

The Sabbath Recorder

"IN EVERYTHING GIVE THANKS."

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation, and call upon the name of the Lord.

I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

O give thanks unto the Lord; for he is good: because his mercy endureth forever.

Because thy lovingkindness is better than life, my lips shall praise thee.

Thanks be to God for his unspeakable gift.

Thanks be to God which giveth us the victory through our Lord Jesus Christ.

Thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

—Bible.

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EDITORIAL

A Sabbath in Westerly.

The editor spent Sabbath day, November 13, in Westerly, Rhode Island, where he preached the third sermon in the interests of Salem College. It will be remembered that Sabbath, November 6, was spent in Shiloh, New Jersey, on a similar mission. This service for our youngest college has been a pleasant one for several reasons. It was a satisfaction to see the interest taken in that school by the people in the East; it was a pleasure to be able to serve the cause to which so many years of my life had been given; and it was a pleasant thing thus to visit the churches where I had labored in years gone by.

It is well to have the burdens of Alfred, Milton and Salem laid upon the hearts of the entire people now and then. When the friends of every section come to have an abiding interest in the welfare of the institutions located in any particular section of our denomination, then will the bond of union that makes us one be strong and effective. We all should love Alfred and Milton and Salem, and rejoice at the opportunity to aid each of them according to its need.

There are good reasons why the people in the East and in the North should have an abiding interest in West Virginia. One hundred and twenty years ago a band of Seventh-day Baptist emigrants, eleven families strong, started from eastern New

Jersey in search of homes in western Virginia. They were formerly from Hopkinton and Westerly, R. I., and for years had been organized into a church in New Jersey. They bore the familiar names, Maxson, Babcock and Davis, still prevalent in the eastern churches. Then went the Bees and the Randolphs from South Jersey. All these families from the East united in forming the nucleus of our Seventh-day Baptist cause in West Virginia. Their pastor, Eld. Jacob Davis, who had served the church fourteen years in New Jersey, began the work of traveling missionary, and went from settlement to settlement, with his pack upon his back, preaching the Gospel, until his death, in 1793, nearly two years after their arrival in Virginia. He was a grandfather, I believe, of Rev. S. D. Davis.

A few years later began a most interesting record of Seventh-day Baptist missionary work in West Virginia that has lasted nearly a hundred years. It began, so far as I am able to learn, in 1818, when Amos R. Wells went from Hopkinton as far as New Salem, and in that section alone baptized thirty-five people. Then followed, as the years went by, the missions of Eld. John Greene, in 1823, Eld. John Davis and William B. Maxson, in 1826; and afterwards came the works of Joel Greene, Alexander Campbell, Azor Estee, David Clawson, W. B. Gillette, Charles M. Lewis, A. H. Lewis, Charles A. Burdick, L. R. Swinney, and John L. Huffman—all sent to West Virginia from the East and the North, representing the work and expenditures of nearly one hundred years of missions in that land.

Salem College is the outcome of all this work, and has now become the one thing needful for our cause in West Virginia. I must repeat what has been said before: Let Salem College die, and we strike a death-blow to our denominational interests in the Southeastern Association.

What would you think of the farmer who

should carefully select his seed, prepare his ground, sow, and cultivate the crop all the season through, and then neglect his crop and let it waste? This is what Seventh-day Baptists will do in West Virginia if they now allow the college to die. It is today, with its blessed work, the result of one hundred years of faithful seed-sowing and consecrated mission work.

These thoughts are among those presented in Rhode Island and New Jersey on the visits mentioned above. It is worth while for all our people to take them into serious consideration. But I was going to tell about the visit to Westerly. This I will do in the following article.

Our Work Will Soon be Done.

As I stood in the pulpit of the Pawcatuck church last Sabbath, I was most forcibly impressed with the changes that have come to the audience there since first I knew it. Thirty-five years ago last July, fresh from school at Alfred, I went to supply the pulpit of that church while Pastor George E. Tomlinson was in Europe. The four months' stay there has always been remembered with pleasure, and the picture of the congregations that then filled the house will never be forgotten. Here is a list of names as I could recall them, which I wrote down as I thought of the days gone by. I was surprised myself to see how many had passed away. Their faces were clear in memory as I sat that morning in the pulpit at Westerly. Let me mention them here: Rev. George B. Utter, Deacon Nathan Langworthy, Deacon William Maxson, Jonathan and Charles Maxson, Christopher, Jonathan, Sanford, George, David, Chas. A., Matthew and Thos. V. Stillman, Joseph H. Potter, James and William Greenman, Calvert B. Cottrell, Nathan Babcock, Albert R. Chester, Horatio Berry, Benjamin Bentley, John R. Champlain and Prof. Wm. A. Rogers. There may be others, but these all came rapidly to mind as I thought of the people of 1874.

So far as I could see, the congregation is as large today; but oh, how changed! Flocks of children, and younger men and women now fill the pews where once were found these worthy men of old. The fathers laid well the foundations, and others

built well the superstructure. It is a pleasure to think of the loyal, sterling men of thirty years ago. I can see them still as they filled their places in church, Sabbath school, prayer meeting, and at the meetings of the Missionary Board. They had the cause of God at heart, and they cherished the denominational interests entrusted to their people. Their work was well done, and we are now blessed by their faithful labors. The church is better and stronger because they lived and sought its welfare. Our schools are stronger now than they could have been if the fathers had not been true to them. Thus they rest from their labors and their works do follow them.

How is it with us who are in the churches today? By and by some one will stand in our pulpits and recall the days of our sojourn here, only to mark as great changes as those I have noted in the congregations at Plainfield, Shiloh and Westerly in the three Sabbaths just past. We shall soon finish our work on earth, and others will fill our places. If we are ever to do anything for our schools, we must do it soon. Hundreds are handicapping the future of these institutions by doing nothing today. They really mean to do something by and by; but they postpone the matter because they can do so little now. When they do give, they want to do a good thing. Their purposes are good; they love the cause; but they allow the days to go by with nothing done. Finally, before they know it, all the days of life are numbered, they must lay down their work, and the schools have been deprived of the many little gifts that might have gone to them, had each opportunity been improved while the days were going by. Many little gifts scattered through a lifetime are as good as a greater one at the end. And those who give as they go, have the pleasure of seeing the good their gifts produce, while to those who wait till death, this pleasure is lost.

Again, if we do what we can as we go along, the schools are sure of the help; but if we give only promises or good intentions, hoping to do something before we die, the schools are almost sure to get nothing. In the great majority of such cases, the persons die with promises unfulfilled. The

convenient time seldom comes to one who habitually postpones his duties. More often than otherwise even the making of a will in favor of the colleges is left undone.

All honor to the man who does what he can today. Let us, each one, get about this business of placing our colleges upon sound footing while we can. Have you already invested some of your money in our schools? What have you already put into the buildings and endowments that shall go on doing good in your name after you are gone? Have you made your wills? If our fathers had not attended to these things in their day we should have no colleges now. These institutions—the endowed professorships, the substantial equipments, the libraries, and the lectureships are the best monuments our fathers have reared. More precious are they than marble shafts or granite tombs; for the schools thus built will always be active and effective agencies in blessing the homes, the churches and civic institutions of the world.

This lesson is being learned in the present generation as never before. Ours is a day of munificent gifts to colleges and beneficent institutions. We rejoice to see the growing philanthropic spirit of our day. It is the result of generations of Christian teaching. Would that we might see in all our churches a revival of this spirit of giving for the good of others. What could be better just now than for our people, everywhere, to take our schools upon their hearts and make it certain that they shall live forever to bless the world.

Yearly Meeting in New Market Church.

The yearly meeting of the churches of New Jersey and New York City was held with the New Market Church on November 19-21. It is regarded by those who were able to attend all through, as one of the very best of these annual gatherings. The ideal Indian-summer weather added greatly to the pleasure of those who could attend, and undoubtedly contributed much to the influences that brought large audiences to the church. People turned out well from Plainfield, New York and New Market churches, and a large delegation was present from Shiloh and Marlboro in South Jersey. The pastors of all five churches

were present and took part in the program.

The meetings began with a praise service on Sabbath eve, led by Lewis T. Titsworth. This was followed by an interesting and helpful sermon by Pastor Edgar D. Van Horn of the New York City Church. His text was: "But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintances." The theme was, "The Danger of Supposing"; and the common sin of depending too much upon supposition was well brought out by the speaker. He made it clear that many are taking too much for granted without being absolutely sure that Christ is with them. We need to be sure, and it is our privilege to be so. Some suppose Christ is with them because, first, they once had an experience; second, they have been misled by their associations—they were with Christ's company, but he was not there. Again, they suppose he is with them, because they believe in the Bible. Belief is of no use unless it is a living belief.

The speaker then dwelt upon the evidences that Christ really is with us: (1) Victory over sin; (2) Willingness to separate ourselves from evil ways; and (3) Our attitude toward Christian missions. If we seem to care nothing for the lost in sin, if we are doing nothing to save them, we may be sure Christ is not with us.

When the people in the text found that Christ was not with them, even though they had supposed him to be, they immediately turned back and retraced their steps to the place where they had departed from him, and there they found him. When they had thus found him, he went along with them and abode with them.

You can see that this sermon was very suggestive, and I trust that many RECORDER readers may find help by a careful study of these brief points made by Brother Van Horn.

SABBATH MORNING.

The morning was bright and the roads were good, so that when time for the Sabbath services arrived there were many teams and conveyances about the churchyard and a large audience in the house. Rev. D. Burdett Coon of Shiloh preached a strong

sermon on the two ways as described in Matt. vii, 13, 14. The difference between the broad way and the narrow was clearly set forth, and also the contrast between the numbers in these two ways, as well as the differences in their endings. We have seldom heard a more practical and encouraging plea for God's minorities, as found in days of old and in our days as well. The majorities have always been wrong, and the minorities in God's work of ages have always been right. The mere fact that a majority is on one side of a given question is by no means a sign that that side is right.

The afternoon was given to Sabbath-school and Endeavor work; and in the evening Mrs. Minnie G. Churchward, pastor at Marlboro, gave an address upon the subject, "Why Young People Go Astray." This address was listened to with great interest by the large audience. Mrs. Churchward gave several reasons why so many of our young people, year by year, become derelicts along life's course. The first reason given was loneliness. One of the hardest things to bear is the feeling that no one cares for you. The disciples felt in that storm on the sea, that they were forgotten, and Peter cried out in anguish, "Carest thou not that we perish?" But Jesus did care for them, and he cares today, when even one of his sheep goes astray; and his disciples should care. Let all the lonely ones know that we do care for them. A little painstaking in matters of church fellowship, hand-shaking, seeking out the odd and indifferent ones in the spirit of love, will do much to lift them out of the sloughs of despond and go far toward keeping them in the way of duty. The speaker gave some practical illustrations upon the different points, which did much to impress the thoughts she uttered.

Again, heredity does much to deplete the ranks and cause young people to stray from the fold. Inherited tastes for strong drink, evil tempers and tendencies due to the characteristics of ungodly parents have much to do with children's waywardness. But God's grace is sufficient, if we give our hearts and lives to him. John B. Gough's wonderful experiences were given here to illustrate this point.

A sort of daring, venturesome spirit is sometimes the means of sending young people astray. They think they can venture to witness the scenes in lives of sin; they want to see for themselves, and so place themselves in the enemy's hands; they venture into the enemy's haunts, and before they are aware he leads them astray. It is not wise to look too curiously upon vice. Better leave such things alone, and learn the good.

The glitter and extravagance of society, the dance, the card-party, and many worldly pleasures destroy spiritual life and send young people adrift. The home life, too, is often squarely against spiritual attainment. Some mothers are not good homemakers. Not all good housekeepers are good home-makers. Not all prosperous fathers are good examples for their children. God pity the children who never hear father and mother pray!

False standards and low ideals among young people regarding life companions, the kind of books they read, low morals and bad habits send many astray. The gossiping tongues of evil persons that stain the reputation and bring reproach upon the bright and lively young Christian sometimes bring discouragements, and alienations from the church. The false notion that Seventh-day Baptists can not prosper and be true to the Sabbath has sent many from the faith of their fathers. Those who have not the courage to trust God and keep his Sabbath, but who go astray for worldly gain, do not seem to prosper any better in the long run than those who remain true. God is able to keep his own when they trust in him and do right. Thank God, he is also able to restore the lost and wandering ones if they can be brought to him.

