

The Sabbath Recorder



MRS. CARPENTER'S GRAVE.

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Convocation Papers

Permanent Messages of the Bible.

The Prophets.

THEO. L. GARDINER.

The term, permanent messages of the Bible, may be understood in two different ways. It may mean messages which have outlived the criticisms of ages and stand unshaken through all the tests of science and philosophy as messages of God to man; or it may refer to those which have a far reach into the future and, therefore, are appropriate and applicable as precepts and admonitions for all generations. Some Bible messages like the Ten Commandments are recognized at once as having been given for all time. Others are understood to have special reference to the people of Israel and are applicable to conditions that existed only in the land where they lived, or to special matters regarding their government. There are also some messages which have a local and limited application for their primary purpose, and at the same time appear to have a far-reaching secondary application to future times.

This is especially true of the words of the prophets. They were spokesmen for God. They lifted up their voices as his messengers through desolate years of apostasy and sin, primarily to warn Israel of her dangers, to call a backsliding people to Jehovah and to deliver from captivity. But this was not all. Men who were spokesmen for God during the times in which he was leading his

chosen people step by step through successive ages of discipline, to the higher planes of a brighter coming day, must needs have had a broader vision than that by which men see the things of their own generation only. Naturally the messages of such writers should be filled with a tender pathos and a burden of soul designed to move men in the far-away future as well as those in the immediate present. Therefore, the messages of the prophets sometimes contained sublime strains about a greater deliverance to be proclaimed by angel songs at Bethlehem at the coming of the Prince of Peace.

The messages of the prophets were first given to a nation that was held in the hollow of God's hand—a nation called out, a nation being molded and sifted and prepared to usher in that mighty One who should save the world from the power of sin; hence, they had to do with the laying of foundations for the entire Christian system. The prophet had to be a man so filled and illumined with the Spirit of God that he lived beyond his age and could with a mighty voice summon the people to follow him. He needed to be a watchman on the tower, whose vision extended far beyond the horizon of those to whom he spoke.

A PROGRESSIVE REVELATION.

If we pause to consider that revelation itself is a progressive scheme, that Christianity is a growth which has required many generations in which to mature, with its complete consummation still in the future; if we recall the "sundry times and divers manners," through which and by which God was speaking "to the fathers by the prophets," the many ages through which he was revealing himself as Creator, Saviour and Sanctifier, always leading from ignorant to more enlightened ages, from darkness into light, leading men step by step from polytheism to monotheism, leading them stage by stage from ages of primitive picture-language to ages of increasingly clear-

er and broader literature, we shall realize as never before how essential it was for his prophets to possess this far-reaching vision and deliver messages for people yet unborn.

The prophets were dealing with progressive truths. Indeed, all Bible truths have been progressive. Even the idea of one God instead of many was developed in the chosen people under divine guidance, until in the teachings of the later prophets we find, standing out clear and pronounced, the belief in only one God. This belief was infinitely above that of the people in earlier Bible history who, while they thought Israel's God superior to all others, still seemed to admit the existence of other gods, toward which they were all too prone to turn. In the early times even Jacob's family clung to household gods long after Jehovah was recognized as supreme. At Sinai, as soon as Moses was out of sight, Aaron and the people turned to Baal.

But in the days of what some call the "eighth century" prophets, after God had patiently led his people through centuries of faltering faith, we find the messages of Isaiah, Jeremiah, Hosea, Micah and others clear-cut and strong about the utter nothingness of idols, that are "no gods," and their ringing words about the one God who made the heavens and the earth.

In these messages the ideas of salvation through vicarious suffering, the certainty of a future life, and many other fundamental truths of Christianity begin to shine forth with a clearer light. During the generations in which Jehovah was leading Israel up to these higher ideals, the prophets always stood far ahead of the people and were preeminently the light of the world.

They gave messages appropriate to their own age. Each one proclaimed the truths for which the world was then prepared, and the definiteness and completeness of each message depended upon the light about God and man's relation to him which Israel had acquired at the time when the message was given. Thus the messages of each succeeding generation of prophets should be expected to glow with a greater effulgence of gospel truth. No prophet in any one age spoke the ultimate and final words upon any of the great and far-reaching

truths of redemption. But as age by age passed by, each with greater light than that of the preceding, we should expect to find the messages of God's prophets growing brighter with the light of the coming glory. In many cases each spoke for the future as well as the present; so the prophets of the next age could stand upon the vantage ground gained by their predecessors and proclaim a more glorious and far-reaching truth for ages still to come.

If this progressive plan of revelation be true, the Bible not only "teaches what it taught last" as some people say, but it teaches all the truths that have led up to the last teachings, or that have entered into the foundations and structure of the Christian system. Messages can not be ignored simply because they belonged to a crude age. They were the highest and fullest for which the world was prepared when given; and had they not been given the world could never have been prepared for the exalted teachings of the New Testament. Each age has been building upon foundations laid by faithful preachers of old. Thus in the fulness of time that One of whom the prophets spoke came to earth and revealed a loving, compassionate Saviour God of whom ancient Israel had faint conceptions, because they knew him only by types and shadows.

Thus we see that even the idea of God which means so much to Christians in our time has come to us through many generations of development, largely due to the messages and work of the prophets.

There can be no adequate explanation of the Christ and his mission to earth without the messages of the prophets. Jesus himself believed in them as permanent truths. He turned to their words to justify his mission and evidently regarded them as truths which would be of infinite value to the church; for he urged men to search the Scriptures in order to know about himself as their Saviour. He called them fools and slow of heart because they failed to believe all that the prophets had written about him.

The Old Testament was Christ's Bible. He accepted all its fundamental doctrines. And yet he did not hesitate to tear away a lot of traditions and theories which men had woven about the truth, and to restate the

doctrines in terms suitable to his time. Jesus assumed a friendly attitude toward new statement of truths. He often taught what Israel called "some new doctrine;" but never did he cast a shadow upon the messages of the prophets. He did not think the Old Testament had served its day and was no longer needed. On the contrary, he himself constantly communed with the prophets, and in every dark day stayed his soul upon their words as the words of God. He found in them something essential for himself, for his nation and for the world.

This one fact ought to settle the question as to the permanent value of prophetic messages for preachers of today. Whatever seemed indispensable to Christ, the great Preacher, must always be regarded as important to his followers. That which the Redeemer found so helpful for the support of his own soul should never pass out of use in his church. The world can not outgrow those things which Christ taught to be essential. The prophecies by which the Master proved his divine mission and established the truth of an age-long preparation for his coming must always be pertinent and useful in preaching about him.

THE GOSPEL OF INDIVIDUAL RESPONSIBILITY.

A careful study of the Prophets will reveal a gospel of personal responsibility, standing out more and more distinctly as the centuries pass. The earlier writers with few exceptions seem to have made the nation or the tribe the unit. They dealt largely with national life and spoke of man's salvation more as a part of the national or tribal unit; but when we reach the days of Isaiah, Jeremiah, Ezekiel and Hosea, the ideas of individual responsibility become strikingly prominent. To be sure these prophets were intensely patriotic, but they placed a greater emphasis upon the individual as the unit than other prophets had done. They taught that the nation or the tribe could be good only as individual men made it so.

Ezekiel's matchless thirty-third chapter is a fine illustration of this doctrine of personal responsibility. He teaches that every wicked man is responsible for his own sins, that each righteous man is responsible for neglect of duty, and that no one can hope for salvation except he repent and

seek for himself. This prophet advanced beyond the letter of old Mosaic law and restated a truth in gospel terms, which must indeed have seemed strange to Israel. It was natural, I suppose, for them to think the way "not equal," in view of their previous teaching. But the prophet's words prevailed: "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; . . . he shall surely live, he shall not die." Isaiah, representing God as reasoning with sinful man and assuring him that scarlet sins shall be made white; Micah, focusing the attention of Israel upon a personal Redeemer-King who will show compassion and "cast all their sins into the depths of the sea," were preaching the same Gospel that was proclaimed by the Prophet of Nazareth, who said, "Him that cometh to me I will in no wise cast out." All such messages of the prophets made those who uttered them world-wide evangelists; took them out of the narrow time-limits of their own age and gave them to men of all ages. These prophets preached the gospel of repentance long before John the Baptist preached it in the wilderness of Judea; and they preached salvation through Immanuel before Christ came to reveal it in all its fulness.

The prophets were optimistic. Standing in the dense darkness of their times, they were filled with the hope of a coming brighter day; and peering into the future for signs of its dawning, they sang triumphantly of its glory. Their knowledge of human life was broad and deep; and under the inspiration of God, they foresaw that if redemption was ever to come it must come through a person and that that person must be both divine and human.

As heralds of this great truth—a truth for which man in all ages has been yearning and upon which men to the end of time will need light—the prophets' messages must of necessity be permanent messages. They must have such visions of that coming Redeemer as to enable men to identify him at his coming, and such as should stand through all ages of skepticism and philosophy to prove to the world his claims. Hence, every wonderful word-picture of the Messiah, every description of his power,

every statement of his characteristics, and every assurance of his final triumph over sin and the tempter must be regarded as permanent messages, desirable for the use of gospel workers in every generation.

Why should this not be so? The words of the prophets were first given to a people whose weaknesses and struggles were common to men of all ages. Their hopes and fears, their shortcomings and their needs were the same as ours. They were men and women like ourselves, facing similar problems, possessing similar ambitions and aspirations, and they needed exactly the same assurances of help and salvation. Thus it has ever been. Thus it will ever be. Over this age-long drama of human life, with all these common needs, the mighty God presides. He saw the end from the beginning; and with all our woes before him, he raised up prophets among men and filled their hearts with messages suitable for all human struggles, messages that must be good while time shall last. These messages will ever be among the most convincing proofs of the power and mission of the Son of Man.

Many of these writings contain the very heart of the Gospel. It seems that Hosea was led to understand how men's sins cost God pain and anguish rather than anger. His own sufferings for another whom he loved must have done much toward opening his eyes to the compassion of God for the sinful. His was the vision of a personal God who makes the salvation of his people his own concern; who takes them upon his heart and saves them, not by his mighty power, but by suffering with them and for them. "In all their affliction he was afflicted." He is a God who yearns for their loyalty, travails for their birth and bears long with human sinfulness and ignorance; a Father who has brought up children and they have rebelled against him, but who still can not give them up. Some of these minor prophets show the true character of repentance, give all its symptoms and make clear the difference between sorrow for sin and mere worldly sorrow. Amos went so far as to suggest the future offering of the Gospel to the heathen.

(To be continued.)

CONDENSED NEWS

No Politics in Census.

President Taft has instructed the Secretary of Commerce and Labor to make and enforce a strict rule to the effect that no one appointed to the work of taking the next census can take any part in politics, beyond casting his vote.

The President had to rely upon Senators and Representatives to recommend men for these appointments, and realized that this very fact might easily be made an inducement for appointees thus recommended to work for the election of certain candidates. Therefore Mr. Taft insisted that Congressmen should name no active partisans for appointment and demands the immediate dismissal of any census taker who engages in politics in any way.

Crisis in Crete.

The clamorings of the armed peasants in Crete for annexation to Greece have brought things to a sharp crisis. Probably the case is the more critical because the Turks seem anxious for a fight. It looks as though the new government at Constantinople feels that an open war with victory almost certain is about the only thing that will unite the people with the Young Turks. The diplomacy of Turkey has been so unskilful, while that of Greece has been so fair and correct, that the protecting powers may yet think best to call a halt for the Turk. The government of Crete has resigned, and the administration of the island has been intrusted to a provisional committee. The powers have ordered the Greek flag hauled down, and Greece has urged the Cretans to yield to the advice of the powers. The war-ships of other nations are hovering around, and Turkey has yielded to the advice of the protecting powers to keep her own war-ships away. Rather than have war between Turkey and Greece over the matter, the powers will again take charge of Crete.

Most Drastic "Dry" Bill.

Montgomery, Ala., Aug. 13.—Almost in a frenzy the Alabama House passed the Fuller Bill today, beyond question the most drastic measure ever offered in the South.

