GOD'S WONDERFUL CARE.

When we think of the labor required to rear the few that are in our households—the weariness, the anxiety, the burden of life—how wonderful seems God's work! for he carries heaven, and earth, and all realms in his bosom.

Many think that God takes no thought for anything less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad, the first thing I see is the grass beneath my feet, and, nestling in that, flowers smaller yet, and, lower still, the mosses with their inconspicuous blooms, which beneath the microscope glow with beauty. And if God so cares for the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more care for the minutest things of your life, "O ye of little faith?"

—Henry Ward Beecher
American Sabbath Tract Society

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THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year ........................................60 cents two copies, or upwards, per copy, 50 cents.

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 10 cents a quarter.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

SABBATH VISITOR.

Entered at the post office at Plainfield, N. J., as second class matter.

The Sabbath Recorder

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

VOL. 67, NO. 12.

PLAINFIELD, N. J., SEPTEMBER 20, 1900.

WHOLE NO. 3,568.

EDITORIAL

Pleasant Memories of Conference.

There is probably no other denomination in the world in which the annual gatherings are so much like home-comings as are those of Seventh-day Baptists. Among the sweetest memories that abide with some who at their meetings at Milton will be found the memory of happy reunions where friends and loved ones had been united, where families were reunited, where a Sabbath-keeper in all the great West who does not remember the church and happy relationships of childhood days in some one of our older churches. There are some in every Conference who have grown gray during the years of toil in which they have been separated. This is especially true with lone Sabbath-keepers and with those who left their eastern homes years ago for pioneer life in the West. With what rapture of soul do these dear ones clasp each other's hands and look into each other's faces! Twenty, thirty, forty years have elapsed since last they met. They have not been able to attend a single Conference in all that time, and still they have cherished the memory of childhood days, been loyal to their church they loved so long ago, and yearned for the time when once more they might meet and hold sweet communion with one another.

There were many such cases in the Conference at Milton. An unusual number attended that gathering who had never attended a Conference before, and a large percentage who had not been present for years. It was delightful to see those happy reunions. I took great pleasure in watching groups of such people as day by day during recess hours they stood about the campus talking over old times, and seeming to forget for the time being all their cares and troubles. This happiness may not seem quite so marked in the cases of those who have been Conference yokefellows for years, and who expect to meet year by year to do the Master's work while life shall last. Still much the same spirit prevails, and similar marks of love and respect are visible when after only a year's separation we meet again in annual convocations.

These sweet relationships are indeed beautiful. Who can witness such scenes without feeling something of the tie that binds us together as a people? Scattered as we are from the Atlantic to the Pacific, we need just such friendships. If ever a people needed the cementing power of love to make it one, that people is the Seventh-day Baptist people.

Again, when I witnessed these happy reunions, marked the joy-illuminated faces of those who thus met after years of separation, and saw and felt the power of the blessed communion in religious meetings, I could not help thinking that this must be something like heaven. How suggestive! When earth's toils are ended, when life's outward clothes are all over, what a happy reunion, what a consummation of a life of service will that meeting be when the saints are gathered home! May none of us come short of reaching the convocation above.

***

Special Reunions.

There were some special reunions at Walworth and Milton which were very pleasant affairs. At the Convocation at Walworth, when all who had ever lived at North Koup, Nebraska, were requested to meet for the purpose of having a group photograph. This of course included the wives and husbands of North Koup people.
NILE REUNION.

The next reunion that appealed to me was that of the old friends of the church of my boyhood days. I was glad when the request was made for all who ever lived at Nile, N. Y., to meet in the College chapel for an hour of fellowship. This too, was a re-union in which the present pastor, “on the front seat.” They were arranged in the order in which they served: Revs. James Hurley, E. A. Witter, F. O. Burdick, M. B. Kelly, Theo. L Gardiner and George B. Shaw.

You do not need to be told that such a company is intensely interesting, when six pastors thus meet with a score of those to whom they have ministered in spiritual things. Although but a small proportion of the entire membership may be present at such a time, still those who are there make a connecting link with the great body of the church remaining at home. The families are all present in memory. We see all the homes where men and women toil throughout the week, the fields of opening corn, the busy hum of industry, and the children going to school. We see again the throngs that fill the church on quiet Sabbath days, the great number in Sabbath school and Endeavor work, and devout worshippers in meetings for prayer. We recall happy festal occasions, wherein pastor and people rejoiced together, and days of sorrow when homes were darkened and hearts were crushed while the pastor tried to bring comfort and help. Again we could live over the days when all hands and people labored together for the salvation of loved ones, and when together they sought baptismal waters with those who had found a Saviour precious. There were memories of days when trouble and shadows gathered over the pastor’s home and when many hearts hastened there with sympathy, and willing hands offered help.

Most of the friends in this group can recall such scenes as these, and O how precious are the moments while they tarry and converse one with another! Some of these little gatherings help to make a Conference strong in the influences that bind us together as one people. Best be these ties that bind heart to heart in the bonds of Christian brotherhood.

THE SABBATH RECORDER.

Nile.

The death of Edward H. Harriman, the famous railroad king and multi-millionaire, has attracted much attention during the week just passed. He arose from the life of a poor minister’s son, of Hemstead, Long Island, to the position of one of the most powerful railroad dictators and financiers in the world, with a fortune estimated at not less than two hundred millions of dollars. At fourteen Mr. Harriman was an errand boy and at nineteen only a clerk. He died in his sixty-second year, a world-renowned king of finance.

It is said that “he controlled whatever he touched,” and that he had more enemies than he had friends who loved him, is claimed that he had control of 28,000 miles of railroad and 54,000 miles of steamline ships.

The papers are busy holding up this man, harassed to his early death by overwork and care, as an example for young men to emulate. It would rather live the life and die the death of a poor, but respected and beloved minister of the Gospel, such as was Harriman’s good old father, than to reach the position of the mightiest Wall Street financier the world ever knew.

In the end, true riches laid up in heaven, with scores rising up to call a man blessed because he has led them in ways of righteousness, are far preferable to two hundred million hard dollars left behind to reproach the one who selfishly piled them up.

From Cold to Hot.

It seems that the two men who have been spending many moments in the frozen zone discovering the Pole are now returning to stir up a red-hot quarrel over the matter. This is especially unfortunate. The Cook-Peary controversy has assumed such proportions during the week that even those who were making preparations for an enthusiastic reception are halting in their work until something more definite is known. Mr. Peary has evidently lost many friends by the bitter spirit he has shown, while Mr. Cook’s quiet, unpretentious bearing and charitable spirit has greatly strengthened his case.

Really, if some precautions are not taken by the friends of both parties, and wise counsel does not prevail, it looks as though the quarrel might become one hot that the civilized world may wish these men had really brought the North Pole with them to cool off with.

Let me urge the following bit of good advice given by the League of Peace and published in the New York Tribune:

When Dr. Cook sailed north on the steamship Miranda in 1894, the League of Peace presented to him a small, elegantly mounted copy of the Liberty Bell, to be placed upon the pinnacle of
the world when it should be found. Again, in 1906, the league gave to Commander Peary, through the League of American Revolution, a beautiful Star Spangled Banner on a field of white, the world's emblem of liberty and peace.

The League hereby calls upon the people directly interested, their friends, the public, and particularly the press of the land, to be at peace at this time, and to await in kindness and good will to both those eminent men the decision by this trusted body.

We urge upon both parties submitting their differences to the action of a competent scientific authority to act the part of gentlemen while awaiting its decision, a decision which will be just to every interest, and will also satisfy the public.

The President Appoints a New Tariff Board.

President Taft today appointed the commission or board which is to assist him in the execution of the new tariff law, with especial reference to applying the maximum and minimum clauses to nations which are unfriendly or friendly in their tariff relations with the United States.

The board consists of three members—Professor Henry C. Emery, of Yale, chairman; James B. Reynolds, of Massachusetts, Assistant Secretary of the Treasury, and Alvin H. Sanders, of Chicago, editor and proprietor of The Breders' Gazette—New York Tribune.

The President's Great Trip.

On Saturday, May 15, President Taft started from Boston on an extended tour through the country, both North and South, which will last, according to the published schedule, until November 12. Here is what the New York Tribune says about it:

The President's trip, after taking him through thirty States and parts of five southern territories, will reach its climax at El Paso, Tex., on October 16, when President Taft will meet President Diaz of Mexico. The meeting will be surrounded with all the pomp and dignity which such an occasion demands. After President Taft has formally received President Diaz at El Paso he will cross the International Bridge to Ciudad Juarez to return to the call of the Chief Executive of the Southern Republic. President Taft will be accompanied at the time by four of his Cabinet officers, among the latter, the Secretary of State. President Diaz also will be attended by a retinue of Cabinet officers and other officials of the Mexican Government. The evening of the 16th, President Taft will be entertained at a state dinner on Mexican soil. President Diaz will have the evening at his disposal.

While El Paso and the little Mexican city opposite will furnish the most formal ceremonies of the trip, interesting programs of enter-

tainment are being formulated in practically every city of the West and South which the President will visit, and they will be replete with incidents of an usual kind.

Education Society—Annual Report.

The annual meeting of the Seventh-day Baptist Education Society was held in Alfred, N. Y., September 6, 1900, at 8 o'clock p.m.

On request of the President, Prof. E. M. Tomlinson, Vice President, Prof. C. R. Claxton, president.

Prayer was offered by Rev. Walter L. Greene.

Dean A. E. Main presented the annual report of the Executive Board.

The report was adopted.

The list of nominations for the Executive Board of the Education Society as recommended by Conference was read.

On motion the same were elected as officers of the society.

Dean A. E. Main presented the following resolution which was considered and adopted:

Whereas, There appeared to be, at the Milton Conference, a strong wish that the missions at Fouke, Ark., and in China, should be recognized as a part of our denominational education work, as well as of our general missionary operations, therefore

Resolved, That it would afford us satisfaction and pleasure to have a place given in our Board's annual report, to a summary account of the work of these schools, provided there shall be sent to our Corresponding Secretary such summary statements concerning these schools, or other mission schools conducted under Seventh-day Baptist auspices.

Reports concerning the Conference addresses and discussions on educational subjects were made by Dean A. E. Main and Pres. B. C. Davis.

Minutes read and approved.

Adjourned.

V. A. Baggs, Secretary.

Contributor—Yes, I sent you some suggestions telling you how to make your paper more interesting. Have you carried out any of my ideas?

Editor—Did you meet the office boy with the waste-basket as you came upstairs?

Contributor—Yes.