FIRST-DAY MORNING.

After an address by the editor of the SABBATH RECORDER, on the need of aggressive Sabbath-reform work, Pastor Shaw of Plainfield preached upon the subject of "Permanent Investments." This was a practical sermon on the permanent investments Seventh-day Baptists can make for the good of the generations to come, and we shall be glad to give it to our readers in full. Look for it next week.

The subject of the afternoon session was

"The Whitened Fields." You will see at a glance that it had to do with the important work of missions. Brother Coon was the first speaker. His subject was "Our Resources and Our Lack for a Successful Harvest." The things we lack seemed to him to be: (1) Information; (2) The "Now method" of work; (3) Men; (4) Support; and (5) Seriousness regarding the duty of sending the Gospel into regions beyond.

As to resources, we are not lacking, but are abundantly able to push the work along. We have: (1) General intelligence; (2) Good and adequate church organizations; (3) Excellent schools that are growing better and better every year; (4) Good and competent boards to take charge of the work; and (5) Endowments to help support it. Added to all these, we have, in connection with Christ's command to go and preach and teach, his precious promise: "Lo, I am with you always, even unto the end of the world."

The last session of the series came on First-day evening. The sermon by the editor, from the text, "Draw nigh to God, and he will draw nigh to you," was followed by an interesting testimony meeting in which many people took part.

EBENEZER AMMOKOO.

An interesting feature of the last day of the meeting was the arrival from Africa of the young man who comes to America for schooling, in order to do mission work among his own people. The Missionary Board had arranged for his passage, and he was met in New York by Secretary Saunders in time to be with us in New Market at the afternoon meeting. He spoke of his people in an impressive way, and in the evening bore testimony which touched our hearts. He is a pleasant man, with an expressive face that shows sincerity and strength of character. He found a hearty welcome among his American brethren, and we shall look forward to his future in the hope that he may be God's chosen vessel to carry glad tidings to those who are in the land of darkness. After a little stay in Rhode Island, he goes to the Tuskegee Institute—the famous school of Booker T. Washington—where he will enter upon his studies. Really, this new move seems to

me like the best solution of the Gold Coast problem we have ever found.

Brother Lucky is Modest.

After the article by Mr. Phillips of Baltimore, headed "Ch. Theophilus Lucky," was placed with the copy to go into this paper, the editor met Brother Lucky and told him about it. He protested that the words of Mr. Phillips are too strong—"extravagant," Brother Lucky puts it. He came to me afterward and said: "That article says too much. I never felt so." I then told him I would let the people know how he feels about it and let it go with the other man's opinion. He seemed quite relieved at this. We like this modest unassuming man, who goes quietly about his chosen life work of bringing his Jewish brethren to the Christ. May God give him many souls for his hire.

Prize Story on Children's Page.

The story on Children's Page this week was written by a girl fourteen years old as a prize story in a school contest in Oregon. The prize was offered to the one in the eighth grade who should write the best Thanksgiving story; and the judges were teachers chosen from other schools. It was written for last year, and the writer's mother offers it to RECORDER children, in case the editor thinks it of sufficient importance to warrant publication. Indeed, we are glad to receive it, and trust that the children will enjoy it.

Grief and Joy.

It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die.

Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.
—Frederic Lawrence Knowles.

"Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
Thy pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing."

THE CONVOCATION

The Attitude of Religious Leaders Toward New Truth.

REV. W. D. WILCOX.

Nothing, I think, could be more elusive and difficult of definition than the abstract conception of truth. No man or group of men can be said to thoroughly comprehend it. Yet truth, as I conceive it, must be constant and unchangeable. That which changes, under the influence of education and environment, is not truth, but man's understanding and appreciation of it. The thought which will be constantly held in mind throughout this paper is just this: The human mind can not adequately grasp truth at once, but must progressively apprehend it.

It is interesting to study the workings of the human mind in its progressive apprehension of the truth. The realities of the universe, spiritual as well as material, forever await our cognition; but we acquire our knowledge by fragments, through glimpses and ever enlarging visions, and often with painful effort to readjust ourselves to the changing views which command our attention. What we were taught in our earliest years is very hard to unlearn. A new idea is liable to shock us and alarm us, if not indeed to arouse our angry opposition. But later, when we have become acquainted with it and have found it to be a friend instead of an enemy, we assent to its claims, embrace it, and let it enrich our lives.

Each century starts with the ideas bequeathed to it. To alter them is no easy task. For whether they are right or wrong their own momentum carries them along. A new idea means only the introduction of a new force which can not produce its full effect at once. Time is necessary for it to tell, even were it to act unhindered. But it is rarely allowed to do anything of the sort. The ideas already in the field oppose it to the utmost of their power and with dogged persistency. No wonder that a new appreciation of the truth finds it hard to be accepted. When at last the new

idea has made its way we say, "How simple!" forgetting that the better half of genius is the ability to see clearly where others are preconceivably blind.

The more fundamental and important the new idea, the harder it is for it to make headway against the counter-current of opposing thought. Neither strength nor courage is needed to profess what every one believes and admits; but to *progress* requires both, for it meets the opposition not only of the ignorant, but of organized orthodoxy as well. And in our attitude toward a new thought we are all too prone to forget that the unaccepted of today is the established of tomorrow.

Moreover, different classes of people come to a new apprehension of truth with varying degrees of promptness. The more enlightened and alert minds may become familiar with new ideas and facts, accepting and appreciating them long before less progressive minds are aware of them. At length, however, verified knowledge filters down through all the grades of society, becoming the property of every mind and enriching the whole world.

It is my purpose to deal in this paper with the new conceptions of truth which are revealed by the study and acceptance of three modern sciences; namely, biology, with its theory of evolution; psychology, especially in its contribution of facts and knowledge concerning religious experience; and biblical criticism, with its great contribution of a better and richer understanding of the Bible.

I. THE CONTRIBUTION OF EVOLUTION.

I wish to state here that I accept the theory of evolution as a working hypothesis, and, so far as my study has gone and reading and experience have taught me, I believe it to be true. I also place confidence in the faith of others who have put much thought and study upon the great problem of life and its origin, of matter and its existence, and who are avowed advocates and teachers of the theory. All biologists are now evolutionists, probably

without a single exception. They are not all Darwinians, that is, they do not all regard "struggle for existence and survival of the fittest" as an adequate statement of the process of evolution. I am not an expert biologist; indeed, I do not profess to have any adequate or sufficient knowledge of this most important subject. It has not been my privilege to spend as much time as I would have liked in the study of a science which I believe every minister ought to know something about. But there are other sciences of which I am absolutely ignorant, yet whose conclusions I accept on the authority of those who are expert in them. Indeed, we ministers are, for the most part, obliged to take on faith the conclusions of others in these fields, for we have not the scientific mind which enables us to sift the evidence and reach a conclusion. So I accept evolution, as a statement of the process of physical life, not from a personal scientific investigation, which I have not the training to conduct, but upon the substantially-unanimous testimony of those who have such training.

But a minister ought to be a student of the moral life, and a specialist in that field. He ought to know man as a moral being, literature as the expression of his moral consciousness, history as the record of his moral progress, and society as a moral organism. Here also I am an evolutionist, since I believe the word "evolution" best expresses the process of development through which the race has passed in its struggle upward toward a more excellent and perfect way. And the theory seems to me to harmonize better with the general spirit of biblical teaching than does the antievolutionary conception of life.

Evolution is accepted as the clue to their investigations by all teachers, in all departments, in all colleges and institutions of learning, with the possible exception of the department of theology in some denominational seminaries. History, political economy, literature and philosophy, no less than the various natural sciences, are treated from the evolutionary point of view, and according to the principles of evolutionary philosophy. In our colleges and higher institutions of learning the courses of education are founded on the assumption that the

history of life is a history of growth from lower to higher forms, from the simpler to the more complex, according to laws that are comprehensible, and by forces resident within the phenomena themselves.

Since such is the condition of education today, there are three courses open to the religious leader. He may set himself up in antagonism to evolution, and he may satisfy himself, and perhaps some to whom he preaches who have not studied the subject, that the hypothesis of evolution is untrue. But it must be frankly said that he will satisfy no one else, and he will be vainly trying to stem an irresistible tide of thought. He will utterly fail to gain anything more than pity from those who have the scientific training and manner of thinking. A second course would be for the religious leader to concede that the theory of evolution holds in the natural world, but to insist that some other law operates in the spiritual world. One could reason thus and be consistent, but it seems to me that, if we believe there is one God—God of the physical and material, of the spiritual and intellectual nature—we shall be more consistent if we believe that his method of working is one and the same in both realms and that he does not use contrary and inconsistent methods. The third course, and that which I wish to urge as the right attitude for religious leaders to take, is frankly to accept evolution; to say to the scientist, "Since you have studied this subject, and this is your verdict, I accept it, and I will see what light it throws upon the problems of moral life and religion." And I believe we have authority and sanction in the life and teaching of Jesus for such an attitude and course.

It seems to me that the great laws of natural life, which the scientists have drawn from their study of natural phenomena, are analogous to, if not synonymous with, the great laws of the spiritual life, and that these latter laws are to be interpreted by the former. What lesson of hope for the future can we then, as religious leaders, gain from our increased knowledge of the past?

I want to put this part of my subject in a sentence or two, and then, if I may, briefly amplify it. How did our life come to be

at all? How did all the beauty we see, the music we hear, the knowledge we have won, come to be? Science speaks on these points with no uncertain voice. She claims authority, and, claiming it, she makes on us a stupendous demand. She expects us to accept, almost without question, the truth of a miracle so great that I do not hesitate to say that all the miracles of revelation are trivial by the side of it. Science distinctly teaches us that all the beauty, music, knowledge, that go to make up what we understand as life today, has come out of swirling, formless cosmic matter, and nothing else—out of a chaos so dark and rude that not even an educated imagination can conceive its fury. In that long eon of chaos death reigned, not life. Chaos ruled, not order. Ages passed and were followed by other ages, and some sort of order grew, till at last in the center of it all the earth was shaped; but, in the sublime language of the Bible, it "was without form, and void; and darkness was upon the face of the deep." Then other ages passed, and forth from the ocean depths there came forms of life, grotesque and awful, which lived but to destroy. Yet other ages passed, and, lo! man at last stood upon his feet. But what a man! He is but dimly aware of his better self, if aware of it at all. He is surely far more like a beast than a man. He is cruel and lustful, living on earth, yet far from ruling it, barely holding his own against savage beasts and threatening hunger, without love or faith or much hope—just the blind instinct to live keeping him alive.

I have not time, nor do I need to go on to tell the oft-told tale of man's later progress, his defeats, his shames, the ebb and flow of the tide of his advance. But, in spite of all these pitiful changes, the most careless student can perceive a rising in life's scale, a growing towards a fuller self-consciousness, a development of the higher instincts—the evolution of the man. Where are the miracles of any earthly revelation which are to be compared with a world-miracle so stupendous as this? And I believe that the time will soon come when men will see that this miracle is not the breaking of God's law, but the expression and fulfilment of it. *If we came from chaos, what may not come from us?*

May we not find here a significant lesson, of which we can make good use in the religious instruction of our time? Man looks backward, and finds no golden age; he looks forward, and knows there can never be a golden age upon this planet; and by these very facts he may be assured that, as nature's chaos gave way to him, and he more than justifies that struggle, so the struggles and pains which his instinct, his religion and his growing knowledge call upon him bravely to face, shall be justified; and that once again, a yet higher and holier order from our present disorder shall be born, and a kingdom established wherein righteousness dwells.

Nor is this lesson, learned from evolution, inconsistent with belief in a personal God, that is, a God who thinks and feels and wills; but it is inconsistent with the conception of God as an embodied King, sitting on a great white throne, remote, inaccessible, a God afar off. The theistic evolutionist, as I profess myself to be, believes that God is truly in his universe, and manifests himself through all the forces of nature; that what we call the laws of nature are the laws of God's own being; that the activities of nature are God's methods; that God works out the creation from within, thus revealing himself by the continual forthputting of his wisdom and his power.