By its provisions no liquors may be sold,

no advertisement of liquors appear in any paper or upon any bill-board and no train may leave a car containing liquor upon any track in the State. No place selling any sort of goods may be called a saloon, nor may the word saloon be used. Officers may raid places under suspicion and destroy goods when found. The presence of any internal revenue license, whether liquor is found or not, is prima facie evidence of guilt.

Every corporation of whatever kind must promise when its charter is issued to refrain from bringing in liquors of any kind, violation of which will revoke the license automatically. A hard but losing fight was made to exclude newspapers from the bill.—*New York Tribune.*

"All Things Work Together for Good."

REV. A. G. CROFOOT.

Sermon delivered at the Central Association, Brookfield, N. Y.

Romans viii, 28. "We know that all things work together for good to them that love God."

In this chapter the apostle brings before us one of the highest conceptions of the Christian life found anywhere in the Bible. It begins with "no condemnation" and ends with "no separation." In the seventh chapter he shows how a man lives a double life: an outward or carnal life which is lived according to the flesh, and an inward or spiritual life which is lived according to the spirit. He speaks of the warfare that is going on in the individual; some of the time the carnal nature seems to predominate, and at other times the spiritual nature is uppermost. What was true in Paul's life is true in the life of almost every other person. We find that when we would do good, evil is present with us and that at times we do what we would not, or what we know we ought not, at least.

In the eighth chapter Paul speaks of the man who has overcome the flesh and is living in the spirit. It is when we are living after the spirit that we are free. It is Christ that makes us free. He helps us to subdue and keep down our carnal nature, and to live in the spirit and to walk by the spirit. The apostle does not say that all things work together for good for every-

body, but for them that love God. Those who love God have an advantage over those who do not. This advantage may not always be manifest. Sometimes it will be many years before we can understand why such or such a thing happened to us.

Joseph was a man who loved God and tried to do the right thing. He could not see, at the time, why he should be sold as a slave and carried away from his father into Egypt. It did not look as if all things were working together for his good when he was put in chains of iron and carried off to prison, even though he had done nothing to deserve such treatment. It was because he loved God that he made the best of his condition as a slave and was faithful in all things to his master. His master would not have made him overseer of all that he had if he had not been true and good. The Lord made all that he did to prosper when he was a slave and when he was a prisoner; but it was because he loved the Lord. Strange are the ways of Providence when it takes a man away from all those he loves for a period of twenty-five years or more and keeps him seventeen years of the time as a slave or in prison.

The case of Joseph is a good illustration of the truth of our text. The fact of his being in prison and proving himself helpful to the king's servant was the means by which he was brought out of prison and made ruler of Egypt. His being sold as a slave and reaching the prison were among the things which led to his deliverance and also to the deliverance of his father's house. God was preparing him to be the savior of the people when the great famine came upon Egypt.

To the natural man, even to Paul himself, it would not seem as if it was for good that Paul should be stoned and dragged out of the city of Lystra and left for dead by the roadside. This was undoubtedly among the things which were working out for his good and the glory of his Master. This was what in all probability gave him Timothy as a companion and fellow soldier in the gospel of Christ. It would not seem that it was for the best that Paul should be arrested by Roman soldiers and hustled off to Cæsarea under a strong guard at night; but such proved to be the case. His own brethren, the Jews, were determined

to kill him; but now he has back of him all the power of the Roman government to protect him. He seems to have been safer as a Roman prisoner than he would have been as a free man. His friends are permitted to come and see him, and he can write letters and send them. The letters that have come down to us from that Roman prison are among the best from his hand. It was while a prisoner here that he wrote that love-letter to his dear brethren at Philippi, and that letter of warning and comfort to his Colossian brethren, also his letter to the church at Ephesus. While in the prison he remembered the men and women for whom he had labored and prayed and so wrote to them. His letters may have been worth as much to them as his bodily presence would have been. They certainly are of infinite value to the world. Paul himself said that the things which had happened to him were for the furtherance of the Gospel.

It may seem like a strange providence that a man should be kept a prisoner and yet do more for God and the world than he could have done if he had been at liberty; but this was probably true in the case of Paul and has been true in other cases. John Bunyan was quite a noted preacher and evangelist of the seventeenth century; but the work which has made his name immortal was written while he was a prisoner in Bedford jail. Probably neither he nor his friends thought it good for him to be shut off from his work by being kept in jail for more than twelve years. It was while confined in that jail that he wrote *Pilgrim's Progress*, a work which has been more widely read, perhaps, than any other book except the Bible itself. This book has been translated into more than thirty different languages and has been a great help to many Christian pilgrims. It was because he loved God that God could use him in this way to be a blessing to the world. If he had not been confined to the prison he would not have given us this masterpiece of English literature. This is one of the ways in which all things worked together for his good and the good of the whole world. Whatever brings about God's glory is for the best good of the children of God. When we are sick or our loved ones are sick it may be hard for us to understand

how all things are going to be for our good or the glory of God. If we could see the end from the beginning and know all the reasons why such and such things happen, even as God can see and know them, we would understand.

Martha and Mary could not understand why their only brother should be sick and die. They thought if Jesus had only been there it would never have happened. Jesus said that his sickness was not unto death; but that the Son of Man should be glorified thereby. Lazarus' death gave Jesus one more opportunity to show to the people that he, the Son of Man, had power over death and that he was glorifying his Father by raising Lazarus from the dead. One of the great missions of Jesus was to reveal God to the people and he did this by manifesting himself as he was, simply Immanuel, or God with us.

It was not merely to gratify the wish of two sisters that Jesus raised Lazarus to life; but that the people might believe in him as the Son of God. Most of the miracles wrought by Jesus showed his mercy and compassion on the people; but the main object in nearly all of them, as it seems to me, was to get people to believe on him. The Jews taught that if a man was afflicted it was because of his sin or the sin of his parents. Jesus taught them, speaking of the man born blind, that it was not always true. He said that the man had not sinned nor his parents; but that the works of God should be manifest through him. Jesus gave the man his sight and revealed himself to him in such a way that the man believed in him as the Messiah. The probabilities are that others believed also from knowing this fact.

Death is not the worst thing that can happen to a man, certainly not to the one who loves God. To him death is gain, a going home to be with his heavenly Father. To one who loves God it is much worse for him to turn away from God and go to living in rebellion against God than it would be to die trusting in God's mercy for pardon and reconciliation. Sickness is not the worst thing that can happen to any one. It may be the very thing needed to get one to think of God and of his relation to the future life. Those who always have health are in danger of forgetting God. When

they do forget him sometimes he lays his hand upon them by laying them upon a bed of sickness so that they will take time to remember him. Sickness or adversity of any kind may be a blessing, if it brings the one afflicted nearer to God.

One of the first accounts we have of David was that the Lord was with him and that the spirit of the Lord came mightily upon him. We know that he was a man who loved God and loved the right so that he was called a man after God's own heart. We know that because of the jealousy and hatred of his father-in-law, King Saul, he had to leave home and live in caves or among the enemies of Israel. Saul was trying with all his power to kill David. He hunted him with his army as he would a wild beast to destroy it. At one time he had David and his men surrounded and came near capturing him; but just then the Philistines invaded the land so that he had to give up the pursuit for that time. Saul tried to kill David with his spear and was so mad that he even tried to kill his own son Jonathan, because he took David's part. How were all these things working together for good in David's case? God was testing and trying his servant and fitting him for the great and important work which was to be his when he came to be king. Some of his best Psalms were written during these days of adversity. They were working for his good, for they were leading him to trust God more fully. The band of outlaws who had become his followers were being trained in the principles of righteousness so that they became his best soldiers in after years. As the rough riders of the West became good disciplined soldiers under the example and instruction of their colonel, Theodore Roosevelt, so David's men learned to respect and do the right thing under his example and teaching.

Those who love the Lord are often tried or tested, and many times can not understand why God wants them to do this or that. It must have been hard for Job to have all his property destroyed or stolen, all his children killed and even his wife turn against him, to say nothing of the bodily suffering from being covered with boils. Sometimes even one boil is enough to make a man most crazy. Sometimes the loss of one child or of a little property will lead

men to curse God. Job was being tried and disciplined. The things which happened to him were for his good and the glory of God. They have come down to us for our profit. Because of Job's faithfulness God gave him twice as much as he had before. We may be sure God will reward us if we remain true, because he has promised it. He may not give us twice as much as we had before we were tried. His reward may be in the future life instead of in this. If so it will be just as valuable and probably more so. We may expect the best of his promises to be fulfilled in the life to come. If we did not have the trials now we might not be fitted for the future life. Chastening may be hard to bear and we may not at present be able to see the good of it; but we may be sure that our Father is good and kind enough not to chasten us any more than is for our best good.

Looking at it from a human point of view it would not seem as if it was for the best for four boys to be carried hundreds of miles away from home into slavery; but it proved to be true in the case of Daniel and his companions. The education which they received in the heathen capital, Babylon, in addition to their integrity, fitted them for positions of honor and usefulness. It would not seem as if everything was working for their good for those three men to be cast into the fiery furnace; but it made an opportunity for the one true God to show his superiority over all the heathen gods, by rescuing his servants without their having so much as a smell of fire about them. These men decided to do the right thing at any cost and God honored their faith by sending them a deliverer. This history is given for our profit. We may learn that if we do the right thing God will bless us and save us. His promises are just as good for us today as they were for his ancient people.

Daniel had been especially favored by the Lord. He was not only wise and skilful in learning, but had understanding in dreams and visions. God had enabled him to tell the king's dream and to interpret it even when the king himself had forgotten the dream. He was a prominent man during all the seventy years of the captivity under four different kings. It did not seem that it would be for his good to

be cast into the den of lions; but God sent his angel to shut the lions' mouths. The very thing which his enemies calculated would be his death only added to his popularity. If he had not loved God and been true to him he would not have had such a special deliverance. He simply worshiped God as he had been taught, and prayed to him in faith. God honored his faith and delivered him. We may be sure that if we honor God by being loyal to him with reference to our Sabbath-keeping or anything else, that he will honor us. He says: "Them that honor me I will honor."

It seems very hard from our point of view, to think of a young man of talent and usefulness being stricken with blindness; but some of the world's most noted men have suffered this affliction. John Milton was stricken with blindness. The poems which have made his name immortal, "Paradise Lost" and "Paradise Regained," were given to the world after he was blind. Shall we not believe then that his blindness was among the things which worked together for good to them that love God? Fanny Crosby, the blind poetess who has given to the world about 6,000 hymns, had the scarlet fever when she was a girl of six years of age. This left her with a weakness of the eyes which terminated in total blindness. How sad it is to think that a child must live all her life in blindness. It would seem as if in Fanny Crosby's case her spiritual vision was enlarged and quickened. Some of her poems which have been set to music are among the best we have, such as "Safe in the Arms of Jesus," "Rescue the Perishing" and "Saved by Grace." She commenced writing hymns when only fifteen years of age and has been at it for more than seventy years. God has blessed her and made her a blessing to millions. It was because she loved God so much that he gave her the wisdom to write such beautiful verses. She gives God the credit for her best poems. There was music in her soul, and it came out the same as in David's case when he wrote the Psalms.

One of the most remarkable cases in the world's history is that of Helen Keller. Here we see a young girl who can neither see, hear nor speak, yet at the early age of twenty-four years she was graduated from college with honor. She has been handi-

capped all her life, but with the aid of her remarkable teacher she has conquered ancient and modern languages and learned to write plainly and to talk so that people have no trouble in understanding her. Her hindrances have been only obstacles to be overcome. God has blessed her in overcoming difficulties and is using her to bless many others afflicted as she was.

If we love God as we ought we shall be thankful for what we have and not complain because we do not have more. God knows what is best for us. These light afflictions shall work out for us a far more exceeding and eternal weight of glory if we are properly exercised thereby.

From the Sabbath School Board.

