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EDITORIAL

Christ at the Door.

Did you ever see that wonderfully expressive picture of Christ knocking at the door? It represents the Saviour as standing in the damp chill of a dark night, with a lantern in hand shedding its rays upon a hard stone floor, while he reaches through rank weeds to knock. His face shows the deepest solicitude of a yearning heart, as he stands listening for some signs of response to his appeal for admission. The artist must have caught the spirit of the words in Revelation iii, 20, "Behold I stand at the door and knock," and must have pondered over their meaning until he could reproduce the thought in that significant picture.

For many years that has been a most precious text to me. It seems to express the extent of divine condescension in order to reach the lost, as no other text does. It tells how far the Saviour is willing to go in order to save sinners and represents him as seeking to save even after his death on the cross has been unheeded. After dying to save sinners, he is not willing to cease his efforts in behalf of those who do not heed his Gospel.

In the four Gospels we are told of the love that sent the only begotten Son; of the matchless life he lived; of the sac-

ificial death he died; of the kingdom of God is revealed, and the way made easy for sinners to enter in; there we are urged to "knock," with the promise that the door shall be opened; there we are told to "seek" with the assurance that those who seek shall find; there we are instructed to "strive to enter in at the strait gate." In all these cases the sinner is urged to do the seeking, the striving, the knocking; but when we come to this vision of the Saviour's work after his crucifixion, we find that he has assumed the same attitude toward us that in the Gospels we were asked to assume toward him. There we had to do the seeking and the knocking, but here the Saviour is represented as the one who has sought and found the hardened heart of sinful man; and before that heart he stands knocking for admission.

When we read all the gracious invitations in the Gospels and the wonderful story of the Christ, we are constrained to say: "Surely, divine condescension could go no further than that. If the sinner to whom the message comes is lost after all God has done to save him, he alone is at fault. God can go no further to reach and save the one who will not heed." But when we turn to the last book in the New Testament we find that divine condescension has gone farther than is represented in the Gospels, and that the crucified and rejected Saviour is still searching for the lost and stands pleading at the door of strong hearts. Even though the rank weeds of sin have grown around that door for years, still he stands knocking for admission.

This is in harmony with his promise given in the last talks with his disciples. He told them to go "preach" and "teach" and promised to be with them "always, even unto the end of the world." This promise is always being fulfilled wherever the Gospel is spread. The same Saviour who promised to come and abide as the Comforter, Holy Ghost, Spirit of truth, and to reprove the world of sin, of righteousness, and of judgment is even now searching out the sinful and knocking for admission to the door of his kingdom.

This is wonderful when we consider how he has been treated. And it is the more
so when we remember his command to begin the preaching at Jerusalem where he had been spurned and crucified! From a human standpoint, the Jerusalem sinners would have been last of all the world for salvation. He had taught in their temple and healed the sick in their streets; he had faithfully warned the guilty people there. The light had shone upon them in all its effulgence, and they had wilfully shut it out. They had rejected and crucified the Holy One. Men would have said: "Let Jerusalem alone. She is not worthy of any further notice. Shake off the dust from your feet as a testimony against her, and let her go to destruction." But not so the Christ; he said, "Go preach, beginning at Jerusalem." It was equal to saying: If you find the man who, mocking, put upon me that purple robe, tell him I have for him a robe of righteousness if he will only accept it. If you find the one who smeared me with that red, assure him that there is an eternal robe of Through the doors and windows of this mansion light from heaven and messengers of love come and go, when the mansion is pure and holy. But alas! it is not always pure, it is not always holy. Too often it is a mansion filled with evil. Where the evil inmates are, the Saviour is ever anxious to enter and purify the house.

Does some reader ask, "How does the blessed Christ knock at the heart's door?" If you desire to enter a neighbor's house, you knock at the door; and if there is no response, you knock again, and stand, and listen. If there is no reply and you know the people are at home, you try another door and still another. If by knocking you do not awaken the inmates and you are very anxious to get in, you lift up your voice and call; your louder way is retorted by which they may be aroused and induced to open the door. This is the way the Saviour tries to arouse the sinner. He waits and knocks and calls, over and over again, in order to gain possession of hearts that try to ignore his voice.

But you asked me "How," and I have not told you. Listen! Did you ever look into your own heart with its sins, its evil thoughts, its unholy ambitions, until you were thoroughly ashamed of yourself, and longed to be a better boy or girl? Did you ever read in God's Word something that smote you to the heart's core and made you realize that you were a sinner in the sight of God? In the silent watches of the night when you were alone with your soul, have you ever been unable to sleep because your conscience troubled you? When some sickness came upon you and you had misgivings over the prospects of recovery, did you then review your past life, and fearing the judgment day, try to pray? Did you promise God that if he would let you get well you would try to serve him? In some reviving time, when your companions gave themselves to Jesus, did you feel that you too ought to do so; and did they knock at your heart the all the tighter to keep the Saviour out? Have you ever heard the Gospel preached when it seemed as if every sentence was meant for you and when you could almost feel the touch of an unseen hand trying to lead you heavenward? All these were knockings of the Saviour at the door of your heart.

Sometimes, when you would not heed after he had knocked so long and in so many ways, he has called loudly and almost startled you by some providence, in order that your wayward feet might not lead you to death. In the memory of mother's eyes, many a man has heard the voice of God calling him to a better life. On the eve of my twenty-first birthday I had started to spend the day in town, and just in the shadows of coming evening as I was a few rods from the house I heard the voice of my mother calling. As I looked back I saw her form on the piazza, bending low to hear her boy under the boughs of the trees, and heard her words: "Theodore, remember that tomorrow is your twenty-first birthday; I hope you will spend it as you will wish you had when you came to die." That dear mother has long since passed from earth, but those words spoken forty-four years ago are still ringing in the ears of the boy. They will echo in the halls of memory to the end of his life. He treasures them more sacredly today than in the day when they were first spoken. Such words often prove to be like the voice of God to the sinner. Sailors on the broad ocean, after years of wickedness and wandering, have heard the Saviour calling through the memory of

mother's prayers made for them in their childhood days when mother was the light of the old home. The pleasing voice of some loved one that has been silent for years has been used of God to arrest some wanderer in far-aways climes who could not forget the loving words and the sweet spirit of the dear one gone. Fathers have heard God's call in the voice of some idolized child who could not dispense peace until papa had promised to live a Christian life. A darling little one climbs upon his father's knee and with clinging arms about his neck, says, "Papa, why don't you pray?" Many a father could face the muzzle of a pistol and more bravely than could his darling little girl ask such questions as that.

Some men never see heaven until they see it through the sick-room of some dear one or through the grave of a sainted wife or mother. Many times the Saviour makes use of sad providences that darken the home and that break down our worldly ambitions, in order to secure attention to his calls. Some have gone to go their own way forgetful of God's claims so long as everything prosperous according to their own ambitions. No matter how long and faithfully Jesus knocks at the door of their hearts, prosperity seems to drown his voice—the light is all absorbed in things of this life only. But when adversity comes and things begin to go wrong; when storm clouds gather; when health begins to fail; when dear ones look toward the spirit land as though about to bid farewell to earth, then it is that some begin to hear the voice of God and to recognize the claims of the Saviour.

Thus, if you go back in the history of many a man you will find that the best things that ever came to him were the experiences he called troubles. So long as everything went in his own way he seemed to forget God; he lived for this world only, and apparently did not realize that he had a soul to save or that his worldly life was leading his loved ones to the same sad ends. But when adversity came, it seemed to bring him to his senses. Then he began to hear the Saviour knocking at his door, and to think about hearing him. In thus a hundred ways does Jesus call for sinful men. Everything that arouses
inansion" of my "soul, yet someh6 v T

be to do the right heart? Don't keep him out another day. . . .

have been standing long, pleading with him. . . .

with the church at that place. Particulars regarding this pleasant visit will appear in an editorial next week, but we wish the readers of the Recorder to know at this time of the visit thus made. We arrived on Sixth-day evening during the meeting, which was most cordially welcomed and entertained by this warm-hearted, whole-souled people, and given places on their programs. The excellent meetings, the Christian spirit that prevailed, the enchantment of those wonderful harmonies, the personal acquaintance of the congregations and the impressions upon the members of the committee from the "English Seventh-day Baptists" will all be told in a later issue of this paper. We reached our homes about midnight on Sunday, and we were much pleased with our visit, and thankful for the cordial relations existing between the two denominations.


The Rev. L. A. Platts has resigned as pastor of the Seventh-day Baptist Church in this village. No action has been taken by the church. The trustees, in whose hands the resignation has been placed, will call a meeting of the church and society at an early date, when the matter will be brought before the congregation for consideration. Doctor Platts asks to be relieved on or before January 1, 1910.—Mil—

In writing a two and a half page letter, Brother Wheeler of Boulder says: "I preached on the first Sabbath in August, but my preaching must be quite limited; so must be all literary or brain-work. The writing of this letter has been quite enough for me, and it has lasted about three days." RECORDER readers will be sorry to learn of Brother Wheeler's feeble condition.

*** Denominational News

A Visit to Ephrata.

