One pressing vital need surrounds us all, the need of finding higher and holier values in the Sabbath and its observance. Only thus can we gain higher life as a whole. We need to see the Sabbath, and ourselves its waiting minority, in right relation to eternal verities and spiritual values. True spiritual Sabbathism is calm and everlasting life in the midst of time and earthly incompleteness. Because we need this in greater measure, our faith is weak, our hopes are dim and our practices are inconsistent. Men neglect the Sabbath and the Church because they do not value them. They disobey God because they do not love him.

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

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PLAINFIELD, N. J., AUGUST 2, 1909.
WHOLE NO. 3,961.

The Missionary Board Needs Your Help.

You will all be interested in the report, in this Recorder, of Brother Saunders, the missionary secretary. The enlargement of the work in the home fields has been marked, and it is heartily endorsed by every one who knows the cause. As a people, we are doing all too little for those in the "regions beyond," in these stirring missionary times. We ought to double our work for missions in every field at home and abroad.

When I read of the work being done by others, my cheeks burn with shame over the little being done by our own people. For ten years or more the Macedonian cry from Gold Coast, Africa, has been sounding in our ears. The pleading for help continually coming from that land, especially to Seventh-day Baptists, is really pathetic. Now here is one of their own people, after years of waiting for us to send help, ready to come to America for an education that shall fit him to do mission work in Africa. This is a sensible thing to do. It is a pity that some consecrated native who is respected by his own people could not have been here preparing long ago, and ready now to return, all equipped for the great work.

But this has not been done, and now at last arrangements are being perfected for this desirable thing. We shall all be guilty in the sight of God if we do not see his hand and hear his voice in this matter. It is wonderful how those people have held out all these years without help so much needed. Now there is a chance for our people to do the right thing to supply that field. Now, too, is a good chance to show our interest in missions by helping the Missionary Board to pay up every bill before Conference. Don't allow it to report a debt. Hustle in that money you have promised to the Lord for missions. And if you have not yet promised anything, don't let another week pass until you have consecrated and handed over a generous offering to the Missionary Board for the Missionary Recorder. Here is a letter from Brother Saunders regarding these matters. Don't fail to respond to his plea.

ASHAWAY, R. I., July 23, 1909.

DEAR FRIENDS:

Word has finally been received from Ebenezer Ambooke of Africa, that he will be glad to come to America for an education. The Missionary Society is now negotiating for his trans- portation to the States. Some of the friends have made special pledges for this undertaking. We shall be glad to have these paid as soon as convenient, and for any new subscriptions at this time.

The Missionary Society has been compelled to close its books, for the Conference year, with a small deficit. It has not been able to do the work on the home field. We appeal to you, the people, for aid, and to send us to Conference out of debt. You have done this for the past two years; will you kindly do it again?

Your brother in the work,
E. B. SAUNDERS,
Cor. Sec.

***

It Needs a Thaw to Efface It.

I remember once standing upon a bridge and watching a boatman row his boat through loose, finely broken ice that covered the river as far as I could see. It was hard work and he made slow progress. I noticed that the wake of the boat showed every little crook and turn it had made in coming down that stream, so one could see where the man had been—the course he had pursued.
A friend passing by called my attention to this and suggested its similarity to the past in a man's life, which shows just what he has been doing, the course he has followed. In his own heart a man knows what record he has made just as well as I know that man's pathway by the wake of his boat. God knows as well as the man himself; and when one's pathway has been wrong, the fact that God knows is the source of greatest trouble.

That man could not hide his record, he could not get away from the wake of his boat. In real life this, too, is largely true. People who have watched a man through years of life know very well the record he has made; he has left a wake, even Eliot will be a leader under this twentieth century. Watch an important nod of satisfaction and event.

My friend caught the thought. A smile lighted up his face; he gave me a significant nod of satisfaction and went on his way.

The fact is, a gracious revival of religion had recently warmed up the town, and many a man had found relief from the odium of his past. It beats all how a good warm revival will thaw icy hearts and cause the pathway of others to look all right to us. Things we disliked in them, objections to their past, disappear under the warming influences of the spirit of God. The poor man burdened with his record comes under the Spirit's power, his icy heart is melted, and his soul rejoices in God's love because the past life of sin is to be remembered no more. God forgives it all; and under the glowing warmth of Christian love friends and neighbors forget his former evil ways. He is a new man.

Old things have passed away, and all things have become new. The world has a brighter look, and he thanks God for the grace that gives him a new start after he has made a bad record.

Is it a "New Religion"?

We are hearing a good deal in these days about the "new religion," "new theology," "twentieth century faith." There are other such names for the beliefs and Christian activities of the immediate future. Ex-President Eliot, of Harvard, delivered the closing lecture before the summer school of theology in that institution, taking for his subject "The New Religion." In this lecture he told what might be expected from the coming religion, which he claimed would be "based on love to God and service to our fellow men."

A writer in the New York Tribune speaks in high terms of the lecture and says: "It was much in the nature of a prophecy, and it is not out of place to say that President Eliot will be a leader under this twentieth century faith." Doctor Eliot speaks of "new ideas of God" as "thoroughly monothestic" and as of one who is "sensibly present with his people, in whom we live and move and have our being." He says the "new religion will not regard man as hopelessly wicked. It will take account of all righteous persons, respect all great and lovely human beings, and will have no place for obscure dogmas or mystery. Its priests will strive to improve social and industrial conditions. Based on the two great commandments of loving God and one's neighbor, the new religion will teach that he is best who loves best and serves best; and the greatest service will be to increase the stock of good will."

Really, I can not see why such a religion should be called a "new religion." The principal views expressed in the lecture, so far as they pertain to any religion, do not seem to me to be far enough removed from the teachings of Christ and the Bible to be called a new religion. The lecture expresses some views which many of the best Christian people could not accept even by his words; but I do not see that even these make it necessary to say so much about a new religion, just as though the old religion were obsolete and worn out.

We all believe that the religion of Christ is a progressive religion. It was developed through ages of discipline under God's hand and leadership. Step by step it rose from lower stages to higher as civilization was prepared to receive it, until Christ came and became its exponent in its most perfect form. Every age has had to advance and remodel its doctrines of doctrine in terms suitable for its own time. Changes in language, and in meaning of old words if in nothing else, have made new definitions necessary. Newer and higher conceptions of God and of human nature have long ago taken the place of those held by the ancient Israelites. They knew little of the Father-God revealed in the New Testament. Even Christ had to restate many of the doctrines of ancient days and clear away some of the dogmas men had added to the Word; but he did not feel called upon to talk about a "new religion." He thought the old was good enough, when properly restated to meet the needs of his time.

Now, after nineteen centuries have dragged by, of some of which were very dark centuries, and during some of which men spun out strange dogmas and far-fetched theories, it is not at all strange that in the light of the world's study and in the midst of a higher Christian development it should again become necessary to restate certain dogmas, and in terms. But I can not see that we should call it a new religion. It is the same old blessed faith of Paul, the same religion taught by Christ in one more stage of its development.

While many fundamental teachings of Doctor Eliot will readily be accepted by evangelical believers as still belonging to the religion of Christ and therefore needing no new name, there are other phases of his "new religion" which will not be recognized as revealing any religion at all. So far as the "social worker's" side and the humanitarian side of the new religion is concerned it seems no different from that advocated by the New England theology since the days of Channing and Parker. Of course, we would not expect from a Unitarian definition of the divine Christ of God that could satisfy the majority of Christians. Therefore those who cling to Christ's own ideas of himself and his mission could hardly endorse the teachings of Doctor Eliot upon this point; and in view of the religion taught by leading Unitarians for many years, they can not see why these phases of Doctor Eliot's religion should be called new.

