OCTOBER.

Ay, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.

Wind of the sunny South! oh, still delay
In the gay woods, and in the golden air,
Like to a good old age released from care,
Journeying, in long seventy, away.

In such a bright, late quiet, would that I
Might wear, in life, like thee, mind bowers and brooks,
And, dearer yet, the sunshine of kind looks,
And music of kind voices ever night;
And, when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

—William Cullen Bryant
American Sabbath Tract Society

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THE SABBATH VICTOR

TUESDAY, OCTOBER 4, 1904
Price, fifty cents per year.

THE SABBATH VICTOR

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

Single copies per year ........................................ 60 cents
Ten copies, or upwards, per copy ............ 50 cents
Communications should be addressed to The Sabbath Victor, Plainfield, N. J.

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EDITORIAL

Another Witness for the Bible.

It is quite remarkable that almost every new discovery made by archeological research brings up something to corroborate Bible story. Not many years ago critics were loud in their denial that any such narration as that of the Hittites ever existed. To be sure the Bible in several places made mention of the Hittites, but the critics seemed to say, “So much the worse for the Bible.” What if Genesis does say there were Hittites at Hebron, and Ezekiel includes Hittites among the founders of Jerusalem, and Judges repeatedly mentions Hittites in connection with Israel’s struggles; and what if the Bible does represent Solomon as bringing horses from the land of the Hittites, the critics insisted that there never was any such nation, simply because they found no direct historic data outside the Bible for its existence.

Professor Sayce of Oxford is busy deciphering hieroglyphic inscriptions found in Asia Minor which shed much light upon the question. Probably all Bible references to the Hittites are correct. Professor Sayce says: “The discovery of this empire, all memory of which had so long been lost, was for the history of the ancient East what the discovery of Neptune was to astronomy—it explained facts which otherwise did not admit of solution, and supplied, as it were, the missing link in the historical chain.” It is now known positively through the testimony of the monuments that the Hittite nation once rivaled the nations of Babylon and Egypt.

Wonderful Power is Promised.

We are familiar with the Saviour’s command for his disciples to tarry in Jerusalem until they were endowed with power from on high, before ever they should begin the work of evangelizing the world. Frequent efforts are made by Christian teachers to impress gospel workers with the fact that they can do nothing without the Holy Spirit’s help. Peter’s power on the day of Pentecost has always been used as an illustration of what power, fallible men can do when filled with the Spirit.

This divine infilling was undoubtedly the “power from on high” for which the apostles were told to tarry. Every genuine revival from Peter’s day to ours has been due to this wonderful power. The work has always been thorough and deep, and great transformations have come, just in proportion to the completeness with which the Holy Spirit has been allowed to come and fill men’s hearts. And failure has followed those efforts where the Holy One has been forgotten and man has taken the honors to himself. Thus many revival efforts come to naught, simply because man fails to honor the Holy Spirit as the source of power over sinful souls. Indeed, wherever great reformation has come, the Spirit has always filled the leaders first. Only Spirit-filled men can bring the world’s millions into the kingdom of God.

These may seem like trite sayings, and very commonplace. Nevertheless, I am fully convinced that many who think them so have hardly begun to realize how much they really mean. How far does this help of God go toward making men successful in the Master’s work? How much do we really expect from God when we pray for the Spirit’s power in our work? Does it mean anything more than a mere inspiration that puts zest into our own ef-
forts, such as the presence of an audience of people might give to a speaker? If it does mean more, how much more? Is the wonderful power promised to us, or to the early disciples only?

The Saviour’s words in Matthew xxviii, 18-20, ought to help us to understand something of the extent of the power promised to the preacher of the Gospel, “All power in heaven and earth, is given unto me. Go ye therefore, and teach all nations.” Think of the import of Jesus’ “therefore!” It means, “for this reason” or on account of this that has just been said. Because all power is given to Christ in heaven and earth, “Go ye therefore, and teach all nations.”

One consecrated Elijah who has heard the still small voice, and who can speak from a heart that never doubts, is worth a hundred men without strong convictions and with nothing but well-written, ingenious apologies for Christianity.

One Little Word of Caution.

I am impressed with the thought that a word of caution just now may be helpful to many workers in the vineyards of love so well. In a small denomination like ours, with a membership scattered over the entire United States; with interests peculiar to each one of many widely separated sections; with several boards for special lines of work, having headquarters in different localities; with departments for promoting interest among those who belong to different classes in society, such as young people, old people, Sabbath-school workers, Juniors and Seniors, we can not be too careful about the words we use in our zeal for the special line of work with which we may chance to be identified. Nothing could be more unfortunate than for us to say or write things that tend to make friction or to bring alienations between different interests belonging to the one great cause. Again, nothing can be so fortunate as wisdom and moderation in speaking or writing, such as will strengthen the interest of every one in all our lines of work, while it detracts nothing from any one interest. Thus we may avoid class friction, the stronger will we be as a people. The more we can say in a loving spirit to unite all hearts in the work of missions without even implying anything like a criticism upon the work of education or of Sabbath reform, the better it will be. The more we can say in the right way to enlist all hearts in Sabbath reform while we at the same time give no word or hint that can be construed as a criticism upon some other branch of work, the better it will be for all. The less we can say as young people, that will look like criticism of the old people, the better for the interests of both young and old, and for the cause at large; and the less the old people say that might be construed as criticizing the methods of the young, the surer will they be of a strong, loyal people after they are gone. Let us pray for a consecration that reaches not only to the tip of the tongue, but even to the point of the pen.

Every sign of such unity of spirit and purpose should be hailed with joy, and every indication that bespeaks a tendency to pull apart and to divide our interests should be regarded with disapproval by every one who desires the strength which unity gives to the denomination.

There have been many hopeful signs along these lines during the last two or three years; but none have been more prominent or given greater promise of good than the movement under which the young people took up their work in the Sabbath Recorder. Everybody speaks well of it, and nothing has been done that so surely tends to unite the hearts of old and young in the Master’s work. Let nothing mar the good effect of this wise undertaking.

In this connection let me urge that in all our work, whether in public or in private, whether by voice or pen, we be careful about saying anything that will grieve either the old or the young. I am pained whenever I hear a young man trusting at the old people in any public way, as if the old were hindering the work or were too slow. I am just as greatly pained when I hear or read anything that casts a reflection upon the young people, as if they were too erratic or too fast and ought to be held in check.

Let us all be careful lest we inadvertently grieve the Spirit in some of these ways, and so lose the power which comes from unity of purpose. Let old people rejoice in every advance made by the young; and let the young people do or say nothing that tends to alienate the fathers and mothers in Israel.

It is easy enough to multiply ecclesiastics; but laborers together with God, men that need not be ashamed, have always been too few for the harvest field. And field work needs laboring men.—Donald Fraser.

From Alfred University.

A letter from President Davis says: “The college opens with a larger enrollment than that of last year, and the largest freshman class ever enrolled, numbering forty-eight members.

“Prof. Paul E. Titusworth, having completed his course in Wisconsin University for the degree of doctor of philosophy, has returned and takes the professorship of modern languages in the university.

“Miss Mabel I. Hart, a graduate of Oberlin College and of Radcliffe College, with eight years of experience as a teacher, and two years of travel and study abroad, is teaching ancient languages. The school of agriculture will open on October 18, and the prospects are good for a large enrolling class. The buildings are being pushed as nearly as possible and will be ready for occupancy before winter.”

Brother Theophilus Gill.

Our friend, Theophilus Gill, of San José, California, writes us a letter of appreciation now and then, in which he speaks of his loyalty to the Sabbath as well as of his love of the “higher life.” He is a constant reader of the Recorder, and when he sent his subscription money for 1909, he wrote: “What I enjoy particularly in the Recorder is its clear ring on the Sabbath question. Occasionally my heart is gladdened by an article like the one in the issue of May 3, 1909, which is with the Head and Holiness Attest. But as yet I have not had my heart gladdened by the number of such articles.”

Brother Gill labors in an Adventist sanitarium, and is a steward in the Pentecostal Church, where he ministers some of the time in the absence of the pastor. He says they are not offended with him, even though he preaches Sabbath truth as strongly as he does the doctrine of holiness. In closing his last letter he speaks of seeing with one eye as his Sabbath brethren see, and with the other as his Pentecostal brethren do, both plainly seeing that an unholy man can not keep a day holy, and that the Seventh-day is a holy day.

He says: “Kindly remember me to all friends. If you send me some tracts, I
will scatter them in this part of California. Pray for me that I may be firm and true to the Sabbath, in the trying places wherein I find myself in this lone battle for the right."

THOUGHTS FROM THE FIELD

"God is becoming more and more precious to me."

"God reveals himself to man just in proportion to the completeness with which man comes into harmony with what he already knows or believes to be God's will."

"Our conception of God enlarges with God's revelation of himself to us."

"When love fills the soul to its fullest capacity we can walk with God as truly as did Enoch. Such fellowship is indeed sweet."

