HIS MESSAGE TO THE MINISTERS.

New demands and more acute dangers are closing in around you who take the work of the new century. That work can be done no longer by a few. Each Seventh-day Baptist minister must become a specialist in denominational history and work, if our cause goes forward. The years are over-ripe with this need. Sabbath reform is not a side issue nor one which any one of you can leave to others, without being untrue to your place. Perhaps some of you need not do less in other forms of general work, but all of you ought to do more than you are doing in specific denominational work; in pure Seventh-day Baptist work. I fear that some of our largest and most influential churches are suffering serious loss for want of better knowledge and more vigorous faith in our mission.

—Dr. A. H. Lewis

1906

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SALEM
West Virginia

Fall term begins Tuesday, Sept. 7, 1909.

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


THOMAS L. GARDNER, D. D., Editor.
N. O. MOORE, Business Manager.
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EDITORIAL

Conference Will Soon be Here.

In about one month from the time this Recorder reaches its readers, people will be on their way to Conference. It seems but yesterday that we were returning from Boulder, and now we must hurry if we get ready for Milton and for the Convocation at Albion. Every one who is to have any part on the programs begins to feel that the time is pressing, and it is time to prepare for that event. Denominational questions will now crowd to the front and occupy the attention of the leaders; the churches will have to pass judgment upon the matter of reorganization which was reported last year by the Committee of Fifteen; the boards are pushing their annual reports to completion; and scores of people from Rhode Island to California are settling the question whether to go or to stay at home.

The attractions at the point of meeting are as strong as can be found in any great Northwest. Milton is the Seventh-Day Baptist Mecca of the western world, with its college, its group of churches, its beautiful village and its splendid rolling prairies. What could make a more helpful, inspiring outing for young and old than a trip to Conference this year? To some it will probably be the last Conference; to others it will be the first; and we trust that to all who attend it we may be a precious meeting, a blessed experience.

Did you ever really think of the value of the General Conferences to such a widely scattered people? These annual gatherings have been of untold value in more respects than one. The spiritual uplift that has come to the communities where Conference has assembled can never be measured. Many of the best helps to the churches in years past have come through the influence of these great meetings that have been held with them. Who can estimate the loss that would have been sustained by Alfred, Adams, Leonardville, Ashaway, Westley, Shiloh, Plainfield, Nortonville and Milton if they had never known a General Conference! How could we have developed the splendid denominational spirit we now enjoy, how could the various parts of the denomination have the interest which they now have today if there had never been any of these annual gatherings? Rhode Island and Wisconsin without this means of acquaintanceship would have been strangers; the young people of West Virginia would know comparatively nothing of the value of faith in New York or Kansas or Colorado, if there had not been no great general gatherings with a common interest.

As it is, we are each year becoming more and more united, and to the people the Conferences are becoming more like family reunions. To many the reading of these lines will bring memories of precious seasons in Conference, and to many this reading will arouse a strong desire to attend one more session.

All will want to go. We trust that all who can will do so. Let all churches send their pastors. This may be the only way some can get out of Conference this year. Don’t fail in this. You need the blessing it will bring you, and the pastors need the blessing it would bring to their congregations. Let all the churches get ready for Conference. Send in your reports early. Don’t fail to read the notice of your corresponding secretary, Rev. T. J. Van Horn. Indeed, we will place it right here before your eyes, so you can not miss it. Read it
now. Don't neglect doing as he requests. Let every one try to make the coming Conference the very best one of all.

Attention, All the Churches.

The corresponding secretary makes earnest request: (1) That the blanks which have been distributed to the clerks or pastors of the various churches be filled out and forwarded at once to him, if it has not already been done, in order that the Conference may be as complete as possible; (2) That the churches that have not yet taken action on the report of the Committee of Fifteen, found on pages 96, 97 and 98 of the Conference Year Book of 1908, do so at the earliest possible moment and forward the result of that action immediately to

T. J. Van Horn, Cor. Sec.

Albion, Wis.

***

Salem Expecta Conference in 1910.

Communications from Salem, West Virginia, to the editor of the Advance, indicate that the Southeast expect the General Conference to meet at Salem next year. At the solicitation of Boulder, the West Virginia people yielded last year in order to allow it to go to Colorado. Then, when the time came to decide where it would go this year, Salem expressed willingness to entertain it in 1909 in case it seemed best to go there. Still, in view of the prospects of a new college building to be put up this year, with a fine large auditorium for the meetings, the people of Salem suggested that it would be more convenient for them to entertain Conference in 1910, and asked that, in case it should go elsewhere in 1909, it go to Salem one year later.

Salem is, therefore, working faithfully to "make good" for 1910 and the people there are looking forward with great anticipation to its coming.

***

Opening Day for Salem College.

So far as we know, our notices on the cover for Alfred and Milton are correct as to the date of opening the fall term; but the date for Salem is suggested. We must print covers several weeks ahead and did not learn that conditions had made it necessary for Salem to change its date, previously published, from September 7 to September

21. Let every one take notice of change of date.

PROPER RECOGNITION FOR SALEM.

The laws of West Virginia make it necessary for the denominational colleges to come under a critical examination by State officials appointed for that purpose, whose business it is to determine whether their graduates shall stand on equal terms with those of the State University and normal schools in the matter of receiving State certificates.

Toward the close of the spring term this august State Board of Education visited Salem College and carefully examined the reports from President and Dean. President Clark assures the editor that Salem passed muster and is one of the "recognized" schools with all the privileges secured by the new law. This is as it should be.

A GOOD WORD FROM OUTSIDE.

The School Journal of West Virginia, published at school headquarters in Morgantown, contains the following article, which is a rebuke of the university, who made the address at the laying of Salem's new corner-stone.

We are glad to give it place here, because it shows the good will which State educators are holding toward Salem College. For the most part it is complimentary of those educators, and it is pleasant to know that their friendships are still strong for brave, true, struggling Salem.

A GOOD WORD FOR SALEM.

Commencement week this year at Salem College was a very happy time for the members of that college, and it would be a remissness not to express the pleasure and satisfaction of the school.

On June 6 the Commencement sermon was preached by Pres. C. B. Clark. The next day he two literary societies met their program and at night occurred the annual concert. June 8 was Class day, and at 3:15 that day also occurred the laying of the corner-stone of the handsome new building now being erected. This ceremony was exceedingly impressive and interesting. Hon. Jesse F. Randolph, president of the Building Committee, laid the stone, the students sang inspiring songs, Prof. W. E. Hunter, and Mr. L. D. Lowther spoke briefly of the new building, and Dr. Waitman Barre of the university made an address. President Clark had charge of the exercises. The new building is to be three stories and basement, and is to be admirably arranged and equipped.

That night an alumni meeting was held and the next day was Commencement day proper, when the following diplomas were awarded:

Ada Pearl Bond, Roanoke, W. Va.; Mary Jane Dew, Salem, W. Va.; John Rhillet Kemper, Free-
souls are working to bring the world of sin and secure righteousness, let every one strive to clear the clouds, until the morning, in which has already been fought, the results of which cannot be predicted; but he has made up this Convocation for some time past, and that he will not accept it. The first step is to preach it. We can never become pure in heart or perfect by persistently saying we can not. The thing to do is to keep affirming that we can and will. Even though we may never reach the ideal, we will come nearer to it by saying "I can" than we ever will by saying "I can not." I do not claim to be perfect, but I truly believe I could be so if I would use the power which is mine in Christ Jesus.

C.

DEAR BROTHER GARDNER:

I have for some time past thought of writing you a few lines for the Sabbath Recorder of how I am getting along in my work. I often feel sad and lonely, but I know that "Jesus Christ" is "the same yesterday, and today, and forever." How comforting to know that he changes not. Two letters, among many others, have come to me during the last few months,

DEATH OF A GREAT ASTRONOMER.

The New York Tribune of July 12 has the following:

Washington, July 11.—Professor Simon Newcomb, astronomer, mathematician and traveler, died at his home in this city at an early hour this morning, at the age of seventy-four years. The body will be buried with military honors in Arlington Cemetery next Wednesday.

This man was recognized all over the world as a leader in his profession. Ten colleges and universities in Europe and Canada, and four in the United States conferred on him their highest degrees. For many years he was professor of mathematics in the United States Navy, and was sent abroad by the Government for astronomical observations. He was also professor of mathematics and astronomy in Johns Hopkins University for some time. In 1887 the Russian government ordered his portrait painted for their famous collection of noted astronomers in the observatory of Pultowa.