Editor—Well, he was carrying out your ideas. —Presbyterian of the South.

The Church and Intemperance.

REV. WILLLARD D. BURDICK.

I realize that I am stepping on to fighting ground in introducing the subject, "The Church and Intemperance;" and that in the past the fight too often has been between those who have believed in the destruction of the liquor traffic, instead of a united and determined attack on intemperance.

I would not have consented to lead in this discussion had I not thought that it would result in a quartet about methods of fighting intemperance, or in exchanging harsh words, or that any one would declare that another is unchristian for not doing as certain others.

The question is too large for any such waste of time, cooling of spirit, and separation of forces. We ought rather, in view of the fearful ravages of intemperance, the recent victories for prohibition, and the great and determined fight that the allied liquor interests are waging to bring the prohibition movement into disrepute, and repeal existing laws—in view of these things we ought calmly to consider how we can hold what we have gained, enlist new recruits for the struggles ahead, and plan to gain as our friends and co-workers those who now are drunkards or moderate drinkers.

The responsibility of the church in regard to the liquor traffic has always been great, and I regret to say that she has not always accepted the responsibility. Because of her apathy and placing of moral interests in subjection to material interests, the liquor forces have well-nigh had their way as to legislation and law enforcement.

But the church is awakening. She is beginning to realize more fully that she should lead in this fight; that of the foes of intemperance the church should be the best instructed, the most enthusiastic, the most aggressive and the most determined in the fight for its complete overthrow. May this hour of facing the situation enlighten our minds with inspiration, and help us to start as units in the church to do everything possible to overthrow this great evil! I. Moral suasion.

As the contest increases and the church sees and occupies new strategic points for attacking this enemy, we must not neglect to use the power of the pulpit for bringing men to become total abstainers from intoxicating liquors by destroying the legalized saloon. This desirable condition for the human race, if obtained, is to be realized by individual consideration of the evils resulting from drinking strong drink, and personal choosing to become a total abstainer. In view of the continued fearful ravages of intemperance; in view of the fact that the saloon is always a multiplier of poverty and sorrow, ignorance, vice, disease and death, and that each year it drags multitudes to eternal ruin—in view of these awful results of drinking, the church must continue to appeal to the people to break entirely away from the habit of drinking.

The importance of emphasizing this point at this time in the progress of legislation cannot be too strongly pressed. The fact that few among the young are now signing the pledge to abstain from the use of intoxicating liquors. Perhaps there is no better able to speak authoritatively on this subject than is Marion Lawrence. In his book, "How to Conduct a Sabbath School," he says that only about 500,000 of the 12,000,000 in our Sunday schools have signed the pledge—one in twenty-four—and if the church is failing in her work of enlightenment as to the evils of intemperance by clipping the arguments, by persuading boys and girls in the Sunday school to sign the pledge, what can we say favorably about her work outside the church? The church must never forget that she is always to persuade men to entirely give up evil. We are working for permanent good results.

II. The church's work educationally for temperance reform.

Here I believe the church has greater opportunity for service than she has realized. It is true that much has already been done through temperance sermons, addresses and talks, and through the church's cooperation Sabbath-school lessons to enlighten the people, but, after all, the church has not attempted much thorough and systema-
tic teaching on that subject. We are compelled to face the fact that we have studied and restudied the Bible passages bearing on intemperance till many are almost tired of our temperance lessons, and yet we recognize that in these quarterly studies opportunities are offered the church for giving much needed instruction concerning the evils of intemperance.

A larger plan for temperance instruction in the Sabbath school is being worked out. Let me read from this plan, from the Illinois *Issue* of July 9, 1909.

The International Sunday School Association, through its Temperance Department, has issued a definite outline of the position of the Temperance Sunday School. A Temperance Department in every Sunday school is to be conducted by a Temperance Superintendent.

Every Sunday school member of proper age is to be enrolled as a signer of the pledge to abstain from the use of intoxicating liquors, and is to be given opportunities to do all he can to end the drink habit and the liquor traffic.

Let me mention some of the phases of the question that can be studied with profit, making strong believers in total abstinence and in the complete overthrow of the traffic.

1. A study of the financial losses consequent upon the spending of so much money for liquors, and the squandering of so much time in drinking.

2. Another helpful study would be about the effect of stimulants upon the physical organism. Such study could be enforced by carefully prepared statistics, by illustrations and experiments, personal experiences, and by addresses given by physicians and others who are competent to give accurate information.

3. A study of intemperance as it affects the mind, weakening its powers and directly and indirectly working against mental culture.

4. Intemperance and crime. A study of the attitude of liquor men to the enactment of better laws to regulate the business; the observance of laws; the enforcement of laws; and the service that intemperance renders in filling our jails, penitentiaries and reformatory institutions.

5. Still another might be the consideration of the effect of intemperance on the unity, happiness and prosperity of the home.

6. But most important would be the study of its effect on the spiritual life of the individual, destroying that which is pure and elevating, and cherishing that which is impure, sensual and devilish.

These are suggestive of the large field for investigation which the church through the Sabbath school, the Endeavor societies, and in other ways, should enter into, as the spiritual interests of the church are proportionally increased by the money we invest in the destruction of the liquor traffic.

Stimulating and helpful studies in adult Sabbath-school classes would be such questions as these: Is the licensed saloon a paying investment? How many business interests in country, town and city are affected by the liquor traffic? A comparison of results from the investments in the manufacture and sale of intoxicating liquors, with the financial gains that would be realized if the same money invested in helpful industries. The decided stand taken by many business corporations that their employees shall not drink.

Undoubtedly there are some in the church who would take a more decided stand against the saloon, men who realize how great the financial losses are from intemperance. Such a study of the financial side of the question would enable us to meet the argument often put up that prohibition means financial loss.

The real power in our government is the voter, but if he is obedient to the party boss the desired ends in government will not be realized. The subjection of the individual to the boss is the saloon's hope.

Christianity calls for independent thought, choice and action, in political as truly as in religious life, and such independence will destroy the legalized saloon. The bow of promise in the political sky today is this independent spirit.

Men are showing independence of thought and action on the question of taxation, prohibition, boss rule, liquor dictation in the making of party platforms and the choice of officials, and the making of laws relating to intemperance.

I am glad that the time is near at hand when party managers will recognize this fact, that churchmen will bolt their parties unless these parties pledge themselves in their platforms to temperance reforms, and nominate for office men of good character who stand for temperance reforms.

IV. The church must not only vote right on this question, but shall see that temple laws are enforced.

This is both difficult and unpleasant, and consequently is often not properly accomplished. It is the great desire of saloon forces that the present prohibition movement shall come into disrepute by the non-enforcement of temple laws and the sale of intoxicants without license or restraint.

Proper law enforcement calls for several things on the part of the church: (1) The choice of officials who will enforce law, not because the public as a watch-dog compels them to do it, but because they are in sympathy with the laws that it is their sworn duty to enforce. (2) To create by public and private address an atmosphere favorable to law enforcement, to the end that indifferent officials may be spurred on to right action, and that those who seek to enforce laws may realize that public sentiment is backing them up. (3) That the saloon men themselves set the example of obeying the law calls for a constant watching for law-breakers, and their punishment to the fullest extent of the law. The church must share in this unpleasant duty, either in secreting detectives or in acting the part of the detective.

V. The last point I shall make is not concerning the direct attack on intemperance, but looks rather to the providing of that which will take the place of the saloon and its fellowships.

To multitudes of men the saloon is a club-house, and care is forgotten in the social drink. If we sweep it away and give them nothing elevating and enjoyable in its place, we shall be disregarding one of our greatest opportunities for service to men.

Me who have frequented saloons will not with the destruction of the legalized saloon rush with one accord to the services of the church. They need a substitute that will offer them opportunities for social fellowship, where they can enjoy innocent amusements, purchase unadulterated drinks, fruits and confections, and have the opportunity of reading papers and books, and hearing helpful music and addresses.

Now this constructive work among this large class that is on this downward road is easier of accomplishment than the work of the church. It calls for thoughtful consideration, for large financial investment and for a brotherly service that will draw men and help them to become interested in higher and better things in life.

These points indicate the privileges and responsibilities resting upon the church in facing the forces of intemperance. The struggle is but begun and it calls for a calm, intelligent, self-sacrificing, persistent fight, strengthened and helped by the consciousness that God will work through His church for the complete overthrow of intemperance, the salvation of the drunkard and the building up of pure, clean lives in our young men and boys.
Treasurer's Report.

For the Month of August, 1909.

Geo. H. Utter, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, August 31, 1909, $267.56

C. C. Chippman, New York—Ammooko Education $25.00

Susan Saunders, Independence, N. Y. $2.00

Mrs. D. A. Meeker, Independence, N. Y. $5.00

J. R. Wetherell, Berea, W. Va. $2.02

Young People's Board, Salary of Dr. Palmberg $200.00

Mrs. Sally A. Maxson, Waterford, Conn., Salary of Dr. Palmberg $150.00

Junior Society of Christian Endeavor, North Loop, Neb., Education of Chinese girls $40.00

Woman's Executive Board, Salary of Miss Burdick $250.00

General Fund N. V. Shanghai, 10 to 25

Education of Ah Tan $50.00

Chinese Mission $2.00

Dr. Palmberg salary $726.04

John H. Austin, Westerly, R. I. $5.00

Pawcatuck Y. P. S. C. E., Westerly, R. I. 41

Mrs. J. D. Wilbur, Richburg, N. Y. 1.00

E. J. Potter, Battle Creek, Mich., Ammooko Education $25.00

Cash, Newfoundland, N. Y. $5.00

Mrs. C. Champlin, Medford, Ohio, Gold Coast Missions $2.20

Home Missions $5.00

Mrs. A. B. Prentice 3.00

R. B. Tinknor 1.27

N. P. Nelson, Milton, Wis. 5.00

Collection at Convocation, Walworth, Wis. 10.05

Mrs. Eberstrek Semler, Hartford, P. A., Ammooko Education 15.00

Y. P. S. C. E., Little Greenville, N. Y., Ammooko Education 5.00

C. Spencer, Plainfield, N. J., Ammooko Education 5.00

M. E. Rich, Tampa, Fla., Ammooko Education 10.00

Emma Carter, Brookfield, N. Y., Ammooko Education 2.00

E. L. Rogers, Brookfield, N. Y., Ammooko Education 5.00

Albert Rogers, Brookfield, N. Y., Ammooko Education 20.00

Mrs. R. W. Babcock, Brookfield, N. Y., Ammooko Education 1.50

Elizabeth Hubbard, Brookfield, N. Y., Ammooko Education 2.50

Carl Perger, Chicago, Ill., Home Missions 10.00

Railroad Sabbath School, by Paul Lyon, Italian work $2.00

Hungarian work $20.00

Pulpit Subscriptions 4.00

Church at Shiloh, N. J. 10.00

National Board, N. Y. 5.00

Chicago, Ill. 10.00

Farina, Ill. 10.00

Leavittsville, N. Y. 7.01

Chapel 5.00

Total $1,526.64

E. & O. E.

Geo. H. Utter, Treasurer.