In view of the fact that the annual love-feast of the German Seventh-day Baptists was to occur at Ephrata, Pa., Brethren Collis F. Randolph and C. C. Chipman, together with the editor, spent Sabbath and Sunday, October second and third, with the church at that place. Particulars regarding this pleasant visit will appear in an editorial next week, but we wish the readers of the Recorder to know at this time of the visit thus made. We arrived on Sixth-day evening during the meeting, which was most cordially welcomed and entertained by this warm-hearted, whole-souled people, and given places on their programs. The excellent meetings, the Christian spirit that prevailed, the enchantment of those wonderful harmonies, the personal acquaintance of the congregations and the impressions upon the members of the committee from the "English Seventh-day Baptists" will all be told in a later issue of this paper. We reached our homes about midnight on Sunday, and we were much pleased with our visit, and thankful for the cordial relations existing between the two denominations.


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My Christian Experience and Call to the Ministry.

REV. W. L. DAVIS.

My Christian experience and my call to the ministry are inseparably bound up together. Even when I was but eleven years of age, six years before I publicly confessed Christ, I felt that I would love to be a minister of the Gospel. I got my first deep impression one winter's evening while sitting around the family fireside with my parents and brothers. "Uncle Sammie Davis," President of the church, had made our home a visit, as was his custom, to have him do, and after he had gone away my father and mother were talking about his beautiful life, and mother said: "We have seven boys and I am in hopes that at least one of them will become a Seventh-day Baptist minister of the Gospel." Though but a child I was already impressed with the beautiful life and loving spirit of "Uncle Sammie," as we loved to call him, and together with this, I felt that I must be the boy to gratify my dear mother's longing. I felt that any of the other boys thought of it as I did or not, but like Mary of old, I treasured these things in my heart; and more and more was my impression deepened, and I gradually grew nearer and nearer my Saviour, until about six years ago, when I was seven-teen years of age, I publicly confessed him, with about forty-one other young people. As soon as I had avowed myself a professed Christian, the young people who came out with me called me to be their leader in Christian work in the community. This was a I was not known to the inward call with which I was so deeply impressed, and reassured me that the Lord wanted me to give my life to him in the gospel ministry.

Since that time, in nearly every community in which I have remained for any length of time, I have been called upon to work with the young people, and to improve my talent in the direction of the ministry. It was about one year after I professed faith in Christ, that I was baptized and taken into the Rock-Run Seventh-day Baptist Church by "Uncle Sammie Davis." This deepened my love for Christ, and I determined by the grace of God to give him my life in the gospel ministry. I had a
yearning love for the salvation of souls, and longed to tell them of God's love as I had seen and heard "Uncle Sammie" tell them out of his heart of love. I remained a non-resident member of the little church until it disbanded. I think it was in the year 1899 that I united with the Seventh-day Baptist Church of Middle Island, in West Virginia, after I had preached for them about two weeks in a revival effort with J. D. Martenson.

I can not say that I have not had any doubts and discouragements in my Christian life, for they have been many. I have even doubted at times my call to the ministry, because of the obstacles which seemed to confront me; and I often think that I may have given up altogether if it had not been for the loving encouragement my dear wife gave me. Her faith in my call to the ministry was stronger than mine at such trying times, and often has she said to me: "I believe you are called to preach the Gospel, and the Lord will not let you give it up. He will not let you succeed in anything else." And then I would take new courage, and again feel that deep love of God and my lost soul with a burning desire to tell them of God's love, and that they could be saved from their sins. At this time, while I feel my inability in entering upon a full ministry of the Gospel and as pastor of the Hebron churches, I have strong faith in God, and my call to serve him in the gospel ministry. I have faith in God's people also, and I am determined, by God's grace, to keep humble and be faithful to him, and to the people whom I am called to serve.

The following is an attempt to state briefly my convictions regarding God, his Son, his Holy Spirit and divine things. The Christian religion and the Holy Scriptures have an unfolding and unparalleled history from the beginning to the present time, in that they have satisfactorily met the real spiritual need of their adherents. Because of this fact they must be of God, and therefore, true. Christianity appeals both to the intellectual and to the religious natures of man; it commends itself to his reason as well as to his spiritual nature. Its founder is God. Therefore, its history, its sacred Scriptures and its mission must be for the benefit and saving of mankind. If this is its high purpose, it must be the only true and perfect religion, because it was instituted, is sanctioned and blessed by its source—the only true God.

God is the one, eternal, personal, transcendent Free-Spirit, perfectly good, who in holy love creates, sustains and orders all the universe. He is ever acting upon our intellectual and religious natures, thus giving us evidence of his existence and divine character. God is the absolute Being, self-existent and not dependent on any other being. He is unconditioned and unlimited by space and time. By this we mean he is infinite in all things in contrast with finite. He has always existed in the past, and will always continue to exist in the future. This makes him eternal. He is from everlasting to everlasting, God. He never changes. His relations to us may seem to change because of our change of mind and attitude toward him. But in his Being and divine, eternal purposes he remains the same. In his Spirit and according to his divine laws he is everywhere in working and in efficiency. He acts with and through every substance and thing. God is the divine Unit. All his attributes and characteristics unite in one perfect, personal, loving, active Being. He is the Infinite Intelligence whereby he knows himself and his created universe. Man must acquire knowledge while God knows all—and immediately. His intelligence proves that he must have divine reason also. God exercises his will in creating, sustaining and governing the universe. In a special way he wills the good for all creatures, yet permits men freely to choose. He is holy in that in his moral nature he has absolute goodness and perfection, which separates him from all other beings, and makes of him the high standard for morality to which he calls us when he says, "Be ye holy; for I am holy." The holiness of the Father was revealed to the world through his Son, and he continues to reveal it to us by the Holy Spirit.

By the love of God we mean his "desire to impart himself and all good to other beings whom he has made in his own image, and to possess them for his own in spiritual fellowship." His love is expressed in such biblical terms as benevolence, pity, longing to redeem, long-suffering, mercy, and the gift of his Son.

The view we take of the world must be determined largely by our conception of God. We learn from the Old Testament that the Hebrew people gave the two following fundamental truths to Christianity: 1. That God made the world, and that at all times it is under his control; and 2. That it is the scene of his divine purpose, namely, the establishment of a righteous community—a redeemed humanity. These great truths were sanctified by Jesus' teaching in Matthew vi, 25-33, where he teaches, 1. That this world was made by his Father; 2. That his care and control extend to the smallest things; 3. That in a special sense man is the object of that care; and, 4. That the end toward which all things tend is the kingdom of God among men.

The Bible was compiled from various sources, and records events covering a period of more than four thousand years. It is comprised of sixty-six books, thirty-six of which belong to the Old Testament, and twenty-seven to the New Testament, written by about as many different authors who were inspired by the Holy Spirit. Being thus written under various circumstances and divinely preserved as records of God's revelation to the world, it is the highest code of morals known to man. It is not a complete revelation of God to his children, but records certain great epochs in process of the revelation of himself to the world. God continues to reveal himself by the Holy Spirit. The Supreme Author of the Bible is God; its central figure is Christ, his Son; and its theme is the Father's love, and the Saviour's sacrifice for the children of men.

"Providence" is the term by which we express God's care as Creator, and sustainer of all that he has created. We realize that he who is able to create is also able and sufficient in ruling and caring for his universe. His providential care is twofold: 1. He rules nature for man's bodily needs. He sends the rain, sunshine and seasons on the just and the unjust. 2. He cares for the souls of men whom he has created in his own image. He wants his children to be like their heavenly Father in goodness.

The "miracle" belongs to the realm of God's providential care for his world, and is an event which in performance seems to be contrary to the established constitution and course of things, but which does not really contradict the laws and order of his providence. While we have been accustomed to speak of events which we do not understand, as being supernatural, and therefore, miracles, they are the result of the direct working of the First Cause in perfect harmony with the most natural laws of the universe. Miracles are free acts of God, and were usually performed to meet some need, such as feeding the hungry, the cure of the sick, deliverance from peril, or restoration to life. And they are intended to impart truths by which God wishes to reveal himself as Creator, sustainer, lover and ruler of the universe, and to encourage faith in his children that they may come to Jesus Christ his Son, and thus conform to his will in the loving work of their redemption.

The Holy Spirit is that divine personal energy and influence by which God is manifesting himself to the world in loving redemption. He is the same and is performing the same mission that he ever has been performing from the beginning of human redemption. In a word, his special work is to reveal the Father and the Son to the world through the application of divine truth, to convict the sinner of sin, and to guide the Christian in right living.

When we speak of the Father, Son and Holy Spirit as constituting the Trinity, we do not mean that they are three distinct Gods, but that there are three manifestations of one God in the redemption of the world. There are various and unsatisfactory explanations of the Trinity, no one of which contains the whole truth, perhaps, and which I will not attempt to discuss here. The doctrine of the Trinity has never been settled and is not likely to be for some time yet. But I love to think of it as the threefold manifestation of God as Creator, lover and ruler of his world in the redemption of his children. Thus, when I think of God, I know him as our loving heavenly
Father, giving his only begotten Son to die for sinners; when I think of the Son I see him as receiving the judgment and the wounds of his people, applying God’s truths, the life and teachings of Jesus, convincing the world of sin and righteousness and judgment to come, and our present Comforter.