John D. Rockefeller, on his seventieth birthday, gave ten million dollars to the General Board of Education. His contributions to colleges and to the General Board now amount to one hundred million dollars.

Recognizing the importance of the subject of public health and preventive medicine, Harvard University has just announced the establishment of a department in the medical school, to be exclusively devoted to the subjects of hygiene and preventive medicine. Work is to begin in this department with the opening of the school year.

A Rain of Frogs.

In a heavy rain and wind storm along the line of the Rome, Watertown and Ogdensburg Railroad, small, perfectly formed frogs reportedly fell in such quantities as to make walking on sidewalks difficult; and they covered the rails for half a mile so that the speed of trains was materially lessened.

Doctor Lewis to the Convocation.

The men who make up this Convocation will decide our immediate mission and work and in no small degree our denominational future. You hold the key. A sharply defined crisis in our denominational history is at hand. While it is part of the crisis which confronts all Protestants, it is most vital to us because we stand for a complete Protestantism in contrast with the popular compromise.

THOUGHTS FROM THE FIELD.

DEAR EDITOR:

We have been lone Sabbath-keepers, but now we are living where there are enough of our faith to get together for Bible study. It has made us stronger in our faith in the true Sabbath and more loyal in keeping it. Our hope in God and trust in his promises are stronger than ever.

I can not see how any one can grow careless and slack about keeping God's holy day, after once knowing the commandments, simply because there is no church of our faith near.

BE YE PERFECT.

I believe that Christ was a perfect man and that he bestowed upon us the power to be perfect. I see that when such power is offered we will not accept it. The first step is to preach it. We can never become pure in heart or perfect by persistently saying we can not. The thing to do is to keep affirming that we can and will. Even though we may never reach the ideal, we will come nearer to it by saying "I can" than we ever will by saying "I can not." I do not claim to be perfect, but I truly believe I could be so if I would use the power which is mine in Christ Jesus.
very different as to their authors and contents. One complains of our work as trying to destroy the foundations of other denominations; the other is from a man who was compelled to search the Word of God for himself to see if the foundation upon which he was building was scriptural and not man-made. For many years he has been an elder in a Presbyterian church in a large town in Ontario. He says: "Dear Sir—I beg leave to acknowledge the receipt of a number of pamphlets on the Sabbath question, for which I am sending you my sincere thanks. While doing so, I can not but wonder what moved you to select my name as one to whom the subject would be of interest. I happen to be one to whom the subject is full of interest, but of course it was not possible for you to be aware of that fact. I knew nothing of Seventh-day Baptists. I had never met a member of that body of Christians, nor did I know anything more than the name until receiving your package. Even the name conveys a meaning. The two doctrines embraced in that name are those on which I have been compelled to change my opinion. But the Sabbath and Baptism. I believe that the "seven day is the sabbath of the Lord" our God, that the fourth commandment was never abrogated or the day changed. I believe also that what is called infant baptism is entirely unscriptural. It must be administered only to believers as its subjects and by immersion as its mode. (See Rom. vi., 5.) So strong had my convictions on this point become that on the fourth day of last October I was compelled, by profession of my faith in the Lord Jesus Christ by the resident Baptist minister of this town, but through his kindness and that of his official board, without having to become a member of his congregation, or to sever my connection with the Presbyterian Church. So far at least as these two doctrines are concerned, I may be regarded as a Seventh-day Baptist." 

This brother lives in a town where there are no Seventh-day-Baptists—a true lone Sabbath-keeper. This case reminds me much of my own; formerly he took what his church taught and practiced, now he searches the Scriptures for himself to find out "what is truth." This is the right plan and every one's privilege. Just in this way truth reaches one and another, and spreads gradually. Later on it will run very swiftly, "have free course and be glorified."

Nearly all important truths come to the surface through great difficulties and humbling agencies. And I do not wish to give up the fight for any one of them; otherwise I pursue the work given me by the Lord and by his assistance as he may be pleased to bestow from time to time. The Bible teaches the Seventh-day Sabbath. The dear old Book is true; it is the anchor of our faith and the day-star of our hope during our earthly pilgrimage. On its precious promises hang all our earthly duties and hopes of heaven in the future. As Seventh-day Baptists we cling to the Bible; for without it we would be like a lost ship on an unknown sea, without chart or compass, drifting we know not where, or like shipwrecked mariners on a desert isle with vision bounded and obscured.

Many thousands in this great Dominion have been the recipients of literature during the last few years from Berlin, N. Y., where I had the opportunity of ministering to that church for more than four years, and becoming acquainted with some of the best people I ever knew. The Baptist minister of the place at that time said to me one day: "The people who will keep the Seventh-day Sabbath of the fourth commandment can be trusted to keep all the others." This is an encouraging fact and I found it true. Dear Old Berlin, how I love the people there. I look back with pleasure on those happy and prosperous years. May the Lord bless that church with gifts and graces and numbers and gracious influence during the coming years. I would like to see them once more if it be his will. May the young pastor be encouraged and blessed in his work. As Seventh-day Baptists let us never be discouraged. Though our people do not increase as our borders widen more all the time, let us go on doing all we can to help the cause onward. Let us be "faithful servants keeping the trust with God." Though our great leader fell in the battle, God will raise up others, and the work will go on to its glorious victory.

I can not close without saying that the

Sabbath Recorder is an all-important factor in the church and home life of our people and should be in every family. How can we keep house and be without it? I greatly enjoy the Recorder—it keeps me in touch with the doings of our people. I am so glad to have it; through it I know what is going on. I always read it, and I should be ignorant of all our work as a denomination. I greatly enjoyed your able and beautiful articles on the associations.

"The years seem long, the tears grow strong; Faith falters and is dumb; But God is giving the harvest-time, And it will surely come."

GEORGE SEELEY.


Communication From Salem.

Since the editorial about Conference in 1910 was set up for the press, the following communication has unexpectedly come to hand. We are glad to find that the editor was not mistaken about the high anticipations of the Salem people regarding the coming of Conference next year.

Conference in 1918.

The Salem Church is looking forward with pleasant anticipation to the coming of Conference next year. For good and well-known reasons, we cheerfully gave way to the claims of Boulder in 1908 when we were ready for, and expecting, the Conference here. Then, knowing that this year our streets and sidewalks would be torn up preparatory to paving, and that the college campus, where the Conference tent has usually been pitched, would be all confusion on account of the new building, we asked Conference to postpone its visit to us till 1910, when we hoped to be able to entertain it more comfortably, and also more economically. We now have better reason than ever that such may be the case. Out of the confusion on the campus there is gradually rising a very orderly, and we think, a very beautiful building, which we hope will be completed some months before the assembling of Conference. Salem now is the hardest-time.

M. H. VAN HORN.

The Solitary Way.

MRS. E. H. EVERETT.

The cypress boughs outspread so wide
They bar the light on either side;
But from o'erhead the morning's glow
Shines on a bracken stream below,
And wakeneth the heart to singing.

The willow branches bend so low
The waveslet sway them as they flow;
And water-weeds, and sedges dank
Crowd close against the bank.

The willow branches, when they pray.
Like wands of consolation sway,
And the green sedges press their feet
With touches pitiful and sweet.

No more with lustful eyes they turn
To where Earth's lurid altars burn;
But render to its wealth behemoth they know
An idle dream, an empty show.

For their unfettered spirits see
An infinite eternity.

Earth may not bind their broken hands,
Their keener eyes and hands,
Where prophets walked, where Christ was seen,
They in their pilgrimage gird have been.

They may the sunshine look for, they may
But that dim path leads to God.
earth and died for us all. Have no anxiety for your daughter, only for your own soul. The small daughter prays daily to the true God that he will save her mother and trusts that at the end of the year they may meet to speak face to face of the joy in their hearts.

With reverent regard,

The Humble Daughter.

Treasurer's Report.

For the month of June, 1909.

