

The Sabbath Recorder

THE GREAT GUEST CAME.

While the cobbler mused, there passed his pane
 A beggar drenched by the driving rain;
 He called him in from the stony street,
 And gave him shoes for his bruised feet.
 The beggar went; and there came a crone,
 Her face with wrinkles of sorrow sown;
 A bundle of fagots bowed her back,
 And she was spent with the wrench and rack.
 He gave her his loaf, and steadied her load
 As she took her way on the weary road.
 Then to his door came a little child,
 Lost and afraid in the world so wild —
 In the big, dark world. Catching it up,
 He gave it the milk in the waiting cup,
 And led it home to its mother's arms,
 Out of the reach of the world's alarms.

The day went down in the crimson west,
 And with it the hope of the blessed Guest.
 And Conrad sighed as the world turned gray:
 "Why is it, Lord, that your feet delay?
 Did you forget that this was the day?
 Then soft, in the silence, a voice he heard:
 "Lift up your heart, for I kept my word.
 Three times I came to your friendly door;
 Three times my shadow was on your floor:
 I was the beggar with bruised feet;
 I was the woman you gave to eat;
 I was the child on the homeless street."

—Edwin Markham.

—CONTENTS—

EDITORIAL—Science and the Bible; Honor the Holy Spirit; Half a Million at Coney Island Sunday; Trains from Chicago to Milton. 193-196	TRACT SOCIETY—Board Meeting 202
CONDENSED NEWS—One Thousand a Minute for Missions; The Study of Waterways; Turkey Makes Demand of Greece; Twenty Weeks of Tariff Wrangling. 196	Conference Program 204
A General Deficiency 197	Worth Reading 204
Adirondack Campers 198	YOUNG PEOPLE'S WORK—The Prayer Meeting; Home Missions—Our Cosmopolitan Population; A Reprint; The Annual Report of the Young People's Society of Christian Endeavor, Plainfield, N. J.; The Young People's Rally; News Notes. 206-213
Echoes From a Busy Field 199	Nothing Not Binding Now 213
EDUCATION SOCIETY—Treasurer's Report. 200	Obedient Unto Death 214
Annual Corporate Meeting of the Sabbath School Board 201	"All Right Here" 214
Annual Meeting 201	CHILDREN'S PAGE—Little Black Solomon; Tom's Lesson 215
WOMAN'S WORK—Give and it Shall be Given (poetry); Benefits Derived From Separating Financial and Social Functions of the Church 202	HOME NEWS 217
	MARRIAGES 219
	DEATHS 219
	SABBATH SCHOOL 220

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EDITORIAL

Science and the Bible.

Some people seem greatly disturbed because the teachings of science appear to conflict with the Bible story, and because archeological discoveries in Bible lands seem, in some instances, to make a re-statement of Bible teachings, or some modification of our understanding of the records necessary.

For one, I do not feel that any misgivings are necessary, when both the records of science and those of the Bible are properly understood. Much of the trouble comes from two things: first, the literal interpretation of figurative and symbolical language; and second, the unfortunate belief that every word between the lids of the Bible is the word of God. I have heard people say that every word from beginning to end is the word of God and that they believe it all. Not long ago I read something to that effect; and it is no uncommon thing to hear Christian preachers express themselves just as strongly. In most such cases, however, those who insist on holding this position seem to make an exception of the fourth commandment.

When we take a sober thought we see that many words in the Bible do not pretend to be the words of God, but are represented to be the words of men. The Bible is, indeed, filled with the revelation of God's will to men, and with the unfolding of his great plan of salvation through Christ. It also contains a historic

record of the chosen people through whom God was preparing the world for the Redeemer; and many of those people were very unworthy people. When I think of the material with which Jehovah had to work in bringing out of humanity a family and a race pure enough to produce the noble prophets and the divine Christ and his apostles, I want nothing more to convince me of God's hand in the Bible and of the fact that God intended it for a rule of life. Until something better is found and offered in its place, I shall cling to this precious Book as my chart and compass through life. It contains food and comfort for my soul and it assures me of divine help even in the valley and shadow of death. It points me to heaven and teaches me how to so live on earth as not to come short of the future home with Christ. This is what the Bible is for. It has no other object.

The sooner we learn that it is not a book of astronomy or geology, the better for us. It will also be well for us to cease our worrying over the apparent discrepancies between the Bible and science. During the ages science has contradicted itself quite as often as it has the Bible. When everything in both is fully known and rightly understood, there can be no serious contradiction between them, since God is the author of both. God made the record in the rocks as certainly as he did that in the Book, and when both are rightly read there can be no trouble.

One thing is certain: Christ considered the Scriptures of the Old Testament sufficiently accurate for all purposes in matters of salvation; for he sanctioned and commended them to his followers and told the disciples to search the Scriptures, for there they were to learn of him.

If I could say something to help those who are troubled over these questions, how gladly would I do it. To many the so-called discrepancies between the records in the rocks and in Genesis make an obstacle to faith. If one receives the testimony of science he is accused of being an unbe-

liever; just as though it were out of the question to believe both. For years I have been able to believe both with all my heart. The fact is we do not know how many ages are included in that first sentence of the Bible, "In the beginning God created the heaven and the earth." One thing is very certain: God's record in the rocks shows that the earth in its present form came into being through long ages. It shows how the mountains and valleys and plains were formed through changes that it must have taken æons to bring about. The various tribes of life have gradually risen from the lower to the higher forms, until what we see on earth today is the result. This work is still going on; so we can see the manner in which the rocks were built as age after age they were laid down filled with fossils of primitive times as well as those of more recent periods. Whenever we study any subject in science, history, archeology or sociology, we can not avoid the conclusion that one thing has grown out of another in a natural way; the life of one generation has been closely connected with that gone before. Even religion and civilization are the results of growth. What we see today has come by an age-long genesis.

These are the great facts that confront the Christian. What shall we do with them? How do these things affect faith in the Bible? Do they overthrow all, or does something yet remain upon which we may build our hopes? These messages of God in the rocks and hills can not be denied. Do they contradict the Bible?

Again, the Christian sees that modern scholarship and scientific research have discovered many inscriptions and other things among the ruins of ancient cities of Bible lands, which shed new light upon the Scripture records. Some of these confirm and establish Bible truths which skeptics had assailed and concerning which doubts had arisen; but others make it necessary to understand the Bible in a somewhat different sense from the old understanding. Some modification or restatement or different interpretation may be necessary. Some different understanding about the authorship of certain books or the time in which they were written seems probable. A flood of light has been shed upon the Bible record by these

studies of monuments dug from prehistoric cities. Many of these things are so well established that they can not reasonably be denied.

Face to face with all these things, the Christian stands with bated breath and wonders if the foundations of his faith are to be removed. If he insists upon a literal interpretation of the symbolical and poetical description of Creation, he will be perplexed. He will find it hard to believe that the rocks of earth, made from other rocks that had been worn to sand and pebbles by ages of washing, and filled with fossils containing remains of other fossils which had been eaten before they became fossils—rocks piled tier upon tier for thousands of feet with each stratum filled with the flora and fauna of far-away geological ages were all made just as they are, in one hundred and forty-four hours of sixty minutes each. This would seem incredible because it is not God's way of doing things. There is no necessity for making the Bible deny these truths of science. That one phrase, "In the beginning God created," is large enough to cover all these eras, which are represented by the days of the first week.

The Christian of today must accept many of the undeniable revelations of science as the revelations of God who made the world. We must face the fact that careful scientific study of the Bible by God-fearing men has made some modifications of former interpretation necessary; and we must not insist upon looking so much at the shell as to lose sight of the meat. Some of the Bible messages are clothed in highly symbolical language according to ancient custom, but beneath the symbol the real truth is to be found. Do not be alarmed. The permanent truths of God and Christianity still abide. The critics have only cracked the shell. This always holds the meat and the meat is what we are after. This indeed is what God wants us to have.

For one, I believe that the Bible was given for man, in all times, and that its truths were intended to be developed age by age as men were prepared to receive them. It contains world-wide truths adapted to all generations, and we should expect that some restatements of doctrine would be necessary to meet the needs of an advancing civilization. Jesus and Paul be-

lieved this and acted accordingly. Then why should we become disturbed if after two thousand years it seems necessary to restate some things regarding ancient doctrines?

I am one of those who believe that the dear old Bible is still able to stand. It has passed unscathed through many a trying ordeal. It has risen with the ages to meet the needs of a thousand generations who have lived in very unlike times and conditions. It has endured some quite radical modifications of interpretations, and still holds in trusting bonds more hearts than ever before; and its permanent truths cleared of all incumbrances will continue to shine to the end of time. I am one of those who believe that this blessed Book is to become more and more precious to mankind, after the fact is fully realized that it is not an authority in geology or astronomy. Furthermore, I do fully believe that one can be a true Bible Christian without denying any of the well-established facts of modern science. The Christian may stand among modern thinkers and accept everything that has been thoroughly proved by the study of history, science or by higher criticism and not be worried or frightened over any of it. The verities of the Christian's Bible shall remain unscathed.

Honor the Holy Spirit.

The people of God suffer great loss of power because they fail to honor the Holy Spirit as Christ taught them to do. Thus they are living far below their privileges. When the Saviour was about to leave the work of his kingdom in the hands of his disciples, he took special pains to teach them the importance of the Holy Ghost in all their work. In that last long talk before his crucifixion he repeatedly told them about the Spirit which should abide; and just before his ascension, when he commanded them to go and preach and teach, he charged them to tarry in Jerusalem until they should be endued with power from on high.

This they did; and on the day of Pentecost that power came, and they were transformed. Instead of being weak, faltering, stumbling Christians, filled with doubts and misgivings, they immediately became strong, steadfast and brave, full of faith and en-

dued with power over men such as they had never known before. One sermon by these Spirit-filled Christians was worth more than all the work they had previously done, and resulted in winning more souls in one day, by one man, than they all had been able to win during the years in which they had been following Christ. They understood then why Jesus had placed so much emphasis upon the power of his other self, which he would send them when his bodily presence should be removed from earth.

This other self he had promised to them as the "Comforter," the "Holy Ghost," the "Spirit of truth," who should bestow upon them the "power from on high," without which they could "do nothing." This mighty always-abiding Spirit, he assured them, could not be known by them while his bodily presence remained; but when that should be withdrawn so they could no longer follow him by sight, then they should realize the Spirit's presence, and possess the power he alone could give.

This Holy Spirit, when received by the disciples, was to "reprove the world of sin, and of righteousness, and of judgment." This it was that gave them such power on the day of Pentecost. They were disciples before that day, but they had no power. After they had tarried in Jerusalem and prayed according to the Master's instruction, they became the disciples *plus the Holy Spirit*. This made all the difference in those men before and after Pentecost. Ever after we find them honoring the Holy Spirit. He abode with them, comforted, sanctified and gave power over men exactly as Christ had promised. When the disciples went where certain converts had been made by others, they were careful to ask if these had received the Holy Ghost. If they had not received him, they were instructed as to how he might be found. They felt that no one had power or was living up to his privileges who had not received the Holy Ghost. Why do not God's children today have more influence for good? Why do they possess so little power over men? Why is the world not being reprov'd of sin, of righteousness and of judgment? Why this almost universal drifting away from the church to worldliness? Why is there such a tendency toward questionable amusements?

Is it not because so many disciples of today are *still disciples minus the Holy Spirit*? What would be the effect if every church member would tarry in earnest, consecrating prayer until filled with the fulness of the sanctifying, power-giving Spirit? If this were done until every professor loved the church as well as he loves his club or society; until every worldly, pleasure-loving Christian loved the prayer meeting and the work of the Master better than he loves the dance and the card table; until every one enjoyed the Bible and Christian literature better than cheap, trashy novels, what think you would be the result?

We are weak and faltering Christians because we are not filled with the Spirit. We are commonplace and powerless preachers just so far as we cater to the worldly tendencies of our churches and forget to honor the Holy Spirit when we try to stand as spokesmen for God. We need the pentecostal fire. Why not make this the burden of the coming General Conference? Is it not just as needful for our success as a people as it was for the disciples whom Jesus left to do his work? If they could "do nothing" without this power, how can we succeed without it?

What is our hope as a people? First and most of all, it is in the sanctifying, power-giving, consecrating presence of the Holy Spirit, fully realized in the hearts of the people. Let this be first, then our education and culture and wealth will help to make us mighty in God's hands. But these alone, without the consecration and the Spirit's power, will, at the very best, leave us as weak as ever in the Master's work; and the tendency will be for these alone to lead us far astray from the kingdom of God.

Half A Million at Coney Island Sunday.