The very soul of the Old Testament is the promise of the Messiah, which culminated in the testimony of John the Baptist, “Behold the Lamb of God, which taketh away the sin of the world.” Jesus Christ is the revelation of God in the human form of the divine, eternal, coexistent Son, through whom the Father made the worlds, and by whom he sustains them. The New Testament teaches us that, in a moral and spiritual way, a unison of the one and the many, the unique character of a perfect, divine sonship and a sinless manhood are united in one harmonious personality in Jesus Christ. God reveals himself as the loving heavenly Father in the person and life and death of his Son. As the Son of man, “Son of man,” he is at once God and man, and thus mediator between God and man, reconciling the world unto God. His work of redemption is included in the three terms—Prophet, Priest, and King. As Prophet, he reveals himself as a moral agent; by laying down his life for the world and representing humanity before God; as King, he shows himself the spiritual leader of mankind, desiring and receiving the allegiance of those who love and serve God; and is the Way of our salvation. Man was created by God as the crowning part of all his creation, through an act of the divine will. God “breathed” into him the “breath of life; and man became a living soul.” He has a twofold nature, namely, physical and spiritual. By physical we mean the body in which he lives; by spiritual we mean the man himself, the soul—with attributes of personality, freedom, rationality, moral powers and the capacity for love. The spirit is the higher aspirations of the soul—that which responds and corresponds to God. Man is a free moral agent; and as such he is free to choose an evil course and be eternally ruined, or to choose and pursue good and be forever blest. But while history shows man to be in a depraved condition by the choice of evil, at the same time by a choice of good he has an opportunity to rise in the scale of spiritual growth by the grace of God. And while some think the spiritual condition of man is on the decline, it is very evident that as he comes to know more of the love of God, the atoning work of the Saviour, and more of his fellow men, he becomes more sensitive to the Holy Spirit. Thus, his spiritual condition is gradually approaching the perfect Christian manhood, of which Christ is the pattern, and for which man was created and is being trained. More and more man is coming to realize that his whole duty is the worship of God and the service of his fellow men.

Since man is capable of choosing between good and evil, he has a nature capable of being tempted. And when he is tempted to do that which he knows to be displeasing to God, and yields to the temptation, he has sinned. Thus sin originated in the human agent; Sin is a missing of the mark—a missing of the goal or end for which God created man. He was made for the worship and glory of Jehovah; and when he will not worship and glorify the Lord of all he is missing the end and purpose for which he was intended. Man is rightfully the child of God, and when he goes astray, the course of good or the road of evil. Therefore, sin is not merely a transgression of the law, but a failure to conform to the will of the Father who seeks the highest good for his child. The consequences of sin, from a moral point of view, involve the sinner in guilt; from a religious point of view, it results in estrangement from God; from the point of view of his own habits and character, it causes depravity; and from that of divine government, it is a sin of capital magnitude. But God has mercifully provided salvation—an escape from sin and its consequences—by giving his Son, who died to save the sinner. Salvation, from the Christian standpoint, begins with repentance and faith in the Son of God as the revelation of the Father, who loves his disobedient child and longs to save him. It is a complete transformation of the character, beginning within and working outwardly in the life. It is not immediately accomplished at once, but is a continuous process and growth throughout the whole life. It is a conformity of the whole course of the Christian life to all the known laws of God, under the influence of the Holy Spirit, who is the Christian’s guide and comforting companion.

Faith is that element in the salvation of the soul which bids it trust in the invisible Author of all good; in which the mind is set upon things that are above, and not on things upon the earth. It is the activity of the soul in its highest aspirations toward God, and is based upon the knowledge of God. As revealed in Jesus Christ, upon its affection for God as its Lover, and Christ as its Redeemer, and expresses itself by trustfully choosing salvation as God has provided. Faith is the mainspring of the Christian’s life throughout the whole process of his salvation. Faith joyfully looks for acceptance, while repentance sorrowfully looks back and forsakes. Repentance follows conviction. The individual is convinced that he is pursuing the wrong course, changes his mind concerning God, himself and his own sinful conduct, and turns with sorrow toward the source of his salvation. This is also called conversion. Repentance and faith are, therefore, the human acts in which the divine life is begun and continued throughout the whole process of the soul’s salvation.

When man thus forsakes his evil ways and relies upon God—complies with the divine requirements, which compliance is the beginning of his salvation—forgiveness is the inevitable result. As sin meets God’s disapproval, forgiveness is the withdrawal of his disapproval—not from the sin but from the sinner himself, in his fatherly kindness the accepting of his repentant child into his favor. The attitude of the sinner toward God and his past life is changed, and the forgiver and the forgiven are reconciled. Thus the forgiven sinner conformed to the will of God, and by faith experiences a new relationship with him which we call "justification." Jesus Christ meeting his guilty, sorrowing, but submissive child in the completed act of forgiveness. Justification is not acquittal. Acquittal declares that there has been no wrong committed. But rather justification is God’s acceptance of a person who has done wrong and submittedly asks forgiveness. When the soul has resigned itself in trusting faith to the saving grace of God, it is accepted of God. This is justification (reconciliation and regeneration).

As has been said above, salvation is a lifelong process and growth, and sanctification is the conformity of the Christian life to the influence of the Holy Spirit upon the soul in the process of its final redemption. As forgiveness and justification constitute the Christian’s birth into the kingdom of God, so sanctification is the growth of the child in the kingdom until he reaches perfect Christlikeness in the likeness of him whom he serves. We are not to believe that the Christian is to reach the state of perfect sanctification and holiness in this life, but he is to grow toward it all the while as he comes nearer and nearer to God.

The Christian is known by the kind of fruit he bears forth, just as we know the tree by the kind of fruit it bears. A man’s thoughts will find expression in words and deeds, which are the natural fruitage of the inner life. In the Christian is one in whom the Holy Spirit abides and whom he controls. The whole trend of the life will be toward God. He will anxiously pray for the advancement of God’s kingdom in the hearts of men, and will seek the promotion of the Christian religion in every possible way. Moreover, he will love his family, his neighbor, his friends—yea, even his enemies; and as he has opportunity will express his love to them in the most tender and loving manner. He will thus grow day by day in grace, and more and more in the likeness of him whom he serves. These are a few of the proofs of experienced salvation.

The kingdom of God is a spiritual state of being into which individuals may enter in this life by doing God’s holy will. “It
is that society of redeemed personalities, of which Christ is at once the ideal and mediator, the union of whose members with one another and with God in the community of holy love is progressively realized in history and constitutes the end for which the world exists. The idea of the Kingdom of God is the new to Jesus. It came from the prophets and formed an element in the Hebrew hope. To the Jews at Jesus' time it was a political realm with a temporal king; and they misunderstood Jesus when he gave it its true spiritual meaning and establishment. In its very nature the Kingdom of God is the whole community of Christian people in all the range of its life. There can not exist any phase or condition of life which makes for the moral good of the people, in the church, social and fraternal organizations, or political life, which does not belong to the realm of God's kingdom. The church is that distinctively moral realization of the soul from sin which is a result of a personal consecration to God. 'It is,' namely, baptism and the Lord's Supper. Whatever is done for the education and support of the church, its development, and especially toward those who do not have the benefit of a first day's education, is a divinely appointed service for the higher life of man. It is right for the church to seek the education of its people, and it should train the children in its province. With gentle remonstrance it will restrain any of its household from evil, and throw an influence of encouragement and protection about them. It will take gentle but positive measures against all immorality, and will approve, sanction and adopt all good. Moreover, it will be active in missionary work, both home and foreign. The pastor and leader of such a church is a true ideal minister of the Gospel with God-given ideals which fit the head under God, which keep into green pastures and beside still waters. The Sabbath has its origin and doctrine in Jehovah as set forth in the Holy Scriptures, and practiced in the lives of Jesus and his apostles. Jesus taught that the Sabbath was made for man. There is no teaching in the Bible which warrants a change of the Sabbath to the first day of the week. God wants all his people to keep holy the Sabbath day. The Sabbath is peculiar to the godly life, and apart from it, it has no significance whatever. It is a divinely appointed time in which the Christian is to cease all physical labor and remember and worship Jehovah as Creator of the world, and Father of its redemption. It is a type of that eternal spiritual rest into which God yearns to bring all his people. Primarily the Sabbath school is the training school of the church. The education and development of the young in the Christian life. It is an organization within the church, and takes the Bible for its source and authority in the teaching of religious truth. The modern Sabbath is so graded that individuals of all ages and stages of mental and religious development can have valuable instruction for spiritual growth and character building. It thus stands in close relation to the church, for indeed it is the nursery and training school for the membership of the spiritual power of the church. The work of the Christian Church in the world, in general, is to carry forward the evangelization of every nation under the sun. Jesus said, "Go ye ... and preach the gospel to every creature." Today this divine commission is being fulfilled in a most interesting way. Nearly all nations, tribes and tongues are hearing the Gospel preached. The nature and extent of the educational work of the church is to teach men of higher and truer morals and ideals. For this purpose it establishes and supports schools for general education, in which men and women are trained for the higher work of life. They are educated from the self-sacrifice and loving devotion to others. The church is, therefore, to do good to all men of whatever rank or file of life, as it has opportunity, and especially toward those who are of the household of faith. There is far too wide a gulf between the church and the capitalist, the educated and uneducated, so that they do not fellowship each other as they should and may. All are wrong, and it is God's will and the church's duty and problem to bring about a Christian brotherhood among them, that they may love each other and worship together. "The church ought to be a constant and unflagging witness to people of all classes that they are members of one another." And when this lesson is learned and practiced in the spirit of the Master, who is the Head of the church, the social question as it exists in the church and society today will be forever solved. In the ideal church there are no class distinctions. Moreover, the church is to reach out into all the world and establish God's kingdom. This is her mission, and the denomination within the church, that folds its arms and shuts itself up in its own little enclosure, and withholding its talents and means, will soon become extinct, and will only be remembered by its death and not by what it has done. Various denominations within the Christian Church should exhibit the spirit of the Master toward each other. Today it is very evident that the spirit of bitterness that once existed between them is passing away, and one of love, brotherhood and fellowship is taking its place.