It is with a sense of deep gratitude that announcement is made that the indebtedness of the Sabbath School Board has been paid. The last note has been canceled and there are sufficient funds in the treasury to pay expenses up to September first. This condition is most gratifying, and for it I desire, for myself, and for the other members of the Sabbath School Board, to thank all those Sabbath schools, churches and individuals whose prompt and generous responses to appeals for funds make it possible to go to Conference out of debt.

The bills of the board come due monthly, and money will be needed to meet new obligations soon after September first. The field secretary is to devote more of his time to the work of the board next year, hence expenses will be greater. This fact must be borne in mind, and it is hoped that funds to meet all necessary expenses will come promptly to the treasurer, C. C. Chipman, 220 Broadway, New York City.

ESLE F. RANDOLPH,
President of the S. S. Board.

"I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said that he never saw him low-spirited or fretful in his life. He says, "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne, and ruling all things."

Missions

Mrs. Carpenter's Grave.

Our readers will be interested in the picture of Lucy Carpenter's grave, given on the cover. The photograph from which the cut was made is rather dim for this purpose; but you can form some idea of the last resting place of all that is mortal of one of our beloved missionaries to China.

Mrs. Carpenter was one of the group of four missionaries to China who were set apart for that work in a meeting held in Plainfield, New Jersey, the last day of December, 1846. Five days later they left New York on board a sailing ship for China. On the day of their departure Mrs. Carpenter closed her farewell letter with these words: "Our last and most earnest request to you is, Abandon not this mission. For its success pray, labor, wait. So shall the God of missions gather you at last, with his redeemed out of every kindred, tribe, and people, and tongue, and they that sow and they that reap shall rejoice together." After a voyage of one hundred and twelve days they landed at Hong Kong, China.

Our older readers are familiar with the struggles of this mission, finally established in Shanghai. They will remember the interesting letters from Mrs. Carpenter published at intervals in the RECORDER for several years. She was an attractive writer and a consecrated woman. After a prolonged visit to the home land, made necessary by ill health, she with her husband sailed for the last time for Shanghai, in the spring of 1873. In the following year, September 24, 1874, she died, and her weary body was laid to rest in this beautiful spot.

Recently Mrs. Carpenter's relatives in central New York furnished the funds to have the tombstone dressed and the letters made plain. The smaller stone at the left in the picture is that of Mr. and Mrs. Davis' little boy—a twin of Alfred C. Davis now in school at Alfred.

Below we publish by request a poem written by Mrs. Carpenter to her father, upon

receiving the news of her mother's death in America. It was published in the RECORDER in 1857.

My Mother.

It seems not long since we parted last,
Dear mother; yet well I know,
That more than ten long years have cast
Their shadows on heart and brow.
It seems not far, for thy loving voice
Still speaks to my listening heart,
With a sigh for my sorrow, a smile for my joy,
Tho' our paths have been world-wide apart.

A change has come over my childhood's home—
A blight o'er its severed band;
For ye travel no longer life's valley down,
Dear parents, hand in hand.
Oh!—word of woe, key-note of grief—
My mother, thou art gone;
God send his widowed heart relief,
Who must finish his journey alone.

It is not, O soaring spirit, for thee,
But for earth-stricken mourners, we mourn,
Who, journeying upward, wearily
Sigh for a sheltering bourne:
We shall wait for thy well-remembered call;
We shall fondly whisper thy name,
As the deepening shadows around us fall,
And sweep o'er life's swelling main.

And the thought shall comfort the fainting heart,
That thou, in that better land,
Hast joyfully met, never more to part,
The mourned of that household band—
That gentle brother, a seraph now,
These sisters with angel eyes;
Ever watching our faltering steps and slow,
As they beckon us up to the skies.

Do they speak of us there, O mother dear?
My yearning heart fain would ask;
Do they witness in Sinim's land the tear
Wrung out by love's ceaseless task?
Have they sighed o'er the million that blindly grope
In their mad idolatry?
Or smiled as a kindling ray of hope
Gleamed over her troubled sea?

And thou—art thou not still ministering
To the child thou hast fondly loved,
And longed and prayed for, sorrowing,
As the slow years painfully moved?
It can not be far—it will not be long—
Till the gates are open for me;
And so sweet, as I hear the awakening song,
To be led to the Saviour by thee.

"Ye are the light of the world." What are you doing to light it up? The trouble with too many is that they desire to walk in the light all the time, instead of going with the light put in them into the "dark places of the earth" and carrying that precious light which the world needs.—*Presbyterian of the South.*

The Seventh-day Baptist General Conference

One Hundred and Seventh Anniversary, Ninety-Seventh Session, Milton, Wis., August 25-30, 1909.

President's Address.

A People of Greater Service.

ALLEN B. WEST.

One year ago, on a Monday morning, as Conference was drawing to a close, our good brother, George B. Carpenter, took me by the arm as I was walking through that great auditorium of the Boulder Chautauqua and said to me: "I want to tell you something that is coming, that you may not hastily refuse to serve the Conference. This afternoon you are to be nominated for our next president." I promised Brother Carpenter that I would consider the matter. The nomination came and I did not refuse, though the burden which the Conference of 1908 placed upon me seemed greater than I ought to undertake. Later in the day you by a rising vote pledged yourselves to stand by the administration.

A year has nearly passed since that pledge was made. Many of you have been called upon during that time to fulfil your promise, and so far as it has been possible I believe you have done it. I have gone to some of you in my inexperience for advice and you have freely given it. I have asked others to prepare addresses and sermons for this meeting and they are here with their messages. I have requested still others to organize special work for this Conference and it has been done. And you, my friends, have come up to this Conference in goodly numbers—come up, I trust, praying the Lord of the harvest to open our hearts and the hearts of all who may chance to drop into these meetings, to receive the Word as it may from time to time be uttered from this platform or from other platforms on this college campus or dropped in private from the lips of any of you. What more could I ask? Yes, one thing more, that to the end of this Conference week, you continue to work, continue to pray, that this Conference may be one of great power, of great spirituality and of great blessing. You may then claim the reward of those who help to make things go right.

It has occurred to your president as he has been looking up and down the denomination for men who have messages for us, that it would be helpful to a great degree if there were some one to whom an inexperienced president might go for live topics of denominational interest or for advice concerning persons to present those topics to the Conference. It is true, there is a somewhat permanent executive committee for such advice and counsel, but its members are widely scattered from New Jersey to Wisconsin and not so easily accessible as a single man. A man who could be thought of as the exponent of our denomination, who could attend the meetings of our various boards, learning of their resources and of their needs, their hopes and their fears, their successes and their failures, would know the great problems of our people, would know who were working out these problems and who had messages that were burning for expression. A man of this sort could come into our churches with soul-stirring messages, could go out upon the frontier with words of cheer and good will. Such a man with his knowledge of men and of measures would be mightily able to assist the incoming president in working out the annual program. Your president acknowledges with gratitude the kindly assistance of the Executive Committee and of Dean Main, Doctor Gardiner, Doctor Platts, Doctor Daland, Brother Carpenter, and others of less experience. With their valuable assistance a Conference program has been worked out and parts prepared which I trust will make the Conference of 1909 one long to be remembered as a Conference of power and of effectiveness.

As a presiding officer I trust that you will be patient with me in my inexperience, that you will bear with my mistakes and that you will work in harmony with the president towards the realization of high ideals.

May I, in opening, point out one or two matters of business which seem to need our attention. I once heard our late Doctor Lewis say that our standing as a denomina-

tion depends, in a measure, on our published reports. There is reported by each church yearly, under the head of membership, three items as follows: The number of resident members; the number of non-resident members; total Sabbath-keeping residents. This last item is to include all Sabbath-keeping people in the community, including resident church members and all others. There seems to be some confusion among church clerks in making report on these points. The cause of the confusion is not difficult to find. Let me illustrate with real examples.

Brother A, a member of the Milton Church, lives at Janesville, seven miles away, outside the bounds of a Seventh-day society. He often attends the church services at Milton and aids in the financial support of the church. Is he a resident or a non-resident member?

Brother B is a member of the Milton Junction Church and aids in its support, but lives a hundred miles away and is very seldom at church. In which class does he belong?

Brother C is a member of the Milton Junction Church, but lives and attends services at Milton. Is he a resident member of the Milton Junction Church? Others living north and east of Milton and attending church at Milton Junction are clearly resident members of Milton Junction. Are these people who live at Milton or east of Milton and hold their membership at Milton Junction Sabbath-keepers of Milton or Milton Junction or of both?

When churches are so near each other it is not strange that their clerks are not clear in this matter. As the total number of Sabbath-keepers is made up of the resident members and all others in the community, the scattered members of a church who are outside the bounds of any church society are not enumerated among the Sabbath-keepers of the denomination in this annual census. Moreover, there seems to be no enumeration of the lone Sabbath-keepers, at least no report of them is made in the Year Book nor does the Year Book make any account of the third item, the total number of Sabbath-keepers in the denomination.

Some rule should be formulated to guide clerks in these matters so that the statistics gathered and tabulated might, when publish-

ed, show with reasonable accuracy the numerical strength of the denomination. As the apportionment of Conference expenses is based upon the resident membership of the churches it is also important that there should be an agreement among church clerks as to who are resident members. If Brother A, in the above, helps to bear the financial burden of the church at Milton, although living at Janesville and attending its services but occasionally, ought he not in some way to be counted with those among whom Conference expenses are apportioned?

Your president recommends that this whole matter be referred to the Executive Committee for investigation and report at this session.

The second point of a business nature is the date of beginning and closing the Conference year. As I look through the Year Book of 1908 I find considerable variance. The year of the Sabbath School Board began June 1, that of treasurers of the Tract and Missionary societies June 30, that of the Woman's Board July 31, and of the Education Society August 1, though the treasurer of Milton College closed his books July 8, and the treasurers of Alfred and Salem June 10. The years for the various boards and societies reporting to Conference begin anywhere from June 1 to August 1. Would it not be advisable to establish a Conference year and to request all bodies reporting directly or indirectly to it to report for a year which shall be identical with the Conference year?

July 1 commends itself as a suitable date for the first day of such a year. July 1 is the first day of the second half of the civil year and the year of many of our churches; it comes early in the summer recess of our schools; it is the first day of the school year of several States; and it gives ample time before Conference to make reports and to tabulate them. This matter has been referred to the Executive Committee, which will report upon it in due time.

The underlying principle of Christianity is service. The Master went up and down that ancient land healing the sick, opening the eyes of the blind, causing the lame to walk, comforting those that mourned and healing the broken-hearted. The apostles went everywhere preaching the Word.

What then would be a more appropriate theme for this ninety-seventh session of the General Conference than "A People of Greater Service," service that is not walled in by denominational bounds, but which reaches out to the uttermost parts of the earth?

Just now we hear much of the conservation of our natural resources, our forests and our streams, our coal and our mineral wealth, our rainfall and our soil, and more recently of the conservation of human resources.

The conservation of human resources is a proposition of particular importance to the people represented at this Conference. To be of the greatest service we must husband our personal resources, our physical strength, our vigor and our mental powers. We have no greater resource upon which to draw than that of mind and body. That which shortens a man's life ten years, robs us of ten years of service. That which incapacitates a man at forty deprives our people of years of active work and places added financial burdens upon us. This leads me to say: We should husband the natural resources of our people by careful attention to the laws of health and the laws which govern physical and mental vigor. It is to that end that there have been placed upon our program the topics, "Home Sanitation" and "The Crusade Against Tuberculosis." Lack of proper home conditions is sapping the health of even Seventh-day Baptists and the White Plague is making inroads among us. We should join forces with those who are making a hard and, we believe, a winning fight to rid our land of this dread disease, the leprosy of the present age.

If I were not addressing a Seventh-day Baptist audience I would place side by side with these destructive agencies of natural human resources yet two others—narcotics and stimulants. There is no greater drain today upon the wealth of the world than that caused by the use of alcoholic drinks. There is no greater drain upon the productive power of mind and body than that caused by the use of tobacco and alcohol. I need not enlarge upon this topic, you know too well the story of the lives of children born to drunken parents, of men enslaved by drink, of bright boys who have smoked

themselves into mediocrity and early graves.

