

The Sabbath Recorder

UNDER THE SHADOWS.

* * * * *

The sun now shoots his beams of light a-through,
 And heaven quivers in the glowing heat;
 Our senses are oppressed; the dazzled eye
 Now droops; we sigh to find some sweet relief.
 It comes; the zephyrs fan white clouds across
 Aerial deeps; 't is heaven's parasol;
 What beauty this and comfort unsurpassed,
 Under the shadows! Sigh not, mortal man,
 Rejoice; thou canst not bear the noontide glow,
 But for a time; the evening shadows fall
 To give thee rest, to close thy heavy lids,
 And then, with morning dawn, to give thee light
 In measure; for some days are dark as night;
 The darkness thus abounds with blessings large,
 And heaven will sweeter be to such as live
 Contented, restful, full of blessed hope,
 Beneath the shadows of their earthly lot.

—Lester Courtland Rogers, from *The Golden Link*

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EDITORIAL

Injustice Through Race Prejudice.

The daily papers have furnished plenty of revolting details regarding the murder of a lady missionary in the room of an "Americanized" Chinaman. We have refrained from giving particulars of so terrible a crime, but have carefully studied the ominous warnings against American women working in missions for the conversion of Chinese in our great cities. For a few days the voice of the press was almost unanimous against any such effort. Indeed, for a time prejudice ran so high that a race riot seemed imminent.

Nothing was too hard to say of the heathen Chinese. The vocabulary was exhausted in efforts to find words of denunciation sufficiently strong and sweeping to characterize the men of the yellow race. Finally a reaction began and second sober thoughts came to the surface. First a missionary who had spent years in China and, afterwards, years in Chinese missions on the Pacific coast and elsewhere wrote good words to offset the fearful charges made against Chinamen as a whole. They were words fitly spoken. He reminded the people that out of the many such tragedies in which women in America have been the victims, this was the first one where the criminal was a Chinaman. That writer found no excuse or apology for the evildoer and hoped he would be brought to justice; but he did sound a warning note

against the race prejudice that condemned unqualifiedly all Chinese people because one of them was proved to be a criminal.

Then I noticed an appeal from a Chinese student to "thinking Americans—liberty-loving and justice-seeking people as they are"—to lend a willing ear to his plea for fair play and a square deal. In this plea he showed that great injustice was being done to thousands of innocent, peaceful and harmless Chinese in this country, on the strength of this sad tragedy. The "yellow" journals of the American press had painted them all as fiends. The police of various cities were making life intolerable for order-loving Celestials wherever found. One student on his way west was stopped three times as a suspect. The writer thought it impossible that the type of Leon Ling's face should be so common among the Chinese as to make it necessary for policemen to arrest so many innocent persons. He felt that it was a travesty on justice that such a "civilized country" should find it necessary to molest a host of innocent people in searching for a criminal whose photograph they had to help in identification!

Now comes the *Outlook* for the third of July with a most sensible editorial upon this question. It says of the murderer: "He may have been a bloodthirsty wretch, but the treatment given him was in violation of every Anglo-Saxon instinct of justice and legal procedure." The *Outlook* has no word of sympathy for the criminal; but it believes that in a Christian land officials should not resort to methods which if used in China would be called barbarous, over which Americans would hold up their hands in horror. This is not the crime of a race but that of a person. It would be just as reasonable to charge the American people with the horrible crimes of some Stanford White or Thaw or Tweed, as it is to condemn the race of Chinamen for the crime of a Leon Ling.

Let us not forget that the Chinese government has taken unusual steps to bring

him to justice, instructing their consuls and the principal Chinese merchants and leaders of the "tongs" to assist all they can in the efforts to apprehend the murderer. The Imperial Government of China feels keenly the disgrace of such a crime by one of its subjects, and urges all Chinamen to help clear it away. They propose to offer a reward for his apprehension and conviction.

The *Outlook* thinks also that Americans should not allow "this tragedy to discredit in any way missionary work among the Chinese." There was a Judas even among the disciples of Christ, and we find them today even among the civilized people of America. When the Boxer troubles arose in China many thousand Chinamen died defending Christian missionaries and suffered martyrdom for the Christian faith. I am glad to see the sensible, humane views expressed by most of the religious papers upon this great question.

While it is likely that greater caution should be exercised in regard to women's working in Chinese missions, still such mission work will not be forsaken. Probably something would be gained by more careful selection of the missionaries themselves. There need be no trouble with those who possess sterling qualities of true womanhood, but trouble is likely to come to easy-going, sentimental girls who are foolish enough to make love to two or three Chinamen at once. Such should be kept away.

The White Way.

The title of this article is the name given to a city street that has been fitted out with special illuminations. Wherever we see such a street brilliantly lighted with electricity, the illumination at Buffalo's Pan-American Exposition always comes to mind. We shall never forget one evening when, with thousands of people, we waited in the evening shadows to see the lights turned on. Line after line of electric jets burst into flame; little by little the darkness disappeared, until the world about us was flooded with light. Among a group of soldiers who had thrown themselves down upon the grass to rest after a weary drill, one stood up and, looking around upon the breathless multitudes held spell-bound by the marvelous transformation

that made one think of heaven, exclaimed in an undertone, "Say, boys, have you seen Saint Peter?" The responses that came in subdued whispers, the looks and smiles exchanged by those who heard the soldier's question, showed how universal was the feeling that the whole scene, where light had conquered darkness until everything was bathed in glory, suggested the glories of heaven with its multitudes redeemed.

So now, whenever I see any special, extensive illumination of street or palace or city, something of the thrill of that night's experience at Buffalo comes back to me. The thought suggested by the soldier's question was not strange. Heaven is represented as a land of light. He who is its center and glory and all who love and serve him are said to be the "light of the world." Then why should not these magnificent illuminations remind us of the better land?

For several evenings past I have been studying Plainfield's "White Way." The city has been celebrating its fortieth anniversary with many "Charter day" festivities. They lasted three days, with great parades each day and brilliant illuminations and fireworks at night. Preparations had been going on many days, until the city was well prepared for the important event. Elaborate decorations covered the principal buildings; thousands of jets for incandescent lights had been put in place through the main business streets—several blocks wired on both sides of the streets with a jet every eighteen or twenty inches along the wires and frequent cross-sections—and when the electric current was turned on, the streets burst into a blaze of light. The scene was truly inspiring, not simply for its beauty, but also for the suggestions it gave to one who studied it.

Here was a city over which the shadows of night were gathering, suddenly transformed by a light that made it brilliantly beautiful. There was a charm cast over everything. The multitudes who thronged the streets seemed filled with a common joy. Something about this light subdued the general effect and cast a halo over the scene until everybody looked more attractive, and much of the angular awkwardness in buildings and streets was taken away. While the entire scene was brilliantly il-

luminated, there was still a softening of outlines far and near, a golden haze that made our street seem almost like a street in fairy-land. I gazed upon it, admired it and pondered over its lessons. All this charm was given by the combined light of many thousand little jets, no one of which could have properly lighted one large room. Each one if taken alone would have seemed like the merest glowworm light when compared with the whole. One little jet seemed insignificant in the mass, and yet where one was out it was quickly discovered, and those whose duty it was to keep the lights burning set about trying to make it shine. Sometimes quite a section in the line held jets that thus failed to give light. Then two or three electricians went to work and soon made connections with the source of light so that all were luminous. No light could shine if connection was lost with the great dynamo that furnished the supply for all.

Again, I could not forget that the wonderful, invisible force called electricity, which illuminated these wires, fills the great world of ether all about them and is close at hand. All that is needed is proper conditions and connections by which it can fill them with light. With this near-by source of light ready to make them shine, they must remain in darkness if the connections are neglected or ignored.

I do not need to make the spiritual application. You can not help seeing it. The glorious light of heaven comes to those only who prepare for it. When every soul is put into spiritual communion with the Father of Light, when each one shines as best he can in his own little place, then indeed will all this world look more beautiful, and the great "White Way" to heaven will be thronged with happy multitudes praising him who is the source of all light.

What is the Use?

I remember one exchange that came to the RECORDER some time ago that was exceedingly radical against the Christian faith. It was so irreverent and skeptical that we stopped its coming. The other day I saw a notice of another paper published somewhere in the West, the object of which is to make out that God is only a fabulous

being and that there is no hereafter for man. The question comes with great force sometimes, when I see such efforts to disprove the doctrines so dear to the Christian and to destroy the principles that have uplifted the world, "What is the use of making such efforts?" Supposing everybody should grant the positions taken, what earthly good can come from printing papers and delivering lectures if these positions be true? If man has within himself conscious possibilities of a higher and better state than he now knows, it is well worth while to persuade him to make the most of his powers and reach out after a higher life. But if man is no more than the beast or insect that exists for a brief moment and then is gone forever; if there be no God and no hereafter, what difference does it make what he believes? What fools men are to spend money and time and energy in efforts to convince Christians that there is nothing worth spending time and energy for! It is worse than wasting breath. What good is to come from it?

He Did a Good Work.

In another column will be found an article containing reminiscences of work in the West Virginia field by Rev. Charles A. Burdick, now of Farina, Ill. It will be interesting to those who stood at the front in that country thirty years ago. Brother Burdick was one of the pioneers in West Virginia among the missionaries from the North, who combined gospel preaching with the work of education. He laid some foundations there upon which others are now building. His years of labor were not in vain. He was an able organizer and leader, and much of the good now found in that country is due to God's blessing upon the patient, painstaking work of Charles A. Burdick.

West Virginia has been forging ahead in many ways since the days of his toil there. Those who knew it in early times can best appreciate the progress it has made. Out from it have come some of our noblest workers. They should not forget the self-sacrificing men who spent years of faithful service with the fathers and mothers whose graves now hallow its soil.

A Good Ruling.

Judge Kimball, of Washington, D. C., has just rendered an important decision upon the question as to what should be regarded as disorderly conduct in a crowded city. It is a decision regarding the rights of others when people late at night insist upon making noises that disturb those who are trying to sleep. In order to be disorderly, one does not need to be boisterous and profane in the streets; but according to this judge, playing a piano and singing after midnight are disorderly under the law as much as swearing and fighting. The court declared that hereafter the curfew bell would announce the hour of midnight, and that no one would be allowed to sing or play so as to disturb those who wish to sleep after that hour. Among other things the judge said:

We can't live in a city like this, all crowded together, unless everybody has some consideration for the rights of his neighbors. No man or woman has the right to play the piano or sing after his or her neighbors are asleep, or in bed trying to sleep. Any one who does not recognize the rights of his neighbor is a transgressor.

Continuing, the judge said that any house where music was kept up late at night was a disorderly house.

A Jew's Appeal to Israel.

In an address before the mass meeting of the Jewish Sabbath Association, one of the speakers referred in glowing terms to the mission of Israel to the world. There was much to admire in the address regarding the influence of Israel and her prophets, and the necessity now of loyalty to principle on the part of every Jew. The *Sabbath Journal* gives the address, from which we glean the following good thoughts upon the importance of the Sabbath and its real meaning. The appeal will interest RECORDER readers. We might make it ours.

"But in order to exert our influence, in order to carry out our mission, we must, first of all, be faithful to principle. A people destined by Providence to be the banner-bearer of truth, to live, to suffer, to struggle, to battle for truth, needs strong characters; needs men who clinging to the convictions which have become a part of their lives would rather die than make

cowardly submission to what they feel to be wrong. . . . I appeal to you, in the name of the prophets, in the name of our martyr heroes who never faltered in their duty to God and man—I appeal to you—be true, be loyal, be noble, in devotion to the Sabbath principle."

Look Out for Flies.

People are learning many things about flies which our fathers never knew. Some of these things we ought to heed better than we do. Flies are common scavengers. If there is filth anywhere they are sure to find it. If there is any food for man within their reach they are sure to find that. They undoubtedly carry germs of disease, and families who allow flies to come and go as they please are running great risks.

I once watched nights with fever patients where the flies were plentiful. The kitchen door was always open and milk was strained in pans upon the kitchen table and allowed to stand uncovered over night. Milk itself is a great absorbent and is easily tainted by even the air that touches it. In this case flies from the sick-room also found their way to the milk-pans, and in the morning milk from those pans was regularly sold to a neighbor. In due time serious cases of typhoid fever broke out in the family where the milk was sold, and I shall always believe that flies distributed the germs of those fevers from the neighboring sick-room through that milk.