Why the Lord Jesus Came to Prayer Meeting.

BROTHER BEE.

It was Sabbath evening, and the regular meeting for that evening had been smaller, naturally, partly, 'twas said, because the church had been for some time without a human shepherd. This was no good reason, since the Chief Shepherd himself had promised to stay with the church always; but so many didn't have eyes to see him at the meetings. But the spirit of this unfaith of many of the Lord Jesus kept up his habit of going to this meeting I'm telling about. He was always on hand and on time when even two or three "gathered into his name,"—drew near by faith into his revealed self. And there were a few in this church who kept the faith and went to this prayer meeting, to gather together into him. Thus they did this evening, and so the Lord went to be with them. He knew there would be only a few present, (he kept careful tally of the names of these faithful few; had them "graven upon his hands," and he wanted to go and cheer them up. And, too, he wanted to be comforted in them himself; he was glad of such company—fort; he had "pressing upon him daily the care of all the churches." There was an old man especially, Old Brother Steadfast, whom the Lord went to meet with. Brother Steadfast couldn't say especially bright things in prayer meeting; he didn't try to, but his talk was brotherly, and honest folks liked to hear it. And the Lord Jesus liked to hear it. Folks liked to hear Brother Steadfast pray, too; he seemed to talk right out of his heart to the Lord, just as though he was right by. And sure enough he was right by, right there in the meeting just as he said he'd be and he believed he'd be, only some folks didn't know it. And 'twas he that helped Brother S. to pray, and to keep up heart through all the dark times, and to wait and "look for the consolation of Israel." That's partly what the Lord went to the meeting to do.

There was a young woman there, too, whom the Lord Jesus went expecting to see. She was the organist, but they didn't use the organ at these little meetings, which was a help, as they could hear each other's voices and the words better. So 'twasn't her duty as an organist that took her to meeting; she went simply because she wished to go. She didn't particularly like to play, but she liked to use it for the Lord, and do any other little service he might suggest. She believed in listening for his suggestions, and this evening, besides helping her sing, she showed her she might say a few words for him. So she spoke a little, just a very little, diffidently and somewhat haltingly, but what she said was really right, and such people as helped the few who were there, and warmed the Lord's heart too. When she spoke he whispered quietly to himself, "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

There were a very few others whom the Lord came to meet with and hear and help, and as the meeting closed they said one to another, "Well, we've had a good little meeting," and the Lord Jesus was saying, "It has been good to be here," and the Father was thinking, "They shall be unto me, Inasmuch as you did it unto one of these my fellows, and the Son of man also I say unto you, had the Father's favor; and the Holy Spirit breathed on them in the benediction, "The grace of the Lord Jesus Christ be with you."
Response to the Address of Welcome.
REV. F. O. BURDICK

BROTHER PLATTS:—In behalf of the visiting delegates and friends to the Seventh-day Baptist General Conference here assembled, I accept your cordial greetings and hearty welcome with sincere appreciation and thanks.

As has been your privilege today, it was my pleasure one year ago, to extend a welcome to Conference—to the vicinity of my home church. It gave me great pleasure to extend that welcome, as it was convening with one of the smallest churches (the smallest probably that ever entertained a Conference) in the denomination. A church, unlike Milton, that had never known anything about a Conference or any other denominational gathering, as a church.

It gave me pleasure to extend that welcome under the circumstances, especially because this coming Conference furnished an opportunity for our people residing on the frontier to become better acquainted with the denomination and denominational interests, and on the other hand the denomination an opportunity to get in closer touch with its border interests.

We were sure before inviting the Conference to the far West, that such a move would bring a blessing to all concerned, especially to the people of Boulder. The coming of Conference to us proved that no mistake had been made in inviting it. The church was helped in many ways, and the denomination benefited by making itself known, and its influence felt on the minds and hearts of the people who live in and about the beautiful little city at the foot of the Rockies. In testimony, Prof. Boggs, one of the leading citizens of Boulder, said of us: "This is the finest bunch of people I ever met on these grounds. And he has been secretary of the Chautauqua Association for years. Eben Fine, secretary of the Commercial Association, who gave the Conference people a ride over the city, said, "They are a clever, jolly and mannerly people."

Now then, having appropriated a moment or two outside the theme under present consideration for this brief review, I wish to make this point: The benefit and spiritual uplift that come to a community where Conference is held can scarcely be estimated. In the language of the SABBATH RECORDER’s capable editor, "Many of the best helps to the churches in the years gone by have come through the influence of these great meetings that have been held with them;" and we may add, to the entire community where they are held. In proof of what I have stated some one wrote after the last Conference (I think it was President Davis). "Many a day will pass before the afterglow of this Conference will cease to shed its soft light upon the memory of those fortunate enough to attend." This should be the Conference aim—prepare the blessings, lasting results.

Now with this welcome we begin another session. What is to be the outcome? Just what we choose to make it. Last year you met, as we have suggested, with one of the smaller churches out on the frontier, and we are sure God met with his people and them there. Now we have been, by the opening address of Brother Platts, welcomed to one of the larger churches (or groups of churches) of the denomination in the middle West. The churches at Milton and Milton Junction are among our leading churches. They have always been loyal and true to all denominational interests, and when we come to Milton we expect a feast of good things and I can see no good reason why we should not have such a feast this time.

We trust that this Conference shall mean more to us than the meeting of old friends and the renewal of old acquaintances; more than the pleasure of enjoying each other’s society for a time, and of eating the good things provided; more than the pleasure of listening to charming music, feasting on the eloquent sermons, splendid papers and stirring addresses, or of engaging in the necessary routine of business.

What we want, brethren (and I think all will say "amen" to the statement), what we want, is a mighty spiritual uplift—a real, genuine pentecostal season—one which not only shall be felt here and now, but like the receding of a mighty tidal wave, shall roll back our churches representor less, so that truly "many a day shall pass before the afterglow of this Conference will cease to shed its soft light upon the memory of those fortunate enough to be present here." We should extend an inspiration at Conference that before the influence of one ceases to be felt another is upon us. To secure a tidal wave of blessing and spiritual uplift should be the aim and object of all our denominational gatherings, quarterly, Conference, Convocational and associational. Visiting, vacation, rest recreation and pleasure-seeking should not be the prime factor which prompt us to attend these gatherings.

May we not hope that the editor of the SABBATH RECORDER will never again be furnished with the occasion to say: "There were seventeen present at the opening . . . It seemed too bad that a program which had taken weeks and months to prepare, and which denominational leaders had come hundreds of miles to render, should meet with an empty house, or at best, be given to a sprinkling of hearers." (This of a late association.) Or as he had occasion to say of a late Conference: The important business sessions were greatly handicapped by the stampeding of delegates on an expedition of sightseeing . . . especially noticeable when a good report was needed to listen to reports from committees and departments relating to measures vital to our denominational life. How these faults can be corrected is a question that should be given due attention.

If minds are to be adjusted to this matter, and quote these statements early in this Conference session that we—one and all—may profit by them. If we have come to this Conference with the thought of allowing anything to interfere with the careful and prayerful attention to every branch of the Conference work, let us, this very morning, rearrange our program. Matters which are to come before this body are matters of vital importance and should be of interest to us all. You and I, individually, should have a hand in the spiritual uplift we so much desire or need, as well as in the business affairs which should necessarily engage our earnest and prayerful thought. These are the duties of our Father’s kingdom. Then, to give them due attention, we should be united in our efforts and urgent in our prayers. Because personally we are not called upon to preach a sermon, to read a paper, or to make a report, we care not if we feel that we are under no obligations to help make this Conference a success.

There is a legend that when the Emperor Justinian had built the Byzantine Church with a view to his own aggrandizement and glory, on the day of the dedication he looked in vain for his own name on the memorial stone. Angel hands had obliterated it and substituted for it that of the Widow Euphrasia, whose only merit was that of a pure devotion she had so far the honor of being at the head of the church, that drew the heavy trucks of marble from the quarry to the sacred pile. So then, not that these sermons, papers and addresses will not be excellent and worthy, and not that the contributors should receive little credit for their efforts and faithful service, but every one who attends this Conference should realize that while he or she may not have the more difficult duties to perform, yet in the performance of small duties we are blessed, and it is the motive which prompts the service that counts with God.

Some one said of the last Conference: "One thing is evident—there is general rejoicing over the sweet spirit so prevalent in the Board of Conference when the Committee of Fifteen called the people together to discuss the eleven propositions." Brethren, let this be said of all the deliberations of this gathering.

Finally, as year by year we meet in gatherings like this, let us realize that there are increasing responsibilities to be met, and let us not mind when it becomes a true and loyal people. May God grant us wisdom and zeal thus to do and to realize that indeed we are a "People of Greater Service.

"Hover over us, Holy Spirit, Bathe out our thoughts and bow, Fill us with thy hallowed presence, Come, oh, come, and fill us now."
Woman's Work

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

I am the way, the truth and the life.

Two Gifts.
Smiling, she gave a rose to me—
A waken bloom where I could see
Mirrored her own heart's purity.
And lo! my path, cloud-draped before,
The mellow tints of beauty wore;
Burdened that crowded overmuch
Were velvet softened to my touch.
And tenderly I put away
My pretty flower; but all the day
My glad heart sang a roundelay.
'Twas long ago—a weary while!
And yet for me still brightly glows
On memory's canvas one pale rose—
And the rare sweetness of a smile.
—Mary McGuire.

Conference Committee—Woman's Work.
The Committee on Woman's Work met according to appointment by president of Conference, Mrs. B. C. Davis, chairman. Mrs. Platt's was appointed secretary.

Mrs. Davis asked for questions to be discussed and the following were proposed:

"How shall we keep societies interested in Woman's Board work?"

"How shall we bring in the younger women? Shall they be organized in separate societies?"

Mrs. J. H. Babcock, Milton, was appointed chairman of a committee of three to present a resolution on these questions to-morrow morning. Mrs. Booth, Mrs. Lanphere and Mrs. Potter, all of Ham mond, were appointed a committee to consider methods of increasing the membership of local societies.