The police claim that the throngs at Coney Island on Sunday, August 8, were much larger than ever before excepting once—the time of the Mardi Gras. It is estimated that not less than 500,000 people swarmed out of the cities to spend Sunday in this world-renowned pleasure park. The heat was so excessive, even at this seashore resort, that five persons died there from its effects on that day.

It might after all have been cooler and

more comfortable for many of this Sabbathless throng to have rested in the quiet pews of some of the cool, ivy-covered stone churches of New York and Brooklyn, rather than to crowd together upon the burning sands, scorching pavements and in the seething pavilions and beer gardens of godless Coney Island. The heat and suffocation in the stuffy, ovenlike show-houses on that humid, scalding August day must have been something terrible. I wonder if five hundred thousand devout worshipers who are pleading for rigid Sunday laws really cared enough about their cherished "Lord's-day" to attend church services on the eighth of August? If to this throng of five hundred thousand who went to Coney we added another vast throng who flocked from New York to Long Branch, Asbury, Ocean Grove or Atlantic City, and still another multitude that went flying abroad in automobiles and on excursion boats on the day they regard as the Sabbath, we may form some conception of the rapidly growing disregard for Sunday in this country.

Trains From Chicago to Milton.

On another page is a communication from the Conference Railroad Committee regarding the trains from Chicago to Milton. Visitors and delegates who pass through Chicago on their way to Conference should take notice.

CONDENSED NEWS

One Thousand a Minute for Missions.

At a meeting of the Christian Missionary Alliance at Old Orchard Beach, Maine, where seven thousand people were assembled to listen to a missionary sermon by Dr. A. B. Simpson, \$53,500 were raised for missions in little more than an hour. The first \$48,000 was pledged at the rate of \$1,000 a minute. The sermon was a powerful appeal for funds with which to save a perishing world. Doctor Simpson is holding a series of about fifteen meetings in the United States, in which he expects to raise \$275,000 for foreign missions. The contributions thus far have been larger than ever before. It looks as though the Christian world still believes in foreign missions.

The Study of Waterways.

The Government is manifesting commendable interest in the question of improved waterways and canals in America. A commission of twelve men has been appointed by Congress to investigate the waterways of both America and Europe, in order to suggest improvements in the waterways of the United States. Seven members of this commission sailed for Europe on August 10 for a ten week's study of waterways abroad. The study includes an investigation of the improvements in rivers and harbors, and building of canals, and in the study of the relation of waterways to railroads. This commission is to report in Washington next December.

Turkey Makes Demand of Greece.

It looks as if Turkey was trying to pick a quarrel with Greece. Ever since the protecting powers withdrew from Crete, the people of that island have been clamoring for independence from Turkish rule. The Cretans would rather belong to Greece; and while Greece would like to have them, that government has still maintained absolutely neutral ground, and its behavior has been absolutely correct in the entire matter. Of course, Greece has not said to Crete, "You must stop talking about being added to Greek territory." This it could not be expected to do. Indeed, it could not do this and remain neutral.

Now Turkey comes to the front with a demand that Greece shall openly express disapproval of the annexation propaganda, and that it shall formally deny that it would be friendly to such a movement.

At this writing the eyes of the world are turned toward Greece. Just what may be the outcome no one can tell.

Twenty Weeks of Tariff Wrangling.

The long-drawn struggle in Congress over the new Tariff Bill is over at last. It is not a complete fulfilment of party pledges. The President deserves the credit for whatever improvement has been made. The House Bill was much more satisfactory than the one passed by the Senate; but the first bill could not pass. The final compromise is regarded by Mr. Taft as a "revision downward," and therefore approach-

es the fulfilment of pledges. His signature was given on the evening of August 5, and the law went into force at midnight that day.

A Central Deficiency.

C. H. WETHERBE.

A central deficiency in multitudes of professing Christians is the absence in them of eternal life. This means that they were never regenerated. It also means that the Holy Spirit does not abide in them. These facts are directly opposed to the theory of spiritual evolution. This theory has a large number of advocates including a great many nominal Christians. It assumes that all that is necessary for a young person to do is to properly cultivate his spiritual nature and he will develop into a Christian. This is spiritual evolution. It is a most deceptive and damning philosophy. There are many thousands of such products in the churches of the land. The great deficiency in such ones is the lack of a regenerated heart, and, therefore, the absence of true life. They are still dead in sin, terribly blind, and in a fearfully lost condition.

In the *Institute Tie* of Chicago, of a recent date, is an article by a man who was formerly a Christian Scientist. He says: "The trouble with most Christians is, they believe with their heads a few intellectual propositions and imagine they are converted. They have no saving knowledge, because the word of God expressly says that it is 'with the heart man believeth.' The great sewer of iniquity—the human heart—being untouched and unregenerated, there can be no testimony for Christ. It is one thing to take Jesus as the Saviour from sin; it is quite another thing to take him as our daily and hourly Lord, to whom we are submitted in all things. The Lordship of Jesus is totally ignored, not only by the Christian Scientist, but by the vast majority of Christians; hence no testimony for Christ in their daily lives." Some may call the latter part of that statement too sweeping, but it is not far astray, although it should not be said that those people are real Christians. It is no wonder that very many churches are exceedingly weak in respect to life, doctrine, practice and general influence.

Adirondack Campers.

MRS. B. C. DAVIS.

It was a wonderful day in the middle of July. The refreshing air, laden with fragrance of pine and balsam, gathered in a sweep over thousands of acres of forests, gently touched the waters of the Adirondack lake, which, ever sensitive to its faintest touch, stirred itself softly and happily in response.

Long Lake was in her happiest mood, and the family in the tiny camp upon one of her bluffs felt all the inspiration of the whispering breeze and moving waters, all the love of the wild, woodsy life, and answered the call to even deeper solitude.

It was but a matter of minutes to stow father, mother, three children, dog and part provisions into the "Adirondack light boat," and start to row down the lake until some "cool sequestered spot" should prove so irresistible as to lure them from the beautiful water into its cool refreshing shade.

Starting from near the head of the lake we left Owl's Head Mountain guarding on the left; neighboring camps and, a little farther on, Mt. Sabbatus on the right, while far in the distance, beyond Long Lake's thirteen miles' stretch of water could be seen the shadowy forms of the Seward range.

Everywhere are wooded steps terminating at the water's edge, sometimes in rocky bluffs, sometimes in a tiny stretch of sandy beach, often in a rocky wall such as the hand of no mason could imitate or rival.

A short stop at the grocery, three miles down the lake, seemed necessary; for a floating larder has no less eager demands upon it than does the stationary one, and the Adirondack appetite is a thing unique in itself, and unparalleled, at least in the knowledge and experience of the writer.

A busy place the grocery seems as we arrive, hardly in accord with the "Adirondack quiet" which we love.

Already several launches are here with parties in search of gaiety or rest, according to their several tastes and needs. The "Daniel P," quiet and dignified, proud in the distinction of being the only double decker upon the lake, has all the appearance of the aristocratic swan as she overlooks the

busy and energetic little beauties beside her. "The Lark," a fine picnic launch, with her genial captain reminding us of jolly lake outings; and the staunch and beautiful "Etta," which by the generous courtesy of her owners has added so much to our own summer's pleasure, claim our special attention and admiration.

Rowboats, too, rest upon the beach while their owners are *busy* or *waiting* in the bustling store. Evidently the rowboat party from "Kanakadea Kamp" is not the only one possessing appetites.

One light boat coming rapidly to shore aided by the strong sure stroke of a "guide" receives our quick but probably undesired sympathy; for the whole outfit is too new ever to have seen another season's service, and the young man and young woman who step lightly from the little boat are undoubtedly but beginning in the Adirondack lakes that journey which should constitute the most beautiful part of their lives, and in our hearts we wish them God speed.

As with our repleted stores we pull from the shore, one of the company attracts our attention. This time there are two boats, one containing a young man with a "guide," tent and "pack basket;" in the other, one middle-aged and two young men—all with arms and face bared to the life-giving sun, brown and happy, evidently camping while "doing the lakes," which means taking one of the many trips which the Adirondack's fifteen hundred lakes afford; as, for instance, beginning with the Saranacs, passing up the Raquette River, thence by "carrying" around the falls and rapids through Long Lake, Raquette Lake and the Fulton chain to Old Forge.

But now to choose our own camping place for the day. Many invite us by their individual charms but, finally, by common consent, we pull past the beautiful bay by Oven's Point with its tempting spring of clear, cold water; turn our back upon Big Brook, which winds its way to rapids a mile or so in from the lake, and row past beautiful wooded islands to the foot of Blueberry Mountain, or Huckleberry Camp as the children insist upon calling it. But most things with nicknames, either persons or places, are apt to be favorites, however inelegant the appellation. Huckleberry Camp is no exception.

A bit of sandy beach, a little place cleared of underbrush, some stones, rolled in place to cook over and, best of all, a most delightful brook and a spring of clear, cold, sparkling water surrounded by the most picturesque of moss-covered boulders—what more would you ask!

We had rowed eight miles and the ever-present, ever-exacting appetite was clamoring; so, while the boys cleaned the fish—four fine pickerel caught trolling on the way—one kindles the fire, another pares the potatoes—"hash fried" ones being voted none too hearty for the demands—while still another makes sandwiches, etc. Soon coffee is boiling and dinner is ready. One whole loaf and four fishes, but lacking all the elements of a miracle for there were no fragments.

A little exploring by the children, a little quiet rest and reading in hammock or upon moss-covered bank, and we leave the delightful spot for the return.

Two miles and Round Island proved too tempting to pass without a call and the few minutes spent among its pines were rewarded by the discovery of a wild duck's nest—beautifully made and lined with down—containing nine eggs. Our call was resented a little by the possessor of the nest; but we did not disturb her treasures, and a subsequent visit showed that she and her brood had gone. We like to think it the same brood we saw later upon the lake. Only a little farther on, a rocky bay tempted us and gave us a fine black bass for our dinner next day. But it was getting late and, regardless of other attractions, we now kept our boat pointing steadily toward the home camp.

The west—sky, mountain and lake—were all aglow with sunset light when we sighted the pretty cottages of Messrs. Maxson and Rogers, well known to Recorder people, and whose good fellowship and genial friendship add much to the pleasure of their friends in the Kanakadea.

Very soon we are climbing to the little camp, tired but happy, and assured of such a night of sleep as surely follows such exercise in mountain air.

And so ended a day, typical among many spent in this restful Adirondack retreat. Our only regret is that they may not be shared with many Recorder readers who

feel the fatigue of labor with brain or hand—a recreation for the renewed struggles of life which come so rapidly upon us.

Echoes from a Busy Field.

DEAR BROTHER GARDINER:

Conditions on the field of the South-eastern Association are looking very hopeful at this writing. Since coming to this State I have taken several trips, on various errands, in different directions, which have afforded good opportunities for careful observation.

We have several points of interest in this association. Weak churches, isolated families, or clusters of families, give us opportunities, open doors, where we may have a footing for work. Many of these isolated ones are of the best material for building up and maintaining our interests, should we be able to more fully develop them. They stand loyally by their Bible and its precepts, and are very highly respected by their neighbors of other faiths. Perhaps one of the greatest advantages in this line lies in the fact that these many places of interest are near enough together to make them all easy of access. This is an important point, in view of our shortage of men and funds.

Another interesting feature of the work on this field is this: The people who are not of our faith are very ready and attentive listeners—ready to give our message a hearing. This advantage we lack in many localities.

There is at present a deep interest among our people in this association along aggressive lines of evangelistic and Sabbath-reform work, as is amply shown by their generous contributions to the salary and expenses of Brother Seager, the missionary on the field. The new college building is adding greatly to the interest; and we think this a very favorable time to do aggressive work and save all that now exists and make it a beginning place for greater successes.

We deeply regret that Bro. H. C. Van Horn has gone from this association. He is a noble, earnest, thoughtful, prayerful worker, and we greatly miss him. We have, at present, but one pastor and one missionary evangelist in West Virginia. Our church at Salemville, Pa., has called one

of its own members to be its pastor, which appears to be a wise step, and is working successfully. Truly the "harvest is great, but the reapers are few."

Brother Seager is a giant in his powers for work and endurance. He is doing much more work than most men could possibly endure. He is also showing great strength and skill in generalship. He has enlisted twelve laymen who assist him by filling appointments that he makes for them. So his eye is upon the field and his hand upon the tiller in the work. This association needs two or three more ordained men added to its working force to meet the demands.

Work on the college building is progressing, and everything gives assurance that the Salem people will be amply able and well prepared to entertain the Conference in 1910.

GEO. W. HILLS.

Salem, W. Va. Aug. 9, 1909.

Education Society.

The regular quarterly meeting of the Executive Board of the Seventh Day Baptist Education Society was held in Alfred, N. Y., August 4, 1909, at 8 p. m.

