

The Sabbath Recorder

One pressing vital need surrounds us all, the need of finding higher and holier values in the Sabbath and its observance. Only thus can we gain higher life as a whole. . . . We need to see the Sabbath, and ourselves its waiting minority, in right relation to eternal verities and spiritual values. True spiritual Sabbathism is calm and everlasting life in the midst of time and earthly incompleteness. Because we need this in greater measure, our faith is weak, our hopes are dim and our practices are inconsistent. Men neglect the Sabbath and the Church because they do not value them. They disobey God because they do not love him.

—A. H. Lewis, D. D.

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The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 67, NO. 5.

PLAINFIELD, N. J., AUGUST 2, 1909.

WHOLE NO. 3,361.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

EDITORIAL

The Missionary Board Needs Your Help.

You will all be interested in the report, in this RECORDER, of Brother Saunders, the missionary secretary. The enlargement of the work in the home fields has been marked, and it is heartily endorsed by every one who loves the cause. As a people we are doing all too little for those in the "regions beyond," in these stirring missionary times. We ought to double our work for missions in every field at home and abroad.

When I read of the work being done by others, my cheeks burn with shame over the little being done by our own people. For ten years or more the Macedonian cry from Gold Coast, Africa, has been sounding in our ears. The pleading for help continually coming from that land, especially to Seventh-day Baptists, is really pathetic. Now here is one of their own people, after years of waiting for us to send help, ready to come to America for an education that shall fit him to do mission work in Africa. This is a sensible thing to do. It is a pity that some consecrated native who is respected by his own people could not have been here preparing long ago, and ready now to return, all equipped for the great work.

But this has not been done, and now at last arrangements are being perfected for this desirable thing. We shall all be guilty in the sight of God if we do not see his

hand and hear his voice in this matter. It is wonderful how those people have held out all these years without one help so much needed. Now there is a chance for our people to do the right thing to supply that field. Now, too, is a good chance to show our interest in missions by helping the Missionary Board to pay up every bill before Conference. Don't allow it to report a debt. Hustle in that money you have promised to the Lord for missions. And if you have not yet promised anything, don't let another week pass until you have consecrated and handed over a generous offering to the Missionary Board for the Master's work. Here is a letter from Brother Saunders regarding these matters. Don't fail to respond to his plea.

ASHAWAY, R. I., July 23, 1909.

DEAR FRIENDS:

Word has finally been received from Ebenezer Ammoko of Africa, that he will be glad to come to America for an education. The Missionary Society is now negotiating for his transportation to this country. A number of kind friends have made special pledges for this undertaking. We shall be glad to have these paid as soon as convenient, and for any new subscriptions at this time.

The Missionary Society has been compelled to close its books, for the Conference year, with a small deficit, made by enlarging the work on the home field. We appeal to you, the people, for aid, and to send us to Conference out of debt. You have done this for the past two years; will you kindly do it again?

Your brother in the work,

E. B. SAUNDERS,
Cor. Sec.

It Needs a Thaw to Efface It.

I remember once standing upon a bridge and watching a boatman row his boat through loose, finely broken ice that covered the river as far as I could see. It was hard work and he made slow progress. I noticed that the wake of the boat showed every little crook and turn it had made in coming down that stream, so one could see just where the man had been—the course he had pursued.

A friend passing by called my attention to this and suggested its similarity to the past in a man's life, which shows just what he has been doing, the course he has followed. In his own heart a man knows what record he has made just as well as I know that man's pathway by the wake of his boat. God knows it as well as the man himself; and when one's pathway has been wrong, the fact that God knows is the source of greatest trouble.

That man could not hide his record, he could not get away from the wake of his boat. In real life this, too, is largely true. People who have watched a man through years of life know very well the record he has made; he has left a wake, even though his boat may near the other shore, and that tells the story.

Such thoughts as these were exchanged as my friend stood with me a moment to watch the man row. As the remark was made to the effect that the man's record was fixed and he could not wipe it out, I quickly responded, "Yes, a good thaw will obliterate it, and no one can see it again." My friend caught the thought. A smile lighted up his face; he gave me a significant nod of satisfaction and went on his way.

The fact is, a gracious revival of religion had recently warmed up the town, and many a man had found relief from the odium of his past. It beats all how a good warm revival will thaw icy hearts and cause the pathway of others to look all right to us. Things we disliked in them, objections to their past, disappear under the warming influences of the spirit of God. The poor man burdened with his record comes under the Spirit's power, his icy heart is melted, and his soul rejoices in God's love because the past life of sin is to be remembered no more. God forgives it all; and under the glowing warmth of Christian love friends and neighbors forget his former evil ways. He is a new man. Old things have passed away, and all things have become new. The world has a brighter look, and he thanks God for the grace that gives him a new start after he has made a bad record.

Is it a "New Religion"?

We are hearing a good deal in these days about the "new religion," "new theology," "twentieth century faith," and other such names for the beliefs and Christian activities of the immediate future. Ex-President Eliot, of Harvard, delivered the closing lecture before the summer school of theology in that institution, taking for his subject "The New Religion." In this lecture he told what might be expected from the coming religion, which he claimed would be "based on love to God and service to our fellow men."

A writer in the *New York Tribune* speaks in high terms of the lecture and says: "It was much in the nature of a prophecy, and it is not out of place to say that President Eliot will be a leader under this twentieth century faith." Doctor Eliot speaks of "new ideas of God" as "thoroughly monotheistic" and as of one who is "sensibly present with his people, in whom we live and move and have our being." He says the "new religion will not regard man as hopelessly wicked. It will take account of all righteous persons, respect all great and lovely human beings, and will have no place for obscure dogmas or mystery. Its priests, will strive to improve social and industrial conditions. Based on the two great commandments of loving God and one's neighbor, the new religion will teach that he is best who loves best and serves best; and the greatest service will be to increase the stock of good will."

Really, I can not see why such a religion should be called a "new religion." The principal views expressed in the lecture, so far as they pertain to any religion, do not seem to me to be far enough removed from the teachings of Christ and the Bible to be called a new religion. The lecture expresses some views which many of the best Christian people could not accept in the exact sense implied by his words; but I do not see that even these make it necessary to say so much about a new religion, just as though the old religion were obsolete and worn out.

We all believe that the religion of Christ is a progressive religion. It was developed through ages of discipline under God's hand and leadership. Step by step it rose from lower stages to higher as civilization

was prepared to receive it, until Christ came and became its exponent in its most perfect form. Every age has had to advance and remodel its statements of doctrine in terms suitable for its own time. Changes in language, and in meaning of words if in nothing else, have made new definitions necessary. Newer and higher conceptions of God and of human nature have long ago taken the place of those held by the ancient Israelites. They knew little of the Father-God revealed in the New Testament. Even Christ had to restate many of the doctrines of ancient days and clear away some of the dogmas men had added to the Word; but he did not feel called upon to talk about a "new religion." He thought the old was good enough, when properly restated to meet the needs of his time.

Now, after nineteen centuries have dragged by, some of which were very dark centuries, and during some of which men spun out strange dogmas and far-fetched theories, it is not at all strange that in the light of the world's study and in the midst of a higher Christian development it should again become necessary to restate certain doctrines in more modern terms. But I can not see that we should call it a new religion. It is the same old blessed faith of Paul, the same religion taught by Christ in one more stage of its development.

While many fundamental teachings of Doctor Eliot will readily be accepted by evangelical believers as still belonging to the religion of Christ and therefore needing no new name, there are other phases of his "new religion" which will not be recognized as revealing any religion at all. So far as the "social worker's" side and the humanitarian side of the new religion is concerned it seems no different from that advocated by the New England theology since the days of Channing and Parker. Of course, we would not expect from a Unitarian any definition of the divine Christ of God that could satisfy the majority of Christians. Therefore those who cling to Christ's own ideas of himself and his mission could hardly endorse the teachings of Doctor Eliot upon this point; and in view of the religion taught by leading Unitarians for many years, they can not

see why these phases of Doctor Eliot's religion should be called new.

I wonder how it would work in real life among the degraded masses whom the missionaries are trying to reach and save? When a man affirms that the religion of the future "will not be a religion of authority either temporal or spiritual" it seems to me most Christians would have to break company with him upon that point. However true some other phases of his teaching might be, it seems to me that at this point the evangelical Christians would call a halt and, instead of naming it a "new religion," they would call it "no religion at all." The fact that it seems best to restate some Christian doctrines is no reason why one should go so far as to take away the very foundations upon which Christianity is built. The millennium has not yet come. If it had, humanity might be perfect enough to get along with a "religion without authority either spiritual or temporal;" but as yet the great majority of mankind feel absolutely helpless and hopeless if there be no spiritual authority upon which to lean for help and comfort.

One other point will meet with most serious objection when this "new religion" theory is offered. Doctor Eliot is reported as saying: "The new religion will not afford safety primarily to the individual; it will think first of the common good, and will not teach that character can be changed quickly." What is a religion that does not first offer help and safety to the individual? How can the race be uplifted except by the uplifting of the individuals that compose it? How could Paul's mighty life and influence have ever ministered to the elevation of humanity if the individual Paul had not been transformed in character? That man's character was quickly changed; from being a fighter against Christians he became a consecrated missionary; and straightway he preached Christ. Is there to be no place in the new religion for weak and sinful individuals who need repentance, forgiveness and redemption?

Think of the workers in reserve missions and salvation armies, think of evangelists among godless multitudes preaching a religion that does not offer safety primarily to the individual! Such a religion would be lacking in all the qualities which could

help the sinful masses. It would come short in the very things for which human hearts yearn the most. If the multitudes turn to religion at all it will be because it does possess help for individuals, and because it does come with authority from a Power above the human.

Here is a Good Hint.

The Baptist *Commonwealth* has the following item which is so pertinent and practical we give it place here. Read it and then ask yourself in all seriousness the question: "Can I do something to help our own RECORDER?" Has every one interested in this paper done all he can to help it along? If he has, then he has done much to help his own church and community.

A Methodist pastor in Pennsylvania, who had sent one hundred and forty-six paid subscribers to the denominational paper, being asked how he secured them, and if he had any help, said: "Nobody helped in the canvass; I simply went after them. No argument given from the pulpit will do it. Let the pastor go after them and he will get them." There may be a hint in this for other pastors. The church paper in the homes of his people is the best assistant a pastor can have.

Change of School Date.

We are requested to change the date in the notice on our cover concerning the time of opening the fall term in Alfred Academy. This we can not do until September, since the covers are already printed up to that time. We gladly give the notice here. Mr. George M. Ellis, the principal, says the notice for the college opening is all right as it stands, but the academy opening date should be changed to September 7, 1909.

In addition to the regular academic courses, a training class for teachers has been provided for. Those interested will be given catalogues upon their request. All who anticipate entering the fall term should note this change of date.

Not "Albion" But Walworth.

Nearly everybody will understand that it was only a slip of the pen when we wrote "Albion" as the meeting place for the Convocation instead of Walworth. We thought "Walworth" and wrote "Albion!" This is strange, but some way for

years we have mixed these names even when talking, and now the pen as well as the tongue has played us a trick! Well, we will now correct the blunder, and hope no one who wants to go to Convocation at Walworth will be so unfortunate as to go to Albion.

CONDENSED NEWS

A reproduction of the ship *Half Moon*, upon which Henry Hudson sailed when he discovered the river bearing his name, has been made in Rotterdam, Holland, and sent to New York to be used in the great Hudson-Fulton celebration in September. This vessel arrived in New York last week on a Holland freight steamer. It is to be presented to the Hudson-Fulton Commission by patriotic Dutch citizens who furnished the funds for its construction.

There is also to be a reproduction of the first steamer of Robert Fulton, which will be handed over to the commission in September. Preparations are under way for a great celebration the last week of September, the parade line to extend from New York to Troy.

The President of the United States has been standing like a rock against the efforts of the Senate to break faith in the party's pledges made to the people before election. The House Bill was much more satisfactory to the country before the Senate did its three months of tinkering with it. The country stands by the President and hails with satisfaction every sign of victory for him in this fight. He certainly believes that the promises of a political party are as sacred as any other promises, and will not sanction any tariff bill that is not in keeping with preelection pledges.