I wonder how it would work in real life among the degraded masses whom the missionaries are trying to reach and save? When we have a religion of the future "will not be a religion of authority either temporal or spiritual" it seems to me most Christians would have to break company with him upon that point. However true some other phases of his teaching might be, it seems to me that at this point the evangelical Christians would call it a halt, and, instead of naming it a "new religion," they would call it "no religion at all." The fact that it seems best to restate some Christian doctrines is no reason why one should go so far as to take away the very foundations upon which Christianity is built. The millennium has not yet come. If it had, humanity might be perfect enough to get along with a "religion without authority either spiritual or temporal;" but as yet the great majority of mankind feel absolutely helpless and hopeless if there be no spiritual authority upon which to lean for help and comfort.

One other point will meet with most serious objection when this "new religion" theory is offered. Doctor Eliot is reported as saying: "The new religion will not afford safety primarily to the individual; it will think first of the common good, and will not teach that character can be changed quickly." What is a religion that does not first offer help and safety to the individual? How can the race be uplifted except by the uplifting of the individual that composes it? How could Paul's mighty life and influence have ever ministered to the elevation of humanity if the individual Paul had not been transformed in character? That man's character was not changed; from being a fighter against Christians he became a consecrated missionary; and straightway he preached Christ. Is there to be no place in the new religion for weak and sinful individuals who need repentance, forgiveness, and redemption?

Think of the workers in reserve missions and salvation armies, think of evangelists among godless multitudes preaching a religion that does not offer safety primarily to the individual! Such a religion would be lacking in all the qualities which could
help the sinful masses. It would come short in the very things for which human hearts yearn the most. If the multitudes turn to religion at all it will be because it does possess help for individuals, and because it does come with authority from a Power above the human.

Here is a Good Hint.

The Baptist Commonwealth has the following item which is so pertinent and practical we give it place here. Read it and then ask yourself in all seriousness the question: "Can I do something to help our own Recorder?" Has every one interested in this paper done all he can to help it along? If he has, then he has done much to help his own church and community.

A Methodist pastor in Pennsylvania, who had sent one hundred and forty-six paid subscribers to the denominational paper, being asked how he was secured them, and if he had any help, said: "Nobody helped in the canvass; I simply went after them. No argument we give it place here.

The deposed Shah of Persia has not been able to leave Telehran yet. Considerable delay has been caused by the loss of the crown jewels. On July 6 no trace of them had been found. He is still under protection of the Russians at their legation.

The four protecting powers, England, France, Russia and Italy, withdrew their forces from Crete on July 25 and 26. There was great rejoicing among the people. The powers informed the authorities at Constantinople that the feeling is too intense at present for discussion of the proposals of Turkey concerning the future of the island of Crete.

There is great excitement in France over the successful flight of M. Blériot across the English Channel. He started from Calais, France, and made the trip in thirty minutes, at the rate of forty-five miles an hour, and landed safely in the Dover, England. I suppose there ought to be some rejoicing over the escape of now and then one among the many aeronauts who have tried the flying machine. Almost every paper brings news of death and destruction caused by attempts to navigate the air. It really seems like foolhardy business, with very little prospect of great success.

A company of wandering Russian and Roumanian gipsies attempted to enter America as immigrants in New York the other day, and were held up by the authorities as undesirable citizens. There were twenty-four men, women and children all told, and when the purpose of the officials to deport them became known they were wild with rage. A serious fight occurred, in which the women took active part. They hurled their babies into the faces of the officers, actually using the children for clubs. Several of these were badly hurt, and the grown people on both sides were given sore heads and some serious injuries. They were finally forced on board and sent away.

The world never rises to the standards set by the church, and when church standards of loyalty to the law of God are low, the world sinks lower still. — A. H. Lewis.
Educational Ideals or Results; and Their Relation to Efficiency.

A. E. WEBSTER.

Paper Prepared for Western Association.

In the discussion of any subject, definitions are important. First of all, then, it is well adequately to define the word "education" as it will be used in this paper.

The word has been used in different connections and has acquired various meanings. For some it signifies mere physical development with little regard for the mental. For others it implies mental growth with small consideration for the physical; while for still others education might resolve itself into a development, in a religious or spiritual sense, unrelated to and isolated from, intellectual progress or physical change.

The aim or goal of education is as little agreed upon as it is its definition. Certain individuals say that the aim of the educational process should be utilitarian, that it should have as its goal the ability to amass wealth. Other educators maintain that the acquisition of knowledge is the goal of education, that a person filled with facts is educated, and to this end he who obtains the greatest volume of data or tests is called most thoroughly educated. Then there are yet others who insist that power is the thing toward which all education should tend.

In these definitions of education it is apparently forgotten that wealth has again and again proved unsatisfactory, and that it takes to itself wings; that facts are of little value unless they be related to life and connected with experience; that all power is relative, and that the individual seeking it will find arrayed against him all the powers, invisible and potent, of a wonderful and awe-inspiring universe.

None of these definitions or aims, taken alone, satisfies. Education, as it will be used, is, if possible, to carry out the purpose of gaining wealth, of achieving power or of accumulating a mass of facts. It does not imply the cultivation of any one aspect of human activities to the exclusion of the others. As we wish to use the term here, education is the process by which an individual becomes socially efficient. It is the fitting of the individual to become efficient in all the human, social relations which come to him in life. It is the process by which he may live more intelligently, more efficiently and more satisfactorily.

It may appear unnecessary to some to insist upon "social" in our definition, but before the paper is concluded we hope to show that this is a very vital, very necessary phase of the definition.

As will be seen, we have assumed from the outset that education results in efficiency; but other departments of knowledge have followed, and to-day criticism in sacred literature, a broader field of enquiry in theology and a more rational point of view in religious matters indicate that men desire to know the truth in all matters.

The honest search for truth does not involve the acceptance of multitudes of theories which are advanced in the name of truth. The pathway of progress in science, philosophy and religion is strewn with the wrecks of which once were universally received. The biblical test, the advice to try the truth, is still a valid test. We must test truth by action; the ethical test is the true test. We must find out if what we call truth agrees with reality as we know reality; we must determine whether or not it tallies with those things in our world that we are convinced are real. And if we do find that it will work; that we are able to put it into action; if we discover its agreement with reality, we may reasonably accept it as true for us and for our day.

This zeal, this earnestness which characterizes college students in the laboratory and classroom may lead to extremes and may result in radical positions being taken. This, of course, is to be regretted, but these mistakes can not hide the need of us all, of a greater desire to know the truth, a more thorough search for it.

Partial truths, it has been said, are more dangerous than what is false. And in religion partial truths are always easy to adopt.

We say that Jehovah led the children of Israel out of Egypt into the promised land. None of us doubt this statement. But is it any less true that today God is leading his peoples, that his kindly hand is guiding the world of the earth; that his providential care is over our own American Nation? To recognize one and not the other is to grasp but a partial truth. We say that through the Bible God has revealed himself to children in order that they may learn something of his nature, something of his will. Is it not as true that in the wonderful book of nature unrolled all about us God has revealed himself; and he is not a dull and unobceiving man who fails to see behind the grandeur of these hills, the sublimity of a sunset, or the glories of spring, the source and cause of all the beauty and goodness? We say that Jesus was divine and that he revealed to us his father's love, and a father's willingness to forgive erring children. We do not hesitate to believe this; for we believe that in every noble life today, in every pure sacrifice, in every father's forbearance, there is just as truly expressed something we may call divine?

What college students as well as others need is a search for truth but to enlarge and enrich the truth already held. It is not to negate that which may be true so much as it is to so change our point of view as to get riches, not poverty, in the realms of reality.

But the mere acquisition of truth in any field is not especially desirable in itself. Unless there is a relation of the truth gained to actual life, little will result in the way of efficiency. Unless truth be coordinated with experience, with the serious problems of life, it may lose its real value. But efficiency will come only when the truth gained is integrated with actual experience, into actual concrete situations.