Present: Prof. E. M. Tomlinson, Dean A. E. Main, Prof. A. B. Kenyon, E. E. Hamilton, V. A. Baggs.

The President, Prof. E. M. Tomlinson, called the meeting to order and prayer was offered by Dean A. E. Main.

The Treasurer, Prof. A. B. Kenyon, presented his report for the 4th quarter, 54th year, May 1 to August 1, 1909, which was adopted.

Voted that we pay to the Treasurer of the Theological Seminary \$500.00 and to the Treasurer of Alfred University \$300.00

The Treasurer presented his annual report which was adopted as a part of the report of this Board to the Education Society and to the General Conference.

The Corresponding Secretary, Dean A. E. Main, presented his annual report which was adopted as a part of the report of this Board to the Education Society and the General Conference.

Voted that it is the sense of this Board that the item of \$237.50 of verbal pledges be charged off the Treasurer's books.

Adjourned.

V. A. BAGGS, Sec.

Education Society—Treasurer's Report.

Fourth Quarter—54th Year—May 1 to August 1, 1909.

I—REVENUE AND EXPENDITURE.

Dr.	
Balance, May 1, 1909:	
Seminary Fund	\$610 03
General Fund	270 49—\$880 52
Interest on Bonds and Mortgages:	
W. C. Belcher Land Mortgage Company	60 00
George F. Berry	32 00
H. Crandall	16 25
W. S. Emerson	30 23
Daniel Lewis	121 80
F. W. Mundt	75 00
G. W. Rosebush	31 50
Laura C. Saunders, per C. L. Shaw	69 00
Della M. Sullivan	18 00
Charles R. Voorhees	6 00
Edith B. Wheaton	15 00
George W. Woodworth	16 50— 491 28
Interest on Real Estate Contract:	
W. H. Jacox	40 00
Interest on Note:	
A. B. Clarke	15 00
Interest on Theological Endowment Note:	
George H. Utter	23 75
Life Membership:	
Mabel L. West	25 00
Contributions for Theological Seminary:	
(a) From S. D. B. Memorial Fund	100 00
(b) From Associations:	
Eastern	\$10 00
Central	17 79
Western	18 16— 45 95
(c) From Young People's Board	5 00
(d) From Churches:	
Albion, Wis.	\$6 56
First Alfred, N. Y.	17 00
Battle Creek, Mich.	3 00
Milton Junc. Wis.	14 75
New York City	12 25
Plainfield, N. J.	34 28
Riverside, Cal.	1 35
Rotterdam, Holland.	5 00
West Edmeston, N.Y.	2 63— 96 82— 247 77
Total	\$1,723 32

Cr.	
Alfred Theological Seminary ...	\$600 00
Alfred University, General Fund	250 00
Milton College,	
Mabel L. West membership	10 00
Salem College,	
Mabel L. West membership	5 00
Insurance to March 1, 1909, on Wilcox property	1 20
Salary of Treasurer	25 00
Balance, August 1, 1909:	
Seminary Fund	\$522 02

General Fund	310 10— 832 12
Total	\$1,723 32

II—PRINCIPAL.

Dr.	
Balance, May 1, 1909	\$9 63
Payments on Bonds and Mortgages:	
H. Crandall	50 00
Charles R. Voorhees	50 00— 100 00
Payment of Theological Endowment Note:	
George H. Utter	100 00
Total	\$209 63

Cr.

Milton College.	
Miriam E. West membership	\$25 00
Stock, Alfred Mutual Loan Association	156 00
Balance, August 1, 1909	28 63
Total	\$209 63

III—CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds and Mortgages....	\$33,521 80
Stock	3,856 00
Notes	2,000 00.
Theological Endowment	
Notes	3,223 00
Real Estate Contract	3,200 00
Cash	28 63—\$45,829 43
(b) Non-productive:	
Notes	175 00
Theological Endowment	
Notes	550 00
Theological Pledges	237 50— 962 50
Total	\$46,791 93

IV—DECREASE OF ENDOWMENT.

Milton College—Per request of donor,	
Miriam E. West	\$25 00

V—LIFE MEMBERS ADDED.

George H. Utter, Westerly, R. I.	
Mrs. George H. Utter, Westerly, R. I.	
Mabel L. West, Milton Junction, Wis.	
Respectfully submitted,	
A. B. KENYON, Treasurer.	

Alfred, N. Y., August 1, 1909.

Examined, compared with vouchers, and found correct.

E. E. HAMILTON, Auditor.

R. R. Notice—From Chicago to Milton.

The direct line from Chicago to Milton is the Chicago, Milwaukee and St. Paul, with Chicago terminal at the Union Depot, corner of Adams and Canal streets. Trains leave the Union Depot, at 7:45 a. m., for Milton via Janesville, arriving about 11

o'clock; also at 1:50 p. m., via Milwaukee, arriving at Milton at 6:25 p. m.

On Tuesday, August 24, the day before Conference opens, the train which leaves the Union Depot, at 4 p. m., will bring the delegates from the convocation at Walworth as well as passengers from Chicago, and will bring them direct to Milton. On all other days Milton passengers coming by this train will be left at Milton Junction.

The 7:45 a. m. train from Chicago, via Janesville, and the 1:50 p. m. train via Milwaukee, are regular Milton trains; but the 4 p. m. train on Tuesday the 24th comes up to Milton by a special arrangement kindly made for our accommodation. The fare is the same by either route, \$2.00.

Passengers desiring to stop at Milton Junction, can come by the Chicago, Milwaukee and St. Paul, or by the Chicago and North-Western.

L. A. PLATTS, for the Committee.

Annual Corporate Meeting of the Sabbath School Board.

The annual Corporate Meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held on September 8 (the second Wednesday in September), 1909, in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, Borough of Manhattan, in the City and State of New York, at half past four o'clock in the afternoon, for the consideration of the Annual Report of the Board of Trustees, for the election of officers and trustees, and for the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees.

CORLISS F. RANDOLPH,
Recording Secretary.

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 8, 1909, at 2:30 p. m.

STEPHEN BABCOCK, President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Woman's Work

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

Redeemed with the precious blood of Christ.

Give and It Shall be Given.

Is thy curse of comfort failing? Rise and share it with another.
And through all the years of famine it shall serve thee and thy brother;
Love divine will fill the storehouse, or thy hand-ful still renew,
Scanty fare for one will often make a royal feast for two.
For the heart grows rich in giving—all its wealth is living gain;
Seeds which mildew in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.
Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.
Art thou stricken in life's battle? Many wounded round thee moan;
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is the heart a well left empty? None but God the void can fill.
Nothing but a ceaseless Fountain can its ceaseless longings still.
Is the heart a living power? Self-entwined, its strength sinks low.
It can only live in loving, and by serving, love will grow. —Selected.

Benefits Derived from Separating Financial and Social Functions of the Church.

MRS. G. H. TRAINER.

When the plan of uniting the financial and social functions of the church first developed, it seemed all right and well enough. Then the social was the leading thought; the getting of money from the social the secondary purpose.

But now this plan is reversed. Churches and societies all over the Protestant world are vying with one another in money-making, in every way imaginable.

Expensive church dinners and suppers, that often incur loss, rather than gain, and are followed by overworked women and doctors' bills; box suppers, followed by banana peel, peanut hulls and desecrated houses of worship; dime socials, sock socials, birthday socials, with no thought of anything very social, intellectual or spiritual in them; bazaars, fairs, fish-ponds, guessing games, auctions of bonnets, aprons, handkerchiefs, cake, pie and fake packages, and various other schemes are tried, until this way of money-getting has become a reproach to the church, perhaps deservedly, too, in many instances.

These things may not all be true among Seventh-day Baptist churches, but we believe it is time to take note. To omit many of these things would mean hours and even days of rest to many an overworked woman. It would mean more time to improve herself physically, intellectually and spiritually. The eyes that are expected to sparkle with joy, to gladden the home, would not quite so often look tired and sad.

We remember that Jesus once said: "Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves." On this occasion he turned over the tables of the money changers and drove out those who bought and sold. We have wondered sometimes if the various kinds of suppers given in churches to make money, even though for benevolent purposes, are not a sufficiently similar traffic.

Obtaining money in these ways for benevolent purposes is not giving in its better sense. True, we expend money, sometimes lavishly, sometimes when we can ill afford it, but we expend it for the purpose of getting money from those who would not give except for value received; and it is not a gift from the one of whom it is obtained, neither does it seem a gift from the one who spent the money and labor to get it.

The social that has for its first purpose the getting of money, by tempting the appetite of an already overfed system, and for its second purpose the "eat, drink and be merry" act is far beneath the standard of the social held for the purpose of making warmer friendships and closer ties, together with social and intellectual improvements.

Again, this way of money-getting for

benevolent purposes robs us of the rich blessing that comes from real giving. Setting aside a tenth is not giving, though a long stride in the right direction. The tenth is what our Master requires of us, out of what he bestows upon us. After we have paid our tenth we begin to give, out of a full heart—a kind of giving that makes us feel so good that we are glad to sacrifice selfish pleasures and luxuries that we may have more to give.

When we have raised our standard of giving to this point, we will benefit physically, socially, intellectually and spiritually. We will save desecrating places of worship and also remove reproach from the church. We will have raised our standard to real and ideal giving; and the world will know we are doing Christlike things in a Christlike way, with a Christlike spirit and purpose.

Salem, W. Va.

Tract Society—Board Meeting.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, August 8, 1909, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, Corliss F. Randolph, C. C. Chipman, Edwin Shaw, F. J. Hubbard, T. L. Gardiner, Asa F. Randolph, N. O. Moore, Jas. R. Dunham, M. L. Clawson, A. L. Titsworth.

Visitors: Dr. C. H. West, Rev. D. B. Coon. Prayer was offered by Rev. Theo. L. Gardiner, D. D.

Minutes of last meeting were read. The Supervisory Committee, through the Business Manager presented a revised annual report of the Publishing House, and on motion the Business Manager was authorized to further revise and complete the same, and embody it as part of the annual statement to Conference.

The Committee on Distribution of Literature reported that two copies each of books desired by E. G. Ammokoo would be sent him.

Report adopted.

The Committee on Program for the Tract Society Hour at Conference presented their report which was adopted.

The Treasurer reported correspondence

from Rev. H. N. Jordan relating to his work on the Southwestern field, and from G. Velthuysen, Jr., noting a slight improvement in his father's condition.

Correspondence was also received from Rev. J. F. Shaw accompanied with material for publication, which on motion was referred to Editor Gardiner and the committee on Distribution of Literature with power.

Correspondence from Mrs. Addie Lewis Russell and Mrs. Mary Lewis Langworthy expressed their gratitude for and appreciation of the specially bound copies sent them of their father's biography, prepared by Dr. T. L. Gardiner. The bill of expense for these was ordered paid.

Correspondence from Peter Frazer of Africa was referred to Corresponding Secretary Shaw.

Correspondence from M. H. Van Horn was referred to the Committee on Distribution of Literature with power.

The bill for express charges and insurance on the manuscript of the last book of Dr. A. H. Lewis was ordered paid.

Corresponding Secretary Shaw presented his annual report which on motion was adopted and will be embodied in the annual statement of the Society to the General Conference.

Rev. D. B. Coon having spent eight weeks with ten of our churches in the East as the representative of the Society, presented a statement concerning the work, which elicited many expressions of approval, and the Corresponding Secretary at the request of the Board, here makes note of their grateful appreciation of the efficient services rendered by Brother Coon, and of the very earnest and stirring appeal in his message to the people, for them to move forward and occupy the fields that promise so rich a harvest for the Master and his Sabbath.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Early in July Andrew Carnegie handed over to the State Department, to be forwarded to the Costa Rican government, \$25,000 of the amount pledged by him for the building for the Central American Court of Justice at Cartago, which has already been commenced.—*Advocate of Peace.*

The Conference Program.

It is quite possible that those planning to go to Conference will be interested in the program which has been prepared. The theme running through the program, which is more or less apparent, is "A People of Greater Service." As education and training are very important factors of service, one entire morning is devoted to a symposium, the subject of which might be stated in these words, "Education for a Calling." The speakers are representatives of five different callings and each will show what education is necessary for his calling, how much to seek for, and where to obtain it. It is hoped that this program will be helpful to young people and the parents of growing boys and girls.

The Education Society offers a strong program on, "Our Need for Our Schools and Colleges," and "The Needs of Our Schools."

The Tract Society offers a program in memory of Doctor Lewis, but it will also have a forward look.

The Missionary Society has named, as speakers, life workers from the home field: Wisconsin, Nebraska and the Pacific Coast.

The Woman's Board will present the topics, "The Mother's Opportunity," "The Relation of the Home and the School" and "The Ideal Ladies' Aid Society."