The spirit of localism which tempted certain members of Congress to lose sight of the great national interests and to work exclusively for sectional constituencies has indeed met its match in the broad-viewed national patriotism of President Taft. Paramount allegiance to the entire country is a characteristic of legislators which the people of this country delight to honor; and the Congressman who closes his eyes to this fact deserves the wholesome rebuke

given to such by the President. The Congressmen who do not heed that rebuke will find very soon that they have lost touch with the people. The Nation demands that leadership which is *national* in character, and that is why they believe in such men as Roosevelt and Taft.

The deposed Shah of Persia has not been able to leave Teheran yet. Considerable delay has been caused by the loss of the crown jewels. On July 6 no trace of them had been found. He is still under protection of the Russians at their legation.

The four protecting powers, England, France, Russia and Italy, withdrew their forces from Crete on July 25 and 26. There was great rejoicing among the people. The powers informed the authorities at Constantinople that the feeling is too intense at present for discussion of the proposals of Turkey concerning the future of the island of Crete.

There is great excitement in France over the successful flight of M. Bleriot across the English Channel. He started from Calais, France, and made the trip in thirty minutes, at the rate of forty-five miles an hour, and landed safely near Dover, England. I suppose there ought to be some rejoicing over the escape of now and then one among the many aeronauts who have tried the flying machine. Almost every paper brings news of death and destruction caused by attempts to navigate the air. It really seems like foolhardy business, with very little prospect of great success.

This same man over whose feat the rejoicing is made has met with several serious accidents and broken a dozen machines, yet what of that! The very next trip is as likely to cost him his life as to end in any other way, but what of that! There are plenty of others ready to take his place; and thousands ready to offer prizes to any who are foolish enough to sail in the air-ship.

Just as the new *Half Moon* made in Holland arrived in New York, as mentioned above, the American school-ship, *Newport*, arrived at Amsterdam bearing friendly greetings from the United States. This was a happy coincidence. The *Half Moon*

comes as an expression of the affection of Holland for America. The bond between old Amsterdam and the city once called New Amsterdam is strong, as well as the friendship between the two nations, and these courtesies are pleasing recognitions of such friendship.

Spain is having plenty of trouble with the Moors. It seems that the usurping Sultan of Morocco, Mulai Hafig, has repudiated the treaty made between his nation and Spain regarding certain mining operations where much Spanish capital has been invested. The Sultan is undoubtedly the aggressor, and Spain in the right has been compelled to send troops to defend her rights. The European nations seem to understand that Spain is justified in the steps thus far taken.

What surprises people is the fact that there is quite a division in Spain as to the question of fighting to enforce her rights. Some of her troops revolted, or mutinied, when ordered to the front, and there is a strong sentiment against the war. This popular opposition seems to be growing serious and threatens to disturb the domestic peace of that nation. The reasons for this internal discord are hard to discover and there is much concern over what may come of it.

A company of wandering Russian and Roumanian gipsies attempted to enter America as immigrants in New York the other day, and were held up by the authorities as undesirable citizens. There were twenty-four men, women and children all told, and when the purpose of the officials to deport them became known they were wild with rage. A serious fight occurred, in which the women took active part. They hurled their babes into the faces of the officers, actually using the children for clubs. Several of these were badly hurt, and the grown people on both sides were given sore heads and some serious injuries. They were finally forced on board and sent away.

The world never rises to the standards set by the church, and when church standards of loyalty to the law of God are low, the world sinks lower still.—A. H. Lewis.

Educational Ideals or Results; and Their Relation to Efficiency.

A. E. WEBSTER.

Paper Prepared for Western Association.

In the discussion of any subject, definitions are important. First of all, then, it is well adequately to define the word "education" as it will be used in this paper.

The word has been used in different connections and has acquired various meanings. For some it signifies mere physical development with little regard for the mental. For others it implies mental growth with small consideration for the physical; while for still others education might resolve itself into a development, in a religious or spiritual sense, unrelated to and isolated from, intellectual progress or physical change.

The aim or goal of education is as little agreed upon as is its definition. Certain individuals say that the aim of the educative process should be utilitarian, that it should have for its goal ability to amass wealth. Other educators maintain that the acquisition of *knowledge* is the goal of education, that a person filled with facts is educated, and to this end he who obtains the highest marks in examinations or tests is called most thoroughly educated. Then there are yet others who insist that *power* is the thing toward which all education should tend.

In these definitions of education it is apparently forgotten that wealth has again and again proved unsatisfactory, and that it takes to itself wings; that facts are of little value unless they be related to life and connected with experience; that all power is relative, and that the individual seeking it will find arrayed against him all the powers, invisible and potent, of a wonderful and awe-inspiring universe.

None of these definitions or aims, taken alone, satisfies. Education, as it will be used here, is not primarily for the purpose of gaining wealth, of achieving power or of accumulating a mass of facts. It does not imply the cultivation of any one aspect of human activities to the exclusion of the others. As we wish to use the term here, education is the process by which an individual becomes socially efficient. It is the fitting of the individual to become efficient in all the human, social relations which

come to him in life. It is the process by which he may live more intelligently, more efficiently and more satisfactorily.

It may appear unnecessary to some to insert the term "social" in our definition, but before the paper is concluded we hope to show that this is a very vital, very necessary phase of the definition.

As will be seen, we have assumed from the outset that education results in efficiency; and we will trust that the justification for this assumption will be made clear as we proceed.

In a large sense it is quite true that social efficiency, as the aim of education, may be gained in other ways than by attending school. Practical experience in the world, association with capable men and women, and careful observation of what transpires in life will all contribute towards social efficiency. But as this is education hour, and since I am but just out of school, I wish particularly to speak of some of the results of education as expressed in college life. I want to speak of tendencies in modern education, ideals which are inspired in school life, and of a few things which students really receive as a result of their course in college. Then I purpose to show the relation of these tendencies, ideals and results to efficiency in service. And if in doing these things I can inspire in the life of some young person a desire to go to college, and a purpose to secure a college education, no matter what sacrifices may be involved, I shall not consider that this paper has been written in vain. It may be true that some of the educational results mentioned have come to me personally, and they may not be universally true, but I am convinced that nearly all of the twenty-seven members of my class, have secured similar ideals and results as a consequence of their college course.

1. One of the first results of a college course is a search for truth. One of the first results of college training is a desire to know the truth. This desire in college life is generally limited by no fear of results, by no bounds of prejudice.

The age in which we live emphasizes this passion for truth. In almost every field of knowledge, in one form or another, this tendency is manifest. The field of science was the first to show signs of this

desire to know truth, and this field, perhaps more than any other, is today expressing most fully this ideal. But other departments of knowledge have followed, and today criticism in sacred literature, a broader field of enquiry in theology and a more rational point of view in religious matters indicate that men desire to know the truth in all realms of thought.

The honest search for truth does not involve the acceptance of multitudes of theories which are advanced in the name of truth. The pathway of progress in science, philosophy and religion is strewn with the wrecks of theories which once were universally received. The biblical test, the advice to try the truth, is still a valid test. We must test truth by action; the ethical test is the true test. We must find out if what we call truth agrees with reality as we know reality; we must determine whether or no it tallies up with those things in our world that we are convinced are real. And if we do find that it will work; that we are able to put it into action; if we discover its agreement with reality, we may reasonably accept it as true for us and for our day.

This zeal, this earnestness which characterizes college students in the laboratory and class room may lead to extremes and may result in radical positions being taken. This, of course, is to be regretted; but these mistakes can not hide the need all of us have of a greater desire to know the truth, a more thorough search for it.

Partial truths, it has been said, are more dangerous than what is false. And in religion partial truths are always easy to adopt.

We say that Jehovah led the children of Israel up out of Egypt into the promised land. None of us doubt this statement. But is it any less true that today God is leading his peoples, that his kindly hand is guiding the nations of the earth; that his providential care is over our own American Nation? To recognize one and not the other is to grasp but a partial truth. We say that through the Bible God has revealed himself to his children in order that they may learn something of his nature, something of his will. Is it not as true that in the wonderful book of nature unrolled all about us God has revealed himself; and

is he not a dull and unobserving man who fails to see behind the grandeur of these hills, the sublimity of a sunset, or the glories of spring, a God of power, of purpose and of goodness? We say that Jesus was divine and that he revealed to us a father's love, and a father's willingness to forgive erring children. We do not hesitate to believe this; yet do we believe that in every noble life today, in every mother's sacrifice, in every father's forbearance, there is just as truly expressed something we may call divine?

What college students as well as others need, is not to deny existing truth but to enlarge and enrich the truth already known. It is not to negate that which may be true so much as it is to so change our point of view as to get riches, not poverty, in the realms of reality.

But the mere acquisition of truth in any field is not especially desirable in itself. Unless there is a relation of the truth gained to actual life, little will result in the way of efficiency. Unless truth be coördinated with experience, with the serious problems of life, it can do but little good. Real efficiency will come only when the truth gained is integrated with actual experience, into actual concrete situations.

2. A second thing college helps one to gain is a loyalty to convictions and a courage in their expression. Many of the influences of life today make it easy for the young man to be politic in what he says. This is true in society, in business, in politics, in religion. The individual, on account of the conventions of society, the policies of business, the master-will in politics and the creeds in religion, is tempted to stifle his own convictions, whether those convictions relate to the Sabbath, religious beliefs, business policies, or political ideals.

To illustrate what I mean: a young man who graduated last week from Alfred University was talking one evening with me about religion. He was deeply interested in the subject. He told me he believed in religion. But he said when he went to church on Sunday, partook of the communion, and recited with the rest the creed of that church, he felt like a hypocrite, because he did not believe as the rest did about those things. He told me that in the school he was to teach next year, he was

hired partially because he belonged to a certain denomination in whose church he would be expected to work. He said they would probably expect him to teach in the Sunday school. "I am going to try and get out of it," he said, "but if I can't I'll go ahead and teach, although I will be a hypocrite if I do." If he failed to help, he said he would lose his bread and butter. He told me with deep earnestness that the conditions today demand that ministers be hypocrites. That society today is demanding its school-teachers to be insincere in order to hold their positions. Now I feel genuinely sorry for that young man and for others like him. It is not altogether his own fault that things are as they are. There is an element of truth in his words which can hardly be denied or ignored. It seems to me that in regard to his case and to similar cases, what should be required is not so much a certain type of intellectual assent as real efficiency in the discharge of whatever duties are involved.

At first one may seriously question whether an honest search for truth and loyalty to one's convictions always results in efficiency. We may have known of cases where a man seems to have been handicapped simply because he was loyal to his conviction. I am free to admit that there may be, temporarily, a decreased efficiency of the individual, but I am more than satisfied that in the long run there will not only be a return to normal efficiency, religiously and otherwise, but I believe there is bound to be a reaction in favor of still greater usefulness, when the man is seen in his proper perspective; when his work is seen in its entirety. I have faith to believe that the young man who is loyal to what he believes is right, to what he believes is best, will be rewarded, ultimately, if not temporarily, by great influence and useful service.

3. A third result which has come to me through the influence of college life is *charity*. No man can associate for any length of time with such men as President Clark, of Salem, Dean Main, or Professor Clarence L. Clarke, without being inspired by their broad-mindedness, by their appreciation of the points of view of other people, even though they may not agree with them. It is quite common to see

loyalty to the Sabbath, the Bible, or to one's denomination result in intolerance, in fanaticism. A great lesson, it seems to me, which we as Sabbath-keepers should learn, is that an honest search for the truth and a faithful loyalty to our own convictions do not necessitate narrowness on our part. We need to appreciate what others are doing and thinking even though we may think they are wrong. We need to be willing to grant that those with whom we differ may be just as honest, just as truth-loving, just as sincere as we ourselves are.

That this attitude which modern education is fostering will result in greater efficiency can hardly be doubted. That our own denomination is gaining in notice, in intelligent attention, in appreciation and in influence as a result of the attitude assumed by Dean Main at the Federal Council of Churches is not to be questioned. Private letters to Doctor Main, editorials in religious papers and verbal messages from eminent religious leaders indicate that outsiders appreciate the spirit of charity and broad-mindedness which was exhibited by our delegates to the council.

4. And, finally, an educational ideal, which, of all others, is perhaps most prominent in the institutions of higher learning today is the ideal of unselfish *social* service.