The local church is to be loyal to the denomination to which it belongs. It will therefore love and work for the interest of its denomination as the individual loves and works for his family; for in so doing it is working for the advancement of God's kingdom in the world, and apart from this it can not long exist.

The Doctrine of Last Things is shrouded in mystery, but God in his loving kindness has implanted in man, by means of experience and reason, a faculty of knowing something, at least, of the future things in store for both of these obedience and disobedience. We are taught that there are just two kinds of people, those who love and those who do not. Christ has come, is now coming and will continue to come in the future; but that there is to be a final consummation of God's kingdom, when Christ shall appear in glory to reign in righteousness, there can be no doubt. It is certain that the resurrection shall take place at this final consummation, of both those who have lived godly and those who have lived ungodly in this life, and shall be assigned to their future existence according to the lives they have lived.

In a sense man passes judgment upon his own conduct in this life. God has constituted him a free moral agent with the power of making free choice between good and evil. This makes him a conscious being; and when he is normal in his moral consciousness, he is able to pass judgment upon his own conduct as to what is right or wrong, pleasing or displeasing to our heavenly Father. God sends his Holy Spirit, who works upon the conscience of man, and thus helps him that his judgment may be just. From this it seems reason-
and conscience will be entirely normal and acute, and man's judgment passed upon himself will be ratified and sanctioned by the great Judge himself; and the individual will as naturally take his sphere if existence in the future world as water seeks its level. This does not deny the great Judge of all the earth a part in the final judgment; but on the contrary he is the Supreme Judge, and exercises his judgment through the consciousness of men. If man's normal moral conscience in this life passes judgment on his own conduct, either "accusing or excusing him," it will all the more so in the immediate presence of him who knoweth all things, and is the Judge of all men.

Concerning the future state it seems reasonable that man shall begin his future life just at the stage of moral progress where he leaves the present life. If he is a Christian, and has progressed in a godly life, he will enter the future life with an infinitude of the life of progressive godliness which has begun in this life. On the other hand, if he has progressed in an ungodly life here on earth, he will also enter the world to come where he leaves off at death, and the tendency of his future existence will be an evil and downward one.

Thus, it seems reasonable that the future life will be one of development and progress. But beyond this process of reason- ing, concerning the future life, we are almost wholly in the dark. But we do know him who hath the future in his hands, and that he provides beyond our knowing and experience. And we cannot know just what he has in store for his children in the future life until we enter it. It is, therefore, wisdom to say with Richard Baxter:

"My knowledge of that life is small, The eye of faith is dim;
But 'tis enough that Christ knows all, And he will tell him whom he will." [The article given above was read by Brother Davis at the ordination services, held for him at Hebron, Pa., an account of which will be found in the Recorder of September 13, page 335. This "experi- ence" was delayed in reaching the editor. The photograph of the candidate appears on the cover of this number.—Ed.]

To the Editor of the Sabbath Recorder:

I send you herewith a clipping from the Citizen's Advance, published in Beloit, Wis., which I think will be of interest to our people, especially as it goes to show what the outside world think of us and are saying about us.

F. O. Burdick.

THE SEVENTH-DAY BAPTIST CONFERENCE.

The ninety-seventh annual Conference of the Seventh-day Baptists, held last week at Milton, and closing Monday evening, was an event of great importance, not only to that village, but to the country at large. Not only is it a cause for wonderment that with accommodations so limited, such a large gathering could be handled and cared for so creditably, but the earnestness, enthusiasm and harmony maintained could well be cause for more than wonderment.

The entire conduct of this assemblage has been an added demonstration to the rest of us as to the kind of people our Seventh-day friends are. Without attempting to discuss the merits of the Sabbath question, we can freely assert that the members of this denomination might well be taken as good examples by the members of other churches in the faith and zeal to stand out against the world in a question of principle can usually be relied upon when it comes to a matter of citizenship.

There are two centers of the Seventh-day Baptist faith in this section, Milton and Walworth, and nowhere can be found lower villages than these. Both have practically always been non-license, the Sabbatarians having stamped their influence indelibly on the field one and all, and to a considerable extent upon the surrounding country.

It is unnecessary for us to give an extended account of the Conference, but we are pleased to comment upon the spirit that was in evidence. We regret that in the Scriptures there are no grounds for controversy upon the subject of the Sabbath day, but we are glad that the controversy in which we are so deeply interested is not to be found among the members of the Seventh-day Baptist Church have shown themselves to be.

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 Hasty, 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. Roundsville,
Corresponding Secretary.

THE SABBATH RECORDER.

Missions

The Southwestern Association.

The Seventh-day Baptist Southwestern Association convened with the church at Atalla, Ala., on September 23, 1909, at ten o'clock. The president, Bro. W. R. Potter of Hammond, La., was not present, so that Rev. R. S. Wilson, vice-president, of Atalla, acted as chairman of the association.

The morning was a beautiful one. It opened clear and bright after a small shower of the previous day, which lashed the dust. Among the delegates from abroad were Rev. S. H. Babcock, joint delegate from the Eastern, Central and Western associations; from the Northwestern, Rev. C. S. Sayre of Dodge Center, Minn. The people of Atalla were disappointed at not having Brother Ashurst of Hammond, La., present, also Brother Randolph of Fouke, Ark. The ministers of the association were Brothers Leath and Wilson. The Seventh-day Baptist Missionary Society was represented by E. B. Saunders, corresponding secretary, on the field one and all, and in advance of the association, and held meetings each evening during the week, besides Sabbath-day and First-day services in the morning. A good interest and good congregations continued throughout the week. As most of our people live in the country some two miles southwest of the city of Atalla, the meetings so far have convened in the Curtisston schoolhouse, which is centrally located.

The exercises were opened with congregational singing, after which Bro. S. H. Babcock led in prayer. Again the congregation joined in singing, "Come Thou Fount of Every Blessing," Brother Wilson, chairman, then read from 1 Cor. iii, 11, "Other Foundations," and gave us an address of welcome. He concluded by pleading with the delegation to rise up and build. "We want our young people," he said, "to build on foundations deep and strong." The chairman called on Bro. D. W. Leath to act as recording secretary in the absence of Maud Hawkins, the regularly appointed vice. He told of his joy in looking for the first time on this beautiful country and this bright and happy people. Brother Babcock came to this meeting wondering what we are gathering in association for, unless it be the things of this world. Brother Leath witnessed to his joy in living now and working for this unpopular truth. People admit it to be a truth, but say, "We can do more good by going with the multitude." He would rather be with God than a large congregation. He rejoices in a whole gospel, and not a gospel of part. After prayer by Bro. T. J. Bottoms and the congregation's singing, "All Hail the Power of Jesus' Name," the introductory sermon was preached by Bro. S. H. Babcock of Little Genesee, N. Y.

His theme was "‘Service." text Mark x, 45. "Even the Son of man came not to minister unto, but to minister, and to give his life a ransom for many." His face was more marred than any man's, by our sins. Unselfish ambition is legitimate. James, John and their mother had selfish ambition. It was as if Christ said: "The honors which I confer come through blood. Can you share this with me?" Our field of service is measured by the unsaved thousands all about us. Hearts are waiting all about us for the touch of God's love. The sermon was a strong and well received plea for more spiritual service. Following this, Bro. Sayre opened this meeting with the words, "The Bird With the Broken Wing has wings." On motion the chairman was requested to appoint standing committees and report at the afternoon sessions. Adjournment after prayer by Bro. S. H. Babcock.

The afternoon session was called at two-thirty. The twenty-third psalm was read and the congregation was led in prayer by Bro. C. S. Sayre, after which all joined in singing a gospel hymn. The reports of the corresponding bodies followed. Rev. S. H. Babcock read the letters from the Eastern, Central and Western associations, and reported an unusual missionary spirit in all three of the associations held, one new church organized, and number of mission- ary enterprises undertaken. A number of
THE SABBATH RECORDER.