Our usefulness as a denomination may be increased by a growth in numbers as well as multiplying the life output of its individual members. That we do not hold our members as do the Roman Catholics goes without saying. Why we do not hold them has not been satisfactorily answered. Now and then a resident church member becomes indifferent to God's great memorial, the Sabbath, and finally leaves us, and we must drop his name from our list. I sometimes think that it is we who are indifferent. Our young people often go out from our societies to find employment in their chosen callings and, being warmly welcomed in First-day churches, sometimes lose their anchorage and drift. I believe it is God who is calling them out into these fields of labor as he did the ancient tent-maker, but he is calling with equal clearness to you and to me, "Feed my wandering sheep." Here and there movements have been organized to care for these scattered ones and to make of these lone Sabbath-keepers the outposts of our denomination, sending them reinforcements and aid as circumstances demand. Could you have listened to Pastor Bond's report of his recent trip in southwestern Wisconsin, to Oxfordville, Brodhead, and Blanchardville, you could not but have been impressed with the value of the journey. Pastor Burdick could tell of the scattered ones in southern Illinois, Pastor Shaw of those in Nebraska, Pastor Hurley of those in northern Wisconsin and Pastor Loofboro of those in that great Pacific field reaching from Riverside in southern California to Idaho and Washington in the north, requiring thousands of miles of travel to reach all points.

Wise was the recommendation of the Committee of Fifteen, that the churches put their pastors each year from one to three months under the direction of the Missionary Board. But it would be better still for each church, when possible, to send its own pastor into the adjacent fields to care for its own wandering flock. Here and there young people are going out to teach, to practice some profession, to engage in some business, to make a home on a farm. Shall we leave them with no means of communication with their base of supplies? God forbid. The church should send its pastor

to them, should keep in correspondence with them, should think of them as resident members. Pastors should remember these wandering ones with messages of love, and visit them as occasion permits. Live wire should follow them wherever they go. Every one should feel the thrill of a metallic circuit. Then will there be fewer desertions, then will the warmth of other churches have less attraction for these lone members of ours. Then will we see our numbers increase through natural causes. That we may see this great question in its true perspective, the Missionary Board has placed on their program live workers from these fields.

Accretions to our numbers are few. I am inclined to believe that the greater number of those that have come to us have first learned of the Sabbath from faithful Sabbath-keepers of outposts. This is certain: the faithful lone Sabbath-keepers are spreading the gospel of the Sabbath to thousands; and who can tell how soon this seed sown in weakness and without pretense may spring up and bring forth sixtyfold or even a hundredfold? Let us work and pray to the end that our scattered people may be sowing the seed for a "greater people."

But I hasten to another point. In order to thrive, our people must live; must be able to find employment and to make good when employed. They must not only be good workmen but the best workmen; for our "peculiar" views are surely against us. None but our own people will employ Sabbath-keepers simply because they are Sabbath-keepers. Others are looking for the best service that money will buy.

Not all occupations are open to us and of those that are it is not always apparent what preparation is needed for them. Fathers and mothers throughout our denomination are asking: "What occupations are open to our children? What do they offer for a livelihood? In which occupation will our child be of the greatest service to the cause and to mankind? Where shall he get his education and training? To what extent can we utilize our own colleges? What should he seek for beyond that which our schools offer?" That we may profit by experience we have placed upon our Conference program names of men of various occupations who can answer the questions

which you and I are asking for the good of our children and the growth of our people.

A young man thoroughly equipped as a physician, a teacher, a dentist or a farmer can make his way, be of service to us and bring honor to the Seventh-day Baptist denomination. It seems to me that the question of education is vital and that our schools are the vital organs of our denomination.

I have thus far spoken of education from the point of view of utility. I would not underestimate its culture side. The education which our schools offer prepares the student for a broader outlook upon life, prepares him to appreciate the beautiful, the beautiful in nature, the beautiful in art and the beautiful in character. It prepares one to enjoy life and to aid others to the same enjoyment. It lies at the foundation of all arts and crafts. This culture value of education must not be overshadowed by the so-called practical. Our schools are fitted to give and are giving the very best liberal education. Their alumni everywhere are witnesses of the fact. Let them be encouraged to continue the good work.

There is left a third kind of education, which is indispensable to all religious people—a Bible education. It properly begins with the child at its mother's knee, continues through youth and manhood and closes only as Father Time lays his hand upon the student.

Especially is Bible education and Bible training important to a people who make the Bible the foundation of their faith and practice, a denomination that expects its communicants individually to go to the Bible for their beliefs and rules of life. The committee thought it in keeping with a program in which education plays so great a part to include in the scheme much Bible study. The children are offered the Children's Conference which meets every day at four o'clock under the leadership of Brother Randolph, and the Conference Sabbath school on Sabbath afternoon. We are all offered five sermons, the opportunity of observing the model Bible classes on Sabbath afternoon, and the two studies of a considerable portion of the Scriptures on Wednesday and Thursday evenings by masterful Bible students.

We hope that the model Bible-school

work and the conferences which follow will result in better organization and better instruction throughout the length and breadth of our denomination. Our field secretary, Walter L. Greene, has taken great pains to bring to our attention by objective methods the latest and best in Bible teaching from the kindergarten to the Bible class of silvered patriarchs.

Music too has its place in our scheme of service and upon our program and so, too, has the compensation of our pastors, but time forbids more than a bare mention of them.

In closing let me ask you to be present, if possible, at all of the general sessions of Conference. The hours are short, from 10 to 12, from 2 to 4 and from 7:30 to 9. Try to catch the spirit of service, be of service here and carry the spirit with you as you return to your homes, that the influence of this Conference as of former Conferences may be felt to the remotest bounds of our denomination.

A Greater Conference.

WARDNER WILLIAMS.

The question is often asked, "What shall we do with our ex-presidents?" If you will allow your minds to run back over the history of Conference, you will recall the fact that many of our strong men have served us as president. After a president has devoted a year to the duties of his office, he is but just prepared to do his best work for the denomination. Inasmuch as it is the custom of Conference to change its presiding officer every year, much valuable knowledge and power is lost to us as a people. No denomination, or enterprise, can prosper as it should without a permanent head to look after its interests. The question of leadership is one which has perplexed us—so much so that we have, I fear, dwelt too much upon the fact that our great denominational leaders have departed.

A thoughtful glance over the pages of history will reveal the fact that there are always champions for every worthy cause. When our continent was to come into view, there was a Columbus at the courts of Europe seeking help to discover it. At the birth of our Republic, there appeared a

surveyor, George Washington, to preside over it. When this Union was stirred to its foundation and seemed likely to be broken into fragments by dissension and sectionalism, there appeared a country lawyer by the name of Abraham Lincoln, through whose influence largely we are today an undivided people.

In our denominational life there has been a leader for every crisis. When there arose a demand for greater educational advantages, William C. Kenyon, Jonathan Allen, James R. Irish and William C. Whitford appeared. When the missionary spirit ran high, Solomon Carpenter and Nathan Wardner were discovered. When a fuller theological training for our ministers was imperative, Thomas R. Williams was found ready to lay down his life for that cause. When Sabbath reform became the watchword, Abram Herbert Lewis appeared, like a knight of old, as our leader and standard-bearer. The mere suggestion that we have no great leaders among us is to discredit our two hundred years of history on this continent. We are not unlike the disciples on their way to Emmaus who were so much absorbed in the events of the past that they did not recognize their Leader when he walked and talked with them by the way.

May we submit a plan, not only for a greater Conference, but for uniting and making more effective all our denominational efforts? First, I would recommend that the Conference Board be so enlarged that it shall be composed of a president and all of the living ex-presidents of Conference and the presidents of the Missionary, Tract and Education societies as vice-presidents, a secretary and a treasurer. Second, that the president of Conference give his entire time to the duties of the office and be paid a salary by Conference for his services. Kindly notice what a strong board this would make, for it would have as vice-presidents H. D. Babcock, Stephen Babcock, Albert R. Crandall, William L. Clarke, Geo. B. Carpenter, Frank L. Greene, Theo. L. Gardiner, Walton H. Ingham, A. B. Kenyon, Arthur E. Main, S. Whitford Maxson, S. C. Maxson, Henry M. Maxson, Ira J. Ordway, Lewis A. Platts, George W. Post, Earl P. Saunders, Edward L. Tomlinson, David E. Titsworth, George H. Utter, M.

H. Van Horn, Albert Whitford, Wardner Williams and, if not reelected, Allen B. West.

If any persons I have mentioned as vice-presidents should be elected president, secretary or treasurer, their names, of course, would not appear as vice-presidents. First, I would have the election to the presidency considered the greatest honor the denomination can bestow upon one of its members, as indeed it is. Second, the president, by virtue of his office, should be considered the executive head of the denomination. Third, he should be free to go wherever duty calls, to speak, lecture, or confer with the various denominational boards. The vice-presidents having had much experience in denominational matters would be able advisers to the president. The Conference Board could hold meetings wherever it is possible and various matters of denominational interest could be referred to this board for consideration—such, for instance, as the publication of our history of the Seventh-day Baptist people, etc. Inasmuch as the work of our three societies is so closely allied to the work of Conference, it seems proper that the presidents of these boards should be included in the list of vice-presidents. As a matter of fact, all of the presidents of these boards are ex-presidents of Conference, with the exception of one, whose name is added. It will be noted that the list of vice-presidents will naturally decrease. There are no ex-presidents of Conference living, I believe, who held office prior to 1880. Upon the request of the president, some of the vice-presidents could often serve the denomination by representing our people at various religious congresses and in answering special calls for speakers to present our views in different parts of the country.

How can this plan be financed? Just as the affairs of Conference are now financed, by assessment from the churches, special contributions and collections. There should be, for example, one or more collections at Conference to go to the Conference Board.

The president should in no sense be a dictator, but, as he goes about the denomination, he should be a harmonizer, a unifier and an inspirer.

What an inspiration it would be to that splendid band of young people on the Pacific Coast, or in Oklahoma, to have the president of their denomination visit them.

I think if this plan should be heartily entered into, we should see results of which we have hardly yet dreamed. To my mind, this is the work to which Doctor Lewis should have been called, a work which he did in part, however, under another title. The question is, where is the man to fill this important position?

What matters it whether he comes from the farm, the shop, the class room, or the pulpit—only so he has that unmistakable something we call greatness, and executive ability. A touch of the divine makes the clod to blossom, the vision to expand, and the whole world to rejoice. What we need is an awakening touch from on high.

The disciples failed to recognize their Master because their eyes were holden. Let us cease to mourn, and look and listen, for, when God speaks, the whole world can afford to be quiet and listen.

Who knows but that some face here today bears the likeness of his Master and that God intends him to be the new leader of this people? If our eyes are not holden, I believe we shall soon recognize the face of our next great leader as he walks with us the dusty highway of our every-day experience.

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.

Woman's Work

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

Redeemed with the precious blood of Christ.

Life's Tapestry.

Too long have I, methought with tearful eye,
Pored o'er this tangled work of mine and mused
Above each stitch awry and thread confused;
Now will I think on what in years gone by
I heard of them that weave rare tapestry
At Royal Looms, and how they constant use
To work on the rough side and still pursue
The pictured pattern set above them high.
So will I set my copy high above,
And gaze and gaze till on my spirit grows
Its gracious impress. —Dora Greenwell.

Preventive Aspects of World Reform.

The lecture tour in many lands from which Mrs. Crafts and myself have just returned has intensified our conviction of the statesmanship of the "Do everything" policy of the W. C. T. U., which in plain words means only that in dealing with the four seas of evil, intemperance, impurity, gambling and Sabbath-breaking, we must also deal with their many tributaries, including especially hygienic feeding and training of the young in the homes. We must study not only what intoxicants people drink, but also and especially *why they begin to drink them*. Many a good mother is unconsciously, at her own table, training her children for the bar from babyhood, besides by her cooking creating in her husband a propensity for stimulants, through what Miss Willard called "thirst-provoking spices" and foods and drinks that by disordering the stomach make a demand for something to dull the pain. Temperance people need to study water drinking on the positive side, as well as intoxicants on the negative.