Ideals are always influenced and colored by the tendencies of the age in which one lives. Today is a time of extreme individualism in industry, in society, in religion. It is an age which fosters such men as Harriman and Rockefeller. It could be only in an individualistic age, when the rights and privileges of their fellow men were forgotten, that the members of the sugar trust could steal over a million dollars in six years from the United States Government. It could only be in an age where men had forgotten that the men about them were their brothers, that the questionable methods which have built up some of the great corporations could have been employed. It could only be in an age like our own that a great religious institution—Trinity Church, New York City, would fight every effort to give the poor people in its tenements more decent homes in which to live; when this church, instead of ministering to the poorer classes in the slums who need the solace of religion if

any classes do, has steadily withdrawn its influence and efforts to the more fashionable sections of the city.

All these movements indicate a lack of regard for others, and little concern for their welfare. The educational ideal today which is being sounded in the Department of Sociology at Alfred University, and which is being heard in the class rooms of all the great universities, "is this ideal of unselfish service socially. It is an emphasis on the old truth, "No man liveth to himself." No man can achieve efficiency in any broad sense, in any profound way, merely as an individual. No man can be really successful in life, in any far-reaching sense, till he recognizes the fact that he is a *social* individual and that the interests and welfare of those about him are bound up with his own destiny. Each person must realize that isolation means failure but that service in behalf of the larger social whole, of which the individual is a part, will bring success. The world must come to realize that only a common human brotherhood in which all may feel, in some very real way, in some very definite sense, that they are on an equality, will solve the problems of society, the questions in the industrial world, the conditions facing the church. This democracy, for which Jesus stood and for which he gave up his life, is a worthy ideal to set before any young man. And to my mind, it is an encouraging fact that so many college men today are going out into active life thoroughly imbued with this ideal. It is inspiring that so many college graduates are seeking, not the places which will bring to them the most money, or will give them the greatest popularity; it is inspiring that so many are willing to devote their ability gained in college to efficient service in this great field.

Convocation.

In the time of that recent high wind that struck the Chicago Baptist Conference, over the question of owning or disowning a certain professor of the university, a man made a motion to have a committee appointed to investigate the men of the university. Another man arose, with probably a better balance of nerve and wisdom, saying that it would probably do no good, but that it would be better to investigate the Baptist

ministry to find out what they believe. There is special opportunity to put in five days here investigating the ministry, and it is most time to pack your suit case. Better drop me a line to say you are coming, so we can make your bed and get your dinner and other meals.

Yours,

M. G. STILLMAN.

Walworth, Wis.

Rates to Conference.

The Railroad Committee for Conference are unable to procure reduced rates on the former certificate plan. The Western Passenger Association, in whose territory Conference is held, refused to grant such rates because of the two cent a mile laws in their territory. The regular rates, however, are not much more than the former one and one-third fares. Ten persons traveling in *one* party can purchase a ticket covering the party at a slight saving—e. g., for \$16.75 each, against \$18.00 each, New York to Chicago—and proportionate rates elsewhere. Consult ticket agents.

IRA J. ORDWAY,
544 W. Madison St., Chicago,
LEWIS A. PLATTS,
Milton, Wis.,
WILLIAM C. HUBBARD,
Plainfield, N. J.,
Railroad Committee.

Crises press hardest on those who stand for the most and the highest. Pastors, the problem is yours. You are shut up to it, surrounded by it. Escape for you or for the denomination is impossible. Victory is possible, but not without a stronger grasp on ourselves and a deeper denominational spirit than now exists.—A. H. L.

The spirit of Christian Endeavor is that of genuine democracy. We believe in working with others as well as for them. Class and caste must go; and the Christ standard of service and sacrifice for the individual, denomination, and nation must be accepted.—C. E. Secretary.

"Generosity is but the pity of noble souls."

Missions

Report of the Corresponding Secretary of the Seventh-day Baptist Missionary Society.

FOR THE QUARTER ENDING JUNE 30, 1909.

The first two Sabbaths in April were spent in New York City supplying the pulpit of our church and working for several Sabbaths on the Italian missionary problem and attending the Tract Board meeting held at Plainfield on the eleventh. After this, work in the office was continued until April 27, when I was called to Milton, Wisconsin, by the death and burial of Mrs. Saunders' mother.

No expense of this trip has been charged to the board though work was commenced in the West on April 30. The first Sabbath in May was spent with the people in Milton, speaking on Sabbath evening and again in the afternoon. The quarterly meeting of the churches of southern Wisconsin was in progress in Albion. I was permitted to attend, Sunday afternoon, the closing session, to speak and to lead the consecration service. This meeting was of more than usual spiritual interest and power, and I am told that all the sessions were much the same.

Early in the following week I received a request from the church at Battle Creek, Michigan, to visit them on my return trip home. Rev. J. G. Burdick, missionary pastor, had become so broken in health that it seemed necessary for him to give up the work. The demands of this field appeared of too much importance to be left for the purpose of making the round of the associational meetings. Hence arrangements were at once made by correspondence procuring substitutes for missionary hours and other appointments on the several programs. For such assistance we are indebted to a number of brethren, especially to Rev. W. L. Greene, at the Southeast, and to Rev. W. L. Burdick, at the four other meetings. I remained at Battle Creek for two weeks, preaching to our people on Sabbath afternoons, at the Sanitarium chapel once in the morning, besides speaking in the parlors

and at other religious meetings held for the patients and helpers.

Sabbath day, May 22, was very pleasantly spent with the church at Chicago, where I was permitted to speak on Missions. Early the following morning I took the train for Milwaukee, where I visited Brother Joseph J. Kovats, the Hungarian Sabbath-keeper. In the afternoon I attended his missionary service, held in a large and commodious church building in the southern part of the city. While the attendance was not large, his report shows that it usually is from thirty to fifty-five people. They are his own countrymen and can not be reached in any other language; are of all denominations, beliefs and unbeliefs. While I could not understand the tongue I could understand the language of the heart which was very apparent in the meeting. The service was emphatically reverent and devotional, the congregation joining most heartily in the gospel hymns. The sermon was biblical; he had prepared for me in English a skeleton by which I was enabled to follow the Scripture references. The American Sabbath Tract Society has voted seventy-five dollars, with which to procure a printing press that Brother Kovats may promulgate the Sabbath truth among his own people.

From here I returned to Battle Creek, where I remained until June 28, when I came home. In the city of Battle Creek, there are twenty-four thousand population, of which some two thousand are Sabbath-keepers. It is thought that there were not less than four thousand before the exodus to Washington, D. C. It is a beautiful city, surrounded with lakes, and offers various kinds of employment and educational advantages. The Sanitarium has extended the greatest kindness and consideration to both your secretary and to us as a people. Opportunity is here offered us for gathering and building up a strong church and making this one of our most useful centers of influence. There are before us perils among them, those of the city and of a business which must of necessity be continued to some extent on the Sabbath in order to provide for invalid guests. A mutual benefit can, however, arise to both the institution and to our people if we treat

the situation wisely and in a Christlike manner. More than a hundred of our people have gathered here and nearly fifty are now members of the church. I think it is now safe to say that our people at Battle Creek are nearly all agreed on the necessity of a church home and of working together to build it up. The greater question is not of gathering numbers to ourselves but of an opportunity to exert an influence on a constant stream of broken human lives, coming and going to all quarters of the globe. So far as I am able to see, God has never given us a like chance to disseminate the Bible truth for which we as a people stand. We are thrust into this open door; and are being weighed in the balance. The hand that wrote on the wall of the city of Babylon will write our rise or fall at Battle Creek. I think no church is making a more consecrated effort to meet the demands upon it. At the suggestion of your secretary the church has been making an effort to choose its own pastor and call him permanently. While this is being brought about, it was the unanimous action of the church and of friends who are not members, that the Missionary Board permit its secretary to return to them as soon as possible and remain until a pastor can be secured, and thus become better acquainted with the needs of this promising field.

Brother J. A. Davidson has been at work on the southern Illinois field since the first of May. When he first arrived on the field he wrote back: "I like the country, I love the people and am glad I am here." Later he wrote: "I wish that you or some other evangelist might come here and help me on this field." I replied: "We are praying that God will make of you an evangelist." Rev. W. D. Burdick, of Farina, is very kindly assisting Brother Davidson by his counsel and may go later to the field with him for a time.

The interest in New York City among the Italian people has been looked after by the Tract Society, and by the pastor and members of the New York Church. A place for holding religious services has been found at 230 East 111th Street. A Sabbath morning appointment at 10 o'clock, an appointment on Sunday at the same hour, one again at night and two on other even-

ings in the week are held. Brethren, this quarter has added two to our quota of foreign missions, or missions in an unknown tongue: a Hungarian mission in the city of Milwaukee and an Italian Mission in the city of New York.

We now hope we have a consecrated man who will go to Gentry and the Arkansas field. The churches of West Virginia have continued their coöperation with the board in the support of Brother Seager on that field. The work on the Wisconsin field, by Brother Hurley, is deepening and is being carried to the schoolhouses and the country about New Auburn.

The following changes have taken place since last quarter. The pastorate of the Marlboro (N. J.) Church has remained vacant because of the resignation of Rev. S. R. Wheeler. The pastorate of the Delaware (Mo.) Church has been vacated, occasioned by the sickness of Rev. L. F. Skaggs. He has gone to the Hot Springs for treatment and will try to get along without accepting the appropriation from the Missionary Board. The pastorate of the Boulder (Colo.) Church was vacated at the close of this quarter by the resignation of Rev. F. O. Burdick. A change of pastors occurred at Hartsville, N. Y., June 1, by the resignation of Brother Hutchins and the call of Brother Bakker. Rev. D. N. Newton, pastor of the Cumberland (N. C.) Church, has contributed the appropriation for the quarter back to the Missionary Society.

Reports have been received from twenty-four men on the field, who have preached in some sixty-four different localities. They have labored 466 weeks; preached 473 sermons to congregations ranging from thirty to a hundred people; have held 286 prayer meetings; made 1,242 calls; distributed 9,700 pages of tracts; baptized 22 converts; and received into our churches 34 people.

Your corresponding secretary has spoken during the quarter seven times on missions and eighteen times in all; has written and sent out 300 communications and received 250; has traveled 4,000 miles.

Respectfully submitted,

E. B. SAUNDERS,

Cor. Sec.

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held its regular meeting in Westerly, R. I., Wednesday, July 21, 1909, at 9.30 o'clock, a. m.

Members present: Wm. L. Clarke; E. B. Saunders; H. Stillman; C. A. Burdick; J. Irving Maxson; E. F. Stillman; J. H. Austin; Geo. B. Carpenter; J. H. Potter; W. L. Burdick; G. T. Collins; A. J. Potter; S. H. Davis; A. S. Babcock; E. E. Sutton; L. F. Randolph; P. M. Baxter; Geo. H. Utter; C. H. Stanton.

Visitors: Rev. D. Burdett Coon; Horace L. Crandall; Mrs. C. H. Stanton.

Prayer was offered by Rev. C. A. Burdick.

The reports of the Corresponding Secretary and the Treasurer were read and ordered recorded.

A letter from Ebenezer Ammokoo, Ayan Maim, West Africa, dated June 12, 1909, informs us that he will be ready to come to this country for study as soon as he receives a ticket and will come by the first fast boat which stops at the Gold Coast.

It was voted that the Treasurer be instructed to provide the Corresponding Secretary with funds necessary to bring Ebenezer Ammokoo to this country, and that the Corresponding Secretary be instructed to place Brother Ammokoo in the Tuskegee College at Tuskegee, Ala., for study.

A communication from G. Velthuysen Jr., Haarlem, Holland, reports very unfavorably of the physical and mental condition of his father.

The Corresponding Secretary was requested to reply to Brother Velthuysen, expressing our sympathy and interest in the family and the cause in Holland. At this point special prayer was offered, led by Rev. Samuel H. Davis.

Rev. J. H. Bakker, Denmark, reports a recent conversion to the Sabbath.

Since the illness of Rev. J. G. Burdick the Corresponding Secretary has spent several weeks in labor at Battle Creek, Mich., and the Battle Creek Church and society request that the Board allow him to return and labor with them for awhile. It was voted that the Corresponding Secretary use his judgment in the matter.

Letters have been received from F. O.

Burdick, D. M. Andrews and S. R. Wheeler relating to the work of the Boulder (Colo.) field. Brother Burdick soon leaves the pastorate of the Boulder Church, but his successor has not yet been chosen. Further communications have come from Rev. A. P. Ashurst and others concerning the Gentry field.