Voted that Mrs. S. J. Clark, Mrs. L. L. Cottrell and Mrs. A. G. Crofoot be a committee to bring in a resolution on the temperance question.

August 27. Committee on Woman's Work met according to adjournment, Mrs. B. C. Davis in the chair. Prayer was offered by Mrs. Nettie M. West. Mrs. Babcock spoke for her committee on the questions submitted to it. The following suggestions were made: If possible employ a traveling secretary to visit societies in the interest of Woman's Work; have a real live board; correspond with individual societies; interest your own personal visitors; have occasional programs with missionary studies, a study of local interests, etc. Mrs. Boothe of Hampden suggested separate societies for younger women, working in their own way in socials or other things in which they are interested.

Mrs. Lanphere said the old can not do without the young, nor the young without the old; suggested sewing for the poor, and emphasizing having a delegate from the Woman's Board to the associations. Mrs. Nettie M. West was appointed a committee, with two others of her own choosing, to present a resolution on sending such delegate.

August 29. Committee met according to adjournment. Mrs. B. C. Davis, presiding. Minutes of the two previous meetings read and approved.

Mrs. Crofoot presented the following resolution:

Resolved, In view of the temperance wave that is sweeping the land, and the terrible curse that intemperance brings to us, as Seventh-day Baptist women, we think it is time to want to place on record our desire to do everything in our power to crush out this monster; and we heartily commend the work of the W. C. T. U. and the Anti-Saloon League.

This was spoken to by Miss Phoebe Coon, Walworth, and Mrs. Platts, and adopted.

Mrs. West reported a resolution and Miss Coon and Mrs. M. G. Stillman, both of Walworth, to act with her as committee on delegate, and presented the following:

Whereas, We believe that the best interest of our common cause demands that the Woman's Board come in closer touch with the women throughout the denomination, that there may be better understanding of the work and its needs, therefore.

Resolved, That it is the judgment of this committee that the Board should, each year, send a representative from its membership to Conference and the several associations, the associational secretaries to be such representatives in their respective associations, and their expenses to be paid by the societies of their associations.

This was spoken to by Miss Coon, Mrs. Platts, Mrs. Boothe, Mrs. Babcock. Mrs. Trainer, of West Virginia suggesting that money can not be made without money and that money can not be made without a venture, seconded by Mrs. F. E. Tappan of Dodge Center, and carried.

The resolution was referred to the committee of which Mrs. Babcock and Mrs. Lampphere are chairman, as their work seemed to overlap, and that the two committees retire to consider it jointly: carried. Moved by Mrs. Morton, Milton, that the reports of the Woman's Board, corresponding secretary and treasurer, be referred to the Conference for adoption: carried. Mrs. O. U. Whitford presented the request made last year by the Woman's Board regarding a change of location, spoken to by Mrs. Whitford and Mrs. Harriet Clarke.

Mrs. W. D. Burdick, Farina, moved that since the board have twice asked for a relief, that the board be moved to some other church. After considerable discussion the motion was lost. Mrs. Babcock presented the following:

Resolution: We recommend that the following questions be submitted to ladies' societies for their serious and prayerful consideration:

1. How may we interest our women in the work of the Woman's Board?
2. How shall we increase the working force of our local societies?
3. Shall our young women be urged to join our societies, or encouraged to organize separate societies?

What Others Are Doing.

Suggestions, Home Workers, for You.
A NEW WAY OF INCREASING THE CIRCULATON OF THE HELPING HAND.

Last year our State secretary asked me to secure, if possible, 100 more subscribers to The Helping Hand in Providence Association. Accordingly, I studied the list of clubs in the various churches, and in writing my apportionment letters, for the annual contributions to the circle presidents, added a request that the number of subscriptions to our paper, in each, should be increased by a specific number. For example: "I see that you are taking twenty-five Helping Hands in your church. That is good. Why not make the number thirty this year?" Or, if no copies were taken: "Do want you and the women of your church to enjoy our bright little magazine, The Helping Hand. I have requested that some sample copies be sent you. Why not form a club this fall of ten or more subscribers?"

While we did not quite reach the 100 mark, the result was far from discouraging; for, in the spring, I found that my Helping Hand subscriptions footed up eighty more than the year previous.

This year we are still to go forward and do better things.

MARY POTTER ANGELL.

"TO GIVE, TO GROW, TO GLOW, TO GO."

The Brookline Farther Lights! They are living up to the motto suggested above. For seven years they called Miss Julia Shinn their missionary, and now it is Miss Annie Prince who is doing the work, with the title of "our missionary," toward whose salary they pay one-half, two hundred and fifty dollars. One of the "social events" of the season was their banquet held last winter in the church parlors. Plates were set for a hundred, there being present beside the members, several of the officers of the W. B. F. M. S., the state secretaries.
and members of neighboring societies, as guests. The room was very prettily decorated and the place cards made by skillful and artistic fingers were rose blossoms, tinted in water color in their peaking the evening's program, which consisted of music, the usual "Christus Redemptor" lesson, somewhat abbreviated, and the toasts, "W. B. F. M. S."

Mrs. Grant Edmunds; "The Fairther Light Girls abdomen," by Mrs. H. G. Safford, "Farther Light Girls at Home," "Our Missionary," "The Rooms," were variously responded to. For all who attended it was one of the "red-letter days" of the winter.

HOW SOME WOMEN LOVE MISSIONS.

Among the towns in Rhode Island formerly flourishing, but now almost abandoned industrially save for small farming and the care of cherished homesteads—towns where churches can not have settled pastors and where it might be thought that the needs of the "heathen" could well be overlooked, is called Hopkinton, whose women should stand high up on the roll of honor. For a number of years without any organization a yearly gift of $10 has been sent to the Woman's Society and ten Helping Hands have been taken. Some women felt it a privilege to collect money and see that subscriptions to the paper were renewed. Is not this a record worthy of emulation? Mrs. J. B. Peck, Peacedale, R. I.

WHO LOVES THE BABIES.

will be interested in this alluring invitation, prettily printed and decorated with a pink sunbonnet sketch: "The Corning First Baptist Sunday School invites you and your mother to attend a Bonnet Party for the Cradle Roll and Beginners' Department, the Church Friday afternoon, October 4, 1907, from 3 to 5. Bring your little missionary box.

WHO LOVES THE BABIES.

Prayer and missions is a combination that must be effected if the church is to fulfill its task. "A call to Prayer," a Prayer Cycle for Missionary Organizations in the Hartford (Conn.) Association is a stimulating four-page leaflet that has come to the Rooms. It defines the three-fold aim, the deepening of prayer life, the widening of our missionary horizon, and the realization of the responsibility of Christian stewardship. Some striking quotations on prayer are followed by the prayer topics for the various months. We may expect greater things from the woman's and girls of the Hartford Association, for, behold, shepray-eth.—The Helping Hand.

Home Seekers in the West.

During the last fourteen months approximately 60,000 settlers have come to the Northwest and settled in Montana, Idaho, Washington and Oregon, according to statistics kept by the Publicity Department of the Spokane Chamber of Commerce. The majority were Scandinavians. Italians second, English third and Germans fourth. About 75 per cent of the newcomers brought money with them, invested in lands and turned to farming, stock raising, dairying, orcharding, or chicken raising. Home building is one of the interesting features of eastern land development. It marks the pathway of one through the mountain and desert, and indicates the march of humanity towards financial independence. There is activity in every home building spot of the West. The great irrigation projects under management of the Government are supplying places for thousands of homes, and the people congregate about proposed relocation districts and pitch tents in order to be on the land in time for filing first claims. —Rev. J. C. Neil.

"There is a tide of the soul as well as of the sea. He is wise who uses the flood-tide for good when it rises in the soul. As at sea the sailor seizes the flood-tide for accomplishing what he could not otherwise do, so the Christian on life's sea should use the highest aspirations and the noblest impulses, and not allow them to ebb until they have resulted in some real good. Too many of us allow the sea of the soul to swell and surge, ebb and flow; and nothing more results from it than the washing of the sands."—Christian Observer.

*Nellie climbed into Uncle Ned's lap and began to search his pocket for a penny. Finding a silver quarter, she cried out: "O mamma, Uncle Ned has got a penny with a hen on it!"—The Visitor.

THE SABBATH RECORDER.

Young People's Work

REv. H. C. Van Horn, Contributing Editor.

The man who seeks one thing in life, and but one, may hope to achieve it before life be done; but he who seeks all things, wherever he goes, only reaps from the hopes which surround him a harvest of barren regrets. —Meredith.

Prayer Meeting, September 25, 1909.

Rev. Henry J. Jordan.

Topic: How missionaries win souls for Christ (1 Cor. ix, 19-23).

Daily Readings.

Sept. 19.—The Bible as a soul-winner (Ps. xix, 17-21).

Sept. 20.—Preaching the Word (Rom. x, 8-21).

Sept. 21.—Purity wins souls (1 Tim. iv, 6-16).

Sept. 22.—Kindness wins souls (Rom. xii, 1-9).

Sept. 23.—Going to the lost (Matt. xxii, 9; xxviii, 18-20).

Sept. 24.—Praying for the lost (Neh. i, 4-11).

Sept. 25.—How missionaries are won for Christ (1 Cor. ix, 19-23).

Last week at a Bible-School convention I heard a talented young minister of the Dutch Reformed Church use this expression: "There are no foreign missions when looked at from the standpoint of Jesus Christ." Was that clergyman correct in his statement? I am strongly inclined to think he was right; and we as believers in and supporters of a thorough, aggressive missionary movement make too much of the distinguishing terms, home and foreign missions. Somehow I feel that when we drop that word "foreign" as applied to the Christianizing enterprise we shall have a warmer sympathetic interest in all evangelistic missions, whose field is the world.

But this comes near preaching from the text and theme: How missionaries win souls for Christ. In this work to a marked degree does "what one is" count for more than what he says or does.

His speech may be stammering, his Deeds commonplace; but character will constantly give testimony, known and read of all men. How necessary that while we are building the Christian character we sensibly supply the best material so that the unconscious influence which is sure to issue from every character shall be good, and a strong witness that "Christ liveth in me."