Among all the interesting variations, individual and national, among men, the thing they seem to be most unanimous about is "washing down the food," a striking illustration of how little practical use education is to most people. There are few families

in which somebody has not been taught, though almost nobody has learned, that to give the saliva in the mouth a chance to mix with the food, it should be chewed thoroughly without any drink to hurry the swallowing or interfere with the absorption of the saliva. It may encourage mothers and teachers who think good advice always wasted on boys to know that in my case this lesson, taught me at eleven years of age in a lecture by Dr. Dio Lewis, has shaped my habits in that matter for life.

Many drink only at meals, which is about the only time they should not drink. Dr. J. R. Nichols, an eminent chemist, when editor of the Boston *Popular Science News*, said in my presence that nearly all the benefits of Saratoga mineral waters could be had in any one's own town if persons would drink at home, as they are taught to do at Saratoga, on an empty stomach, in abundant quantity and with the accompaniment of exercise. If several friends would agree to meet and drink to each other's health at least two glasses of water every morning at some pure spring of ordinary water half a mile from their homes, and would do the same mid-forenoon, mid-afternoon and mid-evening; or even drink at each of those times the two glasses without exercise accompanying more than one of them, they would receive about the same benefits permanently that they receive temporarily at Saratoga. I learned that lesson over again more thoroughly at a cost of a thousand dollars at a water cure, where water is applied, as the true elixir of life, "internally, externally and eternally."

Let us revive those beautiful apostrophes to water that John B. Gough and other temperance orators used to express in masterpieces of eloquence, declaimed afterwards in all the Bands of Hope.

Strange to say, this really strong drink of the ox and athlete, water, is very little used in most countries of the world, and I believe the world-wide triumph of abstinence must wait on a good water supply. Only in the United States and Canada do I find good water in abundance always at hand in homes and offices and trains and boats. And foreigners rightly fear what they call our "ice water habit." In British railway trains a whole car has only one little bottle of water, just enough for one mid-

forenoon hygienic drink of one passenger—and no one else seems to want any in a half day's ride. The same little bottle is an adequate supply for the demand on the continent of Europe and in China, Japan and Australia. In Japan and China, there being little desire for drinking water, cities make little effort to supply it, and so tea, whose proper use is as a stringent medicine, is used at all hours; but in Japan in such tiny cups and so weak that it is hardly more than hot water. In Australia, notwithstanding that its population is mostly educated Anglo-Saxons who lead the world in ballot reform, suffrage reform and labor reform, tea drinking is carried to the most absurd excess, as the wisest leaders recognize. Not only is strong tea taken at the three meals, often more than one cup, but it is also taken before breakfast, and 11 a. m., in shops as well as homes, and at 4 p. m., and at all calls, also in the evening; and if one is on the train, it stops twice in the night for ten minutes for the traveler to rise from sleep and drink tea—and all these drinkings between meals are commonly accompanied with the eating of bonbons or other food. The theory that babies should have food every two hours seems to be regarded as a lifelong rule. Tea is given even to young children, and a healthy, robust boy comes in from his game in mid-afternoon, saying he is "all gone" and wants his tea and wants it "strong." I saw the vigorous and talented daughter of a leading temperance reformer in a business office in Australia asking to have tea ordered from a neighboring restaurant for her at 11:30 a. m., because she was "all gone" from missing her morning tea. Strange that it is not more generally recognized that the habit of leaning on any stimulant is dangerous. When tea is not at hand or no longer satisfies, what a boy is likely to do should be easily seen. Let boys be shamed out of calling for tea and coffee by saying to them, "Coffee is a crutch. What does a strong boy or girl want of a crutch?" If a warm drink is needed on a cold day, let it be a cup of hot milk flavored with a light cocoa, a true food. I have found only two or three people in the world who knew how to prepare it. On a spoonful of light cocoa in a cup, made into a paste with a spoonful of cold water or cold milk, pour a full

cup of boiling milk and cover it a few moments to cook in its own heat, and you have the tastiest and healthiest warm drink in the world, save hot milk straight, or hot water. I heard two of the great doctors in the British Parliament say that hot water, both as a drink and an injection, is being increasingly used as a true stimulant in surgical cases. In this connection it is pertinent to add that beef tea is also a great stimulant. And milk in its natural state is the best stimulant of all.

I was told by one who served as a nurse in the chief hospital of Tokyo during the war between Russia and Japan that the great surgeon, Dr. Hashi Moto, after spending half a day treating sympathetically, with hand and heart, fifty or sixty wounded men, would sit down in his utter exhaustion and drink a glass of milk. No wonder nearly all the Japanese wounds were healed, when such wisdom as that eschewed for patients also the intoxicants that up-to-date surgeons know are not in their ultimate effects "stimulants" at all, but "narcotics like laudanum and opium," as is stated in a British Parliamentary report, quoted in British municipal posters.

Let us not say that tea and coffee and tobacco, or even gluttony, are as bad as alcoholics; for the first injure chiefly the individual who uses them, while intoxicants often injure the neighbors as well by the temporary insanity they cause. And let us not waste much effort on weaning old people from tea and coffee. But let us teach the young folks the great watchword, "I make myself no necessities," as the secret of lifelong liberty. Health brings greater happiness than any of the indulgences that impair it. The regime of the boys and girls should be that of the athlete. In the great words of Neal Dow, "Self-denial is self-love living for the future."

There is one other feeder of intemperance that I have never seen mentioned, and that is the inadequate provision made for warmth in winter in nearly all countries except the United States and Canada. Because the winter is less severe in England and in Australia, they make little provision for it in the shops and homes and churches and trains. The American suffers torture and often incurs sickness traveling in the cold cars of these countries. After getting

myself the worst cold of my life on an English train, and my wife having found a like experience on Australian trains, we gave up an anticipated trip to the social and scenic wonderland of New Zealand. Australians argue that cold air is the "New gospel of health," but during our winter visit in Sydney there was nothing the people were so unanimous about as influenza.

As it is a wide-spread heresy that intoxicants warm the body, and as they really do dull the sense of cold and heat, just as chloroform hides pain, I have no doubt that the habitually chilled condition of those who make inadequate provision for winter considerably increases drinking. To this in part I attribute also the alarming and unusual mortality of children in Australia, for the causes of which the people are groping. How can any of the babies live when there are no fires in the homes outside the kitchen, except small grate fires in one side of one or two rooms, that go out at night, and hardly more than mitigate the cold on one side of you even when you "hug the fire." Young girls work all day in weather like our November in offices with no fire, and people go to church where it looks like a smoking car as the breath congeals in the cold air. Americans, no doubt, sometimes make their homes and shops and cars and churches too warm, but modern heating appliances do not necessitate more than a golden mean. And comfortable homes, we believe, are the best antidotes to liquor shops.—*Rev. Wilbur F. Crafts, Ph. D., in the Union Signal.*

More About Christian Science.

Editor RECORDER:

It seems to me that the subject of Christian Science, lately discussed in your columns, deserves more than passing notice, as, by its intricate mazes of speech, and depths that are too profound for the ordinary mind, or else too dense to be pierced by the light, it is attracting multitudes. The advice of Gamaliel, quoted by one of your correspondents concerning it, would be excellent, if we were unable to determine whether it be of God. A little investigation may not be amiss. One who would learn its real teachings should go nowhere but to the fountainhead, Mrs. Eddy's book,

"Science and Health With Key to the Scriptures." On the first page of that work she claims divine inspiration, so whatever she says ought to be in accord with the Bible. Her system is based on the ancient philosophy that matter has no existence, that mind is all—infinite mind at that; for what she denominates mortal mind is but a delusion and a snare, the source of all our troubles. Her inability to reason is best shown in the four fundamental principles of Christian Science which she lays down as self-evident, viz:

1. God is all in all.
2. God is good. Good is mind.
3. God, spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death, deny good, omnipotent God, Life.

You logicians, tackle that. It is beyond me. She says, "Even if read backward these propositions will be found to agree in statement and proof." As Mark Twain says of them, "They don't mean anything different." That's the kind of argument I like. Like the loaded toys that always come down right end uppermost however you throw them, or like "Madam, I'm Adam."

But, seriously, these propositions are more of a play upon words than reasoning. In her second proposition, "Good is mind" is entirely assumed. Of course the deduction is that mind is God, and she assumes this all through the book. It does not take very close inspection to see that she wrests the statement in Prop. 1 from its scriptural meaning, to fit into her scheme, otherwise she could never deduce Prop. 3; and from this fallacy she gets Prop. 4, which is the heart and soul of her scheme. It is a mistake to say that she heals disease, because she denies the existence of sin, disease or evil—says they are illusions of mortal mind and will all vanish when belief in them is destroyed. She says: "Admit the existence of matter, and we admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and we destroy belief in these conditions, and with it disappears the foundation of disease." Truly in order to do this we must accept her dictum that "Science reverses the testimony of the physical senses." Her contradictions of Scripture would fill a volume.

Let us draw a "deadly parallel," after the manner of political journals, between some of her statements and those of the Bible.

MRS. EDDY:

Man is co-existent and eternal with God.

Sin, disease and death are illusions of mortal mind.

That God's wrath should be vented on his beloved Son is divinely unnatural.

One sacrifice, however great, is insufficient to pay the debt of sin.

The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated for mankind.

If soul could sin or be lost, then Being and Immortality would be lost with all the faculties of mind, but being can not be lost while God exists.

No final judgment awaits mortals. For the judgment day of Wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error, there is none.

His disciples believed Jesus dead while he was hidden in the sepulcher; whereas he was alive demonstrating within the narrow tomb the power of Spirit to destroy human material sense.

THE BIBLE:

God created man in his own image.

Sin entered into the world, and death through sin.

The Lord hath laid on him the iniquity of us all. He was wounded for our transgressions, he was bruised for our iniquities.

The blood of Jesus Christ his Son cleanseth us from all sin.

He bore our sins in his own body on the tree. He died for our sins according to the Scriptures.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Without the shedding of blood there is no remission. The soul that sinneth, it shall die.

What shall it profit a man, if he shall gain the whole world, and lose his own soul?

Because as he hath appointed a day, in the which he will judge the world in righteousness.

It is appointed unto man once to die; but after this the judgment.

He died for our sins according to the Scriptures. He died for all. I was dead; and, behold, I am alive for evermore.

These contradictions may be multiplied indefinitely, but nothing is to be wondered at when you are fairly launched on the whirlpool of Christian Science. Neither Mrs. Eddy nor her followers have a *practical* belief in her theories, any more than had the ancient philosophers, or Hume, who pretended to believe in the non-existence of matter. They teach that food and drink are not necessities, yet they eat. They claim that pain is a delusion, yet they suffer; that cold and heat do not exist, but they build fires in winter and seek the shade in summer.

Mrs. Eddy's crowning claim, and one which probably few understand, is that she is divine!

In various places she leads up to this by claiming inspiration as: "God was gra-

ciously fitting me for a final revelation," "No human tongue or pen taught me," etc. "This (i. e. discernment of spiritual creation) enables woman (Mrs. Eddy) to be first to interpret the Scriptures in their true sense," etc. But finally, in speaking of Christ, she says: "The man Jesus (the masculine representative of the spiritual idea)" etc. Then again: "This immaculate idea, represented first by man, and last by woman, will baptize with fire." If you will read her book, you will see that it is impossible for "woman" to refer to any but Mother Mary Baker Glover Eddy! So she claims the same divinity she conceives Christ to have had, whatever that is.

"For there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect." Her philanthropic love is shown in the fact that she sells her book, which she claims is indispensable for the healing of disease, and which costs to produce, according to the statement of her former publisher, the sum of forty cents, for \$3.18, post-paid. Christ's Gospel and healing were free; but he had not where to lay his head, while she has become immensely wealthy. I do not question Mrs. Eddy's sincerity, but I think that while her teaching is one of the most cunningly devised schemes of the father of lies, she herself is one of the most fantastic and ingenious misguided women the nineteenth century produced.