It was voted that the Board, through the Corresponding Secretary, extend a call to Rev. Alva L. Davis to go to Gentry, Ark., as missionary pastor on the Gentry field.

The Program Committee for Missionary Hour at Conference presents report as follows:

2.30 p. m., music—opening prayer.

2.40 p. m., paper—Prof. J. Fred Whitford.

3.00 p. m., paper—Dr. A. L. Burdick.

3.10 p. m., summary of our work in China—Wm. L. Clarke, Pres.

3.25 p. m., report—E. B. Saunders, Cor. Sec.

4.00 p. m., Conference on Missions—Rev. G. B. Shaw, Rev. J. H. Hurley, Rev. E. F. Loofboro.

The committee to confer with a similar committee of the Tract Board reported as follows:

Your committee would report that after four months of effort to find a time when the members of both committees could meet, a meeting was held in Plainfield, N. J., May 17. D. E. Titsworth, H. M. Maxson, C. C. Chipman, Edwin Shaw, Geo. B. Carpenter, L. F. Randolph and Wm. L. Burdick were present. T. L. Gardiner, Ira B. Crandall and C. A. Burdick were unable to attend.

The situation was quite thoroughly considered and it was agreed to recommend to our respective Boards the employment of Rev. W. D. Wilcox and a quartet for Sabbath reform and evangelistic work during the summer vacation, provided arrangements could be perfected. This was found to be impossible.

The following resolution was adopted by the joint committee:

Resolved, That it is the opinion of this joint committee that it would be beneficial for a permanent joint committee of the two Boards to be established to consult together from time to time over matters of mutual interest to the two Boards, and to consider

any matters that might be referred to it by either Board.

Respectfully submitted,

WM. L. BURDICK, I. B. CRANDALL, L. F. RANDOLPH, C. A. BURDICK, G. B. CARPENTER,

Committee.

The report was received and the committee continued.

The afternoon session opened with prayer led by Rev. Horace Stillman.

The Corresponding Secretary presented his annual report which was read.

Further consideration of the report of the Board to the Society was referred to an adjourned meeting to be called by the President.

Adjourned.

Treasurer's Report.

For quarter ending June 30, 1909.

GEO. H. UTTER, Treas.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Table with 2 columns: Description and Amount. Includes Cash in treasury, April 1, 1909 (\$425 85), Cash received in April, 1909 (776 37), May, 1909 (964 54), June, 1909 (855 17), Total \$3,021 93.

Cr.

Table with 2 columns: Description and Amount. Includes E. B. Saunders, salary and expenses, April, May, June, 1909 (\$305 30), G. H. Fitz Randolph, salary and expenses, quarter ending March 31, 1909 (164 45), J. H. Hurley, balance due on salary and expenses, quarter ending March 31, 1909 (119.51), R. S. Wilson, salary and expenses, quarter ending March 31, 1909 (94 04), J. G. Burdick, salary in April, 1909 (50 00), Church at Westerly, R. I. (18 75), Niantic, R. I. (18 75), Salemville, Pa. (25 00), Marlboro, N. J. (25 00), Shingle House, Pa. (25 00), Richburg, N. Y. (18 75), Welton, Iowa (25 00), Garwin, Iowa (25 00), Boulder, Col. (37 50), Farnam, Neb. (25 00), New Auburn, Minn. (37 50), Delaware, Mo. (6 25), Hammond, La. (25 00), Riverside, Cal., six month (75 00), Hartville, N. Y. (12 50), S. D. Seager, salary quarter ending March 31, 1909 (50 00).

Table with 2 columns: Description and Amount. Includes E. B. Saunders, for work with Italians in New York (85 00), J. A. Davidson, account of labor in southern Illinois (50 00), L. A. Wing, labor at Lincklaen, N. Y. (12 50), Labor at Milwaukee, Wis., expended under direction of Corresponding Secretary (60 00), Recorder Press, Pulpits in April, May, June, July, 1909 (130 00), Recorder Press, job printing (8 20), Orra S. Rogers, share of Missionary Society in cost of Denominational History (150 00), W. L. Burdick, expenses of committee to consult with Tract Society (20 90), Rosa W. Palmberg, salary quarter ending Sept. 30, 1909 (150 00), Susie M. Burdick, salary quarter ending Sept. 30, 1909 (150 00), J. W. Crofoot, salary quarter ending Sept. 30, 1909 (250 00), H. Eugene Davis, salary quarter ending Sept. 30, 1909 (212 50), One-half of appropriation for mission schools in 1909 (150 00), G. Velthuysen, salary July 1, 1909 to Dec. 31, 1909 (150 00), F. J. Bakker, salary to Dec. 31, 1909 (175 00), Ira L. Goff, labor in Oklahoma (35 00), Transferred to Shanghai Chapel Fund (20 00), Cash in treasury, June 30, 1909 (29 53).

\$3,021 93.

E. and O. E.

GEO. H. UTTER, Treas.

Memorial Board Meeting.

The fourth quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in church parlor, July 10, 10 a. m. Present: D. E. Titsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, Stephen Babcock, C. C. Chipman, O. S. Rogers and W. C. Hubbard. Ex officio: W. H. Crandall and Asa F. Randolph. Absent: H. M. Maxson. Visitor: Rev. E. B. Saunders, who opened the meeting with prayer.

The minutes of last meeting were read.

The Secretary stated that the President and Secretary had executed the general release requested by Thomas Zinn, executor estate Hannah Colgrove; also that an informal meeting of the Board was held June 23 to consider the request of Mr. Thomas L. Stillman, of Edgerton, Wis., for a price on the homestead property in which he has a life interest as tenant. It was voted to confirm the action of the Board offering him the property at a certain price and allowing him the full value of his life interest toward the purchase price. Communication was received from Dr. L. A.

Platts and Geo. W. Doty concerning this matter.

From Peter Taekema, Amsterdam, Holland, giving an account of his work and advising the Board of his progress in the Theological Seminary; from Rev. T. G. Helm, acknowledging receipt of \$5 per month and heartily thanking the Board for their generosity.

The Finance Committee presented their report, showing changes in securities, which was adopted and placed on file.

The Treasurer's fourth quarterly report was read in detail and, having been duly audited, adopted and placed on file.

The Treasurer's annual report was not completed by the accountant and was referred to Auditing Committee to be passed by them, and when signed to be adopted by the Board and filed.

Because of the above the following resolution was adopted:

Resolved, That the date for closing the annual account of the Treasurer be changed from June 30 to May 31, and the dates for closing each of his quarterly reports be changed from September 30, December 31, March 31 and June 30, to August 31, November 30, February 28 and May 31.

The Secretary's annual report to Conference was read and adopted. It showed \$26,332.30 added to the corpus of the fund during the past year, and a total endowment of \$460,742.88.

The terms of William M. Stillman, Stephen Babcock and Orra S. Rogers as Trustees expire this year.

The Discretionary Funds were, by vote, divided as follows:

Utica, Wisconsin, church fund, \$18.09 to Seventh-day Baptist Missionary Society.

The Babcock Fund, \$100, to A. B. Kenyon, Treasurer Seventh-day Baptist Education Society, for Alfred Theological Seminary, and the balance, \$659.18, to Salem College.

Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

Income Disbursements, July 11, 1909.

<i>Alfred University—</i>	
Alfred University Fund.....	\$7 43
Babcock Chair Physics	412 12
Chair Greek Language and Literature	168 85
Potter Chair History and Political Science	647 06

G. H. Babcock Fund	2,066 03
Chair Church History and Homiletics.	130 90
Plainfield Chair Doctrinal Theology..	134 94
Bicentennial Education Fund	68 53

<i>Milton College—</i>	
Milton College Fund	343 17
D. P. Rogers Fund	67 44
Bicentennial Fund	68 53
G. H. Babcock Fund	1,475 74
Geo. S. Greenman Fund	144 41

<i>Salem College—</i>	
Geo. S. Greenman Fund	6 16
Geo. H. Babcock (Discretionary) ...	659 18

<i>Alfred Theological Seminary—</i>	
Geo. H. Babcock (Discretionary)	100 00

<i>American Sabbath Tract Society—</i>	
American Sabbath Tract Society Fund	16 20
D. C. Burdick Bequest	170 32
Geo. H. Babcock Fund	885 45
D. C. Burdick Farm	9 77
Sarah P. Potter Bequest	26 94

<i>Seventh-day Baptist Missionary Society—</i>	
Missionary Society Fund	16 03
D. C. Burdick Bequest	170 33
Utica, Wisconsin, Church Fund	18 09
D. C. Burdick Farm	9 77

<i>Estate Nathan Wardner—</i>	
Martha H. Wardner	17 38

<i>Estate Geo. H. Babcock—</i>	
Mary E. Babcock	75 00

Sarah P. Potter Bequest to Plainfield (N. J.) Church	19 37
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Patriotism to the Church From a Professional Standpoint.

DR. GRACE I. CRANDALL.

Read at a church banquet in the Milton Junction Seventh-day Baptist Church.

There is, perhaps, no one class of workers who have a greater reputation for irreligion than those in medical work. Many of the younger men are rather inclined to scoff at religion and all things religious. Among the older men, however, there is more of a tendency to think along spiritual lines. They have tried to reason it all out for themselves with little help from recognized sources and as a result they have a philosophical form of belief, very practical in nature, more or less spiritual, but with little of the orthodox or theological. To both classes of men the church means little or nothing. They have no sense of loyalty to it and look upon it as an organization of rather impractical theorists who spend more time in theological hair-splitting than in actual good deeds.

It has often been a cause of wonder to me why men who have spent so much time and thought in the study of the Creator's physical masterpiece, the human body, should have so little regard for his still greater spiritual masterpiece, the human soul, and for his plan for its redemption through Christ and the church. However, I think I see some reasons for his attitude of mind.

To the medical student the physical is everything. The study is absorbing and every faculty is strained to the limit to grasp the facts and comprehend the theories of the many-sided medical science. The mind is trained to observe every phase of life as to its effect upon the physical being. Death means simply the conquering of the body by that natural enemy, disease, which it is the doctor's business to recognize and combat. The psychological elements may be recognized somewhat in the effect upon the physical but the spiritual side is passed by.

It is this neglect rather than any direct antagonism which renders the young physician indifferent to religion and church life. Then, too, living in the large city, especially if there is no church home in which he is welcome, only adds to this tendency to indifference and neglect.

Later, in practice, the doctor is necessarily more or less irregular in his attendance at church, the more so if he doesn't care enough to make an extra effort to attend. He drops out of Sabbath school and Christian Endeavor work, misses the prayer meeting, and gradually drifts away from his early modes of thought. He goes from home to home, ministering to the physical needs, works to the last moment to save life, and if he fails, leaves the religious side to the minister. This is the process, I believe, which brings about the lack of true religious life among doctors.

Let me say right here that I believe that Seventh-day Baptist doctors are somewhat exceptional in their loyalty to the church. Why, I do not know, unless the Seventh-day Baptist home must necessarily be more devoted to spiritual duty than the average American home and thus our children are started right. Our colleges are strongly religious, and this helps to keep our young people right during their college days.

With such a foundation as this with which to start, even four years of medical school life can scarcely change the habits, especially in such cities as New York and Chicago, where faithful groups of our own people make the homeless students welcome and keep them in touch with church and consecrated home life.

Now let us look at the subject from the other side. Why should the doctor be loyal to the church?

First, For his own sake. Like every other man he has a soul and a spiritual life and it is to his interest to care for his own by helping others. Second, He needs the church in his professional life. There is too much tendency with us all to divorce our religion from our daily work. This should not be. Christ should be our daily companion and helper. Of all people in the world, the doctor as much as any needs this companionship. There is no work in which a man so often feels his utter helplessness and ignorance as in medicine. The doctor is always meeting conditions which are more or less obscure and he is always face to face with death, that foe, who, he knows, will sooner or later conquer in every case.

What man, then, more sorely needs the help and counsel of the all-wise and all-powerful Father than the doctor? For his own sake and for the sake of his patients he needs to be a most prayerful man, a most consecrated, devoted Christian worker. I have heard of doctors who in their struggle to save life felt free to go to the prayer meeting and to ask their brethren and sisters to pray for their patients and for them, that they might be guided aright and their patients saved. Can you imagine what added strength a Christian doctor would feel if he knew that his church was united in praying for God's blessing upon his efforts, and guidance in his decisions? Could any higher counsel be had than that of God?