"There have been many precious messages in the Recorder. Those who do not take it or read it are hardly aware of how much they are losing."

"If every Seventh-day Baptist could do more personal work from house to house, asking wisdom of him who giveth to all men liberally and upbraideth not, I believe that our numbers would soon be greatly multiplied."

"A Baptist minister lately said, 'The Seventh-day people are causing a great deal of trouble.' Would that those who are troubled would come to the Bible to settle the question and, instead of rejecting the commandment of God that they may keep the traditions of men, accept the Sabbath of Jehovah, and be true to his Word."

"I have observed that those who first search the Scriptures for the truth concerning the Sabbath are more likely to keep it than those who wait to decide all other questions that are raised by non-Sabbath-keepers, before going to God's Word."

"It seems to me that well-arranged Bible readings upon the Sabbath question would do much to open the eyes of people who claim the Bible as their only rule of faith and practice, and who yet have been led to think that the First-day is the Sabbath."

"The entrance of thy words giveth light; it giveth understanding to the simple. Yet the opening of the understanding to behold wondrous things' out of God's law comes from him alone. For this we need to pray earnestly."

A lone Sabbath-keeper writes: 'I enjoy the blessed Recordes and Seventh-day Baptist Pulpit, and am very thankful for them. They have been such helpful communications, some of which agree so well with my thoughts that I almost feel as though I had written them myself, only they are better than I could write."

Our aged sister, Mrs. Hitchcock, writes from Norwalk, Conn.: 'Though we are very much troubled at times with pain and distress, I am trying to hold fast to the faith once delivered to the saints. My eyesight is getting to be very poor, but the way to the celestial city is a shining and glorious way. Therein may I ever daily and hourly try to walk."

"May God bless you and your fellow laborers in your work for him. With many deep and heartfelt good wishes, I am your sister in Christ."

"Everything about the writing in her letter reveals how feeble and blind Sister Hitchcock is. Each missive from her shows that she is drawing near to the heavenly home. She writes like a weary pilgrim who has reached the land of Beulah, and caught glimpses of the glory from the city of God."

"Do not say, 'Our young people are not willing to sacrifice.' Show them that we have a future, for which we are glad to labor and sacrifice, and there will be no lack of loyal self-sacrificing service on the part of our young people."

"It is folly to keep saying, 'We have no leaders.' If two hundred years of history in America have produced no leaders for today, then we have lived for naught."

DEAR EDITOR—How can any one do without the Recorder? The joy that thrilled my heart in reading the editorial, August 16, "Honor the Holy Spirit," can not be measured by subscription price. Every family should have it. It is repeatedly reread. I hope the editor's very appropriate suggestion will be heeded: 'We need the pentecostal fire. Why not make this the burden of the coming Conference?' Though I have not the privilege of this gathering, I am joining with you in this prayer. Oh, what a richness and fulness in the glorious salvation provided in Christ, so often specified in the Holy Word, which teaches a holy heart and life, fitting us for the heaven where no unholiness can enter!

"A Central Deficiency" is another article which ought to be read by all, it being a faithful protest against modern erroneous teaching which must result in many fatal disappointments in the last great day. May such fearful doom be averted.

It has been much on my heart to make a memorial offering in token of appreciation of Dr. A. H. Lewis' faithful teaching of Jesus' fulfillment of his declaration (Matt. xvi, 20) that he should be in the tomb three days and three nights, the sign of his being the Messiah. Much of my little savings has been unavoidably lost, but I had this in mind that if a payment should come in time I would send it, and just now a small one came unexpectedly which I accordingly enclose, wishing it were in amount more worthy of its purpose.

Your sister in Christ,

AGNES F. BARBER.

Memorial Window and Tablet.

The movement which was started some time ago to place a memorial on the hillside where Dr. A. C. Davis Jr. met his death, has not been lost sight of by the committee in charge, and the work has been carried steadily forward. They have been assisted very materially by the contributions of a large number of the Christian Endeavor societies and by individual subscriptions and also in other ways. They have now completed their arrangements and a memorial service will be held at the Seventh-day Baptist church at West Edmeston, on Wednesday, September 29, at 2 o'clock. A handsome memorial window has been purchased and will be placed in the church.

Following is the program:

Opening song—Male quartet from Edmeston.

Prayer—Pastor R. G. Davis.

Reading—"The Artist," a poem written by Doctor Davis—Mrs. George Hobart of Unadilla Forks.

Song—"Count Your Blessings" (One of Doctor Davis' favorite songs)—Seventh-day Baptist and F. B. choirs.

RESUME OF THE ADDRESS, "Civic Righteousness," delivered by Doctor Davis at the Christian Endeavor county convention at Edmeston one week before his death—Rev. Alva Davis of Verona.

Singing—"Face to Face"—Mrs. U. G. Welch of Edmeston.


Unveiling memorial window—Milton Daland Davis, little son of Doctor Davis.

Reading—"The Autumn of the Year and the Autumn of Life"—Mrs. George Hobart.

Singing—"God Be With You Till We Meet Again" (One of Doctor Davis' special favorites)—Seventh-day Baptist and F. B. choirs.

After the services at the church all will be invited to repair to the hillside, where will be unveiled, with a short and appropriate ceremony, a handsome bronze tablet with the following inscription: "To the Memory of Dr. Arnold C. Davis, who met his death near this spot, May 25, 1908. Erected by loving friends." This tablet was purchased of the Gorham Company of New York and Providence, R. I., and has been placed on the mammoth boulder near the spot where Doctor Davis met his tragic death.

MARIAN E. MAISON,
Chairman of Memorial Committee.

Semi-annual Meeting.

The regular semi-annual meeting of the Seventh-day Baptist churches of Minnesota and northern Wisconsin will be held with the church at Dodge Center, Minn., commencing on Sixth-day, October 22, 1909, at 2 o'clock p.m. Introductory discourse by Rev. Madison Hardy, with Eld. George Lewis as alternate. There will be several essays, and a good program will be carried out. Come and bring your friends.

D. T. ROUNSEVILLE,
Corresponding Secretary.
THE SABBATH RECORDER.

# The Seventh-day Baptist General Conference

One Hundred and Seventh Anniversary, Ninety-Seventh Session, Milton, Wis., August 25-28, 1899.

**Education for the Minister.**

REV. W. L. BURDICK.

If I depart from my usual custom and read this morning, I can come nearer saying what I wish to say and not overrun my allotted time, fifteen minutes.

When we look at the program for this forenoon and read, Education for the Farmer, for the Business Man, for the Teacher, and for the Ministry, we see that the Executive Committee believes that one's education should be determined by what one is intending to do in life. This is true.

The law school can not take the place of the theological seminary for the minister, or the place of the medical college for the doctor; the dental college can not take the place of the conservatory of music for the musician, or the place of the agricultural college for the farmer.

When we consider the minister's work, what he is to bear, do and be, we recognize that no one's education is any more important than his—yea, that the education of no one else is so important. His is the leadership in the most stupendous task of the ages—leading men in the world—a task that reaches out to all other undertakings. It is his to stand as the representative of God to a suffering and sinning world, lead it back to the Father's house and help it to live in fellowship with God and with one another; it is his to minister to all classes of men, to the learned and to the ignorant, to the renowned and the obscure, to children and strong men and women, to the young people and the aged, to be the chief figure at times of the deepest gloom and the highest joy, and to be the adviser of every other condition of life; it is his to dress well and live on a small salary, often poorly paid, to be praised and flattered and still to keep as humble as a child, to be criticised unkindly, backbiten and slandered, and amid it all to go quietly and sweetly on his way without fighting back or making reply; it is his to write as much as the author, read as much as the professor, address the public more often than the lecturer, visit as much as the doctor, or some doctors, and to keep abreast of the times in matters of literature, science, art, philosophy, history and state. Surely the education of one who is to fill such an office as this should be most liberal and broad and at the same time most thorough and in part technical.

It is a mistake to think that a minister's education is confined to a few years spent in the schools; with him, as with all others, it is a matter of a lifetime. It commences in the home and church and continues till he lays life's burdens down. It is in the home and church largely that he receives the most valuable part of his training, soul culture. In the home the foundation should be laid. The minister's entire work is influenced in many ways by the atmosphere of the home in which he has been reared. It can not be otherwise, for the laws of influence and environment which govern in the development of the lives of those who are to be ministers are the same as those which shape the lives of other people. To be brought up in a home in a home aglow with religious influence and Christian culture, where the Bible is loved and its pure principles implanted in the young hearts, as in Timothy's, where the Christian graces, gentleness, patience, forbearance, forgiveness, bravery, loyalty, trust and obedience are lived and taught, and where the kingdom of heaven and not the kingdoms of dress, pleasure and gain has the first place in thought, heart and talk—to be brought up in such a home is of the greatest value to him who would be a successful minister of the Gospel. More than all other influences combined, the homes of today are fixing the character of the ministry of the next generation—if we have one, and we will.