We must not ignore the fact that everything in God's universe exists for a purpose and as the result of God's act. There are a great many people today who have a sort of vague and hopeless idea that the universe came to be, long ago, by the will of God, and every now and then, like a meddling friend, he puts his fingers down to see that the old ball runs in even groove. That simply leads to atheism. The wise and the reverent long ago felt that it could not be so. But the contrary thought of divine immanence some people mistake for pantheism. It is extraordinary how people fail to see that pantheism does not mean that God is in everything. On the contrary, it teaches that everything is God. Divine immanence does not confuse God with the manifestation which reveals his presence. And there can be no greater or more helpful conception of God than that which thinks of him as dwelling in his world and

very close to those who put their trust in him. Every beauty of his beautiful world but hides and veils the greater beauty of the hidden King within.

You remember the old legend. How true it is to truth here! They say that truth first of all appears as only a shadow to those who seek it, a shadowy form that brings with her some suggestion of purity, of aspiration, of infinite desire. And then, after years, the man seeks her with single eye and more sacrificing purpose, and the shadow becomes more substantial—to the ancients that was the outline of the gods. And then still from the hands of the truth-seeker there drop things that have grown insignificant and unimportant to him, and he lays aside every weight and gives himself up to the search for and pursuit of truth, and at last he sees a glorious woman before him. And as years go on, from time to time she lifts her veil and gives him a glance from her starry eyes. And he still pursues her, for he knows, in the far beyond, that he shall possess her, and have her for his own.

How exquisitely true of what God is! First a shadow, then a veil partially drawn, then a glowing face, and then a possessed personality and life. There is no other way in which we may be brought face to face with truth today than by the earnest and reverent search that seeks to discover it behind the veil.

Briefly, then, to restate the new conception of truth revealed by theistic revolution: It is that man, in his moral and spiritual, as well as in his physical nature, has developed from lower forms; it is that God is and ever has been in his universe; that all that is, is of God; nothing exists but by his permission; he is in all, or the all could not be.

II. THE CONTRIBUTION OF MODERN PSYCHOLOGY.

In modern as well as in ancient times there have been two conceptions of God used in religious thinking and teaching: the conception of sovereignty, and the conception of kinship. These have largely determined the type of religious experience, and the dominant note of preaching. They have had a basis in the psychological condition of the age quite as much as in script-

ural terminology. It was natural for the medieval church, the successor of the Roman Empire, to conceive God as a mighty sovereign, governing his subjects, and accepting penance for their sins. The Reformers continued the same imagery. The Old Testament records gave to the Puritans a religious polity in which sovereignty was the all-important interest. And we find them not only accepting this conception in their own religious experience, but also attempting to found a theocracy, with Jehovah God, the divine King, as the head of their state.

Sin, personal, social or civil, took on the form of rebellion against God. Conviction of sin from this standpoint meant acute emotional consciousness of a conflict between the human and the divine will. The ordinary man, brought up in a religious atmosphere, might not be conscious of an active opposition to God. But there was a way to arouse the feeling. The preachers of Calvinism had not studied modern psychology, but they had discovered that emotion is brought out by tension. If strong emotion were not aroused by intense and inflammatory preaching, then the indifferent coldness was in itself a sin. Wesleyanism, which emphasized the "grace" rather than the *decrees* of the divine Sovereign, preserved the general imagery and expected the same general type of emotional experience.

Religious experience has always drawn to a large extent upon the emotions, and it has always been contended that without the emotions there could be no real religious experience. But, while the emotions are essential to religious experience, and each emotion has its own and proper place and its harmonious expression in every normal religious consciousness, the most disastrous results follow whenever any of them is inordinately exaggerated or intensified. The danger is especially great because of the close connection between the emotions and the bodily states. There is, therefore, a close relationship between the emotions and conduct. Disordered religious emotions lead to grotesque and pathological deeds and vice versa. This is especially true when the individual is a member of a crowd. Man is an organism, no

part of which can be injured or deranged without its influencing other parts and the whole. In religion, as in all things else, the harmonious subordination of the parts to the whole is the healthy and normal condition to be striven for. Love, anger, hate, pity, fear—these are emotional elements which play important roles in the religious experience of men. Any one who is at all familiar with the history of the great revival movements of the last two hundred years knows that these emotions have frequently been so used and wrought upon as to create extreme emotional excesses, resulting frequently in pathological disorders, irrational conduct, and even permanent insanity.

Such emotional excesses were so frequent during the Great Awakening of Jonathan Edwards and his followers as to become almost epidemic. Indeed, these "outward manifestations," as they were called, came to be considered as evidences of the Spirit's working, and they were sought, prayed for and expected as the sign of successful ministration. It really was no wonder that, at length, good, judicious and sober men became alarmed; that they thought the conversion of some hundreds of thousands had been purchased at too dear a cost; that they pronounced the revival a source of more evil than good; that they joined its opposers, and ever after kept as far as possible from everything of a similar appearance. It is doubtful if New England ever touched a point nearer the low-water mark of popular indifference to religion than it reached in the fifty years following this, its greatest religious revival. And one of the most potent—if not the most potent—causes of this decadence and lethargy in religion and morality was the revolt against the emotional excesses, and the reaction against the stormy excitements of the Great Awakening.

But the past century has shown a tendency to shift the emphasis in imagery from the conception of the dread sovereignty of God to that of his loving kinship. And this, together with a better understanding of man's mental and emotional make-up, which modern psychology has taught us, should save us from any repetition of the unhappy and misguided, though thoroughly

conscientious and zealous efforts of our predecessors. Today we think of God as the divine Father; and of men as our brothers. The type of religious experience has necessarily been affected by the change. All this change in religious conceptions and experience has been accompanied, if indeed it has not been derived from, a great change and development in our life, industrially, socially and politically. There have been advancement and improvement all along the line. And why are these obvious facts cited? My purpose is to urge that if the preacher is to present religious truth as something vital today he must make it mean something to the modern man as he finds him. To do this we, as preachers, must understand man as he is revealed to us through the teachings of modern psychology. And if, with this understanding, we shall enlarge our conceptions of God and of religious experience to embrace such ethical conceptions as personal worth, justice, the right of inquiry, social service and social salvation, we shall do well. These will not sound novel to the people to whom we minister, nor will it be necessary to go outside the Bible for texts from which to preach them. When the individual of the eighteenth or nineteenth century came to realize that he had a "soul to save," he felt the emotional enlargement and uplift which naturally attend the awakening of higher aims and ideals. It is for the preacher of the twentieth century to show men just what their soul, their personal worth, their true life, is, or may be, under present conditions. It is his further task to show how we may cooperate to save the souls of multitudes which are now being lost by society's act or neglect. And souls are today quite as well worth saving as ever they were in the history of the church. There never was a greater need, nor was there ever a greater opportunity than the present time presents to us as religious leaders and ministers of the Christian Gospel with its message of the "universal fatherhood of God and the brotherhood of man."

The science of psychology, with its present emphasis on the function of emotions and instincts in relation to volition and conduct, has much to offer to the modern minister who is concerned to know the best way to reach and help men today.

Although it is quite aside from the matter of personal religious experience and the psychology of religious states and actions, there is another field of psychological investigation which I wish to mention before closing this division of my paper. I refer to the psychology of public speaking, which has much to suggest to the preacher to help him in his public pulpit work. It deals with the problem of the psychology of the crowd, problems of attention, concentration, suggestion, audience control and the like; all of which investigation looks toward a better understanding of these things, and toward a more efficient public ministry.

III. CONTRIBUTION OF BIBLICAL CRITICISM.

Biblical criticism is still a matter of disturbance and perplexity to a large number of people, if not indeed to the majority of the Christian world. The rank and file of the church have heard something about it, but they do not understand it. Naturally and rightly they cling to their old conceptions, because these are deeply rooted in their minds and seem very precious, and because they do not quite comprehend the significance of the proffered substitute. What is needed, therefore, is not denunciation on either side, but information, instruction, enlightenment and patient consideration. Fortunately, this is now very satisfactorily afforded in the numerous books which have recently been published, and which are accessible to every earnest student of the Word. The result is even now apparent that the outcome of all this study and research is, not a depreciation of the Bible, as some have feared, but rather a new and higher appreciation of it.

At least a primary knowledge of the nature and service of biblical criticism is indispensable to a proper comprehension of the better understanding of Scripture which it is certain to give us. I may be pardoned, therefore, if I pause to make a simple statement of the nature and office of historical and literary criticism as applied to the study of the Bible. The word *criticism* denotes, primarily, a judgment. As applied to literary matters it conveys the idea, not of fault-finding, but of fairly estimating both merits and defects. In other words, it is simply an impartial judgment, or as nearly such

as can be rendered by the critic on whatever question is under consideration. But biblical criticism is merely the art of understanding the Bible. And one must understand the Scriptures in order to appreciate them. How then can one come to the best understanding of a given passage? Clearly, one should endeavor to learn all that can be learned about the circumstances and influences that contributed to the writing of the passage, and one should seek to possess a sympathy with the author's spirit and purpose in the writing of it. Such understanding and appreciation it is the province of biblical criticism to serve.

The same principle holds in music, in art, in oratory and in literature generally; and he who gives to the world the most perfect interpretation of a great work, in any of these departments of human activity, is hailed as a benefactor of his fellow men. It should be equally true with the Bible; he is the best interpreter of the Bible who enters most fully into the thought and spirit of its respective authors; and he alone can do this who possesses a large amount of information and of accurate knowledge concerning the times in which they wrote and the interests they sought to subserve. Thus biblical criticism becomes simply a preparation for the appreciation of the Bible. Such appreciation requires two things: (1) a knowledge of the historical conditions under which the authors of the Bible wrote; and (2) a knowledge of exactly what they wrote, as nearly as that can be ascertained. Hence biblical criticism divides itself into two classes or branches, called lower or textual criticism, and higher or literary criticism.

Lower criticism has to do with the study of the text of Scripture. Its problem is to discover and correct, as far as possible, the numerous mistakes or various readings which were bound to occur under the circumstances attending the writing, transmission, translation and editing of the Scriptures through a long period of time. The object of such criticism is to determine, as accurately as possible, what the biblical writers actually wrote. By far the greater part of the work of the textual critics has been done during the last century, although the science of textual criticism

has been known for a much longer period. Its work has consisted (1) in ascertaining and weighing the documentary evidence; (2) in carefully comparing and recording their agreements and disagreements; and (3) in constructing from these various sources a corrected text. It would prolong this paper far beyond its proper limits to recount the work and the results of this department of biblical criticism. Suffice it to say that its results are many and mighty, and are recognized and appreciated by all biblical scholars. The work of lower criticism is not yet finished, and perhaps will never be perfectly accomplished; but it has resulted, while proving the existence of mistakes, in demonstrating the essential trustworthiness of the Scriptures as they have been handed down to us, bringing their great ethical and religious teachings and messages from the servants of God in ancient times.

Higher criticism has to do with the inner substance of the Scriptures. It deals with their literary form and content, undertaking to judge as to the character and origin of the biblical books, and as to their relation one to another. To this end it studies the style, structure and thought of each particular passage, seeking to ascertain whether it is the work of a single author or a compilation, and trying to determine its date, its reliability, its dogmatic bearings and its spiritual worth. Again, it would be entirely impossible, within the limits of this paper, to give anything more than a very brief summary of the excellent results of higher criticism. Yet the very purpose of this paper is carefully to set forth the net result—a better appreciation of the Bible—for which we are entirely indebted to higher criticism.

Higher criticism has set itself resolutely to the task of ascertaining, with as much accuracy and precision as possible, the origin, structure, character and purport of every biblical writing, with the one aim in view to discover and make known the *truth*, in the firm conviction that the truth is of God and that it can be trusted to do God's work in the souls of men who are brought to understand it. As a grand result of the critical study of the Scriptures, the entire Bible is speaking to us today with

a wonderful and renewed freshness of interest and power.