By vote the following were elected the standing committee for the ensuing year:
Advisory: W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.


Denominational Files: Corliss F. Randolph, C. C. Chipman.
Investment of Funds: F. J. Hubbard, W. M. Stillman, H. M. Maxson.

On motion the President and Treasurer were authorized to make such notes during the year as may be necessary to obtain loans for providing current funds.

The following were elected the members of the committee to confer with a similar committee from the Missionary Board, should one be appointed by them: D. E. Titsworth, H. M. Maxson, C. C. Chipman, T. L. Gardiner, Edwin Shaw.

The following committees were appointed:
1. To report the results of the literature work of the various Young People's Societies to obtain new subscribers for the Sabbath Recorder, and ask that they continue and enlarge these efforts.
2. To report on the Sum of $22.41, which by vote of the last regular meeting of the Board, was refereed to the committee, for distribution by the various churches.

The Committee reported that the matter had been published, as requested by the various committees, and that the undertaking has been carried on with success.

The Treasurer presented statement of funds on hand at the present time. Voted that the Treasurer be authorized to make and send the regular checks of Rev. G. Velthuysen Sr. to G. Velthuysen Jr., during the former's illness.

The work of the year will be reported in full in the Sabbath Recorder, and the following report from Dean A. E. Main, relating to his work on the field.

DEAR BROTHER STILLMAN, CHAIRMAN

The church no longer assumes the position that "God will convert the heathen when he gets ready," but accepts the responsibility that the heathen will be converted when the church gets ready.—Wentworth Stewart.

The church will continue to do the work of the American Sabbath Tract Society as a means of propagating the truth of God's Kingdom, and to assist in the work of the churches in that respect. The work of the society has been increased, and the work of the churches has been expanded. The work of the society has been increased, and the work of the churches has been expanded. 

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THE SABBATH RECORDER.

A Pathetic Plea for Help.

The following letter speaks for itself. There are many in whose hearts it will touch a tender chord. While it is unusual for the RECORDER to publish such a plea, the request of the sister is so pathetic and so urgent that we could not feel right to refuse it a place. It would give us great pleasure to know that Christian hearts had responded to the need and that she had been healed. It also seems to us that physicians, for humanity's sake, if for no other, should be willing to serve at less cost, in cases like this.

Dear Brothers and Sisters in Christ:

How often have any of us ever stopped to consider the precious meaning in the sweet words, "brothers and sisters in Christ?" I, for one, have never before realized how sweet they sound to one feeling almost overburdened. And what a precious tie—brothers and sisters in Christ, who commands us to love one another. Our Lord dwelleth in us, and his love is perfected in us.

But who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 

I must begin the subject I began to write about and ask to be forgiven for saying what I have said; but as I wrote the words of address, they seemed so much sweeter and clearer to me than ever before, I could not refrain from expressing my thoughts. I want to tell you about my sick sister, who is very poor in this world's goods, but rich in the love of God. She has been sick since the 25th of February last. The doctors pronounced her illness tubercular and gave her four months to live. One doctor says an operation is necessary to save her life on earth, and the other says that she will perform another operation before she dies. We asked the churches to build her a small donation to have this operation performed.

Well, of course, I was proud and disliked to do it. That doesn't sound well to be said of one who for years has professed to be a Seventh-day Baptist, does it? Nevertheless, it is true and an open confession is good for the soul. I wrote to the Fountain City, of which she is a member, and to the Hammond Church, and also to one of our most influential men, who had visited us once and waited on her and I were both constituent members of the Eagle Lake Seventh-day Baptist Church. The Eagle Lake Church, they said, would order the operation, and the committee would ask two or three scattered members joined the Fouke Church and asked him to make this request of some of the wealthy churches for her. As God wishes us to care for the poor and sick, I had no other thought than that the needed help would come, but he did not like to do this, so I will ask you through the Recorder.

The Fouke Church, sent $70; Mr. and Mrs. D. S. Allen, a member of the Fouke Church, sent $35. Total $68. But it will take a great deal more than that.

Four weeks in the hospital $70 00
Special nurse three weeks 73 50
The operation 150 00
Medicine (about ) 7 00
Total amount $300 50

Is this asking too much? Oh, that her life on earth might be spared to raise her little six-year-old girl in the nurture and admonition of God! I will make this request, when you send her your gift, that she may be made as comfortable to her with suitable warm clothes, medicines, and a nurse to attend her there were such operations performed. Send it to my address. Praying God's rich blessings to rest upon each of his children, I remain,

Your sister in Christ,

Mrs. W. C. LAMMERS.

Eagle Lake, Texas.

Sept. 27, 1900.

THE SABBATH RECORDER.

Woman's Work

ETHYL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

For the Living.

We crown our departed with laurels, And whisper with quivering breath How nobly they stood in the conflict, But how faithful they were unto death. But if we had come in the heat of the strife, With a cup of cold water, it might have been life. They have gone to the face of the Master. What matters our praise or our blame? He keeps in the book of his kingdom The work that is done in his name. But we missed the chance that he sent us to make A rugged路上 smoother for his dear sake. We meant, in the hush of the evening, At the close of some peaceful day, To tell them how precious we held them, But now they have slipped away. And the heart may have longed with a secret For the one word of courage that nobody spoke. If we only had said in the morning, "Because you are steadfast and true, The Lord will send a latter visit to make My life is the richer for you." It might be—it may be the wearisome day Would have been thrown and glorified with a heavenly ray. Beloved! the years that have vanished Can never again come back, And the tears we miss as we journey, The heart forever must lack.

Let us do the errands of kindness today, "For never again shall I travel this way." Let us bring to the living the roses And the lilies we bind for the dead, And crown them with blessings and praises. Before the brave spirit has fled. As springs in the desert, as shade from the heat. To the soul of the toiler the words will be sweet. —Emily Huntington Miller.

One of the Conference Meetings.

At the call of the president of the Woman's Board, Mrs. J. H. Babcock, the women's conference met in the Davis Room of the chapel building at 1:15 p.m., Sunday, August 20.

After singing together a familiar song, prayer was offered by Mrs. E. B. Saunders of Ashaway, R. I. Then followed a roll call by associations and societies with the following result:

There were present from the Eastern Association—Mrs. W. H. Ashaway; from the Southern Association—Mrs. S. A. C. Alland; from the Central Association—Rev. F. W. Bailey, D.D., and Mrs. W. S. Bailey; from the Western Association—Rev. T. E. Cook, D.D., and Mrs. D. A. Cook. 

The business opened with the reading of the resolutions adopted by the Woman's Board Committee, and this was followed by an informal discussion of the work of local societies. Attention was called to the missionary programs, "All the world for Jesus," and to programs published in the Recorder each month during the past year. There was a discussion of How to Raise Money, various suggestions were given to members of different societies told on request how their societies raised money.

These ways ranged all the way from quilting, making and selling aprons, giving suppers and paying dues (including the securing of dues from associate members, who might be gentlemen), to the giving of free will offerings and the payment of tithes into the treasury.

The social value of raising money by means of giving suppers was discussed, and it was thought by some that the custom of having suppers, to which by reason of a small charge members of other denominations might feel free to come, was one which was worth while from the social side as well as the financial.

There seemed, however, to be considerable sentiment in favor of the giving of free-will offerings, and supposing the treasury by the systematic method of tithing.

The matter of securing subscriptions to the Recorder was discussed and urged upon the societies. A more thorough reading of this excellent paper was also recommended, and contributions to Woman's Work were
asked for. This department being the official organ of the women of the denomination, it should be more heartily supported by them.

It was voted to continue the mottos for Woman's Work as has been previously done, and it was suggested that the Woman's Board should adopt a watchword. The following were suggested, but no action was taken on them: "She hath done what she could," "Day by day."

Prayer for our missionaries on the distant foreign fields was offered by Mrs. T. J. Van Horn; and the hour for the general meeting of Conference having arrived, the meeting adjourned.

HATTIE E. WEST.

Secretary.

Boulder Holds the Cup.

REV. F. O. BURDICK.

Boulder arises to congratulate Milton for her splendid achievement shown in entertaining the late Conference, but must decline to give the "cup" till fairly obtained under the "rules of the contest." "Milton bears away the palm," "Boulder comes in a close second," terms used by the correspondent in the denominational news column of the Sabbath Recorder of September 13, suggest to the minds of the reader that there has been a contest on, in which Boulder and Mount, at least, have been contestants.

We rejoice over the friendly rivalry between the Milton and the Boulder churches in the endeavor to make the Seventh-day Baptist General Conference self-sustaining, saving our church the heavy assessments which have been such a burden on them in the past; and what we say here we hope to see held the cup for another year. And while we are waiting for a decision, we want to add that we believe that the Chautauqua plan is the right solution of the entertainments and expense question of Conference. Boulder had been considering the matter for several years and waited for the opportune time, to give the matter a practical test. We found it no little effort to secure the presence of Conference and make the practical demonstration. But the time finally came, the Conference was held according to the plans, and we believe the problem was successfully solved.