1. One of the first results of a college course is a search for truth. One of the first results of college training is a desire to know the truth. This desire in college life is generally limited by no fear of results, by no bounds of prejudice.

The age in which we live emphasizes this passion for truth. In one field of knowledge, in one form or another, this tendency is manifest. The field of science was the first to show signs of this desire to know truth, and this field, perhaps more than any other, is today expressing most fully this ideal. But other departments of knowledge have followed, and to-day criticism in sacred literature, a broader field of enquiry in theology and a more rational point of view in religious matters indicate that men desire to know the truth in all matters.

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2. A second thing college helps one to gain is a loyalty to convictions and a courage in their expression. Many of the influences of life today make it easy for the young man to be politic in what he says. This is true in society, in business, in politics, in religion. The individual, on account of the conventions of society, the policies of business, the master-will in politics and the creeds in religion, is tempted to stifle his own convictions. Whether those convictions relate to the Sabbath, religious beliefs, business policies, or political ideals.

To illustrate what I mean: a young man who graduated last week from Alfred University was talking one evening with me about religion. He was deeply interested in the subject. He told me he believed in religion. But he said when he went to church on Sunday, partook of the communion, and recited with the rest the creed of the church, he felt like a hypocrite, because he did not believe in the rest said about those things. He told me that in the school he was to teach next year, he was
hired partially because he belonged to a certain denomination in whose church he would be expected to work. He said they would probably expect him to teach in the Sunday school. "I am going to try and get out of it," he said, "but if I can't I'll go ahead and teach, although I will be a hypocrite if I do. So I will do my best to help, and he said he would lose his bread and butter. He told me with deep earnestness that the conditions today demand that ministers be hypocrites, that society today is demanding that school-teachers be hypocrites in order to hold their positions. Now I feel genuinely sorry for that young man and for others like him. It is not altogether his own fault that things are as they are. There is an element of truth in his words which can hardly be denied or ignored. It seems to me that in regard to his case and to similar cases, what should be required is not so much a certain type of intellectual assent as real efficiency in the discharge of whatever duties are involved.

At first one may seriously question whether an honest search for truth and loyalty to one's convictions always results in efficiency. We may have known of cases where a man seems to have been handicapped simply because he was loyal to his conviction. I am free to admit that there may be, temporarily, a decreased efficiency of the individual, but I am more than satisfied that in the long run there will not only be a return to normal efficiency, religiously and otherwise, but I believe there is bound to be a reaction in favor of still greater usefulness when the man is seen in his proper perspective; when his work is seen in its entirety. I have faith to believe that the young man who is loyal to what he believes is right, to what he believes is best, will be rewarded, ultimately, if not temporarily, by great influence and useful service.

3. A third result which has come to me through the influence of college life is charity. No man can associate for any length of time with such men as President Clark of Salem, Dean Main, or Professor Clarence L. Clarke, without being inspired by their broad-mindedness, by their appreciation of the points of view of other people, even though they may not agree with them. It is quite common to see loyalty to the Sabbath, the Bible, or to one's denomination result in intolerance, in fanaticism. A great lesson, it seems to me, which we as Sabbath-keepers should learn, is that an honest search for the truth and a faithful loyalty to our own convictions do not necessitate narrowness on our part. We need to appreciate what others are doing and, and thinking even though we may think they are wrong. We need to be willing to grant that those with whom we differ may be just as honest, just as truth-loving, just as sincere as we ourselves are. That this attitude of charity and broad-mindedness which is exhibited by our delegates to the council.

4. And, finally, an educational ideal, which, of all others, is perhaps most prominent in the institutions of higher learning today is the ideal of unselfish service. Ideals are always influenced and colored by the tendencies of the age in which one lives. Today is a time of extreme individualism in industry, in society, in religion. It is an age which fosters such men as Harriman and Rockefeller. It could be only in an individualistic age, when the rights and privileges owned by some men were forgotten, that the members of the sugar trust could steal over a million dollars in six years from the United States Government. It could only be in an age where men had forgotten that the men about them were their brothers, that the questionable methods which have built up some of the great corporations could have been employed. It could only be in an age like our own that a great religious institution—Trinity Church, New York, C. Professor Clarke, would fight every effort to give the poor people in its tenements more decent homes in which to live; when this church, instead of ministering to the poorer classes in the slums who need the solace of religion if any classes do, has steadily withdrawn its influence and efforts to the more fashionable sections of the city.

All these movements indicate a lack of regard for others, and little concern for their welfare. The educational ideal today which is being sounded in the Department of Sociology at Alfred University, and which is being heard in the halls of all the great universities, is this ideal of unselfish service socially. It is an emphasis on the old truth, "No man liveth to himself." No man can achieve efficiency if this broad sense, or in any profound way, merely as an individual. No man can be really successful in life, in any far-reaching sense, till he recognizes the fact that he is a social individual and that the interests and welfare of those about him are bound up with his own destiny. Each person must realize that isolation means failure but that service in behalf of the larger social whole, of which the individual is a part, will bring success. The world must come to realize that only a common human brotherhood is in reality, in a very real way, in some very definite sense, that they are on an equality, will solve the problems of society, the questions in the industrial world, the conditions facing the church. This democracy, for which Jesus gave his life and for which he gave his work, is a mighty ideal to set before any young man. And to my mind, it is an encouraging fact that so many college men today are going out into active life thoroughly imbued with this ideal. It is interesting that so many college graduates are seeking not the places which will bring to them the most money, or will give them the greatest popularity; it is inspiring that so many are willing to devote their ability gained in college to efficient service in this great field.

Convocation.

In the time of that recent high wind that struck the Chicago Baptist Conference, over the question of owning or disowning a certain professor of the university, a man made a motion to have a committee appointed to investigate the men of the university. Another man argued, with probably a better balance of nerve and wisdom, saying that it would probably do no good, but that it would be better to invest the Baptist ministry to find out what they believe. There is special opportunity to put in five days here investigating the ministry, and it is most time to pack your suit case. Better drop me a line to say you are coming, so we can make your bed and get your dinner and other meals.

Yours,

M. G. Stillman.

Walworth, Wis.

Rates to Conference.

The Railroad Committee for Conference are unable to procure reduced rates on the former certificate plan. The Western Passenger Association, in whose territory Conference is held, refused to grant such rates because of the two cent a mile laws in their territory. The regular rates, however, are not much more than the former one and one-third fares. Ten persons traveling in one party can purchase a ticket covering the party at a slight saving—e. g., for $16.75 fact, against $18.50 each, New York to Chicago—and proportional rates elsewhere. Consult ticket agents.

IRA J. ORDWAY,
544 W. Madison St., Chicago,
LEWIS A. PLATTS,
Milton, Wis.,
WILLIAM C. HUBBARD,
Plainfield, N. J.,
Railroad Committee.

Cries press hardest on those who stand for the most and the biggest. Pastors, the problem is yours. You are shut in with it, surrounded by it. Escape for you or for the denomination is impossible. Victory is possible, but not without a stronger grasp on ourselves and a deeper denominational spirit than now exists.—A. H. L.

The spirit of Christian Endeavor is that of genuine democracy. We believe in working with others as well as for them. Class and caste must go; and the Christ standard of service and sacrifice for the individual, denomination, and nation must be accepted.

C. E. Secretary.

"Generosity is but the ploy of noble souls."
Missions

Report of the Corresponding Secretary of the Seventh-day Baptist Missionary Society.

FOR THE QUARTER ENDING JUNE 30, 1909.

The first two Sabbaths in April were spent in New York City supplying the pulpits of our church and working for several Sabbaths on the Italian missionary problem and attending the Tract Board meeting held at Plainfield on the eleventh. After this work in the office was continued until April 27, when I was called to Milton, Wisconsin, by the death and burial of Mrs. Saunders' mother.