The Sabbath School Board has arranged a program along the line of systematic Bible study, and the training of Bible-school teachers.

The program of the Young People's Board, which has for its central theme "Training," will carry out the thought in the topics, "Training for Church and Denominational Responsibility," "Training for Church and Denominational Leadership," "Training for Companionship with God."

Other strong features of the Conference are the evening sessions: "The Gnostics and the Gospel of John," by Dr. Edwin H. Lewis; "The Song of Solomon," Wm. C. Daland; sacred concert, Prof. A. E. Whitford, director; Friday evening, sermon, Rev. M. B. Kelly; Monday evening, sermon, Rev. Geo. B. Shaw.

On Sabbath day Dean A. E. Main will preach, and on Sunday Rev. D. B. Coon and Rev. E. A. Witter. Sabbath afternoon will be given up to model Sabbath-school work,

model departments, model classes, under the direction of our field secretary, Rev. Walter L. Greene.

The children will have offered to them a Children's Conference. They will meet at four o'clock each afternoon under the direction of Rev. L. C. Randolph, and on Monday evening at 7:15, Mr. Randolph will take the children, by means of a stereopticon, through the Holy Land.

At four o'clock each day Prof. A. E. Whitford will conduct a Conference chorus practice, which will lead up to the sacred concert on Sunday evening.

Two minor symposiums are provided for: "The Care of the Body" and "The Compensation for our Pastors."

It is hoped that this program will offer sufficient variety to be helpful to all, and at the same time be sufficiently centered about the central theme of "Education and Training for Service," as to give it a permanent value.

ALLEN B. WEST,
President.

Worth Reading.

DEAR BROTHER GARDINER:

I send the enclosed poem, taken from a recent issue of the *Toledo Blade*, and ask for its publication in the *RECORDER*. While the sentiment may be somewhat strained in places, yet there is much truth couched in the poem that is well worth reading, even by many of our own church people.

Yours sincerely,
E. H. SOCWELL.

The New Way to Religion.

Today I've been to meeting, John,
To hear the parson preach;
But how they've changed since we were young,
In all they do and teach.
They say that we're old-fashioned, John,
And don't care what we say,
But this old heart can see and feel,
Whene'er they change God's way.

When we were young the world was gay
And loved to make a show,
But Christians walked the narrow way,
They could not with them go.
But, oh, how things have changed since then;
The two ways now are one,
They all go in together now,
And say they've lots of fun.

When we were young they used to meet
In our old kitchen room;
And sometimes in the schoolhouse near

If many chanced to come.
And Elder B——, that good old man,
I'll ne'er forget his voice,
How faithfully he dealt with sin,
And how the saints rejoiced.

But now they meet in palaces,
So gorgeous, rich and nice,
And everything that draws the crowd
They'll have at any price.
With cushioned seats and carpetings,
And everything so gay,
The poor can hardly gather there,
They've not the script to pay.

The minister, like some vain fop,
Stands up and reads his prayers,
And how it pained my heart today,
To see him put on airs,
He did not preach, he only read
An essay on Christ's voice,
No hearts were touched, no tears were shed,
And not a soul rejoiced.

He thought Christ's voice was musical,
Melodious, rich and clear,
And thus it sounded pleasantly
Upon the listening ear.
I heard some say as they passed out,
"Wasn't that a pleasant thing?"
Another said, "That can't be beat
Even by Doctor Tyng."

Oh, can it be that such vain fops
Are called to speak for God,
Who feed the church on worldly slops
But never preach his Word?
I thought if Christ himself was there,
We'd see some sighs and tears,
"Ye Pharisees and hypocrites,"
Would thunder in their ears.

I thought of our old kitchen times,
When servants, sent of God,
Would warn us all so faithfully
To love and keep his Word.
They did not wink at worldliness,
As ministers now days do.
Oh, give me back the old-time ways,
I do not like the new.

A hoarse machine now grinds the tunes,
A godless choir joins in,
But neither one can tell of joys
That come from pardoned sin.
They sang God's praise when we were young,
Because their hearts were blest;
A well-paid choir now chants the song
And thus the church has rest.

My heart was pained to see the show
They tried to make in dress,
All finished up from top to toe,
And some looked like distress.
With frills, flounces, tucks and crimps
They seemed almost deformed,
And some had on the Grecian bend
With camel's hump all formed.

They noticed my plain calico,
And thought my bonnet odd;
And frequently they smiled, I know,
But I had peace with God.
I thought of times when we were young,
When all the proud and gay
Would make the Christian's dress their song,
And jest them every way.

'Tis sad when all the world runs mad
In foolish vain display,
To see the church so fast and glad
To ape them every way.
The church has changed since former days,
In all they say and do,
But give me back the old-time ways,
I do not like the new.

They're strongly bent on pleasure now,
They meet most every week
To have some sort of lively spree,
That worldlings love and seek.
But whether 'tis a festival,
Or sociable or fair,
Or Christmas tree, or other scrap,
The church will all be there.

With lotteries and grab bags,
And other tricks and games,
They make God's house a den of thieves,
Without a blush of shame.
Lord of the temple, come with zeal,
As thou didst come of yore,
With scourge in hand to make them see,
Before their day is o'er.

They all attend such gatherings,
But when they meet to pray,
There are but few that venture out,
And they've not much to say.
They lightly speak of former days,
When Christian men were true,
But give me back the old-time ways,
I do not like the new.

What means this strange departure, John?
And when will they amend?
God's day of wrath is hastening on,
When all church shams will end.
That awful hour is drawing near,
The signs are gathering fast,
The Judge of all will soon be here
To scrutinize the past.

Our records then will be made known,
Our habits, thoughts and aim,
Some must hear from God's own throne,
"You've brought my cause to shame."
Ah, what grief and sore regret
Will reach them in that day,
Because they've chosen worldliness
And scoffed at God's old way.

—Author Unknown.

Cato was so grave and so good a man,
that none would behave unseemly in his
presence, whence it grew to a proverbial
caveat, "Take heed what you do, for Cato
sees you."—Secker.

Young People's Work

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

"See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all." I Thess. v, 15.

The Prayer Meeting.

JAMES L. SKAGGS.

Daily Readings.

Sunday, August 22—Our invitation to the world (Isa. lviii, 6-9).

Monday, August 23—Justice for all (Deut. i, 15-18).

Tuesday, August 24—Kindness to all (Deut. xxiv, 17-22).

Wednesday, August 25—Christ for all (Titus ii, 11-15).

Thursday, August 26—All for Christ (I John ii, 1, 2).

Friday, August 27—The Bible our bulwark (Deut. iv, 5-9).

Sabbath, August 28—Home missions (Luke xiii, 22-30).

Home Missions—Our Cosmopolitan Population.

About 1,000,000 foreigners come to us annually.

From 250,000 to 500,000 of them can neither read nor write.

A large per cent lack the refining influence of Christian civilization.

We can plainly see that our cosmopolitan population presents a national problem. But does not the coming of these people present an opportunity that we should be eager to grasp? The illiterate are hard to reach and they can not grasp the higher ideals of government. They need education and ideals of true citizenship. They need the Gospel of Jesus Christ. Good schools and the Christian religion can help them. Those are the things of which we boast in this country. We have the opportunity of serving Jesus by serving the least of these.

We young people learn of the ignorance and wretchedness of some foreign countries. Our hearts ache and we earnestly desire

that we may do something to help them, but so often we conclude that we can not do much, and consequently settle back in our old drift of life. It is true that few of us can go to foreign lands to help those in need—we do not have much money that we can give, so the impulse dies without bearing fruit.

We rural people are apt to dismiss the thought of helping the immigrants in the same way, for we think of them as being for the most part in the larger cities. When a pastor of this association was talking to his people about having some "fresh air children" come to their homes for an outing, he told them he was not going to ask them to go down to New York City to do missionary work, but he wanted to bring a part of New York City up to their homes and give them an opportunity of doing the work right at home. It seems to me that this is just what God is doing for us who can not go to other countries to help ignorant and wicked men. He is bringing a part of those countries, and perhaps the worst part, right here to us. The people of our country have no excuse. The needs are plainly to be seen, indeed they are appalling; the problem is ours and we have the finest equipment for its solution: the opportunity is ours and in the name of Jesus we ought to claim it and do our best.

I am glad to note that some organized work is being done to meet the needs of those who come to us. A Civic League for Immigrants has been organized. Its work thus far has been chiefly in Boston. It is its object "to instil into these newcomers of foreign birth and language some primary idea of the nature of their relations to the land they have chosen, to give them instruction in its language, to put in their possession literature in their own languages, to counsel and warn them about their first steps in America, and, when possible, to aid them in getting a foothold industrially. . . . The work is entirely non-sectarian. . . . The spirit and aims of the league are indicated in the printed messages which are distributed in pamphlet form in several languages. One of these is before us, and is admirable in its simplicity and homely directness. At the outset the newcomer is thus advised: 'Be true to the associations of the past, and select the best associations

for the future.' . . . Furthermore such sensible advice is given as that the immigrant should take out at once a certificate of intention to become a citizen; that he should not carry weapons; that he should protect himself from disease by keeping his person, home and street clean and sweet; that he should not permit his children under fourteen years of age to work in a factory or shop; that he should send all children between seven and fourteen to school. A second message follows in the same pamphlet on the need of learning English and the advantages of an education; a third contains a simple outline history of the United States; a fourth is a familiar talk about Abraham Lincoln." This is mission work and a blessing to those who do it as well as to those for whom it is done.

No doubt most of us have learned that when a hoe lies around unused it gets rusty and depreciates in value—to say nothing of the way the weeds grow in the meantime. The hoe that is used keeps bright and clean and the weeds are destroyed. Let us think of ourselves as instruments in God's hands for the destruction of the weeds of sin and ignorance that appear in our land. If we do not let God use us, we lose in power for service and the weeds of evil flourish about us.

We can do the most for our cosmopolitan population by making the most of ourselves and all our opportunities and privileges where we are; and thus by ever standing for righteousness and truth, education and higher ideals, we shall be ready to enter into larger fields of service. "Be satisfied with your possessions, but not contented with yourself until you have made the best of them." Never despise humble duties, but ever diligently and in the Spirit of Christ do the work at hand, and your life will be fruitful in home mission work.

A Reprint.

The address following this paragraph is reprinted from a tract published several years ago. When a young man in college I got hold of it first and was greatly impressed with the truths therein contained. The matter presented is as applicable to the young people of our time as it was then. The author's consent has been obtained for its republication. The hundreds who have

been so much benefited by Mrs. Wardner's recent letters to the young people will be pleased to read these words from her though written nearly twenty years ago.

Address to Christian Endeavorers.

MRS. N. WARDNER.

Five Reasons Why Young People Should Engage in Active Christian Work.

First, for their own good, or for their development in spiritual life. The first step in the divine life is regeneration, an instantaneous work, to be followed by development, a progressive work, ever increasing in power while life lasts, and if our views of the future are correct, throughout eternity. When a child is born into the world, although it possesses actual life, it must be fed or there will be no physical development. When we are born into the kingdom of God we are spiritual babes, and if we ever grow up into the full stature of men and women in Christ Jesus we must be fed with spiritual food. If it were possible to feed a child only enough to keep it alive, what would it amount to? Could it fulfil its life's mission in that condition? Yet how often we see spiritual children that seem to partake of only food enough to keep the breath of life in them—babes all the days of their lives, clogs to the church, which instead of being able to devote all its energies to the salvation of the lost and feeding the new lambs of the flock, must spend a great deal of its time in caring for these grown up infants! Those Christians who require three-fourths of the pastor's and deacon's time to keep them alive religiously have never been developed.

Perhaps it would be well for us to inquire what this spiritual food is? On a certain occasion, when the disciples asked Jesus to eat, he said, "I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me." This then is the spiritual food, "doing the will of God," imparted by his grace.

It is of great importance in entering this Christian warfare that we commence right and have a correct understanding of first principles: in fact, there can be no real success unless the foundation principles are rightly comprehended; but having these properly fixed in our hearts and minds, the apostle admonishes us to "go on unto per-

fection; not laying again the foundation of repentance from dead works, and of faith toward God." If we go on unto perfection we must certainly engage in active work for the Master, for this is "doing the will of God." We must imitate the example of him who went about doing good, seeking not his own pleasure, but the salvation of the lost. But here we must be careful that we are doing even this for the *glory of God*, or instead of its feeding our spiritual natures, it will only stimulate our pride and vainglory.

Second, on account of the magnitude of the work. When we look at the question from this standpoint our spirit would almost die within us were it not for the words "All power is given unto me in heaven and on earth," and "Lo, I am with you always, even unto the end of the world."