Geo. H. Utter, Treasurer,

In account with

The Seventh-Day Baptist Missionary Society,

Dr.
Cash in treasury, June 1, 1909 $832.67

Church at
Plainfield, N. J. 26.50
Salemburg, Pa. 9.20
Little Greene, N. Y. 6.00
Westerly, R. I. 75.00
Hornell, N. Y. 3.50
Walworth, Wis. 20.00
Albion, Wis. 13.00
Shingle House, Pa. 10.00
Mill Yard, London 1.00
Dodge Center, Minn. 7.00
Leonardville, N. Y. 11.75
West Franklin, N. Y. 6.00
Battle Creek, Mich. 5.00

Collection at Eastern Association 10.00
West Edmonton, N. W. People's Society of Christian Endeavor 5.00
Mrs. H. Malmgren, Petaluma, Cal. 3.00
One-third collection at Western Association 18.16
Cash, Providence, R. I. 1.00

Ladies' Missionary Benevolent Society, Albion, Wis. 5.00

Sabbath school at Dodge Center, Minn. 5.00

Woman's Executive Board 26.25
S. C. Maxson, Utica, N. Y. 5.00
Geo. W. Hill, superinten
d- bership of Ira Jeffrey, Battle Creek, Mich. 15.00
W. Taylor, superinten
d- bership of Ira Jeffrey, Battle Creek, Mich. 2.00
A Friend 10.00

Pulpit subscriptions 34.75

Income from Permanent Funds 508.75

Total $1,687.84

E. B. Saunders.

For labor performed in Milwaukee, Wis. $60.00

Salaries and expenses 165.81

Orsa S. Root, Appropriation for Historical Volume, prepared by order of General Conference, 150.00

Recorder Press, Pulpits to July, 1909, and job printing 138.20

G. Veltman, salary July 1 to Sept. 150.00

F. J. Bakker, salary, July 1 to Dec. 31, 1909, and increase for first six months of 1910 175.00

J. W. Crofoot, salary July 1 to Sept. 30, 1909 220.00

H. Eugene Davis, salary July 1 to Sept. 30, 1909 212.50

Dr. Rosa W. Palmberg, salary July 1 to Sept. 30, 1909, balance 118.50

Susie M. Burdick, July 1 to Sept. 30, 1909 150.00

D. H. Davis, account of Mission School appropriation, 150.00

Cash in treasury, June 30, 1909 29.33

The Necessity of Extending and Reenforcing Our Evangelical Work.

REV. I. L. COTTRELL.

Read at the Central Association.

Evangelism means good news, the Gospel. Evangelical means of or pertaining to the Gospel, which is Christianity. The necessity of extending and reenforcing the Gospel, or Christian work, is the question before us. Evangelical work is generally understood to be work done by and for the Christian, the evangelist who goes from church to church with the special object of church revival, by increasing the zeal and efficiency of church work, and by winning souls and thus reviving the church and extending the kingdom. This shows that, if he himself would leave his home land and go into a land that God would show him, that through him would come a blessing to all the world.

More than seven hundred years before the Christian era, a God-inspired man (Isa. vii, 14) foretold that a virgin should bear a son and should call his name Emmanuel, which (Matthew i, 23) being interpreted is, God with us; and the apostle John says, "And we beheld his glory, the glory as of the onlybegotten of the Father, full of grace and truth" (John i, 14). "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii, 16). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (v. 14). "He was in the world, and the world was made by him, and the world knew him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. . . . Behold the Lamb of God, which taketh away the sin of the world" (John i, 10, 12, 13, 20). "The Father sent the Son to be the Saviour of the world" (1 John iv, 14b). "I came not to judge the world, but to save the world" (John xii, 47). "As thou hast sent me into the world, even so have I also sent them into the world" (John xvii, 18).

This work of soul-saving brought Christ into the world. There is no greater or nobler work under heaven or known among men. It is the soul-saving work, as it is called, for it is that work which has come into the world but it saves men in eternity. Our Saviour called Peter and Andrew said: "Follow me, and I will make you fishers of men". And they left their boats and followed him, to engage in the greater work of catching men. He called John and James from another boat and they left all and followed him to engage in this most important work as evangelists. We read (Luke i, 7) that Christ called his twelve disciples and told them he would give them the kingdom and the key of the house of David, and they went through the towns preaching the Gospel. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come" (Luke x, 1). John the Baptist came to proclaim Christ's coming, and now as of old Christ sends his disciples into every place and to every heart whither he himself will come. Christ, after his resurrection, met his disciples on a mountain in Galilee and said, "Go ye therefore, and teach all nations, baptizing them . . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Paul says (Rom. x, 13). "For whosoever shall call upon the name of the Lord shall be saved." He continues, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear in whom they have not believed? . . . . as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." The risen Saviour commanded his disciples not only to go and evangelize; "but tarry ye in the city of Jerusalem, until ye
be endued with power from on high." At the close of Pentecost, suddenly there came a noise like a rushing wind, and they were filled with the Holy Spirit, and Evangelist Peter, lifting up his voice, preached unto them the everlasting Gospel, and 3,000 were converted. A little later 5,000 were added to their number. The Lord added to the church many who had been saved, and Saul the persecutor was stoned to death. Saul made havoc of the church, entering into every house, seizing men and women and sending them to prison. The Christians were scattered abroad, but they went everywhere preaching the Gospel, which like firebrands they carried in their hearts, and kindled a flame of Christian zeal and hope that has become world-wide.

In the first century the flames of God, the Gospel, were unquenched. The primitive church was phenomenal. History records the condition of heathens, nor was America then any different, being equal, to adhere to that people was but little and every land and is permeating our minds. The spread of Pentecost was phenomenal. History records its influence to build up the denomination, inspiring with faith and courage our own people, old and young, but also for gaining the confidence of those who are considering the Bible claims of the Sabbath. The tests are, Have we the truth of God? Are we growing rapidly? Are we able to conquer the world? These are the measuring rods applied to the denomination by the work of the world.

In Rev. James Bailey's "Seventh-day Baptist General Conference", the year 1863 is given as our first General Conference, with 1,130 members. In 1820, seventeen years later, the number of members is given as 2,276, a little more than double the number of the first General Conference. But in 1803, that is, 1849, six years later, there were 6,977. In this period of growth, the denomination, I understand, was principally engaged in building up the work. If it had continued to double every seventeen years, we would now have about 100,000 members instead of 8,000 or 9,000. But let me encourage you with this thought: Counting as Protestant Sabbath-keepers, there may now be about 100,000. By glancing at the annual report of the Missionary Board in the Conference Minutes of 1889, and others, it seems that little evangelical work was being done for several preceding years at the Sabbath of the Lord. "The seventh day is the Sabbath of the Lord." Christ said, "The Son of man is Lord also of the sabbath." If we had one hundred powerful, consecrated Seventh-day Baptist preachers put into the field, Sabbath worshipers whom the mighty convicting and converting influences of the Holy Spirit would come to save men, something as it did in the Pentecostal time, we should not lack for growth.

Please note the influence that an evangelist has to mold people for life in the time of a revival. It is like a teacher's power to mold children to accept the good or shun the bad. So Christ tells us that except a man be born again he can not enter the kingdom of heaven. The evangelist should realize his opportunity to lead the new convert to a high standard of Christian life while the soul is young and plastic in spiritual experience. For these reasons the report of L. C. Randolph is more valuable not only for building up the denomination, inspiring with faith and courage our own people, old and young, but also for gaining the confidence of those who are considering the Bible claims of the Sabbath. The tests are: Have we the truth of God? Are we growing rapidly? Are we able to conquer the world? These are the measuring rods to the denomination by the work of the world.

In 1895 the summary of home missions was 314 additions, 216 by baptism, 42 converts to the Sabbath, 2 churches organized, 2 Bible schools and 4 Christian Endeavor societies. By these three evangelists, E. B. Saunders, L. C. Randolph, and L. C. Randolph, working in all 1 year and 936 months, has had the following results. In 1892 the summary of home missions was 314 additions, 216 by baptism, 42 converts to the Sabbath, 2 churches organized, 2 Bible schools and 4 Christian Endeavor societies. The report of 1899 for the home fields records additions to the churches 220, converts to the Sabbath 31, Sabbath schools organized 3, churches 2. In the summary of 1895 for the Seventh-day Baptist, Randolph we find added to the churches 70. Brother Huffman finished his earthly labors March, 1897, and this faithful laborer went to his reward.