No expense of this trip has been charged to the Board though work was commenced in the West on April 30. The first Sabbath in May was spent with the people in Milton, speaking on Sabbath evening and again in the afternoon. The quarterly meeting of the churches of southern Wisconsin was in progress in Albion, I. was permitted to attend, Sunday afternoon, the closing session, to speak, and to lead the consecration service. This meeting was of more unusual spirit and power, and I am told that all the sessions were much the same.

Early in the following week I received a request from the church at Battle Creek, Michigan, to visit them on my return trip home. Rev. G. B. Burdick, missionary pastor, had become so broken in health that it seemed necessary for him to give up the work. The demands of this field appeared of too much importance to be left for the purpose of making the round of the associational meetings. Hence arrangements were at once made by correspondence procuring substitutes for missionary hours and other appointments on the several programs. For such assistance we are indebted to a number of brethren, especially to Rev. W. L. Greer, at the Southeast, and to Rev. W. L. Burdick, at the Tract Board meetings. I remained at Battle Creek for two weeks, preaching to our people on Sabbath afternoons, at the Sanitarium chapel once in the morning, besides speaking in the parlors and at other religious meetings held for the patients and helpers.

Sabbath day, May 22, was very pleasantly spent with the church at Chicago, where I was permitted to speak on Missions. Early the following morning I took the train for Milwaukee, where I visited Brother Joseph Korvats, the Hungarian Sabbath-keeper. In the afternoon I attended his missionary service, held in a large and commodious church building in the southern part of the city. While the attendance was not large, his report shows that it usually is from thirty to fifty persons are his own countrymen and can not be reached in any other language; are of different nationalities, beliefs and unbeliefs. While I could not understand the tongue I could understand the language of the heart which was very apparent in the meeting. The service was emphatically reverent and devotional, the congregation joining most heartily in the gospel hymns. The sermon was biblical; he had prepared for me in English a skeleton by which I was enabled to follow the Scripture references. The American Sabbath Tract Society has voted seventy-five dollars, with which to procure a printing press that Brother Kovat's may promulgate the Sabbath truth among his own people.

From here I returned to Battle Creek, where I remained until June 28, when I came home. In the city of Battle Creek, there are twenty-four thousand population, of which some two thousand are Sabbath-keepers. It is thought that there were not less than four thousand before the exodus to Washington, D. C. It is a beautiful city, surrounded with lakes, and offers various kinds of employment and educational advantages. The Sanitarium has extended the greatest kindness and consideration to both our secretary and to us as a people. Opportunity is here offered us for gathering and building up a strong church and making this one of our most useful centers of influence. There are before us perils among them, those of the city and of the country, and many business interests which must be continued to some extent on the Sabbath in order to provide for invalid guests. A mutual benefit can, however, arise to both the institution and to our people if we treat the situation wisely and in a Christlike manner. More than a hundred of our people have gathered here and nearly fifty are now members of the church. I think it is now safe to say that our people at Battle Creek are no longer agreed on the necessity of a church home and of working together to build it up. The greater question is not of gathering members to ourselves but of an opportunity to exert an influence upon a constant stream of broken human lives, coming and going to all quarters of the globe. So far as I am able to see, God has never given us a like chance to disseminate the Bible truth for which we as a people stand. We are thrust into this open door; and are being weighed in the balance. The hand that wrote on the walls of the city of Babylon will write our rise or fall at Battle Creek. I think no church is making a more consecrated effort to meet the demands upon it. At the suggestion of your secretary the church has been making an effort to choose its own pastor and call him permanently. While this is being brought about, it was the unanimous action of the church and of friends who are not members, that the Missionary Board permit its secretary to return to them as soon as possible and a pastor can be secured, and thus become better acquainted with the needs of this promising field.

Brother J. A. Davidson has been at work on the southern Illinois field since the first of May. When he first arrived on the field he wrote back: "I like the country, I love the people and am glad I am here." Later he wrote: "I wish that you or some other evangelist might come here and help me on this field." I replied: "We are praying that God will make you an evangelist." Rev. W. D. Burdick, of Farina, is kindly assisting Brother Davidson by his counsel and may go later to the field with him for a time.

The interest in New York City among the Italian people has been looked after by the Tract Society, and by the past as well. They have labored for eighteen times in all; has written and sent out 300 communications and received 250; has traveled 4,000 miles.

Respectfully submitted,

E. B. SAUNDERS,
Cor. Sec.
Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held its regular meeting in Westerly, R. I., Wednesday, July 21, 1909, at 9:30 o’clock, a. m.

Members present: Wm. L. Clarke; E. B. Saunders; H. Stillman; C. A. Burdick; J. Irving Maxson; E. F. Stillman; J. H. Austin; Geo. B. Carpenter; J. H. Potter; W. L. Burdick; G. T. Collins; A. J. Potter; S. H. Davis; A. S. Babcock; E. E. Sutton; L. F. Randolph; P. M. Baxter; Geo. H. Utter; C. H. Stanton.

Visitors: Rev. B. D. Burdett Coon; Horace L. Crandall; Mrs. C. H. Stanton.

Prayer was offered by Rev. C. A. Burdick.

The reports of the Corresponding Secretary and the Treasurer were read and ordered recorded.

A letter from Ebenezer Ammooko, Ayan Maim, West Africa, dated June 12, 1909, informs us that he will be ready to come to this country for study as soon as he receives a ticket and will come by the first boat which stops at the Gold Coast.

It was voted that the Treasurer be instructed to provide the Corresponding Secretary with funds necessary to bring Ebenezer Ammooko to this country, and that the Corresponding Secretary be instructed to place Brother Ammooko in the Tuskegee College at Tuskegee, Ala., to study.

A communication from G. Velthuysen, Jr., Haarlem, Holland, reports very unfavorably of the physical and mental condition of his father.

The Corresponding Secretary was requested to reply to Brother Velthuysen, expressing our sympathy and interest in the family and the cause in Holland. At this point special prayer was offered, led by Rev. Samuel H. Davis.

Rev. J. H. Bakker, Denmark, reports a recent conversion to the Sabbath.

Since the illness of Rev. J. G. Burdick the Corresponding Secretary has spent several weeks in labor at Battle Creek, Mich., and the Battle Creek Church and society request that the Board allow him to return and labor with them for awhile. It was voted that the Corresponding Secretary use his judgment in the matter.

Letters have been received from F. O. Burdick, D. M. Andrews and S. R. Wheeler relating to the work of the Boulder (Colo.) field. Brother Burdick soon leaves the pastorate of the Boulder Church, but his successor has not yet been chosen. Further communications have come from Rev. A. F. Ashurst and others concerning the Gentry field.

It was voted that the Board, through the Corresponding Secretary, extend a call to Rev. Alva L. Davis to go to Gentry, Ark., as missionary pastor on the Gentry field. The Program Committee for Missionary Hour at Conference presents report as follows:

2:30 p. m., music—opening prayer.
2:40 p. m., paper—Prof. J. Fred Whitford.
3:00 p. m., narrative—Dr. A. L. Burdick.
3:10 p. m., summary of our work in China—Wm. L. Clarke, Pres.
3:25 p. m., report—E. B. Saunders, Cor. Sec.

The committee to confer with a similar committee of the Tract Board reported as follows:

Your committee would report that after four months of effort to find a time when the members of both committees could meet, a meeting was held in Plainfield, N. J., May 17. D. E. Tithsworth, H. M. Maxson, C. C. Chipman, Edwin Shaw, Geo. B. Carpenter, L. F. Randolph and Wm. L. Burdick were present. T. L. Gardner, Ira B. Crandall and C. A. Burdick were unable to attend.

The situation was quite thoroughly considered and it was agreed to recommend to our respective Boards the employment of Rev. W. D. Wilcox and a quartet for Sabbath reform and evangelistic work during the summer vacation, provided arrangements could be perfected. This was found to be impossible.