All food should be kept where it can not be contaminated by flies. I have seen families eating, with flies swarming over their food! How can they do it! This is fairly inviting disease to take hold of the children. If one can not keep flies out of the house, then screens should always be kept over the food. A little painstaking in this respect would save many a serious illness with its attendant doctor's bill, and would prevent some of the sad fatalities that darken many homes. "An ounce of prevention is worth a pound of cure." A little care in regard to flies in the home is an excellent preventive medicine. It would be a blessing to many homes, if those in charge would lay this matter to heart enough to profit by these warning words.

A Valuable Year Book.

The Year Book of the Anti-Saloon League for 1909 has just come to hand. It is full as it can be of data for temperance workers, and will prove to be a powerful weapon in the hands of those who are fighting the saloons in America. It is hard to see how more solid facts and convincing statistics could be crowded into 256 pages. Maps of the different States set before the eye in colors the wet and dry territory, revealing the marvelous advance of prohibition in the last few years. Diagrams showing the magnitude of the drink curse in our country, as it fills almshouses, asylums, prisons and paupers' graves, are most convincing. The financial loss to a nation from the liquor business, the small amount paid to labor in proportion to that paid by other kinds of business, the waste of useful products in making liquors, the constant decrease of taxes in prohibition territory, the decisions of the courts in liquor cases, the political aspects of the liquor problem—all these phases of the question are concisely treated and convincingly presented.

Among the photographs of sixty-four officers and secretaries we find one of our own Rev. S. H. Davis, secretary of Massachusetts. The Anti-Saloon League is now recognized by the liquor interests as the best organized force against which they have to fight. They fear the league more than any other organization because it "has no politics and works as effectively in Democratic territory as Republican." It fills the liquor men with terror because "all parties look alike to the Anti-Saloon League."

Two "Write-ups" for Milton.

Two well-written reports of the exercises of Commencement week at Milton College have reached the editor's office. The second one came after the first was set up and being printed; and since it covers exactly the same ground as the first, we allow it to go unpublished. It is much better to have two reports of the same event than to have none at all. We are glad when enough people are interested, to furnish several accounts of the same thing. In such case it is probable that one writer may put in what another leaves out and this gives us a chance to make fuller descriptions by

combining the two. Let everybody try to keep the RECORDER informed upon all occurrences of real denominational interest.

CONDENSED NEWS

Poor old Sultan Abdul Hamid, now a prisoner in Salonika, is likely to lose his money, along with his throne. An American has betrayed to the Turkish Government the fact that the ex-Sultan has millions in American banks, and has offered to name the banks in consideration of a percentage of the amount. The Turkish Government has authorized the ambassador here to open negotiations with the man.—*Westerly Sun.*

Farmers Suffer From Drought and Floods.

A protracted drought in the East is causing untold loss to farmers, while in the West they are suffering losses from too much rain. All the territory within one hundred miles of New York City is literally burned up. This is a great truck-raising territory, and no rain since the middle of June means a loss of tens of thousands of dollars. At the same time reports keep coming of disastrous and long continued rains with floods in some parts of the West which have utterly ruined the crops there. We sincerely hope that these conditions will change before this RECORDER reaches its readers.

The Abdication of the Shah.

When this paper reaches its readers news of the abdication of the Shah of Persia will be a week old. Everybody had been looking for it from the time the formidable opposition of the Constitutionalists took definite shape and an organized army began its march from southern Persia toward Teheran, the capital. The Shah's soldiers were so much in sympathy with the revolutionists that they began to show signs of desertion when the invading army drew near Teheran; and when many of them joined the invaders, the Shah and his family took refuge in the Russian legation.

The next day the revolutionists requested through the British legation that arrangements be made for a delegation from their body to meet the Shah and give him public, official notice that he had been

deposed and his young son, still in his teens, had been proclaimed Shah in his stead. The Shah refused pointblank to receive any such delegation and replied that he had already abdicated and taken refuge under the Russian flag, and there was no need of any delegation to tell him of this fact.

A regent has been appointed to rule during the new Shah's minority. It is probable that the old Shah will depart for Russia under guard of Russian soldiers. He will be allowed to choose his future home. The revolution was accomplished very quietly and with little bloodshed. The masses in Persia are well pleased with this turn of affairs. They have long pleaded for a constitutional government in place of an absolute monarchy. This the Shah had promised time and again only to break his promise, and the people had lost all confidence in him. There is no effort to overthrow the monarchy, but simply to secure a constitution. The revolution has been made in good order, and the people are being well protected. The British and Russian governments are remaining neutral.

It is remarkable that three governments in Asia and Eastern Europe are being revolutionized at the same time in order to secure constitutional governments. The world moves towards popular governments. The days of absolute monarchies are evidently numbered.

Adana Criminals and Turkey.

A court-martial on the Adana massacres finds that the local authorities were largely to blame. The report says: "Fifteen persons have already been hanged, eight hundred deserve death, fifteen thousand deserve hard labor for life and eighty thousand deserve minor sentences." The authorities further report, that if it is decided to proceed with the punishments, they "will cordon the town and deal expeditiously with the matter." This is a grim way of putting it. The execution of eight hundred and imprisonment of ninety-five thousand people would be a big job for somebody. In view of the reconciliation between the two opposing elements, the report recommends a general amnesty, and that it be made the occasion of a national festival.

A wholesale reform in the civil service of Turkey is announced. The Young Turks really mean to give the empire better government. It is stated that twenty-seven thousand officials and government employees are to be retired or dismissed for the good of the service and for economy's sake. This will undoubtedly give Turkey better government; but the powers that be will need to be on their guard against the great army of malcontents which so many discharged officials and their friends will be likely to make. The Young Turks, however, seem to have level heads and we hope they may succeed in cleansing Turkey from its corruption in more ways than one.

Death of Don Carlos.

Rome, July 18.—Don Carlos of Bourbon, the Pretender to the Spanish throne, died today at Varese, in Lombardy. He had been ill for a long time, and the latest reports indicated that he was suffering from apoplexy, with accompanying paralysis. His son, Don Jaime, who was born in 1870, has not been considered seriously as a claimant for the throne, and rumors that he might lead an insurrection have never been fulfilled.—*N. Y. Tribune.*

Don Carlos was the third Pretender to the throne of Spain, bearing that name. He called himself Charles VII. For many years he was a claimant for the throne, and led a four-years' war in the effort to secure it. In 1876 after his last stronghold fell, he fled to France. From Paris he issued a proclamation in which he gave up the struggle, but did not abandon his pretensions to the Spanish throne.

He then visited America and Mexico, returning to Europe in 1877. He served in the Russian army, gaining high honors for bravery, and in 1880 took up his abode in France. In recent years Don Carlos has spent much of his time in his palace on the Grand Canal in Venice, where he gave hearty welcome to all Spaniards who recognized his claim to the throne.

It is not yet known whether his son, Don Jaime, will continue the Carlos claims to kingship or not.

God makes great use of minorities. They are essential and constant factors in history. They indicate its philosophy and determine its development. Minorities are the rudders of history and God's hand is always on the wheel.—*A. H. L.*

THOUGHTS FROM THE FIELD

The Recorder is Appreciated.

DEAR BROTHER IN CHRIST:

Nearly one year ago I subscribed for the RECORDER, being a total stranger to both the paper and the Seventh-day Baptist people. I did not know one of them as I do not live near enough to Sabbath meetings to attend.

I like to read the RECORDER better than I expected to when I subscribed, and I wish to renew my subscription for another year. I certainly think it will tend to make better men and women of those who carefully read its pages.

From Two Lone Sabbath-Keepers.

The dear RECORDER comes each week with its messages of courage and hope. We look forward anxiously to its coming and do not see how we could get along without it. . . . I hope the discussion on "Keep the Sabbath" will tend to bring employers and employees together. I know there are some positions open to our people that I could not fill, but if I were twenty years younger I would prepare myself for some of them.

But this is not what I started to say. There are many poor children in this country who never see a children's paper. I wonder if there are not those in our Sabbath schools who would like to send me their papers after they have read them, to be given to these children. If so, I would be glad to give them out. Send always by mail, if any are sent, to

OZINA M. BEE,

Weaverville, N. C.

About the General Conference.

As the readers of the SABBATH RECORDER know, the Seventh-day Baptist General Conference is planning to hold its next session with the church in Milton, beginning on Wednesday, August 25, 1909, and continuing to Monday evening, August 30, following. The people of Milton, assisted by the people of Milton Junction, are preparing to give to all delegates and visitors a most cordial welcome. As in former years, they offer to all comers lodgings and breakfast at their homes, with

provision for dinner and supper at a dining tent. Many attendants at Boulder, last year, were so much pleased with the plan of three meals and lodgings upon the grounds that there has been expressed a strong wish for that to become the established method of entertainment. The people of Milton, therefore, will offer breakfast as well as dinner and supper at the dining tent to all who wish it. They will also furnish lodging tents to those who may desire them, provided a sufficient number ask for such accommodations to make it worth while to undertake it. Breakfast at the tent will be offered to all who wish it, irrespective of their lodging places; some families are planning to take their guests to the tent for breakfast, eating with them there, while others will prefer to have their guests take breakfast with them in their homes.

The Entertainment Committee, in making these announcements, wishes to say that this is not a move on the part of Milton people to shirk the responsibilities or the pleasures of hospitality. It is, however, an effort to make provision for the entertainment of Conference, as nearly as possible, upon what is known as the "Chautauqua Plan," in accordance with the expressed wish of many who are regular attendants of the Conference. The Entertainment Committee wishes to hear at once from all those intending to come and wishing to lodge in tents on grounds reasonably close to the Conference grounds. All communications may be addressed to the undersigned as chairman of the Entertainment Committee.

J. H. COON,

Milton, Wis.

A Chapter of Reminiscences.

BY REV. C. A. BURDICK.

This writing has its inception in the reading of the report of the Southeastern Association as printed in the SABBATH RECORDER.

This report is of special interest to me from the fact that it is the report of a session of an association, in the organization of which I bore a part thirty-eight years ago, during the first or the second of the seven years of my missionary work in West Virginia, the constitution and by-laws of which were drafted by my hand. I have

not had the privilege of attending any session of that association in recent years and of noting the change in the personnel of its membership that has been going on in the meantime. And now this report shows that the president and most of the other actors in this session were boys and girls of the period of my mission in West Virginia.

The development of conditions that could bring to the front this band of zealous workers in the Lord's vineyard seems to me wonderful. And yet this accession to our denominational forces of a new generation of efficient workers is characteristic, not of the Southeastern Association alone, but it is a part of an incoming tide of young blood—so to speak—that has manifested itself in all parts of the denomination, bringing to the front a generation of zealous and efficient workers, developing new methods of carrying forward the same precious cause in which the noble men and women of the older generation had been engaged, and bringing about a new epoch in the advancement of our denominational enterprises.

Now referring back to the statement in the beginning that the constitution and by-laws were drafted by my own hand, etc., I will explain the reason for the innovation that one of the rules makes upon one of the customs then prevailing in associations in the North, namely, that of electing the moderator and other officers who were to serve only during the session, at the *beginning* of the session. The writer had had some experience of the embarrassment of being suddenly elected to preside over a session without any previous thought of such a thing, although he was acquainted with the parliamentary usages in such a body, and he remembered that very few of the brethren within the bounds of the proposed new association would be prepared to be called without previous notice to successfully preside over the session of an association; and he sought to prevent the existing of such embarrassing conditions, by a rule requiring that the term of office should begin at the *close* of a session and continue through the ensuing year, and to the close of the following session. Thus the moderator and other officers elected would be given a year in which to post themselves in the duties of their office, besides providing

for an executive committee to study up a program for the next session.

The constitution with this rule was adopted, and the rule worked admirably. It provided for interesting and profitable sessions. Subsequently I observed that associations in the North had adopted the same custom.

I will relate here a little experience I had at the beginning of my mission in West Virginia. When I reached Salem I spent the first night at the home of Brother Fenton Randolph. My first move the next day was to seek the acquaintance of Elder Jacob Davis, the minister of the Salem Church. I learned that he lived at Greenbrier, on the side of a big hill. I borrowed a horse of Brother Randolph on which to ride over to Brother Davis' place. It was a long road, and though it was an easy grade for that country, I got off my horse once or twice, thinking it was too much to make the horse carry me all the way up the hill.