I wish that the day may come when our doctors shall be our most devout men, second only, perhaps, to our ministers, and when the church and the profession shall work as one in the saving of life and of souls.

"Inclination and interest determine the will."

Woman's Work

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

Redeemed with the precious blood of Christ.

In Light or Darkness.

If God says "Yes" to our prayer, dear heart,
And the sunlight is golden, the sky is blue,
While the smooth road beckons to me and you,
And the song-birds warble as on we go,
Pausing to gather the buds at our feet,
Stopping to drink of the streamlets we meet,
Happy, more happy, our journey will grow,
If God says "Yes" to our prayer, dear heart.

If God says "No" to our prayer, dear heart,
And the clouds hang heavy and dun and gray;
If the rough rocks hinder and block the way,
While the sharp winds pierce us and sting with cold;

Ah, dear, there is home at the journey's end,
And these are the trials the Father doth send
To draw us as sheep to his heavenly fold,
If God says "No" to our prayer, dear heart.
—Jessie E. Schindle, in *Sunday School Times*.

Giving From a Young Woman's View-point.

To the average young woman of today, giving is one of the accepted details of life. She expects and embraces opportunities to give of her various possessions, if not always enthusiastically, at least naturally and as a matter of course.

The modern young woman is a very businesslike person. It matters not if she be largely the free and unhampered arbiter of her own days and duties, or has become temporarily the brains and ability of another, instinctively she assumes a more or less commercial attitude, and regulates the minutiae of her routine with a view to the time of reckoning. It may be after the long, well-filled day is over that she unconsciously balances her cash, both mental and material, with an honest desire to know how she stands in the great business of living. It may be at one of those heart-probing, soul-searching periods when every debit and credit of life is marshaled in bold array, and the trial balance is struck that will give some idea of the gain and loss. In either

case the young woman will find her giving figures very prominently, and if she be a wise person, she will realize that generosity is not merely a virtue to be cultivated or stifled at will, but, in its concrete form, proves to be one of the greatest assets of life.

This was probably the thought in the mind of (some) Solomon when he wrote: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Certain it is that devoid of the interest and broadening influences developed by daily expenditures of all sorts, life would be robbed of much more than we realize, for, after all, it is only as you "give to the world the best you have" that "its best will come back to you."

And what an extensive affair this giving is! In it there is scope for every temperament, range for the most diverse judgments, and some features that will attract and interest all. In phases of giving, and ways to give, there is assuredly "no end," but perhaps there are some which more especially appeal to the young woman.

From the girls of today we look naturally for the cheer and sunshine of life, but with the passing of maidenhood, and the inevitable readjusting of ideas, and solidifying of ideals that follow, more than the charm of brilliancy and gaiety should come. If then, we expect the girls to give to the world indispensable sunlight, it is to the young women that we should be able to look for the strong, bracing breezes that temper the heat of life, stimulate the flagging energies, and calm the unsteady nerves. To the world about us, then, first of all, the young woman should be prepared to give strong sympathetic judgment, clear, honest convictions, broad, healthy views on those subjects that naturally fall within her range of vision.

In these days of inflammatory public prejudice one of the best gifts to any one in particular, or the world in general, is that of a generous judgment; and in this very point we see an example of the value of giving in its reflex influence, as one of the highest qualities we can cultivate ourselves is the fair-mindedness engendered by this generous judgment.

Perhaps we can not hope that our next

assertion will go unchallenged, nevertheless it will not lack for champions, for there are many who will be willing to defend the statement that the young woman gives to the world the best type of friendship known. The schoolgirl "crush," so lamentably prevalent nowadays, has disappeared, as the girl develops into the young woman, or, better perhaps, it has been modified and clarified into something more worthy the sex. The monopolizing, despotic intimacy, so heart-enslaving and soul-narrowing in its influence, broadens and deepens and widens, until the older girl gives to her friends a friendship so loyal in its camaraderie, strong in its reserve forces, and tender in its womanliness that it is a gift the world can not do without. Then to each young woman comes the duty of giving thus of herself; not with a niggardly hand bestowing this good thing to the few especially near her heart, but with broad and generous liberality handing out to all within reach, of whatever age, or sex, or condition, the unbiased friendliness and sympathetic fellowship that is within the power of each to bestow, and will again bring home to the giver's life the fullest reward—the "increase" that follows "scattering."

Time and thought are no mean gifts in the hands of a young woman. "We have so little time to ourselves," we say. Our church work, clubs, gymnasium, music, etc., to say nothing of the incidental eight hours a day the majority spend in office, store or shop, rob us of all chance of flirting with ennui, and make it impossible for time to ever "hang heavy" on our hands. Still the temptation to allow our interests to center in ourselves, to grow subjective rather than objective, is strengthened perhaps by this very condition. Everybody is busy nowadays. There is not time for half we would like to do. So much more reason, then, is there that we should carefully weigh the different demands, and decide for ourselves to what objects we owe the largest gifts of our time and thought. The young woman is supposed to be fertile in resources, in "plans" and "ideas." Let her earnestly strive to cultivate them, for she who gives ideas along with her money, will find the money, because of the ideas, going much further for real human benefit.

And then, of course, there is the giving of our money. *Our money*. Not cash left us by some wealthy and deceased friend. Not a pittance doled out by parent or guardian for some necessity of life—for even those girls who do not have to go outside their own homes now to earn it, do earn it, and receive it, just as regularly and systematically, we are glad to know, as their less fortunate sisters—but ours by right of the possession of that ability, the price of which lies in our pocketbooks, to be devoted to whatsoever interest we will. Whether or no this financial independence is worth the sacrifice entailed; whether the gain is commensurate with the inevitable loss, does not materially affect the gain, and the young woman holds the indisputable right to give of her own as she chooses, and what she chooses.

The disposition of the young woman to give conceded, her duty of giving established, her right to give granted, it only remains for her to ask how to give of her money. To this end much might be said, but condensed and simplified the most pertinent reply may be made in one word: Systematically. If it is true that "he gives twice who gives quickly," it is also true that she gives twice who gives judiciously. While the young woman is not "narrow," she is often sadly lacking in judgment in the exercise of her benefactions, and if these could be once established on as firm a financial basis as her other expenditures, great and far-reaching good would result.

It is impossible for the average person to respond to every appeal for money. In a single week one may be asked to contribute to a great world-wide charity, such as the Messina Earthquake Fund, to send confectionery for the candy table at the church fair, to make a subscription to some foreign mission enterprise, and to put her name to a list of those who propose sending a fellow-workman to a sanatorium—all besides her regular church contributions. Here again is the necessity for discrimination, not that one object is less worthy than another, but that necessarily one must decide for one's self, which and how much.

The "how much" is more easily solved if the giver has adopted, and religiously adheres to, a system of proportionate giving. It may be the tenth she prefers to devote

to her benevolences; perhaps a fifth, or possibly a third. Whatever is decided upon, however, let it be rigorously deducted from the regular income, and set apart for its intended use. Many a girl has said that this is, in fact, the only way in which she can "afford to give," and the reasonableness of this assertion can best be understood by those who follow the plan.

We have no more right to be extravagant in our giving than in any other department of our expenditures. Neither let us ever give with any thought of appearances, of how another may view the object, or amount. That is a weakness beneath a young woman. After she, upon one day of the week, or month, or quarter, has laid by in store as God hath prospered her, after the call for money comes, let her, as a wise steward, consider the need, her ability to meet it, the extent to which she can consistently respond, and then, not grudgingly, or of necessity, but gladly, honestly and simply, give of her funds as of herself, to those whose claim upon her has not in any wise diminished since the white-robed Peasant of Galilee first taught by precept and example that it is more blessed to give than to receive.

Then back to the heart and life of the giver will flow in abundant measure the promised benediction, for, it being not only what she has given but what she has shared, the gift with the giver shall be both blessed and a blessing.—*Gertrude Hartley, in the Missionary Helper.*

Portland, Me.

A Failing Minority.

The Hebrews, the original monotheistic minority, met failure and induced decay because they did not rise with the increasing importance of their mission. Prosperity poisoned them. They lost sight of their mission. Their worship turned to formalism. Evasion of God's law became disobedience, in the name of obedience. The vital point of failure was a low estimate of their place and mission. They sought national greatness and personal honor, rather than the kingdom of heaven. They grew weary with waiting and thought God's promises would never be fulfilled. The warning voice of Jehovah by the lips of Isaiah and the sobbing sorrow of Jeremiah

failed to arouse those who had lost sight of their mission. A few heard, heeded and remained true. God drew such ones closer to himself. Resurrection came at last. John the Baptist, lone minority crying in the wilderness, heralded the long-expected Messiah. He came without pomp, but with power. In him was renewed the picture of one man calling a popular and powerful system of religion to judgment and reform. Jesus was prince of minorities, greatest of reformers and most intense of specialists. He had but one theme: the "Kingdom of Heaven." He was neither philosopher, metaphysician nor theologian. He never debated methods or theories. He struck straight at men's hearts, at motives, character, deeds and destiny. Jesus was the greatest minority reformer of all history. After a public life momentarily brief, he died as a culprit and left a dozen men—minority too small for the world's notice—to complete his work. That handful had no mission, no future, as the world judged; but in the plans of God it was the mightiest force in the world's history. At first that minority grew with wondrous power and rapidity. The strength of hope and the zeal of devotion carried early Christianity forward like a resistless ocean current. But Greek intellect and Roman statecraft lay in waiting to poison the simple faith by philosophy and pervert loyalty to God and his law by the blandishments of a political state-church system. Thus the high mission of the first Christian minority was lost sight of and the majority of those bearing the Christian name became content to drift with the tide of popular theories.—*A. H. Lewis, D. D. 1906.*

"What would Jesus have me do?" is not a question for a day, nor a week, nor a year, for one city or country; but it is the question for all time and for every man. It is the standard for the individual, for society, for business, for politics, and for religion.—*Exchange.*

When the majority of our church-members take the matter of giving out of the realm of the emotions, and make it a matter of principle, then, and not till then, shall we solve the problem of adequate financial support for our church and missionary enterprises.—*William Shaw.*

Young People's Work

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

"And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."—Acts xiv, 17.

The Prayer Meeting.

REV. JAMES L. SKAGGS.

Daily Readings.

Sunday, August 8—Humbled by God (Ex. v, 15-23).

Monday, August 9—Facing the foe (Jas. iv, 5-10).

Tuesday, August 10—The sword of the Spirit (Eph. vi, 10-18).

Wednesday, August 11—The great shadow (Jer. ii, 6; Rom. viii, 20-23).

Thursday, August 12—Turning back (Heb. iii, 12-19).

Friday, August 13—The daybreak (I John ii, 8-11).

Sabbath, August 14—Pilgrim's Progress Series, VIII. Two Valleys (Ps. xxii, 1-8; Mic. vii, 7, 8; Rom. viii, 35-39).

TWO VALLEYS.

Read "The Fourth Stage" of Pilgrim's Progress. How often are we down in the "valley of humiliation!" The way seems comfortless. Our best efforts seem to have resulted in failures. Perhaps the tempter has won a victory, a despised sin has been committed, past efforts to overcome seem to have been in vain. In self-abasement and depression the star of hope grows dim or disappears. Then "Apollyon" is sure to appear to take advantage of a moment of weakness. Where is there an Endeavorer who has not at some time had a discussion similar to the one given in our lesson? Have you not been told that the Christian way is hard, its pleasures few and its trials many? Who has not been told at some time that he is not a Christian, that the things which the Bible teaches about God are not true, that it is better to quit thinking about those things and to have a good

time and many pleasures in a free and easy life? He goes farther and says: "You have made so many blunders and committed so many grievous sins that your Master will not own you; he has no delight in such a weak and erring one; you had better come with me and I will give you many delights."

Take courage, no one has been more sorely tempted than Jesus was. "Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him" (Matt. iv, 8-11). How sweet must that final experience have been: "Angels came and ministered unto him." "Are they (the angels) not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. i, 14). Jesus repulsed the tempter and immediately came into a blessed experience. We may do the same and also share that sweet experience.

Disease germs more easily find a place to develop in a weakened body, so temptation seems to fall more heavily on one in tribulation. "Let the Christian, like Paul, learn to glory in tribulations, for the devil will use every one of them as an argument for forsaking Christ." "One of the devil's sharpest weapons is made up of the Christian's own sins, for these have already penetrated the Christian's heart."