A Japanese had been listening to the teachings of Christian messengers and had been investigating the doctrines and principles found in the Christian's Book. As he took his seat in a railroad train one morning he said to himself: "Today must decide for me whether I accept the God of the Bible as my God and his teachings as the basis for my moral, religious and spiritual life." Diagonally across the aisle just a little in front of him sat a sweet-faced, middle-aged woman, a worker in a mission. The Japanese said, as he saw her, "She will be the one who shall help me decide." The kindly thoughtfulness of the woman, the sweet untruffled disposition she exhibited throughout the day, every act and word so clearly indicated that here was a life in close touch with the divine life that it impressed the Japanese. He said, "Henceforth I serve him who can make lovely such a life as hers."

If we ever succeed in evangelical missions we shall be a spirit-taught, spirit-filled and spirit-led people. By people I do not mean primarily our denomination; I do mean you and me, individually. When thus completely under the direction of the Spirit, greater will be the work accomplished and more will be the souls won for the Master than he did and won in his earthly mission.

The missionary of the cross goes out after the lost ones. He is an imitator of the Christ as he seeks the souls who would be lost if left to themselves to seek and find and save—by the way he serves the lost, this missionary we surely begin the work at home, with those who are within his reach. And it is a truth that he who can not do Christ's work at home can not hope to succeed in other localities. For it is true that he who seeks one thing in life before life be done will only reap from the hopes which surround him a harvest of barren regrets.
In concluding, I wish to throw out this hint: How about those who are won for Christ? Are they to be left to themselves to work out their own salvation without help, guidance and sympathy from those who are older and stronger in the faith? How about the young people? Isn't it quite as much our duty to hold and help those who are led to Christ as it is to win them for Christ? Is our task ended until they become strong men and women in Christ Jesus?

The Rally.

All our young people who were not permitted to attend the Young People’s Rally following the Conference will be anxious to hear about it. How we wish you all could have been there. We were royally entertained in the homes of the church people for lodgings and breakfasts, while dinners and suppers were bountifully served in the church dining room and parlor. The people fully demonstrated the hospitality for which the Milton Junction Church has long been noted.

The Attendance.

In spite of the fact that they were thoroughly tired on account of attending Convention and Conference, many were at the Rally. At the hour of opening, the room was at least three-fourths full and many came in a little late. The young people were quite well represented. It was greatly regretted that some of our pastors and a few young people were, by force of circumstances, compelled to be absent. It is also regrettable, on account of its influence, if for no other reason, that a few of our leaders felt that they must spend a little time at Koshkonong, or on a pleasure excursion to some other place. It gave young people the chance to say: "If Pastor — thinks it is all right, I guess it will be all right for me to go;" and "If Mr. —, of whom I have for years heard as being a great leader of the young people, can be away, so can I, for he is on the program, too." Although there were many older people there—men and women of experience, who love the young people and are interested in their work—the larger part of each audience was composed of young people—earnest, stalwart, consecrated young men; bright, wholesome, consecrated young women. They were there to learn, to be led, and to contribute to the interest and usefulness of the meeting. God bless them.

The Minutes and Addresses.

It was left to the Board to decide as to the advisability of printing the minutes and addresses in pamphlet form and distribution and use among the societies. This will be done at the earliest time possible. According to vote the splendid address on "The Duty of the Young People, to the Cause of Education," by Pres. C. B. Clarke, will be printed in separate form for our use among young people whom we would influence to enter college and in other ways as we have opportunity.

The Program.

The program as it appeared in the Recorder was substantially carried out. Brother Alva Davis was unable to be present on account of serious sickness in his family. His address was read by Miss Eva Churchward, of Dodge Center, Minn. Mrs. Edith Hutchins, Junior superintendent, presented the work of the Juniors in an address, "Our Duty to the Juniors." Music was furnished by the Milton Junction society, the Juniors, and one evening by the Milton society. It was all of excellent quality and enjoyed by the listeners. All the addresses were discussed, many taking part. The aim of the board might have been more fully realized, if the older ones, whom we love and reverence, and whose opinions, advice and help we are glad to have, had taken a little less time in this part of the program and allowed the younger ones the privilege of expressing themselves. That they would have done so, and ably, was proved at one of the sessions when the president suggested that we hear especially from them.

The Early Morning Prayer Meeting.

As Reported by Miss Eva Churchward, Leader.

A most blessed sunrise prayer meeting was held Wednesday morning at 6 o’clock. The lesson was taken from Matt., xxviii, 16-20, and all present offered prayer for the Holy Spirit of service in the hearts of our young people. Prayers were requested by our president for his work; by our contributing editor for the Young People's department; and by our missionary in the Southwest for the work at Fouke, and for teachers in that school. We hope that prayers for these objects will not stop with this meeting, but that our young people everywhere will pray for them and help to answer these prayers.

It will be a matter of interest to all and a cause of thanksgiving to know that our prayers are already partly answered. Miss Carrie Nelson, of Milton, has offered her services again for the Fouke School. The teachers of this school receive no salary, but give their services. Maybe there is some one among us now who will be like the children of this year. Our hearts bleed in sympathy as Brother Randolph pleads for helpers that the work may not be hindered or cut down, but rather that the stakes may be advanced and the lines strengthened. "Who will go for us?.. Here am I; send me." Does that mean you?

A Young People’s Tract.

Have you seen it? It was ready for free distribution at Conference and the Rally. Its subject is "The Relation of our Young People to our Schools." It contains four articles and a preface, with the half-tone photographs of the writers, the president of our school, and the dean of our seminary. Write for it. Get enough copies to supply everyone of your young people. All it will cost you is the postage stamp on your letter or card. Read it carefully. Use them freely.

Training for Companionship With God.

Rev. H. C. Van Horn.

Presented at Conference, Young People’s Hour.

This is an age of training for specialties. The doctor, the engineer, the farmer, today, must prepare himself for his special line of service. The time was when in the college or university a man could be an all around athlete, competing in field-meets in many different lines; but to-day, he who would win in running or jumping must train along that one line alone. There is an education and training, however, of the highest type, which brings into exercise all the powers of one’s being, and instead of developing a specialist at the expense of a part of his attributes, prepares him to be a true and useful citizen of the world. A man who would be fitted for such a relationship must be "Lord, plant my feet on higher ground." While realizing that his walk is in the valley he must ever look to the hilltops, and as frequently as possible climb the rugged steeps and lift his head above the mists and clouds of the lowlands breathe deeply the pure air of God’s mountain tops.

This training for companionship with God must be under the tuition of the Holy Spirit. "He will guide you into all truth." "He shall teach you all things." "If we walk in the light, as he is in the light, we have fellowship with one another" and fellowship with God. Bearing in mind, then, that there is a distinct work of the Holy Spirit in this training, let us give our attention to some of the essentials directly dependent upon us.

1. The Study of the Book.

I speak of no mere, careless, intermittent reading such as we are often guilty of, but of regular and systematic reading and study of God’s Word, or as recently expressed in the Sunday School Teacher, "A continuous under-surface study of the Bible." If you had an absent friend whom you loved, you would be anxious to hear frequently from him, and would eagerly read and reread his messages. The Bible is God’s message to his children whom he dearly loves. Shall we not eagerly read and study that which tells us of him and of his dealings with his children and his will concerning them?

All nature around us speaks of God. We see and hear in everything of him, the beauty and fragrance of the flowers, in the flash of the redbird’s wing and in his cheery song. We know something of him in the wonderful adaptation of the forces of nature to certain ends; we learn something of him as we look into the honest eyes of a sincere friend; but after all, we know most of him in the highest revelation of himself through the study of his Word, the revelation to us through his Son, Jesus Christ, our Lord.

You read the "Law and the Prophets." It is more than a story and a prophecy. If you have read it aright you have caught the golden thread that leads you to Jesus Christ. You study the Gospels; has it led you to know and accept the Saviour? You follow
the study of the Arts, the Epistles and Revelation, and you are attracted by the finger pointing back to Christ, and forward to his coming again. The result of such a study, if conducted aright, is like the picture I once heard about. Looked at from one angle, the person saw and read the Declaration of Independence; looked at from the opposite angle, Washington's Farewell Address might be read; but when looked at from full in front of the lines of the Declaration of Independence and of the Farewell Address blended and fused into the perfect picture and likeness of George Washington.

So, when rightly studied, the various books and parts of the Bible blend and words and lines are lost sight of in the vision of Jesus Christ himself, the image of the Father. God grant that as we look upon our face we shall all be inspired as was the boy longingly and earnestly looked upon in the picture of Abraham Lincoln, and replied to the question of an observer, "Oh sir, I want to be like him." Such a longing inspired and fostered by the Holy Spirit will lead us.

II. To Obedience.

Obedience is the test of our love. If we would walk with God it must be in the path of obedience.

John, through his prophetic assurance that "I saw not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you." And again, "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Paul writing to the Romans asks, "Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Jesus said, "He that hath my commandments, and keepeth them, he is that loveth me: and he that loveth me shall be loved of my father." Such passages put a high premium upon obedience. Experience, as well, teaches us that harmony with God is obtained only by an all-round obedience.

John writing of our relationship to our Lord urges that "he that saith he abideth in him ought himself also to walk even as he walked." We know that Christ's walk was one of obedience. Such a course will mean that we must walk in purity of heart and life, in love and humility and in prayer.

(1) Purity may be called one of the chief foundation stones of Christ's character; purity not only native but developed in him by trial, temptation and persecution. However we may admire the purity of the Easter lily, or desire the innocence of the babe upon the mother's knee, the kind of purity we ought to crave is that which is attained through the overcoming life of obedience—the kind tried as by fire. The finer knows when he sees his image reflected in the molten metal that the dross is all consumed and that the product is pure gold. So we ought to be willing to endure hardship and affliction, trial and temptation, until the face of the Master may be seen reflected in us in purity of heart and life, "Blessed are the pure in heart; for they shall see God." (2) Humility was another characteristic in the life of our Saviour while upon earth, and should be a virtue desired by us. The invitation early given in his ministry in the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you." And again, "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." And again we read "He withdrew apart to pray," "He spent the whole night in prayer"; again "he went up into the mountain apart to pray"; "behold he prayed." At their request he taught the disciples to pray "Our Father." In John xvii we have recorded a remarkable prayer of our Lord for his disciples, and in his purity, obedience, and knowledge of the Father, felt the need of such constant communion with the Father, about whom, his followers? Does it not behove us to exercise ourselves to pray to God? Some one has said it is the "key of the morning" and the bolt of the night. One of our pastors in a recent sermon urged that prayer is the channel between us and God—one that must be kept constantly open for the perfect communion with him. It must be important, therefore, as a part of our training for companionship with God.

III. Service.

The third great essential is service. If we carefully study the Bible and obediently follow its teachings we shall not be long in arriving at the conclusion that a course consistent with its doctrines must be a life of service.