We quote the following from Brother Saunders' last report as evangelist of the Missionary Board in 1899: "This is my sixth annual report to the Missionary Society. All this time I have been in their constant employ, besides working for them part of the year in 1892. During these years I have traveled from 4,000 to 7,000 miles, have seen from 100 to 1,000 people converted each year, have worked in twenty different States. It is with sadness I leave this field of work, having only four months to accept the pastorate of the Shiloh (N. J.) Church." Brother Randolph also accepted the pastorate of the Alfred Church. From 1890 the evangelistic work seems to have declined for eight years, when instead of 5,000 members reported in the year 1880, less or 8,504; and the secretary, Brother E. B. Saunders, reported under the
work of the home field, years of labor 20, by 40 different men, additions to our churches 70. He says, "No evangelists have been employed during the year, although some very successful evangelistic work has been done by our general missionaries."

It is true the evangelists usually work in connection with our churches and their work could not accomplish what it does except for the efficient preparation, the cooperation and the sustaining labors of the churches and pastors; but there is reached by this combination of experienced evangelists, consecrated church workers and pastors a higher tide and power and greater results than could possibly be attained under ordinary conditions. This report of 70 additions last year, however, is in marked contrast with the report of 1894, with evangelists and an addition of 363, 237 by baptism, and 35 converts to the Sabbath. Is it strange that we gained a thousand in membership from 1890 to 1900 with evangelists, but had 70 losses among our churches, and in 8 years from 1900 to last year with little work from gifted evangelists we lost 800 in membership—a net average gain of 100 each year in the nineties and the net loss of 100 each year since 1900?

The people of the world seem to have periods of saying that revivals are things of yesterday, today and tomorrow. But that revivalism is not a delusion, was shown in a recent year when it was found to be a true measure for a people to anticipate, to have revivals and the people of God should be prepared to receive and respond to the Spirit and gifts. 

**Tract Society—Report of Treasurer.**

*For the quarter ending June 30, 1909.*

F. J. Hubbard, Treasurer.

In accordance with the American Sabbath Tract Society:

Dr.

Balance on hand, April 1, 1909 $1,390 74

To funds received since follows:

<table>
<thead>
<tr>
<th>Contributions as published:</th>
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<tr>
<td>April</td>
<td>$333 41</td>
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<tr>
<td>May</td>
<td>211 80</td>
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<tr>
<td>June</td>
<td>240 84</td>
<td>806 05</td>
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</tbody>
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Collections as published: 38 71

Payments on Life Memberships:

| April | $5 00 | |
| May | 12 50 | |
| June | 97 20 | 72 78 |

Publishing House Receipts:

| Recorder | 868 25 |
| Sabbath Visitor | 204 76 |
| Helping Hand | 230 50 |
| Tracts | 20 86 |
| A. H. Lewis' Biography | 92 50 |
| Northwestern Tract Depository | 4 35 |
| Interest on bank balance | 9 27 |

By cash paid out as follows:

| G. Velthuysen, Sr., appropriation | $15 50 |
| George Seeley, salary | $62 50 |
| George Seeley, postage | 15 00 |

Sabbath Reform Work:

| Lt. Col. T. W. Richardson, Salary | $76 00 |
| Henry N. Jordan, salary and expenses, Western Association | 100 00 |
| D. Burdett Coon, amount of work, Eastern Association | 50 00 |

**Balance unexpended, appropriated for Sabbath Reform Work** $850 00

0 1,000 00

**Italian Mission, N. Y., Edgar D. Van Horn** 100 00

Theodore L. Gardiner, expenses to associations 48 40

Corliss F. Randolph, balance expenses visiting foreign churches 6 50

F. J. Bakker, Asaa, Denmark, Danish tracts 30 00

First National Bank, rent, safe deposit box, April, 1900-1905 5 00

**Publishing House Expenses:**

- Recorder bills, subscription cards, etc. 10 74
- Sabbath Visitor 370 65
- Helping Hand 148 41
- Tracts (inc. 47 copies "Paganism") 218 81
- Tract Society, letter-heads, seeley envelopes, statistical matter from historical Volume, list for ministers' library, etc. 36 58
- A. H. Lewis Biography 189 57

**$621 55**

By balance on hand, July 1, 1909 109 51

**$4,480 88**

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E. O. E. 

F. J. Hubbard, Treasurer.

Plainfield, N. J., July 1, 1909.

Examined, compared with books and vouchers and found correct.


**Life Members Added During the Quarter.**

- Iattie E. West, Milton Junction, Wisc.
- Miriam E. West, Milton Junction, Wisc.
- Mrs. Lucy Witter Knapp, Nortonville, Kan.

**Treasurer's Receipts for June.**

**Contributions.**

- Charles T. Fischer, Shiloh, N. J., $1 00
- A Friend, Brookfield, N. Y., 1 00
- Mrs. Betsy Havershaw, Boulder, Colo.
- Woman's Executive Board 25 00

**Churches.**

- Salemville, Pa. 27 50
- West Edmondson 6 00
- First Geneese, Little Geneese, N. Y. 10 40
- Plainfield, N. J. 10 17
- Battle Creek, Mich. 5 00
- Hornell, N. Y. 5 50
- Walworth, Wis. 26 00

**Milton, Wis.**

**$80 00**

**Mill Yard Church, London**

**$2 20 84**

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**PUBLISHING HOUSE RECEIPTS.**

**Revenues.**

- Recorder 287 30
- Sabbath Visitor 113 05
- Helping Hand 104 13
- Tracts 7 90
- Lewis Biography 92 50

**$604 97**

**PAYMENTS ON LIFE MEMBERSHIPS.**

- John B. Cottrell, Plainfield, N. J., 10 00
- Otis B. Whitford, Plainfield, N. J., 5 00
- Mrs. Lucy Witter Knapp, Nortonville, Kan., 10 00

**$25 00**

**$1,065 72**

**Life Member added during the month:**

Mrs. Lucy Knapp.

E. O. E., F. J. Hubbard, Treasurer.

Plainfield, N. J., July 1, 1909.

Seventh-day Baptists are in the direct line of those minorities which have stood for monotheism, for the eternity of the Ten Commandments, for the Bible as the Word of God, and for Jesus as the Messiah and Lord of the Sabbath. They stand for Sabbath reform, against religiously and for such a spiritual observance of the Sabbath as can not be secured under the no-lawism and Sabbathless theories which are now dominant. We stand for an un repealed Decalogue and a complete Gospel as the basis of pure Protestantism. Our appeal may be put in one brief sentence: "Return to the law of Jehovah as interpreted by Jesus the Messiah and Lord of the Sabbath."—A. H. Lewis, D. D.

Missionless men are failures. The same is true of religious denominations. Any organization of men will be weak until it finds a clear-cut purpose and a definite object for which to work.—A. H. L.
"Only God's free gifts abuse not, Light refuse not; But his spirit's voice obey; Thou with him shall dwell beholding Light enfolding All things in unclouded day."

"Pray that he may prosper ever Each endeavor When thine aim is good and true; But that he may ever thwart thee And convert thee When thou evil wouldst pursue."

More Effective Methods of the Ladies' Aid Societies.

MRS. NETTIE M. BRAGUE.

As in all lines of religious work it should be our aim to advance, the thought comes to us, Could we in our Aid societies improve our methods so as to do more efficient work than has been done? It is sometimes rather difficult to make changes where a good amount of work is being accomplished, and it is not wise to attempt it if the situation is thoroughly gone over and you are convinced that a change would not be for the better.

All societies have different conditions to meet, best known to themselves. The societies should follow such methods as will enable them to do the most good, regardless of the methods used in other places. It would be well if our societies at some meeting of all or nearly all of their members—it is not wise to have one or two run the societies—would prayerfully talk over the work that has been done and manner of doing; and see if more might be done and better. It goes without saying that the societies should be well organized and have some specific objects to work for. The meetings of the societies should always be conducted in a businesslike manner, not so formal as to be repelling. Cushion's Manual would be a good book for every society to own and study some, that a meeting might be conducted without embarrassment when strangers are present.

The women along with the boys and girls and men do not know as much about denominational lines of work as they ought. Only part of our members take the Recorder. All should. Make a study of the denomination. It would be a good plan to have different ones at the various meetings prepare something in this line to be read or told while the rest work at their sewing. The more we know about our denomination with its different lines of work, the more interest we will have. In some of our societies the young women belong; they should in all, and all the ladies of the community when it is possible. The young ladies bring enthusiasm, the older ladies add experience, and it will surely make a better working force. Some of our church communities have two or three societies. Where it is possible join forces; there is strength in unity. Each member should be interested in denominational work, local work around the church, parsonage, etc., besides the sewing and giving of things to needy people, sending of flowers to the sick or anything that shows our faith in God, the giver of all.