By far the larger part of the results of critical study have now become thoroughly established. These results are accessible to all students in the new and exhaustive series of the International Critical Commentary, a work that should become of increasing service to pastors and religious leaders, as well as to all earnest and careful students of the Bible. There is a striking agreement between the leading biblical scholars of Germany, England and America, and the charge that the "doctors disagree" can not now be safely made with regard to the larger part of the work of higher criticism. It is becoming ever more obvious that the critics are winning the day, and the attitude of the educated man toward the Bible has been radically changed by them. Such must needs be the case when the results of higher criticism are recognized and taught in every college and university where a department of biblical language and literature is maintained, and every Protestant theological seminary of recognized standing.

The older view of the Bible, and that which was universally held prior to the advent of higher criticism, and which is undoubtedly still held by the greater number of Christians, has for its basis two fundamental conceptions, in which it finds its religious value. First, according to this view, the Bible presents a positive proof of the existence of God and the divinity of Christ; and, secondly, it gives to man an infallible rule of life, and positive and exact directions as to faith and conduct.

The proof of God's existence and power is found in the infallible record of his miraculous interventions throughout the Bible, and especially in the Old Testament. And the proof of the divinity of Christ is chiefly based on the early and authoritative accounts of revelations of future events to the Jewish prophets, which subsequent history proved to be adequate and true. According to this view, the Bible becomes an oracle of God to tell men what, and what not, to do, under every conceivable circumstance and in any given situation. The Bible alone gives to man an authoritative proclamation of perfect morality. It fol-

lows, therefore, that devout students of the Bible have ever been anxious to find a "Thus saith the Lord" for their guidance in all matters of faith and practice, taking the Bible most literally as a "man of counsel" and a "lamp unto their feet." Accordingly, many have been led into habits of allegorizing and to resort to a study of typology in an effort to gain a meaning and a lesson from otherwise unintelligible passages.

Among the evident defects of the conception of an infallible Bible, directly inspired by God, I would briefly state the following. Such a conception prevents any appreciation of the actual religious life of the people who wrote the biblical narrative and of the heroes of their records. Historical appreciation demands that we should have some understanding of sources and origins. Such a conception also fosters an ignorance of the highest and best portions of the Bible through its tendency to treat the Bible as all of equal merit and equally and uniformly inspired and authoritative. And the somewhat startling though thoroughly logical and consistent conclusions that the Ten Commandments, as they now stand, are the crystallization of the religious insight of the great prophets of Israel, and that the Hebrews did not become truly monotheistic until shortly before the fall of Samaria, are in perfect accord with the common human experience of men who are searching out God. Such a conception is both more natural and intelligible than the older conception of God who once and for all let his will be known in an infallible and unchanging book, depositing his Spirit in letters and maintaining his unknowable mystery in enigmas and puzzles. For under the older view, what is not at once perfectly intelligible must be construed as holding a hidden meaning to be diligently sought and ultimately discovered. And oh, the amount of nervous energy that has been spent in trying to discover the hidden meanings!

The new appreciation of the Bible renders several very important services to humanity. It gives to us some understanding of the life and thought of the people of whom and through whom it speaks; it presents personalities worthy of profound-

est reverence; it shows to us the real worth of characters hitherto unknown or misunderstood; it records the discovery of the most fundamental truths of our religion, such as the sovereignty of God, and the supreme truth of his love and fatherhood; and it clearly sets forth the great Hebrew conception of the Messiah, so indispensable to the understanding of the life and work of Jesus the Christ. Above all else, it gives us a teachable and a preachable Bible, richer, deeper and truer than we have ever known.

In the transition from the old appreciation of the Bible and its teachings to the new appreciation, something has been lost; but so much has been gained that we are greatly benefited thereby. There are three fundamental aspects in which the new view which higher criticism has given us excels the older view, and these promise not only to be permanent, but to increase; namely, it excels as a great literature, profound and powerful, of perennial interest and vitality; it excels as the product and record of a wonderful spiritual history, whose influence is rapidly becoming world-wide; and it excels as a revelation of an exalted and sublime type of human life. As the older view passes away, because of the breaking down of some of the theoretical conceptions which it implied, we may reasonably expect this new view to take its place in the thought and affection of enlightened people, and gradually to win a new allegiance and a new dominion in the spiritual life of coming generations.

Let us notice what is the content of this threefold appreciation of the Bible. First, it is as a body of literature that the new conception primarily regards the Bible. For whatever else it may be, and whatever messages of divine import it may contain for us, it comes to us first as a collection of ancient writings—not a single book, but a library of sixty-six different books. We should, therefore, take any given portion of Scripture and consider it first as a piece of writing, for no theory of supernatural inspiration can be allowed to set aside the fact that the Bible was written by men, in human language, under certain intelligible historical circumstances. We must seek, therefore,

to comprehend what the author says, to understand what he means, and, in order that we may do this, to have some clear conception and correct idea of the circumstances and conditions under which he wrote. By such study we shall discover that there is a great variety of literature in the Bible. It contains history, philosophy, poetry of many kinds, fiction, love-stories, a hymn-book, collections of maxims for practical conduct, brief biographies, letters of spiritual counsel and friendly correspondence, and ecstatic visions of seers and dreamers, along with sermons that rebuke sin and plead for uprightness with passionate ardor. And the quality of its utterances ranges from the childlike utterances of a primitive people just emerging from slavery, to the sublimest and most comprehensive thought of the greatest Teacher the world has ever known, and to the mighty grasp of truth and the ethical devotion of a philosopher who had drunk deeply from the wells of his ancestral religion, who knew something of the speculative philosophy and culture of Greece, and who found the solution of life's problems in the holy Gospel of the Son of man.

There is, next, a new conception of the Bible as history. It comes to us out of a distant past, and it makes the past live again vividly, instructively and impressively. The present life of the world, with its manifold interests and tendencies, is the product of the past, and therefore, can be understood only in the light of its antecedents. Therefore history becomes a most important branch of learning. Never was its importance more appreciated than now; never was its pursuit more realistic, or so fascinating and profitable. Only the historical view of the Bible, the view which reproduces the times and conditions out of which it grew as a living literature—can serve us and our age.

There is a new appreciation of the Bible as revelation of life. It discloses a type of life which we call spiritual, and can give it no better name; for it is the life of the spirit, a spirit of moral and religious earnestness which gave its possessors a distinctive character. Other people have been more brilliant intellectually and esthetically; but among no people has the

moral sense been so keen, or the religious appreciation so clear and strong as among the Hebrews. Because the Bible exhibits, more perfectly than any other literature, this noblest type of life, it will be increasingly appreciated as our civilization advances and becomes more truly spiritualized.

Such, then, are the new appreciations of truth with which I have tried to deal in this paper, and my thought as to the attitude of religious leaders toward new truth has been rather definitely stated. A fair and open-minded attitude we should always maintain toward all truth, and we should seek to free ourselves as much as possible from these blinding prejudices by which each generation seeks to better its successor. Let us be open-minded, and remember that the right attitude is not to accept today, what yesterday failed to appreciate, but to champion the advance that now is making while yet it is today.

A Word That Blossomed Into Character.

Though no one can see the end of what he says and does, the harvest-time comes some time, somewhere. Words that the speaker soon forgets may be like good seed sown on good soil. This proved to be so with the words one boy spoke many years ago. After an outdoor evangelistic meeting, a clean-cut Christian young man came up to the speaker, and said: "I was one of the worst young boys in New York. One day a boy who kept himself clean and who had a good home invited me to go with him to his house. While I was there his mother asked him to do something and he answered, 'Yes, mother dear.' His reply struck me hard, for I had never spoken to my mother in that way. I went home and when my mother spoke to me, I said, 'Yes, mother dear.' All the members of my family laughed at me, for nothing like that had ever been heard in our home before. But I made up my mind that I would go on speaking to my mother in that way. From that time my entire life began to improve." And thus one boy's kindness to his mother is still bringing forth good fruit in the life of a man. Words that spring from a good heart are bound to bring forth good fruit. —*The Bible Today.*

Woman's Work

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

Do it now.

Longing.

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as Longing?
The thing we long for, that we are
For one transcendent moment,
Before the present, poor and bare,
Can make its sneering comment.

Still, through our paltry stir and strife,
Glow down the wished ideal,
And longing molds in clay what life
Carves in the marble real;
To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh, heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons,
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
How'er we fail in action.

—James Russell Lowell.

The Society Most Helpful to the Denominational Board.

MRS. W. T. COLTON.

The relation of our woman's societies to our denominational board is indeed most vital. To get the best possible results we should have a model society and keep in touch with the board by communication with its secretary.

We should give every girl and woman an equal chance. Really the best way to create

a general interest is to do away with membership fees and consider all women and girls of the church and society members of the woman's society. The gentlemen may become honorary members by paying one dollar.

There should be one president, and the several departments of work should be carried on by different committees, namely, the Industrial, the Care-taking, the Advertising, the Soliciting (it is the duty of this committee to solicit dollar pledges), the Social Committee (this is one of the most important, requiring much grace and wisdom, for surely the social life of the church is very important), the Committee on Mission Study. This last committee has its own superintendent, secretary, treasurer and Advisory Committee, but all work under one head—the Ladies' Aid. By this systematic arrangement of different lines of work much better results follow.

The success of the Woman's Board depends very greatly; we might say altogether, on the local societies. One scarcely realizes how much, in turn, depends on interesting the women and girls in the different lines of work. In this connection, do we always realize the value of a hearty recognition and cordial hand-shake? Dear sisters, this is one of the strong foundation-stones for success in our women's work. If those in the country (and some in town) who have not been accustomed to taking part in public or in the circle meetings are remembered by asking them to offer prayer or read the Scriptures or give a select reading, it is much appreciated, even though they be a little timid at first. I tell the workers we are all about on a par after all. It is the willingness to do that counts. We should have charity, one for another.

The faculty of discovering merit in others is very helpful. It is only the occasional individual who is consumed by his own importance. Most of the human family have modest opinions of their abilities, are apt to class themselves in all sincerity among the one-talented. Taking it all in all, human nature is modest and likely to distrust itself, best human nature at least. It is evident, therefore, that the power of discovery, the high art of detecting latent talent and teaching it to believe in itself, is

of great value. It is surprising to note the excellent papers given by those to whom they are assigned in our mission study. We do not realize the latent talents buried in timidity, indifference or neglect all about us.

Again, we can interest the mothers (the fathers, too) by asking the children to give us a little treat in the way of a recitation. The objection has been raised, "They ought not to stay out of school." It is for only a part of an afternoon, however, and that not often. If we could measure the good influence in the home of that child through the child's effort, we would surely see helpful results. I have in mind a bright boy who was asked to favor us. The mother, a widow, became interested; the child was taught something good for him to know, therefore good for us to listen to; the mother became a steady attendant at our mission study; though not a learned woman she could pray at the meeting, if asked, or read the Bible. If we have a work meeting she is there early and ready to work with a cheerful hand. In time of need we have been in with our pounds, which were much appreciated. It does one good to see the look of gratitude and confidence as she looks into our faces. It has been said, "Love is the greatest thing in the world." Truly love and sympathy do much for us all.

But, you say, there is another class to reach. Yes, the young woman who loves the beautiful, the interesting things of life. Our meetings should be made and can be made attractive. A thimble social is acceptable. *not forgetting to take the collection.* This, given in a home, with light refreshments attractively served, is enjoyable. Sisters, you older ones must surely go—it is the Ladies' Aid. Be interested in it all. You can learn of the younger ones; they can learn of you.

In union there is strength. Keep bright, keep cheerful, thus keeping in touch with the younger ones. The young women we must have. They need the training for the work that will fall on them as the older ones pass on.

Let us keep in view the fact that our efforts are for the one object—to help others, and thus do the will of our heavenly Father.

Adams Center, N. Y.

Letter From Albion.

DEAR FRANCES:

When you were at Conference, last August, I promised you I would keep you informed of the workings of our little circle here, and this morning I will scribble a few lines while I am waiting for the bread to rise. The fall weather has been lovely, and we haven't set up our coal-stove yet; so the bread—like a certain small boy I know—doesn't like to rise early on cool mornings.