Among the last words that Doctor Lewis said to us before leaving Boulder were: "I have wanted for a long time to see this thing tested. You have tested it and it is a success." Those who attend Conference and receive the personal benefits therefrom ought to pay the expense. Locating the Conference permanently, say in two or three central places, East and West, as Conference has recommended, will go far to bring about the "Chautauqua idea." Then the next step to take will be to secure the grounds and own the buildings and tents.

The expense of certain conferences in the past was almost, if not quite, buy the grounds on which to locate the buildings and tents.

The Milton Conference demonstrated the fact that it can be made self-supporting, but did not go far enough to demonstrate the Chautauqua idea, notwithstanding the Citizens' Advance, a Beloit (Wis.) paper, said: "The national Conference of Seventh-day Baptists, held at Milton this week, is an event of unusual importance. ... The visitors are quartered in tents for the most part and are fed at the dining-room of the local church." We wait to see what Salem will do. We will bring the cup down to you next year, if you win.
The Sabbath Recorder.

people well. While he was occupied with the work of building the temple, he seems to have behaved well. But his unparalleled prosperity continued when no longer the new temple drew upon his resources, or occupied his time and thoughts. Then all the wealth of his court was used to minister to his own pleasures. He fell a prey to the degenerating custom of eastern monarchs, and added many wives to his court from the courts of other peoples of low ideals and false religions. He yielded to the temptation to buy peace at the expense of virtue. He lowered the needs of discord and decay, which resulted in the downfall of his kingdom. For although it held together as long as he lived, it was not the true kingdom.

7. The lesson: When the children of Israel, galling under the heavy yoke of their oppressors, determined to free themselves from Pharaoh, the one thing necessary to the success of the undertaking was a leader. The man was found in Moses, who had been providentially trained for the work at the Egyptian court. During his leadership the people had made much progress in government and religion. But ere they reach the goal they find that every one of them yields, weary with his task, lays down the burden with only a view of the promised land from the east Jordan. The land lies before them, but there is much fighting to be done before it is theirs in actual possession. It is a critical time. Any progressive movement is always at a crisis. A leader is needed again, and the man appears already trained for the work; this time in the person of Joshua, the son of Nun, an Ephraimite, the second Joshua.

With some such introduction as the above, the leader may continue the lesson under two heads: first, the preparation of Joshua; second, the instruction and encouragement. In preparation of the first division the following passages may be read: Exodus xvii, 8; xxiv, 13; xxxii, 17; xxviii, 11. Numbers xiii, 8, 16; xiv, 6f; xxvii, 18f. The second part will be an exposition of the lesson-text. (This part of the lesson may be given by two Endorvees, previously appointed.)

Womanhood and Success—or Failure.

We do not hear much about the failure of woman, just as we do not hear much about her success. I am inclined to think this is because we are not so likely to apply the material standard to her life. Without this standard her success or failure goes unrecognized. But as there are men who fail, so there are women who fail, and our topic includes both. And it is just as bad for a woman to fail as for a man to fail, and no worse. Real success must be determined by the application of the material standard; the standard must be the same for both sexes. Because a woman’s success or failure is likely to go unobserved may be all the more reason why a girl needs to look carefully to her life that it be not a failure. But if she lacks the stimulus of many expectant and eager friends who are interested in her career, she is free, also, from the standard of life which might be imposed upon her in the resultant of all the various opinions as to what is capable, opportunative, falling short of success. She is not looking for a success that the world will recognize; and she is not striving against a failure that will bring a public condemnation. She finds her standard in the ideals of her own heart, and she needs nothing but the friendly approbation of her own conscience to keep her true to these ideals.

What she is seeking is a true womanhood; a soul so pure that she instinctively turns from every suggestion of evil, and as naturally clings to all that is pure and holy.

It is all right for women to refuse to be bound by arbitrary limits to certain spheres of activity. Well may they claim the ability to cope with their brothers in the professions and in business. Yet there is a warning that the field of the truest est of both sexes, that the home is still the place where her queenly graces find their natural environment and their truest expression, and that wifehood and motherhood demand the noblest qualities of life, and carry with them unparalleled opportunities for service to humanity, hence to the Saviour of men.

Our Young People—Their Relation to Our Schools.

The above is the title of a fifteen-page booklet published for free distribution by the Young People’s Board. The following clippings are taken from this booklet, and we believe they may be so considered as to be helpful in the study of the topic this week. They reveal some high ideals of success, and contain some practical hints as to how to be successful. (This would be a good time to secure a number of these papers to distribute among the members of your society.)

Let the young people of our churches study the trend of affairs in our time. See what the rest of the world is doing. Shall we Seventh—day Baptists, as a people, be to gain the first place only by forsaking our allegiance? Make up your mind that, if it is possible—and who knows there is a way—you will have a college training and
The following thoughts gleaned from *Sunday School Times* editorials ought to prove stimulating, and ought to help Endeavorers to come to the meeting with a message:

To seek constantly to do better than people expect of us is a healthy rule for living. To be content to do merely as well as is expected of us is a dangerous rule for living.

No man is so weak as the man who is sure that he is strong. And no man is so strong as the man who knows that he is weak, and who sees the Strenuous life as a duty, not a privilege, not a command, not a necessity, but a privilege, a command, a necessity.

A good start may become a dangerous snare. This is not the fault of the good start, but of the person who keeps making it, rests back comfortably on the idea that while not perfect, he is doing something to make himself better and stronger. Almost anybody can make a good start. About one in a hundred holds it. Mr. Moody used to speak of a man who could talk about nothing but "that great revival we had in 1888 in Chicago." He was trying to live on what he went through in a few months of his life, instead of filling up his life with present experiences, and making the goodness of God his greatest friend.

What you do today is going to have a part in determining what you will do in the next great day of trouble. It may be that today, commonplace though it seems, is the time of real crisis, while the so-called crisis, later on, will be merely evidence of the way in which you met the present, unsuspected, critical test.

Moods may be the most dangerous enemy we can have. Or they may be a gymnasia for the development of our best powers. Where our moods are as strong as an entangled jungle is a most important question. What we propose to do with them is a question that determines a large part of the usefulness of our lives.

Mood is given to us for purposes of help and encouragement only. When we allow our moods to discourage us, we are sinning against God and our fellow man. It is as wrong to brood over memories of our mistakes and failures as it would be to drink typhoid fever germs with deliberate intention.

It is noble to be able to forget the things that are behind us. It is to crucify our own vanity which depends for stimulus on the im­

The following is the part I leave to our acquaintance with the mind of the woman of today.

It is said that our schools are not merely institutions for the education of children, but that they are also moral institutions. The character and ideals which fasten themselves upon the hearts of the youth who go to our schools and colleges will go far in determining the character of his or her citizenship.—Pres. C. B. Clark.

Young people in whose hearts is a longing to serve God by humbly and naturally can find no more inspiring field than in the work of the Christian ministry, and I am glad to believe that no more superior training can be found for such a service than in our own schools.

A problem which is ever present in the minds of our young people in regard to education is the question of financing a college education. After much experience and observation I am glad to believe that any young man or young woman possessing of good health, industry, and average ability may secure an education in our colleges even though he must depend on his own labors as a source of support. To do this, two things are necessary. First, a fixed purpose. One need not have decided the exact departure date by which he is to make his life calling, but he must have a fixed and unshaken purpose to persevere in education until he has obtained it.

The second requisite is willingness to work and to forego personal gratification. One of the greatest hindrances to financing of our college education is the lack of self-control whereby we are able to forgo the gratification which a dollar can give. Young people spend foolishly much of their earningings that might be applied toward their education.—Pres. B. C. Davis.

Dear young people, the world in sin, sorrow, suffering, and suffering so to call it, is longing unto: professions, industries, commerce, and politics, properly understood, are inviting fields for young men who wants workers "who have no holes in them;" opportunity beckons to young men and women of character and power.

One, two things are necessary. Good in fluences, higher ideals of life, enoble character, and power for service, that our schools may give to us, as it is affirmed, begins people go to our schools and then fall into pieces morally and spiritually. Such disasters, sad to say, happen under many environments that on the whole are pure and good. As Burns says, this is an entire moral problem. Neither Alfred, Milton, nor Salem; they never so faithfully and hard, can keep out from their individual lives and part of dust. It is found everywhere. And if young men and women go to these schools and in the presence of abundant marble choose the mud for the building of their lives, they will inevitably grow still more muddy in character and conduct. If one will, one can find gold, or silver, or wood, or hay, or stubble. Let us try to reduce the bad to a minimum.

To this end the schools should cultivate a liberal culture. It is said that our schools are potentially superior to abundant wealth, social recognition, faithfulness and hard work, can keep out from their individual lives and part of dust. It is found everywhere. And if young men and women go to these schools and in the presence of abundant marble choose the mud for the building of their lives, they will inevitably grow still more muddy in character and conduct. If one will, one can find gold, or silver, or wood, or hay, or stubble. Let us try to reduce the bad to a minimum.

Superiors to everything else is the necessity of having a fixed and unshaken purpose to persevere in education until we have obtained it. To do this, two things are necessary. First, a fixed purpose. One need not have decided the exact departure date by which he is to make his life calling, but he must have a fixed and unshaken purpose to persevere in education until he has obtained it.
What Would Be a Reasonable Compensation for Our Pastors?—As It Seems to One of Another Profession.

