Men would have said: "Let Jerusalem alone. She is not worthy of any further notice. Shake off the dust from your feet as a testimony against her, and let her go to destruction." But not so the Christ; he said, "Go preach, beginning at Jerusalem!" It was equal to saying: If you find the man who, mocking, put upon me that purple robe, tell him I have for him a robe of righteousness if he will only accept it. If you find the one who smote me with that reed, assure him that there is a palm of victory awaiting him if he will receive it. If the man is there who placed upon my brow that cruel crown of thorns, tell him I have a crown of glory for him if he will come into my kingdom. And if you find that one who thrust the spear into my side, let him know that he has opened there a fountain of cleansing that shall make him pure if he will wash therein. It was equivalent to saying: Tell the worst sinners on earth, even the Jerusalem sinners, that I love them still and am anxious to save them.

And this text about Christ at the door shows how through all the years he is still seeking to find and save the lost. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

When I think of all this, and realize that the crucified One is fulfilling his promise to reprove of sin, righteousness and judgment; is abiding as Comforter, Spirit of truth, Holy Ghost; and is constantly striving with sinful men for admission to their hearts, I can but exclaim, Amazing grace! And when I see how persistently men turn away from this loving Saviour; how they bolt their strong heart's door against him; how in some cases, for many years he has reached through rank weeds of sin to knock, only to wait in vain; how hard and indifferent

men are when they hear his pleading voice, I am again led to exclaim, Amazing depravity!

How Does He Knock?

In another editorial we wrote about Christ knocking at the door, and of how far God in his love has gone in search of the lost ones. This wonderful love of God, which passeth knowledge, should melt the hardest heart. How can men refuse to admit this heavenly Guest when he knocks at the mansion of the soul?

The soul may well be compared to a mansion in which dwell all the graces and qualities that make the man. Its walls are hung with pictures of love and purity, its halls adorned with emblems of faith and hope, and all the virtues find a home there. Through the doors and windows of this mansion light from heaven and messengers of love come and go, when the mansion is pure and holy. But alas! it is not always pure, it is not always holy. Too often it is a mansion filled with evil. Where the good graces do not dwell, there the evil ones are sure to be. But no matter how evil the inmates are, the Saviour is ever anxious to enter and purify the house.

Does some reader ask, "How does the blessed Christ knock at the heart's door?" If you desire to enter a neighbor's house, you knock at the door; and if there is no response, you knock again, and stand, and listen. If there is no reply and you know the people are at home, you try another door and still another. If by knocking you do not awaken the inmates and you are very anxious to get in, you lift up your voice and call; you leave no way untried by which they may be aroused and induced to open the door. This is the way the Saviour tries to arouse the sinner. He waits and knocks and calls, over and over again, in order to gain possession of hearts that try to ignore his voice.

But you asked me "How," and I have not told you. Listen! Did you ever look into your own heart with its sins, its evil thoughts, its unholy ambitions, until you were thoroughly ashamed of yourself, and longed to be a better boy or girl? Did you ever read in God's Word something that smote you to the heart's core and

made you realize that you were a sinner in the sight of God? In the silent watches of the night when you were alone with your soul, have you ever been unable to sleep because your conscience troubled you? When some sickness came upon you and you had misgivings over the prospects of recovery, did you then review your past life, and fearing the judgment day, try to pray? Did you promise God that if he would let you get well you would try to serve him? In some revival time, when your companions gave themselves to Jesus, did you feel that you too ought to do so; and did you shut the door of your heart all the tighter to keep the Saviour out? Have you ever heard the Gospel preached when it seemed as if every sentence was meant for you and when you could almost feel the touch of an unseen hand trying to lead you heavenward? All these were knockings of the Saviour at the door of your heart.

Sometimes, when you would not heed after he had knocked so long and in so many ways, he has called loudly and almost startled you by some providence, in order that your wayward feet might not lead you to death. In the memory of mother's prayers, many a man has heard the voice of God calling him to a better life. On the eve of my twenty-first birthday I had started to spend the day in town, and just in the shadows of coming evening as I was a few rods from the house I heard the voice of my mother calling. As I looked back I saw her form on the piazza bending low to see her boy under the boughs of the trees, and heard her words: "Theodore, remember that tomorrow is your twenty-first birthday; I hope you will spend it as you will wish you had when you come to die." That dear mother has long since passed from earth, but those words spoken forty-four years ago are still ringing in the ears of the boy. They will echo in the halls of memory to the end of his life. He treasures them more sacredly today than in the day when they were first spoken. Such words often prove to be like the voice of God to the sinner.

Sailors on the broad ocean, after years of wickedness and wandering, have heard the Saviour calling through the memory of

mother's prayers made for them in their childhood days when mother was the light of the old home. The pleading voice of some loved one that has been silent for years has been used of God to arrest some wanderer in far-away climes who could not forget the loving words and the sweet spirit of the dear one gone. Fathers have heard God's call in the voice of some idolized child who could not die in peace until papa had promised to live a Christian life. A darling little one climbs upon its father's knee and with clinging arms about his neck, says, "Papa, why don't you pray?" Many a father could face the muzzle of a pistol more bravely than he could his darling little girl asking such questions as that.

Some men never see heaven until they see it through the sick-room of some dear one or through the grave of a sainted wife or mother. Many times the Saviour makes use of sad providences that darken the home and that break down our worldly ambitions, in order to secure attention to his calls. Some men seem bound to go their own way forgetful of God's claims so long as everything prospers according to their own ambitions. No matter how long and faithfully Jesus knocks at the door of their hearts, prosperity seems to drown his calls—the soul is all absorbed in things of this life only. But when adversity comes and things begin to go wrong; when storm clouds gather; when health begins to fail; when dear ones look toward the spirit land as though about to bid farewell to earth, then it is that some men begin to hear the calls of God and to recognize the claims of the Saviour.

Thus, if you go back in the history of many a man you will find that the best things that ever came to him were the experiences he called troubles. So long as everything went in his own way he seemed to forget God; he lived for this world only, and apparently did not realize that he had a soul to save or that his worldly life was leading his loved ones to the same sad ends. But when adversity came, it seemed to bring him to his senses. Then he began to hear the Saviour knocking at his door, and to think about letting him in.

Thus in a hundred ways does Jesus call for sinful men. Everything that arouses

the sleeping conscience and makes one feel that he ought to lead a Christian life may be regarded as the knocking of the Saviour at the heart's door. For many years he has been pleading for admittance to some hearts. He has even called loudly by some of his providences; still he has been kept out. Why is it so hard for God's children to do the right thing! Reader, have you heard the knockings at the door? Has the Saviour been standing long, pleading with your conscience for possession of your heart? Don't keep him out another day.

The Door Opened; Christ Within.

In the preceding articles we have seen the Saviour outside the stony heart of the sinner, pleading for admittance. We have seen some of the ways in which he knocks, and how his voice is drowned by the clamorings of appetites, passions and ambitions. Just as noisy children can drown the sound of your knocking at a neighbor's door, so will the clamorings of evil passions drown the calls of conscience, which are none other than the calls of Christ.

Now let us change the picture and see Christ within. Hitherto the door has been bolted and the Saviour has been standing without. He will never force an entrance. He will use every means to induce you to open the heart's door, and if it has been closed so long that it opens hard, he is ready to help you, whenever you yield your own will and make an honest effort. But you must first be willing and invite him in.

Let us look at the change that comes with Christ inside. First, you were surprised to see how easy it was to open the door when once you had given up your own will and made the decision to admit him. What a flood of sunlight came to your poor heart when Jesus was invited in! The pathway of life seemed very different with him inside. The old burden is all gone, the heavy load is lifted from your soul. The sins are forgiven, joy unspeakable fills your heart, and there has come a restful peace that passeth knowledge. No more misgivings torment you regarding the future, you have the hope like an anchor to the soul, and all life seems better to you than ever

before. Things you once loved you enjoy no longer, and you find greatest pleasure in things which hitherto seemed uninteresting. Indeed, you have just begun to live the real life, and everything seems filled with love. The world and the people look better than ever before. Christ is now the "chiefest among ten thousand," and you enjoy communion with God. He has come to "sup with you, and you with him."

But does some reader say: "I opened the door years ago and invited the Saviour into the mansion of my soul, yet somehow I do not realize the fulness of joy of which you write. I have not found the peace which you describe. What can be the trouble with me?"

Let me ask you: Did you open *all* the rooms in the mansion and give Christ full possession; or did you have something in some of the rooms which you were not quite willing to give up yet, some darling idol, some evil habit, some questionable pleasure, some secret thing known to no man but yourself, something which you felt Christ could not exactly approve, and which you kept locked up there because you still wished to keep it? Did you invite Christ into the parlor to entertain him for a season while you had some dirty work shut up in the kitchen, which you did not want him to see? Did your own heart secretly whisper to you that the impure habit you had formed in years of sin would not be pleasing to your heavenly Guest, and did your conscience half condemn the questionable worldly pleasure to which you still clung, and which you were not quite ready to give up? Did you try to smother the voice of conscience regarding these things and to serve Christ at the same time? If so, no wonder you have not found all the peace Christ promises to bring.

Wherever the soul has given up all for Christ and allowed him full possession of the heart; wherever all the rooms have been surrendered to him, with no idol reserved for self, then he has given the peace which is promised to his own. But no one can have fulness of joy who tries to serve the Master and still cling to habits or pleasures which the voice of conscience condemns.

DENOMINATIONAL NEWS

A Visit to Ephrata.

In view of the fact that the annual love-feast of the German Seventh-day Baptists was to occur at Ephrata, Pa., Brethren Corliss F. Randolph and C. C. Chipman, together with the editor, spent Sabbath and Sunday, October second and third, with the church at that place. Particulars regarding this pleasant visit will appear in an editorial next week, but we wish the readers of the RECORDER to know at this time of the visit thus made. We arrived on Sixth-day evening during the meeting, were most cordially welcomed and entertained by this warm-hearted, whole-souled people, and given places on their programs. The excellent meetings, the Christian spirit that prevailed, the enchantment of those wonderful historic surroundings, the personnel of the congregations and the impressions upon the members of the committee from the "English Seventh-day Baptists" will all be told in a later issue of this paper. We reached our homes about midnight on Sunday, October third, much pleased with our visit, and thankful for the cordial relations existing between the two denominations.

The Rev. L. A. Platts Resigns.

The Rev. L. A. Platts has resigned as pastor of the Seventh-day Baptist Church in this village. No action has been taken by the church. The trustees, in whose hands the resignation has been placed, will call a meeting of the church and society at an early date, when the matter will be brought before the congregation for consideration. Doctor Platts asks to be relieved on or before January 1, 1910.—*Milton Journal*.

In writing a two and a half page letter, Brother Wheeler of Boulder says: "I preached on the first Sabbath in August, but my preaching must be quite limited; so must be all literary or brain-work. The writing of this letter has been quite enough for me, and it has lasted about three days."

RECORDER readers will be sorry to learn of Brother Wheeler's feeble condition.

My Christian Experience and Call to the Ministry.

REV. W. L. DAVIS.

My Christian experience and my call to the ministry are inseparably bound up together. Even when I was but eleven years of age, six years before I publicly confessed Christ, I felt that I would love to be a minister of the Gospel. I got my first deep impression one winter's evening while sitting around the family fireside with my parents and brothers. "Uncle Sammie Davis," President Davis' father, had made our home a visit, as we always loved to have him do, and after he had gone away my father and mother were talking about his beautiful life, and mother said: "We have seven boys and I am in hopes that at least one of them will become a Seventh-day Baptist minister of the Gospel." Though but a child I was already impressed with the beautiful life and loving spirit of "Uncle Sammie," as we loved to call him, and together with this, I felt that I must be the boy to gratify my dear mother's longing. I do not know whether any of the other boys thought of it as I did or not, but like Mary of old, I treasured these things in my heart; and more and more was my impression deepened, and I gradually grew nearer and nearer my Saviour, until about six years later, when I was seventeen years of age, I publicly confessed him, with about forty-one other young people. As soon as I had avowed myself a professed Christian, the young people who came out with me called me to be their leader in Christian work in the community. This was a sanction to the inward call with which I was so deeply impressed, and reassured me that the Lord wanted me to give my life to him in the gospel ministry.

Since that time, in nearly every community in which I have remained for any length of time, I have been called upon to work with the young people, and to improve my talent in the direction of the ministry. It was about one year after I professed faith in Christ, that I was baptized and taken into the Rock-Run Seventh-day Baptist Church by "Uncle Sammie Davis." This deepened my faith in Christ, and I determined by the grace of God to give him my life in the gospel ministry. I had a

yearning love for the salvation of souls, and longed to tell them of God's love as I had seen and heard "Uncle Sammie" tell them out of his heart of love. I remained a non-resident member of the little church until it disbanded. I think it was in the year 1899 that I united with the Seventh-day Baptist Church of Middle Island, in West Virginia, after I had preached for them about two weeks in a revival effort with Pastor D. W. Leath.