When many times afterwards I rode over far steeper hills without dismounting, I laughed within myself thinking of the time when, through sympathy for my horse, I got off and walked part of the way up that easy grade to Greenbrier. I traveled sometimes with Elder S. D. Davis who never dismounted in going up steep hills. He said that horse flesh was cheaper than man flesh.

There will be a business session of the Northwestern Association at Walworth Monday p. m., August 23, 1909. By order of Executive Committee in session March 25, 1909. PHOEBE S. COON.

Walworth, Wis.,
July 18; 1909.

"The man who carries a lantern in a dark night, can have friends all around him, walking safely by the help of its rays, and he be not defrauded. So he who has the God-given light of hope in his breast, can help on many others in this world's darkness, not to his own loss, but to his own precious gain."

No man accomplishes anything worth while until he is convinced that he has something definite and distinct to do.—A. H. L.

Woman's Work

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

Redeemed with the precious blood of Christ.

The Lord's.

MRS. MARY BASSETT CLARKE.

The silver and gold are mine, saith the Lord,
The cattle upon a thousand hills,
Deep down in the earth my gems are stored,
My pastures are green beside the rills.

My sunshine warms, and my cool breeze fans,
The fields of grain where the soft dews fall;
And showers of blessing drop from my hands,
For the earth is mine and its fulness all.

And men are my stewards; they hoe and till,
They gather in garners from field and vine,
And barter their merchandise at will,
But they, and the treasures they heap, are mine.

Woman's Board Meeting.

Thursday, July 1, 1909, the Woman's Board met in regular session, with the President, Mrs. J. H. Babcock. The Recording Secretary not being present the Corresponding Secretary was asked to substitute. The members present, beside the hostess, were Mesdames Clarke, Morton, Platts, Miss Coon and one visitor, Mrs. O. U. Whitford. Mrs. Whitford was asked to lead the devotional exercises. She read 1 Cor. ii, and offered prayer. The Treasurer gave her report, which was adopted. The report showed a balance on hand, July 1, of \$711.16.

The Treasurer suggested that the attention of the ladies' societies be called to the fact that considerable money is yet needed that we may be able to meet our pledges for the present year.

Letters were read from Ethlyn Davis, Mrs. C. H. Stanton, Mrs. B. M. Green and Mrs. F. C. Dunham.

A request for information regarding the China Christmas box was presented and the question discussed. The sentiment prevailed that, because of changed conditions on that field, it is no longer advisable to send

miscellaneous articles for distribution, this decision being based upon statements made by one of our missionaries upon that field. This decision, however, does not apply to individual gifts.

The Mary Bailey scholarship for Milton College was reported assigned for this year. The minutes were read and adopted, and the meeting adjourned to meet at the call of President.

PHOEBE S. COON,
Sec. pro tem.

As a Little Child.

A lady talking one day to a young woman about the Christian life, noticed that a little girl, clinging to the maiden's skirts, was regarding them with interested eyes.

Turning to the child, the lady asked, "Do you love Jesus, dear?"

"Yes," was the immediate reply.

"Then you are a Christian?" continued the lady, smiling. "Will you tell me what it means to be a Christian?"

The little one looked puzzled, and, remembering that it is often difficult to give a definition of a thing even when it is well known, the lady added, "Should you say it was trusting Jesus?"

The small face lighted, two shining eyes met the stranger's. "Yes," she cried, "and," confidentially, "when my lessons won't learn an' the 'zamples won't come right, and I feel like that," shrugging her little shoulders and shaking them as children often do when in a pet, "I just tell Jesus about it an' he takes the bad all away an' helps me."

Could any one have put it more graphically? Being a Christian is telling Jesus when things go all awry and finding out that he can take "the bad all away," even when circumstances are unchanged. Dear little girl! She had learned the secret of victory over difficulties—"I just tell Jesus about it;" and the joy of Christian living—"He takes the bad away and helps me."

Ah, me! we who are older have been so slow in learning what this child has mastered. Circumstances won't come right for us, however we try. Our temper is rased, our hearts rebel, our head aches. Sleep forsakes our eyes, courage our heart; sometimes we'd like to give it all up, drop in our tracks. But we are in school, lessons must be learned ere we can be dis-

missed. Our schoolmaster is not the Christ but the law which is to *bring* us to Christ. When we have battered our sensitive nerves against the bulwarks of the law long enough, have wrestled with difficulties until our strength is spent, then—perhaps—we will slowly learn what this child learned so readily, that we have a Mighty Friend whose ability matches his heart and our need; who never meant us to try to straighten out our lives or our dispositions, or anything we think is ours; who has always known how powerless we were to make our lives what they ought to be, and has been patiently waiting for us to “just tell him about it,” and so learn that he can “take the bad all away and help us.” “Take away” what it is impossible to rectify, “help us” in what life and his love require us to do.

“Except ye be converted and become as little children ye shall in no wise enter the kingdom of heaven.” Why? Because the kingdom is the realm of peace and trust and joy, and only the heart of a child can so trust as to be peaceful amid unpeaceful surroundings, can forget discomfort in the joy of having some one who hears and cares and loves.—*The Union Signal*.

Church Discipline—Its Spirit, Aims and Scope.

PROF. W. C. WHITFORD.

Paper read at the Western Association.

The term “discipline” primarily refers to all that has to do with the nurture and training of disciples. The discipline of the church includes the maintenance of public worship, the administration of the ordinances, the ordination of deacons and ministers, and the work of these officers both in public and in private. But the application of the expression “Church Discipline” is usually restricted to that which has to do with the restraining influence of the church in connection with the disciple who has turned away from the path of right either in his public or his private duties. One writer has defined church discipline as “the application in the Christian Church of rules for the order and purity of the lives of its members.” But there is real church discipline without rules.

The Christian Church is a human as well

as a divine institution. Like every other human society it can not be left to run itself. The members of the society collectively must take cognizance of the conduct of the members individually. The organization which is divided against itself can not stand. The church is peculiarly susceptible to the evil influence of the reprehensible conduct of its own members; for the real object of the church is to make men truer to the highest aspirations that men may have. If the church has failed in the matter of producing good conduct in its members it has failed indeed, and has little left whereby it may make appeal for new adherents. It is plain, therefore, that the church ought to give especial heed to its members. But of what sort? and how? and with what spirit?

The spirit that should animate the members of the church individually and collectively when they undertake the exercise of church discipline is aptly illustrated in the Book of the prophet Hosea. The personal experience of this man of God in his most unfortunate family relations brought him to a vivid perception of the relation of the children of Israel to their God. The nation was like the unfaithful wife altogether heedless of obligation to her lord, and turning aside to other lovers, and going from bad to worse. The prophet let his wife go her way till at length by her own choice or otherwise she was sold as a slave. So far the experience of Hosea was not very unlike that of many of his countrymen in that age of the world. But this man still loved his faithless wife. He bought her back for the price of a slave. Under the circumstances he could not at once restore her to her former position in the home. She was kept in confinement for a while. Just what the outcome of this discipline was we do not know; but so far as the lesson is concerned it does not matter. The prophet Hosea from this terrible experience got a vision of the love of God that surpassed that of all the prophets that were before him. Others had seen Jehovah's choice of his people and his tender care of them, but it remained for Hosea to discover that God loved his people even when they had sinned against his love and had apostatized from him.

Perhaps Hosea had little hope that the

nation of Israel would give heed to its present distress and to the impending calamities, but he has made us see the spirit of the divine discipline. We are not to suppose that Hosea, following Amos, the prophet of justice, taught that the mercy of God had superseded his justice. Far from it. The love and the justice of God are never really in conflict. We may let the spirit of mercy and love animate our church discipline without forgetting justice. This proposition does not seem credible to the man who has a mechanical view of God's justice or thinks that discipline to be discipline must be carried out in accordance with arbitrary rules.

The aim of church discipline is in harmony with its spirit. The church moved by love is eager to train and develop its members for eternal life. It can not forget this aim even when a member has disgraced his profession and disobeyed the commands of our Master.

The church can not however fix its attention exclusively upon individuals. It must do what is for the best interests of the members collectively as well as individually. We may say, therefore, that there are two general aims of church discipline: to preserve the purity of the church itself, and so minister to the welfare of its members; and secondly, to foster the Christian development of individuals and correct their wanderings.

It is difficult to maintain always a precisely appropriate balance in the practical application of this twofold aim. It will often happen that that which will further the interests of the mass will be alike beneficial to the individual. But sometimes there will at least seem to be a clash of interests. We are not to say, however, that even when a church excommunicates a member for the sake of the purity of the church it is really failing to show love towards him. It is no real favor to the flagrant sinner to allow his name to remain on the church record and to accord him the privilege of sharing in the ordinances of the church when he is really alienated from the church in heart and life.

We have an apt illustration in Paul's treatment of the man mentioned in 1 Cor. v. There was to be no hesitation or delay in the exclusion of the man. The apostle

even speaks of delivering him unto Satan—whatever he may mean by that expression. And then he adds, “For the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” From this it is evident that Paul had in mind the reform of the individual as well as the purification of the church.

In the early church there were two views in regard to the nature of this society founded by our Lord. One theory was that the church is the exclusive community of regenerate saints; the other was that the church is the company of those who have undertaken to follow the example and teachings of Jesus. These two ideas with slight modifications have survived to the present day. The adherents of the exclusive theory have naturally considered the chief aim of church discipline to purify the church. It is true, however, that those who cherished this theory most devotedly like the Donatists of old have had to admit that with all their zeal there may be a few hypocrites in the church who have escaped detection. These extremists held that there are certain sins which are far more deadly than others. For example, they were sure that church members who in time of persecution renounced their allegiance to Christ and gave up their sacred books to be burned ought never to be received back into the church, or allowed to participate in its ordinances. They imagined that God might possibly forgive their sin, but thought that the church should never forgive.

There was, indeed, considerable justification for their position in that early age when so many were easily denying their faith in time of persecution, and then as soon as the danger was passed petitioning for restoration to the fold of the church, excusing their failure under the plea that necessity knows no law. But in this age while the church certainly ought to maintain its own purity, we can not imagine her consistently refusing to forgive those who are truly penitent. To the robber who expressed penitence as he was dying upon the cross Jesus said, “Today shalt thou be with me in paradise.” To Peter who asked if he should forgive his brother unto seven times, Jesus said, “I say not unto thee, Until seven times: but, Until seventy

times seven." If men are to forgive, surely God and his church can forgive.

As to its scope church discipline has to do with both private and public offenses. Private offenses are individual grievances, either of comparative insignificance or else such as are so restricted in their application that they would not under ordinary circumstances come to the notice of the congregation as a whole unless attention were specifically directed to them. Public offenses include gross immorality of life and conspicuous heresy. The application of church discipline may be by action of the church itself, by the leaders of the church, or by individual members.

In Matt. xviii, 15, and following verses, our Saviour gave his disciples instruction how to proceed in the case of private offenses. In the first place the one who is injured is to go alone to the one who has injured him and explain his fault. If that attempt at reconciliation fail, then he is to take a small committee of the brethren. If that fail he is to make the matter public before the church. It is to be noted that the injured party has an obligation to make advances toward a reconciliation, and the end sought is not so much exact reparation for the injury as to regain the brother who has gone astray.

It is of course presupposed that the brother who has wrought an injury ought to seek out the one whom he has offended and make good the damage and beg forgiveness. In that case there would be no occasion for church discipline.

The rules which our Saviour lays down in this passage are not to be understood as arbitrary and binding in every case. He always taught by general principles and illustrations rather than by fixed laws. It might happen, for example, that a man who has a disposition to imagine injuries and slights and to magnify them had better make a practice of forgiving and say nothing about the injuries which come from his friends. In the case of flagrant immorality of any kind, action should be taken for the honor of the church as warning to others who might be tempted to disgrace their profession. Severe punishment inflicted with a spirit of love may bring a man to a realization of something of the enor-

mity of the sin, and thus prepare the way for repentance.