The following resolution was adopted by the joint committee:

Resolved, That it is the opinion of this joint committee that it would be beneficial for a permanent joint committee of the two Boards to be established to consult together from time to time over matters of mutual interest to the two Boards, and to consider any matters that might be referred to it by either Board.

Respectfully submitted.


The report was received and the committee continued.

The afternoon session opened with prayer led by Rev. Horace Stillman.

The Corresponding Secretary presented his annual report which was read.

Further consideration of the report of the Board to the Society was referred to an adjourned meeting to be called by the President.

adjourned.

Treasurer’s Report.

For quarter ending June 30, 1909.

Geo. H. Utter, Treas.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, April 1, 1909 .......................... $425 85
Cash received in April .......................... 779 37
May, 1909 ........................................ 204 54
June, 1909 ........................................ 355 17

Total ........................................ $3,021 93

Cr.

E. B. Saunders, salary and expenses, April, May, June, 1909 ........................................ $305 30
G. H. Fitz Randolph, salary and expenses, quarter ending March 31, 1909 ........................................ 164 45
J. H. Hurley, balance due on salary and expenses, quarter ending March 31, 1909 ........................................ 119 51
R. S. Wilson, salary and expenses, quarter ending March 31, 1909 ........................................ 94 04
J. G. Burdick, salary in April, 1909 ........................................ 50 00
For quarter ending March 31, 1909,

Church at

Westerly, R. I. ........................................ 18 75
Niantic, R. I. ........................................ 18 75
Salemville, Pa. ........................................ 25 00
Marlboro, N. J. ........................................ 25 00
Shingletown, Cal. ........................................ 25 00
Richburg, N. Y. ........................................ 18 75
Welton, Iowa ........................................ 25 00
Garwin, Iowa ........................................ 25 00
Boulder, Colo. ........................................ 37 50
Farnam, Neb. ........................................ 25 00
New Auburn, Cal. ........................................ 25 00
Delaware, Mo. ........................................ 6 25
Hammond, La. ........................................ 25 00
Riverdale, Cal. ........................................ 75 00
Hartville, N. Y. ........................................ 12 50
S. S. Steiger, salary quarter ending March 31, 1909 ........................................ 50 00

E. E. Saunders, for work with Italians in New York ........................................ 85 00
J. A. Davidson, labor in southern Illinois ........................................ 50 00
L. A. Wing, labor at Lincklaen, N. Y. ........................................ 12 50
Labor at Milwaukie, expended under direction of Corresponding Secretary ........................................ 65 00

Register Press, June, July, 1909 ........................................ 130 00
Memorial Committee, May 1, 1909 .......................... 8 20
Orria S. Rogers, share of Missionary Society in cost of Denominational History ........................................ 150 00
W. L. Burdick, expenses of committee to consult with Tract Society ........................................ 20 00
Rosa W. Palmberg, salary quarter ending Sept. 30, 1909 ........................................ 150 00
Susie M. Burdick, salary quarter ending Sept. 30, 1909 ........................................ 150 00
J. W. Creighton, salary quarter ending Sept. 30, 1909 ........................................ 250 00
H. Eugene Davis, salary quarter ending Sept. 30, 1909 ........................................ 215 50
One-half of appropriation for mission schools in 1909 ........................................ 150 00
G. Velthuysen, salary July 1, 1909 to Dec. 31, 1909 ........................................ 150 00
P. J. Bakker, salary to Dec. 31, 1909 ........................................ 175 00
Ira L. Goff, labor ........................................ 75 00
Transfered to Shanghai Chapel Fund ........................................ 20 00
Cash in treasury, June 30, 1909 ........................................ 109 33

Memorial Board Meeting.


The minutes of last meeting were read.

The Secretary stated that the President and Secretary had executed the general release requested by Thomas Zimm, executor estate Hannah Colgrove; also that an informal meeting of the Board was held June 23 to consider the request of Mr. Thomas L. Stillman, of Edgerton, Wis., for a price on the homestead property in which he has a life interest as tenant. It was voted to confirm the action of the Board offering him the property at a certain price and allowing him the full value of his life interest toward the purchase price. Communication was received from Dr. L. A.
Platts and Geo. W. Doty concerning this matter.

From Peter Taekema, Amsterdam, Holland, giving an account of his work and advising the Board of his progress in the Theological Seminary; from Rev. T. G. Helm, acknowledging receipt of $5 per month and heartily thanking the Board for their generosity.

The Finance Committee presented their report, showing changes in securities, which was adopted and placed on file.

The Treasurer's fourth quarterly report was read in detail and, having been duly audited, adopted and placed on file.

Because of the above the following resolution was adopted:

Resolved, That the date for closing the annual account of the Treasurer be changed from June 30 to May 31, and the dates for closing each of his quarterly reports be changed from September 30, December 31, March 31 and June 30, to August 31, November 30, February 28 and May 31.

The Secretary's annual report to Conference was read and adopted. It showed $26,332.30 added to the corpus of the fund during the past year, and a total endowment of $360,749.83.

The terms of William M. Stillman, Stephen Babcock and Orra S. Rogers as Trustees expire this year.

The Discretionary Funds were, by vote, divided as follows: Utica, Wisconsin, church fund, $18.09 to Seventh-day Baptist Missionary Society.

The Babcock fund, $100, to A. B. Kenyon, Treasurer Seventh-day Baptist Education Society, for Alfred Theological Seminary, and the balance, $695.18, to Salem College.

Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

Income Disbursements, July 11, 1909.

| Alfred University | $743 |
| Babcock Chair Physics | $412 |
| Chair Greek Language and Literature | $166.85 |
| Potter Chair History and Political Science | $64.06 |

G. H. Babcock Fund............. 2,666.03
Chapel Church History and Homilies........ 1,309.90
Planted Field Doctoral Theology........ 124.94
Bicentennial Education Fund........ 68.53

Milton College—
Milton College Fund............. 343.17
D. F. Rogers Fund.............. 67.44
Bicentennial Fund............. 68.53
G. H. Babcock Fund............. 1,475.74
Geo. S. Greenman Fund........... 144.41

Alfred Theological Seminary—
Geo. H. Babcock (Disciplinary)........ 100.00

American Sabbath Tract Society—
American Sabbath Tract Fund........ 16.20
D. C. Burdick Bequest............. 885.45
Geo. H. Babcock Fund............. 9.77
D. C. Burdick Fund.............. 25.94
Sarah F. Potter Bequest........... 9.03

Salem College—
Geo. S. Greenman Fund............. 6.16
Geo. H. Babcock (Disciplinary)........ 599.18

Alfred Theological Seminary—
Geo. H. Babcock (Disciplinary)........ 100.00

American Sabbath Tract Society—
American Sabbath Tract Fund........ 16.20
D. C. Burdick Bequest............. 885.45
Geo. H. Babcock Fund............. 9.77
D. C. Burdick Fund.............. 25.94
Sarah F. Potter Bequest........... 9.03

Seventh-day Baptist Missionary Society—
Missionary Society Fund............. 16.03
D. C. Burdick Bequest............. 179.33
Utica, Wisconsin, Church Fund........ 18.09
D. C. Burdick Farm.............. 9.77

Estate Nathan Wardner—
Martha H. Wardner.............. 17.38

Estate Geo. H. Babcock—
Mary E. Babcock.............. 75.00
Sarah P. Potter Bequest to Plainfield (N. J.) Church........ 19.37

Patriotism to the Church From a Professional Standpoint.

DR. GRACE L. CRANDALL.

Read at a church banquet in the Milton Junction Seventh-day Baptist Church.