I can not say that I have not had any doubts and discouragements in my Christian life, for they have been many. I have even doubted at times my call to the ministry, because of the obstacles which seemed to confront me; and I often think that I may have given up altogether if it had not been for the loving encouragement my dear wife gave me. Her faith in my call to the ministry was stronger than mine at such trying times, and often has she said to me: "I believe you are called to preach the Gospel, and the Lord will not let you give it up. He will not let you succeed in anything else." And then I would take new courage, and again feel that deep love for God and for lost souls, with a burning desire to tell them of God's love, and that they could be saved from their sins. At this time, while I feel my inability in entering upon a full ministry of the Gospel and as pastor of the Hebron churches, I have strong faith in God, and my call to serve him in the gospel ministry. I have faith in God's people also, and I am determined, by God's grace, to keep humble and be faithful to him, and to the people whom I am called to serve.

The following is an attempt to state briefly my convictions regarding God, his Son, his Holy Spirit and divine things.

The Christian religion and the Holy Scriptures have an unfolding and unparalleled history from their beginning to the present time, in that they have satisfactorily met the real spiritual need of their adherents. Because of this fact they must be of God, and therefore, true. Christianity appeals both to the intellectual and to the religious natures of man—it commends itself to his reason as well as to his spiritual nature. Its founder is God. Therefore, its history, its sacred Scriptures

and its mission must be for the benefit and saving of mankind. If this is its high purpose, it must be the only true and perfect religion, because it was instituted, is sanctioned and blessed by its source—the only true God.

God is the one, eternal, personal, transcendent Free-Spirit, perfectly good, who in holy love creates, sustains and orders all the universe. He is ever acting upon our intellectual and religious natures, thus giving us evidence of his existence and divine character. God is the absolute Being, self-existent and not dependent on any other being. He is unconditioned and unlimited by space and time. By this we mean he is infinite in all things in contrast with finite. He has always existed in the past, and will always continue to exist in the future. This makes him eternal. He is from everlasting to everlasting, God. He never changes. His relations to us may seem to change because of our change of mind and attitude toward him. But in his Being and divine, eternal purpose he is changeless. In his Spirit and according to his divine laws he is everywhere in working and in efficiency. He acts with and through every substance and thing. God is the divine Unit. All his attributes and characteristics unite in one perfect, personal, loving, active Being. He is the one perfect Intelligence whereby he knows himself and his created universe. Man must acquire knowledge while God knows all—and immediately. His intelligence proves that he must have divine reason also. God exercises his will in creating, sustaining and governing the universe. In a special way he wills the good for all creatures, yet permits men freely to choose. He is holy in that in his moral nature he has absolute goodness and perfection, which separates him from all other beings, and makes of him the high standard for morality to which he calls us when he says, "Be ye holy; for I am holy." The holiness of the Father was revealed to the world through his Son, and he continues to reveal it to us by the Holy Spirit.

By the love of God we mean his "desire to impart himself and all good to other beings whom he has made in his own image, and to possess them for his own in spiritual fellowship." His love is expressed

in such biblical terms as benevolence, pity, longing to redeem, long-suffering, mercy, and the gift of his Son.

The view we take of the world must be determined largely by our conception of God. We learn from the Old Testament that the Hebrew people gave the two following fundamental truths to Christianity: 1. That God made the world, and that at all times it is under his control; and 2. That it is the scene of his divine purpose, namely, the establishment of a righteous community—a redeemed humanity. These great truths were sanctioned by Jesus' teaching in Matthew vi, 25-33, where he teaches, 1. That this world was made by his Father; 2. That his care and control extend to the smallest things; 3. That in a special sense man is the object of that care; and, 4. That the end toward which all things tend is the kingdom of God among men.

The Bible was compiled from various sources, and records events covering a period of more than four thousand years. It is comprised of sixty-six books, thirty-nine of which belong to the Old Testament, and twenty-seven to the New Testament, written by about as many different authors who were inspired by the Holy Spirit. Being thus written under various circumstances and divinely preserved as records of God's revelation to those who wrote it, and to the world, it contains the highest code of morals known to man. It is not a complete revelation of God to his children, but records certain great epochs in process of the revelation of himself to the world. God continues to reveal himself by the Holy Spirit. The Supreme Author of the Bible is God; its central figure is Christ, his Son; and its theme is the Father's love, and the Saviour's sacrifice for the children of men.

"Providence" is the term by which we express God's care as Creator, and sustainer of all that he has created. We realize that he who is able to create is also able and sufficient in ruling and caring for his universe. His providential care is twofold: 1. He rules nature for man's bodily needs. He sends the rain, sunshine and seasons on the just and the unjust. 2. He cares for the souls of men whom he has created in his own image. He wants his

children to be like their heavenly Father in goodness.

The "miracle" belongs to the realm of God's providential care for his world, and is an event which in performance seems to be contrary to the established constitution and course of things, but which does not really contradict the laws and order of his providence. While we have been accustomed to speak of events which we do not understand, as being supernatural, and therefore, miracles, they are the result of the direct working of the First Cause in perfect harmony with the most natural laws of the universe. Miracles are free acts of God, and were usually performed to meet some need, such as feeding the hungry, the cure of the sick, deliverance from peril, or restoration to life. And they are intended to impart truths by which God wishes to reveal himself as Creator, sustainer, lover and ruler of the universe, and to encourage faith in his children that they may come to Jesus Christ his Son, and thus conform to his will in the loving work of their redemption.

The Holy Spirit is that divine personal energy and influence by which God is manifesting himself to the world in loving redemption. He is the same and is performing the same mission that he ever has been performing from the beginning of human redemption. In a word, his special work is to reveal the Father and the Son to the world through the application of divine truth, to convict the sinner of sin, and to guide the Christian in right living.

When we speak of the Father, Son and Holy Spirit as constituting the Trinity, we do not mean that they are three distinct Gods, but that there are three manifestations of the one God revealing himself in the redemption of the world. There are various and unsatisfactory explanations of the Trinity, no one of which contains the whole truth, perhaps, and which I will not attempt to discuss here. The doctrine of the Trinity has never been settled and is not likely to be for some time yet. But I love to think of the Holy Trinity as the threefold manifestation of God as Creator, lover and ruler of his world in the redemption of his children. Thus, when I think of God, I know him as our loving heavenly

Father, giving his only begotten Son to die for sinners; when I think of the Son I see him as revealer of the Father, suffering for men to save them from sin—the historical divine personage, the ideal for true manhood, the originator of the Christian religion, and the Way of our salvation; when I meditate on the Holy Spirit I realize him as God at work and abiding in the hearts of his people, applying God's truths, the life and teachings of Jesus, convincing the world of sin and righteousness and judgment to come, and our ever-present Comforter.

The very soul of the Old Testament is the promise of the Messiah, which culminated in the testimony of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." Jesus Christ is the revelation of God in the human form of the divine, eternal, coexistent Son, through whom the Father made the worlds, and by whom he sustains them. The New Testament teaches us that, in a most real though mysterious way, the unique character of a perfect, divine sonship and a sinless manhood are united in one harmonious personality in Jesus Christ. God reveals himself as the loving heavenly Father in the person and life and death of his Son. As "Son of God," and "Son of man," he is at once God and man, and thus mediator between God and man, reconciling the world unto God. His work of redemption is included in the three terms—Prophet, Priest, and King. As Prophet, he reveals God to man; as Priest, he laid down his life for the world and represents humanity before God; as King, he shows himself the spiritual leader of mankind, deserving and receiving the allegiance of those who love and serve God; and is the Way of our salvation.

Man was created by God as the crowning part of all his creation, through an act of the divine will. God "breathed" into him the "breath of life; and man became a living soul." He has a twofold nature, namely, physical and spiritual. By physical we mean the body in which he lives; by spiritual we mean the man himself—the soul—with attributes of personality, freedom, rationality, moral powers and the capacity for love. The spirit is the higher

aspirations of the soul—that which responds and corresponds to God. Man is a free moral agent; that is, he has power to choose an evil course and be eternally ruined, or to choose and pursue good and be forever blest. But while history shows man to be in a depraved condition by the choice of evil, at the same time by a choice of good he has an opportunity to rise in the scale of spirituality by the grace of God. And while some think the spiritual condition of man is on the decline, it is very evident that as he comes to know more of the love of God, the atoning work of the Saviour, and more of his fellow men, he becomes more under the influence of the Holy Spirit. Thus, his spiritual condition is gradually approaching the perfect Christian manhood, of which Christ is the pattern, and for which man was created and is being trained. More and more man is coming to realize that his whole duty is the worship of God and the service of his fellow men.

Since man is capable of choosing between good and evil, he has a nature capable of being tempted. And when he is tempted to do that which he knows to be displeasing to God, and yields to the temptation, he has sinned. Thus sin originated in the human race. Sin is a missing of the mark—a missing the goal or end for which God created man. He was made for the worship and glory of Jehovah; and when he will not worship and glorify the Lord of all he is missing the end and purpose for which he was intended. Man is rightfully the child of God—either when he chooses the course of good or the road of evil. Therefore, sin is not merely a transgression of the law, but a failure to conform to the will of the Father who seeks the highest good for his child. The consequences of sin, from a moral point of view, involve the sinner in guilt; from a religious point of view, it results in his estrangement from God; from the point of view of his own habits and character, it causes depravity; and from that of divine government, it ends in penalty.

But God has mercifully provided salvation—an escape from sin and its consequences—by giving his Son, who died to save the sinner. Salvation, from the Chris-

tian standpoint, begins with repentance and faith in the Son of God as the revelation of the Father, who loves his disobedient child and longs to save him. It is a complete transformation of the character, beginning within and working outwardly in the life. It is not, therefore, accomplished at once, but is a continuous process and growth throughout the whole life. It is a conformity of the whole course of the Christian life to all the known laws of God, under the influence of the Holy Spirit, who is the Christian's guide and comforting companion.

Faith is that element in the salvation of the soul which bids it trust in the invisible Author of all good; in which the mind is set upon things that are above, and not on things upon the earth. It is the activity of the soul in its highest aspirations toward God, and is based upon the knowledge of God as revealed in Jesus Christ, upon its affection for God as its Lover, and Christ as its Redeemer, and expresses itself by trustfully choosing salvation as God has provided. Faith is the mainspring of the Christian's life throughout the whole process of his salvation. Faith joyfully looks forward and accepts, while repentance sorrowfully looks back and forsakes. Repentance follows conviction. The individual is convinced that he is pursuing the wrong course, changes his mind concerning God, himself and his own sinful conduct toward God and his fellow men, and turns with sorrow toward the source of his salvation. This is also called conversion. Repentance and faith are, therefore, the human acts in which the divine life is begun and continued throughout the whole process of the soul's salvation.

When man thus forsakes his evil ways and relies upon God—complies with the divine requirements, which compliance is the beginning of his salvation—forgiveness is the inevitable result. As sin meets God's disapproval, forgiveness is the withdrawal of his disapproval—not from the sin but from the sinner—and in his fatherly kindness the accepting of his repentant child into his favor. The attitude of the sinner toward God and his past life is changed, and the forgiver and the forgiven are reconciled. Thus the forgiven sinner con-

forms to the will of God, and by faith experiences a new relationship with him which we call "justification." Justification is God meeting his guilty, sorrowing, but submissive child in the completed act of forgiveness. Justification is not acquittal. Acquittal declares that there has been no wrong committed. But rather justification is God's acceptance of a person who has done wrong and submissively asks forgiveness. When the soul has resigned itself in trusting faith to the saving grace of God, it is accepted of God. This is justification (reconciliation and regeneration).

As has been said above, salvation is a lifelong process and growth, and sanctification is the conformity of the Christian life to the influence of the Holy Spirit upon the soul in the process of its final redemption. As forgiveness and justification constitute the Christian's birth into the kingdom of God, so sanctification is the growth of the child in God's kingdom until he reaches perfect Christian manhood in the likeness of him whom he serves. We are not to believe that the Christian is to reach the state of perfect sanctification and holiness in this life, but he is to grow toward it all the while as he comes nearer and nearer its end.

The Christian is known by the kind of fruit he brings forth, just as we know the tree by the kind of fruit it bears. A man's thoughts will find expression in words and deeds, which are the natural fruitage of the inner life. A Christian is one in whom the Holy Spirit abides and whom he controls. The whole trend of the life will be toward God. He will anxiously pray for the advancement of God's kingdom in the hearts of men, and will seek the promotion of the Christian religion in every possible way. Moreover, he will love his family, his neighbor, his friends—yea, even his enemies; and as he has opportunity will express his love to them in the most tender and loving manner. He will thus grow day by day in grace, and more and more into the likeness of him whom he serves. These are a few of the proofs of experienced salvation.