As to what penalties the church ought to inflict, there has been great diversity of opinion. In the Roman Catholic and other hierarchical churches the function of discipline has been monopolized by the clergy. Elaborate systems of penance have come into being. All sorts of punishment have been inflicted, and diverse requirements have been made. The result has been that church discipline has failed altogether of its true effect, and men have imagined that they earned forgiveness for their sins, and so came really to merit salvation. Then the system of indulgences grew up, and sinners came to think that they could purchase for money the forgiveness of any sin. We must not condemn the vendors and purchasers of indulgences as unqualified hypocrites. If they knew that what they were doing was all a pretense, they could not have continued the mummery. Some of them did think that there was a great treasury of the superfluous merit of the saints, and that this treasure was at the disposal of the church, and might be imparted to those who lacked in order that they might avoid the temporal consequences of sin. But whatever excuses we may make for those who were deluded, this phase of church discipline was certainly evil in its operation and influence, and was one of the abuses that cried out for the Reformation.

It was in one of the reformed churches, that under the leadership of John Calvin at Geneva, that the matter of church discipline was most highly exalted. The church assumed the power of inquisition into every act and motive of the lives of its members. The church was in close connection with the state, and the state executed the penalties which the consistory of the church voted. The most celebrated act of this church was the condemnation and execution of the heretic Servetus. We may apologize for this act, and say that it was in accord with the spirit of the times, and that Servetus made such a disturbance that Calvin would have had to resign his position as leader of the church if he had not pushed the prosecution against Servetus. We have not time to enter into the merits of the case, but for our own age we may be sure that punishments of a physical or civil nature

are beyond the scope of church discipline. Calvin and his friends claimed the support of the Bible and the church fathers for their view. St. Augustine quoted the passage from the parable, Go out and constrain them to come in, as authority for the church's use of force in dealing with heretics. But it is clear that only moral constraint or persuasion is intended in the parable; and if we are going to apply it to the matter of compelling others to do something that they do not wish to do, it is only appropriate to compel them to be saved, and not to endure punishment.

The church discipline that we may feel free to administer is only in the direction of reproof, of censure, and finally of exclusion from membership in the church. Along with censure it may sometimes be considered appropriate to withdraw for a season the privilege of participation in the Lord's Supper.

Some churches maintain that heresy is a matter as certainly within the scope of church discipline as any irregularity of conduct. A man's belief has indeed a great influence upon his life. It is evident also that such a church as that at Geneva in the days of Calvin was a power in the world. The council made a careful and persistent inquiry into the conduct and beliefs of all the members of the church, and applied the state church idea to the extreme. Our Puritan ancestors in New England were rigorous in inquiry into the private life of the members of the church. I am not saying that such church discipline was inappropriate in an age when the monarchical and feudal forms of civil government flourished; but the spirit of democracy and individualism has overthrown the former ruling ideas of society, and the rigid censorship of a man's beliefs by the church is no more appropriate today than the medieval requirement that the farmer should not remove from his home without the consent of his feudal lord.

The central feature of Protestantism is the right of private judgment. No church can require uniformity of belief without overriding this principle. Paul in writing to the Romans, speaking of those in the church who had diversity of belief and practice and some of whom were inclined to judge the others, asked very pertinently,

"Who art thou that judgest the servant of another? to his own lord he standeth or falleth." We can not then consistently follow the example of our Puritan ancestors and make frequent and minute inquiry into the private conduct and spiritual experience of each individual member of the church. To a certain degree each follower of Christ must go his own way and live his own life independently of the church.

We can not, for example, fittingly require that each member of the church shall keep the Sabbath in a manner prescribed by a vote of the majority. There must be room for personal opinion. Yet this regard for the right of private judgment must not become an excuse for inaction. The policy of the church in the matter of discipline must not be marked by a vacillation between severity and laxity.

The church has before it a problem that can not be solved by rules. It is a problem that is worthy of our most careful study. We must realize at once the great value of the individual soul and the need of preserving as pure a church as possible for the benefit of the many. We must judge every case upon its own merits by general principles and not by rules. We ought not to be afraid of seeming inconsistency if we only hold to essential truth.

Meeting of Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the first day of the week, June 6, 1909, at ten o'clock a. m., at 120 Broadway, New York City, with the President, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Charles C. Chipman, Royal L. Cottrell, Arthur E. Main, Stephen Babcock, Alfred C. Prentice, Elisha S. Chipman, J. Alfred Wilson, Edward E. Whitford, Holly W. Maxson, and Corliss F. Randolph.

Visitor: Antonio Savarese.

Prayer was offered by Rev. Arthur E. Main, D. D.

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

The Recording Secretary reported that

notice of the meeting had been mailed to all the members of the Board of Trustees.

Upon the presentation of the report of the Field Secretary, Doctor Main spoke in an appreciative manner of the loyal support given the circulating library of the Alfred Theological Seminary by the Field Secretary of this Board. The report was then accepted as follows:

To the Trustees of the Sabbath School Board:

DEAR BRETHREN:

Your Field Secretary would report that since the last regular meeting of the Board he has carried on such correspondence as the office required and that early in April he submitted the outline of the proposed optional graded course of study to a goodly number of our Sabbath-school workers. A number of replies were received, containing some valuable suggestions. Some of these may wisely be incorporated in the outline course.

Just previous to the Southeastern Association, your Secretary assisted in a local institute of three sessions held with the Salem Sabbath school. He has attended the sessions of the Southeastern and the Eastern associations held with the Middle Island and the Shiloh churches respectively. He had a part on the program of the Sabbath School Board hour at each place; he also held special conferences on Sabbath-school work, besides having personal interviews with representative Sabbath-school workers as far as possible.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

The Treasurer presented a report of the receipts since his last quarterly report which was accepted as follows:

RECEIPTS OF TREASURER FROM MARCH 23, 1909, TO MAY 31, 1909.

New Market, N. J. (Sabbath school)	\$ 1 00
Plainfield, N. J. (Sabbath school)	6 38
Riverside, Cal. (Church)	2 16
Plainfield, N. J. (Church)	33 32
Salemville, Pa. (Sabbath school)	2 30
Plainfield, N. J. (Sabbath school)	25 00
Nile, N. Y. (Sabbath school)	74
Syracuse, N. Y. (Sabbath school)	51
Leonardsville, N. Y. (Sabbath school) ..	10 00
New York City (Church)	11 90
New York City (Sabbath school)	1 81
Westerly, R. I. (Pawcatuck Church)	22 50
Chicago, Ill. (Church)	5 00
Albion, Wis. (Sabbath school)	3 51
Brookfield, N. Y. (Sabbath school)	5 00
North Loup, Neb. (Church)	5 00
Brookfield, N. Y. (2d C. Baraca class) ..	2 00
North Loup, Neb. (Sabbath school)	10 71
Little Genesee, N. Y. (Sabbath school) ...	2 57
Milton Junction, Wis. (Church)	3 42
Milton Junction, Wis. (Sabbath school) ..	4 31
New Market, N. J. (Sabbath school)	1 00
Rockville, R. I. (Sabbath school)	3 00
Manchester, N. C. (Cumberland Church) ..	2 00
Independence, N. Y. (Sabbath school) ...	1 82

Salem, W. Va. (Church)	2 00
W. L. Greene, Sale of <i>Manuals</i>	6 50
A. J. Spicer, Treasurer, Eastern Association	4 58
Greenbrier (Sabbath school)	2 00

The report of the Committee on the Sale of the *Manual for Bible Study* was presented and accepted as follows:

To the Trustees of the Sabbath School Board:

DEAR BRETHREN:

Your Committee on the Distribution of the *Manual for Bible Study* would report the sale of thirteen paper-bound volumes since the last quarterly meeting and cash received to the amount of \$6.50.

Respectfully submitted,
WALTER L. GREENE,
Committee.

The President reported correspondence with Mrs. Henry M. Maxson, in which she said that she would be pleased to revise the *Catechism* for a new edition as soon as her health would permit.

Correspondence was presented from Rev. Arthur E. Main, Rev. Walter L. Greene and N. O. Moore.

A bill for seventy-five cents for engrossing the minutes of the last three meetings of the Board was presented from Mrs. Anna M. Tompkins and ordered paid.

After a somewhat lengthy, informal discussion concerning a treatise by Rev. Arthur E. Main, D. D., Dean of the Alfred Theological Seminary and a member of this Board, entitled *Bible Studies on the Sabbath*, in which Doctor Main described the treatise somewhat fully as intended for Bible-school work and Bible-school workers, it was

VOTED, That this Board undertake the publication of the volume as proposed.

VOTED, That Rev. Arthur E. Main and Rev. Walter L. Greene be appointed a committee with power on the publication and distribution of the above-named book.

After a free discussion of the *Outline of a Graded Bible School Curriculum*, prepared by the Field Secretary, and after the reading of several communications, directed to the Field Secretary, containing certain suggestions and criticisms, it was

VOTED, That it be referred back to the Field Secretary for such changes and additions as he might see fit to make, and then be presented to this Board for approval.

VOTED, That when we adjourn, it be to meet at the call of the President.

Upon the statement of the President that he had learned that the Field Secretary, Rev. Walter L. Greene, had accepted a call to the chair of Church History and Religious Pedagogy in Alfred Theological Seminary, and was willing to continue his relations with this Board upon terms similar to those voted by the Board at a meeting held May 19, 1907, after a somewhat full discussion of the question in its various phases, it was

VOTED, That this Board offer Rev. Walter L. Greene three hundred dollars (\$300.00) and his expenses to continue his services as Field Secretary of this Board for the year beginning September 1, 1909, with the understanding that he give about four months, or its equivalent in time, wholly to the work of this Board, and attend to the correspondence incident to the duties of his office throughout the year, with the further stipulation that this action is subject to the approval of the Seventh-day Baptist General Conference.

VOTED, That the Recording Secretary be instructed to forward copies of the foregoing action to Rev. Walter L. Greene and to the Trustees of Alfred University.

Tract Society—Directors' Meeting.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, July 11, 1909, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, E. B. Saunders, C. W. Spicer, N. O. Moore, W. H. Crandall, W. C. Hubbard, T. L. Gardiner, M. L. Clawson, Asa F. Randolph, A. L. Titsworth.

Visitors: Mrs. M. H. Moore, Miss J. M. Moore, E. S. Chipman.

Prayer was offered by Rev. E. B. Saunders.

Minutes of the last meeting were read.

The Advisory Committee reported that they had three men on the field actively at work, and presented correspondence from Dean A. E. Main and Rev. D. B. Coon, and stated that drafts for expenses to the amount of \$350.00 had been made by the committee on the Treasurer.

Report adopted.

The Committee on Distribution of Literature reported as follows:

Since the last meeting of the Board there have been sent out 6,598 tracts, making 47,784 pages of literature distributed. Another edition of 5,000 Sabbath post-cards has been issued, making in all 18,000 for the past three months.

We recommend that the Board give the Business Manager of the Publishing House authority to send 25 copies of the *Sabbath Visitor* each week to Brother Savarese to be used in the Italian Mission work in New York City.

EDWIN SHAW, Ch.

Report adopted, and the Business Manager authorized to send literature as recommended to the Savarese Italian Mission for a period not exceeding six months.

Voted that the request of E. G. Ammokoo for literature be referred to Secretary Shaw and Manager Moore with power.

The annual report of the Business Manager of the Publishing House was presented, and on motion was received, and the requests contained therein were referred to the Supervisory Committee, to report on at the next meeting.

The Treasurer presented his report for the fourth quarter, which on motion was adopted. He also presented his report for the year ending June 30, 1909, duly audited, which on motion was adopted. The Treasurer also presented a statement of receipts and disbursements since the last meeting.

Pursuant to correspondence from Charles Stillman, of Alfred, N. Y., it was voted to authorize the proper officers to execute necessary papers in regard to the bequest of Relief A. Clark.

The Treasurer reported tidings of a bequest to the Society of \$100.00 by E. Sophia Saunders.

Correspondence from G. Velthuysen Jr., read by the Treasurer, conveyed the sad intelligence of the continued serious illness of his father, Rev. G. Velthuysen Sr., and by a rising vote, Editor Gardiner was requested to write Brother Velthuysen expressing the sympathy of the Board for him in his affliction.

Correspondence was received from Rev. Eli F. Loofboro reporting on his work on the Pacific coast, and from Rev. George Seeley embodying his report for the year of work on the Canadian field.

Voted that the question of printing in tract form "Reasons for Keeping the Sabbath," by Dean A. E. Main, be referred to the Committee on Distribution of Literature, with power.

Voted that we approve the outline of the Annual Statement to Conference, as presented by Cor. Sec. Edwin Shaw.