You remember I have often spoken of the unusual conditions of the place here, whereby our ladies have not one, but three local societies. This is not due to differences that are unpleasant or unfriendly, but solely to local conditions and long-established precedent. The Home Benefit Society meets every other Tuesday afternoon at the home of one of the members who serves a dainty luncheon, after an afternoon spent in reading aloud, a little music and pleasant neighborly chat over the needles. The collection of ten cents each is wisely expended in necessary improvements on the church property or in other directions that appeal to the warm hearts of these devoted women. Since Conference, for instance, they have put a fine cement platform and flight of steps in front of the church, and helped on the expense for the eaves-troughs for the church. Humble? Yes, granted. It reminds me of that verse, "Whatsoever thy hand findeth to do," etc.

The Willing Workers are just now busy at their meetings, picking over white beans for one of the farmers. Yes, it is real good fun, to sit about the long dining-table covered with the beans, and while the poor ones are culled out, chat together of the things which interest these bright women.

I have noticed that the Albion ladies are good talkers. They are not given to unkind gossip, but they can talk of the world's great problems most intelligently and readily. Last week, the beans were cleaned while these young mothers gravely discussed how to safeguard our children from the evil that is all around them. No, I wasn't there, but a little bird told me afterwards, and I wished I *had* been there to listen and learn.

These women have also helped about the

eaves-troughs lately and wiped out that bill.

The Woman's Missionary and Benevolent Society are now at their quilting and carpet-rags sewing, after a summer of rest from these occupations. When the work stopped, they met to read and sew and brought their mites for the collection and quite enjoyed the change for the time.

Well, this is a pretty long introduction to what I started to tell you which, after all, is nothing wonderful; but the spirit which has been apparent has been so heart-warming that I wanted to tell you about it.

During the past year, some very pleasant visits have been interchanged by these three societies. Early in the summer the Missionary Society invited the Home Benefit Society and the Willing Workers to their regular meeting, and entertained them with a missionary program, based on the one issued by the Woman's Board, entitled, "All the World for Jesus."

In August, the Willing Workers were the hostesses at a lovely old tree-embowered homestead, up on "Potter Street." I was not present at either of these gatherings, but I have heard many references to the delightful times they had. The Willing Workers are famous cooks, and more than one has told me of the "good things to eat" that were served that day out on the spacious lawn.

Everybody had such a good time that, last month, the Home Benefit Society said, "The other societies have entertained us so charmingly, we must invite them to meet with us." So, one afternoon, we were all guests at one of the handsome village homes, and the Home Benefit Society provided the luncheon.

"What nice times we do have, when we all get together, like this," was said so often, that one day, last week, when we were quilting at the Missionary Society, one of the younger women suddenly startled us all by proposing that this society invite the others and have a supper for our guests. That almost took our breath away, for it is something the Missionary Society has not done before. But she hastened to add, "We must have a nice little missionary program, and we will not charge our guests anything for their supper; but we might have a voluntary offering for missions." She was quite breathless, too, by that time,

but the proposition met with surprising approval—surprising, that is, because of our inexperience in such matters, and committees were soon busily at work, and the thing was in progress.

I guess you think that bread ought to be up, by this time. I just looked at it, and it is as light as a feather.

So I shall have to finish this letter next week.

Love to all the folks,

HARRIE.

Albion, Wis., Nov. 19, 1909.

Education Society.

Alfred, N. Y., November 14, 1909, 4 p. m.—The Executive Board of the Seventh-day Baptist Education Society met in the Theological Seminary with the President, Prof. E. M. Tomlinson, presiding and the following members present: Prof. C. R. Clawson, Pres. B. C. Davis, Prin. G. M. Ellis, Prof. A. B. Kenyon, Dean A. E. Main, Prof. W. C. Whitford, Mrs. W. C. Whitford, Prof. W. D. Wilcox.

In the absence of the Recording Secretary, V. A. Baggs, Professor Wilcox was appointed as secretary pro tem.

The meeting was opened by prayer by Pres. B. C. Davis. Professor Kenyon presented his report as Treasurer of the Education Society as given below.

It was voted that \$500.00 be paid to Alfred Theological Seminary, and \$250.00 to Alfred University.

It was also voted that Mr. E. E. Hamilton and Prin. G. M. Ellis be Auditing Committee for the ensuing year.

It was voted that Professors Tomlinson, Whitford and Kenyon be a Committee on Investments.

The minutes were read and approved.

W. D. WILCOX,
Secretary pro tem.

Education Society—Treasurer's Report.

First quarter—55th year—August 1 to November 1, 1909.

I.—REVENUE AND EXPENDITURE.

| | |
|-----------------------------------|-----------------|
| Dr | |
| Balance, August 1, 1909: | |
| Seminary Fund | \$522 02 |
| General Fund | 310 10—\$832 12 |
| Interest on Bonds: | |
| Alfred University | 300 00 |
| Farmer's Loan & Trust Co. | 12 50 |
| Japanese | 87 66— 400 16 |

| | |
|---|------------|
| Interest on Mortgages: | |
| W. C. Belcher Land Mortgage Company | 72 00 |
| Interest on Note: | |
| Alfred University | 28 00 |
| Interest on Theological Endowment Notes: | |
| Samuel F. Bates | 1 25 |
| D. S. Burdick | 5 00 |
| Mr. and Mrs. Geo. N. Burdick | 20 00 |
| W. H. Crandall | 5 00 |
| W. R. Crandall | 5 00 |
| E. E. Hamilton | 3 25 |
| S. P. Hemphill | 5 00 |
| George W. Hills | 10 00 |
| E. E. Hyde | 5 00 |
| A. E. Main for D. C. and G. A. Main | 2 50 |
| Mrs. A. R. Sheppard | 5 00 |
| M. G. Stillman | 5 00 |
| David E. Titworth | 4 50 |
| A. W. Vars | 4 00 |
| Sara R. Wander | 7 50 |
| Wayland D. Wilcox | 5 00 |
| Ellen A. Williams | 5 00 |
| C. J. York | 5 00 |
| Contributions for Theological Seminary: | |
| a. From General Conference.... | 85 28 |
| b. From Churches: | |
| First Alfred (N.Y.) S.S. \$ 2.77 | |
| Friendship, Nile, N. Y. 15.91 | |
| Milton Junc., Wis. 30.32 | |
| Plainfield, N. J. 23.55 | |
| Riverside, Cal. 1.10 | |
| Roanoke, W. Va. 1.15 | 74 80 |
| c. From an Individual "Friend" | 25 00 |
| | 185 08 |
| Total | \$1,620 36 |
| Cr. | |
| Alfred Theological Seminary... | \$500 00 |
| Alfred University, General Fund | 300 00 |
| Accrued Interest on Bonds..... | 13 06 |
| Salary of Treasurer | 25 00 |
| Balance, November 1, 1909: | |
| Seminary Fund | \$514 25 |
| General Fund | 268 05 |
| | 782 30 |
| Total | \$1,620 36 |
| II.—PRINCIPAL. | |
| Dr. | |
| Balance, August 1, 1909..... | \$ 28 63 |
| Matured Stock: | |
| Alfred Mutual Loan Assn.... | 2,000 00 |
| Debenture Bond: | |
| Farmer's Loan & Trust Co.... | 500 00 |
| Total | \$2,528 63 |
| Cr. | |
| Bonds of Denver & Rio Grande Railroad | \$1,909 50 |
| Balance, November 1, 1909.... | 619 13 |
| Total | \$2,528 63 |

III.—CONDITION OF ENDOWMENT.

| | |
|----------------------------|-------------|
| a. Productive: | |
| Bonds .. | \$15,581 30 |
| Mortgages .. | 19,350 00 |
| Loan Association Stock.... | 1,856 00 |
| Notes .. | 2,000 00 |
| Theological Endowment | |
| Notes .. | 3,223 00 |
| Real Estate Contract | 3,200 00 |
| Cash .. | 619 13 |
| b. Non-productive: | |
| Notes .. | 175 00 |
| Theological Endowment | |
| Notes .. | 550 00 |
| | 725 00 |
| Total .. | \$46,554 43 |

Respectfully submitted,
A. B. KENYON, Treasurer.
Alfred, N. Y., November 1, 1909.
Examined, compared with vouchers, and found correct.
E. E. HAMILTON, Auditor.

Ch. Theophilus Lucky.

[The following article, by William B. Phillips, published in *Watchword and Truth*, of Boston, about Brother Lucky, will be interesting to RECORDER readers. We have recently enjoyed a visit from Brother Lucky at our home, and trust we may soon have something from his pen.—Ed.]

No living man has a better understanding or more comprehensive knowledge of the Jewish question than this distinguished scholar and missionary. A graduate of the University of Berlin and other high institutions of learning, he is capable of filling any preferment to which he might be called. There is probably not a language or dialect of the countries composing what is now known as the Near East that is unfamiliar to him, though his special studies have been in Syriac, Arabic, Amharic, Turkish and Assyrian. Not only the languages but also the politics of those Eastern, European and Near East countries, is a constant subject of study, together with anything and everything else that has any bearing upon Israel's condition and destiny.

Some years ago he received an offer of a special chair from one of the most noted theological seminaries in the United States, but nothing has ever allured him from the life of poverty and toil upon which he de-

cidied to enter when he found his Saviour, while yet a student at Berlin.

Although a devoted Christian he is none the less a Jew, living among his people in Galatia and sharing their distress as well as their hopes and aspirations. He is intensely alive to the Zionist movement and expects it will soon assume large proportions. Also, believing it to be God's purpose that the Hebrew people shall recover the use of their own tongue, he publishes a paper called *Eduth* (The Witness). This little paper, whenever issued, although at irregular intervals for lack of funds, is hailed with delight even by those Jews who approve not its teachings; its language, pure and elevated, like that of Isaiah, compels their admiration.

Mr. Lucky, differing from all others in the past who have tried to make converts to Christianity among the Jews, takes strong ground that it is neither necessary nor right to expect them to forsake the customs of Moses. Did the apostles, he asks, require it? No, not even Paul. He argues that when you Gentilize, or un-Jew a Jew, you rob him of his birthright and inheritance in those glorious promises of the Old Testament which are exclusively Israel's.

It is sixteen years since Mr. Lucky visited America, and he is now here by reason of the fact that in his case the ten-year time limit of recognition, by the Eastern powers and Turkey, of naturalized American citizenship having expired, he wishes to renew his rights and so be able to claim the protection due to a citizen of the United States. While here he will go to the various Jewish centers to become acquainted with their present moral and religious condition. This wonderful man keeps in touch with his people wherever they migrate.

The Young Turks, he says, are greatly in favor of Jewish immigration, not only into Palestine, but also into contiguous territory, well knowing that with the influx of Jews will come commerce, banking and great material prosperity; not shutting their eyes to the fact that in the wake of all this, autonomy is certain to follow.

Here is a startling illustration of how things are going out there, and one that will interest every student of the prophetic word:

"The deputation that was sent to depose the Sultan consisted of four men, and one of them was the Jew Eskell. The Jew was the spokesman. He said to the Sultan: 'Your Majesty, we have come to tell you that by the resolution of parliament you must lay down your crown and go into a private residence.' The Sultan trembled and said: 'I am afraid they will take my life if I am without the protection of the guard of the Kiosk.' Eskell said: 'Your Majesty, you know I am a son of Abraham and I, as a son of Abraham, assure you, by a holy oath, that no hair of your head shall be touched, we will protect your life.' The Sultan was touched by these words and submitted to the verdict—Eskell spoke as a king with high dignity. So was the report given by those who saw it."

More than all else, Mr. Lucky desires the prayers of God's people.
Baltimore, October 19, 1909.

Onward and Upward.

We live but one life, we pass but once through this world. We should live so that every step shall be a step onward and upward. We should strive to be victorious over every evil influence. We should seek to gather good and enrichment of character from every experience, making our progress ever from more to more. Wherever we go, we should try to leave a blessing, something which will sweeten another life or start a new song or an impulse of cheer or helpfulness in another heart. Then our very memory when we are gone will be an abiding blessing in the world.—J. R. Miller, D. D.

Kindness to Animals.

But who shall speak for those whose mouths are dumb?
The poor, brave brutes, with patient eyes, and feet that go and come
To do our bidding, toiling on without reward or fee,
Wearing their very lives away, poor things, for you and me.
The brave dumb things! no voice have they to say, "Why do ye so?"
"Am I not man's most faithful slave, his friend and not his foe?
Give me one kind, caressing word, undo this heavy load,
Nor torture me along the way with whip and thong and goad."
—Our Dumb Animals.