FRED AINSWORTH.

Monroe, Wis.

Children's Hour at the Conference.

The time from four to five o'clock on each Conference day will be given to the children. Plans will be announced later. As I have been asked to have charge of the hour, I should be very glad to receive suggestions as to how it can be made most profitable.

The children of Milton and Milton Junction are taking hold of the idea with enthusiasm, and the children from all over the denomination are invited to come and share in this new movement.

LESTER C. RANDOLPH.

So live with men as if God saw thee; so pray to God as if men heard thee.—*Quarles.*

Young People's Work

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

*I was glad when they said unto me,
Let us go unto the house of Jehovah.—
Ps. CXXII, 1.*

Consecration Meeting, September 4, 1909.

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SOME SUGGESTIONS.

1. To the leader: (a) Did you put off the preparation for the leading in the expression of thought in the sacred hour until an hour or two before the appointed time? (b) Did you ask for volunteers a week beforehand—volunteers who would offer to read this splendid letter of Paul to the brethren at Rome? Did you notice how much better the meeting was because of this careful reading?

2. To the Endeavorers: (a) Did you content yourselves in making no preparation of mind or heart for the service, simply trusting the Lord to fill your mouths with the right word when the time for service came? (b) Have the daily readings furnished you with any practical lessons for life?

LIFE LESSONS.

Life lessons! Sometimes that phrase is a startling expression. Like a flash there

may come before us the picture of the places we have sought in which to find *life*; the foolish way we have used to spend it; and its bitter end. I do not believe there is a single Endeavorer who does not wish to be *worth while* in some way. Would it not be a splendid act for each one to just pause and find out for a certainty whether he or she is in the right way to gain that desire?

Now this letter which Paul wrote to his friends and brothers in Christ in Rome has many good thoughts and suggestions for us. In this twelfth chapter we have listed a lot (I did not count them) of real practical lessons which for pointedness and excellence have never been excelled except by the teachings of Jesus.

Scarcely any one questions the value of life lessons. To an earnest, thoughtful person they are seen to be the very means of his success. A few days ago I came over the Kansas City Southern Railroad from Kansas City to Gentry. A fellow traveler told me of the frequent and often disastrous wrecks this road had but a few years ago. It was impossible to pull heavy or long trains because of an unstable roadbed and heavy grades. Today heavy freight-trains are frequent and are handled by one engine to a train. Good time is made by the express trains. The plans of the company have been to reduce grades, ballast the track and strengthen the bridges, so that the most work can be done with the least amount of waste and expense, so that a higher degree of efficiency may be maintained and greater profit may accrue to the company.

Now is this not a suggestion of the interest and usefulness of life lessons? We need to know of the many ways which would handicap us if we passed over them. It is too perilous to experiment with forces the outcome of whose powers we do not understand or which will reduce the amount of good that might be enjoyed and prove a blessing, a profit to its possessor and to him to whom it is passed on. In closing this study let me name four or five teachings which Paul gave to the Romans and which are just as suggestive and helpful to us as to them.

1. The folly of trusting to the ancestry of good people as the sole means of effecting

a righteous, godly character in ourselves.

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4. The Christian attitude toward one who does not agree with you either in thought or deeds, or who can not see things as you do.

5. That only by grace and through faith in Jesus is a full salvation assured to every one.

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Milton, Wis., Aug. 9, 1909.

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*Battle Creek, Mich.,
August 6, 1909.*

World-Wide Endeavor.

MARTHA M. WILLIAMS.

Seed-Thoughts.

"Sow thy seed, be never weary,
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"They can not see the Father's face who can not bend to serve the least of his children."

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WHAT ENDEAVORERS ARE DOING.

It is said the Samoan Islands are filled with ardent Christians, and these are imbued with the utmost enthusiasm for missions to other parts of the Pacific. The best missionary work among this race is done on the Christian Endeavor plan, which has peculiar attractions for them.

The evangelistic spirit has been characteristic of the Endeavor movement in Western Africa. One circle has been the means of bringing to Christ more than two hundred persons. At New Calabar in Southern Nigeria the members do Christian work among the cannibal tribes and at the markets, one person alone having been the means of bringing a whole town to Christ. At old Calabar also there is an energetic band of workers. At one point in Central Nigeria an Endeavorer gathered about three hundred of his people and taught them to read. A chief became an active member, and won other chiefs to Christ. Native kings and chiefs in western and southwestern Africa have given their sons and

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daughters to be fitted for Christian service.

The Boulder Christian Endeavor Union is doing aggressive work. As a special line they have accepted the responsibility of giving the Gospel to some fifteen mining camps within twenty miles of Boulder. Evangelistic services are being held in these camps.

The Christian Endeavor Society of the Utah State Prison is gradually gaining in strength. The membership is now larger than it has ever been, and we are told there never has been a time when the active roll contained the names of so many that really understand what Christian Endeavor means as it does at the present time.

The Texas Christian Endeavor estimates what it costs to run Christian Endeavor in Texas, and what good the society is doing. The State union spent last year \$264.05; district unions, less than \$150. The societies, inspired by Endeavor fellowship, poured large sums of money into the coffers of the churches and denominational mission boards. Four districts alone report that they raised \$283 for unions, while they raised \$1,280 for home and foreign missions. In these same districts, 141 conversions through the Christian Endeavor are reported. The interest awakened in the ministry and in missions is also very great. The churches of Texas are largely supported in their ordinary church work by members of the Endeavor Society. No figures can estimate the value of the spiritual vision that comes through Christian Endeavor.

The Endeavorers of Agra, India, have secured a beautiful hymn, written for the World's Christian Endeavor Convention, which will be sung at the Quiet-Hour services and probably during the closing consecration hour of the convention in Agra, next November. It is as follows:

Live Thou in Me.

To thee, O Christ, I oft did say,
"I'll closely follow thee."
But strayed afar—and now I pray,
"Do thou lead me."

To thee, O Christ, I oft did say,
"My faith holds fast to thee."
Yet loosed my hold—and now I pray,
"Do thou hold me."

To thee, O Christ, I oft did say,
"I'll always toil for thee."

But idle proved—I humbly pray,
"Work thou through me."

In pride of speech I oft did say,
"I'll bravely speak for thee."
But failing oft—I meekly pray,
"Speak thou through me."

With zeal aflame I oft did say,
"I'll brightly shine for thee."
My light grew dim—and now I pray,
"Shine thou through me."

To thee, O Christ, I oft did say,
"I'll live alone for thee."
But wiser now—I daily pray,
"Live thou in me."

A Primary Picnic.

INEZ COOK.

If a stranger had entered the little town of Brookfield on the fourth of August, he might have been surprised at the unusual excitement which seemed to be centered at Frair's grocery. Little children were darting in and out like so many inquisitive squirrels. Mrs. Spooner and Mrs. Frair, who were at work on some mysterious baskets, were frequently interrupted with manifestations of joy at some new arrival.

At three o'clock, all preparations being completed, about twenty-five children of the primary Sabbath school and three teachers started for Morgan's grove just out of the village. Mr. and Mrs. Greene and Mr. Van Horn came a little later and this added new zest to the games. So excited did every one become over the good old-fashioned "Stick-pile" that the older ones forgot they were over ten and really regretted having to stop for lunch.

That at first did not appear nearly as satisfactory as the big baskets would indicate; for, when all had seated themselves, nothing but empty dishes met their hungry eyes. A few foraging expeditions, however, soon brought food and drink in abundance. The large plates, boxes and baskets were almost too much for some of the wee folk, but the queerest thing was when an immense watermelon suddenly reared its head from behind a large rock and came tottering forward on a very short pair of legs. Amid a great deal of laughter, it finally reached its destination and a small but triumphant boy viewed his prize as it lay in state in the center of the spread. It was a really truly picnic supper with

Mother Nature's lap for both table and chairs.

Mr. and Mrs. Greene were to leave us so soon that the children gave more than the usual amount of attention to his little after-dinner speech. It contained some very good lessons beside many words of helpfulness and cheer to both pupils and teachers.

Before we hardly realized how time was flying the sun sank and it was time to leave. The picnickers gathered their belongings and went home with the memory of a thoroughly good time.

Brookfield, N. Y.

Plans for Parish Work.

[At the close of a semester of study in Evangelism and Personal Work, at the Alfred Theological Seminary, I asked each member of my class to write out his general plan of work in his parish, giving a glimpse of the various methods by which he expected to bring people nearer to God. The first paper, which has now come to hand, has impressed me so much by its saneness and breadth of vision that I have taken the liberty of giving others the opportunity to enjoy it.—L. C. RANDOLPH.]

DEAR PASTOR RANDOLPH:

You asked our class to write a paper on "Plans for Parish Work." I will attempt to do so. What I shall write will be something in the way of my own ideals as I have entered my pastorate.

A minister in entering his field should take a good look at himself. He who is called to preach is first called to be a man. The characteristics which will make him a man, trusted, honored and respected among men will, when sanctified by the spirit of Jesus, make him a soul winner, and will make him a successful leader of a church in its work. So in entering his field of work he should look to himself that he be found a manly man, humble, common, yet dignified and businesslike. In addition to this he should look to himself that he be found a man of God devoted in head and heart to the work to which he is called. When he has made sure of himself, he may then begin to study his field and adapt himself to its needs.

I can hardly say what part of a pastor's work impresses me as the most important.

But I think we can safely say that first of all he is a preacher of the Word. He must preach it from his pulpit, he must preach it in a practical way in his social life and pastoral visitation. He should study the Word in the best light of philosophy, science and theology and draw therefrom an overflowing spiritual life for himself which will make him a man of power. To do this he must have time for study and meditation. So in making plans for his parish work he should be sure to allow himself enough time for study to make him a full and growing man.

In his pastoral work he will find that he has need of almost every conceivable quality of mind and heart. There are the old who want the pastor to make frequent calls and bring to them both sympathy and cheer; there are the sick who need comfort and encouragement; there are the death-beds and the caskets by which he must stand with a heart strong in faith and trust; there are the rugged, strong and jolly men and women who like to find in the pastor a congenial companion; there are the young men and women who must have their social life, games and fun; there are the children in all their trying and pleasing ways, whom the pastor must love and lead. He needs to be a man of the widest sympathies and able to enter honestly, lovingly and wholeheartedly into all these conditions and experiences. He can not make definite plans until he enters his field and comes to understand the conditions. His work as a pastor in the church is to strengthen the moral and spiritual power of his people. As he shapes himself to his environment that one ideal should be uppermost in his mind. His plans will grow and mature if he tries to adapt himself to conditions with that one ideal uppermost in his mind. These are general statements. I will write more definitely concerning portions of his work.

The young people of a church are its hope for the future. The pastor ought by all means to interest them in the spiritual life of the church. They will have their social life and it is right that they should have. The pastor should plan to enter in with them in their social life. If he can do that in a free and easy way and really be one with them in helping them plan and carry out their social interests, it is only a step

further to lead them into the church and Christian service. The social life of a community should be Christian, and a pastor need not fear to enter in and insist on its being such. When a young man asked me concerning certain amusements, I freely but kindly expressed my opinion. He practically agreed with me. I told him that I thought there were some things that people frequently indulged in for amusement which were really harmful in their influence, and we ought not to indulge in things that were to say the least questionable. I told him that the important thing in my mind was that our young people should be pure, clean, Christian young men and women. A smile of satisfaction came over his face and he said: "I think you are right." The pastor should enter in and help his young people to make the social life pure, clean, and Christian. He may do this by tactfully leading and helping, not by driving.

The pastor should plan to attend all the meetings of organizations of the church that he possibly can. He is or should be interested; his presence shows that interest. He may thus win the sympathy and help of people that otherwise he might not be able to reach. He gains a more perfect acquaintance with the people with whom he is to work, and he may be able to help in ways that otherwise he could not.