Editor Gardiner presented the following report of his attendance at the associations as our representative:

To the Board of the American Sabbath Tract Society:

DEAR BRETHREN:—As your representative to the four associations, I would respectfully report that I attended the Southeastern, Eastern, Central and Western associations, and took the parts assigned me on each program. I presented, as best I could, the interests of the Tract Society, and each association was written up for the RECORDER.

Received cash for subscriptions to RECORDER, *Helping Hand* and *Pulpit* \$ 90 50
For Doctor Lewis' Biography and photographs 41 25
Gifts for Tract Society 18 00

Total collected \$149 75

This was turned over to the business office and Treasurer.

Sold 52 biographies, 2 photographs and secured 7 new subscriptions to RECORDER. Expenses, \$48.90, all of which have been paid by Treasurer.
THEO. L. GARDINER,
Delegate.

The adoption of the report was accompanied with an expression of our hearty appreciation of the efficient services rendered by Editor Gardiner.

Voted that the manuscript for a tract on "An Appeal to Those Who Forsake the Sabbath," by Rev. Madison Harry, be referred to the Committee on Distribution of Literature.

The Committee on the Bequest of S. R. Babcock recommended that the proper officers be authorized to sign a petition for the sale of the real estate involved, and waiving the issuing and serving of summons as requested by executors.

Recommendation adopted.

Voted that we appropriate \$75.00 to Rev. L. A. Platts, to be used in securing a printing outfit to be loaned to and used by Jos. J. Kovats, of Milwaukee, Wis.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Resolutions of Respect.

We, the members of the Ladies' Aid Society of Scott, N. Y., hereby express our desire to pay tribute of love and esteem to our dear departed sister, Mrs. Mary A. Pratt, who so faithfully performed her every duty in our society, of which she was a beloved member. She always endeavored to fulfil her obligations to the church and society in a cheerful manner. We feel that a vacancy has been made by her death which can not easily be filled. We extend to her sorrowing son and daughter our heartfelt sympathy; and we commend them to the great Comforter, who sustains in every affliction.

Resolved, That a copy of these expressions of sorrow be presented to the children of the deceased, that they be made a part of the society's records, and published in the SABBATH RECORDER.

MRS. RUBY BARBER,
MRS. CLARA SAUNDERS,
MRS. CLARINDA BARBER,
Committee.

The Grip of the Drug Habit.

There is little question that thousands of people in the United States have innocently become slaves to drug habits through this craving for relief, satisfied with chemicals of the potency and danger of which they were uninformed.

The history of such cases is pitiable. First, as poetically indicated by Thomas DeQuincey, the victim congratulates himself on having found a vest-pocket panacea for all the ills of the tired body and the harried mind.

It is only when the habit has irrevocably fastened its grip on both mind and body that the fetters begin to be felt, and the sad wreckages wrought by the drug to be demonstrated.—*Atlanta Constitution.*

When will the church come to a full realization of the fact that the biggest thing in the world today is the child, that teaching must be supplemented by training, that one session a week in the Sabbath school is not sufficient for the full development of the spiritual life, and that the only way to have trained men and women is to train the boys and girls?—*William Shaw.*

"Many wish to be pious, but none to be humble."

Young People's Work

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

"The fear of the Lord is the beginning of wisdom."

The Prayer Meeting.

JAMES L. SKAGGS.

Daily Readings.

Sunday August 1—The devastation of war (Joel i, 13-20).

Monday, August 2—The curse of war (Lev. xxvi, 17, 31-39).

Tuesday, August 3—God is against war (Ps. xlvi, 8-11).

Wednesday, August 4—The Prince of Peace (Isa. ix, 5-7).

Thursday, August 5—God's benignant reign (Isa. xi, 1-10).

Friday, August 6—War inspired from beneath (Rev. ix, 1-21).

Sabbath, August 7—Topic, Why war should be abolished (Isa. ii, 2-4; Matt. v, 38-48).

WHY WAR SHOULD BE ABOLISHED.

Is there one reason why war should not be abolished?

Meditate before reading the discussion below. See how many reasons you can think of to prove that war should not be abolished. What conditions would make war legitimate? What can Endeavorers do toward abolishing war?

"The idea of universal peace and the abolition of war is presented in many of the Bible's most beautiful prophecies. (See Isa. ii, 4; ix, 5-7; xi, 6-9; Hos. ii, 18.)"

As the principles which governed the Prince of Peace come to be more and more assimilated into the lives of men there is a growing conviction that war is unnecessary. It must be that every follower of the Prince of Peace is pained when he hears of war and knows that men are lined against men to fight unto death. He feels that such a condition is unnecessary and ought not to exist. This sentiment is growing with the advancing kingdom of Christ. There have been wars which no doubt under the circumstances were inevitable and

there may be others in the future; but these have been and may be because there are wickedness and unfairness in the hearts of men. From the Christian point of view there ought never to be need for battleships again as instruments of war. But when Jesus was here on earth he did not try to revolutionize conditions; he tried to evolutionize by teaching men the right principles of life and conduct. That process has been slow, but it is still going on and it will work sufficiently in the hearts of men until some day the peace of the world will be unbroken by bloody war. Men will see that war is unnecessary.

The thought of the horrors of war is sufficient to cause us to desire that it should be abolished. War is cruel and inhuman. The results of war answer no cravings of the soul. The whole aspect is repulsive to the finer sensibilities. It commends itself to nothing except an enraged brute nature. It must be the last resort for the man who has even the humane instinct highly developed. War is cruel and is the source of unthinkable sorrows, agonies and wrongs.

War is wholly unchristian. Christianity stands for the highest and noblest conceptions of life, love and brotherhood. The end of war is the destruction of all these. Jesus' example of meekness and love should be the social and international ideal of men. He who "when he was reviled, reviled not again," who prayed "Father, forgive them; for they know not what they do," was wholly averse to war.

War works the destruction of life, of property; it increases taxes and makes burdens heavier. It makes widows and orphans; it robs aged parents of strong and worthy sons. It adds no wealth or happiness to any nation that ought not to be gained in some other way. It is not to be wondered at that war is becoming unpopular. In many countries its burdens of misery and hardship fall upon the classes least able to bear them. As a rule those who declare the war face not the deadly cannon nor feel the edge of the sword. It is to be hoped that the day will come when the common people will make it impossible for wars to be carried on. I am a firm believer in the arbitration movement. We do not grant men the privilege of fight-

ing as a means of settling their disputes. Why not extend this restriction to international law and permit no nation to give and take the lives of innocent men. I believe that the time is coming when war shall be a thing of the past. Christ came to earth not in vain; his kingdom shall prevail. Then war shall be no more. Men and nations will continue to have their differences, but love and peace shall rule. It is not necessary that the present order of things shall change before that happy day shall come. As Christian Endeavorers we ought to take our places according to our highest ideal of Christian citizenship and hope to live to see that day.

We are to be the fathers and mothers of the next generation. Shall we raise sons for war, or worthy citizens of peace and progress? We shall not want to see them fall in battle as the brothers and comrades of our fathers fell.

As Christian young people let us daily strive to be an honor to our Master and show men the value of a life filled with a love that suffereth long and is kind. Such a purpose carried out by the Christians of the world would make war practically an impossibility.

Nile, N. Y.

What Are We Going to Do About It?

The Young People's Board, at its meeting yesterday, found that it lacked \$125 of having funds enough to finish paying its yearly pledge on Doctor Palmborg's salary. Less than a month yet remains to collect and pay this amount before the books must be closed and the year's work reported to Conference. The board would be very sorry indeed to have to report that we had not been able to meet this obligation; and we are sure there are many others who would be as sorry as we.

Several of the societies have done exceedingly well in their contributions to the various lines of work, and ought not to have to do more. Yet there are many that have not had any part in the general work of the year. We do not know why this is so, but we are hoping that these societies have simply been delayed and that in the next few days they will send in their contributions. Some may have funds on hand, but for some reason or other have not sent

them in yet. A little prompting will, we hope, be all that is necessary. Pastors can help their young people and materially help the work in which their young people are engaged by kindly seeing that whatever is undertaken be done promptly and well.

This pledge of \$300, yearly, on Doctor Palmborg's salary is not a pledge given by the present board, nor is it, I presume, a pledge given by any former board solely on its own initiative, but it is a pledge by the young people of the denomination. It is an obligation for which we are all responsible. What shall we do about it? The board says let's meet it, and meet it now. We have had sufficient acquaintance with Seventh-day Baptist young people to form the conclusion that they never shrink from duty when it is made known to them, so we are going to hope that the necessary funds will speedily come to hand after this article appears in the RECORDER.

Most sincerely,

M. H. VAN HORN.

*Salem, W. Va.,
July 12, 1909.*

Christian Endeavor Efficiency in Relation to Denominational Life and Growth.

R. J. SEVERANCE.

Read at the Western Association.

The idea of the one arranging the program, if I rightly understand it, was to show that a greater knowledge of the history of the denomination on the part of the young people would enlist their sympathies and increase their interest in its present undertakings.

There is a feeling on the part of many that our young people are not taking the interest in the denominational life that they should. There were fears and apprehensions entertained by some of the older members of our churches at the time the Christian Endeavor movement was inaugurated. They were afraid that if the young people had an organization of their own they would be likely to shirk the responsibility of the church and not be so willing to help in the work of the Tract Society, the Missionary Society, and these broader lines of denominational life.

As far as the relation of the Christian Endeavor Society to the church is concerned I think the fears were groundless;

for the young people generally have been loyal to their church, helping in its work and aiding their pastor in many ways. And whether the Christian Endeavor organization is at all responsible for the present lethargy of our young people or not, I can not say, but I hardly think so. There is, however, something lacking. Our young people are not manifesting the interest in the life and work of the denomination at large that it is necessary for them to do if the work is to be carried forward as it should be in the years to come. The leaders of our denomination are falling away, one by one, and where are the men coming from to fill the vacancies. If these vacancies are to be filled it must be from the ranks of our young people and the question comes to us: Are we training our young people for these responsible positions? It takes men of ability and consecration to act as members of the boards of managers of our different societies and they must be somewhat prepared beforehand if they are to be qualified for the places.

Then again the officers of these societies can not do the actual work for the denomination. They can only formulate plans and superintend the work. They must have the support of the entire denomination if any great good is to be accomplished.

They need the financial support of the people. The work we ask them to prosecute is not theirs but ours; yet we expect them to obligate themselves for the payment of large sums of money in aggressive Sabbath reform and evangelistic endeavor. They make the necessary plans according to their best judgment and put them into operation, trusting to the people for the money to meet the demands; and if it is not forthcoming and debts accumulate, then some people will charge the boards with extravagance and mismanagement.

Young people of the Western Association, a part of the responsibility rests upon us. The blessings and opportunities that we enjoy have come down to us as a heritage of the past and we owe it to our God and to our posterity to help in carrying on the work of the denomination.

This work also calls for consecrated men and women, and these, too, must be furnished by the Christian Endeavor societies. And I think they will be furnished and that

there will be no lack of such workers when every society in the denomination becomes filled with a burning desire to do its part and a little more.

Another thing the leaders of our denominational societies need, and that is our prayers. My dear young friends, do you realize the problems that confront these men in their undertakings? Does your heart go out to them in sympathy and love? Do your prayers ascend to God daily in their behalf? If not, why not? I do not believe it is an intentional disregard for the welfare of the denomination and its progress. I believe that the majority of our young people have a desire to see our denomination achieve great things. The lack of interest and cooperation is on account of a lack of information. It is the same old adage that we have heard so many times that I fear it ceases to have any effect upon us; but I wish to repeat it again, nevertheless. It is simply this, that we can have very little interest in a thing we know practically nothing about. And how many of our young people can truthfully say that they know very much about either the past or present of the denominational life and growth?

It is on account of this lack of knowledge that I have been asked to prepare a paper upon this topic. Our associational secretary, as a member of the church history class in the seminary, has come to realize as never before the need of our young people for more information regarding the work of the denomination. The study of denominational history has acted upon us in the seminary in the same way that it will act upon every one who pursues it. It has created a new and increased interest in all denominational matters.

Many of you may perhaps say that history is dry and uninteresting. But if that is the case it is so because you make it such. I used to think the same thing myself and the reason was that I did not make the subject real. I did not enter into the spirit of the times about which I was studying. I did not go back in imagination and live with the men about whom I was trying to become informed. The reason for a lack of interest on the part of history students is largely due to the fault of the instructor. One who does not have the true

historical spirit can never make a successful teacher of the subject. The study of history, when rightly pursued, is as exciting as adventure, as thrilling as romance, as entertaining as a novel; and church history has the added element of being as inspiring as the Sacred Word.