If these various lines of work can not be done by the society as a whole, appoint committees, each to have charge of some one line of work. Charge enough for the refreshments served to pay for cost of food. If you can not see your way clear to do this, better have your meeting, do your sewing or quilting, have your paper on some denominational topic, give an offering and go home in time to get your meals. In some places baking might be sold on Friday afternoon at some central place. See that your secretary sends in her report when it is called for by the associated secretary. Small matter, but small matters attended to make a complete whole. Send your money to the treasurer of the Woman's Board. It will give you credit and send wherever you direct.

What I have written has been by way of suggestion and not criticism. Please do not take it as such. Or if you know of better methods, use them. Our societies will all do better work when the members more unitedly believe in and work for what the societies stand for, and join them because they know more can be done by numbers than by individuals.

The Relation of Missionaries to Chinese Reform. Part II.

In this connection, I invite your attention to the subject of the teaching of English. Doctor Lloyd, writing in the Chinese Recorder, insists that it is better, in the interests of patriotism, to teach all branches in the native tongue. In all the centuries that have flitted across the pages of Chinese history, the native tongue has been one of the firm bands that has bound the nation together. Shall we, who have been here but a "day," seek to loosen that band and possibly lead to chaos what may otherwise become one of the leading powers of the twentieth century? Those teachers of English are wise indeed who require their students to possess real Chinese scholarship before they permit them to touch on English. There are many in China today who have become inculturated with the English craze before they have acquired advanced Chinese learning, and consequently they are proficient in neither English nor Chinese. The following arguments for and against the study of English in our Missionary schools show a symposium on the subject, composed by some fifty missionaries in different parts of the empire: It is not an unpopular belief that the ancient Greek, with its delicacy of expression, was ordained as an evangelistic agency—that it was made for the Gospel. Now, the Chinese take four or five letters of the Greek as remarkable fitted to the message which we bring, and it is the language of one out of every four of the earth's population. Let us educate in Chinese for China's sake. Our preachers and teachers will then enter more fully into sympathy with their countrymen and will be better able to command their respect and confidence than if they display the dress and manner of the foreigner. At the best, English is only a channel through which knowledge is to be acquired. Let us not spend too much time digging the channel. But one of the strongest objections to the use of English is that it creates demands which the people can not satisfy. This is important. China is all but overpopulated. Her food-producing powers are already well taxed. To display, before the native, goods most desirable and yet expensive and not essential to life and happiness, better benefits a trader than a missionary. Many, on the other hand, think that, as the study of English is a subject no longer in our control, we ought not to lose this opportunity to reach a large and influential class of young men and women who could not otherwise be reached. The students will have English at any cost. Shall we teach it or leave it to irresponsible adventurers? Shall we teach it or give the students the influence of atheism and infidelity which they are sure to encounter if they are left to other educational agencies?

Again, the main purpose of our mission schools is to prepare men and women for the service of the Lord. It is pointed out that an English education will unfit students for this ministry by making possible better paying positions. It is true that there are subtle temptations to the English-speaking Chinese Christian, but shall we not accept these things as a winnowing process? One missionary says that if his preachers can be induced to leave the service for the love of money, they can well be dispensed with. It is a never-ending question: "Shall we give up English or Chinese?"

Out of the population of China, one out of every four is Chinese, one a large appropriation of Divine Power. It is not lacking when other needs arise, and why should we fail before this one? English-speaking Chinese, at least at present, command more salary than non-English-speaking. The bulk of our educational product will not enter the service of the church, either as teachers or preachers, but will form the laity. Increase their earning power and you increase their grip upon power. Some see in this a step toward self-support.

In a report of a meeting held in commemoration of the Haystack prayer meeting we find the following: "We are no longer under illusions as to what the heathen are, and they are no longer illusions as to what we are. These changed conditions require new methods and a new attitude. Missions are no more to be regarded as
romantic crusade, but as a part of the same work which we pursue at home to promote the higher and better life. Our business now is not to send American evangelists everywhere, but to give the conception of essential Christianity to a foreign people and leave them to propagate it, to plant Christianity and help to set the ball rolling, and then leave it to take care of itself. Therefore our missionary work must be more sectarian and more broadly Christian. We may use denominational machinery, but not make denominational Christians." "In India," said Doctor Brown, "I met a swarthy native who knew just enough English to tell me that he was a Scotch Presbyterian!" This is an illustration of how not to do it. Doctor Brown certainly interpreted the spirit of the Haystack meeting, and I hope that he interpreted the spirit of all Protestant missionary boards in saying: "Let the Asiatics accept Christ for themselves and develop for themselves the methods and institutions that result from his teaching." Let them work out for themselves their own institutional forms of the new life of faith and hope and love which Christ brings to them.

We are considering the relation of missionaries to Chinese reform. But the business of the missionary is concerned rather with regeneration than with reformation. The Christian missionary has come to China with one message. It is the message delivered by our Saviour from Cana to Calvary, by those scattered abroad at the peripheries which arose about Stephen, by St. Paul, as the Spirit led him from Tarsus to Derbe, Lystra, Iconium, Antioch, on into Europe and finally to Rome, the message that lured the sturdy Teuton from his Black Forest and built up Christian Germany, that made the Anglo-Saxon the first power on earth today. This is the message for China, and Christian missionaries may use whatever methods will operate to make that message effective. Hence we have churches, schools, hospitals and other institutions, benevolent or philanthropic. At the base of all true reform there is always the regenerating power of God's Spirit. Forces emanating from these institutions established in Christ's name, and the new light entering into many lives through the Word of God, breed discontent with conditions of misery and corruption. Christianity itself goes to work to change such conditions, because Christianity is, in the truest sense, self-propagating, and it can not flourish in such a soil. But revival must always precede reform, or else the new form will be but dead clay. Reform is a by-product, not the first aim of missionary effort. Unless the message to China brings salvation, working knowledge of Jesus Christ, he has failed. Reform of temporal conditions will not save, for there is but one Name under heaven by which men can be saved. As Mr. Pong said: "China needs not so much a new system of education as new ideas from the West brings to China a saving, working knowledge of Jesus Christ, he has failed. Reform of temporal conditions will not save, for there is but one Name under heaven by which men can be saved."

The relation, then, of the missionary to reform in China is a most vital one, and it behooves us to lay well the foundation on which is to be reared so noble a structure. God is able to regenerate China, but he waits on us as the channels of his power. If any motive can be more compelling than the command of our Master and our love for him, it seems to me that motive must be found in the conditions at hand in this our field. Oh, that we may be willing! That we may will as God wills, and that this may indeed prove to be the day of his power in this land! If we were but alive to what God wills to do, in this time of China's awakening, what an intensity of purpose would thrill us, and we should join with the Holy Spirit in the "groanings that can not be uttered," interceding for miracles of grace to be performed in China in this new epoch of her life.—Mrs. E. I. Doty, in Woman's Work in the Far East.

An Appeal to Those Who Forsake the Sabbath, or Are Tempted to Do So.

This appeal is to those who have forsaken the Sabbath, or who are tempted to do so. It is not strange at all that you should be tempted. We have many temptations indeed; but it will be said, the temptation to abandon the Sabbath is the strongest. That is the very reason it should be resisted. Yielding to the strongest does the most harm, and overcoming it secures the greatest blessing. To help you, the following considerations are kindly and prayerfully given:

1. It ought to be enough to every child of God that the Lord commands "Remember the sabbath day, to keep it holy," and "The seventh day is the sabbath," and that "it was made for man"—for you. Your Saviour, whom you love, kept Jesus Sabbath, "authoritative commands." Do you love him? Shall we obey God or men?

2. God's faithful people always kept it. Moses, the prophets, Jesus, the apostles, the New Testament disciples without a break, and the early Christians for nearly or quite three hundred years. If they could and did, why should not you and I?

3. The Jews and Sabbath-keeping Christians have kept it in all ages, even amid the fires of the fiercest persecutions, and rejoiced for the honor and privilege of doing so. Should it not be an equal joy and honor for you and me?

4. It is the fact that those who keep the Sabbath make as good a living (unless the ministers are excepted) as those who do not. In fact, there are fewer cases of temporal distress among Sabbath-keepers than among the irreverent. Twenty years of Sabbath-keeping has proved to me that Sabbath-keepers average quite as much as the average number of Sunday-keepers taken at random. Please remember that very, very few of us will be rich, whether we keep the Sabbath or not.