Jesus is the "light of the world." His light will reveal the way for his trustful child even through the "valley of death." As Paul lay in the prison, not knowing whether he would be set free, he had no fear of the ditch or the mire. He knew that nothing could destroy his soul. He had "the desire to depart and be with Christ; for it is very far better" (Phil. i, 23). Read again Rom. viii, 35-39. Christian is not the only pilgrim that has been comforted by those blessed words of the twenty-third Psalm: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

This little allegory has colorings which are not so current now as they once were, but the problems are real, temptations and trials come, the only practical solution is found by him who has a firm and abiding faith in God.

Nile, N. Y.

Awake?

Young people, are we? Are we alive to our opportunities? We live in an age of privilege and opportunity. But it is to be feared that we do not fully appreciate it. Do you realize that it is but three weeks until Conference and the Rally? If you have not already done so, complete your arrangements now.

Some of your members have already planned to go at their own expense. Good. Make them your delegates, but do not stop there. Send at least one more and pay his or her expenses. It may be the opportunity of a lifetime for such a person, and it will be of untold benefit to you. Let us suppose your choice is a young fellow, a little timid, but with some ambition to be of use in the world. Cost to the society, \$25. He catches fire at Conference, and fuel is added to his burning desire to be of service in his Master's vineyard, at the Rally. An education results; the bashful boy enters the whitening fields as a minister of the Gospel from — Society. That would be splendid interest, compounded many times, on your investment. Try it.

"21"

Some time ago we read in the News Notes that, on April 14, the Milton Junction Society had celebrated its twenty-first birthday. The "History of the Society," read at that anniversary, together with letters from three former presidents, has been kindly sent for these columns. We are pleased to give them space and wish we might also have the stirring address by the pastor, and the other good things as well, that were given at that time. May this live and aggressive society continue many years to make records such as are chronicled in its history.

History of the Christian Endeavor Society of Milton Junction, Wis.

LINDA BUTEN.

On April 14, 1888, Mrs. Olive Wardner called a meeting of some of the young people of this church with the purpose of forming a young people's society of Christian Endeavor here. Previous to this time there had been a prayer meeting society, from which had gradually dropped almost all except the young people. There was also at this time Christian Endeavor societies at both Milton and Walworth, and Mrs. Wardner was anxious that the young people here should form a similar society.

At this meeting officers were elected, with the idea of forming a society of Christian Endeavor, and Elder Wardner was appointed to draw up a constitution. He gave his report the next week and the constitution was accepted. Because of opposition, however, the society was not called a Christian Endeavor Society until the last of October of that year, when their constitution was amended, the society accepting that of the Milton Christian Endeavor with one or two changes. The society was organized under the name of Young People's Prayer Meeting Society, with 15 charter members, 11 active and 4 associate. One of these active members still remains with us as such. On the evening of May 5 their first business meeting was held, at which these officers were elected: President, Ora Greene; secretary, Fannie Wells; treasurer, Lorena Cottrell; chorister, Fremont Wells; solicitors, Clara Garthwaite and Carl Gray.

Members were also chosen for three committees: Prayer Meeting, Lookout and Relief.

The regular weekly meetings were held Sabbath afternoons or the evening after the Sabbath, at the home of the pastor, because of the ill health of Mrs. Wardner. She never joined the society, I believe, considering herself too old to belong to such a body. But she was a leader and active worker until her death in the following October.

The membership of the society speedily increased. To the minutes of the meeting of July 14, three months after reorganization, a note was added saying that at that time there were 25 regular members.

In a report of January 12, 1889, for the first three quarters of the year, the secretary says that "36 meetings have been held with an average attendance of 8 members and many who were not members." The membership at that time was 33.

In February they were invited to join the Local Union which consisted probably of the Christian Endeavor societies of Milton, Walworth and Albion, and they decided to accept this invitation. A few years later they joined the southern Wisconsin District Union, which was organized in 1893.

The first four years of this Christian Endeavor Society are noticeable for the amount of work which its members accomplished. About a year after their organization the question of starting a Bible school at Newville was considered and, on June 30, Elder Wardner assisted in forming such a school in that place, and one of the members of the society, Mr. McCarty, consented to take charge of it. Later they paid his expenses to preach at Johnstown also.

After this, money was sent to Elder Todd at Berlin at different times and to a certain colored school at Little Rock, Arkansas.

In March, 1891, it was decided by the society that they would give \$25 that year to assist Elder Huffman in his missionary work. This was continued two years and after that this same amount was given to the Young People's Permanent Committee, and later, when the Young People's Board was formed, to that board. This continued, I believe, until two years ago.

Later in the year of 1891, Elder Wardner received a letter from Elder Velthuisen in regard to a young lady who wished to devote her life to the work of a Bible woman among the poor and degraded of Haarlem. The society then pledged to raise \$100 during the year for the support of this woman, whom we know as Marie Van de Steur. They continued her support until September, 1893, when she decided to go to Java to work with her brother there. Another woman was employed in her place, but she worked only a few weeks and the money was then again sent to Miss Van de Steur. The society regularly forwarded \$100 or more a year to

her (one year the amount reached \$161), until the latter part of the year 1897, when it was decided to discontinue her support. After this no one person has been supported in this way, but the society has given much towards missionary and evangelistic work. For instance, during the past year we have sent money to the Fouke School, given \$15 towards evangelistic work and aided the Tract Society.

The idea of a Junior Society of Christian Endeavor had been suggested by some one and such societies had been formed in many places. Our Christian Endeavor considered the matter and decided that it would be very wise to have one in connection with our society. So in September, 1893, Mrs. Nettie West and Miss Nellie Burdick were appointed as a committee to take charge of the junior work. A flourishing society was organized and little by little its members have increased until at times as many as three assistant superintendents have been employed. At present, owing to the long sickness of one who has done so much for the society as its superintendent, Miss Anna West has been chosen to fill her place.

The membership of the Young People's Society also increased rapidly and in January, 1898, there were about 70 active members. At present there are about 55 active members, with more affiliate members than at that time. With the increase in work and membership there have been corresponding changes in the constitution of the society. At first there were only two classes of members, active and associate. The latter part of the year 1892 a third class, the affiliate, was added, and three years ago a fourth, for absent members. At first there were only three committees, but new ones have been formed until now there are nine. The Christian Endeavor pledge was not adopted by the society until the year 1906, the question having been brought up many times but not favorably decided upon until that time. For the coming year our society has pledged to raise, both for local and foreign purposes, \$100, between \$50 and \$60 of which is to be given to the Young People's Board. The society has also adopted a plan of systematic giving, by which it hopes to raise a goodly sum for this purpose. Directly after Conference this year, the meeting of the young people of the denomination

is to be held here, which we hope will be an inspiration to better work.

Though the society has undergone many changes during the last twenty-one years, its object and purpose is still the same: "Its objects shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, to make them more useful in the service of the Lord and strive for the conversion of others."

News Notes.

RIVERSIDE, CAL.—Our Junior Christian Endeavor Society and the Ladies' Aid Society hold regular social gatherings, though no money is raised in this way.—The work in Los Angeles is being kept up. Preaching is done there about every Sabbath.

HAMMOND, LA.—Several of our members have gone north for the summer. Those who remain are doing what they can to keep up the interest in the work here.—Several of our members are planning to attend Conference at Milton.

GENTRY, ARK.—The Rev. H. N. Jordan is with us for a few weeks. We are enjoying his work among us and are very thankful to the Tract Board for sending him. His sermons are full of spiritual things.

Young People's Board.

The Young People's Board of the Seventh-day Baptist General Conference met in regular session in the Seventh-day Baptist church, Salem, W. Va., July 11, 1909, at 11 o'clock a. m., President M. H. Van Horn in the chair.

Present: Prof. M. H. Van Horn, Rev. H. C. Van Horn, Maleta H. Davis and Dr. C. B. Clark.

Prayer was offered by Rev. H. C. Van Horn.

Minutes of last meeting were read and approved.

Communications were read from Eld. E. A. Witter, Dr. A. E. Main and Rev. A. J. C. Bond.

The Treasurer's report was read and adopted.

The following reports of committees were received:

1. Prayer Meeting Topic Leaflets.

The topic leaflets published by the United Societies were examined and it was thought best

to make no changes. Permission was received from them to publish for our own use their topic leaflets. The work of publishing has been done at the Recorder office at an expense of \$13.00 for 1,000 copies. Committee.

2. Conference Program:

Conference program is completed and parts accepted. Committee.

3. Post-Conference Rally Program:

TUESDAY AFTERNOON.
2.30 Duty of Our Young People to Missions
Open parliament Rev. D. B. Coon

TUESDAY EVENING.
8.00 Duty of Our Young People to the Cause of Education Dr. C. B. Clark
Open parliament Rev. A. J. C. Bond

WEDNESDAY MORNING.
10.00 Duty of Our Young People to Tract Work
Open parliament Rev. Edwin Shaw
Mr. N. O. Moore

WEDNESDAY AFTERNOON.
2.00 Address, "Winning Souls for Christ"
Mrs. Martha H. Wardner
Report of committees to recommend lines of work for the ensuing year

WEDNESDAY
3.00 or 8.00, time yet to be decided
Ways and Means
How to Arouse Interest Rev. A. L. Davis
How to Secure the Cooperation of all Societies W. G. Rood
Committee.

The bills from the RECORDER office, one for printing 500 report blanks, \$3.25, and one for printing 1,000 topic and daily reading booklets, \$13.00, accepted and ordered paid.

Two subscriptions to the RECORDER were voted.

Twenty-five dollars was voted to the Missionary Board on Miss Palmborg's salary.

Expenses of Editor of Young People's Work of SABBATH RECORDER was allowed and ordered paid, \$1.90.

Traveling expenses of the Secretary up to date allowed and ordered paid, \$4.20.

The matter of printing the letters of the presidents of our schools, which have appeared under Young People's Work in the RECORDER, in pamphlet form was left to the President, with power.

By vote the Young People's Board extended a call to Rev. A. L. Davis to go as a missionary to the southwestern field.

It was ordered that the Young People's Board ask Conference to appoint two more members, in addition to those already on the Board.

Treasurer's Report.

April 9, 1909 to July 9, 1909.

LUTHER F. SUTTON, Treasurer,

In account with the

SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Dr.

Balance on hand, April 9, 1909	\$283 34
Received from	
Milton Junction	35 00
Fouke	10 50
Riverside, Cal.	2 00
Second Alfred	14 00
Albion	30 00
First Alfred	5 00
Endeavorer Account	9 40

Total 389 24

Cr.

Emma E. Pardee	\$2 00
Missionary Society	178 00
Tract Society	21 00
Theological Seminary	5 00
Fouke School	5 00
Salem Express	3 00
Luther F. Sutton	23 43
Religious Educational Association	22 50
SABBATH RECORDER, balance subscriptions	24 50
Balance	104 81

Total 389 24

Standing of the different accounts.

RECORDER subscriptions for those unable to take it	\$9 50
Student evangelistic work	15 03
Education	5 00
Education of E. Ammookoo	18 50
Missions	1 00
Scholarship fund	1 00
Aid to young people preparing for the ministry	1 00
Religious books	1 00
Young People's Work	52 78

Total \$104 81

LUTHER F. SUTTON, Treas.

Three Letters.

Miss Anna West,
Milton Junction, Wis.,

DEAR FRIEND:

I hardly know what to write but send a word in response to your request.

Dear Christian Endeavorers, I am glad to send a greeting on this your twenty-first birthday. You were quite a young society when I first knew you and now you tell me you are twenty-one. I hope the years have been happy and helpful ones. I am interested in your society and always glad to hear of your prosperity. I send to you an earnest wish that your

coming years may be better and brighter than those that have already passed.

I do not recall the particular work of the society, but I do remember many happy and helpful meetings. I remember you as a society with much of the missionary spirit. I hope this is still true. It is my prayer for you that each one who is a member of this society may be faithful, that you may be growing Christians, that the influence of your lives may be helpful in bringing many to Christ, and that you may have great joy in the service of God.

Let us place greater emphasis on the joy of Christian living. We have trials, perhaps, but surely the bright days greatly outnumber the sad; and if we have in our hearts the peace and quiet that comes from communion with God, the sad days shall be days of strength and thus become a source of joy.

Sincerely yours,
M. W. BURDICK.

Welton, Iowa, April 17, 1909.