The work to be done, who can measure it? Who can comprehend it? A world in ruins! Vast multitudes of human beings having no hope and without God in the world, sporting on the brink of eternity, and each moment of time plunges hundreds into the blackness of darkness forever, and so few to lift up the banner of the cross and proclaim salvation through Christ alone! Is it any wonder Paul cries out, "Who is sufficient for these things?" I am thankful that this same Paul also says: "Our sufficiency is of God."

Third, on our young people must soon devolve the burden of the work, and it will require the best possible service. It will be better for the cause and much easier for the workers, when that time comes, if there has been a previous training. Untrained soldiers will hardly do for the first ranks. Then, too, the young need to commence while they have those more advanced in the work with them to advise. How many mistakes the young make, and how much valuable time is wasted that might have been prevented, had advice been sought from those more experienced. The growing disrespect for age, we see all around us, is an alarming feature of the present day. Young America thinks a little too much of its own wisdom and not quite enough of the wisdom of those who have borne the burden and the heat of the day. Experience is a good teacher. He imparts instructions that can be gleaned from no other,

and that are not easily erased from memory's tablet. Let us who are young in the Christian warfare think of this, while we have these aged veterans of the cross with us. One by one, in rapid succession, they are passing to that "country from whose bourn no traveler returns." Perhaps the lips that today might give us words of infinite value may tomorrow be still in death, and mingled with the beautiful flowers strewn upon their graves will be found sad regrets that we paid so little heed to their counsels while they were with us.

Fourth, because of their consecration. No greater reason than this can be assigned. We speak of consecrating ourselves to the work, and perhaps that is well enough, but it is our consecration from God that we wish to speak of here. When we accept Christ as our Saviour we are consecrated priests unto God. Perhaps we have not realized this but the fact remains the same. A glance at the consecration of Aaron's sons, as priests, may enable us to understand our own consecration better. Before they could be consecrated the sin-offering must be slain. Moses brought it forward and they laid their hands upon its head, and he slew it. Here we have identification. The sin-bearer takes the sins and impurities of the sinner and the sinner takes the purity, innocence and spotlessness of the sin-bearer. Wonderful thought! Christ; the spotless one, stood before God in all the sin, pollution and degradation of the sinner, and when the sinner accepts Christ he stands before God in all the innocence, purity and spotlessness of Christ. Marvelous transformation! Oh, for hearts to comprehend it! There can be no consecration until we come to the sin-offering. We can not be worshipers until we take the place of the lost sinner and accept the death of Christ in our stead, and then God consecrates us to himself, and by this act we are separated from the world and to God.

After the sin-offering and the burnt-offering had been slain, the ram of consecration was brought forth. Aaron's sons laid their hands upon its head, and Moses slew it and took of the blood and put it upon their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet. After this the anointing oil, symbolic of the Spirit, was put upon

them, and thus they were consecrated, or set apart for the service of God. So when we lay the hand of faith on Christ, God consecrates us priests, and henceforth we are no more our own. There was also the basket of consecration, containing their food, a type of our spiritual food. And lastly, they were to abide at the door of the tabernacle all the days of their consecration, and keep the charge of the Lord.

My dear young friends of the Endeavor, these are the days of our consecration. From the moment we accepted Christ to the present, right on down to the end of life, body, soul and spirit, all that we have and are, are holy to the Lord, and to us the command comes, "Abide at the door of the tabernacle . . . and keep the charge of the Lord." Are we doing it? May God in his infinite power help us to realize the responsibility of the position we hold. The consecrating blood is upon us, and it is none other than the precious blood of Christ. It is upon our ears, and we can listen to no communication that is not in harmony with his will. Not only will the blood compel us to bridle our tongues but to close our ears against all corrupt, impure and slanderous messages. It is upon our hands, and we can touch nothing that will not be for the glory of God. This is practical. It comes down into every-day life, and goes with us into the kitchen, the schoolroom, to our farms, or wherever we may be. The consecrated hand must touch no unhallowed thing. It is upon our feet, and we can go in no society that will dishonor the name of Jesus. If this thought were always in our minds what a power for good our lives would be!

Finally, on account of the reward to be obtained. We are not working for Christ to purchase our salvation, as some seem to think. We are not working *to* our salvation but *from* it. Christ does not teach and drill us all our lives and not save us until death, but he saves us in the first place, and then trains us and drills us for his service and his glory. Salvation is a gift, all we have to do is to accept it; but there is a reward promised to all those who serve. God will reward every man according to his works. Those that do little for Christ must expect a small reward.

A young man, converted on his death-

bed, said to his friends: "I have no fear of death for Jesus saves me now; but oh, how can I go to meet my Saviour empty-handed! Not one soul with which to greet him. If I could only recall the years I have wasted in sin, how gladly I would give them to my Master."

We are assured that, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But, oh, where will be the crown of rejoicing for the idlers in the vineyard!

The message to the church in Philadelphia contains the following words, "Hold that fast which thou hast, that no man take thy crown."

A few years ago I read of a minister who felt strongly impressed to go to a certain village and labor for the salvation of souls. The village was in a terrible state of demoralization and not a Christian within its limits. The minister battled with his convictions for some time, but finally told the Lord he must excuse him, he could not go there. With this the conviction left him. Shortly after this he heard another minister was there, and a mighty work of grace was going on. He was considerably exercised over it, and while in this state of mind, dreamed one night that he died and went to heaven. An angel met him at the gate and was conducting him through the city and showing him its beauties. In a little while they came to a large number of beautiful crowns which the angel told him were kept in reserve for the laborers in the vineyard on earth. While gazing with intense satisfaction upon them, he spied one, much more beautiful than any of the others and containing a larger number of stars. He ventured to ask whom it was for. "That," replied the angel, "is the one that was intended for you had you gone to that village and done the work required of you; but you refused and the crown will be given to another." A solemn lesson that we will all do well to heed.

I have heard people say that if they could only get through the gate of heaven and see it shut behind them it was all they asked. Perhaps I am more ambitious than such persons, but I don't want to go to heaven in that way. I want to hear the welcome plaudit, "Well done."

I think much of the advice of the sainted Doctor Mackay, couched in the following language: "Dear fellow servant, get so accustomed to the service of the Lord Jesus Christ and him alone, that your entrance into glory will not be unnatural, and thus an abundant entrance will be yours." Would not that be a noble end to attain? Can anything be more soul-inspiring than that thought? May God in the fulness of his love so overshadow us with his presence, from day to day, that we shall be enabled to do properly our work, and when called to our final account, may we go with rejoicing, heavily laden with golden sheaves gleaned for our Lord and Master.

Milton Junction, Wis.

The Annual Report of the Young People's Society of Christian Endeavor, Plainfield, N. J.

The monthly business meeting of the Christian Endeavor Society of Plainfield was held in the church parlor on Wednesday evening, July 14, and was called to order by the president, Mr. Raymond Burdick, who read from the forty-seventh Psalm and led in prayer. After the reading of the minutes of the last meeting, the reports of the officers and the various committees for the month of June were read and accepted, after which the yearly reports were received.

The yearly statement of the treasurer was presented to the society as follows:

<i>Receipts.</i>	
July 1, 1908, Cash on hand	\$50 52
From dues	28 18
Regular collections	21 97
Special collections	58 22
Socials, sales, etc	65 82
Committees for State Convention	13 66
Total receipts for year.....	\$238 37

<i>Disbursements.</i>	
For Society expenses	\$14 71
Miscellaneous expenses	53 49
Missions:	
Home	80 58
Foreign	67 00
Total disbursements	\$215 78
Cash on hand, July 1, 1909.....	22 59
	\$238 37

Of the above amount, the following sums were paid:

To State C. E. Union	\$1 00
County C. E. Union	3 00
Italian Mission (Plainfield)	14 32
Young People's Board	65 00
Missionary Society	12 00

Respectfully submitted,
R. C. BURDICK, *Treas.*

Our juniors have been faithful and enthusiastic in their work this past year. In our meetings and our prayer service, nearly all take part. We hope that our interest in Bible study and our catechism, and the practical talks, especially the graphic black-board lessons of our pastor, have been a means of Christian growth. In various ways we have tried to be a blessing to others. Flowers have been sent to the sick, and sometimes furnished for the pulpit. At Christmas time four dolls were dressed, some towels hemmed and children's clothing collected to send in the missionary barrel to Fouke, Ark. Provisions and toys were carried to the Day Nursery and a visit made to the Netherwood Fresh Air Camp. The report of the treasurer, Leland Shaw, shows the following summary:

<i>Receipts.</i>	
July 1, 1908, Balance on hand.....	\$13 53
Receipts from weekly collections	6 43
Receipts from candy sale at social.....	2 31
One-half Children's-day offering.....	7 95
	\$30 22

<i>Disbursements.</i>	
S. D. B. Tract Society through Y. P. Board	\$5 00
S. D. B. Miss. Society through Y. P. Board	5 00
Day Nursery (Plainfield)	3 00
Mrs. Barber, toward RECORDER.....	1 00
Netherwood Fresh Air Camp	5 00
Sabbath School Board	2 00
Dolls, topic books, etc	2 30
	\$23 30
July 1, 1909, balance on hand	6 92
	\$30 22

A social with program of music and charades was held in the church parlor and the superintendent had the pleasure of having the children at her home for a valentine social and various other gatherings.

We have been glad to welcome several new members and the present membership is seventeen. But that which has given us the most joy is that seven of our juniors, Celia and John Cottrell Jr., Laura Stillman, Ruth Morris, Leland and Stephana

Shaw and Violet Johnston, have confessed their love for Christ and joined our church. The boys and girls become very dear to us and after twelve years of association with them as assistant and as superintendent in our Junior Society, I find it hard to give up the work, but I am confident this is best and we are very thankful that Mr. Frank Langworthy has consented to become superintendent.

Ida L. Spicer, *Junior Superintendent.*

PRAYER MEETING COMMITTEE.

The prayer meetings during the year have been led by members of our society with the exception of the meeting of January 23, which was conducted by a leader from the New Market society. We joined the New Market society for union meetings on February 20 and June 26, that society joining us here upon January 23, and June 19. Two persons have addressed us upon the subject of temperance during the year, Mrs. T. H. Tomlinson and Mrs. Bodine. Cottage prayer meetings were held but twice. The attendance this year did not encourage their continuance. One of the pleasant meetings of the year was that conducted by Miss Ida Spicer in which we were joined by the juniors. Sketches from the life of Ira D. Sankey were read and songs of his composition were sung.

MUSIC COMMITTEE.

The work of the Music Committee for the year ending July, 1909, has not differed from that of former years. Players have been provided for the usual Friday evening and Christian Endeavor prayer meetings. Music has been furnished for several special services during the year. An informal social was arranged for by the committee following the business meeting, February 10. On Thursday evening, May 6, the committee had charge of an entertainment consisting of musical numbers and selections by Mr. W. K. Flanagan of Newark, as reader. The net proceeds amounted to \$12.91.

MISSIONARY COMMITTEE.

During the year the Missionary Committee has taken charge occasionally of the missionary meetings of the society. No mission-study class was held as the committee could not obtain a teacher for the class. In November a Thanksgiving offer-

ing was taken at the regular church service. \$30.40 was raised in this way. Christmas letters were sent to the missionaries. Also at Christmas time a number of dolls were dressed by members of the society and sent to Miss Curry in New York City. The society has further donated to this work, by a special offering, money which amounted to \$7.26. In all \$37.66 was raised by the committee during the year.

TEMPERANCE AND GOOD LITERATURE COMMITTEES.

Two interesting temperance talks have been given the society during the winter: one by Mrs. T. H. Tomlinson on "Our Liquor Laws and How They are Enforced," the other by Mrs. Bodine, on "The Anti-Saloon League." In January the committee met twice and mended the Sabbath-school and Christian Endeavor song books. Through the efforts of this committee, six magazines are being sent to Mr. and Mrs. Eugene Davis by different members of the society. Five hundred of the "Sabbath" postal cards have been distributed among the members of the society; the rack in the church vestibule has also been kept filled with different Sabbath tracts.

SALEM STUDENT COMMITTEE.

The Salem Student Committee reports that during the past eight months sixty dollars have been sent to Miss Bessie L. Davis toward her tuition expenses. The first payment, twenty dollars, was sent in November. This amount was paid from the treasury. Up to that time there was no such committee. A successful sale of home-made cake and candy was held on February 3, the proceeds being \$23.20. The three payments were sent in November, March and June respectively, the last of which, \$16.80, was forwarded by the treasurer.

FLOWER COMMITTEE.