So much is being said and written nowadays about service that a few words concerning it must suffice for my purpose. Christ took upon himself the form of a servant, and declared he "came not to be ministered unto, but to minister." His whole life bore beautiful testimony to his sincerity. His teaching and example commend it to us. Indeed, through lines of service, only, can we prove our profession of faith in him and love for his cause to a skeptical world. "Not every one that saith unto me, Lord, Lord, . . . but that he doeth the will of my Father which is in heaven." He doeth the will of God who serves the real needs of his fellow men. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." God has assured us that he will hear and answer prayer. Such a time is the crying need of today.

Young people, are you ready to invest in service? Yes, I mean invest. Your time, your thought, your talent, your education, your very best self should be invested. If you would be there. There is an old Chinese legend to this effect: A great maker of beautiful dishes had an ambition to make a flawless set of china. Again and again he molded the finest clay and baked them most carefully; but each time they cooled there would appear some little imperfection somewhere. At last he realized he was making the supreme effort of his life. The work with most painstaking care was done; the fires were kindled and tended. At a critical period he looked within the oven and discovered what seemed to be a crack in one of the cups. In chagrin and disappointment he cast himself into the furnace. The sages say that when the set was removed and cooled it proved to be the most perfect and beautiful ever seen; so much so in fact that the gods in their jealousy snapped the dishes up to heaven. The story teaches us that he who would render a perfect and beautiful service, must put himself, soul and body, into the work. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Oh may our hearts be afire with the Gospel as was that of the Chinese artist because his "heart was on the good news."

Young people, friends, all—may God grant us a vision of his holiness, of our need of the purifying influence of the Holy Spirit such as came to Isaiah in the temple; a vision that shall force each of us to a confession upon his knees, and when cleansed, to say, "Here am I; send me." A famous old artist lay dying. His masterpiece stood on the easel, unfinished. He called to his bedside his apprentice and commissioned him to complete the painting, car-

THE SABBATH RECORDER
ry out the original ideal of the picture. In vain the young helper pleaded his inability, his lack of experience, and fear of everything necessary to carry on the work. The old painter was lovingly, tenderly obdurate. The young man went into the studio in desperation and fell on his knees and prayed. God is a vision of the ideal. Then he seized the brush and paint and again he prayed for the vision and again he painted, praying and painting until the piece was finished. It was carried to the old master who looked upon it long and earnestly, and then with tears upon his cheeks he threw his arms around the assistant's neck and sobbed, "It is a noble work completed; I am ready to die."

O friends, the Master has left us a great commission—a work to do. We plead inability, inexperience, weakness. But let us again and again plead for the vision of his ideal for us, and then go to work. He does not leave us to do the work alone. He who is able to inspire us with ideals is able to strengthen us and to be with us. "Lo, I am with you always," so let us pray and work; the service rendered will be acceptable and each shall at last hear the plaudit, "Well done, good and faithful servant. . . . Enter thou into the joy of thy Lord." Then will the companionship, for which all through the busy years we have been in training, be sweet indeed.

The Christian Endeavor Society—Does it Meet the Needs of the Church Today?

REV. M. B. KELLY.

The needs of the church today are many, but the frame of the question doubtless had in mind, only those needs which the Christian Endeavor Society was designed to supply.

Until comparatively recent years young people were "expected to be seen and not heard" in religious meetings. As a result of this, the Christian religion became too somber in its coloring, and its atmosphere too funereal and melancholy. This tended to repel rather than attract the young. It was therefore a happy day when there came to be a general feeling of need for Young Life in the Church, and a sincere effort was inaugurated to mix the cheerful buoyancy of youth with the solemn resignation of age, in the prayers, praise and personal efforts for the salvation of men.

The combination is excellent, as the aged thereby partake of the cheerful, vivacious spirit of the young, while the exuberant hearts of the latter are tempered by the subdued, experienced lives of the aged. But in order to bring about something actually this happy combination, it was deemed wise for the young to have a meeting of their own, where they might become accustomed to their own voices in audible prayer and testimony, before participating in the regular services of the church. This was one of the primary purposes of the Christian Endeavor Society, and if it is accomplishing this purpose, it is meeting a real need of the church.

If, however, it has resulted in separating the young from the old, causing the latter to attend the "old people's meeting," and the former the "young people's meeting," that is when the young feel and act as though in so doing they have performed their whole duty, then the Christian Endeavor fails to meet this need, for the ideal church is one in which the efforts of both old and young are harmoniously and sympathetically combined in the services of the church and in a grand, inspiring effort to save men by bringing them under the grace of Christ.

The church, therefore, not only needs young life, but it needs it for Efficient Service.

In addition to the help the members receive from the Endeavor services, in the way of overcoming embarrassment and cultivating the spirit of public prayer and testimony, each member should, at some time, serve on one of the committees, which, on account of their great importance both to present and future work, should always be headed by thoroughly conscientious and trained workers. These committees are especially adapted to prepare the young workers for two important phases of church work, namely, ministering to the material and to the spiritual needs of their fellow men. Both these lines of work, if zealously followed, develop excellent personal workers; and the church needs today, rather than so much public enthusiasm or the ability to present a pleasing appearance or to appeal to one's esthetic tastes by the elegance of our diction, or to preside over a public gathering according to parliamentary rules, although these are necessary.

Where an individual society faithfully follows the two lines of work, it invariably produces workers, who at twenty or twenty-five years of age render voluntary, enthusiastic cooperation in the various interests of the church. If the Christian Endeavor society is turning out such workers, it is certainly meeting an urgent need of the church.

Personally, I have been fearful that it is failing because it is losing sight of the real purpose of the society and becoming superficial and perfunctory in its methods. I have been fearful that many are following the phantom of popularity or a mirage of religious enthusiasm, which has already begun to fade in beauty and attractiveness.

Nortonville, Kan.

Education for the Teacher.

PAUL FITTSWORTH.

Read at Conference.

Education is a force of prime importance: it is making itself felt in all fields of human endeavor, and harmoniously and synergetically with its overshadowing influence and towering dimensions; we suffer or prosper under conditions created largely by school men. While only about one per cent of the population of the United States goes to college, more than two-thirds-in fact a figure sixty-nine per cent-of those who names are given in "Who's Who in America" are college graduates. This means that a very large proportion of men and women in the business and professions, are the most prominent in social, political, educational and religious circles. The finished products of college. This percentage would certainly be increased, were we to add the names of those who had attended college but were never graduated, or those who had completed their high-school work. These figures are indicative of the immense influence school-trained men, in proportion to those not so trained, are wielding. Whatever we do, we have to keep an eye on the present tendencies of this educational movement, whether we consider it advantageous or otherwise, we must admit its power.

Seventh-day Baptists are not undivided in their estimate of present-day education.
cleaned up at the fountainhead. Aside from the home, no agency perhaps shapes the ideas and ideals as does the school. If we could get a glimpse of this fair land of educational opportunity, we would not rest until we had possessed it.

Our own schools have wide fields before them in this regard. They will fail when they cease to cultivate the school ship and character excellence equally. In proportion as they emphasize one of these elements at the detriment of the other will they lose influence and right to be heard in the councils of men. It stands to reason that few outsiders will follow our schools unless the instruction given is as good as can be obtained elsewhere. The same cause will drive some Seventh-day Baptist young people to other schools. This danger lays an onus on the present and the prospective teachers in our own schools. As such we can not afford to be ill fitted for our work nor to allow ourselves to go to seed. If we can, we shall not possess. Even if nature has endowed us richly, we can not give highest expression for the teacher should be the average man gets from a liberal education word, be it

2. Methods of Presentation. Another absolute necessity for the teacher is a training in pedagogy. The "How" of teaching is only beginning to receive the attention it deserves. We repeat this statement. It was, however, the fortune of some of the furnishings of the personality worth knowing. All of these things compounded produce an interesting and frustrating soul life. A friend of mine remarked to a common acquaintance, whose presence seduces our education would you go: "It must be fun to you." To make ourselves most helpful we must train all the powers within us, we must furnish our minds and hearts with all the forms of loveliness and strength within our reach, so that the effect of our word, be glad of being ourselves.

This is a high ideal, but it is unsafe to put it; any lower. If we will keep our minds fixed on such a goal of attainment, the truth of the parable of the Great Stone Face will repeat itself within us. If it were possible to fulfill all these requirements and still be selfish, our education would still limp. It was, however, the proposition with which we started, that it is the teacher's business to give. His passion for giving must be as boundless as his passion for attaining. This, it seems to me, is barest and broadest outline, the education for the teacher.

Notice.

The Fouke School, Fouke, Ark., opens Monday, October 18, 1909.

Four departments are maintained, with four trained and devoted teachers. All grades are taught from the kindergartens through an approved academic course. Tuition and books free to Sabbath-keepers and terms very reasonable to those who are not Sabbath-keepers.

G. H. FitzRandolph, Principal.

Fouke, Ark., Sept. 6, 1909.
Uncle Harry! Uncle Harry!” called two boyish voices from the east meadow, where Earl and Frank were at play, “can we have a ride on Jim’s back?”

“Uncle Harry! Ianta wide on ‘ve horse too,” came another plea from the front porch. “Me too,” echoed still another voice from the top of the big haystack.

Uncle Harry didn’t know just what to do. If he should let the boys ride once, he was afraid that they would want to do it again, and that would mean a steady tease all summer.

“Well, youngsters,” he finally said, when he could make himself heard above the pleas for a ride, “if I let you ride this once, will you promise never, never to get on to Jim’s back when I am not here to look out for you?”

“Sure!” replied Earl and Frank, almost in the same breath.

“And of course I’ll promise, too,” answered Walter, as he reached up to pet Jim, the big, bay horse, which Uncle Harry was already leading from the barn.

“An’ I’ll promise,” cried Kenneth, the youngest of the group.

“All right then—here goes,” said Uncle Harry, as he lifted the four boys to their high seats.

“Frank must sit in front and Kenneth next. You can ride up and down the meadow until I call you.” And he went back to his work.

The four boys with their mother were spending their vacation with Uncle Harry and Aunt Ella in their big farm. They had already made friends with Max, the dog and Nig, the black calf. But never had they found such a nice pet as Jim, Uncle Harry’s big, bay horse.

If Uncle Harry would only let them ride him all the time, they would be perfectly happy.

“Hah!” Frank said, when they had reached the end of the meadow. “Just as if I wasn’t big enough to look out for myself and you fellows too. Guess Uncle Harry’s forgot I’m ‘ven years old.”