Young People's Work

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." 1 John iii, 2.

Crossing the River.

Prayer meeting topic for December 11, 1909.

Daily Readings.

Sunday, Dec. 5—Fear of death (Isa. xxxviii, 1-21).

Monday, Dec. 6—The Lord of death (Isa. xliii, 1, 2).

Tuesday, Dec. 7—Looking beyond death (2 Cor. iv, 16-18).

Wednesday, Dec. 8—The gate to the better life (2 Tim. iv, 6-8).

Thursday, Dec. 9—An immortal heritage (1 Pet. i, 1-6).

Friday, Dec. 10—The promise of Jesus (John xiv, 1-10).

Sabbath, Dec. 11—Topic: Pilgrim's Progress Series, XII.—Crossing the River (1 Cor. xv, 31-38; Heb. ii, 14-18).

Suggestions on the Topics.

JAY W. CROFOOT.

In taking up this last topic of Bunyan's immortal allegory the leader will do well to ask how many present have ever read the book; how many have read it more than once; how many have read it during 1909; and how many have read the passage for the day's study during the past week. Then it might be well to ask how many of those who have never read it will resolve to do so during the coming year.

The late Dr. J. L. Gamble once said in my hearing that he had read Pilgrim's Progress through nine times before he was nine years old. He may have meant the part ending with today's lesson.

It is natural to think of the Christian's death as resembling the crossing of the river Jordan by the Israelites as they went into the promised land; but as Stanley points out in the history of the Jewish Church, the figure is amiss in that when the Israelites crossed the Jordan their strug-

gles were not ended but only fairly begun. But the appropriateness of the figure, "river of death," is shown by its common use in our hymns and devotional literature, and all starting, I suppose, from this passage. It is a striking illustration of how great an influence has been exerted for more than three centuries by one who "being dead, yet speaketh."

When I was a child I was troubled by the difference between the fear of Christian in the dark waters, and the confidence of Ignorance who was ferried over by one, Vain-hope, for it seemed to indicate that the person who is confident at the hour of death is in more danger than one who is not. But Hopeful was not afraid nor were thousands of others of whose entering into the Celestial City we feel the utmost confidence.

Parts of the fifteenth chapter of First Corinthians contain, it seems to me, the sublimest thoughts that ever entered into the mind of man, and expressed in some of the sublimest language. See especially verses 42 and 43 and 50 to 58. But the Bible is rich in beautiful and comforting passages speaking of the life beyond. Which is your favorite passage? I think mine is 1 John iii, 2.

Shanghai, China.

Letter From Miss Palmberg.

Editor Young People's Work,

DEAR FRIEND:—As I am in the midst of my vacation and have more time than usual to write, I will send you another letter.

I am spending the summer vacation here with a friend who kindly invited me to share a little cottage with her. It is a rather famous summer resort and farther in the interior than I have ever been before, so I was glad of the opportunity to come. According to a census taken on August 5, there were at that time 842 adults and about 200 children here.

Kuling is situated in a sort of hollow between the tops of the mountains, at an elevation of 4,000 feet, and there are many climbs and walks to beautiful views; and as I hardly expect to come again, I have tried to see as many as possible. These few days, however, we are shut in by clouds and rain and have to keep windows and

doors shut and put on wraps for warmth.

We came on a Yang-tse River steamer from Shanghai to Kiukiang, a trip of three days. From Kiukiang we travel in sedan-chairs, each chair carried by at least four men, called coolies. The chair ride occupies about six hours. That sounds easy, but there are attending circumstances not so easy. For instance, at Kiukiang the steamer does not come up to a wharf, but to a "hulk" in the river, that is, an old steamer hulk fitted up as a wharf and warehouse combined. From this you must take small boats to the land. We arrived at night. There were about forty foreign passengers with servants and teachers and mountains of baggage, piled off on to that hulk in the darkness. Such a confusion and babel of tongues, in a language as different from Shanghai language as one could imagine! I said to my friend that a New York railway station was a scene of peace and quiet compared with it!

After we had climbed down the rickety board steps into our little boat in the dark, and reached the rest-house on shore, where we were to spend the night, and identified our baggage, I felt quite ready for a month's vacation. My friend laughingly hinted that what tired me so was that for once I couldn't talk as much as I wanted to! When I speak of the great amount of baggage, try to realize that every one in the crowd must have bedding—even to mattresses, cooking utensils and some groceries, and many had cots and furniture for their houses, even to dining-room tables, besides all the usual trunks, etc.

The rest-house was so full that many of us slept on the veranda floors, but that was really preferable to the spring beds inside, for it was cooler and there were fewer mosquitoes. Every one arose at the first peep of dawn, before four o'clock, in order to get an early start. Then began a repetition of the confusion of the night before. I have reckoned that about five hundred coolies were required that morning to carry people and baggage up the mountains.

By the time our baggage was started and we were all in our chairs, it was seven o'clock. After two hours' riding over the plain, we reached a second rest-house at the foot of the mountains, where all the men

must be changed for the second half of the journey. There again it was like pandemonium let loose! We had a good bread-and-butter lunch, and then waited for our chairmen. As there were so many weak and sickly people, and mothers with babies and children, we stronger ones waited until the last, and then it seemed there were not chairmen enough.

I concluded I would feel more rested climbing the mountains than staying longer in such a wrangling crowd, so I bought a pair of coolies' straw sandals for twenty cash (not quite one American cent), and tying them on with the help of some amused Chinese coolies, I began to climb up to Kuling. After climbing slowly for four hours, I reached the tea-house, two-thirds of the way up. Here I found a chair sent down from Kuling, which I gladly hired; and as the four men were young and clean limbed and also fresh, they skipped over the rocks like goats, sometimes shouting and waving their arms, while I gripped my chair for safety. Wherever the road was wide enough, we passed the chairs ahead, so I reached the top, after all, before my companions.

I have told you so much about our trip, not because it is of much importance, but only that you may have a glimpse of the way we travel in China.

We are indeed grateful to God, that he has set, here and there, these mountains, to which weary workers can flee to escape the great heat of the plain and recuperate their physical powers. The friend with me said when she came she felt like "dumb, driven cattle;" but when I asked her yesterday if she was rested, she answered that she felt "ready for a hundred years!" That feeling is sure to wear off by next summer, however!

We have been here four weeks today and I hope to go back next week. Not only are our bodies recuperated, but spiritual health is also improved during these vacations. Last week from Sunday to Sunday, we had Rev. F. B. Meyer of London with us, who preached or gave Bible readings morning and afternoon and so gave new life and new light to many. Each morning there was also a prayer meeting at seven o'clock. In connection with this

was held the Kuling Annual Convention, and many fine papers and addresses were given, on questions vital to mission work in its many departments. Following that, on Monday, Tuesday and Wednesday mornings of this week, was an especial Woman's Conference on the lines of work carried on mainly by women.

Dear Mr. Editor, several months ago you asked me to write a paper on "Successful Methods of Mission Work." I had no heart to do so then, for our own work did not have the appearance of success (if success is judged by the number of adherents) that the work of many others had, and I felt that you might ask why, if others were more successful, we did not adopt their methods.

I think the great fact that hinders our rapid increase in numbers, here as at home, is the Sabbath. Many people join First-day churches who would not join ours, just because it is easy to obtain very lucrative positions in postal, telegraph, or customs service, and in business with foreigners and observe Sunday, while true Sabbath-keepers are virtually debarred from such positions and must content themselves with making a very humble living. Take our boys' school for instance. The boys come with one idea, to prepare themselves to take money-making positions. As they remain in the school, many of them feel the claims of Christianity, but very few are so deeply spiritual that they are willing to forfeit a successful career, as the world sees it, to yield to the further claims of the Sabbath. Still the work is not in vain, for all of them come to know Christianity, and the Sabbath truth as well; so the seed is sown, and we can only pray that in time it may yield fruit.

The case is much the same with all our lines of work. It is hard to content ourselves with being seed-sowers, in the main, when so many are being reapers; but in God's sight one is as honorable as the other, and we are grateful for what harvest he does give us.

During this convention of about six hundred missionaries, we heard of much successful work. Boys' schools are advanced so far that different missions are uniting to form colleges, universities and theological

seminaries. Those in charge of girls' schools are beginning to talk of uniting to form high schools and normal schools for their graduates. Union medical schools are also being established. Schools of all kinds are crowded with students, and Christianity has come to be at least respectable in the eyes of young China if not popular. At the Woman's Conference, on the morning given up to medical work, I heard of nurses' training schools and midwifery schools, which are fitting Christian Chinese women to go out and care for their sisters and turning out graduates as capable as the foreign teachers.

I was glad to see and hear Dr. Mary Stone, a Chinese lady in charge of a hospital accommodating one hundred patients, and with a large dispensary practice. Some of the foreign lady doctors frankly expressed themselves as desirous of sitting at her feet to learn of her. She and another Chinese lady, Dr. Ida Kahn, are examples of the capability of Chinese women. When they were babies they were adopted by a lady missionary, who educated them and then sent them to America to study medicine. They were graduated from Ann Arbor Medical College at the head of their class. Doctor Kahn is now in America raising funds for a hospital in another great Chinese city.

When Mrs. Fryer visited us, she told of the very successful day-school work carried on in Shantung province, but there were many workers organized in that work alone.

We hear constantly, too, of the great evangelistic work being done in the north of China and Manchuria, where the Holy Spirit appears to be working in great power.

Korea, also, seems to lead the missionary world in evangelistic work, whole towns and cities turning to Christ, with more attendants at religious services than can possibly be accommodated. Some of the reasons given for the great work there are that much attention is given to Bible study with the converts, and the understanding each convert has that he *must* bring in others.

So, aside from the blessing of God and the power of the Holy Spirit, it seems to

me for any method of work to be very successful there must be plenty of workers and plenty of means.

Praying for God's blessing on all we do for him, I am

Your fellow-worker,
ROSA W. PALMBORG.

Kuling, China,
Aug. 13, 1909.

Don't be a Waiter.

Grandfather and Howard were on their morning walk to the postoffice when they came upon a man—a stalwart young fellow in shabby working dress, with soft hat pulled low over his eyes—lounging on a green bank by the roadside.

"Why, Larry, is that you?" questioned the old gentleman with a nod of recognition. "What are you doing here this fine morning?"

"Just waiting for John," answered Larry. "We're going to mend this fence when he comes."

Grandfather glanced from the idly reclining figure to the leaning posts and broken rails and the next inquiry seemed a very natural one.

"Why don't you begin the work yourself?"

"Oh, John has the tools; he's going to bring the nails, and I have to wait till he gets here. He'll be 'round before long," added Larry comfortably.

Grandfather gave a final glance at the worn shoes, the battered hat, the sprawling attitude, and walked on.

"He probably will never amount to anything more than he does now; he will always be waiting for John," commented the old gentleman soberly. "The world is full of people who are doing the same thing. Don't be one of that kind, Howard; don't waste your life in waiting for John."

"Why, I don't know him," said the wondering boy.

"Not this particular one, no; and you don't quite know what I am talking about, either, but some day you'll understand. Just put this picture away in your memory, my boy—that stout young fellow idling away his morning while he waits for some one with the tools—and mind what I tell you. When you find work to be done don't wait

for somebody else to lead the way; hunt up your own tools and go at it."

The people who always wait for John are, indeed, a large class. It is a great deal easier to be a waiter than to be John, and so they are found everywhere—in the school, in the home, in the church and in all business life.—*Comrade.*

News Notes.

INDEPENDENCE, N. Y.—Our pastor and wife attended the Seventh-day Baptist semi-annual meeting at Little Genesee and the Christian Endeavor Convention at Wells-ville.—Ladies' Aid Society, October 30, \$5.60; also at D. E. and L. C. Livermore's, \$5.20.—A literary meeting of the Christian Endeavor at the church, October 2; a good program.

SECOND ALFRED, N. Y.—A shadow social was held at H. P. Sherman's, September 21. Proceeds \$4.20.—The Union Sewing Society served dinner at Mrs. Ed Palmiter's, October 6.—A singing-school is being conducted by H. L. Cottrell.—An interesting service was held for the elderly people by Pastor Cottrell; text, Prov. xvi, 31.