The kingdom of God is a spiritual state of being into which individuals may enter in this life by doing God's holy will. "It

is that society of redeemed personalities, of which Christ is at once the ideal and mediator, the union of whose members with one another and with God in the community of holy love is progressively realized in history and constitutes the end for which the world exists." The idea of the kingdom was not new to Jesus. It came from the prophets and formed an element in the Hebrew hope. To the Jews at Jesus' time it was a political realm with a temporal king; and they misunderstood Jesus when he gave it its true spiritual meaning and establishment. In its very nature the kingdom of God is the whole community of Christian people in all the range of its life. There can not exist any phase or condition of life which makes for the moral good of the people, in the church, social and fraternal organizations, or political life, which does not belong to the realm of God's kingdom. The kingdom has been a steady growth from the beginning and will thus continue to come more and more in the future, as God's holy will is done in the lives of his people, until the good shall utterly triumph.

The church is that distinctively Christian organization, which owes its origin to Jesus Christ, and which has been formed for the advancement of the kingdom of God through the preaching and teaching of the gospel. It is not to be confounded with the kingdom of God. It is the divinely appointed means by which the kingdom is to be realized among men. It is an integral part of the kingdom of God, along with the family and state as institutions for its advancement.

There are two ordinances of the church, namely, baptism and the Lord's Supper. In baptism we have a type of that purification of the soul from sin which is a result of a personal consecration to God. It calls to mind that great act of consecration by which our Master himself was set apart for his redemptive work. It appeals to all who would be his disciples to be buried in baptism, as he was, in like consecration.

"In the Lord's Supper we have the type of that spiritual feeding upon God through which the higher life of man is nourished. In the broken bread and poured-out wine we have the symbols of the life freely given for the world's salvation; and through

this vivid presentation of the Saviour's love for humanity, which led him to Calvary, we realize more deeply the divine love which has ever borne the sin of the world. Thus partaking with our fellow Christians of the symbols of the divine sacrifice, we become conscious as in no other way of the ties which bind us together, and go forth with deeper sympathy and renewed consecration to take up the work to which our Master calls us.

The true ideal church will be a unit in love and purpose in the name and work of him whom it serves. With gentleness and diligence it will lovingly nurture and train the children in its province. With gentle remonstrance it will restrain any of its household from evil, and throw an influence of encouragement and protection about them. It will take gentle but positive measures against all immorality, and will approve, sanction and adopt all good. Moreover, it will be active in missionary work, both home and foreign. The pastor and leader of such a church is a true ideal minister of the Gospel with God-given ideals which fit him to lead under God his flock into green pastures and beside still waters.

The Sabbath has its origin and doctrine in Jehovah as set forth in the Holy Scriptures, and practiced in the lives of Jesus and his apostles. Jesus taught that the Sabbath was made for man. There is no teaching in the Bible which warrants a change of the Sabbath from the seventh to the first day of the week. God wants all his people to keep holy the Sabbath day. The Sabbath is peculiar to the godly life, and apart from it, it has no significance whatever. It is a divinely appointed time in which the Christian is to cease all physical labor and remember and worship Jehovah as Creator of the world, and Father of its redemption. It is a type of that eternal spiritual rest into which God yearns to bring all his people.

Primarily the Sabbath school is the training school for the education and development of the young in the Christian life. It is an organization within the church, and takes the Bible for its source and authority in the teaching of religious truth. The modern Sabbath is so graded that individuals of all ages and stages of mental

and religious development can have valuable instruction for spiritual growth and character building. It thus stands in close relation to the church, for indeed it is the nursery and training school for the membership and spiritual power of the church.

The work of the Christian Church in the world, in general, is to carry forward the evangelization of every nation under the sun. Jesus said, "Go ye . . . and preach the gospel to every creature." Today this divine commission is being fulfilled in a most gratifying way. Nearly all nations, tribes and tongues are hearing the Gospel preached.

The nature and extent of the educational work of the church is to teach men of higher and truer morals and ideals. For this purpose it establishes and supports schools for general education, in which men and women are trained for the higher work of life. They are educated from the self-centered life to one of sacrifice and loving devotion to others. The church is, therefore, to do good to all men of whatever rank or file of life, as it has opportunity, and especially toward those who are of the household of faith. There is far too wide a gulf between the laborer and the capitalist, the educated and uneducated, so that they do not fellowship each other as they should and may. All are wrong, and it is God's will and the church's duty and problem to bring about a Christian brotherhood among them, that they may love each other and worship together. "The church ought to be a constant and unflinching witness to people of all classes that they are members of one another." And when this lesson is learned and practiced in the spirit of the Master, who is the Head of the church, the social question as it exists in the church and society today will be forever solved. In the ideal church there are no class distinctions. Moreover, the church is to reach out into all the world and establish God's kingdom. This is her mission, and the denomination within the church, that folds its arms and shuts itself up in its own little enclosure, and withholds its talents and means, will soon become extinct, and will only be remembered by its death and not by what it has done. Various denominations within the Christian Church

should exhibit the spirit of the Master toward each other. Today it is very evident that the spirit of bitterness that once existed between them is passing away, and one of love, brotherhood and fellowship is taking its place.

The local church is to be loyal to the denomination to which it belongs. It will therefore love and work for the interest of its denomination as the individual loves and works for his family; for in so doing it is working for the advancement of God's kingdom in the world, and apart from this it can not long exist.

"The Doctrine of Last Things" is shrouded in mysteries, but God in his loving kindness has implanted in man, by means of experience and reason, a faculty of knowing something, at least, of the future things in store for both those of obedience and disobedience. We are taught that there are joys untold awaiting those who love and honor God, and sorrows inexpressible for those who do not.

Christ has come, is now coming and will continue to come in the future; but that there is to be a final consummation of God's kingdom, when Christ shall appear in glory to reign in righteousness, there can be no doubt. The teaching seems to be that the resurrection shall take place at this final consummation, of both those who have lived godly and those who have lived ungodly in this life, and shall be assigned to their future existence according to the lives they have lived.

In a sense man passes judgment upon his own conduct in this life. God has constituted him a free moral agent with the power of making free choice between good and evil. This makes him a conscious being; and when he is normal in his moral consciousness, he is able to pass judgment upon his own conduct as to what is right or wrong, pleasing or displeasing to our heavenly Father. God sends his Holy Spirit, who works upon the conscience of man, and thus helps him that his judgment may be just. From this it seems reasonable that what we call the final judgment shall be a sum and total of all the judgments regarding good and evil, by which man by his moral consciousness has passed upon himself in this life. The memory

and conscience will be entirely normal and acute, and man's judgment passed upon himself will be ratified and sanctioned by the great Judge himself; and the individual will as naturally take his sphere if existence in the future world as water seeks its level. This does not deny the great Judge of all the earth a part in the final judgment; but on the contrary he is the Supreme Judge, and exercises his judgment through the consciousness of men. If man's normal moral conscience in this life passes judgment on his own conduct, either "accusing or excusing him," it will all the more do so in the immediate presence of him who knoweth all things, and is the Judge of all men.

Concerning the future state it seems reasonable that man shall begin the future life just at the stage of moral progress where he leaves the present life. If he is a Christian, and has progressed in a godly life, he will enter the future and continue indefinitely the life of progressive godliness which he began here on earth. On the other hand, if he has progressed in an ungodly life here on earth, he will also enter the world to come where he leaves off at death, and the tendency of his future existence will be an evil and downward one.

Thus, it seems reasonable that the future life will be one of development and progress. But beyond this process of reasoning, concerning the future life, we are almost wholly in the dark. But we do know him who hath the future in his hands, and that he provides beyond our knowing and experience. And we cannot know just what God has in store for his children in the future life until we enter it. It is, therefore, wisdom to say with Richard Baxter:

"My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him."

[The article given above was read by Brother Davis at the ordination services, held for him at Hebron, Pa., an account of which will be found in the RECORDER of September 13, page 335. This "experience" was delayed in reaching the editor. The photograph of the candidate appears on the cover of this number.—Ed.]

To the Editor of the SABBATH RECORDER:

I send you herewith a clipping from the *Citizen's Advance*, published in Beloit, Wis., which I think will be of interest to our people, especially as it goes to show what the outside world think of us and are saying about us.

F. O. BURDICK.

THE SEVENTH-DAY BAPTIST CONFERENCE.

The ninety-seventh annual Conference of the Seventh-day Baptists, held last week at Milton, and closing Monday evening, was an event of great importance, not only to that village, but to the country at large. Not only is it a cause for wonderment that with accommodations so limited, such a large gathering could be handled and cared for so creditably, but the earnestness, enthusiasm and harmony maintained could well be cause for more than wonderment.

The entire conduct of this assemblage has been an added demonstration to the rest of us as to the kind of people our Seventh-day friends are. Without attempting to discuss the merits of the Sabbath question, we can freely assert that the members of this denomination might well be taken as good examples by the members of other churches. People who have the faith and zeal to stand out against the world on a question of principle can usually be relied upon when it comes to a matter of citizenship.

There are two centers of the Seventh-day Baptist faith in this section, Milton and Walworth, and nowhere can be found two cleaner, better villages than these. Both have practically always been no-license, the Sabbatarians having stamped their influence indelibly upon these communities, and to a considerable extent upon the surrounding country.

It is unnecessary for us to give an extended account of the Conference, but we are pleased to comment upon the spirit that was in evidence. We regret that in the Scriptures may be found grounds for controversy on the subject of the Sabbath day, but we are glad that the controversy has given us such a class of citizens as the members of the Seventh-day Baptist Church have shown themselves to be.

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.

Missions

The Southwestern Association.

The Seventh-day Baptist Southwestern Association convened with the church at Attalla, Ala., on September 23, 1909, at ten o'clock. The president, Bro. W. R. Potter of Hammond, La., was not present, so that Rev. R. S. Wilson, vice-president, of Attalla, acted as chairman of the association.

The morning was a beautiful one. It opened clear and bright after a small shower of the previous day, which laid the dust. Among the delegates from abroad were Rev. S. H. Babcock, joint delegate from the Eastern, Central and Western associations; from the Northwestern, Rev. C. S. Sayre of Dodge Center, Minn. The people of Attalla were disappointed at not having Brother Ashurst of Hammond, La., present, also Brother Randolph of Fouke, Ark. The ministers of the association were Brothers Leath and Wilson. The Seventh-day Baptist Missionary Society was represented by E. B. Saunders, corresponding secretary, who came on to the field one week in advance of the association, and held meetings each evening during the week, besides Sabbath-day and First-day services in the morning. A good interest and good congregations continued throughout the week.

As most of our people live in the country some two miles southwest of the city of Attalla, the meetings so far have convened in the Curtiston schoolhouse, which is centrally located.

The exercises were opened with congregational singing, after which Bro. S. H. Babcock led in prayer. Again the congregation joined in singing, "Come Thou Fount of Every Blessing." Brother Wilson, chairman, then read from 1 Cor. iii, 11, "Other Foundations," and gave us an address of welcome. He concluded by pleading with the delegation to rise up and build. "We want our young people," he said "to build on foundations deep and strong." The chairman called on Bro. D. W. Leath to act as recording secretary in the absence of Maud Hawkins, the regularly appointed

one. Another hymn was then sung and a testimony meeting was held for fifteen minutes. Brother Sayre opened this service. He told of his joy in looking for the first time on this beautiful country and this bright and happy people. Brother Babcock came to this meeting wondering what we are gathering in association for, unless it be the things of God. Brother Leath witnessed to his joy in living now and working for this unpopular truth. People admit it to be a truth, but say, "We can do more good by going with the multitude." He would rather be with God than a large congregation. He rejoices in a whole gospel, and not a gospel of the multitude. After prayer by Bro. T. J. Bottoms and the congregation's singing, "All Hail the Power of Jesus' Name," the introductory sermon was preached by Bro. S. H. Babcock of Little Genessee, N. Y.

His theme was "Service," text Mark x, 45, "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." His face was more marred than any man's, by our sins. Unselfish ambition is legitimate. James, John and their mother had selfish ambition. It was as if Christ said: "The honors which I confer come through blood. Can you share this with me?" Our field of service is measured by the unsaved thousands all about us. Hearts are waiting all about us for the touch of God's love. The sermon was a strong and well received plea for more spiritual service. Following this, Brother Sayre played on his guitar and sang, "The Bird With the Broken Pinion."

On motion the chairman was requested to appoint standing committees and report at the afternoon sessions. Adjournment after prayer by Bro. S. H. Babcock.