Dr. Lester M. Barcoo.
Presented at Conference.

The consideration of the subject of an adequate salary for our pastors is without doubt of very great importance at the present time. The preceding paper is one worthy of careful study and impresses me as covering the ground in a very conservative and fair-minded way. [See paper by Dr. Grace L. Crandall, published in Recorder, June 20, 1908, p. 79.]

Let me call attention to this fact, that in these times of great prosperity the purchasing value of a dollar has very materially decreased, and the cost of living has increased in the same proportion. Our pastors have never received large salaries, and our people have failed to increase them in proportion. The preceding paper has stated very clearly those points which should be considered in fixing a pastor's salary for a given place; the cost of living in the community, the minister and those dependent upon him for support; and the demands of the church upon pastor and family.

Should a minister expect or be expected to save anything from his salary? Surely he should not regard his profession as a money-making matter. But how gratifying it would be to him to feel that his declining years were provided for, and that he would not be a burden upon his children and at a time when they too may be having a struggle, more or less severe, in establishing themselves in their positions for life.

Every church, if it so choose, can make a very definite estimate of the cost of living in the community and determine the amount of salary which it should pay. And then, the pastor should be paid promptly, monthly or quarterly, as has been agreed upon. Can there be anything more dishonorable than for an association of people who call themselves a church and who agree to pay a certain salary, to allow back salary to accumulate at the end of the year? Persons place their names upon subscription papers seemingly with no intention of paying the amounts set opposite their names. Churches are very dilatory in making payments and the pastor must live on credit. These are conditions which have existed and which, if they still continue, should cease to exist.

Professional life is a life requiring careful preparation and liberal education, and should be a life of service. By no means should the professional man enter his profession with the mere idea of money-getting. With only that end in view, he becomes a prey upon the human race. But if you expect adequate service from your doctors, dentists, or lawyers, can you do less than grant them at least a ten per cent. Looked at, then, from the worldly standpoint, how many could be expected to enter the field of medicine with no greater inducements held out to them than we offer to our pastors—men upon whom the demands are as great, and in any way in calling himself a Christian, until he has settled conscientiously and in a systematic business way the financial side of the question.

Should we give a tenth of our income? If we can not decide the matter in any other way, why do we not give at least a ten per cent. and possibly more than that is required of us in many, many cases. I do think that the person who has not taken his pocketbook with him through the baptismal waters has made a mockery of baptism. I firmly believe that they will solve our financial difficulties; and who will dare say that it will not result in such a growth in spiritual life as we have never seen?

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches convened at the Cartwright Church, June 18, 1909, as per notice in the Recorder. The following delegates from sister churches were present: Rev. J. T. Davis, delegate from Iowa yearly meeting; and Rev. Madison Harry and wife, D. E. Coon and wife, and Deacon Joel Tappan from New Auburn, Minn.; Deacon Joel Tappan from the Dodge Center Church.

The moderator, Mrs. Jennie Carpenter, called the meeting to order and Pastor Hurley offered prayer. The moderator appointed the following as Committee of Arrangements: Mrs. Gertrude Sanford of New Auburn, Wis.; Dea. Joel Tappan of Dodge Center; and Mrs. Nettie Coon of New Auburn, Minn. These immediately retired and arranged program for following sessions.

Rev. J. H. Hurley gave the address of welcome to the delegates. After singing, Rev. J. T. Davis read the scripture lesson and offered prayer. The choir led in singing "When the Curtains Are Lifted," and Rev. Mr. Harry preached the introductory sermon, from the text, "It is good for us to be here." Announcements and usual closing service.

Friday evening.—Praise service conducted by Brother Truman. Solo by Rev. Mr. Davis. Elder Davis used the twenty-third psalm as the basis of his remarks, which preceded an interesting conference meeting.


Sabbath afternoon.—Praise service, conducted by Mrs. Hurley. The young people's meeting was conducted by Mr. Truman. One of the results of this meeting was a motion carried to meet the following Sabbath afternoon, for the purpose of organizing a Christian Endeavor society. Mr. J. E. Ling essay—subject, "Jesus as a Teacher and Redeemer." A trio, with guitar accompaniment, was rendered by J. E. and Martin Ling and George Truman.

Sabbath night.—Praise service led by J. E. Ling. Scripture reading and prayer by Rev. J. T. Davis. Sermon by Rev. Mr. Harry, from Ex. xxxiiith. 18.

Sunday morning.—Business meeting. Prayer was offered by Rev. Mr. Davis. Owing to the absence of the journal, the reading of the minutes of previous session was omitted. Moved and carried that the next meeting be the Dodge Center Church. Moved and carried that Giles Ellis be moderator of that meeting. Moved
and carried that Mrs. Mary Rounceville be secretary. Moved and carried that Rev. Chas. Sayre be the delegate to the Iowa yearly meeting. Moved and carried that the chairman appoint a committee of two, to look up the matter in regard to our apportionment of Elder Sayre's expenses to the Iowa yearly meeting in 1907, and report to the church. J. E. Ling and George Truman appointed committee. Letter from the Dodge Center Church read by J. E. Ling. The collection taken for the Missionary Board at this session was $8.02.

Minutes read, corrected, and approved as corrected.

At the close of the business session, the congregation joined in singing, "Holy, Holy, Holy." Rev. Mr. Harry read a portion of the Scriptures and offered prayer. The choir sang "Reapers," and Rev. Mr. Davis preached, using "Lost Opportunities" as his subject. Closing song, "Make Me a Channel of Blessing."

Sunday afternoon.—Song service, conducted by Rev. Mr. Harry. Elder Davis had charge of the devotional service. The male quartet, consisting of J. T. Davis, J. E. Ling, George Truman and C. J. Carpenter, sang; Rev. Mr. Harry preached, and Brother Truman read an essay. The sermons this day were especially inspiring and practical, as were the essays by Brothers Ling and Truman.

Sunday night.—Praise service, led by Mrs. Nettie Coon. Prayer by Mrs. Rosa Williams. Scripture reading and prayer by Elder Harry. The male quartet sang, "God Bless My Boy." The theme of Elder Davis' sermon was "Knowledge of Sin—Forgiven," text, John iv. 10. The closing service of this semi-annual meeting was a testimony meeting, led by Mrs. Williams, and the usual closing devotional exercises.

MRS. ROSA WILLIAMS.
Secretary.

"We can't just understand why the papers make such a fuss over an American girl's engagement to a Pretender, when several million women have already married pretenders and millions more will do so."

The Children's Conference.
REV. L. C. RANDOLPH.

On the morning after the close of our anniversary sessions at Milton, I received in the mail a picture post-card, on one side of which appeared in startling, likefike distinctness a stalwart yearling calf, harnessed to a sulky. In the sulky seat were crowded three children of different ages, the oldest boy holding the lines. The inscription on the other side was: "We can't get there in time for the Children's Conference this year." Taking such an early start, the outfit ought to reach Salem in good time next August.

That picture made me happy, and I smiled to myself whenever I think of it. Those faces, full of anticipation, are an illustration of the interest taken by the children of the denomination this year in the new departure especially for their benefit.

The bright idea did not occur to President West's mind evidently till a few weeks before the Children's Conference was to begin, and when he wrote asking me to work it out, it seemed at first too much to undertake in so short a period. But such enthusiastic responses came from Milton and Milton Junction that deponent's heart warmed to the project and the die was cast.

How wonderfully things come about in this world! When I was a college student at Milton nearly twenty-five years ago (Think of it! and I a young man yet) there was a young girl at Milton whom I had the great privilege of helping into the Christian life. What was my delight to find that the same girl had womanhood grown, with a family of her own, was the very efficient superintendent of the Milton Junction Christian Endeavor, and had in turn helped many boys and girls to serve Christ. It gave me a very happy feeling each afternoon to see what that young girl had become by the grace of God.

To many the most striking and unique feature of the General Conference this year was the large attendance of children. It seems that there were never half as many before. I counted one hundred and forty at one of the children's sessions, and by no means all of the children were present at that session. They flocked upon the ground as they attended not only the sessions designed particularly for them, but also others.

The Children's Conference made them feel that these anniversaries were for them. The children had a place on the program. They were part of the Conference. The spirit of the new departure with which they did their part was inspiring to older ones.

The music in the children's sessions was full of life. The children's choir, led by Mrs. Osborn, and the children's orchestra, led by William Simpson, swung the stream of song into an exhilarating current at the outset. The concert recitations showed general familiarity with the first and twenty-third psalms, the Beatitudes, the Ten Commandments, the Lord's Prayer and the books of the Bible. A key-word was announced for each session and the children were asked to bring verses containing that key-word, committed to memory.

Wednesday afternoon the key was "faith." Mrs. Lanphere of Hammond, Pastor Charley Sayre of Dodge Center, and Mrs. Cunningham of Janesville spoke on "What It Means to be a Christian," and sounded a deep earnest note.