There is, perhaps, no one class of workers who have a greater reputation for irreligion than those in medical work. Many of the younger men are rather inclined to scoff at religion and all things religious. Among the older men, however, there is more of a tendency to think along spiritual lines. They have tried to reason it all out for themselves with little help from recognized sources and as a result they have a philosophical viewpoint of their religious life. Such a viewpoint is practical in nature, more or less spiritual, but with little of the orthodox or theological. To both classes of men the church means little or nothing. They have no sense of loyalty to it and look upon it as an organization of rather impotent theorists who spend more time in theological hair-splitting than in actual good deeds.

It has often been a cause of wonder to me why men who have spent so much time and thought in the study of the Creator's physical masterpiece, the human body, should have so little regard for his still greater spiritual masterpiece, the human soul, and for his plan for its redemption through Christ and the church. However, I think I see some reasons for his attitude of mind.

To the medical student the physical is everything. The study is absorbing and every faculty is strained to the limit to grasp the facts and comprehend the theories of the many-sided medical science. The mind is trained to observe every phase of life as it affects upon the physical body. Death means simply the conquering of the body by that natural enemy, disease, which it is the doctor's business to recognize and combat. The psychological elements may be recognized somewhat in the effect upon the physical but the spiritual side is passed by.

It is this neglect rather than any direct antagonism which renders the young physician indifferent to religion and church life. Then, too, living in the large city, especially if it be a City of Light, the doctor in which he is welcome, only adds to this tendency to indifference and neglect.

Later, in practice, the doctor is necessarily more or less irregular in his attendance at church, the more so if he doesn't care enough to make an extra effort to attend. He drops out of Sabbath school and Christian Endeavor work, misses the prayer meeting, and gradually drifts away from his early modes of thought. He goes from home to home, ministering to the physical needs, neglecting the last moment to save life, and if he fails, leaves the religious side to the minister. This is the process, I believe, which brings about the lack of true religious life among doctors.

Let me say right here that I believe that Seventh-day Baptist doctors are somewhat exceptional in their loyalty to the church. Why, I do not know, unless the Seventh-day Baptist home must necessarily be more devoted to spiritual duty than the average American home and thus our children are brought up right but colleges are strongly religious and this helps to keep our young people right during their college days.

With such a foundation as this with which to start, even four years of medical school life can scarcely change the habits, especially in such cities as New York and Chicago, of the faithful groups of our own church. The medical students make the most of their time and are still in touch with church and consecrated home life.

Now let us look at the subject from the other side. Why should the doctor be loyal to the church? First, for his own sake. Like every other man he has a soul and a spiritual life and it is to his interest to care for his own by helping others. Second, He needs the church in his professional life. There is too much tendency with us all to divorce our religion from our daily work. This should not be. Christ should be our daily companion and helper. Of all people in the world, the doctor as much as any needs this companionship. There is no work in which a man so often feels his utter helplessness as a doctor. The doctor is always meeting conditions which are more or less obscure and he is always face to face with death, that foe, who, he knows, will sooner or later conquer in every case.

What man, then, more sorely needs the help and counsel of the all-wise and all-powerful Father than the doctor? For his own sake and for the sake of his patients he needs to be a most prayerful man, a most consecrated, devoted Christian worker. I have heard of doctors who in their struggle to save life felt free to go to the prayer meeting and to ask their brethren and sisters to pray for their patients and for them, that they might be guided aright and their patients saved. Can you imagine what added strength a Christian doctor would feel if he knew that his church was united in praying for God's blessing upon him and his efforts, and guidance in their decisions? Could any higher counsel be had than that of God?

I wish that the day may come when our doctors shall be our most devoted members, not only, perhaps, to our ministers, and when the church and the profession shall work as one in the saving of life and of souls.

"Inclination and interest determine the will."
case the young woman will find her giving figures very prominently, and if she be a wise person, she will realize that generosity is not merely a virtue to be cultivated or stifled at will, but, in its concrete form, proves to be one of the greatest assets of life.

This was probably the thought in the mind of (some) Solomon when he wrote: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Certain it is that devoid of the interest and influences developed by daily expenditures of all sorts, life would be robbed of much more than we realize for, after all, it is only as you "give to the world the best you have" that "its best will come back to you."

And what an extensive affair this giving is! In it there is scope for every temperament, range for the most diverse judgments, and some features that will attract and interest all. In phases of giving, and ways to give, there is assuredly "no end," but perhaps there is a more especially appeal to the young woman.

From the girls of today we look naturally for the cheer and sunshine of life, but with the passing of maidenhood, and the inevitable readjustment of ideas, and solidifying of ideals that follow, more than the charm of brilliancy and gaiety should come. If then, we expect the girls to give to the world indispensable sunlight, it is to the young women that we should be able to look for the strong, bracing breezes that temper the heat of life, stimulate the flagging energies, and calm the unsteady nerves.

To the world about us, then, first of all, the young woman should be prepared to give strong sympathetic judgment, clear, honest convictions, broad, healthy views on those subjects that naturally fall within her range of vision.

In these days of inflammatory public prejudice one of the best gifts to any one in particular, or the world in general, is that of a generous judgment; and in this connection we see an example of the value of giving in its reflex influence, as one of the highest qualities we can cultivate ourselves is the fair-mindedness engendered by this generous judgment.

Perhaps we can not hope that our next assertion will be unchallenged, nevertheless it will lack champions, for there are many who will be willing to defend the statement that the young woman gives to the world the best type of friendship known. The schoolgirl "crush," so lamentably prevalent nowadays, has disappeared, as the young woman and, or, better perhaps, it has been modified and clarified into something more worthy the sex. The monopolizing, despotic intimacy, so heart-enervating and soul-narrowing in its influence, broadens and deepens. Wonders, much the older girl gives in friendship to her friends a friendship so loyal in its camaraderie, strong in its reserve forces, and tender in its womanliness that it is a gift the world can not do without. Then to each young woman comes the duty of giving thus of herself; not with a niggardly hand bestowing this good thing to the few especially near her heart, but with broad and generous liberality handing out to all within reach, of whatever age, or sex, or condition, the unbiased friendliness and sympathetic fellowship that is within the power of each to bestow, and will again bring home to the giver's life the fullest reward—the "increase" that follows "scattering." Time and thought are no mean gifts in the hands of a young woman. "We have so little time to ourselves," we say. Our church work, clubs, gymnasium, music, etc., to say nothing of the incidental eight hours a day the majority spend in office, store or shop, rob us of all chance of flirting with ennui, and make it impossible for time to dwell upon our minds. Still the temptation to allow our interests to center in ourselves, to grow subjective rather than objective, is strengthened perhaps by this very condition. Everybody is busy nowadays. There is no time for half we would like to do, so much more reason, then, is there that we should carefully weigh the different demands, and decide for ourselves to what objects we owe the largest gifts of our time and thought. The young woman is supposed to be fertile in resources, in "plants" and "ideas." Let her earnestly strive to cultivate them, for she who gives ideas along with her money, will find the money, because of the ideas, going much further for real human benefit.

And then, of course, there is the giving of our money. Our money. Not cash left us by some wealthy and deceased friend. Not a pittance doled out by parent or guardian for some necessity of life—for even these girls who do not have to go outside their own homes now to earn it, do earn it, and receive it, just as regularly and systematically, we are glad to know, as their less fortunate sisters—but ours by right of the possession of that ability, the price of which lies in our pocketbooks, to be devoted to whatsoever interest we will. Whether the investment is worth the sacrifice entailed; whether the gain is commensurate with the inevitable loss, does not materially affect the gain, and the young woman holds the indisputable right to give of her own as she chooses, and what she chooses.

The disposition of the young woman to give, her duty of giving established, her right to give granted, it only remains for her to ask how to give of her money. To this end much might be said, but cautious and simplified judgment, re)dicisoriT may be made in one word: Systematically. If it is true that "he gives twice who gives quickly," it is also true that she gives twice who gives judiciously. While the young woman is not "narrow," she is too often "stingy," not in the little exercise of her benefactions, and if these could be once established on as firm a financial basis as her other expenditures, great and far-reaching good would result.