We as Seventh-day Baptists have an exceptionally rich field for research. And to the most of us it has the advantage of being a family history as well. More especially will this be found true if we begin with the history of Seventh-day Baptists in America, and perhaps for the most of the societies that is as far back as it would be profitable to go. But I do believe that every Christian Endeavor Society in the denomination should begin in some way a systematic study of that part of denominational history. This would tell us of the organization of the Newport Church in 1671. It would portray to us something of the earnestness and devotion of those pioneers in Sabbath reform. We might take a rapid survey of the way in which other churches were formed as the result of their labors. Then we should be familiar with the organization of the General Conference in 1802 and follow the actions taken by that body in its annual sessions from that time down to the present. It is inspiring to see the position our denomination has taken with regard to the different reforms that have arisen from time to time. As early as 1833 Conference voted unanimously in favor of total abstinence from the use of ardent spirits except as medicine. And in 1836 resolutions were passed against slavery, showing that our people were among the foremost in their denunciation of these evils. We also learn that our people were very active in educational matters. They were among the first in this country to feel the need of better school facilities for the education of their young people.

All these things are not only interesting, but they are matters that it is of importance we should know about in order that we may rightly understand the present situation. History can not be cut up into blocks and studied each by itself. It is not made in that way. The present is the logical outcome of the past and can only be understood in the light of what has

gone before. Likewise the future will be the logical outgrowth of the present. It is therefore of the utmost importance that our denomination should perform the tasks set before it today in such a way that right results may be realized. The great problem that confronts our denomination today is to meet the present demands. What does the denomination stand for? What is its aim and object? Has it a mission in the world? If so, what is it? These are questions which must be answered and they can only be answered in the light of the needs of the future. No one can have correct ideals of the needs of the future except he know something of the conditions of the past and the present. The three—the past, the present and the future—are so interwoven, so dovetailed together, if you please, that one can not be understood apart from its relation to the others.

This is my reason for saying it is necessary for our young people to know something of the history of what has been done in the past in order to feel a proper interest and cooperate in an intelligent way in the life and growth of the denomination.

The present leaders need our sympathy and support. The duties and responsibilities of the future will necessarily fall upon us. We have been told many times that the Christian Endeavor Society is a training school for the church. The work of the church includes all the work of the denomination. It is therefore the duty of the Christian Endeavor Society to be training its members for all denominational work.

To be sure we should not neglect the work of the Young People's Board. Perhaps one of the very best means of preparation for these other lines of work is to do faithfully and well the particular work laid out by our own board. Let us not be content with this alone, however, but let us be striving toward a greater efficiency along all the lines of denominational life and progress.

News Notes.

VERONA, N. Y.—The Ladies' Aid Society held a strawberry and ice-cream festival in the church parlors on July 7. A program consisting of music and exercises by the children was given. Proceeds were about \$25.

FRIENDSHIP, N. Y.—The annual Sabbath-school picnic was held July 5, at the home of Fred Stillman. In the afternoon a program consisting of music, recitations, etc., was presented.—The Y. M. B. C. and the L. S. B. S. were very pleasantly entertained at the parsonage, July 11.—Pastor Skaggs, Mr. and Mrs. G. W. Burdick and Mabel Jordan attended the quarterly meeting of the Hebron and Shingle House churches, and also the ordination of W. L. Davis, at Hebron, June 25-27.

LOST CREEK, W. VA.—Since our last report, the Sabbath school held its annual picnic in the beautiful grove on the farm of Mr. Milton Davis. A good time was reported by all.—In the evening of July 13 the church held a farewell social, at the home of our senior deacon, Levi Bond, for Pastor Van Horn and wife. Refreshments were served on the lawn. Music, games and a general good time was had, although the occasion was one of sadness. The following day the pastor and his family left for their new home in Brookfield, N. Y., with the best wishes of the church for their future success.

JACKSON CENTER, OHIO.—Our Sabbath school had a very interesting review of last quarter's lessons.—The Rev. Mr. Jordan, of New Market, N. J., spent a few days here on his way to the West.

DODGE CENTER, MINN.—The Sabbath-school picnic was held at the home of Andrew North, July 4.

ALBION, WIS.—The Christian Endeavor Society held an ice-cream social on the church lawn, which was well attended.—Mr. Wardner Williams gave us a talk on the evening of June 26.—Our president, Fred Babcock, went as our delegate to the St. Paul (Minn.) International Christian Endeavor Convention.

ALFRED, N. Y.—The Alfred juniors have been raising money for denominational work and have succeeded admirably. During the year ending July 1, 1909, they raised \$48.93. They have decided to spend it as follows: For church expenses \$26.05, for school at Fouke \$4.00, for mission school at Lieu-oo \$4.00, for parish house \$4.00, for school at Shanghai \$4.00, for church scholarship \$1.88, for parish house piano \$5.00.

The Influence of a Life.

ELSWORTH AYERS.

If you have ever acknowledged to yourself the influence which some former friend has exerted over you, and if at the departure of that friend you have made a silent vow that you will take another step forward, and that you will try to be somewhat like him, consider for a moment the causes of that influence—why he has fulfilled your highest conception of manhood, and why he has led his fellows to Christ.

From his earliest youth, before he had any knowledge of his Creator, his parents probably taught him the substance of St. Paul's familiar advice, "Children, obey your parents." "Honor thy father and mother; which is the first commandment." Under these excellent conditions the boy grew, not as an immortal saint, but as a twentieth century lad, overflowing with life, who rubbed up against his fellows and had a fair idea of what his companions really were. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

As soon as possible his parents taught him of some higher Being than themselves. On Sabbath morning he accompanied father and mother to church and remained with them to Sabbath school. Likewise Junior Endeavor in the afternoon was attended. Finally as he began to appreciate the value of the different services he gladly went of his own free will, and after he was once interested he naturally worked in that direction.

This lad, who was approaching his teens, was a boy of wonderful energy and of an inquisitive disposition. Life was abundant, and his own home was the center of a wonderful world which must be explored. At first school duties were irksome tasks for they were confining, and out-of-door sports were far more enticing. However, under the guidance of his parents the necessary things in life were impressed upon him.

Time passed and the future man who was to exercise an influence in the church received a strong influence therefrom. The morning service, the Sabbath-school lessons and the Junior work became more and more attractive to him. From the lessons in Bible school he learned historical narra-

tives like the story of David and Goliath, from the Junior work he learned the relation of Christ to man, and from the sermon he gained a better conception of Christian ideals.

And so as a natural result of careful training, he began to act as he believed. Since Christ said, "He that believeth and is baptized shall be saved," he accepted the advice of his chosen leader and was admitted into the fellowship of the church. Was he any better than he was before, or did his skeptical companions see any change? He realized that he now had a fixed purpose in life, to honor God in all things. He supported the old saying that "A man without a purpose is like a ship without a rudder," and he concluded from his study of the Bible that Jesus had a definite purpose in life. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." Now he, the follower, had a purpose likewise, and that was the guiding star of his life. From practical experience he learned that there was a greater strength in a union of co-workers for the same cause. The church was no distant, exclusive body, but it was an organization of help and comfort to all who would enter and receive its blessing.

From this definite plan and from this union came new stimuli to labor for the Master. As he was a consistent worker, from that directed energy radiated influence small at first, but growing.

The climax of his life passed in his teens, for his policy of life's administration was established. All later deeds conformed to that purpose, and his term of life was as successful as his ideals were noble.

When manhood was reached and his experience in church work had increased, he learned that there was one thing which was very detrimental to the common cause, and that was to be like the eternal church grumbler. According to the latter the efforts of the denomination were directed by men who could do nothing better, the local church officers had doubtful characters, and the pastor was the biggest hypocrite in the whole church. The pessimist stood aloof with folded hands and watched his poor fellows struggle under a misguided conception. He was too righteous to attend

the morning services, too parsimonious to help lift the burden of the treasurer; but how pleasant it was to search for, examine and advertise the microscopic motes in the character of professed Christians!

Throughout the prime of life and as long as health permitted the loyal member continued his Christian activities. He was a regular attendant of the morning worship, had not outgrown the Sabbath school, and the Friday evening prayer meeting found him in his customary seat. He was not afraid to encourage the pastor by a kind word, and was willing to give good, sound advice to the younger generation. Likewise, the business interests of the church received his staunch support. His old purpose in life still predominated, to honor God in all things.

However his consecrated activities were not confined to the church alone. He believed that the world was a sort of preparatory school in which one showed his worthiness of the hereafter. Questions of local policy, such as license or no-license, received his earnest attention. Clean politics was a means of benefiting the community and Nation at large. Christ's parable of the ten talents appealed to him, and his efforts in the business world prospered. He took an active interest in everything that would improve the conditions of his fellow men.

But this life could not last forever. Gray hairs had been gathering, ripe old age was fast approaching and the world was slipping by. His days were numbered and finally the end came. From far and wide friends gathered to bid farewell to a man. As they remembered this and that little deed of kindness, life's noble purpose and its increasing influence, they applied the divine benediction received by Abraham to a twentieth century Christian: "And I will bless thee, and make thy name great; and thou shalt be a blessing."

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life ought to be scoured off by the oil of mirth. It is better than emery. Blessed is he who has a sense of the humorous. He has that which is worth more than money.—Henry Ward Beecher.

The Christian's Mission.

REV. R. G. DAVIS.

Sermon delivered at the Central Association.

Text: Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. St. John xv, 16.

When Jesus spoke these words to the disciples, a great religious movement was being inaugurated. The time foretold by the prophets and to which the people of God had looked forward was at hand. The blessing long before promised to Israel and in which all nations of the earth were to universally share was already, in a measure at least, being realized. Many who had been hopelessly afflicted by infirmities of the flesh were being made glad and joyful because of Christ's healing power. More and more the faithful student of prophecy was being drawn to Christ in consequence of the power and spirit which he possessed and which was constantly being revealed to even the casual observer. While the people in general did not understand the nature or meaning of the strange occurrences, there were those who could see and understand and were therefore prepared to welcome the Lord at his coming. Those whose minds and hearts were being exercised in searching out the truth rejoiced to see the day that was beginning to dawn. Evidently it was from just such a class that the first disciples were chosen and to just such a class that the language of the text was spoken.

A clear and concise statement of the object in selecting the disciples is made by the Master on this occasion. He has not chosen them and set them in their place without a definite purpose is doing so. There is a mission for each of them to fill, and that mission is stated in a general way at the very beginning of their career. They are called, not simply to be guests of honor, but following the example of the Master, they were to be humble servants for the dispensation of the Gospel. Such an important station must necessarily be filled by those whose lives are fruitful. Their deeds and acts must be in accord with the truths which they are to proclaim and which they are to recommend to others. The real value

of the Christian religion consists in its power to transform human lives and save them from the influence or effects of sin. Thus the lives of Christ's messengers must be living examples of the work of the Holy Spirit, manifesting to the world the possibilities of a soul when it is fully committed to Christ. The facts concerning Christianity as a healing power must be wrought out in such a way as to appeal to the reason of men before they will be convinced of its merit. Christ would present the truth, not alone by words of tongue or pen, but by a language a hundredfold more impressive, that speaks through the good example of those whom he has chosen to be his representatives. It was the mission of the apostles to show not only that the new life could make men good, but that it could make the sick well. The lame were made to walk and the blind received their sight. Reason was restored to the maniac and even the dead were raised up. That such striking demonstrations should be made through Christ and his apostles is not at all surprising if we consider the conditions that prevailed at the beginning of the Christian era.

As with almost every good cause, the new movement was by many looked upon with distrust and was constantly hailed with disfavor. The conditions were probably in part occasioned by the gross deception practiced by certain ones who went about professing to possess supreme power, showing works of a sensational order, which they performed by wicked arts. The frequent apprehension of such public impostors, together with the jealousy and envy of leaders among the Jews, combined in no small way to hinder the work which the disciples were chosen to do. The miracles performed in the presence of the multitudes by a power that was real, so far surpassing anything that had previously been accomplished, would forever establish the new cause as a world-power. It was but reasonable that something of more than ordinary consequence should occur to arouse and awaken interest in the minds of the people, that their attention might be called to the wonders of Christ's power. Through the permanent results that followed the miracles, every shadow of doubt was banished from the minds of every candid thinker.