His public ministrations should be dignified. His sermons and addresses should be practical and meet the needs of his people. He should avoid using meaningless theological phrases. He should in a plain, reasonable and spiritual way preach the Gospel of the kingdom and show its relation to the every-day needs and experiences of men.

He should plan to so husband and direct the spiritual forces of the church that the children in the homes of his parish would naturally and gladly come into the church as soon as they are old enough to understand what it means to be a Christian and a member of the church.

It should ever be the purpose of a pastor to conserve and strengthen all that are in his charge, but he should not be content with that, he should be aggressive in his work. He should be interested in the salvation of every member of the community in which he lives. If he makes himself all that the

first paragraph of this paper suggests, the time will come when he can do aggressive work among those who are not Christians, and if he does not have a brilliant success, he will at least be honored and respected for his effort. He should plan to do his work in a natural brotherly way and not be abrupt or spasmodic. The more intimate he can make his acquaintance, the greater advantage will he have. So he should plan to make an intimate acquaintance with his community.

I have heard it said that "the best pastor is the one who can get the most work out of his people," and I believe there is some truth in that statement. A pastor should plan work and secure the coöperation of as many members as possible in doing the work.

J. L. SKAGGS.

Nile, N. Y., July 25, 1909.

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.

Annual Meeting of the Seventh-day Baptist Education Society.

Notice is hereby given that the annual meeting of the Seventh-day Baptist Education Society will be held at the Theological Seminary building in Alfred, New York, September 6, 1909, at eight o'clock in the evening, for the consideration of the Annual Report of the Executive Board, for the election of officers, and for the transaction of such other business as may properly come before the meeting.

EDWARD M. TOMLINSON.

President.

No Bible is so precious as "my mother's Bible." No God is so near in times of trouble as "my father's God."—*Christian Advocate.*

Some Famous Hymns.

We take the following items from the *Southern Presbyterian*. It is part of a collection made by Wm. T. McElroy Jr., and we know our readers will enjoy reading them:

"The Sweet By and By."

The origin of this beautiful and well-known hymn is as unique as the story is interesting. Its author, Samuel Filmore Bennett, whose name but few of us have ever heard and still fewer remember, leads the quiet and monotonous life of a country physician near a little town in the State of Wisconsin. He and a musical composer, a Mr. Webster, now dead, were inseparable friends, although they were unlike in temperament, Mr. Bennett being of a cheerful, pleasant disposition, while his friend was frequently despondent and downcast. It happened one day that they met when the latter was in one of his most unpleasant humors, and Mr. Bennett naturally inquired the cause of his despondency. "It is nothing much," was the reply; "it will be all right by and by." Here was the key-note. It was as if a voice had come to him from some mysterious and unknown land—an inspiration such as a man can expect to have only once or twice in a lifetime. Seizing a pencil, he began to write; and in less than half an hour he turned from his desk and handed Mr. Webster the hymn, worded almost the same as it is today. At that moment two other friends came in and listened while Mr. Webster hastily composed the music on his violin, jotting down the notes on the first scrap of paper that came to hand. Forty minutes from the time Mr. Bennett first took up his pen they were singing the hymn, which one of them declared with tears in his eyes to be immortal. And the quarter of a century that has passed since its composition indicates that he was not far wrong.

"Stand Up, Stand Up for Jesus."

This hymn, the story of which is a very tragic one, also grew out of the warm friendship of two men, Rev. Dr. George Duffield and Dudley A. Tyng. The story as told by a recent publication is as follows:

"Doctor Duffield, the author of the hymn, thought Mr. Tyng the manliest, bravest man he had even known. One Sunday the

latter preached to a great throng of men assembled in a large hall, and it is thought that not less than a thousand men were there converted to Christ. On the following Wednesday, leaving his study for a few minutes, he went out to the barn, where a mule was at work on a horse-power machine shelling corn. As he patted the animal on the neck, the sleeve of his silk study gown caught in the cogs of the wheel, and his arm was torn off. His death occurred in a few hours. When dying he sent a message to his friend who had charge of the Monday meeting, 'Tell them to stand up for Jesus!' adding, 'Now let us sing a hymn.'

"With his feelings deeply stirred by his friend's tragic death, Doctor Duffield wrought this last message into the verses of the hymn and used them as a concluding exhortation to the sermon he preached the following Sunday."

"From Greenland's Icy Mountains."

This well-known missionary hymn was composed in almost as short a time as was the "Sweet By and By." In 1819 there was issued a royal letter requesting that a collection be taken in the English churches in behalf of the Society for the Propagation of the Gospel in Foreign Parts. The hymn was composed by Reginald Heber to be sung on this occasion. He was at that time visiting his father-in-law, Dean Shipley, then Rector of Wrexham, who knew Heber's unusual ability for swift composition. One day, as the Dean and Heber, with several others, were sitting in the rectory talking, the Dean suddenly turned to Heber and requested him to write a missionary hymn to accompany the sermon on foreign missions which he was going to preach on the following morning.

Readily complying with the request, Heber went to another part of the room and dashed off in a few minutes the first three stanzas of the hymn. These he brought and read to the Dean and his friends, and was immediately informed that they were exactly what was wanted. After glancing over them again, Mr. Heber said, "No, the sense is not yet complete," and in a few moments he had written the magnificent last stanza of the hymn as it stands today.

"Jesus, Lover of My Soul."

For a long time it was not generally known how the hymn came to be written; for Wesley himself has never, so far as is definitely known, said a word concerning its origin. The following story is generally accepted as the true one.

One day, not long after his conversion, Mr. Wesley was sitting by an open window, looking out over a large and beautiful field flooded with sunshine. As he looked a little bird flitting about in the field attracted his attention and also the attention of a hawk which came swooping down upon it. Greatly frightened, the bird darted here and there, endeavoring vainly to find a hiding place which the great, level field could not afford. At last, however, it saw the open window and the man sitting by it. The hawk was now almost upon it and in its extremity it flew in and with beating heart and quivering wings found refuge with Mr. Wesley.

Mr. Wesley himself was at that time suffering under severe trials, and was feeling the need of a refuge in trouble as much as the little bird which he was sheltering. Noting the comparison, with a flash of inspiration he picked up his pen and wrote:

"Jesus, lover of my soul,
Let me to thy bosom fly,"

and so on until the prayer—for prayer it was—took the form of the hymn in which thousands of sad and weary persons have found joy and comfort in time of trouble.

Another interesting story is told of this hymn by a Boston paper. One evening, the story goes, an old Civil War veteran was telling how he had been appointed to picket duty one dark night in 1864. "It was frightfully dark," he said, "the enemy was near, the country full of pitfalls, and I knew that my life was in momentary peril. Of course I had faced as great risks more than once before, but somehow out there alone I began to think of the dangers that surrounded me till I was almost in a state of nervous collapse. To calm my fears I began to sing 'Jesus, Lover of My Soul,' and by the time I had finished the last stanza I was again calm and fearless." While he was telling the story, several of the hearers noticed the unusual interest of an old fellow sitting near by. At the close he asked: "Did you say that happened before Atlanta

in 1864?" "Yes." "Well, my friend, I was a member of the Confederate army stationed in Atlanta. One night as I was out reconnoitering I chanced to pass a sentinel of the Union army and determined to shoot him. As I brought my gun to my shoulder, I heard him singing:

'Cover my defenseless head
With the shadow of thy wing.'

Instantly I dropped my gun with the thought that I couldn't kill that man were he ten times my enemy." Tears of gratitude came into the eyes of the Union soldier as the two veterans instinctively clasped each other's hands. His prayer-hymn had been answered instantly, although he had not known it.

"All Hail the Power of Jesus' Name."

The principal story of this hymn is connected with a missionary in India. He had been a missionary in some of the wilder tribes for many years; but at last he determined to carry the Gospel to one of the dangerous inland tribes with which, although he knew their language, he was not familiar. When he reached the encampment of the savages, he was met by a dozen or more of them with spears, and it looked as if he would be suffered to live not more than a few minutes more at the longest. However, he did not falter. While they paused, apparently for him to say something, he drew out his violin and, closing his eyes, began to sing and play this hymn. According to the paper which tells the story, "When he had finished he opened his eyes to witness, as he thought, his death at the points of their spears; but to his great joy he found that the spears had fallen, and that many of the savages were so deeply affected as to be in tears. The song had saved him from death and opened an effectual door for the preaching of the Gospel to that tribe and to others."

The boy who goes to college indicates his desire for an education. The courses that he takes largely determine his future life. The boy who joins the Christian Endeavor Society indicates his desire for a practical Christian education, and the thoroughness with which he takes its courses will largely determine his usefulness in the kingdom of God.—*Francis E. Clark.*

MARRIAGES

GREENE-FULLER—At the Seventh-day Baptist parsonage, North Loup, Nebraska, on Sabbath morning, August 7, 1909, by Rev. Geo. B. Shaw, Clinton Dee Greene and Arlouine M. Fuller, all of North Loup, Nebraska.
G. B. S.

DEATHS

GREEN—Thomas H. Green was born in the town of Wirt, N. Y., February 6, 1827, and died at his home in Alfred, N. Y., August 6, 1909.

His mother was Lucy Rogers Green. His father, Rev. Henry P. Green, was the pioneer minister in that new country, the first pastor of the First Genesee Church. He preached for the church, attended to other calls as opportunity offered and cleared a little lot upon his wilderness home for his cozy log cabin. Thomas attended the district school, with an occasional term in a select school, and finally rounded it with a short period at Alfred Academy. He in turn was a teacher for a time. He was married to Lucy C. Crandall. Of their five children, Minnie and Grace (Mrs. Willis Coon), survived with their mother to be the solace of his declining years. He moved to Alfred in 1882, where he has since resided. He has been honored by his fellow citizens with important official positions, and has enjoyed the confidence of both communities as an upright man and a sincere Christian.

He was an active worker in the First Genesee Church, and has since been a loyal member at Alfred. Services were conducted by Pastor Randolph at his late home, August 9. L. C. R.

SMALLEY—Adella E., daughter of Morgan R. and Tabitha D. Smalley, was born near Shiloh, N. J., January 22, 1872, and died at the home of her parents near Shiloh, N. J., August 8, 1909.

For about five months her mind has been clouded most of the time and her death has almost daily been expected. She lived a very quiet but devoted and earnest life. She loved the Sabbath school and the Christian Endeavor Society. She has been a faithful member of the Shiloh Seventh-day Baptist Church since February 7, 1885. The funeral services were conducted by her pastor from the home, August 10, 1909. D. B. C.

DAVIS—Mary Ann Davis was born at Greenbrier, near Salem, W. Va., June 5, 1840, and died at the home of her daughter, Mrs. R. G. Davis, West Edmeston, N. Y., August 9, 1909.

Sister Davis was a daughter of Gideon and Catharine Hughes Maxson, and was the second of a family of six children, three sons and three

daughters. The mother died when the deceased was about nine years of age. When about fourteen years of age she became a Christian and was baptized by Eld. Peter Davis. She then united with the New Salem Seventh-day Baptist Church, where she retained her membership until the Greenbrier Church was organized in 1870. In September of that year she was received into that body as one of the constituent members, and retained her membership there through life. She was married to Riley G. Davis, son of Jesse J. and Huldah Davis, December 9, 1858. To this union were born three children—two sons and one daughter: Francis M., who grew to manhood and died in 1882; Leander G., who lived but a few months; and Viola H., wife of R. G. Davis. Soon after the beginning of the Civil War her husband enlisted in the Union army, and continued in the service until killed in battle at Greenland Gap, Grant County, West Virginia, April 25, 1863.

For nearly twenty years she has been almost the constant companion of her daughter, and has lived in three different States, namely, West Virginia, Pennsylvania and New York. She is survived by one brother and one sister, both of whom reside in West Virginia. In that State she has a host of friends and relatives and many that reside in other localities. Truly may it be said that a mother in Israel has departed. During her last sickness she was patient and thoughtful, showing appreciation for the many kindnesses of her neighbors and friends who administered to her wants. When suffering great pain she never forgot to say "Thank you," or to in some way express appreciation to those who administered. Most of all, she thought of her Saviour and trusted him for grace to endure her suffering. She entertained no doubt, but expressed unwavering faith and a willingness to go whenever it was the Lord's will.