DEAR CHRISTIAN ENDEAVORERS:

Though necessity compels us to be absent in body, yet we are present in spirit. Our prayers and songs rise together to the throne of God. We rejoice, with you all, that our Christian Endeavor Society is continually being led into fields of usefulness. I find nothing that gives such sure reward as heartfelt service for God. I would not be understood as advocating laboring for the sake of reward; far from it. He who labors thus, receives only day wages; but he who labors because he loves his work and loves his Lord, receives not only his day's wages, but also that which can not be described because it is not of earth. No language can define it. It is of heavenly origin and can not be described except in the language of heaven.

Our society has a right to exist, and will exist, so long as it is a colaborer with Christ. So long as its aim is to win the world for Christ, so long it has a mission.

To each and every one of us comes the message:

"Be thou faithful unto death, and I will give thee a crown of life."

Fraternally yours,

W. D. TICKNER.

Blanchardville, Wis.,
April 15, 1909.

Miss Anna West,

DEAR FRIEND:—Replying to your kind request to send the Endeavor a message for the twenty-first anniversary of its birth, I will say that it affords me great pleasure to do so.

In response to your request for something regarding our special work at that time, I am happy to report that during my first term as president, Doctor Wardner received an urgent appeal from Rev. Mr. Velt-huysen for money to support a Bible woman in Haarlem. I laid the matter before the Endeavor Society with the result that they decided to assume her support at \$100 a year. This profitable work was carried on for several years, or until she decided to go to Java. While doing this we paid our apportionments on every call that came to us.

I think of no other special work unless I should mention a missionary concert and one for the Sabbath school that were very helpful to the causes they represented.

Shortly after entering upon my second term as president, I was afflicted with that severe illness that prevented me from engaging in active Christian work for a period of fourteen years.

A little feeling of sadness comes stealing over me as I think how few will listen to this letter that were my coworkers at that time. Some have gone to other fields of labor, while others have crossed the silent river. Among the latter class I especially remember my vice-president, Silas Burdick, and Fannie Wells, who were always at their posts, ready to respond to every call of duty.

I desire to send you a message of good cheer. We tried in those days to do our best with the work that has since fallen into your hands.

Your opportunities are greater than were ours and may your hearts be filled with that faith and courage that will enable you to grasp the situation and win for yourselves the victor's crown.

No words can tell you how much I would love to be there with you, but rest assured that during the hour of that service my heart will be lifted to God in prayer that you may feel much of his presence.

One faith, one hope, one purpose binds us to each other and to God.

Yours in the bonds of the Gospel.

MARTHA H. WARDNER.

La Porte, Ind.,
April 14, 1909.

Resolutions of Appreciation.

Whereas, It has seemed best to our pastor, the Rev. I. L. Cottrell, to sever his connection with this church and enter upon another field of labor, and

Whereas, We realize that in his departure the church loses a faithful pastor, the community a large-hearted and broad-minded citizen, and the people a friend of untiring patience and kindness; therefore, be it

Resolved, First, That we the members of the Seventh-day Baptist Church and society of Leonardsville do hereby put upon record our sincere regret that such a separation has seemed advisable to him; and

Resolved, Second, That we express our appreciation of the years of faithful loyal service he has given this church and people; and

Resolved, Third, That we extend to Mr. and Mrs. Cottrell our best wishes that in whatsoever field they are called to labor their lives may be abundantly blessed and their labors crowned with success; and

Resolved, Fourth, That a copy of these resolutions be given Mr. and Mrs. Cottrell, one sent to the SABBATH RECORDER for publication, and that they be spread upon the church records.

IRVING A. CRANDALL,
MRS. ALFRED T. STILLMAN,
ETHEL A. HAVEN,

Committee.

Table Waiters for Conference.

All young people who wish to wait on table for their board at Conference are requested to make application to the undersigned at once.

W. E. ROGERS.

Milton, Wis.

"The innocent-looking deer is no molly-coddle. One of them killed a bull and a cow in a fight in a New Hampshire pasture last week."

Children's Page

The Tardy Aster.

Little Bessie Berry was almost always late for school. She was almost always late for everything.

It wasn't because she had to run errands, or mind the baby, but because she was an "in-a-minute" and a "pretty-soon" and an "after-a-while" little girl, who liked to dilly-dally better than anything else in the world.

There were some other children in Bessie's room who were often tardy, too; so the teacher began to wonder what she could do. And soon she thought of something. She went to the seedsman and bought some seeds. They were aster seeds, in paper packets.

"Listen, children!" said the teacher. "How many of you ever had a flower garden?"

Bessie had; most of the children in Bessie's class had.

Then the teacher said a nice thing.

"These seeds are for you—one little packet for each one in this room."

Here Bessie raised her hand. "Please, may I pass 'em?"

But the teacher shook her head. "One for each one in the room," she went on, "who isn't tardy a single time this month."

That wasn't all. They would plant the seeds and after a while have flowers. And then the seedsman would give a prize to the boy or girl who had the finest flowers. It was really two prizes.

So the children looked at the seeds longingly and promised that they wouldn't be tardy one single time. And some weren't. But Bessie was—four times!

The next month was April, and the tardy ones tried again. Bessie was tardy twice. They were to try once more in May.

"Try, try again," said Bessie's papa. So she tried again. And mamma helped. Every morning and afternoon she said "Seeds!" when she kissed her little girl good-by. Bessie said "Seeds" over and over all the way to school, and didn't dilly-dally once.

And on the last day of May she took a packet of seeds home. Bessie and her

mamma planted them right off. They didn't dilly-dally about it at all. Bessie hoped she might win the seedsman's prize.

But it was late and dry and the seeds didn't come up very quickly. Only one seedling grew. Papa called it a dilly-dally flower. It just wouldn't catch up with Clara Bell's across the street. But Clara Bell had won her seeds in March.

When the day for the flower show was nearly come, some of Bessie's friends had big blue and white asters in their gardens, and Bessie had one fine aster plant, with hard green knobs at the top.

Every morning she counted the days that were left, until at last a bit of white showed in one of the knobs. But then there was only one day left.

So everybody, even Bessie, knew that it would be a tardy aster, just as Bessie had been a tardy little girl.

When at last the day for awarding the prize came, it was a very, very sad Bessie Berry who stood in the back garden looking down at a tardy aster, while all of her little friends, with hands full of punctual asters, went to the flower show.

Wasn't it too bad? But it must have been a good lesson for Bessie, for she doesn't dilly-dally any more.—Lulu G. Parker, in *Little Folks*.

A Little Maid.

She came a-tripping down the moor—
A little maid and fair;
The blue of violets in her eyes,
And sun-glints in her hair.
And, unawares of listeners,
She caroled like a bird
A strain of joy and jubilation,
As sweet as ever heard!

The day had been a bonny day,
The sun had shone before,
And summer in a gracious mood
Had opened wide her door;
But when that maid came lightly down,
A-singing glad and gay,
It added just the missing charm
Unto that charming day!

—Emma A. Lente.

How Love Helps.

Miss Annette was the new schoolmistress at Muddy Flat. She had a very sweet, round face, and two dimples that went and came as they pleased in her cheeks.

But today—this hard Friday—she looked so tired and sad! For she had bad news

from home! Her poor mother was sick—likely to die—said the letter, and yet she must wait until school was out before she could start to see her.

It seemed to her that the day would never go by, and the children were never so noisy before. As for the old stove, it smoked so they all looked as if they were going to cry at once.

Then they whispered, giggled and nudged each other, moving their heavy feet noisily over the muddy floor.

Then they could not love her at all, or they would not make things so hard for her!

Suddenly a small hand was lifted and a little lisping tongue asked:

"Pleath, may I bring you thith—note?"

The child held a scrap of paper in her chubby fingers, but Miss Annette shook her head. Had she not forbidden the writing of "notes" on the first day.

The yellow-haired little girl seemed about to cry, and now bent her head over her desk. But on second thought, the teacher walked to the child's side—she knew Rose was a good little girl.

"What is it, dear?" she asked. The little one flushed deeply, and passed over the crumpled bit of paper. And at one single glance the teacher read these words printed in a large, round hand with great care:

"I no yore ma is sick an I am so sorry. I lov you cause you ar sweet an good. Rose."

Tears stood in Annette's brown eyes, but somehow she did not mind the smoky stove now, or the noise of the schoolroom. She went back to her desk with a happier heart than she had carried that day.

"Put your books by, children, dear," she said, "and Rose may say her verses over for us. Did you know, I had almost forgotten my promise to let you sing our new songs?"

The change did them good, and they sang right merrily. Rose never knew, perhaps, how much she had helped her troubled teacher by the little note, but Miss Annette gave her a kiss at the door that stormy evening and whispered, "I love you, dear!"

The words made the child happier for days to come.

Nothing helps like love.—*Selected.*

HOME NEWS

WEST HALLOCK, ILL.—The Ladies' Aid is giving a number of ten-cent teas during the summer, the funds to be used for missionary and other purposes.—The Christian Endeavor has raised in various ways nearly \$42.00, \$25.00 of which goes toward Miss Palmborg's salary.

DE RUYTER, N. Y.—Last Sabbath at the morning service two new members were received into fellowship with the church. We rejoice in this fact and trust they will be a blessing to us and the church a help to them. We also had the pleasure of listening to a beautiful solo by Prof. A. Neil Annas, who with his bride is spending a few days in the home of his childhood.

E. M. A.

PETROLIA, N. Y.—It having been some time since anything appeared in the Home News from here we thought it wise to write and let the people know that we are alive and in the best of spirits. So many things have been taking place with us since our last letter that we hardly know how to commence. We are like unto an experimental farm here in our Sabbath school for we are all the time trying new things and the first I want to tell you about is the quarterly reviews we have had. In one we chose sides and then the superintendent gave out 100 questions after the fashion of an old-style spelling-match. We enjoyed this very much, as we did also a special review exercise the adult-class teacher, Mrs. E. E. Witter, gave us; but the novel one was a written examination. The *Sunday School Times* gave a set of questions agreeing that they would publish the names of the ten schools standing the highest. The result to us I give you as printed in said paper, May 22, 1909: "The second school on the list is the Petrolia Mission Bible school. In this school a written review was an unheard-of plan until this review was tried. 96% was the average attained." Fellow workers, try this plan. You will be pleased. Every school should be graded by written work. We will reach that point, too, some day.

May 9 was celebrated as Mother's day by a special program and the gift to each

one present of a white carnation. The following ad placed at convenient places, made with a piece of chalk on paper, brought us 15 visitors.

What?

Mothers' Day.

When?

May 22. 2 p. m.

Where?

Petrolia Church.

Who?

Everybody is invited.

Children's day was observed June 12, with the program in charge of the children, and we found they could conduct a service in good shape. If you want to bind the children to your Sabbath school make them feel that it is their school as well as for the older people and they will not disappoint you. We have tried with good success, thanks to the suggestion of Pres. B. C. Davis, a regular form of service with a weekly offering and have used the members of the Junior class and also of the Primary class as collectors and it would do your hearts good to see children even only five years of age take the offering and march to the desk like veterans while the organ is playing. We trust they shall by this training do some of our churches service in the future and thus repay us. They surely ought not to be ashamed of their work.

We have had preaching once a month, thanks to those who have come to us for this purpose and because of the faithful work of Rev. S. H. Babcock, chairman of the Missionary Committee of the Western Association, who is the right man in the right place. By the way, Elder Babcock preached for us and administered the Lord's Supper to us. It certainly was a day of much joy and deep spirituality to every one. You who have your regular pastors know not the pleasure of the visits of these men to us, not only as they preach to us but as we entertain them in our homes; and as we talk to them of denominational affairs and of other things, there goes out from us to them a love and warmth of feeling that can not be expressed in words and we are more and more impressed with the thought that true success in life after all is in doing good in every way possible and wherever we may be living. The superintendent has been sending this year a birthday card to each member of the school at the date of his or her birth. His own

birthday, which this year came on the Sabbath, was unexpectedly remembered by each scholar by the gift of a birthday card and album. Time may bring many changes but never will he forget the spirit of love which prompted the gift. These are the things, my friends, which bind us together in fellowship and love.

A word as to our attendance. Our average for the entire school for the first six months of this year has been 97 per cent. of our enrolment. This gives us a good incentive to try for the *Sunday School Times'* \$25 in cash prize and mention in an honor roll, which we are going to try to win.