Christianity, although assailed by the fiercest opposition and the strongest influence which it was possible for men and demons to exert, was early in its history established upon a solid basis, a condition which we are to understand was largely brought about by those whose lives were made to speak the merits of Christ's power and righteousness — lives that were ever laden with the fruits of the vine, telling the wonderful realities to be experienced by becoming disciples of the Lord.

But since it is revealed that all men are corrupt, that all have sinned and come short of the glory of God, the question arises, How is it possible for man to become the medium of such unbounded blessing and good as that which was known to proceed from the lives of the apostles; for Christ himself declares that "a corrupt tree can not bring forth good fruit"? How may such a mission and design as that to which man has been appointed be accomplished? The relation existing between Christ and his chosen ones is very beautifully portrayed in the following, spoken by the Master in connection with the words of the text. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (St. John xv, 5). "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (St. John xv, 4). The fact is therefore established, that if one would become a fruitful branch of the vine which is Jesus Christ, he must be in constant union with him.

The question may then be asked: What are the requirements that a soul may enter into that relation? To one who came to Jesus inquiring the way of life, he said, "If thou wilt enter into life, keep the commandments" (Matt. xix, 17). "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. xvi, 24). "And him that cometh to me I will in no wise cast out" (St. John vi, 37).

Here we have the assurance that if we really and truly come to Christ he will accept us. These statements made by the Master show conclusively that obedience and self-denial are chief requisites in entering the regenerate state. Whenever we

make an unconditional surrender to our heavenly Father, laying hold of his word by faith, his Spirit enters our hearts and we are made new creatures in him. Christ enters our lives to work out his own will, not ours. Our cherished ambitions, so far as they conflict with the keeping of the commandments of God or in any way with doing what Jesus would have us do, must be completely abandoned. The Master can not use us to the honor and glory of his name, so long as we persist in following our own inclinations, regardless of his will and wishes. Such requirement may involve a radical change, even the abandonment of cherished hopes and plans in the choice of a life career. We may be required to give up a position which we can not hold and keep the Sabbath. Possibly it may become necessary to sever home or kindred relations for the sake of filling our mission as Christian disciples. We must in reality give up all for the sake of our Master who has done so much for us, if we would be fruitful. In the fourteenth chapter of the Gospel according to St. Luke, and the thirty-third verse, we read the following declaration made by our Saviour upon this subject: "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

Peter said unto Jesus, "Lo, we have left all, and have followed thee" (Mark x, 28). Following this statement, in the twenty-ninth verse we read the comforting words of our Saviour to all who sacrifice the things of the world that they may follow him. "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Having met the demand by a full and unconditional surrender to Christ, our lives become actuated by his life and power, the influence by which the fruits of righteousness are grown and developed. Let us notice in this connection not only that fruit is the product of existing life, but that it represents a life that is ever active, a life that is constantly growing and increasing.

The tree that barely retains life enough to exist is most assuredly in a dying condition and can therefore bring no fruit to perfection. It is the tree with a strong vigorous growth that yields fruit which there is profit in saving. It is the fruit with a value, that Christ wants his children to bear. He wants them to be trees of righteousness that they may live for the good of others and constantly distribute blessings to the world about them. Fruit with great keeping qualities is the kind that always demands a handsome price when placed upon the market. Trees that produce such fruit are eagerly sought for by a farmer who wishes to plant an orchard. The extra value of such fruit is readily recognized, and so he insists upon securing such varieties, that in future years he may be in a position to supply the demand. This in a measure illustrates the conditions that prevail in the life of a fruit-bearing Christian. Like a tree that lives on through the years continually bearing the best quality of fruit, the Christian disciple must live for the future with an ever growing and increasing capacity for yielding fruit that shall possess substantial quality, and therefore be of permanent value in the kingdom of God. This we insist is made possible through the life and power of Christ.

But that we may be absolutely certain that we are in perfect union with him and that we are prepared to fill our mission; that we are established as fruit-bearing branches of the true vine; that every necessary provision has been made, let us read the fourteenth verse of the third chapter of the First Epistle of John: "We know that we have passed from death unto life, because we love the brethren." This Scripture is a beautiful harmony of the words of Jesus when he said, "By this shall all men know that ye are my disciples, if ye have love one to another" (St. John xiii, 35). Love, as Paul states it, "is the fulfilling of the law." When we are filled with the love of Christ we delight in the law of God. We will therefore earnestly strive to obey it. The law is no longer a burden, but a faithful Christian will find joy and comfort by its faithful observance because the life is set in harmony with the principle and spirit which it represents. There will no longer

be desire to discard any part of the divine law for the sake of our own personal convenience, or to tread on forbidden ground, when the love of Christ is freely and fully shed abroad in the heart. The love which reaches out to the brethren in tender sympathy and true regard for their interests is a final test, proving beyond a doubt that all who are thus exercised have passed from death unto life.

Such a course of action is proof which all men will understand and accept. Paul tells us that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the characteristics that bear witness to the presence of Christ in the life. Such are the fruits that tell the wonders of God's grace, revealing the fact that God is love. Such are the fruits with which a Christian's life is laden and that testify with far greater emphasis than any word which man may be able to utter. Do we as a people recognize these words spoken to the early Christians as having any message for us?

In conclusion, let us bear in mind that our mission is to go and bear fruit that shall remain to bless the world even after we have passed from our labors. Such are the fruits that insure growth and increase in the kingdom of our Lord. It is not only our privilege but also a duty that we bear some humble part in revealing Christ to the world.

Should Conference Approve or Disapprove Ordinations?

REV. MADISON HARRY.

On page 97 of the Seventh-day Baptist Year Book, 1908, the Committee of Fifteen in Art. IV of its Recommendations says: "It is the opinion of this committee that any church has the right to ordain or recognize elders and deacons for itself; but by virtue of our doctrine of church independency no church has the right to ordain or recognize such for other churches, or the denomination. Conference, however, upon the request of a church, may approve or disapprove its action in the name of the denomination."

I suppose that ordinations by the usual councils of delegates from sister churches is meant in the foregoing declaration. Is

this statement supported by either Scripture or reason? What is the design and scope of such an ordination? For whom does such a council ordain, for that particular church, or more?

1. Since each church is a complete body in Christ and endowed with Divine authority to make disciples, receive members and ordain elders and deacons, it follows that such actions of each church are valid and to be recognized by all churches of like faith and order. They assume naturally and gladly that members received by such church and elders and deacons ordained, are members, elders and deacons of the denomination and worthy of those relations. We do not question the authority of a church to receive members and ordain deacons and consider them worthy of those relations in the denomination. Why should we question the ordination of an elder as a minister of the Gospel wherever the providence of God and the Holy Spirit may call him, especially when the church has called a council of the best and most competent brethren of sister churches to advise in the matter? What more is needed to safeguard and exalt the ministry? Will approval or disapproval by Conference help a particle? All that Conference can know of the matter would be testimony of some brother or brethren who may or may not have been members of the council that the brother ordained was worthy. Conference can not act intelligently. It must depend upon hearsay, not on first-hand knowledge of all the facts. That such action by Conference is wholly useless, assuming, unscriptural and impracticable appears from the following facts:

1. It is unscriptural. No such procedure was known in New Testament times. Think of a Conference of all the churches in Judea, Asia and Europe meeting in one place and approving the ordinations in Asia and Crete. (Acts xiv, 23 and Titus i. 5.) If the apostles and early disciples did not need and have such Conference approvals, why should we?

2. All denominations of congregational polity—Baptists, Congregationalists, Disciples and others, consider the action of a church council all the approval a minister needs aside from his work. Our own denomination has hitherto been in the list.

Has New Testament polity of these denominations become antedated and antiquated that we must improve inspired polity? Then can we improve baptism and the Sabbath, as some teach.

3. Even denominations of Episcopal form are not as centralized in character in ordinations as this proposed Conference approval plan. Methodists, United Brethren and others with similar polity do not approve of ordinations at their General Conferences. This is done at their annual Conferences corresponding to our associations. But here is a move for the whole denomination in its General Conference to sit in judgment on an ordination!

4. It is impracticable, not only because Conference is incompetent because insufficiently acquainted with the qualifications of the candidate, but also because impossible under all circumstance. How could Conference sit in judgment on three hundred ordinations per annum as among Baptists. Surely a doctrine or practice incapable of universal application is neither reasonable nor scriptural.

5. Such action of approval or disapproval would be a denial of recommendation III by the Committee of Fifteen, which says Conference "has legislative power only with reference to its own organization and membership." But Conference approval assumes legislative or judicial authority to make a man a minister in the whole denomination, something more than with reference to organization and membership.

6. The approval or disapproval by Conference is a direct interference with the independence and rights of the churches. It is as much the right and duty of a church to ordain a worthy man to the ministry as to receive members and ordain deacons. Their members and deacons are recognized as such in the denomination. Why is not their elder, called with such extra care and prayer, also a minister in the denomination? No council has the right to advise the ordination of a man unless it believes he is called of God to preach the Gospel anywhere Providence and the Holy Spirit direct. No further approval is needed than the man's future life and work. New Testament ministers had only this. And all denominations of congrega-

tional polity think this is sufficient. What right have we in our conceit and wisdom and love of authority to assume or pretend to "safeguard and honor the holy calling of the ministry" by an extra-scriptural procedure? If any one knows of scriptural and rational proof of the necessity of Conference approval, will he not kindly furnish it?

It is to be profoundly hoped that no church in the denomination will ever ask Conference to approve; and if such request be made, that Conference will simply say, "We have no more authority to do this than to approve any other act of a church," and that future candidates for the ministry will modestly decline such approval. Why not?

New Auburn, Minn.,
June 16, 1909.

DEATHS

TITSWORTH—Mrs. Josephine Adelia Titsworth, widow of Jacob Titsworth, daughter of Levi and Abigail B. Lawton, was born February 21, 1839, in Lewis County, and entered into rest at the home of her daughter, Nettie Miller, in Carthage, N. Y., July 11, being a little more than 70 years of age.

In early womanhood she lived in the family of Rev. James Summerbell, during which time she was converted and, March 29, 1856, united with the Seventh-day Baptist Church of Adams Center, of which she remained a worthy member until called to the home beyond. She was married to Malory Greene, who died forty years ago, leaving wife and two daughters to meet the world and bear its burdens. About the first of 1877 she was married to Jacob Titsworth who went on before twenty years ago next November. During these long years of Christian experience, Sister Titsworth has shown the qualities of a strong womanhood. Since my residence here I have marked the fervent spirit with which she took her place and bore her part in the social meetings of the church. On these occasions, her apt and appropriate quotations have evidenced a depth and richness of Christian experience not often met with. The following, given one of the last times she was present at the prayer meeting, shows a rich thought of the change awaiting all, and the preparation one should be constantly making for that change.

"So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and
soothed

By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

The thirteenth chapter of First Corinthians was one upon which Sister Titsworth loved to think and of which she often spoke. It represented to her the real essence of Christianity. Charity is the mantle with which a multitude of imperfections may be covered, but in the busy walks of life we find it is even more than this; for it is the sweet nectar by which many a soul is cheered, encouraged, and helped on its way in the midst of a gainsaying world. A devoted mother, a warm friend, a loyal member of the church, a lover of the beautiful and good, a friend of the children, has gone from among us. Her going bids us pause and think anew of the meaning of life, and in our thinking her going leads us closer to the borderland of eternity.

Services were held from the late home in Adams Center, N. Y., conducted by the pastor, E. Adelbert Witter, assisted by Rev. Mr. Feary of Carthage, N. Y., and the remains were laid to rest July 14.

E. A. W.

SUTTON—In Boulder, Colo., June 24, 1909, Helen Louise Sutton, aged 10 months and 16 days.

Helen was the third child of Elze E. and Ethel L. Sutton. About 2½ years ago the second daughter, Opal, died at the age of 5 months and 8 days. Only one child, Bulah, remains to gladden the hearts of these bereaved parents.

Funeral services were conducted by the pastor from the text, "Suffer little children and forbid them not, to come unto me." F. O. B.

Essential Qualities.