The Flower Committee supplied the pulpit with plants and flowers on Christian Endeavor day and Easter through the kindness of Mrs. Babcock and other members of the church. At Easter the committee purchased two Easter lilies which were given to two sick members of the society. The committee also took charge of an informal social which was held after the January business meeting. The committee gathered

a quantity of daisies which were used for decorating the church on Children's day. The cut flowers were taken to the hospital in the afternoon and distributed to the sick by the committee and the pastor. After the Christian Endeavor meeting, the daisies were bunched and given to the children who were here from New York.

SOCIAL COMMITTEE.

During the year, July 1908-July 1909, the Social Committee has had charge of three socials. On October 21, the program consisted of a series of tableaux illustrative of autumn scenes. In the same month, a Hallowe'en party was given at the home of Mrs. Reune Randolph. An informal program was prepared by this committee for the business meeting, December 9. On February 24 a play was given with revolutionary setting, also a flag drill by nineteen boys and girls. The last social, May 6, was in the form of a musical entertainment in charge of the Music Committee assisted by Mr. W. K. Flanagan, reader. \$30.62 was realized for the society through these entertainments.

NETTIE G. STILLMAN,
Recording Secretary.

The Young People's Rally.

Milton Junction, Wis., September, 1909.

TUESDAY AFTERNOON.

- 2.30—Organization and appointment of committees.
Address, "Duty of Our Young People to Missions."—Rev. D. B. Coon.
Open Parliament, conducted by Rev. Walter L. Greene.

EVENING.

- 8.00—Address, "Duty of Our Young People to the Cause of Education."—Pres. Chas. B. Clark.
Open Parliament, conducted by Rev. A. J. C. Bond.

WEDNESDAY MORNING.

- 10.00—"Duty of Our Young People to Tract Work."—Rev. Edwin Shaw.
Open Parliament, conducted by Mr. N. O. Moore.
2.30—Address, "Winning Souls for Christ,"—Mrs. Martha H. Wardner.
Address, "How to Arouse Interest."—Rev. A. L. Davis.
Address, "How to Secure the Coöperation of All the Societies."—Mr. W. G. Rood.
Report of Committees to recommend lines of work.

Music for the Rally will be in charge of the Music Committee of the Milton Junction society.

It is the plan of those in charge of the discussion following the addresses, to bring out all the different lines of Christian activity under the general heads of Missions, Education and Tract Work; also to allow the freest discussion by any person in attendance. This is a Rally of the young people, by the young people and for the young people; and the Young People's Board most earnestly requests that each society in the denomination be represented by one or more of its members. Everybody interested in the work of the young people will be most gladly welcomed.

M. H. VAN HORN.

News Notes.

SALEM, W. VA.—Four members were added to the church, July 17.—Pastor Hills has been filling the appointments at the Industrial Home for Girls, this month.—The Friday night Christian Endeavor prayer meetings and the class for the study of the Bible are still being kept up, though we are few in number.—A chorus class has been organized by the chorister of the Sabbath school to aid in furnishing music for the school.

FARINA, ILL.—Some time since, Pastor Burdick visited the Stone Fort Church and assisted in the ordination of two deacons.—The Milton College Male Quartet visited us the latter part of July and gave two concerts which were highly appreciated by the people here.

BATTLE CREEK, MICH.—During the absence of our pastor, the Rev. E. B. Saunders, the Sabbath services have been conducted by ministers from the Sanitarium.—Mrs. Steele of Chattanooga, Tenn., preached to us, July 31, also telling the story of her home for negro children.

MILTON JUNCTION, Wis.—Pastor Bond was called to Blanchardville, July 30, to attend the funeral of Miss Julia Holland, a recent convert to the Sabbath.—By invitation our Sabbath school joined with the Albion Sabbath school for the picnic at Richardson's Grove.—Our Christian Endeavor Society has sent Mr. W. Simpson and Mr. H. Polan to work with the Rock

House Prairie Church.—Every two weeks on Sunday night Pastor Bond holds services in the Burdick schoolhouse, assisted in the music by the horn quartet.

SECOND ALFRED, N. Y.—The Ladies' Aid Society served supper in the church dining-room, July 14.—A reception was given Pastor and Mrs. Cottrell, July 12. About one hundred and fifty were in attendance.

NILE, N. Y.—Four members were added to the church by baptism, July 31.—The Young Men's Bible Class gave an ice-cream social, July 24. Proceeds, \$10.35—Pastor Skaggs is preaching for the Friendship Methodist Episcopal Church while the pastor is away on his vacation.

Tithing Not Binding Now.

S. F. RANDOLPH.

For many years past, and now, whenever I read an article advocating tithing as a Christian duty under the present dispensation, I have been tempted to give my views of the same, of true gospel giving and the time for such offerings. With the editor's permission to do so, let me try.

There is no doubt that tithing was practiced in the patriarchal age. The same was ordered of God through Moses in the Levitical law. If that law is still binding on Christians, there is no escape from that duty now. If it is not, a better way is provided or intended.

The strongest passage in support of tithing, outside of that same Mosaic law, and so often quoted, is that of Mal. iii, 7-14. These words of Malachi were recorded perhaps over forty years after the whole nation of Israelites had forsaken the ordinances of the Lord (v. 7.), and their words had been stout against him (v. 13). For these transgressions the Lord permitted the most of them to be taken into captivity and Jerusalem was destroyed. The prophet Nehemiah was a captive in Shushan and on learning of the great catastrophe, he, through much humility and prayer "to the God of heaven," was sent by the king to rebuild the city, and made the great reform which he did and which he relates in the body of the book.

The captives return (Neh. vii, 6) and swell the congregation to nearly fifty thousand (vs. 66, 67). The law of Moses is

read (chap. viii, 1-3). With fasting and sackclothes they "confessed their sins, and the iniquities of their fathers" (chap. ix, 1, 2). They entered into an oath "to walk in God's law . . . to observe and do all the commandments of the Lord" (chap. x, 29). The final result of great rejoicing and prosperity is given (chap. xii, 43-47). They had returned unto the Lord and the Lord had returned unto them, just as he had promised, and as Malachi had advised (Mal. iii, 7). Yes, they had brought these tithes and offerings into the storehouse. The Lord had opened the windows of heaven and poured them out the blessing. Now wherein did the nation rob God? Let Nehemiah answer.

A reverse soon takes place. The great reformer seems to have returned to Chaldea for over ten years; perhaps to keep a pledge to the king. On returning he found the house of God polluted and forsaken. Read Neh. xiii, 1-7. The prophet said, "It grieved me sore" (v. 8). "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field" (v. 10). So soon had they conformed to the world, broken their vows and forsaken the house of the Lord! The nation had been robbing God "in tithes and offerings." Those servants and singers were obliged to seek their own living. Malachi advisedly reiterates the sad story.

The same Levitical law that made tithing obligatory in another place (Ex. xxx, 15) says: "The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord." These offerings were used for the service of the tabernacle before the temple was built. One was just as obligatory as the other, and ceased to be binding on Christians when the law was annulled at Christ's death.

On invitation Christ dined with a Pharisee and while there was accused of violating the law. He knew the law of tithing was still binding and assured them it was right to "tithe mint, and rue and all manner of herbs," but pronounced a woe on them for passing "over judgment and the love of God" (Luke xi, 42).

As briefly given above, the two prophets furnish a grand lesson for the whole Chris-

tian world. God grant to help us keep not one tenth of, but all heaven-born pledges and resolutions. Remember those to God and pertaining to his church are of greatest importance.

Farina, August 6, 1909.

Obedient Unto Death.

C. H. WETHERBE.

I am wondering as to whether or not many Bible readers have particularly thought of the extremity to which Christ carried his obedience to God and to the truth. Paul wrote of him as becoming "obedient unto death, even the death of the cross." All of us have long been familiar with those words, and our very familiarity with them may have led us to regard them carelessly. It is easy to obey God in respect to some commands. There are delightful obediences. Some of the things which God bids us to do are quite to our liking. There are other commands which run counter to our preferences, our desires, our tastes. Then we hesitate; we argue; we contrive excuses; we plead inability. What is the limit of our willingness to obey God? How far beyond the line of our desires or preferences will we consent to go? How great a sacrifice will we make in obeying God? If his command requires the sacrifice of all the property that we hold, will we obey it? We stop here. We say that too much is demanded of us. The obedience required is too costly. We say that it can not be that God does demand so much of us. It is unreasonable. It seems, then, that we would not consent to carry our obedience to the extent of dying for God. This is the difference between Christ and ourselves. He willingly carried this obedience unto the death of himself.

It was not a natural death. It was not death at old age. It was death at the very age when manhood is in its early vigor; full of great promise; and it was death on the cross, a most disgraceful death. Surely Christ could not have gone any further in obeying God. It was the greatest possible limit. Man had gone to the extreme of disobeying God, and his disobedience resulted in his spiritual death. The only way by which disobedient man could be brought

into spiritual life was by the obedience unto death on the cross of the Man Christ Jesus. That obedience is the price of human redemption.

"All Right Here."

Waits the long train in the station light,
Steadily shine the stars o'erhead;
A sword of flame, the headlight smites
The rails of steel into silver thread;
The platform is cleared by the "All aboard!"
Station-men loiter a space to hear
The brakeman echo the parting word—
From step to step—sharp—positive—clear—
"Right!"
"All Right!"
"All Right here!"

Black clouds blot out the star-shine fair,
The train roars into the driving rain;
Lightnings darken the headlight's glare,
Whirlwinds grapple the bridge amain;
Gorges foam with the torrent's wrath,
Mountains tremble with rage and fear;
One minute a signal bars the path—
Then into the storm with the cry of cheer—
"Right!"
"All Right!"
"All Right here!"

Day coach and smoker—mail and express—
That challenge rings through the starting train;
Back in the Pullman's cosiness
The sleepers hear it—and sleep again,
Let the storm rage! The day will beam!
Vigilance watches by rail and wheel;
Duty and courage, and steel and steam,
Blend in the brakeman's cheery peal—
"Right!"
"All Right!"
"All Right here!"

Swings the old world through the wrong and the right,
Storms of December and sweetness of June;
Terror of darkness and gladness of light,
Wrack of the tempest and calm of the moon;
Here, where our hearth fire tenderly gleams,
There by the farther star, steady and clear,
The Mighty One smiles at our terrors and dreams,
Hailing the days of each oncoming year—
"Right!"
"All Right!"
"All Right here!"

Notice.

The Iowa Yearly Meeting will convene at Welton, Iowa, the first Sixth-day before the first Sabbath in September. Let everyone feel it his duty to help make this a profitable meeting.

OLGA ARRINGTON, Sec.
August 6, 1909.

Children's Page

Little Black Solomon.

Claire was sitting up in bed waiting for the doctor. She had been sick for a fortnight, but now was almost well again. Doctor Bell was down in the hall talking to her mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yesterday it was a nest of three pretty pill boxes. She wondered if he would have anything for her today.

The door opened, and in came Doctor Bell, a puffed-out paper held carefully in one hand. "You never could guess what I've brought you," he said. Then he put the paper on the bed and uncovered the wretchedest specimen of a little black crow you ever saw.

"O-o-o!" cried Claire.

"I found him by the side of the road over on the mountain," said the doctor. I knew he would die there, for he isn't old enough to fly; so I thought I'd bring him to you. If he lives, he'll make you a fine pet, though he isn't very handsome at present."

"O, I shall just love him—I know I shall!" Claire exclaimed delightedly.

Master Crow cocked a bright eye up at her in a way to make them all laugh, and Doctor Bell said: "O, I shouldn't wonder if he turned out to be a regular Solomon for wisdom!"

"I'll call him Solomon!" cried Claire. "Wouldn't that be a good name?"

And so Solomon it was.

The bird grew fast, both wise and handsome; and by the time Claire was quite well her pet was able to fly. At first there was talk of clipping his wings; but the little girl could not bear to have it done, so he was left to use his beautiful wings to fly away if he chose. But Solomon did not choose. Occasionally he would be gone for hours; but he was sure to come back at dusk and rap at the window with his strong bill. On being admitted he would utter a joyful "Caw! caw!"

Once Claire looked out into the yard to

see Solomon talking to a whole flock of crows, and she trembled lest he should be coaxed away; but her pet had no idea of leaving his home, and after a while the strangers departed.

Solomon was fond of anything bright, and the family had to keep their coins out of sight. Occasionally they wanted extra milk, so they set a pail out on the steps, dropped the pennies in it to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughty Solomon was caught carefully taking off the pail cover and grabbing the coins.

All the neighbors knew Solomon and he paid them frequent visits; but whenever he was not wanted, all they had to do was to say, "Go home!" and off he would fly at once.

Claire missed him one day and wondered what had become of him. He did not appear for dinner or supper. At bedtime he had not come, and she feared her pet had gone forever. The next night he was still away, but before she went to sleep she heard his familiar "Caw! caw!" and she jumped up to open the window. But such a Solomon! His feathers were rumped, and his tail was gone.