“N’ I’m past nine,” answered Earl, who didn’t like to be thought younger than his brothers.

For a whole hour the four boys were allowed to ride Jim up and down the big meadow. By that time every one was ready for supper and, very soon after that, bedtime came.

“Say, Earl!” Frank whispered softly, when mother had put Kenneth to bed and had gone back downstairs.

“Wh-a-a-at?” his brother answered sleepily, “What you want to wake me up for?”

“Say,” the older boy began again, “Let’s get up just as early as we can to-morrow morning and have a ride on Jim’s back—up the road, I mean.”

“But Uncle Harry won’t let us go out of the yard an’ you know he won’t, too.”

“Well, Uncle Harry don’t need to know anything about it. Guess I’m big ‘nuff to know some things myself. When I get up at you four o’clock, you mustn’t holler but just hurry up and dress. S’pose we’ll have to let Walter and Kenneth go along, too. But you’ll have to dress ’em while I get the horse. See?”

Earl did see and thought the plan a very inviting one. They had forgotten all about their promises not to get on to Jim’s back unless Uncle Harry knew about it.

It was very early the next morning when Earl awoke and found that Frank was already up and dressed. So he jumped out of bed and tried to awaken the little boys.

Kenneth began to cry when his big brother washed his face and hands, but some peppermint candy soon made him dry his tears.

When all was ready and their caps and jackets were found, three barefooted boys went softly down the back stairs and out of the kitchen door.

Frank had managed to find the key to the barn and had Jim all harnessed and ready to start.

It was hard work to climb up to their seats, because Jim was so big and tall; and then he didn’t seem to know what to make of being taken off without his breakfast.

Up the driveway they rode and then down the street turned Jim.

Frank pulled and yanked at the reins, for they wanted to go up the road and not down. The big bay horse turned neither to the right nor the left. Didn’t he know where he wanted to go?

Why! only about five miles straight down the road was his old home. If he was going anywhere at all this morning that must be the place. But of course the boys didn’t know all this, and they had never been on this road before.

“Will, Frank said at last, “if we can’t go where we want to, s’pose we’ll have to go where we don’t want to. We’re having a ride, anyway.”

“Huh!” was Earl’s answer. “Guess if I was as big as you, I’d turn that horse around.”

So Frank let him take the lines and he pulled and tugged and scolded, but it was of no use.

“Whew!” he said, “that’s hard work. I’ll give it up. But I know we’ll be lost and I’m hungry.”

“At I’m hungry too,” said Walter, while Kenneth echoed, “I’m just ’bout starved to de’l.”

But the boys had not thought to bring any cookies, so Kenneth began to cry.

Just then they came to a big, white house, where an old man was mowing the lawn.

“Bet those boys have run away,” he said to himself.

Then seeing that the smallest boy was crying and that the biggest one kept saying, “Whoa, Jim, whoa!” he rushed out to the gate and shouted, “Whoa whoa!”

But Jim had no idea of stopping. Wouldn’t there be a nice breakfast of oats waiting for him at the place where he used to live?

So the big bay horse walked steadily on, nor stopped at the farmer’s call; He was always ready to follow the road that led to his old home stall.

“They’re altogether too smart for me,” said the farmer, as he went back to his mowing. “That was Harry Johnson’s horse, but I never saw those boys before. Maybe everything’s all right, but I doubt it.”

And right behind the road went the runaway boys and horse. Kenneth had stopped crying but nobody knew how soon he would begin again.

“Where can we be going?” thought Frank, “and when will this horse ever stop?”

“There,” he exclaimed aloud, as he spied a boy with a fish-pole over his shoulder, “maybe that boy can stop him for us.”

“Hello!” he called, “stop this horse, will you?” And the boy stopped in the middle of the road and reached for the lines, but he wasn’t quite tall enough.

“What, old boy! Can’t you wait a minute? When, I say!”

But the big bay horse walked on and on, Though the children cried and teased;

For once in his life he could lead the way; And just when he wanted to fly.

Perhaps the boys had ridden about four miles when coming toward them with a whip in his hand, they spied a man.

“Now, Jim will just have to stop,” Earl declared excitedly, and he tried to attract the man’s attention.

But the man was quite deaf and couldn’t understand a word of what the boys said to him. He looked first at the horse and then at the children.

“Strangers to me,” he said to himself, “Wish I knew what they wanted. That’s a fine looking horse, though.”

And the big bay horse halted not an inch, But hurried along on his way; And he turned a deaf ear to the pleas to stop.

As he thought of his oats and hay.

And the four riders on the back of the big, bay horse were getting very hungry and tired and cross—yes, and very much frightened, too.

“That’s Frank Johnson!” Earl exclaimed as they passed by a little store where the nicest looking apples and peaches and plums could be seen on a shelf by the window.

“You won’t get me to run away with you again—no sir! not if I live to be two thousand years old. It’s no fair your making us go off without any breakfast.”

“I’m going to jump off this horse pretty soon, so there!” Walter joined in. “I’m so hungry I could eat a nail.”

Kenneth did not say anything but the boys could tell by looking at his sober face that he was very tired and hungry.

Frank had no answer to make to Earl’s remarks. He was very much ashamed of himself to think that he had broken his promise to Uncle Harry. “And the other...
fellows aren't to blame at all," he thought, "specially Kenneth. 'Tis too bad."

But he didn't have any more time to think about it, for just then Jim turned into a nice shady driveway that led to a big brick house, and kept going on and on until he walked right into the way of the doorway of the big red barn.

"'Thieve!'" said the hired man, who was milking the cows. "'That ain't Jim! I do declare. And those must be the Johnson boys. Of all things!"

When Frank and Earl explained how they came to be there, how that hired man did laugh, only then he had carried his milk-pails into the house, he brought out some big, yellow peaches and a nice lot of cookies.

"That's to keep you from starving," he said. And then he turned Jim's head around and started the runaway boys and horse right home, giving Frank a small whipto use in case Jim refused to go.

But the big bay horse went on and on.

Then he came to the Johnson gate; then, leaving his riders, he sought the barn. For his brothers were kind.

Uncle Harry was just starting out to look for them, when, after glancing down the road, he saw them coming. And they were such sorry looking boys that he did not scold. Nor did Mother Johnson either, when she had heard the whole story, for she thought that the boys had learned their lesson and learned it well.

In the barn Jim was contentedly munching oats. Perhaps he had learned his lesson, too.

Ashaway
Rhode Island.

The Vicar's Watch.

A joke unconsciously perpetrated by the vicar of St. John's, Keswick, ought to rank high in the annals of pulpit humor. Before the service started the vicar was handed a lady's watch which had been found in the churchyard. After making the customary announcement, says the North Mail, he referred to the finding of the watch, which, he stated, was in the vestry awaiting an owner and then solemnly said, "Hymn No. 110, 'Lord, her watch thy church is keeping.'"—Christian Register.

DEATHS

Pierce—Paul Lewis, son of James Newton and Emelie Eunice Pierce, was born at Fouke, Ark., March 8, 1868; died at Richburg, N. Y., August 15, 1900. O. H. F. R.

Monroe—in Richburg, N. Y., August 20, 1900. Mrs. C. R. Monroe, aged 60 years.

Flora Louise (Babcock) Clark—was born in Sangersfield, Oneida Co., N. Y., June 30, 1829. She was the daughter of Jesse and Caroline Babcock of Scott, N. Y., living near her parents nearly 86 years after her birth. She was but ten months old, she was adopted by an aunt, Mrs. H. F. Lewis of Bolivar, N. Y., to save the winsome girl a parent's tender care, and loved her as her own. She was united to C. R. Monroe in marriage July 8, 1871, and they have resided in Alfred, Bolivar and Richburg. There were born to Mr. and Mrs. Monroe three sons, Jesse Alfred, N. Y., Irwin of Friendship, N. Y., Clifford of Perry, N. Y., and one daughter, Lena S., who a few weeks ago was married to Mr. F. F. Finch of Richburg, N. Y. She with her family joined the Second Alfred Church of which she was a member at the time of her death. Such is the brief outline, but it means a home and its light, cheer and happiness, whose hospitality many a one shared. It also means a home shadowed by sickness, hours of pain, of wild unutterable horror. Such is the brief outline, but it means a home and its light, cheer and happiness, whose hospitality many a one shared. It also means a home shadowed by sickness, hours of pain, of wild unutterable horror.

The Voice of God.

The conviction of immortality is Godgiven, and every true Christian knows by direct revelation that there is a life beyond the grave and that that life extends through all eternity. Be your eloquence ever so persuasive, your arguments ever so shrewd, or your logic ever so clear, you can not rob the true Christian of his faith in a future life. God give him no syntax there, just so long as there is a spark of life in the soul of man. For what philosophy, logic or science can 'undermine the faith of a soul which has had this vision:

I spoke to my God
As I knelt in prayer,
And I said, "Thy care
Is our guard and guide,
Is she 'neath the sod?
Who they say has died?"
And the answer came as a trumpet calls,
She abides with me in the heavenly halls. —Prebysiterian of the South.

The purity of heart promised by Jesus is more than a restored innocence. That may never be recovered, but something better, something stronger, and more than a restored innocence, may be attained. A holiness which depended on ignorance or sin, is of little worth. The better type of Christian holiness is not the white and fragile beauty is born of sin, but the noble, pure, of another sort which has had this vision: 'I spoke to my God
As I knelt in prayer,
And I said, "Thy care
Is our guard and guide,
Is she 'neath the sod?
Who they say has died?"
And the answer came as a trumpet calls,
She abides with me in the heavenly halls. —Prebyterian of the South.

Cure of a Mystical Child.

First. Never by any chance allow the hysteric to gain anything by hysterics. Second. Give her a course of training, to which to realize, through all eternity.

HOMETIC REVIEW.

Several articles dealing with the Labor Quasiunion appear in The Hometic Review for September. Dr. Charles S. Macfarland writes an inside view of "The Failure of Organized Labor" defending labor organizations, and pointing out some of the results which they have accomplished. The Rev. J. A. Bosby writes on "Sunday and the Workingman," and incidentally furnishes some striking facts on the subject. Among the pages of another sort appears one of striking biographical merit, on John Newton and His Hymns, by William H. Bates, D. D., a very interesting story of Newton's life, conversion, and hymn writing. Prof. George H. Richards raises and answers the question "The Working Man's Temperance," reviewing the modern conditions that are displacing the older type of ministers, and pointing out the demand for the right kind of man. Dr. William Elliot Griffis opens a new vein in his discussion of the "Success and Failure of University Preachers." There are sermons by Dr. Charles H. Parkhurst, Pastor Charles Wagner, of Paris, France. Five pages are devoted to reviews of books, and several departments are well represented.