The afternoon session was called at two-thirty. The twenty-third psalm was read and the congregation was led in prayer by Bro. C. S. Sayre, after which all joined in singing a gospel hymn. The reports of the corresponding bodies followed. Rev. S. H. Babcock read the letters from the Eastern, Central and Western associations. He reported an unusual missionary spirit in all three of the associations held, one new church organized, and number of missionary enterprises undertaken. A number of

changes in pastorates and some new ones were reported.

Bro. C. S. Sayre appeared as delegate from the Northwestern Association. He reported some good missionary work done on the field in Wisconsin, Minnesota and on west to the Pacific Ocean. The outlook was hopeful the same as in the other associations.

After singing, "Come Thou Fount of Every Blessing," and prayer, Brother Leath preached from 2 Kings v—Naaman the Leper. The instrument used was very simple, a child, but the cure was mighty. He gave us a very strong sermon, setting forth the joy of new-found truth. It came to him in his conversion, again in baptism, and the third time in coming to the Sabbath truth. Following this sermon was a solo by Brother Babcock, Brother Sayre playing an accompaniment on his guitar.

The following committees were then announced: On nominations, Mrs. E. N. Whitney, E. S. Wilson and E. B. Saunders; on finance, D. W. Leath and Nora Goodwin; on resolutions, T. J. Bottoms, E. B. Saunders, J. C. Wilson, J. P. Hyatt, Main Wilson; on obituaries, Maud Hawkins, Main Wilson, J. T. Hawkins.

Meeting adjourned.

At seven o'clock a good congregation gathered and joined in a song service until seven-thirty, when Bro. C. S. Sayre sang and played, "Cling to the Bible, My Boy." Following this he read from Luke ii, 20-52; text, 44th verse. Prayer by Bro. D. W. Leath.

Then followed a sermon by Brother Sayre on the theme, "A Lost Christ." It may occur in the temple, in preparing for the ministry and in the least unexpected places. After this sermon the first day's meeting of the association adjourned. All agree that the day has been one of more than ordinary blessing.

E. B. SAUNDERS,
Corresponding Secretary.

The church no longer assumes the position that "God will convert the heathen when he gets ready," but accepts the responsibility that the heathen will be converted when the church gets ready.—*Wentworth Stewart.*

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, September 12, 1909, at 2 o'clock p. m., President Stephen Babcock in the chair. Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, Esle F. Randolph, E. D. Van Horn, D. E. Titsworth, T. L. Gardiner, Asa F. Randolph, H. M. Maxson, C. W. Spicer, W. C. Hubbard, J. B. Cottrell, O. S. Rogers, M. L. Clawson, A. L. Titsworth.

Prayer was offered by Rev. E. D. Van Horn. Minutes of the last regular meeting of the Board, and of the annual meeting of the Corporation held in New York City, N. Y., September 8, 1909, were read.

The report of the Conference Committee on Tract Society Work, referred to the Board of Directors at the annual meeting of the Society, was received as follows:

The Committee to consider the interests of the American Sabbath Tract Society would respectfully report that they have had under discussion different phases of the Society's work and hereby submit the following:

Resolved, 1. That we commend the efforts of the Young People's Board and of the various young people's societies to obtain new subscribers for the SABBATH RECORDER, and ask that they continue and enlarge these efforts.

2. We deeply mourn with the Board the loss of their able and devoted corresponding secretary, Rev. A. H. Lewis, and we commend the Board for their action in securing a secretary without salary.

3. We heartily approve the efforts which the Board has made and is still making in conjunction with the Board of the Seventh-day Baptist Missionary Society, to bring the work of the two societies into closer relations and more efficient coöperation; and urge that such efforts be continued that larger efficiency may be gained in the work represented by the two societies.

4. In the matter of the job department of the Publishing House, it is the sense of this committee that it should be continued and that no pains nor expense necessary to keep it in a high state of efficiency should be spared. Competition in all industrial enterprises is sharp, and the tastes of those who promote business by means of printers' ink is increasingly exacting; if, therefore, we are to maintain the place which the department has already won in this line of work, we must keep well to the front with up-to-date equipment. Respectfully submitted,

C. C. CHIPMAN, *Chairman.*
L. A. PLATTS, *Secretary.*

By vote the following were elected the standing committee for the ensuing year:
Advisory: W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.

Supervisory: F. J. Hubbard, D. E. Titsworth, O. S. Rogers.

Distribution of Literature: Edwin Shaw, C. C. Chipman, Corliss F. Randolph, W. C. Hubbard, Asa F. Randolph, J. B. Cottrell, T. G. Davis.

Denominational Files: Corliss F. Randolph, C. C. Chipman.

Auditing: D. E. Titsworth, Asa F. Randolph.

Investment of Funds: F. J. Hubbard, W. M. Stillman, H. M. Maxson.

On motion the President and Treasurer were authorized to make such notes during the year as may be necessary to obtain loans for providing current funds.

The following were elected the members of the committee to confer with a similar committee from the Missionary Board, should one be appointed by them: D. E. Titsworth, H. M. Maxson, C. C. Chipman, T. L. Gardiner, Edwin Shaw.

The Advisory Committee reported correspondence from Rev. H. N. Jordan, relating to his labors in the Southwest, and the following report from Dean A. E. Main, relating to his work on the field.

DEAR BROTHER STILLMAN, *Chairman Advisory Committee:*

I report the following sermons and addresses given under the auspices of your committee:

June 5, New York City, 1.
(June 11-13, Western Association.)
June 19, Second Alfred, 1.
June 26, Quarterly meeting, First Hebron, Second Hebron, Portville, Shingle House, 1.
July 3, First Alfred.
July 10, Little Genesee, 2.
July 17, Friendship, 2.
July 24, Independence, 1.
July 31, Andover, 1.
August 7, Scio, 1.
August 7, Wellsville, 1.
August 14, Hartsville, 1.
August 14, Hornell, 1.
August 28, Milton (Conference), 1.

11 Sabbaths, 15 sermons and addresses (including only those by your appointment), 14 churches reached. Total expenses (including one-third of trip to New York, \$4.00), \$22.41. I have received from the Treasurer \$125.00.

The "Message" has not been given twice exactly alike. It was revised and rewritten for the Sabbath of Conference. Theme, The Sabbath a Gospel Message. Text, "If thou call the Sabbath a delight . . . then shalt thou de-

light thyself in Jehovah." "The Sabbath was made for man." Isa. lviii, 13, 14, and Mark ii, 27. The message was given to Conference in the name of you brethren.

As I promised, I will give three Sabbaths for the Central Association, at least, under the "two-month" appointment or arrangement.

Many appreciative words have been spoken, and one young man said he was proud to be a Seventh-day Baptist. I have tried to fulfil your wishes and to accomplish the results you so much desire; and trust that good has been done.

Faithfully yours,

A. E. MAIN.

Corliss F. Randolph presented a report of his labors among the German Seventh-day Baptists during the summer. An account of this work will appear later in the RECORDER.

On motion the reports were adopted and the grateful thanks of the Board were expressed for the labors thus far so ably performed.

The Supervisory Committee reported matters as usual at the Publishing House, with business running smoothly and current bills paid.

Report adopted.

The Committee on Distribution of Literature reported that matter had been published, as requested by the Young People's Board.

The Treasurer presented statement of funds on hand at the present time. Voted that the Treasurer be authorized to make and send the regular checks of Rev. G. Velthuysen Sr. to G. Velthuysen Jr., during the former's illness.

Correspondence was received from Rev. F. J. Bakker, accompanied by samples of the tracts in the Danish language which he is distributing.

Sec. Edwin Shaw reported on his attendance at Conference and the presentation of the annual statement of the Board of Directors to Conference.

Editor Gardiner presented a report of the service held at Conference in memory of our late Corresponding Secretary, Rev. A. H. Lewis, D. D. This will be reported in full in the Year Book.

Correspondence was received from Mrs. Mary E. Fillyan, which by vote was referred to Editor Gardiner with power.

Voted that we appropriate to Col. Thos. W. Richardson the sum of \$25 per month, and traveling expenses, for one year, for

the prosecution of work in behalf of the Society in the British Isles.

Voted that the details in connection with Colonel Richardson's work be referred to the Advisory Committee with power.

Voted that the Secretaries be a committee, to present at the next meeting of the Board, an amendment to Section I of Article II of the By-Laws, relating to the duties of what is now known as the Advisory Committee.

Voted that we appropriate \$606 to publishing the *Boodschapper* in Holland; \$300 salary and \$60 postage to Rev. Geo. Seeley in Canada; and \$100 to the Pacific Coast Association for the ensuing year.

Rev. E. D. Van Horn reported informally on the work of the Savarese Italian Mission in New York City, stating that the work was progressing favorably, and under such conditions as to be worthy of our support.

Minutes read and approved.

ARTHUR L. TITSWORTH,
Recording Secretary.

A Pathetic Plea for Help.

The following letter speaks for itself. There are many in whose hearts it will touch a tender chord. While it is unusual for the RECORDER to publish such a plea, the request of the sister is so pathetic and so urgent that we could not feel right to refuse it a place. It would give us great pleasure to know that Christian hearts had responded, and that the sufferer was healed. It also seems to us that physicians, for humanity's sake, if for no other, should be willing to serve at less cost, in cases like this.

Dear Brothers and Sisters in Christ:

How often have any of us ever stopped to consider the precious meaning in the sweet words, "brothers and sisters in Christ?" I, for one, have never before realized how sweet they sound to one whose heart is almost overburdened. And what a precious tie—brothers and sisters in Christ, who commands us to love one another. "If we love one another, God dwelleth in us, and his love is perfected in us." "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

But I must begin the subject I began to write about and ask to be forgiven for saying what

I have said; but as I wrote the words of address, they seemed so much sweeter and dearer to me than ever before, I could not refrain from expressing my thoughts. I want to tell you about my sick sister, who is very poor in this world's goods, but rich in the love of God. She has been sick since the 25th of February last. The doctors pronounce her illness due to a tubercular abscess on the liver. One doctor says an operation is necessary to save her life on earth, and the other said if she were sent out West, to San Antonio, and had the proper care she could get well.

We took her to San Antonio to have the operation performed, but the doctor said she was too weak and would have to be built up before undergoing any operation; that it was a very serious one. She stayed up there two weeks and improved very rapidly, but could not afford to stay longer, and came back. She requested me to ask the churches of our denomination to each send her a small donation to have this operation performed.

Well, of course, I was proud and disliked to do it. That doesn't sound well to be said of one who for years has professed to be a Seventh-day Baptist, does it? Nevertheless, it is true and an open confession is good for the soul. I wrote to the Fouke Church, of which she is a member, and to the Hammond Church, and also to one of our most influential men, who had visited us once and who knew that she and I were both constituent members of the Eagle Lake Seventh-day Baptist Church—the Eagle Lake Church disbanded some years ago, and its few scattered members joined the Fouke Church—and asked him to make this request of some of the wealthy churches for me. As God wishes us to care for the poor and sick, I had no other thought than that the needed help would come, but he did not like to do this, so I will ask you through the RECORDER.

The Fouke Church sent \$26, and Mr. D. S. Allen, a member of the Fouke Church, sent \$5. Total \$36. But it will take a great deal more than that.

Four weeks in the hospital	\$70 00
Special nurse three weeks	73 50
The operation	150 00
Medicine (about)	7 00

Total amount

Is this asking too much? Oh, that her life on earth might be spared to raise her little six-year old girl in the nurture and admonition of God! I will make this request, when you send her your gift, send it to be used to make her comfortable—to provide her with suitable warm clothes, medicine and a nurse to attend her—provided she never gets able to have the operation performed. Send it to my address. Praying God's richest blessings to rest upon each of his children, I remain,

Your sister in Christ,
MRS. W. C. LAMMES.

Eagle Lake, Texas.
Sept. 27, 1909.

Woman's Work

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

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

For the Living.

We crown our departed with laurels,
And whisper with quivering breath
How nobly they stood in the conflict,
How faithful they were unto death.
But if we had come in the heat of the strife,
With a cup of cold water, it might have been life.

They have gone to the face of the Master.
What matters our praise or our blame?
He keeps in the book of his kingdom
The work that is done in his name.
But we missed the chance that he sent us to make

A rugged way smoother for his dear sake.
We meant, in the hush of the evening,
At the close of some peaceful day,
To tell them how precious we held them,
But now they have slipped away.
And the heart may have longed with a secret ache
For the one word of courage that nobody spake.

If we only had said in the morning,
"Because you are steadfast and true,
The world has a loftier vision,
My life is the richer for you,"
It might be—it may be the wearisome day
Would have brightened and glowed with a heavenly ray.

Beloved! the years that have vanished
Can never again come back,
And the treasures we miss as we journey,
The heart forever must lack.
Let us do the errands of kindness today,
"For never again shall we travel this way."