Where he had been nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns home by nightfall, and Claire looks forward to having Solomon for a pet for fifty years to come.—*Emma C. Dowd, in Zion's Herald.*

Tom's Lesson.

Uncle Jack had taken Tom for a walk in the woods, and as they came through the grove Tom idly brought his stick down upon a family of ants that were busy carrying into their home some crumbs that had been left by a picnic party.

"I am sorry that the woodland newspaper will have to report a tragedy," said Uncle Jack, soberly. "They will have to say: 'While busy storing provisions in their home near Long Pond, the ant family was struck by a terrible tornado, and nearly every one perished. This was an excellent family, and was doing no harm. In the home were several little ones, who waited through the night for something to eat; but finding the house overturned and their parents

missing, they strayed off into the woods and were lost. The cause of the tornado is unknown."

"Why, is it like that?" asked Tom, in surprise.

"Certainly. They have been at some pains to build that little house; see how ingenious they were in fashioning it! Now it is laid waste, and they must find a new spot. Some of the little ones are dead too."

Tom looked down ruefully at the havoc he had made. "I know what will make them happy," he said; "I will leave this piece of nut cake from my lunch box, and they will eat that." He laid the cake down carefully, and was rewarded by seeing other ants swarm over it and carry bits to another place, where he thought they meant to build a new home. "I think they will soon forget," he said; "don't you?"

"Probably; but if they forget, I am sure you will not," said Uncle Jack. And Tom found that he never did.—*Youth's Companion*.

Taft's Estimate of Roosevelt.

New York, March 3.—"My Predecessor" is the title of an article by William H. Taft, on Theodore Roosevelt, in this week's *Collier's*. In part it is as follows:

"Mr. Roosevelt and I came to know each other when he was chairman of the civil service commission and I was solicitor general, in 1890 to 1892, in Washington. We were both subordinates in the Harrison administration. We lived in the same part of Washington, he on Nineteenth Street, near the British embassy, and I on Dupont Circle. Our wives knew each other well, and some of our children were born about the same time.

"We found, after discussion, that we agreed in quite a marked way in our views of proper political ideals and proper political methods. We were as emphatic in the judgment that the political reformer who was not willing to accept conditions as they were as the basis for his action, and to work for the better things that were practical, without achieving all that he would like to achieve, was rather a hindrance than a help to progress, and merely assisted the permanent control of the boss and the machine. This, I think, has been

the moving principle of Mr. Roosevelt's career. He has believed in practical progress and not in ideals which make for no real advancement.

"No one associates with Mr. Roosevelt closely without having the strongest possible affection for him. His mind, his disposition and his temperament are all of that class that would rather make him agree than disagree with the people with whom he comes in contact. But this is not to say that he does not enjoy a controversy and a fight according to the rules of the game, for he does. He believes as strongly as possible in team work, and I never served under any other man, or hope to serve under another man, so intensely loyal to the cause which we were both seeking to uphold and so generous in his acceptance of the full responsibility for his subordinates in the work as Theodore Roosevelt. I have never served under another who was as generous in his praise of those who worked with him and who was as willing to accord more than their deserts to the men who were shoulder to shoulder with him in the fight. That characteristic of his has been calculated to tie men to him with bonds of steel.

"The general theory that Mr. Roosevelt is of an exceedingly impulsive nature is, perhaps, justified to the extent of saying that he has a marvelous quickness for apprehending a question and reaching the nub of it, and almost an overwhelming desire to decide and get rid of the issue presented as promptly as possible. I never knew a man who worked as far in advance of what was to be done and who kept his engagements with reference to what he had agreed to do as providently as Mr. Roosevelt. Perhaps I value this virtue more highly because I lack it myself. The result of quick decision and action might have impaired the success of Mr. Roosevelt's career if it had not been that he has been freer than most men from that pride of opinion which prevents many men from admitting their error, reversing their judgment and changing their course. I have had to do with a number of Presidents and a good many chiefs, and I am well within the truth when I say that I never met a man who, upon

HOME NEWS

STONE FORT, ILLINOIS.—The third Sabbath of July was chosen as the day for the ordination of two deacons in our little church here, when Elder Willard D. Burdick, pastor of the church at Farina, who had been invited to be present for the occasion, officiated at the services and in the ordination.—Two communicants were added to the membership of the church at the same time.—Elder Burdick treated us to three excellent addresses while here, which were highly appreciated by good congregations.—We all long for him to come again after the chiggers are gone.

Tattler.

Old Settlers' Picnic.

It was in the spring of 1872 when the first farming settlements were made in the upper Loup Valley. In September, 1871, an exploring party of Seventh-day Baptists from Wisconsin, composed of Mansell Davis, C. P. Rood and John Sheldon had gone over the region where is now the town of North Loup and found it fair and inviting. In April, 1872, a company which included these explorers started in wagons from Wisconsin, arrived at North Loup on May 13, and located homesteads. Just a few days before the Wisconsin party arrived on the Loup a party of five Danes came whacking ox-teams through the sandhills from Grand Island. They would have settled at North Loup, but learning that the Seventh-day Baptist colony from Wisconsin was expected there the Danes pushed on up the valley and located their settlement where is now Ord.

The two pioneer groups at North Loup early morning, the farmer was starting with his team into the field between 7:30 and 8:15. In the old days everybody was in the field before 7 o'clock in summer and a good many "hustlers" were there by 6 o'clock.

It is a fair land—the "Land of the Lamp," with clear streams and blue sky and deep, rich soil. The old Pawnee Indians in Oklahoma tell wonderful stories to their children at this day of this land which was once theirs. I found every Paw-

proper presentation, would reverse himself as willingly and with as little obstinacy or unreasonableness as Mr. Roosevelt.

"The relation between Mr. Roosevelt and myself has been one of close and sweet intimacy. It has never been ruffled in the slightest degree, and I do not think that we have ever misunderstood each other. Mr. Roosevelt's tastes and mine have not been the same. In the matter of athletics he takes to those games more violent than I am suited to and more violent than I like. He has the strongest literary sense and a power of application in reading current literature that to me is marvelous. He loves the woods; he loves hunting; he loves life akin to that of the pioneer; he loves roughing it, and I don't.

"When the friction of the last few months shall be forgotten, when the mists of momentary irritation shall have disappeared, the greatness of Theodore Roosevelt as President and leader of men in one of the great moral movements of the country's history will become clear to every one and he will take his place in history with Washington and Lincoln."—*Washington Post*.

Fully Appreciated.

Raymond, age five, returned from Sabbath school in a state of evident excitement. He strutted around the room as if about to burst with importance. The sympathetic eye of his mother was not slow to observe this.

"What's the matter, Raymond?" she asked.

"Oh, mother," exclaimed the small boy, his eyes sparkling, "the superintendent said something awful nice about me in his prayer this morning."

"What did he say?"

"He said, 'Oh, Lord, we thank thee for food and Raymond.'"—*Woman's Home Companion for August*.

A Cincinnati young society lady died the other day from appendicitis. The doctors say that there was no reason why she should not have recovered, except that she had laced so tightly that her system was unable to survive the operation.—*Westerly Sun*.

and Ord were the nuclei from which Valley County was populated. Ten years ago it was determined that it was time for the old settlers to get together and hold a reunion. Every year since has brought its annual gathering of the Old Settlers' Association of Valley County as the one most cherished day of all the year for the pioneers and their children. This year the reunion brought together seven or eight hundred people in Stewart's grove, just across the river from North Loup. The president, Elder Oscar Babcock, was one of the original colonists of 1872 and with him as assistants were Mansell Davis and Charles and Walter Rood, also of the original colonists. Across the platform was stretched the flag used at the first Fourth of July celebration in the county in 1876.

Reminiscences of the early days always form a leading feature of the Nebraska Old Settlers' meetings. The story of President Babcock, of how he bought off an elk hunter who had camped on a choice quarter section of land and wanted \$25 to move off, but finally compromised for \$15 in cash was told. Mr. Babcock homesteaded the land and it is now a part of the town site of North Loup. Among those present were Mr. and Mrs. Shepard, who recalled the time in the deep winter of 1874 when the dead body of young Littlefield was brought to their cabin from the fight with the Sioux on Pebble Creek.

Life in the early days turned very largely toward the necessities of human existence—the things we had to eat—hard soda biscuit, "flap jacks" and corn bread, with recollections of "jerked" buffalo and elk meat. Nothing since has ever tasted so good. The tales of how fifteen people of both sexes slept on the dirt floor of a dugout without the least infringement on frontier modesty—these are part of the memories of pioneers now living on land worth \$100 an acre, in comfortable houses, with real rugs on the hardwood floors.

The preservation of the records of the early days found sympathetic audience and it was unanimously voted to form affiliation with the Nebraska Historical Society.

One of the significant differences between life on a Nebraska farm in the old days was noticed from the car window. On a dozen out of fifteen farms observed in the

nee child full of its legends and traditions when I visited the tribe last.

And no less dear and treasured by future white children will be the names and stories of the white pioneers who dared the dangers and hardships to make homes and heritage in its valley.—*A. E. Sheldon, in State Journal.*

Prizes for Essays.

The American School Peace League offers two sets of three prizes of seventy-five, fifty and twenty-five dollars for the three best essays on one of the following subjects:

1. The United States the Exemplar of an Organized World.
2. The History of International Arbitration.
3. The History and Significance of the Two Hague Peace Conferences.
4. The Opportunity and Duty of the Schools in the International Peace Movement.
5. The Evolution of Patriotism.

One set of prizes is open to Seniors in the Normal Schools of the United States, the other to Seniors in the Preparatory Schools. The contest will close on March 1, 1910, and the prizes will be awarded at the annual meeting of the League in July, 1910. For information in regard to the details of the prizes, address Mrs. Fannie Fern Andrews, secretary of the American School Peace League, 405 Marlborough Street, Boston, Mass.—*Advocate of Peace.*

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.

Arthur, the six-year-old son of President Hadley, was discovered in full possession of the bathtub, engaged in sailing boats. Removed only by force, he left the house, and meeting a lady acquaintance, volunteered this information: "The president of Yale College won't take his bath this morning." "Why not?" asked the amused lady. "Because," answered Arthur, "I've got the plug to the bathtub in my pocket."—*Success.*

MARRIAGES

SANFORD-McDONALD—At the home of the groom's parents, Mr. and Mrs. E. L. Sanford, Dodge Center, Minn., June 30, 1909, by Rev. C. S. Sayre, Mr. Rolla J. Sanford and Miss Iva L. McDonald, both of Dodge Center.

WHEELER-WALTHER—At the home of the bride's mother in Bay City, Mich., June 22, 1909, by the bride's brother, Rev. Ernst Walther, Mr. Herbert N. Wheeler, of Fort Collins, Colorado, and Miss Felicitas J. Walther.

CHURCHWARD-GREEN—At the home of the bride's parents, Mr. and Mrs. Geo. A. Green, Mora, Minn., July 27, 1909, by Rev. C. S. Sayre, Mr. Alton G. Churchward, of Dodge Center, Minn., and Miss Minnie L. Green, of Mora.

DEATHS

BONHAM—Belford M. Bonham, son of Belford M. and Martha J. Bonham, was born near Roadstown, N. J., May 16, 1852, and died in Salem, N. J., July 30, 1909.

On November 16, 1870, he married Ammorilla L. Ayars, who, with two sons, survives him. He has always lived in or near Shiloh, N. J. He had been a member of the Shiloh Seventh-day Baptist Church since February 19, 1878. The funeral service was conducted from his residence in Shiloh, N. J., by his pastor, August 2, 1909.

D. B. C.

HOLLAND—Julia Holland was born February 29, 1876, in the hamlet of Moscow, Wisconsin, and died at the old home, July 28, 1909.

When an infant Julia was christened according to the custom of the Lutheran Church, of which her parents were members, and at the age of fourteen she was confirmed by the same church. In 1893 Julia, with other members of the family, went to Madison to live. She finally entered the University of Wisconsin and was graduated from that institution in 1902. Here she joined a Presbyterian church and as a student in the university she was an active member of the Y. W. C. A. She was a successful teacher in the public schools of Wisconsin for six years. She held her membership in the Presbyterian Church to the time of her death, but she had been an intelligent, conscientious Sabbath-keeper for more than six months. She leaves a mother, who is a member of the Milton Junction Seventh-day Baptist Church, one sister and two brothers.

Brief funeral services were held at the home and were continued at the York Lutheran church. Part of the singing was in the Norwegian language. She was laid to rest beside her father on a beautiful elevated prairie, surrounded by the farm homes of the Norwegians, members of her own nationality. The funeral services were

conducted by the Rev. O. H. Sletten, of the Norwegian Lutheran Church, assisted by Rev. A. J. C. Bond, of Milton Junction. A. J. C. B.