NILE, N. Y.—Our pastor attended the semi-annual meeting at Little Genesee, October 22-24.—A warm-sugar social was held in the church parlors, October 30. Proceeds for church debt, \$9.30.—Temperance and stereopticon lecture by L. C. Randolph.

ROCKVILLE, R. I.—A cottage prayer meeting was held at the home of Mr. Burrill Andrews.—Chas. O. Crandall and Harold R. Crandall were ordained as deacons, October 23.—Two were baptized and united with the church last month.—Chicken supper at Mrs. Chas. O. Crandall's. Proceeds \$31.00.

DODGE CENTER, MINN.—The Christian Endeavor Society held a Hallowe'en social, October 30, at the home of Mr. and Mrs. Rollie Sanford. A good time; \$8.00 net.—Mr. Will Coalwell was recently baptized by Pastor Sayre.

NEW MARKET, N. J.—The Ladies' Aid Society held its regular business meeting and supper at the home of Mrs. Sarah Ayers, October 20.—Rev. Theo. L. Gardiner was with us Sabbath day, October 23.

and gave a very interesting account of his recent trip to the German Seventh-day Baptists in Pennsylvania.

MILTON JUNCTION, WIS.—The Ladies' Aid Society served a ten-cent supper at the close of its regular work meeting at the parsonage, October 27.—Mrs. Emma Weils Elsworth of Battle Creek, Mich., gave an entertainment in the church, October 20, assisted by a trio from Milton College.—The Christian Endeavor Society took charge of the morning services, the pastor being at the quarterly meeting.—Pastor Bond went, November 11, for a two weeks' visit among the lone Sabbath-keeping families in the northeastern part of the State. Rev. Mr. Catchpole, agent for the Wisconsin Children's Home, spoke to us of his work, the first Sabbath; and the Ladies' Aid Society gave the Missionary Program as prepared by the Woman's Board, the second.

NEW AUBURN, WIS.—Perhaps all do not know, as it has not been announced in the SABBATH RECORDER, that we have a Christian Endeavor Society at New Auburn. We want you to know it.

The society was organized, following the semi-annual meeting here, in June, with a charter membership of twenty-three. Meetings have been held each week and several new members have been added.—A social was held October 14, for the purpose of becoming acquainted with Pastor Hurley's young people at Pine Grove. A pleasant evening was enjoyed by both societies.—Invitations have been issued to Christian Endeavor members for a Halloween party at Pinecroft, the home of Mr. and Mrs. Oscar Davis.—Though we are few in numbers, yet we are trying to keep wide-awake and do our share of the Lord's work. Our opportunities are exceedingly great and our prayer is that we shall not be found wanting.

MRS. RACHEL DAVIS,
Cor. Sec.

VERONA, N. Y.—Two new members were welcomed into the church recently by baptism.—A surprise was given the pastor on October 17, and a purse of about twenty-five dollars was left with him.—Our pastor supplies the Second Verona Church twice a month and the Syracuse Church month-

ly.—The Rev. L. C. Randolph of Alfred spoke at our church, October 25, in the interest of the no-license campaign which has been conducted in the town of Verona this fall. A Civic League of the town was organized to fight the license system, Pastor Davis being elected chairman of the Campaign Committee. A personal house to house campaign was conducted, but the liquor interests won at the polls. Hotel license carried by about 200 majority. The German element in the town largely controlled the results. We must still endure the curse of rum a little longer.

The Relation of Christian Endeavor to Missions.

H. L. POLAN.

First, in considering this question, permit me to ask: What is the work of each individual Christian? Is there just a certain amount of work that one can do, and must all come to that standard? Certainly not, for we all have the ability to do good work in different lines. Some can do excellent work in the prayer meeting, others in talking to individuals personally. Thus we may all find our places if we only have the disposition. I remember having heard a devout brother say, "I can not preach like some men, but I can take part in a prayer meeting." He had the right disposition and was willing to do even the smallest service for Him.

Now, the Christian Endeavor Society is, as I understand it, an organization of Christians united for the common good; first, to reach the young people in the home church and then to extend Christian influence as far as possible. Some societies may have a hard time to keep up an existence. In that case it seems to me that it would be well to devote the greatest efforts to the home field. Others with large numbers, or perhaps it would be better to say, with a great deal of enthusiasm—Christian enthusiasm I mean—and ability, financial and intellectual, would do well to branch out, even send out workers and support them.

It is not enough, it seems to me, that a large society should merely raise the "hard cash" for benevolent purposes, but they should have the privilege of making their

HOME NEWS

DERUYTER, N. Y.—Our church has been greatly blessed, the last three weeks, in the faithful labors of Bro. E. A. Witter of Adams Center, N. Y. We believe that influences are at work which will be far-reaching in their effects, the full results of which eternity alone will reveal. Brother Witter has unfolded to us a larger view of the mission of our blessed Lord, and the life which he came to give to men and give more abundantly. The hearts of many who are out of Christ have been so deeply stirred that they have seemed "almost persuaded;" but the enemy of our souls is at work, and as yet they have not been enabled to make a full surrender.

Sabbath day, November 20, we had an all-day meeting. After a most inspiring service of song and a sermon which was a real spiritual uplift, we had a testimony meeting which was indeed a "feast of good things." The afternoon service after luncheon (which was served in the gallery) opened with a season of prayer and then a talk by Brother Witter. Sabbath-keepers were present from Lincklaen, Otselic and Cuyler and an invitation was extended to all who were interested, so there were some of our First-day friends present. While we have not yet seen what we hope and pray for, yet we believe that labor is not in vain in the Lord. Brethren, pray for us that our faith may be increased.

E. M. A.

Two telephone girls were talking over the wire. Both were discussing what they should wear. In the midst of this important conversation a masculine voice interrupted, asking humbly for a number. One of the girls became indignant, and scornfully asked, "What line do you think you are on, anyhow?" "Well," said the man, "I am not sure, but judging from what I have heard I should say I was on a clothes-line."—*Presbyterian of the South.*

You'll be happier if you believe all you say rather than half you hear.—*Robert T. Givens.*

personality felt, which, if it is worth anything, is worth more than the money. There should not be just a certain sized case that each society can crawl into and feel that when it has filled that case it has done its whole duty. The command, "Go ye into all the world and preach the gospel," did not mean that each one should do just as much or the same kind of work as every other, nor does it mean the same to each Christian Endeavor Society. The efforts of a truly sincere and intelligent Christian worker will always be helpful to that society of which he is a member; so the efforts of a society which is truly sincere and intelligent in its work will always contribute to the welfare of the larger organization, the church.

There are both home and foreign missions which must be supported; and if the Christian Endeavor societies will take up this work either singly or in combination, they will be greatly blessed and the work done will be much more extensive.

I do not mean to find fault with our missionary societies; but I do believe that if these societies, Christian Endeavor and missionary, are truly sincere and intelligent, there is a great work for both to do. And under these conditions there will be complete harmony, and Christian influence will be extended as never before. Oftentimes, perhaps, the missionary society may be able to direct work on a particular field to advantage. Then, as it appears to me, it would not be wise for our Christian Endeavor societies to try to work that field; but, if possible, assist the missionary society, and, if not, then look for other work. The need of Christian work is too great for us to quibble over minor details so as to interfere with what would be done otherwise.

The individual who does not work in harmony with the society of which he is a member does that society very little good and it is no less true of the Christian Endeavor Society which is not in harmony with the other organizations in the church and with the church itself. Remembering then that *harmony* is the key-word in relation to the other organizations of the church, let us go forward and do our part in the evangelization of the world.

Milton, Wis.

Children's Page

Two Thanksgivings.

VERA HENDRICKS (AGED FOURTEEN).

It was a large white house, badly in need of paint, standing in the midst of a hustling little city.

Inside, two little girls sat looking sadly out into the November twilight. They were twins named Madge and Maude Phillips and were nine years old.

Their mother came into the room just then and asked them why they looked so sad.

"We are so sorry we can't have turkey for Thanksgiving," said Maude.

"We will have a nice roast," their mamma said.

"Oh, a roast," said Madge, "we have roasts lots of times and it doesn't seem natural not to have a turkey, for we always had one at grandma's before we moved here."

"But turkeys cost so much this year," said their mother, "and we need other things so badly that your papa doesn't feel as though he could afford one; so be brave little girls and I will tell you a story my grandmother told me when I was a little girl about your age."

And this is the story the twins' mother told them about her grandmother's Thanksgiving:

"When my grandmother was a little girl like you, dears, she lived in Ohio on the Ohio River. It was the day before Thanksgiving in the year 1803, and Ohio had just been admitted as a State.

"Early in the spring my grandmother's father and other men of the settlement had made a raft and loaded it with produce and gone down the Ohio and Mississippi rivers to New Orleans; and now it was November and the father should have been home long before. They were very anxious about him and it didn't seem as though there would be much Thanksgiving, for all that their little clearing in the woods had produced had been sent in the raft with their father, and they expected him to bring

back other articles in exchange. So, with the exception of what the farm and woods furnished, their food supply was almost exhausted.

"My grandmother, whose name was Ellen, and her mother and her brother George felt very sober.

"Mother," said Ellen, "Will we have any Thanksgiving dinner now that father and the other men are gone?"

"Then Ellen's mother said: 'Although we can not have a big dinner, we have many things to be thankful for, and perhaps we had better gather together what we have and invite poor Mrs. Taylor and her baby who are in even worse circumstances than we. Now let us decide what we can have.'

"I think I can catch a wild turkey," said George. "I set the trap last night and there may be a fine big turkey there now."

"And," said Ellen, "we can find some cranberries in the swamp."

"So they wrapped up well, for it was a cold day, and took their basket and started out happily, to find some cranberries and to look at the trap. They found quite a few berries, but the trap was empty. Oh, how sorry they were! Ellen almost had to cry, but her mother cheered her by saying there was enough flour for a pumpkin pie, and they could sweeten it with maple sugar, which their father had made before he went away.

"And George said he would go look at the trap the last thing that night and maybe they could have a Thanksgiving any way.

"That will be fine," said Ellen dancing about. "If father was only here, I would be so happy!"

"Late that afternoon George and Ellen went again to the trap. Sure enough, there was a fine turkey in the trap, and the children were so glad they ran home as fast as they could to tell their mother.

"The next morning they got up early and although they were going to have a nice dinner they were all rather sorrowful, for they were so worried about their father, and wondered what kind of a Thanksgiving he was having.

"About ten o'clock Ellen's mother sent her for an armful of wood and as she went along she thought what a long time her father had been gone; and as she looked

at the mighty river, she saw a raft coming.

"She was not much interested, for she often saw rafts on the river; but she soon saw it was coming to their own landing and she ran into the house screaming: 'Mother, mother, the raft is coming! the raft is coming!' The scene which followed can better be imagined than described.

"How happy Ellen was when her father lifted her on his shoulder and she realized he was home once more.

"Then she told him about the Thanksgiving dinner and how they had worked for it. Ellen's father had brought many things from New Orleans that seemed luxuries then, and so they had quite a feast and as Ellen's mother looked at her happy husband and children she said: 'Yesterday I thought we had much to be thankful for, but now I know we ought to be the most grateful people in the world.'

"They spent a most delightful day listening to the account of their father's adventures and the trouble he had had with the Indians and the people at New Orleans; but he brought them the glad news that the United States had bought Louisiana from the French, so it would be far easier and safer to take the long journey in the raft now.

"This seemed to be the most memorable Thanksgiving in my grandmother's life, for she always told this when asked for a story."

"Oh," said Madge, "think of the Indians!"

"And having your papa way down the river," said Maude. "Oh, I am so glad we are all right here! I had rather never see another turkey than live way off in the wood as our great-grandmother did."

"I think," said Madge soberly, "that we can get along nicely with roast beef; for, of course, we can not expect anything so perfectly lovely to happen to us as did to our great-grandmother. Such things only happen in stories."

"Of course not," agreed Maude, "but here comes papa. Why, there is a lady with him. Who do you suppose it is?"

"Why, it looks like grandma!"

"It is—oh, it is!"

Such a delightful commotion, such hustling and bustling, and such questioning and

answering as followed! When the greetings were over, Mr. Phillips handed his wife a large basket saying: "See here, Lulu, can you make any use of this?" Mrs. Phillips opened the basket and there was a fine big turkey.