It is impossible for the average person to resist the appeal of giving for money. In a single week one might be asked to contribute to a great world-wide charity, such as the Messina Earthquake Fund, to send confectionery for the candy table at the church fair, to make a subscription to some foreign mission enterprise, and to put her name on the roll of a new institution. She is a fellow-worker to a sanatorium—all besides her regular church contributions.

Here again is the necessity for discrimination, not that one object is less worthy than another, but that necessarily one must decided for oneself which and how much. The "how much" is more easily solved if the giver has adopted, and religiously adhered to, a system of proportion giving. It may be the tenth she prefers to devote
Young People's Work

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

"And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."—Acts xiv. 17.

The Prayer Meeting.

Rev. James L. Skaggs.

Daily Readings.

Sunday, August 8—Humbled by God (Ex. v, 15-23).
Monday, August 9—Facing the foe (Jas. iv, 5-10).
Tuesday, August 10—The sword of the Spirit (Eph. vi, 10-18).
Wednesday, August 11—The great shadow (Jer. ii, 6; Rom. viii., 20-23).
Thursday, August 12—Turning back (Heb. iii, 12-19).
Friday, August 13—The daybreak (1 John ii, 8-11).

Sabbath, August 14—Pilgrim's Progress Series, VIII. Two Valleys (Ps. xxi., 1-8; Mic. vii., 7; 8; Rom. viii., 35-39).

TWO VALLEYS.

Read "The Fourth Stage" of Pilgrim's Progress. How often are we down in the "valley of humiliation"! The way seems comfortless. Our best efforts seem to have resulted in failures. Perhaps the tempter has won a victory, a despised sin has been committed, past efforts to overcome seem to have been in vain. In self-abasement and depression the star of hope grows dim or disappears. Then "Apollyon" is sure to appear to take advantage of a moment of weakness. Where is there an Endeavorer who has not at some time had a discussion similar to the one given in our lesson? Have you not been told that the Christian way is hard, its pleasures few and its trials many? Who has not been told at some time that he is not a Christian, that the things which the Bible teaches about God are not true, that it is better to quit thinking about those things and to have a good

A Failing Minority.

The Hebrews, the original monotheistic minority, met failure and induced decay because they did not rise with the increasing importance of their mission. Neither prosperity poisoned them. They lost sight of their mission. Their worship turned to formalism. Evasion of God's law became disobedience, in the name of obedience. The vital point of failure was a low estimate of their place and mission. They sought national greatness and personal honor, rather than the kingdom of heaven. They grew weary with waiting and thought God's promises would never be fulfilled. The warning voice of Jehovah by the lips of Isaiah and the sobbing sorrow of Jeremiah failed to arouse those who had lost sight of their mission. A few heard, heeded and remained true. God drew such ones closer to himself. Resurrection came at last. John the Baptist, the prince of minorities, crying in the wilderness, heralded the long-expected Messiah. He came without pomp, but with power. In him was renewed the picture of one man calling a popular and powerful system of religion to judgment and reform.

Jesus was the prince of minorities, greatest of reformers and most intense of specialists. He had but one theme: the "Kingdom of Heaven." He was neither philosopher, metaphysician nor theologian. He never debated methods or the giving of infinite "sacrifices." He struck straight at men's hearts, at motives, character, deeds and destiny. Jesus was the greatest minority reformer of all history. After a public life momentarily brief, he died as a culprit and left a dozen minority, too small for the world's notice—to complete his work. That handful had no mission, no future, as the world judged; but in the plans of God it was the mightiest force in the world's history. At first that minority grew with wondrous power and rapidity. The strength of hope of devolution carried early Christianity forward like a resistless ocean current. But Greek intellect and Roman statecraft lay in waiting to poison the simple faith by philosophy and pervert loyalty to God and his law by the blandishments of a political state-church system. Thus the high mission of the first Christian minority was lost sight of and the majority of those bearing the Christian name became content to drift with the tide of popular theories.—A. H. Leus, D. D. (1906).

"What would Jesus have me do?" is not a question for a day, nor a week, nor a year, for one city or country; but it is the question for all time and for every man. It is the standard for the individual, for society, for business, for politics, and for religion.—Exchange.

When the majority of our church-members take the matter of giving out of the realm of the emotions, and make it a matter of principle, then, and not till then, shall we solve the problem of adequate financial support for our church and missionary enterprises.—William Shaw.

to her benevolences; perhaps a fifth, or possibly a third. Whatever is decided upon, however, let it be rigorously deducted from the regular income, and set apart for its intended use. Many a church has said that this is the only way in which she can "afford to give," and the reasonableness of this assertion can best be understood by those who follow the plan.

We have no more right to be extravagant in our giving than in any other department of our life. Neither let us ever give with any thought of appearances, of how another may view the object, or amount. That is a weakness beneath a young woman. After she, upon one day of the week, or month, or quarter, has laid by in store as God hath prospered her, after the call for money comes, let her, as a wise steward, consider the need, her ability to meet it, the extent to which she can consistently respond, and then, not grudgingly, or of necessity, but gladly, honestly and simply, give of her funds as of herself, to those whose claim upon her has not in any wise diminished since the white-robed Peasant of Galilee first taught by precept and example that it is more blessed to give than to receive.

The heart and life of the giver will flow in abundant measure the promised benediction, for, it being not only to poison the simple faith by philosophy and

Take courage, no one has been more sorely tempted than Jesus was. "Again, the devil took him up upon an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them: and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him" (Matt. iv, 8-11). How sweet must that final experience have been to Jesus! "Angels came and ministered unto him." "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. i, 14). Jesus repulsed the tempter and immediately came into a blessed experience. We may do the same and also share that sweet experience.

A Disease germ more easily find a place to develop in a weakened body, so temptation seems to fall more heavily on one in tribulation. "Let the Christian, like Paul, learn to glory in tribulations, for the devil will use every one of them as an argument for forsaking Christ." "One of the devil's sharpest weapons is made up of the Christian's own sins, for these have already penetrated the Christian's heart.

Jesus is the "light of the world." His light will reveal the way for his trustful child even through the "valley of death." As Paul lay in the prison, not knowing whether he would be set free, he had no fear of the ditch or the mime. He knew that nothing could destroy his soul. He had "the desire to depart and be with Christ; for it is very far better" (Phil. ii, 23). Read again Rom. viii., 35-39. Christian is not the only pilgrim that has been comforted by those blessed words of the twenty-third Psalm: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."
Awake?

Young people, are we? Are we alive to our opportunities? We live in an age of privilege and opportunity. But it is to be feared that we do not fully appreciate it. Do you realize that it is but three weeks until Conference and the Rally? If you have not already done so, complete your arrangements now.

Some of your members have already planned to go at their own expense. Good. Make them your delegates, but do not stop there. Send at least one more and pay her or his expenses. It may be the opportunity of a lifetime for such a person, and it will be of untold benefit to you. Let us support, by our choice, a young fellow, a little timid, but with some ambition to be of use in the world. Cost to the society, $25. He catches fire at Conference, and fuel is added to his burning desire to be of service in his Master's vineyard, at the Rally. An education results; the bashful boy enters the whitening fields as a minister of the Gospel from — Society. That would be splendid interest, compounded many times, on your investment. Try it.

"21"

Some time ago we read in the News Notes that, on April 14, the Milton Junction Society had celebrated its twenty-first birthday. The "History of the Society," read at that anniversary, together with letters from three former presidents, has been kindly sent for these columns. We are pleased to give them space and wish we might also have the stirring address by the pastor, and the other good things as well, that were given at that time. May this live and aggressive society continue many years to make records such as are chronicled in its history.