The influence of the church in educating the minister for his work is second only to that of the home. It is a misfortune for any person to grow up without the help of a live church, and it is doubly so for one who is to be under-shepherd of the church. Not alone does the church help one to establish character, but to be reared in it is for one to learn at first-hand many things about the actual nature, spirit and work of the church which he can never learn from books and teachers. It is also a great misfortune for one who is to be a minister to be brought up in a cold, lifeless church where there is seldom or never a revival of religion; for the tendency of such training in early life is to give one coldness of spirit and to cause him not to expect things to come to pass, or if he does, not to know how to bring them about; while if he has grown up under the influence of a church all afire with holy zeal and work undertaken and accomplished, he were not to be expecting to see results and will know how to bring them about.

It is true that men have become efficient in the ministry without the aid of the church or a Christian home in early life; as, for instance, Gipsy Smith. But this does not mean that the family and church are not of the highest value in the education of the ministry. The homes and the churches are the principal sources of heart culture; and if we are to have a holy, spiritual and efficient ministry, we must see that our homes and our churches are right.

When we come to the education that the candidate for the ministry is to acquire from the schools, there needs to be emphasis put upon the fact that the rudiments of his education should be most thorough, especially his training in English. A thorough mastery of the rudimentary studies is of greater value than an entire college course gone through in a slapshod manner. A man, thirty years of age came to an institution of learning to prepare for the ministry and found that he could not pass an examination in arithmetic or grammar. Though he was advised to go on with the higher studies and work up the first at home, he did not such thing. He, a man with a long beard, went into the classes in grammar, arithmetic, spelling and geography with the little boys and girls not yet in their teens and plodded along with them term after term till these subjects were thoroughly mastered. When opportunity offered he took English classes in theology, and has now for fifteen years been an efficient pastor and evangelist, when without that thorough training in the rudiments he would have been acceptable to very few congregations.

There is a general need of greater thoroughness in English is constantly demonstrated by the fact that one very seldom listens to a speaker thirty minutes without detecting errors in rhetoric, grammar or pronunciation, and perhaps the worst of all is that many—and among them some of the sharpest critics—are unconscious of the fact that they themselves mutter the "Queen's English." The only way to improve this condition of affairs is greater thoroughness in early training, accompanied by special effort throughout life.

That candidates for the high and holy office of the ministry should have the training of college and seminary hardly needs to be stated. Many of the age of God's day among us are still working. The college and seminary are the quickest, cheapest, and the surest way to attain that which every minister wants. It is true that some go to college and backside and that some come from the seminary and are inefficient. Did young people ever lapse; be inefficient? Did the school that was most liberal and broad and at the same time most thoroughness of college and seminary ever inefficient? There is nothing about a college course in and of itself that destroys faith any more than there is about farming. Some farmers turn out to be inefficient, and shall we shun a man on that account? We are to remember, as President Faunce says in a recent book, that the failure in the ministry is the man who is pastor of a large congregation, because he panders to the spirit of the age. It is often pointed out that some of the leading men in the ministry have had neither college nor seminary training. One has only to watch these a little to be convinced that they would be much more efficient had they the help of college and seminary.

Shall not he who is to be a leader in the most colossal work of the ages—he who is to minister unto men of the best education and the highest culture and who is to teach the learned and the ig-
orant in the highest realm, the spiritual, fit himself the very best possible? The history of the church and the demands of the times say that he should. The church has always demanded the highest development of mind possible, as when God called Saul of Tarsus. Has it time it would be most interesting to show how all the great forward movements in the march of Christ's kingdom across the ages have been led by the educated men of the day and that these forward movements would not have been without men. In our country, education has come to be the popular thing with all classes. The magazines tell us that the larger institutions are turning away from their halls hundreds who seek admission, because they have not room for them. Correspondence courses are being given, one institution alone having over three thousand correspondence students. In almost every congregation there are the learned and cultured. Now shall the ministry fall behind in this matter? The days are numbered. The Holy Spirit never put a premium upon ignorance or laziness. Learning is not so important as heart culture; nevertheless, we cannot neglect the former. The church should provide colleges and seminaries, and all candidates for the ministry should, if possible, attend them, acquiring the best they can give; and if not possible, should fit themselves in other ways the best they can.

Our ministry should be educated in our own colleges and seminary, and it is the work of the church to see that these forward movements would not have been without men. In our country, education has come to be the popular thing with all classes. The magazines tell us that the larger institutions are turning away from their halls hundreds who seek admission, because they have not room for them. Correspondence courses are being given, one institution alone having over three thousand correspondence students. In almost every congregation there are the learned and cultured. Now shall the ministry fall behind in this matter? The days are numbered. The Holy Spirit never put a premium upon ignorance or laziness. Learning is not so important as heart culture; nevertheless, we cannot neglect the former. The church should provide colleges and seminaries, and all candidates for the ministry should, if possible, attend them, acquiring the best they can give; and if not possible, should fit themselves in other ways the best they can.

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The Sabbath Recorder.

A Story of Six Dollars.

Eighlteen years ago, a home missionary, riding to a distant appointment, met an earnest young man who had prepared himself for college, but saw no way to go. The minister encouraged him, and running over the account of his probable earnings and expenses, prophesied a sufficient saving in the intervening weeks to justify a beginning. Just at Christmas time the young man came to the minister to say that the undertaking was hopeless. The mill where he had been working had shut down; there had been unlooked-for expenses; he had barely enough left after buying his clothes to pay his railroad fare. But the minister, undaunted, said, "If you ever mean business, go home, pack your trunk, come back and stay with me tomorrow night, and the next day start for college. I can fit you out with second-hand textbooks; I can get you free tuition, and I will lend you six dollars for your first month's board. I will send you wood during your spare time the first month, and if you don't earn enough for your second month's board, let me know.

The young man accepted the offer. Then the minister's wife asked, "Where are you going to get the six dollars?"

"I have one dollar," said the minister, "and I shall find the rest somehow."

In the postoffice that day was a letter, and in the letter a five-dollar bill from a remote place where the minister occasionally preached. The woman who sent it said that as she was making up her Christmas gifts she wished to show her gratitude for the occasional religious services which had been so helpful a reminder of days back East. The minister very rarely received such gifts. He went home and said to his wife:

"It is a special providence, my dear. It is exactly the sum we lacked." And both rejoiced when next day they placed the money in the hand of the young man and saw him on the train.

The story of that young man's education would be full of interest. He sawed wood during the winter, worked as a carpenter during vacation, and found plenty of work in villages springing up along a new railroad. He graduated with no other help from the friend who had sent him to college, than the original six dollars.

Some time afterward the minister was fitting himself out in another and distant field. He saw a fearful storm.

"I will consider it over night," said the minister, for he did not have six dollars. But on his way home he stopped at the postoffice and found a letter from his friend, the graduate, who had worked late in the fall to clear up all college debts before going on into his future duties. In the letter were the six dollars.

"Another providence, my dear!" cried the minister, as he threw the warm fur robe around his wife. And they knelt together and thanked God for it all.

In time the home missionary was called to a larger church, where no cold drive was necessary, and the fur robe was stored in the attic. But one day there came a request for a missionary barrel, and a list of articles needed by a minister with two appointments, miles apart, in a cold and thinly settled region. Then the robe came down from the attic, and was packed in the barrel.

"Another providence," said the minister's wife, as they nailed the head into the barrel.

"Our six dollars is still drawing good interest," said the minister.—Selected.

His Best Preacher.

Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tailor, who preaches daily. I put his crumbs upon my window-sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his needs. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little tail up, croaks something, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher I have on earth."
Sabbath School Board.

The Sabbath School Board comes to the work of the new year with warm hearts and willing hands; and although the responsibilities are greater than ever before, we would not complain nor shirk. Such hearty cooperation has been given in the past to those who lead in this work that the real work has often been done by those who willingly did the little that came to their reach.

We need now, as before, a greater effort on the part of every one, the pastor, the superintendent, the teacher, the pupil — all. We need better planning, but, most of all, we need better doing. Each boy and girl can help to make the doing better by a better preparation of the lesson each week, by perfect attendance, but most by giving the heart to Jesus and living for him.

It may be of interest to some that a new edition of the Catechism will soon be ready for distribution. The second edition was disposed of at a nominal price in about one year. Many have expressed the belief that children take better care of, and appreciate more, a book that has cost some thing; hence the nominal price of five cents a copy, or fifty cents a dozen, postpaid, for the new edition of the Catechism.

The board is out of debt, but it cannot so continue long unless frequent and regular remittances come to the treasurer. Our bills are payable monthly. The treasurer of the church and of the Sabbath school find little enough time to attend to this matter, but it means so much to the Sabbath School Board that it is hoped time will be taken to send the funds in hand, even though the amount may seem small.

E. F. Randolph

President Sabbath School Board.

Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh Baptist General Conference met in regular session in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, New York City, on the first day of the week, September 19, 1900, at ten o'clock a.m., with the President, Ese F. Randolph, in the chair.


Visitors: Robert Whitford and Miss Doris Maxson.

Prayer was offered by Rev. Walter L. Greene.

The first minutes of the last regular meeting and of a subsequent special meeting were read.


The Recording Secretary reported that no change had been made to the By-Laws of the trustees was amended by adding, at the end, the following:

c. An Auditing Committee.

On motion, by unanimous vote of all the members present, Section II of the By-Laws of the trustees was amended by adding, at the end, the following:

President L. Greene, Field Secretary.

The Treasurer presented his report of receipts since June 1, last, which was accepted as follows:

Treasurer to cancel the debt of the Board and to meet all bills to October 1, prox.

The Field Secretary presented his quarterly report, which was accepted as follows:

To the Trustees of the Sabbath School Board.

DEAR BRETHREN:

Since the last report to your regular meeting in Independence, the Secretary has moved his residence from Brooklyn, New York, to Alfred, New York, and has entered upon his duties as minister of church history and religious pedagogy in the Alfred Theological Seminary.

He has carried on the usual correspondence incident to his office, answering requests for information on special lines of Sabbath-school work, ordering supplies and mailing circulars, to the Eastern and Central associations, submitting the plan of reading courses for Sabbath-school workers made possible by the Circulating Library of the Alfred Theological Seminary.

At the request of the President of the General Conference, he organized and conducted the Conference Bible Bible. Seven departments were conducted and each was followed by conferences on the work of that department. Between six and seven hundred were reported in attendance at all the department meetings.

The Secretary has been in attendance as your representative at the Central Association at Brookfield, and the Western Association at Independence, New York, at the Convocation school at Wallworth, Wisconsin, and the General Conference at Milun, Wisconsin, and took the place assigned him on the program at each of these sessions.

One Sabbath school was spent with churches at Shingle Hill and Portville, Pennsylvania.

Respectfully submitted,

WALTER L. GREENE,
Field Secretary.

The Committee on the Distribution of the Manual for Bible Study presented a report which was accepted as follows:

To the Trustees of the Sabbath School Board:

Your Committee on the Distribution of the Manual for Bible Study would report $3.50 collected on sales.

Respectfully submitted,

WALTER L. GREENE, Committee.

Correspondence was presented by the President from Rev. Arthur E. Main.

The Field Secretary presented a verbal report of Sabbath-school interests at the recent session of the General Conference, and stated that the report of the trustees was adopted with the recommendation included. From this statement, the recommendation of the trustees concerning the work and salary of the Field Secretary.
was approved by the General Conference. The Field Secretary then signed his acceptance of the offer of the trustees.

The Treasurer was authorized to pay the salaries of the Field Secretary and of the editor of the *Vissitor*, monthly; the bills and expenses of the Field Secretary and of the editor of the *Helping Hand in Bible Study*, as they are presented; and twenty-five dollars to Alfred University for the purchase of reference books for the immediate use of the editor of the *Helping Hand in Bible Study*, when it becomes due; and other bills upon the approval of the president of the Board.

The President and Treasurer were authorized to borrow money to meet current expenses, if necessary.

Voted, That in the opinion of the trustees, the Field Secretary should attend the regular meetings of the trustees at the expense of the Board.

Voted, That the Field Secretary be requested to attend the meeting of the Religious Education Association to be held at Nashville, Tennessee, in February, 1910, and the World’s Sunday School Convention, in Washington, D. C., in May following, at the expense of the Board.

Voted, That the Field Secretary be instructed to prepare a course, or courses, in teacher training, and present to this Board for consideration.

Voted, That the question of making changes in the *Helping Hand in Bible Study*, be referred to the editor, Prof. William C. Whitford, and the Field Secretary.

Considerable time was spent in a general, informal discussion of the work of the Board, and of plans for the future.

Minutes read and approved.

Adjourned.

**Corliss F. Randolph, Recording Secretary.**

**Conference of Civil War Veterans.**

H. W. ROOD.

One thing quite noticeable during the recent Conference at Milton was the large number of little bronze buttons in the audiences that gathered from time to time in the big tent. These Grand Army emblems were so many tokens of active patriotism when it cost something to be a true lover of one’s country.

Though the men who wore these modest little badges may never before have heard of one another,—though one may have come from Westerly, another from Hammond or Gentry, another from North Loop or Boulder, while others were at home in Milton, they clasped hands with one another, told their names, the companies and regiments in which they served, and seemed to those who saw them like old friends. And indeed they were friends. They had stood for the same principles, fought and suffered for the same cause, had passed through experiences in the camp, on the march, along the picket line and in the field of battle; and so were of kindred thought and fraternal spirit.

Some one of them suggested a Conference of Civil War Veterans, a time and place of meeting was chosen, and they waited for their meeting a little more eagerly, I fear, than the most of us do for prayer meeting.

At 4.30 o’clock on Sunday afternoon an impromptu drum corps beat the call and the old boys came together very much as they were wont to do from forty-five to forty-eight years ago. For a time they watched the drummers in the hands of Comrades F. O. Burdick and Elisha C. Main, and listened with delight to the old-time tunes played on the fifes by Comrades Henry S. Davis and Walter Green. It was a wonder to us how they, never having played before, played such good music. My conclusion is that it was in them, and they were constrained to do it. Their rat-a-tat-tat put the old drum into our heels, and we “fell in” and marched after the music around the campus and into the Davis Room of the college,—that room of sacred memory to hundreds of busy, consecrated workers in the broad field of life’s activities.

There we were called to order by Comrade F. O. Burdick, who made some stirring remarks about the struggle of forty-five years ago that involved the very life of the country. His oration was concluded by Comrade Willis P. Clarke, whom all the old students know best as “Peck” Clarke, for chairman. He was elected, when he extended a hearty welcome to the comrades from all parts of our country. H. W. Rood of Madison was chosen secretary, after which the names of all present were registered. It was found that they came from twelve different States; had served in organizations from seven different States, in the regular army and the navy,—and in twenty-nine different regiments. There were forty-one names recorded.

When the leader said, “The meeting is now open for all,” Comrade Potter, of Hammond, Louisiana, said that he lives “right among ‘em,” and that he and other comrade veterans are friendly terms with the ex-Confederates. They together accept the fact that the war is over, and, though the “Johnnies” delight in telling stories of the old struggle, they are growing in loyalty to the Union and Old Glory.

Comrade Benjamin Booth of Hammond gave expression to about the same sentiments.

Comrade R. J. Maxson of Gentry, Arkansas, said that the best of feeling exists there between those who wore the blue and those who once uniformed in gray; that the Blue and the Gray hold annual reunions there as survivors of the Union army do in the North. He said that at the late G. A. R. encampment at Salt Lake City he saw an ex-Confederate carry the banner for the Georgia department of the Grand Army, and that he did it proudly.

Comrade A. J. Davis of New Milton, West Virginia, was lively in his talk, and made us laugh. He was born in Ohio, but lived in West Virginia during the war. He told of conditions in almost every community there, when one man was for the Union and his near neighbor in favor of secession; how no one knew when he was safe; how many men had to go into hiding; that the war was a more serious matter there than either in the North or further South. Border warfare is worst of all. Even now, they have pretty hot times at their camp-fires. It is hard for some men to know that the war is really at an end.

Comrade Davis said he was glad indeed to be with “the boys” up North.

Comrade F. O. Burdick said that there are several ex-Confederates about Boulder, and that they and the Union veterans are on the best of terms. There is no wavering of the so-called “bloody shirt.” They attend our camp-fires and are often on our programs that way.

Comrade Davis said that in West Virginia those who were regular soldiers in the Confederate army are apt to be loyal now to our Government. It is only those who were guerrillas and bushwhackers that are unqualified.

Comrade A. B. Campbell of Albion told of a visit to the old prison at Andersonville at the time of the dedication of the Wisconsin monument in October, 1908. He had, during the war, been a prisoner there, and spoke of what he had seen and suffered while thus confined. He told about the present appearance of the grounds and the cemetery, and how well they are cared for by the Government and ladies of the W. R. C. Comrade Campbell said we should be the better for this meeting—better men and better soldiers for the common good—more faithful in our warfare against all that is unrighteous.

Comrade Willis Clarke heralded the spirit of patriotism in Milton Academy when the call came for men to defend the flag, and told how ready the boys were to enlist.

Comrade Rood said that of the students in the academy from 1861 to 1865, and those who had been students before the war, there were nine killed in battle, four died of wounds, and twenty-eight died of disease. He said that the Rev. Dr. Platt was one of the very first of the Milton students in the spring of 1861 to go to Madison and then was rejected as not being strong enough physically to enter the service,—that Doctor Platt’s brothers, Benjamin and Corliss, died in the service. Comrade Rood said that out of the pioneer community surrounding the old Dakota church seventy-five men and boys were Union soldiers in the Civil War.