Tuesday the word was "go." This was missionary day, and the theme was chosen to fit, Mrs. E. B. Saunders of Ashaway, Pastor Bond of Milton Junction, our home missionary, G. H. F. Randolph of Fouke, and Miss. J. E. Hutchins, the denominational Junior superintendent, gave short addresses breathing the very spirit of the Master who gave the command.

Friday afternoon, in harmony with the thought of education, the key was "learn." Doctor Platt, the home pastor, President Davis of Alfred, and Mrs. O. U. Whitford of both East and West, all gave us stirring talks. Mrs. Hutchins told us more about the banner and the work for us to do.

No children's hour had been planned for Sabbath afternoon, inasmuch as the Conference Sabbath school would occupy at least an hour and a half. But the demand was such that an extra session was hastily arranged, to be held after the Sabbath school. The key-word was "Sabbath." A robust young Hill of North Loup, who can grasp a baseball bat, seize the plow handles or grasp a subject with equal facility, led in a practice talk keeping the Sabbath. Mrs. M. B. Kelly of Milton followed in a winning manner, and that prince of Junior leaders, Walter Rood, closed the hour. I am writing this from memory, and I am afraid I am omitting mention of one or two splendid talks. How can you call them splendid, says some one, when you can not remember them? This is like the question the minister asked of the devout old lady. She averred that the sermon was grand, but she could not remember a thing he had said. She showed the cloth on the grass, however, which she was bleaching out. The water went through, but the cloth grew wetter and whiter. Those talks were all of that kind; for there was not an unprofitable minute from beginning to end of these sessions.

On Sunday the thought centered around the word "help" as the final thought. Mrs. George Trainer of Salem, Vernon Hurley of Milton and Walter Rood cooperated with the leader to give an impressive close to the sessions.

Each afternoon, after the session, sports were offered for the young energy, on the lawn of President Daland's home, under the leadership of Vernon Hurley. On Monday afternoon the Milton and Milton Junction boys crossed bats in a closely contested baseball game. At the same hour, a number of the Junior workers met for a closing conference in regard to future work. In addition to those already mentioned, there were valuable suggestions from many, including Mrs. W. D. Burdick and Miss West.

A number of people have expressed the wish that the children's hour shall be a feature of future General Conference sessions. In this I am sure the children themselves heartily concur. The young life bears the hope of the future. We can not bind it too strongly to the work of our united churches.

"Nothing is so strong as gentleness; nothing is so gentle as real strength."
Marlboro, N. J.—We found the Marlboro Seventh-Day Baptist Church in a flourishing condition when we arrived, Aug. 5. Indeed, we marveled how all had been held for so long without a pastor. Our visit solved the query. There is love; and where there is love, God is. The prayer meeting has again been taken up. Already we have received an inspiration from these faithful people and our desire is to bring in the young as they grow. A bountiful donation was given on Aug. 29, at the parsonage, and later, a kitchen-shower. These tokens mean much to us, as they show the loving, generous spirit of the people of New Jersey. We are praying for showers of blessing to fall in the home. We brighten the homes with music, with pictures, with books, papers and magazines, with company and festivities. We want the brightest music, the brightest pictures, the brightest literature and the brightest company in the home. It is natural to try to shut out the darkness and bring in the light.

There is something more radiant than the brightest electric light, the brightest music, the brightest books. The radiant Christian character will make the home brighter than anything else. If every member of the home were illuminated by the Spirit of our Lord, what beautiful homes and bright homes we should see. This brightness will endure. A father whose soul is radiant with love and sympathy and goodness will leave a light in the home when he departs. That light will linger as long as the home shall continue to exist.

Let the prayers in the home be bright. Let the conversation be brightened, not only by literary and scientific illumination, but also by the light which is kindled from above. A truly bright home, bright with love, bright with peace, bright with happiness, is a type of that home beyond the skies which is filled with everlasting sunshine.—The Christian Advocate.

"Papa," wrote the sweet girl, "I have become infatuated with calisthenics."

"Well, daughter," replied the old man, "if your heart's set on him I haven't a word to say; but always did hope you'd marry an American."
thoroughly conversant with the religious customs and beliefs of the Jews.

6. To be judged for the hope of the promise. This hope of the resurrection Paul maintains is in full accord with his whole past life. He is a true and consistent worshipper of God; and that is why his enemies accuse him.

11. I persecuted them, i.e., went into foreign cities. Paul shows that he was always full of zeal for what he believed was right. In his early life he was no exception.

12. Whereupon as I journeyed to Damascus. From Paul's conversion compare Lesson III of Second Quart. He summarizes here, putting what was said to him by Ananias along with the revelation from the heavenly vision.

13. Wherefore. This word refers back to what has preceded, to the third verse. The doctrine of the resurrection seemed to him incredible, and he interrupts with an exclamation of surprise. The word "astonishment" is probably a correct rendering of the Greek word for "mad." It is probable that Festus intended to slur, and that he really held Paul as a very Learn. man.

25. I am not mad, most excellent Festus. Paul returns a very courteous answer although he contrives to give the impression that he is not. The word "truth" refers to the opposite of that which is fanciful. It was Paul's sanity, not his veracity that was in question.

26. For the king kneweth of these things. Paul appeals to Agrippa for corroboration of his statement that his words were of truth and soberness. Unto whom I speak freely. Just because of your personal knowledge of the Jewish religion and the history of Agrippa's country, it was easy for Paul to declare his beliefs to him. For I speak not unto thee because thou art an ignorant man, but that thou mayest know the certainty of these verses.

27. Believe thou the prophets? Paul could reasonably assume that a Jewish king, even if educated under Roman influence, would believe that teaching of the prophets.

28. With but little persuasion thou wouldst make me a Christian. Agrippa perceives the personal touch of Paul's remarks, and observes, "Why, Paul, you are trying to make a Christian of me." He is surprised at Paul's earnestness and directness. Some have imagined that Agrippa was indignant that Paul should leave his own defense and undertake with so brief a message to impress him with his doctrine. This verse is worthy of notice from the circumstance that, if we omit the differences that arise from the variant readings of the older manuscripts, we have here the most striking difference between King James' Version and the modern Revised Versions. The older version is clearly in the wrong. Agrippa had no idea of becoming a Christian. The Christian was rarely used in that age by the disciples of Jesus in speaking of themselves. Agrippa, in his answer, uses it with a somewhat contemptuous inflection.

29. I would to God. Paul replies with deep earnestness and directness, expressing the earnest desires that he desires to see the king a follower of Jesus. Even if the cost is great the advantage is to be the heir of Israel. All the rest I have now to show. There were probably many spectators at this hearing. Compare ch. xxv, 24. Except these bonds. Very likely there were chains attached to Paul's wrists.

31. This man does nothing worthy of death or of bonds. They were thoroughly convinced of Paul's innocence.

SUGGESTIONS:

Paul's obedience to the heavenly vision is especially worthy of our notice. Perhaps every man may not have a vision so objectively real. But certainly if we cherish the ideals that come to us, we may as surely as Paul have a heavenly vision to guide our paths. Above all other ambitions let us see to it that we are not disobedient to the heavenly visions which we have.

Not only the heathen but also the men of this world in Christian lands esteem the true followers of Jesus insane. The message which Gospel is to the Gentiles foolishness until they begin to understand some of that message. It is almost impossible for the fleshly man to understand what unsensual love is.

We ought not perhaps to use Paul's very words, for fear that men may not preserve our own humility; but for all that we should be intent that no man may go astray by following our example.

WANTED:

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

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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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For being generous to an enemy.
For asking pardon when in error.
For being generous to an enemy.
For hearing your own faults.
For being generous to an enemy.
For having something to tell my constituents when I get home.
For reading all the acts of others.

WASHINGTON.

Dearest Brothers and Sisters:—If any of you find addresses of Hungarian people in the United States, please send them to me.

J. J. Novak,
856 Ninth St., Milwaukee.

WANTED.

For sending the best construction to the acts of others.

Avoiding Explanation.

"It strikes me you are reading a great deal of humorous literature," said the confidential friend.

"Yes," answered Senator Sorghum: "I am reading all the funny stories I can find.

"You are in a merry mood?"

"No. But I've got to have something to tell my constituents when I get home."

—Washington Star.

She Earned It.

"Oh, we had the loveliest arrangement at our church society last week! Every woman contributed to the missionary cause $5 which she earned herself by hard work."

"How did you get yours?"

"From my husband."

"I shouldn't call that earning it yourself by hard work."

"You don't know my husband."—Baptist Commonwealth.

In a certain small English village there were two butchers living in the same street. One placed his sausages at is. a pound, and the rival promptly placed 8d. on his card. No. 1 then placed a notice in his window, saying that sausages under 1s. could not be guaranteed. No. 2's response to this was the announcement, "I have supplied sausages to the king." In the opposite window the following morning appeared an extra large card bearing the words, "God Save the King."—Tit-Bits.

FOREIGNER.—What was the total loss of life caused by your Revolutionary War?

NATIVE AMERICAN.—Nobody knows. We keep adding to it every Fourth of July. —Chicago Tribune.

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Next year begins Sept. 14, 1909.

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