The funeral services were held in West Edmeston on August 12, and according to Mrs. Davis' request, were conducted by Rev. Theo. L. Gardiner.

BURDICK—In North Loup, Nebraska, on August 9, 1909, Viola D. Burdick, in the 18th year of her age.

Viola was the oldest of six children born to Orville and Mattie Davis Burdick, only two of whom now survive. She was born on January 2, 1892, at Boulder, Colo., but most of her life has been spent in North Loup. Early in life she became a Christian and united with the church, being baptized by Rev. M. B. Kelly. Viola was a good girl. Her naturally religious nature found expression not only in public prayer and testimony, in which she delighted, but also in an eager desire to be of service. For one of her age she was unusually energetic and reliable. During a long and very trying illness she exhibited remarkable patience, appreciation and faith. G. B. S.

"No religion gives to the family such sacredness as the religion of the New Testament."

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. 11. Close of Paul's Third Missionary Journey,
Acts xxi, 1-17.

Sept. 18. Review.

Sept. 25. Temperance Lesson. 1 Cor. x, 23-33.

LESSON X.—SEPTEMBER 4, 1909.

PAUL'S THIRD MISSIONARY JOURNEY—
FAREWELLS.

Acts xx, 2-38.

Golden Text.—"I can do all things through
Christ which strengtheneth me." Phil. iv, 13.

DAILY READINGS.

First-day, 1 Cor. xvi, 1-23.

Second-day, 2 Cor. xii, 19-xiii, 14.

Third-day, 2 Cor. i, 1-22.

Fourth-day, 2 Cor. i, 23-ii, 17.

Fifth-day, Rom. xv, 14-33.

Sixth-day, Acts xx, 1-16.

Sabbath-day, Acts xx, 17-38.

INTRODUCTION.

It was nearly a year after the riot at Ephesus before Paul came back to Asia, and spoke to the Ephesian elders the words of farewell concerning which we study this week. This year was one of intense activity for him, although we know very little of what he did. From Ephesus he went to Macedonia, and spent four or five months in that region. From Macedonia he wrote again to the Corinthians, and his stern admonitions had the desired effect. The Corinthians yielded to the authority of the apostle. From Macedonia he went to Achaia, and continued in that region for three months. From Corinth, or its seaport, Cenchreæ, he wrote his most celebrated epistle, that to the Romans. He intended to sail directly from Achaia to Palestine, and to arrive in Jerusalem in time to celebrate the Passover there; but he was prevented from fulfilling this plan by plot of the Jews to take his life. He foiled their scheme by directing his journey first toward Macedonia.

Paul fully realized the importance of maintaining a feeling of unity between the newly formed churches in Asia Minor and Europe and the mother church at Jerusalem. The collection which he carried on this journey, and concerning which we hear so much in the epistles was more

likely than not intended to testify the good will of the Gentile Christian toward their Jewish brethren as well as to minister to their physical necessities. Paul may have desired to visit Jerusalem at the time of one of the great feasts for his own spiritual enjoyment, but he must have realized also that the Jewish Christians would be pleased by his manifest regard for their national festivals. Having been prevented in his intention to be in Jerusalem at Passover time, Paul is making every effort to reach the holy city before Pentecost.

TIME—Shortly after Passover. Very likely in the year 58.

PLACES—Various places near the Aegean Sea. The principal part of our lesson is at Miletus.

PERSONS—Paul and the people of the various places. The leaders from the church at Ephesus are mentioned in particular.

OUTLINE:

1. From Ephesus to Achaia and back to Asia. v. 2-6.
2. The miracle at Troas. v. 7-12.
3. From Troas to Miletus. v. 13-16.
4. The farewell to the Ephesians. v. 17-38.

NOTES.

2. *And when he had gone through those parts.* We could wish for a fuller account of this missionary journey. Perhaps during the time of this stay in Macedonia Paul went over into Illyricum.

4. *Sopater of Beroea, etc.* We may imagine that these men were not merely traveling companions of the apostle, but fellow missionaries, and that with their assistance Paul was winning hundreds of people to a belief in Jesus.

5. *And were waiting for us at Troas.* Here our author resumes the use of the first person in the narrative. We may infer that Luke had been spending some time in Philippi, and now joins Paul in his journey.

7. *Upon the first day of the week.* Some almost extravagant conclusions have been drawn from this line. Luke tells us the day of the week not because the Christians were in the habit of meeting upon that day for worship. He is rather for the sake of vividness mentioning a detail that he happens to remember. If this was the evening at the beginning of the first day of the week, Paul was certainly planning to use the daylight portion of the day for travel. If this were the evening after the first day, it was according to the Jewish reckoning, not really a part of that day at all.

10. *Make ye no ado; for his life is in him.* Compare the words of Jesus at the bedside of

Jairus' daughter. Matt. ix, 24. There can be no question but that our author means for us to understand that the young man was dead.

13. *For so had he appointed.* Some have inferred that Paul was now a man of means, and that he had chartered the vessel, directing its course and times of sailing to suit himself. It is however rather more probable that Paul planned his work to correspond with the delays connected with the unloading and reloading of the vessel. He could make the land journey of twenty miles from Troas to Assos in much less time than the vessels would take in sailing around the peninsula.

17. *And from Miletus he sent to Ephesus, etc.* It is evident that Paul could reckon on a stay of three days or so at Miletus. It is possible that he could have gone to Ephesus and stayed a few hours; but he thought best to send for the elders that he might give them a formal message for the church.

18. *Ye yourselves know, etc.* We are not to think of Paul as an egotist because he begins to talk about himself. He had the greatest need to establish his own reputation for the sake of the message that he proclaimed. Those who sought to establish a different teaching began by saying that he was an adventurer trying to win people to himself for his own gain. He points out that the lowliness of his conduct is sufficient refutation of this charge. His allusion to the trials that he had to endure is testimony to the fact that he did not labor in Ephesus for his own selfish advantage.

20. *How I shrank not, etc.* He did his whole duty at the risk of losing personal popularity by reason of some unpleasant truth concerning which he felt it a duty to speak. *And from house to house.* He spoke not only in the synagogue and in the school of Tyrannus but also in the homes of those who would listen.

21. *Testifying both to Jews and Greeks, etc.* The primary element of Paul's preaching was the declaration to all classes of their need of repentance and faith. It is noticeable that the earliest theme of the preaching of both Jesus and John the Baptist was repentance.

22. *I go bound in the spirit unto Jerusalem.* The Ephesians would of course be interested in Paul's plans, even if it were not fitting that he should make an explanation for his failure to make them a visit at this time. It seems probable that we are to take the word "spirit" as referring to the apostle's own spirit, as the Holy Spirit is so distinctly mentioned in the next verse. The distinction is not however of great importance

here, as we may say that the Holy Spirit led him through his own spirit.

23. *The Holy Spirit testifieth unto me in every city, etc.* Very likely these warnings came from the mouths of prophets whom Paul met.

24. *But I hold not my life of any account, etc.* Paul asserts that he is not to be deterred from his duty by any personal danger. King James' translators follow an inferior manuscript in this verse, but the meaning is practically the same.

25. *I know that ye all . . . shall see my face no more.* We are not to understand that Paul was speaking with positive certainty from direct infallible inspiration. He expresses his firm conviction; but this is not to be taken as an argument against the theory that Paul was released after his two years' imprisonment in Rome, and spent some time in Ephesus.

26. *I am pure from the blood of all men.* No one could say that he had not warned them of the consequences of evil ways, or had failed to explain the nature of their duties in the sight of God.

28. *Take heed to yourselves.* Paul is intent upon impressing the Ephesian elders with the responsibility which they have for those under their care. *Bishops.* Literally, "overseers." In the early church this term is evidently used as identical with "elders." Compare verse 18 where the same men here spoken of as bishops are called elders. The elders or bishops had certainly a spiritual oversight of the church committed to their charge. Their duty was not confined to financial management or the general administration of the temporal affairs of the congregation. The fact that Paul speaks of them as having been made bishops by the Holy Spirit does not preclude their having been elected to office by Paul himself. We are not told as to that. *The church of the Lord.* King James' Version and the Revised Version of 1881 have, "the church of God," a reading which has rather better manuscript authority. Many interpreters object to this better reading on the ground that it would require us to think of *the blood of God* as the purchase price—an expression which appears unnatural and does not occur elsewhere. On the other hand it is not impossible that Paul means to refer to Jesus Christ when he says, "the church of God," and that he thus testifies to the divinity of our Saviour. *Which he purchased with his own blood.* We are not to think of an actual purchase with a change of ownership for value received. It is not so much a purchase as an acquiring of possession, and the price is simply that

which had to be sacrificed in order to attain full possession.

29. *Grievous wolves.* Possibly Paul had in mind the Judaizers who led astray the Christians of Galatia; but he speaks in general terms.

30. *And from among your own selves.* The heretics are not to be confined to those who come in from the outside.

31. *Watch ye, remembering, etc.* As an incentive to watchfulness Paul reminds the elders of his own diligence during the long time that he abode with them. *Three years.* Very likely Paul uses this expression as a round number. He may have lacked a few weeks of being there three whole years. In ch. xix the author of Acts speaks of only two years and three months.

32. *The word of his grace.* That is, the gracious promises given through the Gospel.

33. *I coveted no man's silver, etc.* Paul wishes them to notice that he did not labor for the sake of personal gain.

34. *These hands ministered unto my necessities.* He would not even suffer the Ephesians to pay his expenses while he was preaching to them, lest some one might say that he was preaching the Gospel for money. He even worked at his trade to earn money to support his co-laborers.

35. *In all things I gave you an example.* Conscious of the correctness of the principles by which he guided his conduct the apostle does not hesitate to suggest that his hearers should follow his example. Compare 1 Cor. xi, 1 and elsewhere. *So laboring.* The reference is to physical labor, labor that brings weariness. *It is more blessed to give than to receive.* It is evident from the formal way in which Paul introduces this quotation that he is not giving a general inference from the teachings of Jesus, but is rather quoting his very words. Thus we have here a precious saying of our Lord which is not recorded in the Gospels.

36. *He kneeled down.* The more usual attitude of the Jews in prayer was standing.

38. *Brought him on his way to the ship.* We may imagine that the harbor was some distance from the city.

SUGGESTIONS.

The Christian pastor has a great privilege in his commission to act as under shepherd over the flock of the Good Shepherd. He has also a very great responsibility; for the flock is of very great value, being purchased with the blood of the Redeemer.

Some of the heretics come from inside the church. We ought to be exceedingly careful that

we are not ourselves holding false views, and ought not to be content to believe whatever is presented for our acceptance without making careful investigation to the extent of our opportunities.

Paul's example encourages us to steadfastness in the path of duty no matter what the cost may be. It is easy enough to do right so long as there is no temptation or danger to deter. The testing time comes when the cost is clearly seen.

SPECIAL NOTICES

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

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

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

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

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

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

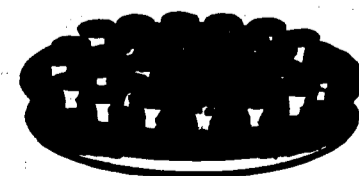
The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich. tf.

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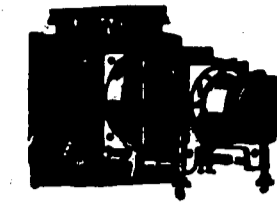
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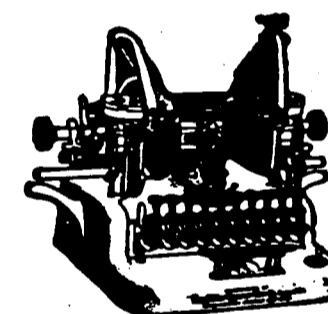
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