Published monthly by Funk & Wagnalls Company, 44-50 East 23d Street, New York. $3 a year.

North Loup, Neb., is a clean, prosperous little Seventh-day Baptist town. I have some good bargains in dwellings, farms and ranches. If you are looking, it will pay you to look here before locating elsewhere. Address H. L. PRESTICE, To North Loup, Neb.

THE ATTLEBORO SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES offers special advantages to Sabbath-keeping young people who desire a training for this line of usefulness. A large institution with plenty of practical work. Affiliated with the Battle Creek (Mich.) Sanitarium. There is a special course for six young ladies and two young men between the ages of 19 and 35.

For circular and particulars address C. C. NICOLA, M. D., Subt., Attleboro, Mass.

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

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON I.—OCTOBER 2, 1909.

PAUL AS A PRISONER.—THE ARREST.

Acts xxxi, 17 to xxii, 29.

Golden Text.—"Thou therefore endure hard¬ness, as a good soldier of Jesus Christ." 2 Tim. ii, 3.

DAILY READINGS.

First-day, Acts xxii, 17-40.
Second-day, Acts xxiii, 1-29.
Third-day, 2 Tim. ii, 1-26.
Fourth-day, John vii, 25-52.
Fifth-day, Num. vi, 1-21.
Sixth-day, 2 Cor. xi, 16-33.

Sabbath-Day Psalms, xxi, 1-16.

INTRODUCTION.

Paul went on steadfastly on his way to Jeru¬
salem in spite of many warnings that came to
him from his friends. But their predictions of
the misfortune that awaited him came true.
The Jews at Jerusalem hated Paul because
although he was once so ardent a supporter of
their religion he was now a conscientious sup¬
porter of the new religion. Even the Jewish Christians at Jerus¬
alem were not very well disposed toward
him. Some of them no doubt apprehended
the service that he was rendering to the cause of
the Gospel, but many of them disliked him.
They were filled with jealousy because he loved others beside the Jews, and was offering freely to the
Jewites the privilege of becoming the sons of God.

To a casual observer the arrest and impris¬
onment of Paul would seem a most severe blow
to the progress of the cause that he was advo¬
cating. But he was able to oversee the acts of men for his purposes. As an ambassador in

bonds Paul was still continuing his work. Four
years or so after the time of our present lesson
Paul wrote, "Now I would have you know
brethren, that the things which happened unto
me have fallen out rather unto the progress of the
gospel."

TIME.—A few days after our Lesson of three
weeks ago, near the feast of Pentecost. Very

notices in the year 58.

PLACE.—Jerusalem.

PERSONS.—Paul; James and others of the
Jerusalem church; the Jewish multitude; the
Roman soldiers; the chief captain Lysias.

OUTLINE:

2. Paul is attacked by the Jews and Res¬
cued by the Romans. v. 27-36.
3. Paul Explains to the Jews his Position.
   v. 37 to ch. xxii, 29.

NOTES.

18. Paul went in with us unto James, etc. This
   was evidently a formal meeting at which Paul
   made a report of his work. Since the apostles
   were not mentioned as sending a messenger,
   none of them were present in the city at this
time. The James here mentioned is the brother of our
   Lord.

20. And they, when they heard it, glorified God.
   They could not help but rejoice at this
detailed report of the great good that had been
accomplished through the work of Paul. This
joy was not sufficient to make them forget
their anxiety; and they hasten to recommend
that Paul do something to allay the deep pre¬
judice against him and his way of working.

22. What is it therefore? The report about
   Paul's teaching was really untrue; but it was
   near enough to the truth to sound plausible.
   He had spoken of obedience to the law as of no
   advantage by way of earning salvation, and he
did not require the Gentiles who accepted his
teaching to keep the Jewish law in full. Paul
   was however himself still a believer in the
   Jewish ceremonial law, even if he did not regard it
   quite with the same veneration as some of the
   brethren. The elders therefore propose that Paul
   shall demonstrate the falsity of the reports con¬
cerning him by publicly engaging in certain cer¬

25. But as touching the Gentiles that believed.
   James and his companions would readily admit
   that they had agreed that the Gentile Christians
   should not be required to follow all the Jewish
   laws and customs. Compare the action of the

26. Then Paul took the men. Thus showing
   that he was willing to become all things to all
   men as he said. It is to be remembered that
   Paul himself made a formal vow not many years
   before this time. Acts xvii, 18.

27. And when the seven days were almost
   completed. It is not certain what seven days
   are intended; possibly the seven days of the feast
   of Pentecost, or possibly the period for which
   Paul was associated with these men who had the
   vow.

28. Against the people, and the law, and this
   place. A very similar charge to that made
   against Stephen. Ch. vi, 13. On the day that
   Paul was consenting to Stephen's death he
   scarcely expected that a similar charge would
   ever be made against him. And moreover he
   brought Greeks also into the temple. In addi¬
   tion to the general charge they bring a specific
   accusation of defiling the temple. It was not
   allowed on penalty of death that any one who
   was not a Jew should go farther into the temple
   than the court of the Gentiles. It was
   however possible for a man to slip in if he should
   not happen to be recognized. These Jews there¬
   fore opposed Paul of their own accord.
   They had been only one Greek in company
   with Paul, and he had been seen with him not in
   the temple, but in the city. But their
   malicious gave wings to their invention; and they
   make their accusation against Paul with bold¬
ness. From the point of view of these Jews it
   was almost equivalent to apostasy to treat a
   Gentile as a brother.

29. Trypho nus the Ephesian was probably
   very well known by sight to these Jews from Asia.

30. And all the city was moved. This report
   concerning dishonor done to the temple imme¬
   diately stirred up a great commotion among the
   people. They knew of Paul's work among the
   Gentiles, and the least opportunity for them to
   find cause of action against him was enough to
   arouse them to a frenzy of zeal. Dragged him
   out of the temple. So that they might not defile
   the sacred building by killing a man within it.
   The doors were shut. The Levitical officers
   took care that the peace of the sanctuary should
   not be disturbed by the riot. Perhaps they feared
   lest Paul might escape from his persecutors and
   undertake to flee into the building for safety.
   It is not probable, however, that he could have
   found security from his enemies even at the
   altar.

31. And as they were seeking to kill him.
   They could have beaten him to death on the spot
   if those near him had agreed in that intention;
   but very likely some were of the opinion that
   they had better drag him outside of the city first,
   and stone him there. Tidings came up to the
   chief captain. That is, the Roman military
   tribunal in command of the castle of Antonia
   which was on the north side of the temple en¬
   closure and overlooked it. The band or cohort
   was probably a small one comprising a thousand
   soldiers (500 infantry and 240 cavalry). The speedy rescue of Paul is to be
   accounted for, not only from the fact that the
   soldiers were so near at hand, but also because
   the Romans were continually on the lookout for
   acts of profanation of the temple. That all Jerusalem was in confusion. The
   Roman officer evidently thought that he had a
   serious riot to handle.

32. They ... left off beating Paul. Lest
they might be arrested for their riotous act.

33. Laid hold on him. The reference is to a formal arrest. And commanded him to be bound with two chains. The chief captain supposed that the one whom he had arrested was a leader of insurrection. Compare vi. 28. And inquire of him who he was, etc. He evidently expected some definite accusation from the crowd that stood around.

34. Some shouted one thing, some another. There was no agreement in what they said. Very likely many of them were in ignorance of the cause of the tumult. Into the castle. The chief captain seeing that he could find out nothing there, commanded that his prisoner should be taken into the barracks.

35. The stairs. Those leading up from the court of the temple to the castle of Antonia. So it was that he was borne of the soldiers. The soldiers found it necessary to carry their prisoner in order to escape the violence of the crowd.

36. Away with him. The same vindictive cry that was raised in a similar crowd against the Lord Jesus. Luke xii. 18. We are not to understand this as a simple request to have Paul removed from their sight. They want him killed—put away out of the world.

37. May I say something unto thee? We would not have been surprised if the Roman officer had given no heed unto the words of his prisoner. But Paul certainly made a very modest request, and the military tribune was surprised to find that instead of an ordinary leader of insurrection he had a man of culture who was able to address him in good Greek. Very likely he was walking very near the prisoner to make sure that the crowd did not snatch him away from the grasp of the law. Paul's composure under these trying circumstances is to be noted. He is not only able to perceive the good opportunity for preaching the Gospel, but also to use just the right means to bring the opportunity within his grasp.

38. Art thou not then the Egyptian? This false prophet is also mentioned by Josephus. He led after him many followers who lost their lives while he escaped. Very likely the chief captain thought that this man had returned and was being beaten as an impostor. Four thousand. Josephus says thirty thousand, but he is probably stretching the truth a little. The Roman, literally, the dagger men. They were a set of fanatical Jews who killed their opponents with short swords which they carried concealed under their cloaks.

39. A citizen of no mean city. Surely we will forgive Paul for seeming to boast a little of his native city when we remember that he was endeavoring to persuade Lysias to do him a favor.

Paul made good use of the opportunity given him to speak. He used rather tact in beginning his address that his enemies were fairly compelled to listen to him. He pleased the people by speaking in their language, the Aramaic, and he told them that he had himself occupied practically the same position with them in regard to religious matters. Then he went on to tell them how at length the change had come to him. They listened till he spoke of giving the message to the Gentiles. That was too much for them to endure, and in jealous rage they stirred up such a commotion that Paul could be heard no longer.

The Romans proposed to examine Paul by scourging, but by a timely declaration of his Roman citizenship he saved himself from this pain and ignominy.

Some are inclined to criticise Paul for consenting to give his support to the Jewish ceremonies connected with the vow of certain of the brethren. But it is by far wiser to compromise with the brethren and to yield a point for the sake of harmony rather than to be always intensely consistent. Paul did not lose the approval of his conscience in this act, and violated no principle. Some men are so consistent that they become stubborn and useless.

Paul did not make it a practice to revenge himself upon his enemies. He was able therefore when the opportunity came to him, to preach the Gospel to those who had been a few moments before endeavoring to beat him to death. It seems as if the author of the Book of Acts intended to show that the Roman government was often a great help in the proclaiming of the Gospel.

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Seventh-day Baptists in Madison, Wis., meet regularly Sabbath evenings at 7 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rodd, at 246 South Mills Street.

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