5. Many or most of those who forsake the Sabbath have parents or friends who keep it right along, and have kept it for generations, rejoicing in the honor and privilege. Then why should you or I say: "True, father and mother and my friends can keep it, but I have not moral courage or grace and stamina to do as they. I am too much of a weakling to do as well." If I or any one should say you lacked grit and grace, no doubt you would be offended. But your actions in that case speak louder than words.

6. Not the least of the sad effects of forsaking the Sabbath is the damage it does. It certainly must grieve him who says, "Keep my commandments." This surely is enough if we love him. It injures us, weakens our conscience. It surely makes us least in the kingdom of heaven. See Matt. v, 10. It may do worse than this. See Jas, ii, 10. Don't trifle with conscience. This is why so many who leave the Sabbath leave religion entirely. You greatly grieve and distress your Sabbath-keeping father, mother and friends. "Oh," you say, "it is too hard, too difficult for me to keep it, though I know it is right." Have you ever yet had a conflict against a godless world, erring churches and oppressive Sunday laws without the additional weight upon them caused by your joining those forces that practically fine them as far as these laws are operative? Why should you crucify your truest friends in body and spirit?

7. Again, if some man or men should command you under penalty of distress to do what you knew to be contrary to God's Word, would you do it, unless you were a coward? But this is exactly what has been and is being done to shake your faith in God's Sabbath. Hear the Catholic priest: "God commanded the seventh day to be kept holy;" but the Catholic Church says, "No, the first day of the week is the Sabbath," and all the world bows down in obedience to the mandates of the church. Do you think it noble, manly, courageous and true to man or God to get down and kiss the feet of the Church of Rome in the temple of God, exalting himself above all that is called God? This is surely what you do when you bow down at the mandates of the church.

8. May I offer as a final consideration, that "we must all appear before the judgment seat of Christ?" Don't you think you will then wish that you had kept the Lord's commands at any and all cost? Don't you desire and expect to have an abundant entrance into the kingdom above? Surely you will not say it is enough for me to be saved; yet so as by fire" (1 Cor, iii, 15). Ah, it will pay even here; for "godliness is profitable for all things, having promise of the life that now is, as well as that which is to come." You will no doubt be as sure of food and raiment; and in addition have what money can not buy. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii, 10).

New Auburn, Minn., May 28, 1889.
The invitation was unanimous and I have heard people talking since as if they counted it a rare privilege to have you with us for this meeting.

In fact, I have heard but one word of doubt regarding the meeting, in any way, and that was not from a member of this church. The fear was expressed that we could not hold the young people for this meeting. Now, this brings me to the second word I want to say. The success of the meeting should never be reduced to the matter of holding the young people who come to Conference. Young people should come to the rally. And where possible they should come in time for Conference. This is not to be an annual meeting, but it is the hope of the board that results will be achieved which will give definite shape to the plans of our young people for years to come. As far as possible every society should have a part in framing the future policy of the young people. My third word is to the societies; but to the young people before your society, you who read this will have to bring it up. Send a delegate to this meeting. Elect some one to represent your society, and pay his traveling expenses. Board and lodging will be free at Milton Junction. Of course, no one appointed will want to attend the General Conference at Milton. To enjoy that privilege he can well afford to pay for his meals there. Send a delegate from your society to the Post-Conference Young People's Rally; not as a matter of a little outing for some one, but as a matter of business—the King's business, if you please.

A. J. C. BOND,
Pastor of the Milton Junction Church.

What Do You Average?

C. U. PARKER.

Speaking of averages reminds me that the average contributions for the entire denomination for all purposes, both local and denominational, was a little less than six dollars per member for last year (see Year Book), or about eleven and one-half cents per person. Does that mean that the income of Seventh-day Baptists averaged only $60 for the year! or does it prove that some one has neglected a duty and a privilege? Malachi iii, 8 says: "Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Just imagine what would and could be done if we as a people would bring in the tithes and offerings systematically. Pastors now without churches would be put to work, little churches now dying would be revived and grow to strong churches, sinners would be converted and many laymen would be drafted into the work, present pastors would be paid a living salary and it would be paid when due, our faith in ourselves and the cause would be strengthened, and the entire denomination would grow in numbers and spirituality; we would—there, I have let my imagination get away again. Let us try it and see what happens. It will help each individual any way.

Chicago, Ill.

News Notes.

MARLBORO, N. J.—The Ladies' Aid held an ice-cream festival at the parsonage recently. Proceeds for the repairing of the church. The Sabbath school has used the Rev. G. B. Shaw's post-cards at one session. The people are looking forward to the arrival of the pastor-elect, Miss Minnie L. Green. Prof. G. M. Ellis has been elected principal of Alfred Academy.


HARTVILLE, N. Y.—During the month of June the Ladies' Aid held a social. The proceeds, which were three dollars, will be used to paint the church barn. The Christian Endeavor Society held an ice-cream social. Proceeds seven dollars. The pastor attended the ordination at Hebron, June 26.

INDEPENDENCE, N. Y.—The Christian Endeavor Society held a social on July 3, realizing $11.50. The Rev. A. G. Crofoot attended the ordination at Hebron, June 26, the pulpit being supplied by Mr. R. J. Severance.

SECOND BROOKFIELD, N. Y.—The Baraca and Philathia classes sold ice-cream after President Davis' lecture, July 3. Proceeds about $1. Pres. B. C. Davis supplied the pulpit and gave a talk to the Christian Endeavor Society, July 3. In the evening he gave a lecture on "Education." He also occupied the First Baptist pulpit, July 4.

NEW AUBURN, MINN.—The church has been blessed recently with one conversion and baptism as a result of the series of meetings held in December. Sunday night services are held regularly in the Seventh-day Baptist church by the pastor for the benefit of the First-day community.

The pastor attended the semi-annual meeting of the Minnesota and northern Wisconsin churches, June 18-20.

FARNAM, NEB.—We organized a Christian Endeavor Society a few months ago. Though few in numbers, we have a good attendance. We have recently received two hundred Sabbath post-cards. We ask the prayers of all Christian Endeavorers for our success.

ALFRED, N. Y.—During the year there have been thirteen baptisms. Twelve of those baptized joined this church. The Ladies' Aid Society from July, 1908, to July, 1909, has raised $700 for the church. The Junior Christian Endeavor, by the children's own efforts, has raised over $50 for church and other work. "The American Boy," a lecture, was given by the pastor at the County Bible Convention. Four stereopticon lectures were given at Alfred, and others at Five Corners and Vandemark. The Rev. W. L. Burdick and Dr. A. E. Main have recently preached for the church. On July 3 the Senior and Intermediate Christian Endeavor societies held an interesting union meeting. Subject, Patriotism.

RIVERSIDE, CALIF. — The State Christian Endeavor Convention was held at Pasadena, Cal., June 15 to 20. Those in attendance from the Seventh-day Baptist society were Misses Lillian Babcock, Daisy Furrow and Mr. and Mrs. R. C. Brewer.
The fact that "Endeavorers should bear in mind is this: in that school next year. "may always be found loyal, DEAR BROTHER - not be easy to raise a fuss on it. country land. the more I have seen of the church on Davis Creek, in what is now the Sand Hills, is fine cattle land. There is considerable wealth in the Sand Hills. Naturally the land that was made available by the seemd to enjoy being lost in the fog among the sand hills, or sleeping in a claim shanty thirty miles from a doctor. We started from North Loup early Wednesday morning June 2, a heavy rain during the night and there was prom- ises of more; so we put on the side curtains, tied up the ponies' tails and soon were "knee deep in June." I must not burden you, Mr. Gardiner, with the details of this week of profit and pleasure, of the place and people we saw, of the birds and flowers and all that. Deacon Crandall did not mind driving while I gathered bluebells on the prairies, or dug lady's-slipers when we crossed "Gracie Flatts," but he said that I was "bird crazy." But those snipe and hawks and cock-a-doodles were old friends of mine. Many of these birds, especially the small ones in the groves, I could not name, but thirty-five species were known to us.

Our first night was spent at the home of Albert Maxson, in Garfield County, the second at that of Frank E. Saunders, in Loup County, and a third with Mr. and Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- tary, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the Recorder as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gen- 

Summary for West Virginia.