When this conference of veterans adjourned they shook hands all round and felt that it was a good thing thus to meet and talk of loyalty to country, and how our free and happy institutions have cost us. Every one of us there will long remember the meeting.

Not every one of those who registered
was of our denomination, but nearly all were. There were in war times no more loyal people than Seventh-day Baptists, and none are better citizens now.

NAMEs OF CIVIL WAR VETERANS, REGISTERED AT THE D. B. C. CONFERENCE AT MILTON, 1909.


The meeting as a whole was profitable as well as interesting, and inspired the girls with the belief that the Philathia class is an ideal means of bringing the young ladies of our Sabbath schools into more effectual Bible study and of arousing an interest in those who are not regular attendants at the Sabbath school. May such classes be organized throughout our denomination.

We are all very grateful to President Davis for his helpful and inspiring words.

What is the Difference?

The poor man lacks much of life's good; he may suffer; he may need help; his life may be seriously handicapped but he wants to work and succeed; he struggles manfully to get what he needs. The pauper is content to be dependent, to live on the labor of others. He may be a beggar, loafer because it is easier to live on the sympathy of the benevolent than to support himself by toil. He may be wealthy, loafer because his father left him money enough to assure his support without labor on his part. In any case, to be a pauper is a disgrace and a curse. Poor or rich, the idler who depends on others for his support and is content to be dependent, is a disgrace to his friends and a burden to the community. —Interior.

Young Woman's Philathia Class, Conference. GEORGIA BLACK.

At the Sabbath-school hour on Sabbath afternoon more than a hundred young ladies over seventeen years of age met in the capacity of a Philathia class. The officers and committees had been chosen at a previous meeting and were ready to take their places. These were: President, Albertta Crandall, Milton; vice-president, Leila Stillman, Walworth, Wis.; secretary, Ethlyn Davis, Garvin, Iowa; treasurer, Miriam West, Milton Junction; press reporter, Georgia Black, North Loup, Neb., together with Volunteer, Membership, Social, and Relief committees.

The organization had been effected to offer to young ladies of the denomination a model Bible class. After the reports of the committee on Bible study and of special music, Pres. B. C. Davis, teacher of the Philathia class in Alfred, taught the beautiful lesson of Love as told by Paul in 1 Cor. xii., 1-13. Then the girls listened to papers on the organization and maintenance of a Philathia class. The latter was presented by Ruby Coon of Battle Creek, Ethlyn Davis, Leila Stillman, and Flora Burdick of Alfred.

Young People's Work

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

He who receives a good turn, should never forget it: he who does one, should feel it remembered. —Charron.

The Prayer Meeting, October 16, 1909.

REV. A. J. C. BOND.

TopiC: Pilgrim's Progress Series, X. Doubting Castle. Ps. xlii., 1-5; lxiii., 13-20; 1 Kings xix., 1-18.

Daily Readings.

1. Psalms 43:1-5.

COMMENTS ON THE DAILY READINGS.

1. The psalmist felt depressed because of the oppression of the enemy. Such a feeling is not consistent with an abiding faith in God. For the moment he had lost sight of God, and he cried out in his distress, “Why hast thou cast me off?” God never casts any one off, but the cause of our estrangement may be so imperceptible as to make it seem so. Yet a search of our own lives will reveal the cause, for it is always in us. Because of past experience the psalmist knew how to restore this divine fellowship. Hence his prayer. O send out thy light and thy truth; let them lead me.

Let them bring me unto thy holy hill, And to thy tabernacles. Then will I go up to the altar of God, Unto God my exceeding joy:

And upon the harp will I praise thee, O God, my soul. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, Who is the help of my countenance, and my God.

2. There has always been a tendency to magnify the importance of material things, even to giving them a place in the spiritual life as rewards for right living. This cost Job a great struggle, but he won out. The Book of Job should close with the sixth verse of the last chapter. There is little doubt that the latter part of the chapter was added by some one who failed to appreciate the great truth worked out in this wonderful drama, and who restores again the false premise with which the book begins, and thus closes the volume.

With something of this feeling, that prosperity is a sign of God’s favor, the psalmist felt that it was in vain that he had cleansed his heart and washed his hands in innocency. Were there not wicked men who had chosen as their home when he went into the sanctuary of God things looked different. Then he had a broader view of life, and material things took their proper place—a place of insignificance compared to the real rewards of character and life. The Christian has not envy in his heart for the wicked who prosper; He has only pity that they will let the failing things of life shut out the things that endure.

3. Elijah had just witnessed a wonderful deliverance. We are the poor people of God, and, as God’s prophet, he himself signalized triumphed over the prophets of Baal. It would seem that such a victory would place him beyond the possibility of discouragement. But it often happens that following our greatest victories comes a return of feeling and experience.

Elijah becomes disheartened and flees because of the threat of Jezebel to take his life. Not only does he run for his life, but he feels that with himself will pass away the last representative of Jehovah, and that the name of Jehovah will die. When sleep and food have restored his body again after the exhausting experience on Mt. Carmel, his soul, too, is revived. Following the fierce storm, in that quiet which is described in the poetic Hebrew language as “a sound of gentle stillness,” his reason comes back. Whereas before he thought himself to be the only follower of Jehovah, now he can think of a worthy king for Syria, and one for Israel. He calls to mind the fact that he was a boy who may well succeed him as prophet, and besides there are seven thousand who have not bowed unto Baal.

4. Ahab was in some doubt as to what he ought to do, but he knew well enough...
what he wanted to do. He thought it well to consult the prophets, but he wanted only those who would predict the success of his undertaking, right or wrong. This seems to be according to human nature. We are in doubt as to what we ought to do, and ask the advice of a friend. He gives it according to his best judgment, but if he doesn't advise us to do what we are inclined to do, we think he "has it in for us."

You have planned to go out for a picnic. The weather looks threatening, so you ask some one what he thinks of the prospects for the day. He thinks it will "break away, and by and by, and give us a fair day."

You like that fellow, from that moment. You ask some one else, and he thinks that "more than likely we will have a Soaker before night." You think less of him right off. You go, and get the soaking; but still you think the second man was a little "grouchy" and no friend of yours.

Christian was ready to be a "Vain-Confidence" because he wanted to believe that way.

5. Because the way was attended by some hardship the children of Israel began to complain. The people were wonderfully fed, and provided for their wants. In the enjoyment of these blessings the memory of the hardships in Egypt had faded. Perhaps if their needs had been so well supplied after they left the Red Sea, they would have better withstood a little hardship. Perhaps if my mother had seen the beauty of Christian character, especially when it was so well exhibited in the young people that were with me. I spent the night with a brother pastor who had enjoyed the evening with us. And it was there and after I had retired that I had an experience which has become a part of my assurance for the future. I could not go to sleep because my mind was too active, and I did not wish to sleep because I thought I should dream. Duty seemed to be calling me away from these young people. In fact I had already decided to go to another field; and I was beginning to realize how much I loved these young people, and other young people in the church, with whose lives my life had been so closely linked for three years. As I reviewed the signs of growth in these lives, and the evidences of their loyalty to me, and recalled many happy experiences with them, this thought impressed itself upon me so strongly as to become a settled conviction, "God does not mock us by making us capable of forming such strong ties of friendship, and then breaking them for ever. Love never faileth." Time is too short to complete these joys of fellowship. They were not made to be broken, and sometime, somewhere, they will be taken up again; and that will be eternity and heaven."

The conviction was not simply that this friendship would be continued, but that fellowship together should be renewed. Young people got frightened if doubts creep in, but do not let them long remain. An intimate acquaintance with Jesus Christ will dispel them.

Young people in the church of which I was pastor had a Temperance meeting in the village hall, and had done it quite successfully. They desired to go with it to a neighboring town and as the plan met the approval of all concerned, plans were made accordingly. As the time to go drew near, it appeared that the young people were very anxious to have the pastor go with them. While I was glad they wanted me to go, I was very busy and thought I could not. But when I realized that they were going to be very much disappointed, I decided to go with them. We went everything in the afternoon, and, in spite of the fact that the evening brought a storm, it brought us a large audience.

Before the last scene I was given an opportunity to speak, and not by my own invitation. I counted it a great privilege to talk of the value of Christian character, especially when it was so well exhibited in the young people that were with me. I spent the night with a brother pastor who had enjoyed the evening with us. And it was there and after I had retired that I had an experience which has become a part of my assurance for the future. I could not go to sleep because my mind was too active, and I did not wish to sleep because I thought I should dream. Duty seemed to be calling me away from these young people. In fact I had already decided to go to another field; and I was beginning to realize how much I loved these young people, and other young people in the church, with whose lives my life had been so closely linked for three years. As I reviewed the signs of growth in these lives, and the evidences of their loyalty to me, and recalled many happy experiences with them, this thought impressed itself upon me so strongly as to become a settled conviction, "God does not mock us by making us capable of forming such strong ties of friendship, and then breaking them for ever. Love never faileth." Time is too short to complete these joys of fellowship. They were not made to be broken, and sometime, somewhere, they will be taken up again; and that will be eternity and heaven."