DAVIS—Anna Arnoldine Carpenter Davis, daughter of Dr. and Mrs. Arnold C. Davis Jr., was born in Shiloh, N. J., September 18, 1908, and died of cholera infantum, in Bridgeton, N. J., July 31, 1909.

The sweet child had but a few months for this world. She was just right for heaven where she went to join her father, who died before she was born. The funeral service was conducted by Pastor Coon in Shiloh, N. J., August 2, 1909. D. B. C.

Any one wishing to know more about good cheap homes near Sabbath-keepers, address with stamp, Eugene D. Stillman, Cosmos, Okla.

What They Want.

I hear men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all they are wanting, but a change from faith to sight. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lifting of the darkness so that the man may find the way himself.—*Phillips Brooks.*

There once was a cinnamon bear,
Who sunburned his curly, brown hair.
When they spoke of a hat,
He growled out, "None of that!
To go 'bear headed' falls to my share!"

—*Pauline Frances Camp.*

Our government has sent out a request to all the governments which participated in the meeting of the International Opium Commission at Shanghai, last February, to send delegates to a second Opium Conference to be held at The Hague in the near future. The purpose of the conference is to secure international agreement for the control of the production and traffic in opium with a view to its complete suppression except for medical purposes. Our State Department is preparing a program for the discussion of the conference.—*Advocate of Peace.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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. I Cor. x, 23-33.

LESSON IX.—AUGUST 28, 1909.

PAUL ON CHRISTIAN LOVE.

I Cor. xiii, 1-13.

Golden Text.—"But now abideth faith, hope, love, these three; and the greatest of these is love." I Cor. xiii, 13.

DAILY READINGS.

First-day, I Cor. viii, 1-13.

Second-day, I Cor. ix, 1-27.

Third-day, I Cor. x, 1-22.

Fourth-day, I Cor. x, 23—xi, 16.

Fifth-day, I Cor. xi, 17-34.

Sixth-day, I Cor. xii, 1-31.

Sabbath-day, I Cor. xiii, 1-13.

INTRODUCTION.

The First Epistle of Paul to the Corinthians is the most practical of all his letters which we have preserved for us. It was precisely fitted to meet the conditions in Corinth at the time Paul wrote, and at the same time it was composed with such a delicate perception of the general principles of right living that it is a most practical book of instruction for the use of Christians in any age of the world.

The chapter of our lesson is one of the gems of Christian literature. It is to be ranked with the twenty-third Psalm, the fourteenth of John, and the fifteenth of Luke; and perhaps deserves the chief place among these favorite chapters.

In the twelfth chapter of this Epistle the apostle discourses of spiritual gifts in general, and warns the Corinthians not to esteem the more showy gifts as the most important, and then comes to speak of that which is really the best of all. Whether love ought specifically to be reckoned in the same category with the gift of tongues, the gift of prophecy, and the others or not, it certainly is that without which the others are useless. It is also a virtue which may be possessed by the humblest Christian

however much he may lack the other endowments and gifts.

The latter half of the last verse of the twelfth chapter is by some regarded as the opening sentence of the paragraph which comprises our lesson. At all events this verse certainly does show the connection with what precedes. Having urged the Corinthians to covet the best gifts, he proceeds to picture before them "the most excellent way." This is the way that will prevent unkind comparisons between the possessors of varying gifts, the way that will bring prosperity to the church, help to fellow Christians, and the greatest blessings to one's self.

TIME—This Epistle was written from Ephesus shortly before Paul's departure from that city. The date is very likely in the spring of the year 57.

PLACE—Ephesus.

PERSONS—Paul writing to the Christians of Corinth.

OUTLINE:

1. Love contrasted with other gifts. v. 1-3.
2. Love characterized. v. 4-7.
3. Love enduring. v. 8-13.

NOTES.

1. *If I speak with the tongues of men and of angels.* The spiritual gift which the Corinthians seemed to esteem most highly was that of speaking with tongues. The nature of this gift is not precisely defined, but from the allusions in Paul's writings we infer that it was the ability of one moved by divine inspiration to speak in praise of God words unintelligible to most of the hearers and very likely unintelligible to the speaker himself, and to be interpreted only by one especially endowed with the gift of interpretation. This was therefore an especially showy gift. Paul speaks of it first because of the high estimation in which those possessing it were held; and in order to emphasize the little account of this gift in comparison with love he adds the reference to angels. *Love.* This translation is certainly to be preferred to that of King James' Version. The word "charity" fails utterly to express the sense here, since in our modern usage that term has a very limited application. Charity suggests the giving of alms or the making of kindly judgments. Even King James' translators render the same Greek word "love" in a number of other passages. For example in I John iv, 8. If they had felt the claims of consistency they would have made John say, "For God is charity." *I am become sounding brass.* That is, something which gives forth a sound, but has no character or value.

2. *And if I have the gift of prophecy.* Paul comes now to speak of gifts which are rightly held in high estimation. The prophet is the one who speaks authoritatively for God as moved by divine revelation. With the prophet is associated the teacher, who has the gift of knowledge. *Know all mysteries.* The apostle imagines the condition of one who has a complete mental grasp of the divine truths concerning salvation, which have been concealed but are now being revealed. *Faith* is the gift of taking hold of the promises of God. *So as to remove mountains.* An expression intended to suggest the utmost endowment of wonderworking faith. Compare Matt. xvii, 20 and elsewhere. Note the word *all* thrice repeated in this verse. Though Paul or any one else should possess these gifts in a superabundant degree, he would amount to nothing without love. Of course as a practical matter we can scarcely imagine that any Christian would have such a one-sided development as to have any spiritual gift in a marked degree without also the gift of love.

3. *And if I bestow all my goods to feed the poor.* There is no real merit in acts of charity if the heart of one does not go out in love to those in need. The external marks of love are no sufficient substitute for love itself, even when these marks are most plainly noticeable. *If I give my body to be burned,* or better, that I may glory. If the self-sacrifice extends far beyond the giving up of worldly goods, even to the devotion of one's own person, all this brings no gain, when the lack of love clearly shows that the motive is selfish. The Greek words representing, "to be burned" and "that I may glory" differ by only one letter. The manuscript authority for the reading given in our versions is not quite as good as for the reference to glorying; and then it is to be remembered that martyrdom by burning is not elsewhere referred to in Paul's time.

4. *Love suffereth long.* The one who possesseth this gift is not quickly aroused to wrath on account of injuries inflicted. The description of the behaviour of the man endowed with the gift of love is made more vivid by being presented under the form of a description of love itself. *Love envieth not.* Possesses no selfish feeling toward others or the property of others. *Puffed up.* This represents the inward disposition that corresponds to the outward vaunting of oneself.

5. *Doth not behave itself unseemly.* There is with love a fine sense of what is fitting, that is, seemly. True courtesy is founded in love.

Seeketh not its own. Is not tenacious that its own rights should be respected at all hazards. *Is not provoked.* Love is not exasperated by slights or injuries. *Taketh not account of evil.* Some people are continually making note of the injuries that they receive, but this is not the conduct of the man that is moved by love. He rather forgets that which has been done amiss. (The translation of the Revised Version is a great improvement in this verse.) As Paul thus depicts the characteristics of true love the Corinthians might well feel their own lack. They were puffed up, ch. iv, 6; they were behaving unseemly, ch. xi, 15; they were vaunting themselves, ch. xii, 14-17. They were perhaps also seeking their own in their conduct in regard to things sacrificed to idols, ch. viii.

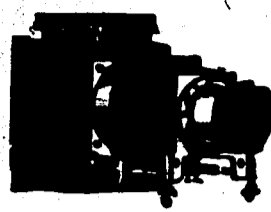
6. *Rejoiceth not in unrighteousness.* Love is not filled with joy at the evil that it beholds in others. *Rejoiceth with the truth.* Truth is also here personified. Love finds her true enjoyment in association with truth.

7. *Beareth all things.* This verse sums up the excellencies of love. The superlative object "all things," four times repeated, precedes its verb in each case, thus adding to the emphasis. The first and last lines of the four refer to the steadfast endurance of love. It puts up with injuries and slights, and also actively endures like a soldier in whatever circumstances it is placed. *Believeth all things.* It is disposed to accept as true the good qualities and the good deeds that appear in others, and when this is impossible it will still hope for the best. The completeness of love, as portrayed in these four verses, is suggested by the fact that our author began with "longsuffering" and ended with "endurance."

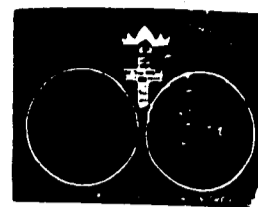
8. *Love never faileth.* Paul proceeds now to exalt love by referring to its lasting quality. Love will never fail, that is, slip away out of existence. This is in sharp contrast with other gifts. *Prophecies, they shall be done away.* From the very nature of the case these most important gifts are for use only till the Coming of the Lord. Then prophesying will be no more; for all shall alike comprehend what God would have them know. We are not to understand that true knowledge will really be brought to naught; but that the gift of knowledge will be unnecessary. *Tongues, they shall cease.* Paul uses a different verb in regard to the gift of tongues. This gift like other miracles, having only a temporary importance, will simply be discontinued.

9. *For we know in part,* etc. This verse and the following give a reason for the temporary character of the gifts. The gifts of prophecy

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and of knowledge are necessarily only partial. The prophet can at best set forth only a small part of the will of God; and he who knows about God must have only an imperfect knowledge, as he does not know all. Now when the fulness of perception in both these directions comes for every one, the partial endowment for a few appropriately disappears. Paul does not stop to explain why the gift of tongues disappears. Perhaps he would have the Corinthians understand that the reason for the fading away of this showy gift is really too obvious for explanation.

11. *When I was a child, etc.* An illustration of what was said in v. 10. Just as in the growth of a child to manhood, that which is appropriate to the immature stage of existence is left behind and superseded, so in the development of the church there is coming a time when gifts which were once highly esteemed will have passed away, and be held in honor no longer. As the full-grown man is far beyond the infant in thought, speech, and action, so is the condition of man in the life of the world to come far beyond that of this present world.

12. *For now we see in a mirror.* The mirrors of the ancients were not made of glass, but of polished metal. *Darkly* is literally, in an enigma. We do not at best get a full and clear view. There is however a time coming when we shall see face to face, that is, with the greatest possible distinctness. Compare Numb. xii, 6-8. *Now I know in part.* The partial and indistinct knowledge is to be replaced by the full knowledge like that which our heavenly Father already has of us.

13. *But now abideth faith, hope, love.* The "now" is not temporal but logical. They abide not only now, but for ever. Other things fall, but these three stand. The apostle has shown that love is far superior to all the spiritual gifts for three reasons: (1) because without love they severally amount to nothing; (2) because of the manifold excellencies of love; (3) because it endures. Now he adds a verse to speak of the preeminence of love as compared with other virtues. Faith and hope unlike the spiritual gifts abide along with love for ever. Some have won-

dered that Paul should make this statement, since it may be inferred from 2 Cor. v, 7, that faith is to be replaced by sight, and from Rom. viii, 24 that hope is to be fulfilled by possession. What Paul says in the passages cited is certainly true; but the apostle was not presenting a complete view of hope and faith. In a certain and true sense faith and hope abide for ever; for by faith we take hold of that which we see, and through hope we expect the continuance of the blessings which we now possess. *And the greatest of these is love.* Men are the most godlike when they let love have free course in their lives. Faith and hope can do no better for us than to bring us to the love of God.

SUGGESTIONS.

A man may excuse himself from prophesying or teaching on account of lack of ability, but he has no excuse for not loving. The humblest believer may love his fellow men and thus show forth God's love; nay, he must love or else he can lay no claim to the name of believer.

Paul is not in this chapter presenting an impossible ideal for our admiration. He is rather giving very practical suggestions which we are to put into life.

Love should be the supreme motive of our acts. No matter how benevolent a man may appear, he is not really benevolent unless he is moved by love. No matter what spiritual gifts a man may display, he is not really gifted unless he is moved by love.

The love concerning which the apostle speaks is not the passion of love nor that tender affection for our dear ones which we have without conscious effort, but rather that disinterested regard for others which it is our duty to have. Our heavenly Father has shown to us unmerited favor and loved us, and it is fitting that we should love our fellow men who are his children.

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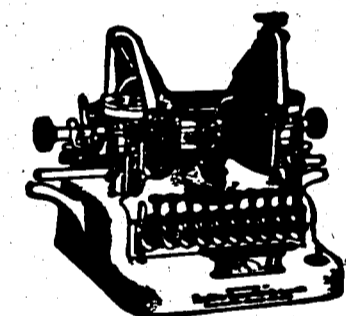
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