Let us bring to the living the roses
And the lilies we bind for the dead,
And crown them with blessings and praises.
Before the brave spirit has fled.
As springs in the desert, as shade from the heat,
To the soul of the toiler the words will be sweet.
—Emily Huntington Miller.

One of the Conference Meetings.

At the call of the president of the Woman's Board, Mrs. J. H. Babcock, the women of the Conference met in the Davis Room of the chapel building at 1.15 p. m., Sunday, August 29.

After singing together a familiar song, prayer was offered by Mrs. E. B. Saunders of Ashaway, R. I. Then followed a roll-call by associations and societies with the following result:

There were present from the Eastern Association 3—all from Ashaway; from the Southeastern Association 3—all from Salem; from Central Association 2—Brookfield 1, DeRuyter 1; Western Association 3—Independence 1, First Alfred 1, Second Alfred 1; Southwestern Association 4—Hammond 1, Gentry 3; Northwestern Association 32—Milton 9, Chicago 1, Walworth 1, Albion 2, Milton Junction 8, North Loup 2, Nortonville 2, West Halleck 1, Boulder 1, Rock River 3, Berlin 1, Dodge Center 1.

The business opened with the reading of the resolutions adopted by the Woman's Board Committee, and this was followed by an informal discussion of the work of local societies. Attention was called to the missionary programs, "All the world for Jesus," and to programs published in the RECORDER each month during the past year.

Under the topic, How to Raise Money, various suggestions were given, as members of different societies told on request how their societies raised money.

These ways ranged all the way from quilting, making and selling aprons, giving suppers and paying dues (including the securing of dues from associate members, who might be gentlemen), to the giving of free-will offerings and the payment of tithes into the treasury.

The social value of raising money by means of giving suppers was discussed, and it was thought by some that the custom of having suppers, to which by reason of a small charge members of other denominations might feel free to come, was one which was worth while from the social side as well as the financial.

There seemed, however, to be considerable sentiment in favor of the giving of free-will offerings, or supplying the treasury by the systematic method of tithing.

The matter of securing subscriptions to the RECORDER was discussed and urged upon the societies. A more thorough reading of this excellent paper was also recommended, and contributions to Woman's Work were

asked for. This department being the official organ of the women of the denomination, it should be more heartily supported by them.

It was voted to continue the mottoes for Woman's Work as has been previously done, and it was suggested that the Woman's Board should adopt a watchword. The following were suggested, but no action was taken on them: "She hath done what she could," "Day by day."

Prayer for our missionaries on the distant foreign fields was offered by Mrs. T. J. Van Horn; and the hour for the general meeting of Conference having arrived, the meeting adjourned.

HATTIE E. WEST,
Secretary.

Boulder Holds the Cup.

REV. F. O. BURDICK,

Boulder arises to congratulate Milton for her splendid achievement shown in entertaining the late Conference, but must decline to give up the "cup" till fairly obtained under the "rules of the contest."

"Milton bears away the palm," "Boulder comes in a close second," terms used by the correspondent in the denominational news column of the SABBATH RECORDER of September 13, suggest to the minds of the reader that there has been a contest on, in which Milton and Boulder, at least, have been contestants.

We rejoice over the friendly rivalry between the Milton and the Boulder churches in the endeavor to make the Seventh-day Baptist General Conference self-sustaining, saving our church the heavy assessments which have been such a burden on them in the past; and what we say here we trust will not be considered a criticism on Milton's methods of entertainment, but to call attention to the real idea of the contest, if there be one, as suggested by the denominational news correspondent.

There is something more to this matter than the one item of clearing the difference between \$170 (Milton's profit) and \$125.93 (Boulder's profit), as suggested by the correspondent. The "Chautauqua idea" is the real matter being tested. Boulder broke the ice and set the pace and demonstrated the plan, and we had hoped that

Milton would meet us "on the field under the rules" and give our people, if possible, a better demonstration of the Chautauqua plan. We understand that some of the Milton people were anxious to do so, but others were afraid to undertake it. As faint hearts do not usually win, we think Boulder is still entitled to the cup.

Now this matter is up to the denominational umpire to decide who shall hold the cup for another year. And while we are waiting for a decision, we want to add that we believe that the Chautauqua plan is the right solution of the entertainment and expense question of Conference. Boulder had been considering the matter for several years and waited for the opportune time, to give the matter a practical test. We found it no little effort to secure the presence of Conference and make the practical demonstration. But the time finally came, the Conference was held according to the plans, and we believe the problem was successfully solved.

Among the last words that Doctor Lewis said to us before leaving Boulder were: "I have wanted for a long time to see this thing tested. You have tested it and *it is a success.*" Those who attend Conference and receive the personal benefits therefrom ought to pay the expense. Locating the Conference permanently, say in two or three central places, East and West, as Conference has recommended, will go far to bring about the "Chautauqua idea." Then the next step to take will be to secure the grounds and own the buildings and tents. The expense of certain conferences in the past would almost, if not quite, buy the grounds on which to locate the buildings and tents.

The Milton Conference demonstrated the fact that it can be made self-supporting, but did not go far enough to demonstrate the Chautauqua idea, notwithstanding the *Citizens' Advance*, a Beloit (Wis.) paper, said: "The national Conference of Seventh-day Baptists, held at Milton this week, is an event of unusual importance. . . . The visitors are quartered in tents for the most part and are fed at the dining-room of the local church." Now we wait to see what Salem will do. We will bring the cup down to you next year, if you win.

Young People's Work

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

I promise for Jesus Christ's sake
To do all the good I can,
In all places I can,
To all the people I can,
And as long as ever I can.

The Prayer Meeting, October 23, 1909.

REV. A. J. C. BOND.

Topic: *Why some men and women do not succeed in life.* Josh. i, 1-9.

Daily Readings.

1. Why Esau failed (Gen. xxv, 27-34).
2. Why Saul failed (1 Sam. xviii, 10-16).
3. Why Solomon failed (1 Kings xi, 1-8).
4. Why the rich young man failed (Mark x, 17-22).
5. Why the one-talent man failed (Matt. xxv, 24-30).
6. Why Judas failed (Luke xxii, 47-53).
7. Why some men and women do not succeed in life (Josh. i, 1-8).

COMMENTS ON THE DAILY READINGS.

1. Esau and Jacob form an interesting subject for character study. Esau, the first born of these twin boys, had the advantage over his younger brother in two respects. First, by virtue of his being the older. According to the custom, the first condition of a boy's success was to be the eldest. In the second place, Esau possessed a natural disposition which would win friends. Some one has said Esau would have been a more popular college student than Jacob would. He was more generous and free-hearted, less selfish than Jacob was. Yet it often happens that this free and easy way which makes a young man popular with the fellows (and, sometimes, with the girls) is the very thing that will bring about his own defeat. Esau is a splendid illustration of the young man who sacrifices his own greatest good to satisfy a passing whim, or a fancied need of the hour. He had been hunting, and was hungry from the chase, and in the intensity of that craving, the

present need overshadowed everything else. Esau is not the last young man to sell his prospects for a successful career in life for the temporary gratification of the appetite. He failed because he lacked vision. His view of life lacked in perspective. Self loomed up so big in the picture as to shut out other things. He could not see himself in relations of service to others, and of blessing to other generations.

2. There are two very evident reasons for Saul's failure. First, he was a victim of circumstances, a simple product of his time; second, he has a very jealous disposition and yielded to it. Saul's time knew no form of government except absolute monarchy—extreme despotism. It was as a warrior that a man first recommended himself as ruler, and his continued right to rule depended upon his ability to lead the people in their battles. If Saul could have had a cabinet, with David secretary of war, no doubt he would have succeeded better, for David was in sympathy with Saul's government, even when forced to hide among alien peoples. In the second place, Saul was of a very jealous disposition, and jealousy means defeat every time. It prevents a man from using the ability of others in winning success, and it gnaws out his own vitals, and renders him unfit to do his own best. Many a man fails in a good enterprise just because he is afraid of losing his own prestige and will not use other men's abilities. Self and not the cause has first place, and he can not run the risk of being overshadowed by some other man's achievements. Again, Saul is not the only man who has let jealousy destroy his power to accomplish results and bring defeat and disaster.

3. One of the saddest failures recorded in the Bible is the failure of Solomon. He had so much in his favor and started out so well. He inherited from his father an enlarged and united kingdom, and comparative peace. Not only that, but he had inherited what we may call a large religious task—the building of the temple, which was to be the glory of his own reign and the center of the highest religious sentiment for centuries. Solomon accepted these responsibilities with a due sense of their greatness, and asked God for wisdom to rule his

people well. While he was occupied with the work of building the temple, he seems to have behaved well. But his unparalleled prosperity continued when no longer the new temple drew upon his resources, or occupied his time and thoughts. Then all the wealth of his court was used to minister to his own pleasures. He fell a prey to the degenerating custom of eastern monarchs, and added many wives to his court from the courts of other peoples of low ideals and false religions. He yielded to the temptation to buy peace at the expense of virtue. Thus he sowed the seeds of discord and decay, which resulted in the downfall of his kingdom. For although it held together as long as he lived, it was divided at his death.

4. There was much to admire in this young man who was seeking to know what he should do to inherit eternal life. He was a clean, honest young man; well brought up, and, no doubt, he possessed the confidence of all who knew him. But he was not wholly satisfied with his life, and this was to his credit, as well as the fact that he approached Jesus as one who could doubtless help him. He had kept the commandments from his youth up, but perhaps Jesus could tell him some other good thing to do to round out his character, and win for him eternal life. Jesus loved him when he looked upon him, and because he loved him, he told him what it was he lacked. He had taken much pains to keep his own life clean, and this was good; but his life was too self-centered. He must sell his possessions and give to the poor. Perhaps his great need was a positive interest in his needy fellow men. His opportunity to give expression to that interest became the test of his life. What a beautiful thing it would have been for this young man to have sold what he did not need, and to have used it to bring relief to the poor, of which there were many among his fellow countrymen. But he failed, and the whole world is poorer because of his failure.

5. The failure of the one-talent man was not due to the fact that he had but one talent—except as he made that an excuse for neglect. The whole point of the parable rests upon the fact that his responsibility

was as great as was the man's who had received five talents. Had he gained one other talent, his success would have been as great as was the success of the one who received five talents and gained other five. And for him to fail is just as great a failure, for he loses all. It is a total loss. It is the one-talent man who fails oftenest. He thinks it will not make much difference in the final results what he does, since his contribution will be so small. So he carefully buries his talent in order to keep it safely, and when he would render an account as every one must do, he finds that even the one talent is gone because he did not make use of it. Perhaps most Christians who fail are one-talent Christians who are content to try to hold their own religious life intact. They experience no increase through service for the Master. But no one can simply "hold his own" religiously. To try to do so is selfish. But selfishness has no place in Christianity, and will bring certain defeat. The parable of the talents is a most solemn warning to the Christian who thinks he has no ability, and, hence, that nothing is required of him in Christian Endeavor or church work.

6. It may seem out of place to call to mind the failure of Judas, since the circumstances of his crime were such that it can not be repeated. And, too, his motive was so base and the deed so heinous. Yet the crime of Judas may be more nearly paralleled than we are likely to think. Men must be judged by their motives, and while a literal betrayal of the Son of Man is impossible today, the same spirit which dominated Judas may so actuate a life as to leave only the occasion lacking to make possible a repetition of his deed. We think of Judas as the supreme example of a man who fails when everything is in his favor. And the fact that it was Jesus who was betrayed blackens the deed. We have yet to learn that all men are God's children, whose lives are precious in his sight; that a cup of cold water given to one of the least of these is a kindness shown to him; and that he who causes one of these least to stumble had better never be born. After all, Judas' failure was in not catching the spirit of the Master, whom he professed to

follow. And that is the great failure of life, to live in possible touch with Jesus and yet to be found, from day to day, seeking only selfish ends.

7. The lesson: When the children of Israel, galling under the heavy yoke of their oppressors, determined to free themselves from Pharaoh, the one thing necessary to the success of the undertaking was a leader. The man was found in Moses, who had been providentially trained for the work at the Egyptian court. During his leadership the people had made much progress in government and religion. But ere they reach the land of Canaan, their able leader, grown weary with his task, lays down the burden with only a view of the promised land from the east Jordan. The land lies before them, but there is much fighting to be done before it is theirs in actual possession. It is a critical time. Any progressive movement is always at a crisis. A leader is needed again, and the man appears already trained for the work; this time in the person of Joshua, the son of Nun, an Ephraimite, the servant of Moses.