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there is no such thing. A heart-hungry girl asked, “Why has no one ever seen God?” Yet she herself had seen God every day, every hour of her life, for she was the chief dispenser of double. A man who is surrendered to God, or, if he can not believe in God, surrendered to the doing of the highest duty that he sees before him, will have some interest in intellectual doubts that he will one day find himself in willing loyalty to the lord Jesus Christ.

Self-satisfaction has a great deal to do with people’s so-called religious doubts than they like to admit. One who is ready to look at himself little, is likely to be satisfied, and for the spiritual and intellectual fogs that go with it. An earnest Christian worker evidently needs little interest in doubting and no attitude of faith. It will be a whole question of the Holy Spirit’s choosing and using as an instrument of this recognition and realization, in that prayer of thanksgiving. The only man whom God can not help is the man who will not limit his use of God’s help.

PARAGRAPHS.

Christian and Hopeful experienced no serious difficulty until they got out of the way, and then they were seeking their own ease. There is no need to fear the consequence of not using the means of truth and Jer. 27. 10, 11. These promises verified by experience.

The fact that a certain person is assailed by numerous doubts may only indicate a sensitive conscience. Some of the purest characters have suffered most from doubt.

SUGGESTIONS TO THE LEADER.

Relate briefly and as vividly as possible the experiences of Christian and Hopeful from the time they came to the pleasant river until they escaped from Doubting Castle. Or, better, tell how the journey of the man who painted with crayon, on the blackboard, pausing to impress the lessons to be learned at the various points. This work might be assigned, but it will not require an expert in the use of chalk to make it a success.

Make this the young minister’s own. In the work, do not overthrow the idea of God’s conduction in the lower ministry, or it may be that he had not been fighting a winning battle with personal sin. But he said that just as he had been given a signal victory over temptation, in order to a quick, silent prayer for help, he had had a very real and very quick sense of his power, and in his preaching a power that had been lacking before. His trouble was not in his intellec-
 ers. We must learn the important lesson, that although we may keep young in spirit, we do grow old.

All sessions, whether religious or business, ought to be conducted in a prompt, orderly, businesslike manner. Let the sessions begin and close on time. If the roll-calls are not given, or if the society requires written reports at the business meetings, insist upon having them at the appointed time. These may seem unimportant to some, but they are far from it. Many an individual has lost interest in the society simply because of carelessness, slipshod methods used in conducting religious and business meetings.

The pledge, though retained by a majority of our societies, is of doubtful value. It seems to me the emphasis of the pledge is too often placed on the words rather than on the spirit behind them. It is not enough to sign the pledge; it must be lived. The pledge, though retained by a major- ity of societies, is seldom if ever enforced.

Brethren, whatever lack of interest there may be among our young people, whatever indifference or disinterest, let us be an expression of the life of the church, a reflection of the life of leaders and pastors among whom our young live and to whom they are looking for direction and ideals. If we should ask our pastors, What is your conception of directing the activity of the society; what for attracting and winning the young; what for arousing and sustaining interest in Christian and denominational work? I wonder how many could say they have a plan, and what that plan is. It is useless to urge our young people to work, unless we can direct them truly and help them to realize an enthusiasm, nor give them opportunities for service.

Every society should have something definite before it, something definite to work for outside itself. That work ought to be systematically planned and then kept constantly before the society. That means wise leadership on part of pastor; it means giving the best workers, the most consecrated young people, at the head of the society as officers and committees; it means that every officer and committee will be given definite work to do. Can we reasonably expect committees to grow enthusiastic over committee work when they are given nothing to do and scarce expected to perform other than a sort of perfunctory service? I recall a society that had a Good Citizenship Committee. For years the same individual was made chairman of this committee and the significant statement added, "and all others." Can we honestly expect such a committee to work? Another society had a Good Literature Committee, yet no definite provisions were made for its work, no funds appropriated for its use. Was it strange that at the business meeting there was usually no report, or the same response, "No report?" Another small society had a Relief Commit- tee. "When there is sickness or distress in the community this committee is usually active. Are we surprised that often months go by and the committee is inactive? As we realize that its efforts are confined to the bounds of the local church? Yet how easy it would be to make all our committees vigorous, evergreen committees!

Then, too, I fear there is a tendency, even in our most vigorous societies, to work too much by committees. Would it not be better, as far as possible, to do away with standing committees? Decide upon the work to be done and then set apart a committee to do it. The committees would thus vary in size and purpose, and fresh de- mands would be made upon the members- ship. Touching this subject, Rev. Charles Kloss says: "A woman came to me and asked if I were not possible for me to give her husband something to do in the church; 'He evinces but little interest; just give him something to do and he will sustain.' In support of her belief she re- counted how her husband lacking interest in a lodge to which he belonged was made a very regular attendant. 'He was elected,' she said, 'the High and Mighty Potentate of the Eastern Door.' Now he attends the lesser meetings with enthusiasm! A sensible man walking up and down in a closet-like room, with a drawn sword, peeping out of a small hole in the door, and challenging all who would enter. All this because he was given something to do. There is much truth in the statement: Young people need direction in the line of that in which they are interested, and which they particularly are best capable of doing. There should be enough specific work to go around."

Young people are by nature sociable. They enjoy play, recreation, amusements. "Society life is a part of the religious. They should be a part of the religious at every point. And we must provide not only for the de- mands of this part of our society, but for this most important element in young life — the social. I am fully convinced that we are not culti- vating and utilizing this element in young people as we should. While we are seek- ing to cultivate the religious natures of the young by building up the prayer meeting, the world in too large a measure is provid- ing its amusements and furnishing for them its social ideals. We believe in social organ- izations, in amusements, and we must provide for these, not as a substitute, but as a part of it."

While teaching a few years ago I organi- zed a club for children between the ages of eight and sixteen, known as the Social Purity Club. The objects of the club were: (1) To furnish for the children good, clean, healthful amusements; (2) To provide opportunity for social, moral and ethical training; (3) To utilize the social element in the young and to turn it into channels of usefulness. The sessions were never longer than one and one-half hours, of which one-half was given to literary work and the remainder to social intercourse and amusements. The children chose their own officers, arranged the programs and provided for the social hour—of course, always under my supervision.

The society by vote chose the topic to be considered at the following session, after which the committees arranged the pro- gram. The topics discussed were what we termed "social problems," such as alcoholic drinks, use of tobacco, profane language, card-playing, dancing, etc. To illustrate: Suppose the topic to be considered was that of dancing. The Literary Committee ar- ranged the subject and the Social Com- mittee to do it. The committees would thus meet together for these meetings, no longer than one and one-half hours, and one-half of which was given to literary work when they were given the time to do it. The result was a general discussion followed in which each individual was expected to express his or her views. If the discussion was not com- pleted at the expiration of the allotted time the subject was considered for the ses- sion. After the discussion was closed I took from fifteen to twenty minutes to sum- marize the points of the discussion and papers to which I added my own personal views. Then if all were agreed that a cer- tain amendment was a resolution, something like the following, was passed: "Resolved, That, as members of the Social Purity Club, we pledge ourselves not to dance and to do all we can to discourage this practice among others." This resolu- tion became an article of our constitution.

The last half of the session was given over to a social hour, in which the children led, but in which I always heartily joined. This social feature, be- sides furnishing good, clean, healthful amusements, was a strong factor in holding the club together.

The results far exceeded my most san- go go expectations. The children were en-thusiastic. It furnished me an opportunity to lead and mold the lives of the young peo- ple that neither the schoolroom nor the
pulpit offers. And I say this with all defer-
ence to these two callings. It stimulated
the children to better things in social life.
A mother in that village not long since told
me that the influence of that club had been
a most powerful factor in creating a desire
among the young for clean and wholesome
amusements.

We have just recently organized a club
for young people at Verona. The young
people are taking hold of the work en-
thusiastically, and we are expecting great
returns from this organization.

Now, what has been done with young
people's work? Everything True, we do
not call it Christian Endeavor. But that
matters not. It is a young people's society.
It is young people's work—just such work
as the Christian Endeavor ought to do for
the young people. Bible study can be eas-
ily incorporated; church history furnishes
field for investigation; our own denomina-
tional history, and the lives of our mis-
ionaries and leaders would be both inspir-
ing and helpful. But whatever subject is
taken up for discussion or investigation, do
not use it; allow them feel that it is their society.
Remember, too, that "all work and no play makes
Jack a dull boy." Of course this means
wise counsel, wise leadership; it means we
must give much time, thought and prayer
to the work; but it is a work that will
yield a glorious fruitage.