The following brief summary from the minutes of the Southeastern Association is all the people will get this year in printed form concerning the important things that should be remembered by members of that body. Let those interested preserve this statement. It will be greatly needed by and by, when they wish to carry out the plans proposed.

Things From The Minutes of the Southeastern Association Worth Remembering.

1. That a committee consisting of the delegates of all the associations and representatives of the various boards was appointed to present to the associational gatherings of 1910 a plan whereby the time and order of associational gatherings may better serve the denomination.
2. That systematic giving should be more generally practiced.

3. That every Seventh-day Baptist home should receive the Recorder.

4. That the following officers were elected for 1910:

- Delegate to sister associations, A. Clyde Ehret, Berea, W. Va.
- Alternate Delegate to sister associations, Rev. L. D. Seager, Blandville.
- Secretary, Orla Davis, Salem, W. Va.

There was no corresponding secretary elected, so it will fall the duty of the old corresponding secretary, Roy E. Randolph, New Milton, W. Va., to continue the work another year.

5. The next session of the association will be held at Berea, W. Va.

6. That a committee of three, consisting of the vice president of the Sabbath School Board for this association, who is ex officio chairman, and Prof. S. B. Bond and A. Clyde Ehret, members, was appointed to arrange for local institutes of not less than two sessions each, in each church of the association, and the programs to be similar and given by about the same persons.

7. The work of Rev. L. D. Seager was heartily approved, and arrangements were made for him to remain another year.

8. The excellent resolutions of the Education Committee concerning Salem College, its work and finances.

9. Voted that the matter of adjusting the deficit in the salary of the general missionary of the Southeastern Association and the reappportioning of his salary for the coming year among the churches be referred to the Executive Committee.

10. Following are the members of the Executive Committee:

- Church
- Greenbrier: Marcellus Clark, Salem, Middle Island: S. R. Sutton, Blandville.
- Roanoke: Orville Bond.
- Richland: J. E. Mestrell, Berea.
- Black Lick: Besse Davis, Long Run.

11. That there was a net gain in the membership of the churches of the Southeastern Association of 46.

- Luther F. Sutton, Sec. 216 S. Mills St., Madison, Wis.

PS. The minutes of the association are engrossed and will be found in the secretary's book at the home of the secretary, Orla Davis, Salem, W. Va.

L. F. S.

Resolutions of Respect.

Whereas, Our beloved sister, Mrs. Jane Davis, has been called from this to the higher life, therefore

Resolved, That we, the members of the Ladies' Aid Society of the Seventh-day Baptist Church of Lost Creek, W. Va., express our appreciation of her faithful work among us and her careful, patient, Christian life; and that we extend our sincere sympathy to the bereaved husband and other sorrowing relatives and friends.

Abbie B. Van Horn
Ilea Randolph.

Forgotten

Mr. Beecher used to say that “next to a good memory is a good forgettery.” The following verse may remind us of the divine assurance, “Thy works shall follow thee, and iniquities will I remember no more.”

If you see a tall fellow ahead of a crowd—a leader of men marching fearless and proud, And you know of a tale whose mere telling aloud Would cause his proud head to in anguish be bowed. It’s a pretty good plan to forget it.

If you know of a skeleton hidden away In a closet; and guarded, and kept from the day in the dark, and whose showing, whose sudden display Would cause grief and sorrow and lifelong dismay, It’s a pretty good plan to forget it.

If you know of a thing that will darken the joy Of a man or a woman, a girl or a boy, That will wipe out a smile, or the least way annoy A fellow, or cause any gladness to cloy, It’s a pretty good plan to forget it.

—Homiletic Review.

A man must know his ancestry before he can understand himself. A man must believe in himself before he amounts to anything.—A. H. Lewis.

Children’s Page

The Sun.

I never go to sleep, dear child, I’m shining all the night, But as the world goes turning round, It takes you about fifty light. And when it brings you back again, You’ll find me waiting here, To shine a bright “Good morning” down, On all the children dear.

—Unidentified.

The Daisy.

Out in the country, close by the road, there was a little garden with flowers and a fence about it. Quite near by it, by a ditch, in some beautiful green grass, grew a little daisy. The sun shone as brightly on the daisy as on the fine flowers in the garden, so it grew from hour to hour. One day it stood in full bloom; a little yellow sun in the center, with white leaves like rays spreading all around it. It never minded that no one noticed it down in the grass. It was very merry, and looked up at the warm sun, and nothing the lark sang up in the sky. “If I can see and hear it,” it thought. “The sun shines on me, and the wind kisses me. How much I have had given me!”

Within the garden grew many proud flowers. The less scent they had the more they strutted. The peonies blew themselves out to be greater than the rose, but it is not size which makes one great. The tulips had the gayest colors, and they knew it very well. They never noticed the little daisy outside, but she looked at them, and thought:

“How beautiful they look! Yes, the lark flies across and visits them.”

And just as it thought that—down flew the lark, but not to the roses and peonies and tulips, oh, no; down in the grass to the lowly daisy, which started with so much joy that it did not know what to think. The little bird hopped about and sang:

“Oh, what a sweet flower, with a gold heart and silver dress.” For the yellow point in the daisy looked like gold, and the little leaves around it shone silvery white.

Such a happy little daisy! The lark kissed it and sang to it, and then flew away again.

The next morning, when the daisy stretched her little arms up to the air and light, she heard the lark singing, but it was a sad song. Yes, the poor lark had reason to be sad; he had been caught, and he sat in a cage by an open window. He sang of free and happy roaming, the young corn in the green fields, and the journey he would like to make high up in the air; but there he sat, shut up in a cage.

The little daisy wanted very much to help him. She quite forgot everything else. She could think only of the poor lark that was shut up, and how she was not able to do anything for him. Just then two little boys came out to the garden. One of them had a knife in his hand. They went straight up to the little daisy, who could not at all make out what they wanted.

“Here, we may cut a fine piece of turf for the lark,” said one of the boys, and he started cutting off a square patch about the daisy, so that the flower never remained standing on its piece of turf.

“Tear off the daisy,” cried one of the boys.

“No, let it stay,” said the other. “It looks so nice.” So it was left and was put into the cage with the lark.

The poor bird was beating its wings against the wires of its cage. “There is no water here,” he cried.

The little daisy could not speak, but she lifted her head as high as she could, and remembered the dew she had gathered early in the morning. Then the lark thrust his beak into the cool turf, and it refreshed him, and he drank the dew that lay at the roots of the flower. His eyes fell upon the little daisy and he nodded to it, and began to sing a happy song again.

“They have given you to me,” he said, “with the little patch of earth on which you grew. Every little blade of grass shall be a great tree for me, and every one of your white leaves a fragrant flower.”

So the little daisy lifted her face higher and higher, and was very happy; for was she not comforting the lark?—Adapted from Hans Christian Andersen.

“Better never to be born than not be born again.”
Forward Steps in Church Work.

Presented at the Central Association at Brookfield, N. Y.

There was much of real moment in those words of James: "Shew me thy faith without thy works, and I will shew thee my faith by my works." The time was that great emphasis was placed upon importance of profession. Much effort was put forth to establish and maintain certain defined statements of doctrine. He who in the best sense seen in its creeds and work. There the translating of the help and impulse of much truth of the country as part of nature in creation and in main-

The thought that should most possess the heart of each individual Christian is not so much, "What must I believe," outside the fact of belief in God as a heavenly Father and in Jesus Christ as a personal Saviour, as "Lord, what will thou have me to do?"

There is a very significant paragraph in the Recorder of May 31, in which reference is made to a certain convention of working-men in which a speaker, when referring to the church, was hissed, but when he spoke of Jesus Christ, those same working-men reverentially stood with uncovered heads.

A forward step the church must take to tie it to the manhood of the country and become the power in the world God intended it should be, is to preach less about Christ, but reveal him more perfectly; manifest him more in its attitude toward the world and those to whom he was sent as a messenger of light and hope; set him forth more definitely as the Son of God, as a Saviour, yea more as a living Brother, a real and present Helper.

The following from the pen of Amos R. Wells touches very closely the thought we wish here to present:

"I will not ask thee for the grace I need so much:
I only look upon thy face,
Thy cross I touch,
my face,
Thy cross I touch,
I will not stop to tell my
My failures name,
Or cast a farther glance within
Upon my shame.
I will not stay to plead thy word
Or urge my woe,
Or ask a sign that thou hast heard
And wilt bow.
I do not seek to break my chains
Endured so long,
Or gauge the might of Satan's reign,
His hold so strong.
I praise thee for the gift received
Before I ask,
And with the words 'I believed'
I take my task.
"I will forget the past abhorred,
To faith be true,
And only, "Amen wilt thou, Lord,
That I shall do?"