With some such introduction as the above, the leader may continue the lesson under two heads: first, the preparation of Joshua; second, the instruction and encouragement. In preparation of the first division the following passages may be read: Exodus xvii, 8; xxiv, 13; xxxii, 17; xxxiii, 11; Numbers xiii, 8, 16; xiv, 6f; xxvii, 18f. The second part will be an exposition of the lesson-text. (This part of the lesson may be given by two Endeavorers, previously appointed.)

Womanhood and Success—or Failure.

We do not hear much about the failure of woman, just as we do not hear much about her success. I am inclined to think this is because we are not so likely to apply the material standard to her life. Without this standard her success or failure goes unobserved. But as there are men who fail, so there are women who fail, and our topic includes both. And it is just as bad for a woman to fail as for a man to fail, and no worse. Real success must be determined by the application of the moral standard, and the standard must be the same for both sexes. Because a woman's success or failure is likely to go unobserved

may be all the more reason why a girl needs to look carefully to her life that it be not a failure. But if she lacks the stimulant of many expectant and waiting friends who are interested in her career, she is free, also, from the standard of life which might be imposed upon her in the resultant of all the various opinions as to her capabilities, opportunities, failings, etc. She is not looking for a success that the world will recognize, and she is not striving against a failure that will bring a public condemnation. She finds her standard in the ideals of her own heart, and she needs nothing beyond the approval of her own conscience to keep her true to these ideals. What she is seeking is a true womanhood; a soul so pure that she instinctively turns from every suggestion of evil, and as naturally clings to all that is pure and holy.

It is all right for women to refuse to be bound by arbitrary limits to certain spheres of activity. Well may they claim the ability to cope with their brothers in the professions and in business. Yet there remains the feeling on the part of the sanest of both sexes, that the home is still the place where her queenly graces find their natural environment and their truest expression, and that wifehood and motherhood demand the noblest qualities of life, and carry with them unparalleled opportunities for service to humanity, hence to the Saviour of men.

Our Young People—Their Relation to Our Schools.

The above is the title of a fifteen-page booklet published for free distribution by the Young People's Board. The following clippings are taken from this booklet, and we believe they may be so considered as to be helpful in the study of the topic this week. They reveal some high ideals of success, and contain some practical hints as to how to be successful. (This would be a good time to secure a number of these booklets to distribute among the members of your society.)

Let the young people of our churches study the trend of affairs in our time. See what the rest of the world is doing. Shall we Seventh-day Baptists take a second place? Shall we gain the first place only by forsaking our allegiance? Make up your mind that, if it is possible—and where there is a will there is usually a way—you will have a college training and

lift the level of your religious body to the plane where it can do the most for the world.

Let young people's societies, let young people isolated or organized in all our churches be animated with an earnest desire to serve God and their generation well. Let them make some little sacrifice to obtain what our schools have to furnish, giving in return their life and influence to make our colleges what they are potentially, the best in the world. Whether this possibility is realized or not depends in part upon the generosity of donors, for our schools are needy, but more upon the presence in them of our young people.—*Pres. W. C. Daland.*

I assume that it is a principle of Seventh-day Baptists that ethical and spiritual values are of supreme importance to a life of real success. I assume that we hold conscience, duty, reverence, obedience to God and religious experience superior to abundant wealth, social recognition and other superficial and secondary interests.

Our schools, therefore, owe it to our young men and women to give them such training and discipline in physical, intellectual, moral and spiritual lines as will make them lovers of humanity, respectful to the past and thoughtful for the future. Every graduate of our schools should be earnest and helpful in securing to the world in which he lives a higher standard of political and social excellence. Each should aid in helping to solve the problems nearest at hand, and above all should be earnest and self-denying in the battle against all forms of wrong and injustice. To this end the schools should cultivate simple tastes, clean habits, pure living and lips unstained by coarse or unbecoming language. The character and ideals which fasten themselves upon the young man or woman in college will go far in determining the character of his or her citizenship.—*Pres. C. B. Clark.*

Young people in whose hearts there is a longing to serve God by serving humanity can find no more inviting field than in the work of the Christian ministry, and I am glad to believe that no more superior training can be found for such a service than in our own schools.

A problem which is ever present in the minds of our young people in regard to education is the problem of financing a college education. After much experience and observation I am glad to believe that any young man or young woman possessed of good health, industry, and average ability may secure an education in our colleges even though he must depend on his own labors to secure that education. To do this, two things are necessary. First, a fixed purpose. One need not have decided the exact department of work in which he is to make his life calling, but he must have a fixed and unshaken purpose to persevere in education until he has secured liberal culture.

The second requisite is willingness to work and to forego personal gratification. One of the greatest hindrances I know in the financing of our college education is the lack of self-control whereby we are able to forego the gratification which a dollar or a few dollars can give. Young people spend foolishly much of their earn-

ings that might be applied toward their education.—*Pres. B. C. Davis.*

Dear young people, the world in sin, sorrow, suffering, and misery, does need ministering unto; professions, industries, commerce, and politics, properly understood, are inviting fields for action; but the world wants workers "who have no holes in them;" opportunity beckons to young men and women of character and power.

We need the information, stimulating influences, higher ideals of life, ennobled character, and power for service, that our schools may give to us. No doubt, as is affirmed, some young people go to our schools and then fall into pieces morally and spiritually. Such disasters, sad to say, happen under many sorts of environment that on the whole are pure and good. As Burns says, man is part mud and part marble. Neither Alfred, Milton, nor Salem, try they never so faithfully and hard, can keep out from their individual and collective life every bit of mud. It is found everywhere. And if young men and women go to these schools and in the presence of abundant marble choose the mud for the building of their lives, they will inevitably grow still more muddy in character and conduct. If one will, one can find gold, or silver, or wood, or hay, or stubble. Let us try to reduce the bad to a minimum.

Fellowship and friendships among young men and among young women are established in school days that are among the most delightful of all that enter into human experience. Foundations are laid here for unity and cooperation in spirit, purpose, and work, that abide all through life. It is said that our schools are "match-making" institutions. Very well; let it be admitted; but they might be engaged in infinitely worse business. Hundreds of persons have been joined in holy matrimony who gratefully trace the roots of a happy family life back to the years when they were in school.—*Dean A. E. Main.*

Paragraphs.

The following thoughts gleaned from *Sunday School Times* editorials ought to prove stimulating, and ought to help Endeavorers to come to the meeting with a message:

To seek constantly to do better than people expect of us is a healthy rule for living. To be content to do merely as well as is expected of us is a dangerously low aim.

No man is so weak as the man who is sure that he is strong. And no man is so strong as the man who knows that he is weak, and who seeks the Strength that is not of himself.

A good start may become a dangerous snare. This is not the fault of the good start, but of the person who, having made it, rests back comfortably on the idea that things will now take care of themselves. Almost anybody can make a good start. About one in a hundred holds it.

Mr. Moody used to speak of a man who could talk of nothing but "that great revival we had

in 1868 in Chicago." He was trying to live on what he went through in a few months of his life, instead of filling up his life with present experiences of the power and goodness of God, as his great friend did.

What you do today is going to have a part in determining what you will do in the next great crisis of your life. It may be that today, commonplace though it seems, is the time of real crisis, while the so-called crisis, later on, will only evidence the way in which you met the present, unsuspected, critical test.

Moods may be the most dangerous enemy we can have. Or they may be a gymnasium for the development of our best powers. Where our moods come from, and why, is an entirely unimportant question. What we propose to do with them is a question that determines a large part of the usefulness of our lives.

Memory is given to us for purposes of help and encouragement only. When we allow our memories to discourage us, we are sinning against God and our fellow men. It is as wrong to brood over memories of our mistakes and failures as it would be to drink typhoid fever germs with deliberate intention.

It is noble to be able to forget the things that are behind, to ignore ridicule, to crucify that vanity which depends for stimulus on the impression we are making on our fellows, to gaze straight ahead—and upward. The gaze fixed on Christ means courage. An absorbing passion to get on in the great quest automatically erases foolish concern over bruised feelings and the snarls of critics. In such a mood one who has slipped casts about him for the handiest block to thrust under his mired and unsteady feet—and often finds his own latest failure just the thing.

Blunders and failures, then, being inevitable, the only useful problems concerning these are how to minimize them, and what use to make of them. In large part, these two problems are one; for by boldly making due use of our errors we so burn their features into the memory as to make their repetition unlikely; and by building on each we rise, so far, above the low level of that mistake. Thus, step by step, we "rise by the things that are under our feet." It is one of the high arts of life, an art essential to success, to know how to utilize our own failures.

Every temptation yielded to dulls our keenness in recognizing temptation. No man can safely say, "I will do wrong this time; the next time I will do right." He may not know what is right, the next time. Sin not only weakens our powers of resistance; it blurs our sight to the presence of danger. The man who is living true is the best man to trust in a subtle question of right and wrong. "Father, resensitize my calloused conscience," was the prayer-cry of one who had sinned and who knew this sure penalty of sin. If we would know right from wrong, we must do right.

A good resolution to oust a bad habit is so satisfying to the man who makes it that he is liable to mistake it for an achievement. The comfortable glow that follows the decision to do the right thing is not a sure sign that the right thing will be done. When a man who ought to rise at six rises at eight, and resolves not to do the same thing tomorrow, the satisfaction of having made the decision is not a safe preventive of another similar failure. Good resolutions ought to be counted as little more than notice served on the unworthy habit to vacate the premises. Then the real fight begins.

The men who fail and conquer are they who refuse to let their failures speak the last word. The men who fail and go to pieces are they who think that failure can not be overcome. God is close to the man who has just failed. If ever Christ offers his human-divine sympathy, and fellowship, and forgiveness, and power to try again, it is at the moment when one has seemingly lost everything in defeat by sin. Then comes the real test of Christ's power over sin; and the real test of the conquered sinner's still confident faith in Christ. A lifetime of failures is not enough to get the better of one who still rises to his feet in the determination to keep on fighting. Such a fight can never meet with final defeat.

It is a great disadvantage in life not to know why we are alive, or for what we are heading. Yet many live on, day after day, without seeming to have any clear consciousness of this. They do not realize, or care, that life is a race, and that, when running a race, it is well to have some thought for the goal. Said one of the runners in the recent Marathon race in England: "Of what does one think on such a run? Of nothing except the far-away goal. For the rest, the mind is blank; perhaps little thoughts flit across the mind, but they are wiped out at once by the big outstanding thought of the finish." It is not difficult to pick the men and women of our acquaintance whose lives are plainly dominated by "the big outstanding thought of the finish."

There is no test of character quite so severe as that of success. Adversity is hard on a man; but success is ten times harder. Adversity, or downright failure, challenges all the best that there is in one to rise up and conquer in spite of defeat. Success brings a challenge too—to go on and improve upon the success already won; but it is harder to respond to this challenge. "If at first you do succeed" is the title of a sermon announced by that vigorous pastor and preacher, Dr. Ernest Bourner Allen of Toledo, in a winter course to his junior congregation. The message is needed. More people are succeeding today, and in more different lines, than ever before. It takes strength to succeed; and that very strength, evidenced and developed by the success in which it proved itself, ought to be intolerant of past and present achievement, and to press on to bigger and better things. Unless it does, success marks the beginning of failure.

The Blackboard.

On the blackboard may be written two columns of names; the left hand column under the heading, "Men and women who have failed," and the right hand column, "Men and women who have succeeded." These may be the names of Bible characters, and of other familiar figures whose failures or success have been conspicuous. Call attention to these names early in the meeting, and suggest to the Endeavorers that they may comment upon the success or failure of any person named.

Milton Junction, Wis.

What Would Be a Reasonable Compensation for Our Pastors?—As it Seems to One of Another Profession.

DR. LESTER M. BABCOCK.

Presented at Conference.

The consideration of the subject of an adequate salary for our pastors is without doubt of very great importance at the present time. The preceding paper is one worthy of careful study and impresses me as covering the ground in a very conservative and fair-minded way. [See paper by Dr. Grace I. Crandall, published in RECORDER, July 20, 1908, p. 79.]

Let me call your attention to this fact, that in these times of great prosperity the purchasing value of a dollar has very materially decreased, and the cost of living has increased in the same proportion. Our pastors have never received large salaries, and our people have failed to increase them to keep pace with the changing times. The preceding paper has stated very clearly those points which should be considered in fixing a pastor's salary for a given place; the cost of living in the community, the minister and those dependent upon him for support; and the demands of the church upon pastor and family.

Should a minister expect or be expected to save anything from his salary? Surely he should not regard his profession as a money-making matter. But how gratifying it would be to him to feel that his declining years were provided for, and that he would not be a burden upon his children and at a time when they too may be having a struggle, more or less severe, in

establishing themselves in their positions for life.