How essential to live a well-regulated life and cultivate the best qualities. "There, that's the thing to do; go and do it." Punctuality: without which much time is lost and others are disappointed. Accuracy: without this, great and serious mistakes are made which prove most hurtful and injurious to society. Steadiness: without this, things are hurried over and nothing is done properly. Promptitude: without this, opportunities of great importance are lost, which can never be recalled. Habits are the very life-blood of our existence. We may remove many things; we can cast off old clothes, leave an unhealthy house or neighborhood and forsake a disagreeable companion, but we can not so easily cast off old habits. They cling to us through life.—A. T. Palmer.

Meditate daily on the things of eternity; and by the grace of God do something daily which thou wouldst wish to have done when the day of judgment comes.—Doctor Pusey.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by

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

- Aug. 14. Paul's Third Missionary Journey—Ephesus,
Acts xviii, 23—xix, 22.
Aug. 21. Paul's Third Missionary Journey—The Riot
in Ephesus. Acts xix, 23—xx, 1.
Aug. 28. Paul on Christian Love. 1 Cor. xiii, 1-13.
Sept. 4. Paul's Third Missionary Journey—Farewells,
Acts xx, 2-38.
Sept. 11. Close of Paul's Third Missionary Journey,
Acts xxi, 1-17.
Sept. 18. Review.
Sept. 25. Temperance Lesson. 1 Cor. x, 23-33.

LESSON VI.—AUGUST 7, 1909.

PAUL'S INSTRUCTIONS TO THE THESSALONIANS.

1 Thess. v, 12-24.

Golden Text.—"See that none render evil for evil unto any man; but ever follow that which is good." 1 Thess. v, 15.

DAILY READINGS.

- First-day, 2 Thess. ii, 1-16.
Second-day, 1 Thess. i, 1-10.
Third-day, 1 Thess. ii, 1-20.
Fourth-day, 1 Thess. iii, 1-13.
Fifth-day, 1 Thess. iv, 1-18.
Sixth-day, 1 Thess. v, 1-11.

Sabbath-day, 1 Thess. v, 12-28.

INTRODUCTION.

From a comparison of the allusions to the movements of Paul and his companions in the First Epistle to the Thessalonians with those in the Book of Acts, it seems that Silas and Timothy rejoined Paul soon after he reached Athens, and that he sent them both away in the course of a few days, Timothy back again to look after the converts in Thessalonica, and Silas perhaps to Philippi. Then Paul went on to Corinth, and was soon joined again by both Silas and Timothy, the latter coming just before the First Epistle was written.

Some have supposed that the First Epistle to the Thessalonians was written at Athens. See note at the end of the Epistle inserted by the translators of King James' Version. But from a comparison of 1 Thess. iii, 1-6, with Acts xviii, 5, it seems practically certain that the Epistle was written shortly after Paul reached Corinth.

Paul had hoped to return to Thessalonica soon after he was compelled to leave; but he had

been hindered by various circumstances. He holds the brethren there in especial esteem as is shown by his eagerness for news from them. He sent Timothy to find out in regard to their welfare, and now he writes this letter.

The purpose of this Epistle is to express the love that the apostle has for the Thessalonians, to restore their confidence in him by refuting the charges that had been made against him by the Jews, and to give them some practical exhortations—particularly in regard to morality of life, and in regard to an avoidance of certain errors about the Second Coming of our Lord.

The passage selected for our study is the group of practical precepts with which the Epistle closes.

TIME—This was written in the early part of Paul's stay at Corinth. A probable date is in the latter part of the year 52.

PLACE—Corinth.

PERSONS—Paul writing to the Thessalonians.

OUTLINE:

1. Practical exhortations. v. 12-22.
2. The blessing of peace. v. 23, 24.

NOTES.

12. *To know them that labor among you.* Paul would admonish the Thessalonians to recognize for what they are the leaders of the church. We are not to think that Paul means to designate in this verse three different classes of church officers. He refers to those who are prominent in the church, and mentions three kinds of activity that made men prominent.

13. *For their work's sake.* Just because it was work done for Christ and in his name the people were to hold their leaders in loving esteem. It is possible that these leaders were called elders; but it is hardly probable that Paul had in mind anything even suggesting the modern distinction between clergy and laity. *Be at peace.* Turning now from a reference to the leaders the apostle urges all to live with manifest brotherly regard one for another.

14. *Admonish the disorderly.* It is probable that this exhortation is directed in particular toward those who from a general misapprehension of the time and the character of the Second Coming of the Christ were failing in seemly conduct in sight of their fellow men. Compare ch. iv, 11, 12, and 2 Thess. iii, 6, and following. We are to understand that not only the leaders of the church are to admonish, but any one who saw the need. *Encourage the fainthearted.* This is what Paul had himself been doing in ch. iv, 13-18. *Support the weak.* That is, the weak in faith, those who through inherited prejudices

were not able easily to receive the doctrines of the Christian life.

15. *Evil for evil.* To refrain from revenge is distinctly a Christian principle. To refrain from revenge is to follow the example of our Master. The Christian is not only to refrain from doing injury, but also positively to do those things which are for the advantage of others. The obligation to do good is also not to be limited to our brethren.

16. *Rejoice always.* This verse and the next two correspond with Phil. iv, 4-6. With a proper understanding of the real blessings that surround us, there is no circumstance or condition in life in which he may not appropriately rejoice, pray, and give thanks. It takes a wide outlook upon life to enable one to give thanks for misfortunes. Yet we can reach that faith in our heavenly Father whereby we may be sure that all things work together for good.

19. *Quench not the Spirit.* The Holy Spirit is referred to under the figure of fire. The careless Christian may be putting out this flame as respects himself if he ignores or makes little of the Spirit's presence.

20. *Despise not prophesyings.* This is one way to avoid quenching the Spirit. To esteem of little account the gifts of the Spirit is a backward step in the Christian life. By "prophesyings" is meant any utterances that are inspired of God, and not particularly predictive prophecy.

21. *Prove all things.* This injunction, although it may have the most general application, is probably intended here to refer especially to prophetic utterances, or what might pass for prophetic utterances. All are to be subjected to careful testing to determine whether they are from God or not. Compare references to testing of spirits in 1 Cor. xiv, 29 and xii, 10. *Hold fast that which is good.* The testing would not be of any great value if we did not after the testing choose and cling fast to what we found to be morally excellent.

22. *Abstain from every form of evil.* This rendering is much to be preferred to that of King James' Version. In the last sentence the apostle has been referring to a choice of that which is good (not appears good), and now he naturally refers in contrast to that which is evil. It is to be remembered also that it is impossible always to avoid the appearance of evil, and one must often choose between evil itself and appearance of evil.

23. *And the God of peace himself,* etc. The Christian is to make effort for himself as Paul

has just urged; but coming now to the conclusion of his exhortation he adds a benediction in which he sets forth as an encouragement the coöperation of God. It is God alone who can give that blessed tranquillity of mind that comes from complete harmony with our surroundings. True peace comes only from a triumph over sin. *Your spirit and soul and body.* It is to be noted that these three nouns are construed with a verb in the singular. They are not to be regarded as three separate possessions of a man, but rather as three aspects of his nature. The spirit is that which is highest and most capable of intercourse with God. The soul is the link between the spiritual and the earthly; it is the real self. The body is the home of the soul, and indeed something more, for the connection between soul and body is not merely accidental and external. We are not to think that Paul is speaking as a philosopher in terms of scientific accuracy when he refers to the nature of man as threefold; for he elsewhere refers to this nature as if it were only twofold. He is not intent upon philosophy, but upon life.

24. *Faithful is he that calleth you.* Paul has boundless confidence in God. He will do no half-way work. The man that hath been called of God may be sure that God will add all necessary blessings. Paul believes that his prayers for the Thessalonians will certainly be answered.

SUGGESTIONS.

It is the part of our Christian duty to prove all things—to test and examine whatever is presented for our approval or disapproval. To believe anything that we hear, or to do anything that we are told, is hardly the proper course for us as Christians. Unless the one who instructs is beyond the possibility of error, we are to inquire, Is this true? Unless the one who commands has an unquestionable right to our obedience, we are to inquire, Is it right? We are indeed to apply this principle with caution; but the right of private judgment must be maintained if we are to have a clear conscience in the sight of God. There are no infallible teachers, and no masters of our faith.

Paul exhorts the Thessalonians to abstain from every form of evil. It is not enough for the Christian to determine to be free from every evil with one or two exceptions. We must be loyal to the right with unity of purpose or else we are not really loyal.

We rightly magnify the power of the Holy Spirit, but we should not forget that we can ourselves limit the power of the Spirit. An immense responsibility rests on the individual Chris-

tian. The work of the kingdom of God depends in large measure upon the zeal and faithfulness of each one of us.

SPECIAL NOTICES

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

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

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

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

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

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

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

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EUGENE D. STILLMAN,
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In Death Triumph.

Mr. Spurgeon tells of a man named John Hyatt who lay dying. One of his friends bent over him at the last moment and said, "Mr. Hyatt, can you trust your soul with Jesus now?" "Man," said he, "trust him with one soul? That is nothing. I could trust him with a million souls if I had them. I know that he is able to save all that trust him."—*The Preacher's Helper.*

The visitors in the historic museum gazed curiously at a small feather pillow which nestled in a glass case. "I don't see anything unusual about that pillow," remarked one of the visitors, turning to the guide. "It's a very valuable pillow," replied the guide. "That is Washington's original headquarters."—*Driftwood.*

WANTED.

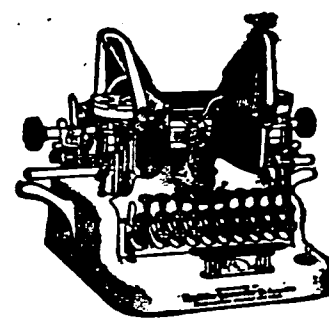
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WANTED.—A capable Seventh-day Baptist girl or woman for housework, to begin Sept. 1. Apply by letter to H. W. Maxson, 32 Park Place, Orange, N. J.

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.

WANTED—Some good hustlers on a collecting proposition. Territory, Eastern or Central States. Write W. M. Davis, Mgr., 512 W. 61st. Street, Chicago, Ill.

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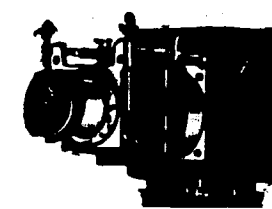
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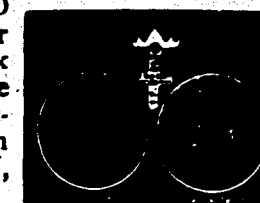
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A Princess is Pardoned.

The romantic marriage of Princess Elizabeth of Bavaria, granddaughter of the Prince Regent, had a happy sequel today. After sixteen years of banishment the princess, who chose to marry a Protestant lieutenant, has been permitted to return to the Bavarian court.

The princess, who is a Catholic, fell in love in 1893 with Lieutenant Baron Siegfried auf Buttenheim. Her parents, Prince Leopold of Bavaria and Archduchess Gisela of Austria, refused to consent to the wedding. Consequently, the couple fled together to Italy and were married at Milan. Meanwhile a warrant had been issued for the arrest of the lieutenant in case he should return to Bavaria. The pair then went to Vienna, where the princess pleaded with her grandfather, Emperor Francis Joseph, who finally allowed her husband to enter the Austrian service and gave the princess a residence and an allowance.

After the baron had been promoted to the rank of captain he was transferred to the reserves, and the couple lived quietly in the provinces with their children. The princess dropped her royal title and was known as Baroness auf Buttenheim. They were often visited by the Austrian Emperor, who tried to influence the princess' parents to forgive her. He eventually succeeded in inducing Archduchess Gisela to pardon her daughter. At the same time he intervened with the Prince Regent, who has now softened his heart and invited the banished couple to visit the Bavarian court with their children.—*N. Y. Tribune.*

Guess.

What is it that never asks questions, yet requires many answers. A door-bell.

What is that which grows in winter but never in summer, and lives with its roots upward? An icicle.

What will turn without moving? Milk.

What reptile is always welcome in a schoolroom? A good adder.

How can you divide fourteen apples equally between nine boys if four of the apples are very small? By making them into sauce.

Why are tears like potatoes? Because they spring from the eyes.

What is that which comes with a coach, goes with a coach, is of no use whatever to the coach, and yet the coach can not go without it? Noise.

Why is a miss not as good as a mile? Because a miss has only two feet and a mile has 5,280.

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