It is as unreasonable as inhuman to work beyond six days weekly.—Humboldt.
MARRIAGES


ALLEN-GREENMAN—At the home of the bride's parents, Mr. and Mrs. George H. Greenman, Mystic, Conn., June 13, 1909, by Rev. Clayton A. Burdick, Dr. Louis M. Allyn and Laura M. Greenman of Mystic.

WILCOX-YARS—At the residence of the bride's father, Alfred E. Wilcox, Niantic, R. I., April 28, 1909, by Rev. Clayton A. Burdick, Merrill J. Wilcox and Medora Vars, both of Niantic.

DEATHS

EMERSON—Thomas Rix Emerson was born in Alfred, N. Y., November 24, 1819, and died at the home of his youngest child, Mrs. A. E. Whitford, in Olean, N. Y., May 11, 1911.

He was one of nine children in the family whose surviving members include: Mrs. Cordelia Ball of Hertford, Pa.; two sisters who were devout God-fearing people, having many preachers in the line. The first migration of this branch of the family was to Rosselton County, N. Y., thence to Allegany County. For over fifty years Mr. Emerson's home has been in the neighborhood of Allegany, where he was known for integrity and honor. He was a man of deep convictions, respected by others for his loyalty to them. He was a strong supporter of the temperance cause, a diligent reader of the Bible, and was especially marked by faithful keeping of the Sabbath. He was a member of the Seventh-day Baptist Church, one of the Seventh-day Baptist people. She was a faithful Christian woman, and death to her is great gain.

Penitence.

In Jan MacLaren's story one recalls the incident of Flora, who had gone from her father's Puritanic home and become lost in the moral mazes of the great city. Another Scotch mother, to reclaim her wayward girl, had her own picture placed in many of the dance-halls of Glasgow, with the words underneath, "Come hither." One night during a dance there was a shriek and a young woman dropped to the floor unconscious. As they raised her, she cried, "My mother! Take me home. She had seen her mother's heart in the picture, and it had saved her. The picture of the Godman hung up in the gallery of the Bible shows us how God feels toward the erring but penitent soul.—Homiletic Review.

Perfection and Trifles.

Little self-denials, little honesties, little passing-words of sympathy, little nameless little kindnesses of kindred—these are the threads of gold which, when woven together, gleam so brightly in the pattern of life that God approves.—F. W. Farrar.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by REV. WILLIAM C. GOODYEAR, D.D., Professor of Biblical Languages and Literature in Alfred University.


Sept. 18. Review. Sept. 25. Temperance Lesson. 1 Cor. x. 32-33.

LESSON V—JULY 31, 1909.

CLOSE OF PAUL'S SECOND-MISSIONARY JOURNEY—CORINTH.


Golden Text—"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John xvi. 33.

DAILY READINGS.

First-day, 1 Cor. i, 1-17.

Second-day, 1 Cor. i, 18-31.

Third-day, 1 Cor. ii, 1-16.

Fourth-day, 1 Cor. iii, 1-23.

Fifth-day, 1 Cor. iv, 1-20.

Sixth-day, 1 Cor. v, 1-13.


INTRODUCTION.

We are not told that Paul was definitely directed by the Holy Spirit to go on to Corinth. No more definite orders might have been won at Athens had the apostle remained there; but he felt that the conditions there were such as to limit his usefulness, and so he went on. Paul was always aiming for localities that were centers of influence. It was to be expected therefore that he would go to Corinth. Corinth was at this time one of the most prosperous and the most wicked cities of the world. Athens was the center of educational interest for Greek speaking people; but Corinth was the center of commercial enterprise, and was the capital of the Roman province of Achaia. To plant the Gospel in this city would be a great triumph not only on account of the powers of iniquity which must be overcome, but also on account of the great opportunities for extending the influence of the message through the avenues of commerce from this busy market-place of the world.

From the fact that Paul remained in Corinth a year and a half we may infer that his labors here met with greater success than in any city that he had before visited upon his missionary journeys.

TIME—Probably in the fall of the year 52. The chronology of the Apostle Age is still a matter of discussion. While we may be sure of the order of events the absolute dates are still uncertain.

PLACE—Corinth, the chief city of Achaia.

PERSONS—Paul, Silas and Timothy; Aquila and Priscilla; the Jews and Gentiles of the city; Titus Justus, Crispus, Gallio, Sosiphas.

OUTLINE.

1. Paul has great success in Corinth. v. 1-11.

2. Paul escapes the evil designs of the Jews. v. 12-17.


NOTES.

1. He departed from Athens and came to Corinth. In some manuscripts the name "Paul" is inserted instead of the pronoun "he." Compare King James' Version. This insertion was no doubt occasioned by the fact that one of the church lessons began with this verse. We have no record that Paul ever returned to Athens. The distance to Corinth overland is about forty-five miles, and might easily have been traversed in two days. By sea the voyage from the seaport of Athens to the seaport of Corinth, Cenchreae, might be made in five or six hours, or with a very favorable wind in much less time.

2. A certain Jew named Aquila. The name is Roman. It has been plausibly conjectured that he was a freedman, having once been a slave in Rome. Pantor was a Roman province in the northern part of Asia Minor. With his wife Priscilla. She is sometimes called Prisca, and is frequently mentioned with her husband. It is worthy of notice that her name usually comes before that of her husband. We can only guess why she has this precedence; perhaps because she was a woman of noble birth and not a Jewess, perhaps because she was converted before her husband, very likely because she was more conspicuous in Christian service than her husband. Because Claudius had commanded all the Jews to depart from Rome. This decree is mentioned by Roman writers, but its exact date is a matter of doubt. It seems never to have been put into full effect. In view of their great numbers.
He reasoned in the expectation that he would make use of that trade. And some of these we had heard the Gospel at Rome from some one of the Jews. Here he was pressed with the Jews by the dust of those who so wilfully neglect plain truth that has been presented to. It is apparent that the Roman law should be invoked to settle religious differences that did not concern the government.

15. About words and names. We should not conclude that Galileo was favorably disposed towards the Christians; but simply that he esteemed their teachings harmless to the state. Whether the Christian God by one name, or another was a matter of no consequence to him. He dismissed the case and commanded his lictors to clear the court.

16. And they all laid hold on Sosthenes. Some have imagined that the Sosthenes mentioned is the same as the one mentioned in 1 Cor. i, i, and that Galileo, having denied the Jews in their request for Paul's condemnation of Paul, allowed them to compensate themselves for this disappointment by inflicting irregular punishment upon one of the Christian brethren. But another interpretation is much more probable. The citizens of Corinth who happened to be present at the trial of Galileo's action in this case were acting as a little lynch law to the one who had been foremost in bringing the charges against Paul.

18. Having shorn his head in Conchreza; for he had a vow. This evidently refers to Paul rather than to Aquila. We are to note that Paul still gave heed to Jewish religious practices. The ceremonies connected with the vow were similar to those required in the case of a Nazarene as recorded in Num. vi, 1-21.

22. ceased possessed a very good harbor made by an artificial breakwater. On account of the suspicious harbor travelers bound for Jerusalem were even more likely to land at Cesarœa than at Joppa. And saluted the church. It seems most probable that the church at Jerusalem is meant.

We may not have such a vision as that granted to Paul for his encouragement; but we may be sure of the help of God in the work that he has assigned to us. Our God does not desert his servants, or leave them to struggle alone. Paul was not ashamed to labor with his hands to provide for his own support. To work is no disgrace.

The power of the Gospel is manifest by its success in such an exceptionally wicked city as Corinth. We should not despise the repentance of the wickedest men of the community in which we live.

wanted.—A capable Seventh-day Baptist girl or boy, to begin Sept. 1. Apply by letter to H. W. Maxson, 32 Park Place, Orange, N. J.
Little Doris could not count beyond four. One day, when she was showing me five berries that she had picked, I asked, "How many have you, Doris?"

Her brows puckered a moment, then dimpling, she answered, "Wait till I eat one—then I'll tell you!"—Woman's Home Companion for July.

"Books follow manners; manners do not follow books."

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

DESCRIPTION OF THE BOOK

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

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