"O papa, papa, where did you get it?" said the girls.

"Yes, tell us all about it," said his wife.

"Mr. Brooks gave it to me. You know, mother, I am bookkeeper for the wealthy firm of Brooks and Company, and it has been a yearly custom of theirs to give a turkey to each of their employees every Thanksgiving and we knew nothing about it, this being our first year here. And we are very glad you arrived just in time to celebrate our first Thanksgiving in the West."

That night as Madge and Maude snuggled under the coverlet, Madge said, "I will never say again that the nice things happen only in stories, for what has happened today is far nicer than any story I ever read."

Beaverton, Ore.

DEATHS

BRAND.—Sarah Elizabeth Maxson Brand was born at Preston, N. Y., August 7, 1830, and died at Leonardsville, N. Y., October 25, 1909.

The deceased was a daughter of Russell and Sarah H. Clark Maxson. She came to Leonardsville about forty-two years ago. Soon after coming to this community she was married to R. E. Brand. She experienced religion early in youth and became a member of the Seventh-day Baptist Church at Preston. After coming to this section, she secured a letter from the home church and united with the Leonardsville Seventh-day Baptist Church, where she retained her membership to the end of life. Her example was worthy as a Christian professor. She has left a life record that speaks for itself. She was also a worthy and highly esteemed member of the Ladies' Aid Society of Leonardsville. She is survived by two sisters: Mary C. Crandall of DeRuyter, N. Y., and Belle M. Brand of Leonardsville.

Funeral service was held at the home of her sister in Leonardsville, October 28, conducted by the pastor of the Seventh-day Baptist Church at West Edmeston, N. Y. Text, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalm xvii, 15.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Dec. 18. Review.
Dec. 25. The Birth of Christ.....Matt. ii, 1-12.

LESSON XI.—DECEMBER 11, 1909.

PAUL'S LAST WORDS.

2 Timothy iv, 1-18.

Golden Text.—"For me to live is Christ, and to die is gain." Phil. i, 21.

DAILY READINGS.

First-day, 1 Tim. i, 1-20.

Second-day, 1 Tim. iv, 1-16.

Third-day, 2 Tim. i, 1-18.

Fourth-day, 2 Tim. ii, 1-13.

Fifth-day, 2 Tim. ii, 14-26.

Sixth-day, 2 Tim. iii, 1-17.

Sabbath-day, 2 Tim. iv, 1-18.

INTRODUCTION.

Many writers have held the theory that Paul was executed at the end of the two years mentioned in Acts xxviii, 30. They have sought therefore to find a place for the Pastoral Epistles somewhere in the narrative of the Book of Acts. These attempts have not been very successful. The theories are many and various, and each is based upon hypotheses open to serious question. But apart from the evidence furnished by these Epistles there is as we have seen considerable presumptive evidence that the apostle was released and allowed to continue his work. If we were to imagine what Paul would do and where he would go upon being released at Rome no theory would be more plausible than that suggested by the allusions in the Pastoral Epistles.

We may say then that it is very likely that Paul revisited the churches of Achaia, Macedonia, and Asia, spending a considerable time at Ephesus; that he spent some time in Crete; that he made a missionary journey to Spain, probably going by way of Rome and very likely returning by way of Gaul; and that he came to the city of Nicopolis in Epirus, and after spending a winter there was arrested and taken to Rome.

Many writers, beginning with the heretic Marcion in the second century, have denied that the Pastoral Epistles were really written by Paul, and this view has become popular of late. The strongest arguments are from the style and use of words, and from the allusions to heresies of whose existence in Paul's lifetime these Epistles are the only clear evidence. But even if we feel constrained to admit certain portions of these letters may be from another pen than Paul's, there are other sections that are genuinely Pauline beyond question.

The Second Epistle to Timothy was the last of the three Pastoral Epistles and was written shortly before the close of Paul's life, when he

was looking forward to a speedy decision in his case; and all the indications seemed to suggest that the decision would not be in his favor. The purpose of the letter is to strengthen and encourage Timothy in his work, and to give him certain needful warnings.

TIME.—Shortly before Paul's death, which probably occurred in the year 66 or 67.

PLACE.—Paul in prison at Rome is writing to Timothy, who was probably at Ephesus.

PERSONS.—Paul the aged apostle, and Timothy his faithful companion and co-laborer.

OUTLINE:

1. An Exhortation to Diligence. v. 1-5.
2. A Song of Victory. v. 6-8.
3. A Report of Paul's Circumstances. v. 11-18.

NOTES.

1. *I charge thee in the sight of God.* A very solemn exhortation to Timothy for the performance of his duty. *Judge the living and the dead.* Christ is to judge all men at his coming, both those who are alive and those who have died. *And by his appearing and his kingdom.* This phrase is to be construed with the first verb. The solemn charge is similar to an oath. That by which the adjuration is made most solemn is first the appearing of Jesus (at his second coming), and then the kingdom which he is to establish more fully than before.

2. *Preach the word.* This is Timothy's special work. The following exhortations refer to the particulars of that work. *Be urgent.* Or perhaps still better, *Be attentive.* Either of these translations is better than "Be instant," an expression not in current use today. *In season, out of season.* Not only at times that seem fitting, but also frequently at times that really seem inappropriate to some. This counsel is of course to be applied with good common sense, to say nothing of tact. Our Saviour once said, "Neither cast your pearls before the swine." *Reprove, rebuke, exhort.* Convict them, the hearers, of their wrong attitude, censure them, showing wherein they are blameworthy, encourage and urge them toward a right manner of life. *With all long suffering and teaching.* The manner of reproving is of the greatest moment. Manifold methods of teaching are to be used, and long suffering is to be a cardinal virtue.

3. *For the time will come when they will not endure the sound doctrine.* This is an argument to enforce upon Timothy the necessity of great activity in the present. He is to combat with earnestness the incipient errors in order that the church may be in a position to resist the flood of heresy that is coming upon it. *Having itching ears.* This is a figurative way of saying that they have an insatiable desire of hearing something new. The accepted teachings are for them dull and meaningless. *After their own lusts.* And so contrary to the will of God.

4. *And turn aside unto fables.* The fictions of the false teachers with which they replaced the sound doctrines in which Timothy had been instructed. Perhaps there is an allusion to the erroneous theories of the Gnostics.

5. *Be thou sober in all things.* The pronoun "thou" is emphatic. In contrast with the false

teachers and those whom they so easily led astray Timothy is to be circumspect and watchful, discerning the seductive falsity of the teachings that are presented. *Swear hardship.* Compare chap. i, 8 and elsewhere. The frequent reference to suffering shows that it was no incidental element in the work of the missionary. *Do the work of an evangelist.* That is, be attentive to the work of proclaiming the Gospel. The word "evangelist" is not used here as the title of a particular office in the church. *Fulfil thy ministry.* Fully perform the service committed to your charge; don't do half-way work.

6. *For I am already being offered.* Literally, being poured out as a drink-offering. Paul alludes thus to his approaching death as an argument for greater earnestness and diligence on the part of Timothy. *The time of my departure is come.* The apostle feels certain that his death is near at hand.

7. *I have fought the good fight.* Paul breaks forth into a song of triumph. There may have been some failures in his life; but without any egotism he can say that he has striven well. Like the athlete in the contest he has exerted himself to the utmost, and with the help of God has accomplished very creditable results. *I have finished the course.* The reference is to the foot race. Paul makes many allusions to the Greek games. Compare 1 Cor. ix, 24 and other passages. Paul does not mean that the time of his earthly life is concluded. That was true of course; but he is referring to work accomplished, and not to mere passive existence. *I have kept the faith.* I have preserved as an inviolable trust the faith that was committed to me. He means not only that he has not turned aside to seductive errors, but also has ever remained faithful to his calling attending to the work that his Master has intrusted to him.

8. *Henceforth.* Paul's work is all done, and the only thing that now remains for him is the reward. *There is laid up for me.* Present tense. It is already laid up for him. *The crown of righteousness.* Paul is again alluding to the games. As the victors had a crown of laurel or something of the kind, so there is a reward ready for Paul. Paul's crown is to be that full and complete righteousness which he so much desired. *At that day.* That is, the day of the Lord's coming. The day of the Lord is frequently referred to in the prophecies of both the Old and the New Testaments. Sometimes it means the end of the world. We are not to think of it as a definite and explicit day. For Paul this day was coming very soon. *And not to me only.* This unspeakable blessing is not only for the most illustrious of the apostles, but also for every one who has a loyal devotion to Christ. Those who love him long for his appearing.

10. *Demas had been with Paul in his first imprisonment.* See Col. iv, 14.

11. *Only Luke is with me.* It seems probable that there were others faithful besides Luke, but the apostle had sent them on various missions as mentioned in v. 10. *He is useful to me for ministering.* This reference to Mark

is very encouraging; for Paul at one time had a very poor opinion of this young man.

14. *The Lord will render to him according to his works.* King James' Version following inferior manuscript authority (differing in one letter) makes of this line an imprecation; but we have here a mere prediction. Paul was not as vindictive as the earlier version would lead us to suppose. We know nothing of the injury which this Alexander did to Paul.

16. *At my first defence no one took my part.* The reference is not to Paul's first Roman imprisonment, but to the first hearing of his case after he was arrested and taken to Rome for the last time. It is more likely that the circumstances were such that it was extremely dangerous for any one to appear on behalf of Paul. The apostle is disappointed that his friends failed him at this time, but he does not hold this failure against them. *All forsook me.* This does not mean apostasy from faith in Christ, but failure to render sympathetic help to a friend in distress.

17. *But the Lord stood by me.* In contrast with the defection of men. Paul had special proof of the constancy of his Lord, who gave him courage and strength to present a good defence. We may imagine that if it had not been for a masterly presentation of his own case Paul would have been condemned at his first appearance. *That through me the message might be fully proclaimed.* This does not mean the Gospel preached in all the world; but rather an ample exposition of the meaning and power of Christianity set forth before the Roman tribunal. *Out of the mouth of the lion.* This probably means that Paul was in immediate jeopardy of being thrown to the lions in the amphitheatre; but it is possibly figurative.

18. *The Lord will deliver me from every evil work.* The apostle has lost nothing of his sublime faith in the Master. In spite of the fact that his death was really impending, he was confident that no real evil could ever happen to those who trust in God. Even martyrdom would but transfer him from the earthly kingdom of Christ to his heavenly kingdom.

SUGGESTIONS.

Paul finds many comparisons between the Greek contests and the Christian life. In one respect they are however quite dissimilar. Those who contend for the crown of righteousness are in no way rivals of one another.

There are many advantages to be gained by young people in going into contests. The discipline of mind which one acquires in the steadfast devotion to training and in the whole-souled effort to win manfully has a steadying influence upon character. We are tempted to be half-hearted in the Christian life, and to grow weary in the contest. If we could only carry the inspiration of the games over into real life we could share the confidence of Paul.

It is interesting to compare Phil. i, 23-25 with 2 Tim. iv, 6. Whether he expected speedy release or speedy death Paul was able with equanimity to look forward to the future. In the earlier imprisonment there was a possibility of his affairs going wrong, and he joyfully looked toward more complete intercourse with the Lord. Now with the probability of death there is no gloom.

SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

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

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

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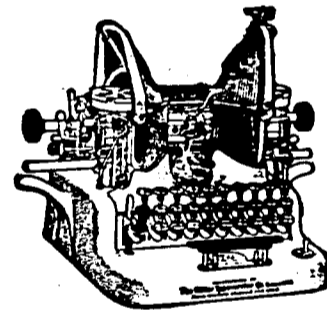
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WANTED.

Seventh-day Baptist man, with or without family, to work in dairy at Riverside, Cal. Also man to work on orange ranch and truck farm. Permanent position and good wages for right parties.

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Riverside, Cal.

tf.

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

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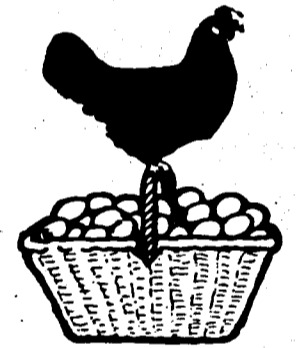
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