Yesterday we held, in conjunction with the Petrolia Sunday school, our yearly picnic. The dinner was a success as well as the short program of recitations given by different members of the school. After this we had an innovation this year, that of sports and contests. The following were the lucky prize winners: Foot races, Clayton Green, Arthur Wood, Milton Witter, Cecil Swarthout, Julia Clark and Leon Mason; potato race, Coit Mason; potato-paring race, Pearl James and Madeline Moreland; sack race, L. C. Perry; nail-driving contest, Mrs. O. S. Wentworth.

If you want to get in close touch with your boys and girls try sports at your next opportunity. If you do things for them they will for you. How do I know? Because three-quarters of the above program was furnished by the members of our Sabbath school, and three-quarters of the prizes, by the way, were won by those who attend our school, which goes to prove that Seventh-day persons are, to say the least, a pretty good sort. Wish I had time and room to tell you more but the editor is already looking as cross as he can, so must refrain, and close hoping that we may all become thoroughly aroused to the opportunity for doing work which our Sabbath schools offer to every one of us.

H. L. HULETT, M. D.

PLAINFIELD, N. J.—The monthly business meeting of the Christian Endeavor was held on Wednesday evening, July 15, at which time the annual reports of the officers and various committees were given.—

(Continued on page 159.)

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. 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 VII.—AUGUST 14, 1909.

PAUL'S THIRD MISSIONARY JOURNEY
—EPHESUS.

Acts xviii, 23—xix, 22.

Golden Test.—"The name of the Lord Jesus
was magnified." Acts xix, 17.

DAILY READINGS.

First-day, Matt. iii, 1-17.

Second-day, Matt. xi, 2-19.

Third-day, Mark iii, 7-30.

Fourth-day, Matt. vii, 7-23.

Fifth-day, Luke ix, 37-50.

Sixth-day, Acts xviii, 23—xix, 7.

Sabbath-day, Acts xix, 8-22.

INTRODUCTION.

It is to be noted that Paul's starting point for all three of his great missionary journeys is Antioch. The first Gentile Christian Church was the center of missionary activity that had for its direct aim the evangelization of the world. The Third Missionary Journey is perhaps not rightly named a journey; for when Paul reached Ephesus he settled down as if for permanent residence there.

Ephesus was like Corinth and Antioch a great commercial city. Work done here would certainly have an influence on surrounding regions, and very likely also in distant cities. We may infer that Paul's inclinations were towards work in this city when we read in connection with his Second Missionary Journey that he was "forbidden to speak the word in Asia."

During his stay of three years at Ephesus Paul supported himself by laboring at his trade of tent-making. His converts were very likely able and willing to supply his wants, but Paul wished to be above suspicion of interested motives in proclaiming the Gospel. There was in that age

a wide-spread belief in magic. Those who were learned in occult arts traveled about appealing to the credulity of the people, and making their living by their wits. Paul would take especial care that Christianity should not be associated with evil superstitions.

With the last paragraph of ch. xviii we are introduced to a new champion of the Gospel, an eloquent Alexandrian Jew. Some think of Apollos as a rival of Paul; but this is a great mistake. It is true that some of the Corinthian partisans preferred Apollos to Paul, but that was certainly not because either of the two was trying to win the affections of the people away from the other. Apollos is not as great a man as Paul, but his work is not to be despised. We are not sure that these two missionaries ever met, but it seems more than likely that they were personal friends. Compare Titus iii, 13. Many have supposed that Apollos is the author of the Epistle to the Hebrews. This supposition although not improbable has not yet been established.

TIME—It seems very probable that Paul made his journey to Jerusalem and Antioch, and began his next Missionary Journey in the course of a few months. We may imagine therefore that he began his sojourn in Ephesus late in the same year that he left Corinth. This year was very likely 54 A. D.

PLACE—Ephesus.

PERSONS—Paul and the people of Ephesus; Apollos; Aquila and Priscilla; the sons of Sceva and the demoniac whom they attempted to help; Timothy and Erastus.

OUTLINE:

1. Apollos and his work. v. 23-28.
2. Paul and the disciples of John. v. 1-7.
3. Paul and the Jewish exorcists. v. 8-20.
4. Paul's plans for the future. v. 21, 22.

NOTES.

23. *The region of Galatia, and Phrygia.* By this expression we are to understand that our author means to include Derbe, and Lystra, and Iconium, and the Pisidian Antioch. It seems improbable that Paul was ever in northern Galatia.

25. *Knowing only the baptism of John.* Just how much is implied by this phrase we can scarcely determine with certainty. He evidently did not know of the coming of the Holy Spirit at Pentecost; and on the other hand he evidently did know a considerable of the doings and teachings of Jesus, for it is said that he "taught accurately." He may indeed have known as much about Jesus as is written in the Gospel of Mark,

and yet need instruction from Priscilla and Aquila.

28. *He powerfully confuted the Jews.* Through his eloquence and his mastery of the Scriptures he presented the truth so as to overwhelm all opposition.

xix, 1. *While Apollos was at Corinth.* We are to understand that Apollos came to Corinth after Paul's visit to that city mentioned at ch. xviii, 19 when Priscilla and Aquila were left behind. Apollos left Ephesus before Paul reached that city on his Third Missionary Journey. *Having passed through the upper country.* That is, the mountainous region of Asia Minor at some distance from the seacoast. This verse resumes the narrative of ch. xviii, 23, and refers to the same journey. Ephesus was, like Corinth, a great commercial center. It was the capital of the Roman province of Asia, and from it Roman highways radiated to the Eastern world. *Certain disciples.* We are to understand that in spite of their defective training they were already to be reckoned as Christians. Perhaps they had been instructed in much the same manner as Apollos, and had lacked the supplemental instruction of Priscilla and Aquila. We may easily suppose that in this great city with a number of synagogues they had never happened to meet these companions of Paul.

2. *Whether the Holy Spirit was given.* They were not ignorant of the fact of the existence of the Holy Spirit, but they did not know that the promise of his coming had ever been fulfilled.

4. *John baptized with the baptism of repentance, etc.* Thus Paul explains that John's baptism was only preparatory for the coming of the One who was to establish the kingdom of God. This explanation would naturally find acceptance; for John's teaching was ever to this same effect.

5. *They were baptized into the name of Jesus.* We are to understand that they were rebaptized. From this we are not however to infer that the disciples of John who became believers in Jesus were always or usually rebaptized.

8. *And spake boldly for the space of three months.* As usual in the cities to which he came, Paul addressed himself first of all to the Jews. In this case in spite of Paul's plain statement of what he believed, we find the Jews listening rather longer than usual.

9. *The way.* That is, the Christian belief and manner of life. Compare ch. ix, 2 and elsewhere. *Separated the disciples.* We may understand that before this time the believers in Christ worshiped with their Jewish brethren in the synagogue, and were to all practical intents Jews, differ-

ing from the majority only by certain beliefs about the Messiah. Those who from the heathen had believed in Jesus would seem to be proselytes to Judaism. *Tyrannus* was very likely a heathen philosopher and teacher who had accepted the truth that Paul proclaimed. He gave to the Christian congregation the use of his lecture room. Here Paul could speak every day, and not be limited to the Sabbath and other special days when the synagogue was open.

10. *Two years.* Compare Acts xx, 31. It is not improbable that Paul had another place for his headquarters for nine months, and so really stayed three full years at Ephesus. On the other hand he might well have spoken according to the Jewish custom of a three years' stay at Ephesus when he had been there parts of three years. *All they that dwelt in Asia.* The whole province was evangelized. Doubtless much of the work was done by the early converts rather than by Paul himself. In writing to the Christians at Colossæ Paul addresses them as if they had never seen his face. The seven churches referred to in the Book of Revelation were very likely founded during this period.

11. *And God wrought special miracles.* The word translated "special" means not the ordinary. There were many in that age of the world who pretended to do miracles, but nothing that other leaders of the people could do would stand in comparison to the miracles of Paul.

12. *Unto the sick were carried away from his body.* We are not told that Paul himself approved of this kind of miracles. They seemed to be wrought without his active coöperation. Compare the miracles by Peter's shadow.

13. *Strolling Jews, exorcists.* Exorcists are those who by magical formulas of conjuration pretend to drive out demons. In that age there were many Jews claiming a knowledge of magical formulas derived from Solomon. The word translated "vagabond" in the King James' Version is better rendered "strolling;" for although they perhaps deserved the name "vagabond" in the modern sense, the Greek word does not convey this meaning. *The name of the Lord Jesus.* They noted the success of Paul and undertook to imitate his methods.

14. *Seven sons of one Sceva.* We are to understand that although there were seven who planned to use the name of Jesus, only two were concerned in the incident mentioned.

15. *And the evil spirit answered.* That is, the evil spirit spoke through the man which he dominated. Whatever view we take of the nature of demoniacal possession we should not

fail to note both in the Acts and in the Gospels the ability of men thus afflicted to discern spiritual powers. Our Saviour forbade them to speak because he did not desire to have their testimony to his divine origin.

16. *And mastered both of them.* The falsity of the pretensions of these men was thus most clearly manifest. They had no supernatural power.

17. *And this became known.* The utter rout of the exorcists was a notable event. It served to bring into prominence the good work of the missionaries and to exalt the name of Jesus.

18. *Many also of them that had believed, came, etc.* When we stop to realize what a hold the current heathen beliefs had upon the minds of the people, we are not surprised that many followers of Jesus should continue to believe in magical arts. Many of such Christians were now thoroughly convinced of their errors, and came making a full confession of their practices that were inconsistent with the Christian life.

19. *Magical arts.* Jugglery, necromancy, exorcism, etc. The books would contain formulas for charms and other material for those who would practice upon the credulity of the people. Ephesus was noted for the manufacture of charms inscribed with magic words to be worn as amulets to ward off danger or misfortune. This public burning must have attracted considerable attention. *Fifty thousand pieces of silver.* The piece of silver referred to is probably the drachma. The whole sum would therefore be about nine thousand dollars. Very likely some of these books were estimated at fancy prices in view of the fact that they might bring a considerable income to those who made use of them.

21. *When he had passed through Macedonia and Achaia.* Whether Paul did during the three years of his labors in Ephesus actually visit the churches that he had formed in Europe is still a matter of dispute. This verse speaks only of his plans, not of what he did.

22. *Timothy* had been with Paul when the churches at Philippi, Thessalonica, Berea, and Corinth were founded. *Erastus* is mentioned again in 2 Tim. iv, 20. He is not to be identified with the Treasurer of Corinth.

SUGGESTIONS.

This lesson illustrates the fact that a man may be a Christian, and still be very far from having right beliefs upon all matters that concern our faith. We ought to be eager to know the

truth, and willing to be set right, and at the same time we should go to work with whatever knowledge we may happen to have.

Priscilla and Aquila were not as eloquent as Apollos, but they were of great use to the kingdom of God in giving instruction to Apollos, and thus making him far more useful than he was before.

There are many people today like the Jewish exorcists who name the name of Jesus without having his life in their own lives, they have the forms of true religion without the power. They need to be aroused to a consciousness of their own lack as were the sons of Sceva, and then they need a willingness to accept the truth.

There are some people today who would call the burning of nine thousand dollars' worth of books a waste; but it certainly is not a waste if they are bad books. Money value stands in no comparison to character or a clear conscience.

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.

Individual Communion Service

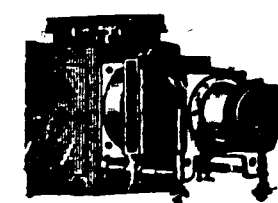


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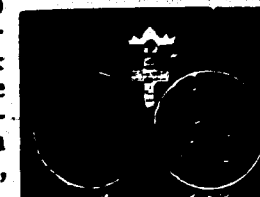
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(Continued from page 155.)

The annual excursion to Asbury Park was held on Thursday, July 8.—Our pastor has held a series of seven vesper services which have been greatly enjoyed. It is hoped that we may have another series in the fall.

WANTED.

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

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.

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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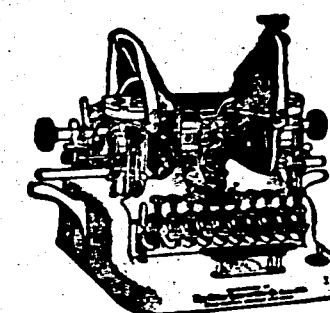
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