Every church, if it so choose, can make a very definite estimate of the cost of living in the community and determine the amount of salary which it should pay. And then, the pastor should be paid promptly, monthly or quarterly, as has been agreed upon. Can there be anything more dishonest than for an association of people who call themselves a church and who agree to pay a certain salary, to allow back salary to accumulate at the end of the year? Persons place their names upon subscription papers seemingly with no intention of paying the amounts set opposite their names. Churches are very dilatory in making payments and the pastor must live on credit. These are conditions which have existed and which, if they still continue, should cease to exist.

Professional life is a life requiring careful preparation and liberal education, and should be a life of service. By no means should the professional man enter his profession with the mere idea of money-getting. With only that end in view, he becomes a prey upon the human race. But if you expect adequate service from your doctors, dentists or lawyers, can you do less than grant them adequate compensation? Looked at, then, from the worldly standpoint, how many could be expected to enter the field of medicine with no greater inducements held out to them than we offer to our pastors—men upon whom the demands are as great in many ways.

In order to give the discussion of this subject a practical turn, I wish to make a statement of our living expenses for this year, estimated upon the first six months. We have a family of four. The children are two years and nine years of age. Our living expenses will be about \$600. They were about the same last year. This does not include, you understand, my office expenses, taxes or insurance, and repairs upon our home. I don't see how the average minister's family could live much cheaper, and dress and entertain as we expect them to do.

How much is your pastor paid? Ours receives \$450 with parsonage and a vacant lot for garden. I'm not proud of the fact,

but, considering the location, size of our church, etc., I venture the assertion that he is doing about as well as the average. He has to earn a few dollars occasionally by manual labor, though, to make both ends meet. For this he has been criticized, as almost invariably every other pastor is who ventures outside his profession to add to his income.

Should a minister be expected to save anything from his salary to support him in his old age? I'll not attempt to answer that question. But the man who would be offended if he were not admitted to be a pillar of the church and who contributes probably twenty-five cents a month toward the pastor's support, will be very likely to observe, "The Lord will provide." Well, let us hope that he will, but I fear that we are not all of us doing as well as we might. Allow me to say in this connection that I sincerely believe that no man is wholly consecrated to the service of God or justified in any way in calling himself a Christian, until he has settled conscientiously and in a systematic business way the financial side of the question.

Should we give a tenth of our income? If we can not decide the matter in any other way, we had better give at least a tenth; and possibly more than that is required of us in many, many cases. I do think that the person who hasn't taken his pocket-book with him through the baptismal waters has made a mockery of baptism. I firmly believe that systematic giving will solve our financial difficulties; and who will dare say that it will not result in such a growth in spiritual life as we have never seen?

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches convened with the Cartwright Church, June 18, 1909, as per notice in the RECORDER. The following delegates from sister churches were present: Rev. J. T. Davis, delegate from Iowa yearly meeting; Rev. Madison Harry and wife, D. E. Coon and wife, and George Truman, delegates from New Auburn, Minn.; Deacon Joel Tappan from the Dodge Center Church.

The moderator, Mrs. Jennie Carpenter, called the meeting to order and Pastor

Hurley offered prayer. The moderator appointed the following as Committee of Arrangements: Mrs. Gertrude Sanford of New Auburn, Wis.; Dea. Joel Tappan of Dodge Center; and Mrs. Nettie Coon of New Auburn, Minn. These immediately retired and arranged program for following sessions.

Rev. J. H. Hurley gave the address of welcome to the delegates. After singing, Rev. J. T. Davis read the scripture lesson and offered prayer. The choir led in singing "When the Curtains Are Lifted," and Rev. Mr. Harry preached the introductory sermon, from the text, "It is good for us to be here." Announcements and usual closing service.

Friday evening.—Praise service conducted by Brother Truman. Solo by Rev. Mr. Davis. Elder Davis used the twenty-third psalm as the basis of his remarks, which preceded an interesting conference meeting.

Sabbath morning.—Singing, "Safely through Another Week." Invocation. Responsive reading of the eighty-fourth psalm. Anthem, "I Waited for the Lord," by the choir. Prayer by Rev. Mr. Harry. Singing, "Just in the Border Land." Rev. J. T. Davis preached from Jer. viii, 22.

Sabbath afternoon.—Song service, conducted by Mrs. Hurley. The young people's meeting was conducted by Mr. Truman. One of the results of this meeting was a motion carried to meet the following Sabbath afternoon, for the purpose of organizing a Christian Endeavor society. Mr. J. E. Ling read an essay—subject, "Jesus as a Teacher and Redeemer." A trio, with guitar accompaniment, was rendered by J. E. and Martin Ling and George Truman.

Sabbath night.—Praise service led by J. E. Ling. Scripture reading and prayer by J. T. Davis. Sermon by Rev. Mr. Harry, from Ex. xxxiii, 18.

Sunday morning.—Business meeting. Prayer was offered by Rev. Mr. Davis. Owing to the absence of the journal, the reading of the minutes of previous session was omitted. Moved and carried that the next meeting be held with the Dodge Center Church. Moved and carried that Giles Ellis be moderator of that meeting. Moved

and carried that Mrs. Mary Rounseville be secretary. Moved and carried that Rev. Chas. Sayre be the delegate to the Iowa yearly meeting. Moved and carried that the chairman appoint a committee of two, to look up the matter in regard to our apportionment of Elder Sayre's expenses to the Iowa yearly meeting in 1907, and report to the church. J. E. Ling and George Truman appointed committee. Letter from the Dodge Center Church read by J. E. Ling. The collection taken for the Missionary Board at this session was \$3.02.

Minutes read, corrected and approved as corrected.

At the close of the business session, the congregation joined in singing, "Holy, Holy, Holy." Rev. Mr. Harry read a portion of the Scriptures and offered prayer. The choir sang "Reapers," and Rev. Mr. Davis preached, using "Lost Opportunities" as his subject. Closing song, "Make Me a Channel of Blessing."

Sunday afternoon.— Song service, conducted by Rev. Mr. Harry. Elder Davis had charge of the devotional service. The male quartet, consisting of J. T. Davis, J. E. Ling, George Truman and C. J. Carpenter, sang; Rev. Mr. Harry preached, and Brother Truman read an essay.

The sermons this day were especially inspiring and practical, as were the essays by Brothers Ling and Truman.

Sunday night.— Praise service, led by Mrs. Nettie Coon. Prayer by Mrs. Rosa Williams. Scripture reading and prayer by Elder Harry. The male quartet sang, "God Bless My Boy." The theme of Elder Davis' sermon was "Knowledge of Sins Forgiven;" text, John iv, 10. The closing service of this semi-annual meeting was a testimony meeting, led by Mrs. Williams, and the usual closing devotional exercises.

MRS. ROSA WILLIAMS,
Secretary.

New Auburn, Wis.,
Sept. 1, 1909.

"We can't just understand why the papers make such a fuss over an American girl's engagement to a Pretender, when several million women have already married pretenders and millions more will do so."

The Children's Conference.

REV. L. C. RANDOLPH.

On the morning after the close of our anniversary sessions at Milton, I received in the mail a picture post-card, on one side of which appeared in startling, lifelike distinctness a stalwart yearling calf, harnessed to a sulky. In the sulky seat were crowded three children of different ages, the oldest boy holding the lines. The inscription on the other side was laconic: "We can't get there in time for the Children's Conference *this* year." Taking such an early start, the outfit ought to reach Salem in good time *next* August.

That picture made me happy, and I smile to myself whenever I think of it. Those faces, full of anticipation, are an illustration of the interest taken by the children of the denomination this year in the new departure especially for their benefit.

The bright idea did not occur to President West's mind evidently till a few weeks before the General Conference was to begin, and when he wrote asking me to work it out, it seemed at first too much to undertake in so short a period. But such enthusiastic responses came from Milton and Milton Junction that deponent's heart warmed to the project and the die was cast.

How wonderfully things come about in this world! When I was a college student at Milton nearly twenty-five years ago (Think of it! and I a young man yet) there was a young girl at Milton whom I had the great privilege of helping into the Christian life. What was my delight to find that the same girl, now to womanhood grown, with a family of her own, was the very efficient superintendent of the Milton Junction Christian Endeavor, and had in turn helped many boys and girls to serve Christ. It gave me a very happy feeling each afternoon to see what that young girl had become by the grace of God.

To many the most striking and unique feature of the General Conference this year was the large attendance of children. It seems that there were never half as many before. I counted one hundred and forty at one of the children's sessions, and by

no means all of the children were present at that session. They flocked upon the grounds and they attended not only the sessions designed particularly for them, but also others.

The Children's Conference made them feel that these anniversaries were for them. The children had a place on the program. They were part of the Conference. The spirit and enthusiasm with which they did their part was inspiring to older ones.

The music in the children's sessions was full of life. The children's choir, led by Mrs. Osborn, and the children's orchestra, led by William Simpson, swung the stream of song into an exhilarating current at the outset. The concert recitations showed general familiarity with the first and twenty-third psalms, the Beatitudes, the Ten Commandments, the Lord's Prayer and the books of the Bible. A key-word was announced for each session and the children were asked to bring verses containing that key-word, committed to memory.

Wednesday afternoon the key was "faith." Mrs. Lanphear of Hammond, Pastor Charley Sayre of Dodge Center, and Mrs. Cunningham of Janesville spoke on "What it Means to be a Christian," and sounded a deep, earnest note.

Tuesday the word was "go." This was missionary day, and the theme was chosen to fit. Mrs. E. B. Saunders of Ashaway, Pastor Bond of Milton Junction, our home missionary, G. H. F. Randolph of Fouke, and Mrs. J. E. Hutchins, the denominational Junior superintendent, gave short addresses breathing the very spirit of the Master who gave the command.

Friday afternoon, in harmony with the thought of education, the key was "learn." Doctor Platts, the home pastor, President Davis of Alfred, and Mrs. O. U. Whitford of both East and West, all gave us stirring talks. Mrs. Hutchins told us more about the banner and the work for us to do.

No children's hour had been planned for Sabbath afternoon, inasmuch as the Conference Sabbath school would occupy at least an hour and a half. But the demand was such that an extra session was hastily arranged, to be held after the Sabbath school. The key-word was "Sabbath." A

robust young Hill of North Loup, who can grasp a baseball bat, seize the plow-handles or grasp a subject with equal facility, led in a practical talk on keeping the Sabbath. Mrs. M. B. Kelly of Nortonville followed in a winning manner, and that prince of Junior leaders, Walter Rood, closed the hour. I am writing this from memory, and I am afraid I am omitting mention of one or two splendid talks. How can you call them splendid, says some one, when you can not remember them? This is like the question the minister asked of the devout old lady. She averred that the sermon was grand, but she could not remember a thing he had said. She showed the cloth on the grass, however, which she was bleaching out. The water went through, but the cloth grew whiter and whiter. Those talks were all of that kind; for there was not an unprofitable minute from beginning to end of these sessions.

On Sunday the thought centered around the word "help" as the final thought. Mrs. George Trainer of Salem, Vernon Hurley of Milton and Walter Rood cooperated with the leader to give an impressive close to the sessions.

Each afternoon, after the session, sports were offered for the young energy, on the lawn of President Daland's home, under the leadership of Vernon Hurley. On Monday afternoon the Milton and Milton Junction boys crossed bats in a closely contested baseball game. At the same hour, a number of the Junior workers met for a closing conference in regard to future work. In addition to those already mentioned, there were valuable suggestions from many, including Mrs. W. D. Burdick and Miss West.

A number of people have expressed the wish that the children's hour shall be a feature of future General Conference sessions. In this I am sure the children themselves heartily concur. The young life bears the hope of the future. We can not bind it too strongly to the work of our united churches.

"Nothing is so strong as gentleness; nothing is so gentle as real strength."

HOME NEWS

MARLBORO, N. J.—We found the Marlboro Seventh-day Baptist Church in a flourishing condition when we arrived, August 5. Indeed, we marveled how all had been held for so long without a pastor. Our stay has solved the query. There is love; and where love is, God is. The prayer meeting has again been taken up. Already we have received an inspiration from these faithful people and our desire is to bring in the young as they grow.

A bountiful donation was given on August 29, at the parsonage, and later a kitchen-shower. These tokens mean much to us, as they show the loving, generous spirit of the people of New Jersey. We are praying for showers of blessing to come to us, and expect them.

M. L. G. C.

RIVERSIDE, CAL.—We are glad to have our pastor, Mr. Loofboro, with us again. He returned last week from Conference, bringing with him his mother, Mrs. Susan Loofboro, of Welton, Iowa.

Plans are being arranged for a rally for the county Christian Endeavorers, to be held here in Riverside, next Friday evening. Our ex-State president, Mr. Godber of Pasadena, will be with us, also other State workers. Our society will be represented.

Sept 21, 1909.