In this paper I have had in mind
especially the young, not the aged, or even
the middle-aged. I have confined myself
largely to the local society, for it is in the
local society that interest, enthusiasm and
power must manifest themselves before we
can become strong and efficient in united
service. Unless we carry back the messages
of this Rally to our individual societies, and
impart its spirit and enthusiasm to our
young people, little of permanent good will
have been done.

But, in closing, I must add a word in
reference to what may be termed denom-
national young people's work, rather than
local. I am extremely sorry that it seemed
best to our board to discontinue publication
of the Endeavor. It furnished our
young people with that for which I have
been pleading—something of their own to
work for, something to work with. I be-
lieve the Endeavor had a mission, and
some day we will come to see the wisdom
of its far-sighted founder, Doctor Davis. I
believe that such a paper could be made a
mighty factor in promoting denomina-
tional loyalty, in binding together our young
people together, and in creating interest and
enthusiasm in our work. Much as the
Recorder does for our young people, it can
never take the place of a young people's
paper. Shall we talk discouragingly be-
tween the young people to have a paper of
their own? Shall we have dark forebodings
for the future, lament the fact and
discourage the young? No, we ought to
welcome such a movement. It means ad-
vanced steps in young people's work; it
means interest aroused, power discovered,
young people saved to the denomination, and
increased interest in denominational matters.

I wish also to record my hearty approval
of the action of the Young People's Board
in their efforts to widen our sphere of use-
fulness by taking mission work on the south-
western field. Nothing has been undertaken in recent years by our
young people that is of greater importance,
nothing better fitted to stimulate our young
people to do their best. Let us go home,
pastors, Endeavor workers; and place this
work before our societies; let us talk for
it, work for it, pray for it, and, believe me,
a new day will dawn in our Endeavor work.

Rav. A. J. C. Bond,
Pastor of Milton Junction Church.

DEAR BROTHER IN CHRIST,—I have been think-
ing much about our cause. A little Sabbath-
keeper, it seems I can do nothing to ad-
avance the kingdom; read the good letters in the
Recorder. They contain good thoughts, I feel like telling the people so.
I was reading about the Rally and Conference. I
thought to send you a few words. I am not
too old to rejoice in knowing that the young
folks are seeking the Lord. If we seek the Lord
when young and try to obey him, we have the
promise of a long life now, and of the life to
come. I am a Sunday-keeper. I was like a sheep following the
breeze. I thought that what I made few
more than what I did. When my attention was called
to the Sabbath question I decided I was wrong, so
I changed to the right. I am yours sincerely,
Amanda Stephen,
Dewitt, Ark.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

Children's Page

A GOOD TIME.

MRS. G. E. OSBORN.

Hello, Tom! Why didn't you go with your
follks to Conference at Milton? "Didn't
want to? Well, I guess that you didn't
know that they were going to have a Chil-
dren's Conference every day, did you? They
did, though, and Lester Randolph was lead-
er. You know, my father and mother had
always told me what a jolly, good fellow he
was, and now I believe it.

The first day we had our meeting in the
big tent. The Milton Juniors led the singing
and three boys played violins. How we
did sing! Our favorite songs were "Show-
ers of Blessings," "Open the Door for the
Children," and "I'll Go Where You Want
Me to Go."

Every day we had verses containing a
key-word given us by the leader the day be-
fore. People from all over the United
States spoke to us. I can't remember who
they all were but I'll tell you a few.
Mrs. Laphire from Louisiana explained "faith" to us. She told us the story of
the three men who were cast into a fiery
furnace and also about Daniel. Elder Sayre
of Minnesota told us what it meant to be a
Christian. Some of the other speakers were
President Davis, Mrs. Kelly of Kansas,
Mrs. Trainer of West Virginia, and
Elder Platts of Milton. Mrs. Hutchins
 told us all about the banner and it was
awarded to the Juniors of Plainfield, N. J.

Our society is going to work hard this
year and see if we can win it. If you don't
know about it, watch the Recorder and you
will see something about it soon.

We learned lots of things from those
meetings, but best of all, that we can be
just as faithful Christians and work for
Jesus just as well while we are boys and
girls as when we grow up. It made me
think that I'd try to get some other boys to
give their hearts to Jesus. You "wouldn't
like to go to church all the time?" Well,
you don't know that Elder Randolph be-
lieves in boys and girls having a jolly time and
so every day after our meeting we all
went over to President Dailey's lawn where
we played basket-ball, tennis and several
other games for an hour or two. Best of
all, the preachers and teachers played too.
My, what fun we had! Monday we had a
baseball game in the park, between the boys
of Milton and the boys of Milton Junction.
Don't you think you'll want to go to Con-
ference next year?

LETTER FROM LITTLE MARY BOOTH.

Some of the children may remember little
Mary Booth who was in this country a few
years ago as a child; and who, later,
went to Africa: with her father and mother.
She has written the Recorder a letter which
I think you will like to read; so I give it to you here:

DEAR FRIEND,—I am a little girl of
eleven years and have been a Sabbath-keep-
er ever since I can remember, and mother
says all my life. There are very few Sab-
bath-keepers here, but I can remember that
there are many little girls in America, Sab-
bath-keepers like myself. I have heard
that there is a children's column in your
paper, but we never see a Sabbath Re-
corder now. If you would please begin
 to send one regularly and let me know what
 to send monthly in English money I
will try my best to send it, but please be sure
to send them, because I want to read all
the news about the Sabbath-keepers in
America, and I like to read them on Sab-
bath afternoons. There are also some na-
tive Sabbath-keepers who have gone to
Nyassaland, where I used to live, who
want me to send it on to them. So please
don't fail to send it.

I am yours sincerely,
MARY WINNIE BOOTH.

Sea Point, South Africa,
August 8, 1900.

Perhaps some of our children may be
glad to join in sending the Recorder to
little Mary. Then she will feel more than
ever that she has a tie that binds her to
the Sabbath-keeping children in America.
HOME NEWS

DEWITT—Mrs. Amanda Stephens, a sister in Dewitt, Ark., wishes to tell RECORDER readers about the changes in the country where she lives. She speaks of beautiful prairie, one hundred miles long by five to ten miles wide. A few years ago the discovery was made that the land was well adapted to the cultivation of rice, since the clay subsoil enabled it to hold the necessary moisture and pressure to bear sporadically upon the pasture. The minister is a survival of a bygone era, having lived, according to the present, the deepest and most inspiring, the most beloved in all the future. The minister is said to be the most inspiring, the most beloved in all the world. And never again will a man write an account of how he left the ministry to save his soul!

Why I Left the Ministry.

"As a minister I felt that I could not be honest," says a former country pastor, "in the Women's Home Companion for October. "I could not be honest in business matters. I could not be honest morally. I could not be honest socially. I repeatedly mentioned the attempt and the minister's attitude. I found in the black, white, and yellow literature that the minister is the one who is the greatest in all the world. And never again will a man write an account of how he left the ministry to save his soul!"

"Look here," said the guest, "things around here are just as rotten as they make them. When I went to lunch today I found hair in the cream, hair in the honey, and hair in the apple sauce." "Well," exclaimed the genial proprietor, "the hair in the cream came from the shaving of the ice. And I suppose the hair in the honey came off the comb. But I don't want to hear anything about the hair in the apple sauce." I bought those apples myself, and every one was a Baldwin."

Pat, on duty in the Philippines, was sent to the front for active service. Taken ill, he became exhausted and was finally ordered home. As he landed in New York he met an acquaintance, who said: "Well, Pat; I see you're back from the front." "Paix," said Pat, "is that so? I knew I was thin, but I didn't know I was as thin as that."—Central Christian Advocate.

MARRIAGES

BEHOFER-PETEEN—In New Auburn, Minn., at the house of Mr. G. V. On September 22, 1909, by Eld. M. Harry, Mr. Harvey D. Behofer and Hulda Natalia Peterson, both of New Auburn, Minn.

CARLISLE-CARLISLE—At Terre Haute, Ind., September 22, 1909, by Judge Hirsch, George D. Carlisle and Miss Hattie E. Carlisle, both of Farina, Ill.

DEATHS

DAVIS—Elizabeth May, infant daughter of Rev. and Mrs. A. L. Davis, was born at Syracuse, N. Y., January 1, 1909, and died at Verona, N. Y., September 4, 1909, after an illness of sixteen days.

Farewell services were conducted by Rev. A. C. Stuart, pastor of the Presbyterian Church, Verona, N. Y. Burial was in the New Cemetery at Verona Mills.

TOMLINSON—In Elizabeth, New Jersey, at the home of her brother, the Rev. Everett T. Tomlinson, September 19, 1909, Miss Cora Tomlinson, 17 years old. She was the daughter of Rev. George E. Tomlinson who at the time of his death was pastor of the Seventh-Day Baptist Church, Elizabeth, N. J. Miss Tomlinson had been for several years a teacher in Asbury Park, New Jersey, and in New York City. The great esteem in which she was held by her friends and associates is shown by the letters written to her mother, which were published in the Recorder last week. A simple farewell service was held at the house September 13, and the next day burial was made in Westerly, Rhode Island. A good trial in the box, but brave mother and father"—[name removed].