NORTH LOUP, NEB.—Uncle Henry Thorngate was eighty years old Monday and that the event might be properly celebrated his relatives to the number of a score or more took a goodly supply of edibles with them and enjoyed the dinner hour with him and his excellent wife. He is remarkably hale and hearty for one of his age.

Tuesday was the fiftieth anniversary of the marriage of Henry Chase and Miss Delia Babcock. Because of the illness of Mrs. Chase it was not possible for their friends and relatives to celebrate with them as they would have been pleased to do. They were, however, the recipients of the best wishes of their friends. That these

good people may be spared to each other for many years is our wish and, too, we hope their last and declining years may be the best in their usefulness and in the joy they find in each other.—*North Loup Loyalist.*

Bright Homes.

We try to make our homes bright. For this purpose we make use of artificial light. Modern ways of lighting homes add much to the cheerfulness of the place. Electric lights shining through ingenious designs in glass fill the house with a burst of glory. Unpretentious houses are lighted so as to look like a fairy's palace.

We brighten our homes with music, with pictures, with books, papers and magazines, with company and festivities. We want the brightest music, the brightest pictures, the brightest literature and the brightest company in the home. It is natural to try to shut out the darkness and bring in the light.

There is something more radiant than the brightest electric light, the brightest music, the brightest books. The radiant Christian character will make the home brighter than anything else. If every member of the home were illuminated by the Spirit of our Lord, what beautiful homes we should see. This brightness will endure. A father whose soul is radiant with love and sympathy and goodness will leave a light in the home when he departs. That light will linger as long as the home shall continue to exist.

Let the prayers in the home be bright. Let the conversation be brightened, not only by literary and scientific illumination, but also by the light which is kindled from above. A truly bright home, bright with love, bright with peace, bright with happiness, is a type of that home beyond the skies which is filled with everlasting sunshine.—*The Christian Advocate.*

"Papa," wrote the sweet girl, "I have become infatuated with calisthenics."

"Well, daughter," replied the old man, "if your heart's set on him I haven't a word to say; but I always did hope you'd marry an American."

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. 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 IV.—OCTOBER 23, 1909.

PAUL A PRISONER—BEFORE FESTUS
AND AGRIPPA.

Acts xxv, 6-12; ch. xxvi.

Golden Text—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. i, 12.

DAILY READINGS.

First-day, Matt. ii, 1-18.

Second-day, Mark vi, 14-29.

Third-day, Acts xii, 1-23.

Fourth-day, Acts xxv, 1-12.

Fifth-day, Acts xxv, 13-27.

Sixth-day, Acts xxvi, 1-18.

Sabbath-day, Acts xxvi, 19-32.

INTRODUCTION.

The time of the accession of Festus as governor of Syria is the date from which all the events in the latter part of the Book of Acts are to be reckoned. It is unfortunate that this time can not be determined with certainty. Some modern scholars of high standing have thought that Festus began to rule in Cæsarea in the year 56, and others have assigned a date a year or two later. While their arguments are weighty, there still remains a considerable probability that the older commentators are right in assigning this event to the year 60.

With the accession of the new governor the Jews renewed their charges against Paul and asked to have him brought to Jerusalem for trial. Festus very naturally denied their request, and required the Jews to appear against Paul at Cæsarea. Festus might easily have released Paul; but he was a man of policy, like Felix, and Paul saw that it was best for him to appeal to the emperor, as he had the right to do since he was a Roman citizen.

As there were no really substantial charges against Paul, Festus was rather at a loss in regard to the report he should send with the prisoner to Rome. While he was in this perplexity he was visited by Herod Agrippa II and his wife Bernice. This Agrippa was a son of the Herod Agrippa who killed the Apostle

James and the great grandson of Herod the Great. He now had the title of King from the Roman emperor, and ruled over a large district eastward and northward from the Lake of Galilee. From his intimate relations and long experience with the Jewish people he would seem to be the very one to solve the problem for Festus and discern what Paul had done.

Paul's speech before Agrippa is recognized as one of the models of oratory even by those who can not in any way be charged with partiality toward the Bible.

TIME—Very likely in the summer or early fall of the year 60.

PLACE—Cæsarea.

PERSONS—Paul, Festus, Agrippa and Bernice.

OUTLINE:

1. Paul appeals to Cæsar. ch. xxv, 6-12.
2. Paul relates his experience. ch. xxvi, 1-18.
3. Paul tells of his preaching the Gospel. v. 19-23.
4. Festus and Agrippa are stirred but not converted. v. 24-32.

NOTES.

Ch. xxv, 7. *Many and grievous charges which they could not prove.* From v. 4 we see that they did not depend upon proving the charges. They wished merely to present a case plausible enough to persuade the governor to send Paul back to Jerusalem.

9. *Wilt thou go up to Jerusalem, etc.* We are to infer that Festus was rather inclined to yield to the request of the Jews and take Paul to Jerusalem for trial. If Paul allowed the case to remain under the jurisdiction of Festus he could not refuse to go to Jerusalem.

11. *I appeal unto Cæsar.* There has been much speculation as to why Paul made this appeal. Some have thought that he made it in order to get to Rome. But if Paul could easily have been acquitted at Cæsarea, it would have been much better for him to go to Rome as a free man, paying his own expenses, than to go as a prisoner. Others have thought that Paul appealed to Cæsar because there was really some cause of action against him, and he hoped by appeal to weary his accusers; but this is very improbable. It seems more likely that Paul appealed because he felt that Festus could not be trusted to render absolute justice, and because he feared that Festus would send him to Jerusalem where he would be in danger of being assassinated even if in no great danger of being condemned.

12. *Unto Cæsar shalt thou go.* Of course Festus might have released Paul; in fact that was the honorable and appropriate action for the governor to take. But he did not wish to displease the Jews, and so he got rid of the case in the easiest way for himself. He had however some little trouble in arranging some plausible accusation against Paul that the emperor might not think that he had sent a prisoner who was manifestly innocent.

Ch. xxvi, 3. *Thou art expert in all customs.* Paul's innocence is suggested from the fact that he had nothing to conceal, but counted it a privilege to appear before a judge who was

thoroughly conversant with the religious customs and beliefs of the Jews.

6. *To be judged for the hope of the promise.* This hope of the resurrection Paul maintains is in full accord with his whole past life. He is a true and consistent worshipper of God; and that is why his enemies accuse him.

11. *I persecuted them, even unto foreign cities.* Paul shows that he was always full of zeal for what he believed was right. In his early life he was no make-believe Jew.

12. *Whereupon as I journeyed to Damascus.* From Paul's conversion compare Lesson III of Second Quarter. He summarizes here, putting what was said to him by Ananias along with the revelation from the heavenly vision.

19. *Wherefore.* This word refers back to what has preceded from the twelfth verse on. *Heavenly vision.* From the use of the word vision we are not to infer that Paul meant to imply that what he saw on the way to Damascus was not objectively real.

20. *Declared both to them of Damascus first, etc.* This verse shows how Paul was obedient, namely, in declaring the Gospel message. He preached far and wide to Jews and Gentiles. This verse is no contradiction of Gal. i, 22, for Paul is here giving a general summary of what he had done in his whole ministry up to the present, and not saying that he preached thus immediately after his heavenly vision. *Doing works worthy of repentance.* This preaching reminds us of John the Baptist. Some have thought that Paul is here denying his own doctrine of justification by faith, and teaching that salvation is through deeds. But such critics would require that the apostle should set forth in completeness his theological views before a civil tribunal that was inquiring into the regularity of his conduct.

21. *For this cause.* That is, because Paul preached the Gospel to all, to Jews and Gentiles alike. *And assayed to kill me.* Paul would have his hearers notice with what severity the Jews undertook to take vengeance upon him for an offense which at most was only trivial. Even in the sacred precincts of the temple they sought to kill him at once with their hands, taking no thought for a milder penalty.

22. *Having therefore obtained the help that is from God.* The divine interposition is necessary to explain Paul's present safety in spite of the deadly hatred of those of his own race. *Nothing but what the prophets and Moses did say.* Paul wishes to emphasize the fact that his teaching was strictly in accordance with the Old Testament scriptures.

23. *How that the Christ must suffer.* The article should be retained before the word "Christ," because this term was not yet used as a distinct proper name, but as equivalent to the Messiah, the Anointed One. The Jews in their thought of the Anointed One had prominently in mind the promise of the Conquering King and of the restoration of Zion, and could not believe that the Messiah should suffer. But suffering was a necessary feature of his work. *And how that he first by the resurrection of the dead should proclaim light.* The apostle does not affirm that Jesus was the first to arise from the

dead, as King James' Version seems to imply. He is however appropriately called the "first-born from the dead," as in Col. i, 18; for he was the first to rise to die no more, and the one whose rising was the sign and seal of the rising of others. *To the people and to the Gentiles.* The word translated "people" is that so often used in speaking of Israel as the chosen people of God. This line means then, to all, both Jews and Greeks.

24. *Thou art mad.* That is, insane or crazy. Festus was probably sincere in his opinion. The doctrine of the resurrection seemed to him incredible, and he interrupts with an exclamation of surprise. *Thy much learning is turning thee mad.* It is probable that Festus intended to slur, and that he really held Paul as a very learned man.

25. *I am not mad, most excellent Festus.* Paul returns a very courteous answer although he contradicts the statement of the governor. *The words of truth and soberness.* The word "truth" refers to the opposite of that which is fanciful. It was Paul's sanity, not his veracity that was in question.

26. *For the king knoweth of these things.* Paul appeals to Agrippa for corroboration of his statement that his words were of truth and soberness. *Unto whom I speak freely.* Just because of Agrippa's knowledge of the Jewish religion and the teachings of their Scriptures it was easy for Paul to declare his beliefs to him. *For this hath not been done in a corner.* That is, in secret or in an out of the way place. Agrippa as a man well informed on Jewish matters must have known of the ministry and death of Jesus, and of the preaching of Peter on the day of Pentecost.

27. *Believest thou the prophets?* Paul could reasonably assume that a Jewish king, even if educated under Roman influence, would believe that teaching of the prophets. Agrippa could thus testify if he would that Paul was speaking the words of truth and soberness. But Paul has now turned aside from the main line of argument in his own defense, and is speaking for the sake of the king that he may believe that in Jesus Christ is the fulfillment of the teachings of the prophets.

28. *With but little persuasion thou wouldst fain make me a Christian.* Agrippa perceives the personal trend of Paul's remarks, and observes, "Why, Paul, you are trying to make a Christian of me." He is surprised at Paul's earnestness and directness. Some have imagined that Agrippa was indignant that Paul should leave his own defense and undertake with so brief an argument to induce him to become a disciple; but this is not very probable. The word "persuasion" does not occur in the original, but is supplied for the sense. Some would translate, "In a little time," but that does not suit the context as well. The rendering of King James' Version, "Almost" is hardly defensible.

This verse is worthy of notice from the circumstance that, if we omit the differences that arise from omissions in view of the testimony of the older manuscripts, we have here the most striking difference between King James' Version and the modern Revised Versions. The older

version is clearly in the wrong. Agrippa had no idea of becoming a Christian. The word Christian was rarely used in that age by the disciples of Jesus in speaking of themselves. Agrippa probably used it with a somewhat contemptuous inflection.

29. *I would to God.* Paul replies with deep earnestness. He is more than willing to confess that he desires to see the king a follower of Jesus. Even if the cost is great the advantage is sufficient to justify the choice. *All that hear me.* There were probably many spectators at this hearing. Compare ch. xxv, 24. *Except these bonds.* Very likely there were chains attached to Paul's wrists.

31. *This man does nothing worthy of death or of bonds.* They were thoroughly convinced of Paul's innocence.

SUGGESTIONS.

Paul's obedience unto the heavenly vision is especially worthy of our notice. Perhaps every man may not have a vision so objectively real. But certainly if we cherish the ideals that come to us, we may as surely as Paul have a heavenly vision to guide our paths. Above all other ambition let us see to it that we are not disobedient to the heavenly visions which we have.

Not only the heathen but also the men of this world in Christian lands esteem the true followers of Jesus insane. The message of the Gospel is to the Gentiles foolishness until they begin to understand something of that message. It is almost impossible for the truly selfish man to understand what unselfish love is.

We ought to lead such lives in the sight of God that we may wish for others that they become "such as I am." We ought not perhaps to use Paul's very words, for fear that we may not preserve our own humility; but for all that we should be intent that no man may go astray by following our example.

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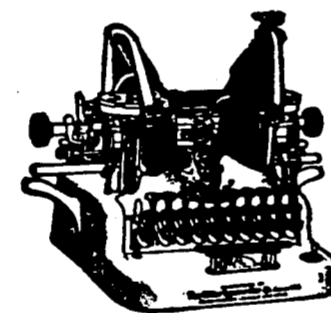
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