They shall no more go out: O ye who speak earth's farewells through weary years; there is a place, there is a shore, from which they shall go out no more."

FENNER—Esther Holmes Fenner was born in Belmont, N. Y., December 4, 1903, and died at her home in Belvidere, N. Y., September 19, 1909. She was the oldest of the six children of John Holmes. Her mother dying when she was twelve years old, she was like a mother to the younger ones. She was educated at Alfred and taught school for a number of years. After the death of her husband, George Handy, when their little son was three years of age, she bravely faced the responsibility and earned their living by her needle. In the spring of 1872 she was married to Isaac Fenner and lived with him on his farm near Alfred Station until his death, four years later. Later she was converted and joined the Second Church, of which she has since remained a loyal and consistent member. Her consistent spirit was an inspiration to all who knew her. She had patience in the school of Christ. She saw a blessing in everything, and could not be ruffled by disappointments.

Services were conducted at her late home, September 15, by Pastor L. C. Randolph of Alfred.

TITTSWORTH—Lucy Morgan Tittsworth, a daughter of Mr. and Mrs. Titson, was born February 6, 1841 and entered into rest September 19, 1909.

On September 19, 1869, she was married to Dr. Abel S. Tittsworth of New Market, N. J. Some time after their marriage they moved to Albion, Wis. where they lived about two or three years. Subsequently to their residence at Albion they came to Shiloh, N. J. where they lived for some years. Finally, in the winter of 1874-75, they came to New Market, N. J. To Dr. and Mrs. Tittsworth were born five children: Mary, a wife of Mr. D. F. Hartford, Conn.; Laura, wife of Mr. Frank L. Greene of Alfred, N. Y.; Mabel, Maud's twin sister, who died in early life; Isaac E., who died in 1904; and Charles M., a civil engineer of the C. R. P. N. Mrs. Tittsworth also leaves one sister, Mrs. J. S. Leete of Staten Island, to mourn her departure.

On May 14, 1881, Sister Tittsworth, together with her husband, moved to her old home in New Market until about four years ago, when, because of failing health, she gave up housekeeping and made her home with her daughters until her death which occurred at Alfred, N. Y. It was a singular coincidence that the date of her going home was the forty-second anniversary of her marriage.

Brief services were held by Rev. L. C. Randolph at the home of Prof. Frank L. Greene, where the body was brought to Plainfield, N. J. Farewell services were held at the home of Lewis T. Tittsworth, September 22, 1909, were conducted by her pastor, Rev. Henry N. Jordan, assisted by Rev. Edwin Shaw. Interment was in Hillside Cemetery, Plainfield, N. J. H. J. N.

A little girl's father had a round bald spot. Kissing him at bedtime, she said: "Stoop down, poppy, I want to kiss the place where the lining shows."
LESSON XIII.—OCTOBER 16, 1909.
PAUL A PRISONER.—BEFORE FELIX.
Acts xxiv, 10-27.

INTRODUCTION.

No doubt the Jews were deeply disappointed to awake in the morning and find their victim escaped from the city, and far on the road to Cesarea. Even if there had been any prospect of their being able to make Paul, he was escorted by such a guard of soldiers that successful attack would have been impossible. The only hope of the Jews would have been that Felix would have been punished according to their law if the Romans had not taken him, all of which was unnecessary. This was perhaps a general charge of depravity, and then proceeds to state three particulars. He puts first the charge of sedition—a charge which would certainly claim the careful attention of Felix, for it is said that he took especial pride in keeping good order in his province.

ASSAYED TO PROFANE THE TEMPLE.

Compare ch. xxvi, 28 where the Jews said that he had brought a Greek into the Temple. Tertullus would have the governor understand that Paul was formally and legally arraigned before the Temple. Paul, whom also we hold laid, Tertullus would have the governor understand that Paul was formally and legally arraigned before the Temple, that an accusation had been made against his law if the Romans had not taken him, all of which was unnecessary. This was perhaps a general charge of depravity, and then proceeds to state three particulars. He puts first the charge of sedition—a charge which would certainly claim the careful attention of Felix, for it is said that he took especial pride in keeping good order in his province.

In his old age, Paul had inherited a fortune, and was, well able to support himself. He did not, however, wish to show a marked disregard for the feelings of the Jews, and therefore he adopted no belief that is in opposition to the doctrine that are rightly held by all the nation of Jews.

HAVING HOPE TOWARD GOD, ETC.

Having asserted that Paul was a Christian, Tertullus proceeds to bring the case up with his belief. He accepts as authoritative the same scriptures as did the rest of the Jews. He has adopted no belief that is in opposition to the doctrine that are rightly held by all the nation of Jews.

SHOULD HAVE, ETC.

This fact may account for her interest in Paul. And as to his treatment of righteousness, etc., Paul was no doubt in the right, and were not even the first to do so. But this seems to have given him the credit to be a "ringleader of the better course, and deliberately chose the worse. Paul showed the weakness of the charges that were made against him. He was not content with the mere crime of himself as one of the greatest enemies of the Gospel, still he is a typical sinner. He knew of the better course, and deliberately chose the worse.
release of his prisoner was within the possibilities.
27. Desiring to gain favor with the Jews. Some have wondered if Felix was willing to release Paul for money, why he would not be willing also to punish him, for a bribe given by the Jews. But Paul's Roman citizenship would doubtless be sufficient to prevent such a breach of justice.

SUGGESTIONS.

Felix is a type of the man of this world. He had a good training, and was not thoroughly bad; but he was on the lookout for his own interests in every situation. It may happen under some circumstances that a follower of Jesus and a man of this world will act very much alike; but it will not take a long watching of their lives to apprehend the difference.

Felix illustrates for us the folly of waiting for a convenient reason. The kingdom of God was very near to him; but he turned away. He failed just as certainly in putting off his duty, as he would if he had said, I will pay no attention to this matter at all.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is W. T. W. Angling, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 3 o'clock on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Minneapolis holds regular Sabbath services at 2 o'clock at the Minnesota Temple, 524 Fourth Avenue South. The Sabbath school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

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"I've Lost My Faith in God."

A small boy, new to the Sabbath school, was greatly pleased with his picture card and its text, "Have faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street car and immediately the cry of distress arose: "Oh, I've lost my 'faith in God!' Stop the car! Please stop the car!" The good-natured conductor signaled, and the card was regained amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood," but a more thoughtful voice answered: "There would be many truer and happier lives if only we elder ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."

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

WANTED.

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

WANTED.

Dear Brothers and Sisters:—If any of you find addresses of Hungarian people in the United States or in Canada, please send them to Joseph J. Royats, 865 Ninth St., Milwaukee, Wis.

WANTED—SUCCESS MAGAZINE wants an energetic and responsible man or woman in Plainfield, N. J., to collect for renewals and solicit new subscriptions during fall or spare time. Experience unnecessary. Any one can start among friends and acquaintances and build up a paying and permanent business without capital. Complete outfit and instructions free. Address "VON," SUCCESS MAGAZINE, Room 103, Success Magazine Building, New York City, N. Y.

Individual Communion Service

WANTED.

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

If "Clothes Make the Man" we want to help make all men who wear Tailor Made Clothes, at the same price as ready-made clothing, if the same materials and workmanship are used.

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A BIOGRAPHICAL SKETCH

This is the title of a book being issued by the American Sabbath Tract Society. The author is Rev. Theodore L. Gardiner, editor of the Sabbath Recorder, who has probably had as intimate an acquaintance with the subject of the sketch as any man now living. The sketch was printed in the Recorder, running through several weeks, and has now been reprinted in attractive book form and will be

NOW READY FOR DELIVERY

DESCRIPTION OF THE BOOK

SIZE It is an octavo volume of 114 pages, size about six by nine inches, and five-eighths of an inch thick. It is printed with wide margins, and has a portrait of Doctor Lewis as frontispiece. The size is the same as that of the Recorder.

PAPER The paper used is technically known as “antique wove.” It is pure white with a rough surface and has a beautiful appearance. It is heavy enough to be substantial, and will be lasting and durable. The edges are trimmed.

BINDING There are two styles of binding—cloth and full leather. The leather binding is a dark, rich red, that has dignity and attractiveness. It is stamped in gold on the side as follows:

ABRAM HERBERT LEWIS, D.D., LL.D.
1836-1908

A BIOGRAPHICAL SKETCH

The leather binding is similar in color, but a darker red, with a pebbled surface, stamped in gold the same as the cloth, and in addition has gold edges.

PRICE The prices are seventy-five cents per copy for the cloth bound book, and $1.00 per copy for the leather bound book, sent prepaid on receipt of price. Send in your orders and the book will be sent you as soon as received from the binder. It will be ready for delivery June 1, or sooner. Send orders, and make checks or money orders payable to

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