History of the Christian Endeavor Society of Milton Junction, Wis.

LINDA BUTEN

On April 14, 1888, Mrs. Olive Wardner called a meeting of some of the young people of this church with the purpose of forming a young people's society of Christian Endeavor here. Previous to this time there had been a prayer meeting society, from which had gradually dropped almost all except the young people. There was also at this time Christian Endeavor societies at both Milton and Walworth, and Mrs. Wardner was anxious that the young people here should form a similar society.

At this meeting officers were elected, with the idea of forming a society of Christian Endeavor, and Elder Wardner was appointed to draw up a constitution. He gave his report the next week and the constitution was accepted. Because of opposition, however, the society was not called a Christian Endeavor Society until the last of October of that year, when their constitution was amended, the society accepting that of the Milton Christian Endeavor with one or two changes. The society was organized under the name of Young People's Prayer Meeting Society, with 15 charter members, 11 active and 4 associate. One of these active members still remains with us as such. On the evening of May 5 their first business meeting was held, at which these officers were elected: President, Ora Greene; secretary, Fannie Wells; treasurer, Lorena Cottrell; chorister, Fremont Wells; solicitors, Clara Garthwaite and Carl Gray.

Members were also chosen for three committees: Prayer Meeting; Lookout and Relief.

The regular weekly meetings were held Sabbath afternoons or the evening after the Sabbath, at the home of the pastor, because of the ill health of Mrs. Wardner. She never joined the society, I believe, considering herself too old to belong to such a body. But she was a leader and active worker until her death in the following October.

The membership of the society speedily increased. To the minutes of the meeting of July 14, three years from organization, a note was added saying that at that time there were 25 regular members.

In a report of January 12, 1889, for the first three quarters of the year, the secretary says that "36 meetings have been held with an average attendance of 8 members and many who were not members." The membership at that time was 33.

In February they were invited to join the Local Union which consisted probably of the Christian Endeavor societies of Milton, Walworth and Albion, and they decided to accept this invitation. A few years later they joined the southern Wisconsin District Union, which was organized in 1893.

The first four years of this Christian Endeavor Society are interesting for the amount of work which its members accomplished. About a year after their organization the question of starting a Bible school at Newville was considered and, on June 30, Elder Wardner assisted in forming such a school in that place, and one of the members of the society, Mr. McCarty, considered the offering or taking charge of it. Later he paid his expenses to preach at Johnstown also.

After this, money was sent to Elder Todd at Berlin at different times and to a certain colored school at Little Rock, Arkansas.

In March, 1891, it was decided by the society that they would give $25 that year to assist Elder Huffman in his missionary work. This was continued two years and after that same amount was given to the Young People's Permanent Committee, and later, when the Young People's Board was formed, to that board. This continued, I believe, until two years ago.

Later in the year of 1891, Elder Wardner received a letter from Elder Velthuyse in regard to a young lady who wished to devote her life to the work of a Bible woman among the poor and degraded of Haarlem. The society then pledged to raise $100 during the year for the support of this woman, whom we now call Marie Van de Steur. They continued her support until September, 1893, when, she decided to go to Java to work with her brother there. Another woman was employed in her place, but she worked only a few weeks and the money was then again sent to Miss Van de Steur. The society regularly forwarded $100 or more a year to her (one year the amount reached $600), until the latter part of the year 1897, when it was decided to discontinue her support. After this no one person has been supported in this way, but the society has given much towards missionary and evangelistic work. For instance, during the past year we have sent money to the Fouke School, given $15 towards evangelistic work and aided the Tract Society.

The idea of a Junior Society of Christian Endeavor had been suggested by some one and such societies had been formed in many places. Our Christian Endeavor considered the matter and decided that it would be very wise to have one in connection with our society. So in September, 1893, Mrs. Nettie West and Miss Nettie Stock were appointed as a committee to take charge of the junior work. A flourishing society was organized and little by little its members have increased until at times as many as three assistant superintendents have been employed. On one occasion we were able to help a sickness of one who has done so much for the society as its superintendent, Miss Anna West has been chosen to fill her place.

The membership of the Young People's Society also increased rapidly and in January, 1898, there were about 70 active members. At present there are about 55 active members, with more affiliate members than at that time. With the increase in work and membership there have been corresponding changes in the constitution of the society. At first there were only two classes of members, active and associate. The latter part of the year 1892 a third class, the affiliate, was added, and three years ago a fourth, for absent members. At first there were only three committees, but new ones have been formed until now there are nine. The Christian Endeavor pledge was not adopted by the society until the year 1906, the question having been brought up many times but not favorably decided upon until that time. For the coming year our society has pledged to raise, both for local and foreign purposes, $60, of which is to be given to the Young People's Board. The society has also adopted a plan of systematic giving, by which it hopes to raise a goodly sum for this purpose. Directly after Conference this year, the meeting of the young people of the denomination..."
to make no changes. Permission was received from them to publish for our own use their topics. The work of publishing has been done at the Recorder office at an expense of $13.00 for 1,000 copies. Committee.

2. Conference Program: Conference program is completed and parts accepted. Committee.

3. Post-Conference Rally Program: Tuesday afternoon.

Tuesday evening.

Young People's Board.
The Young People's Board of the Seventh-day Baptist General Conference met in regular session in the Seventh-day Baptist church, Salem, W. Va., July 11, 1909, at 10 o'clock a.m., President M. H. Van Horn in the chair.

Present: Prof. M. H. Van Horn, Rev. H. C. Van Horn, Maleta H. Davis and Dr. C. B. Clark.

Prayer was offered by Rev. H. C. Van Horn.

Minutes of last meeting were read and approved.

Communications were read from Eld. E. A. Witter, Dr. A. E. Main and Rev. A. J. C. Bond.

The Treasurer's report was read and adopted.

The following reports of committees were received:

1. Prayer Meeting Topic Leaflets.

The topic leaflets published by the United Societies were examined and it was thought best to make no changes. Permission was received from them to publish for our own use their topics. The work of publishing has been done at the Recorder office at an expense of $13.00 for 1,000 copies. Committee.

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Tuesday evening.
Miss Anna West,

Dear Friend:—Replying to your kind request to send the Endeavor a message for the twenty-first anniversary of its birth, I will say that it affords me great pleasure to do so.

In response to your request for something regarding our special work at that time, I am happy to report that during my first term as president, Doctor Wardner received an urgent appeal from Rev. Mr. Veltshuysen for money to support a Bible woman in Haarlem. I laid the matter before the Endeavor Society with the result that they decided to assume her support at $100 a year. This profitable work was carried on for several years, or until she decided to go to Java. While doing this we paid our apportionments on every call that came to us.

I think of no other special work unless I should mention a missionary concert and one for the Sabbath school that were very helpful to the causes they represented.

Shortly after entering upon my second term as president, I was afflicted with that severe illness that prevented me from engaging in active Christian work for a period of fourteen years.

A little feeling of sadness comes stealing over me as I think how few will listen to this letter that were my coworkers at that time. Some have gone to other fields of labor, while others have crossed the silent river. Among the latter class I especially remember my vice-president, Silas Burdick, and Fannie Wells, who were always at their posts, ready to respond to every call of duty.

I desire to send you a message of good cheer. We tried in those days to do our best with the work that has since fallen into your hands.

Your opportunities are greater than were ours and may your hearts be filled with that faith and courage that will enable you to grasp the situation and win for yourselves the victor's crown.

No words can tell you how much I would love to be there with you, but rest assured that during the hour of that service my heart will be lifted to God in prayer that you may feel much of his presence.

One faith, one hope, one purpose binds us to each other and to God.

Yours in the bonds of the Gospel.

Martha H. Wardner.

La Porte, Ind.

April 14, 1909.

Resolutions of Appreciation.

Whereas, It has seemed best to our pastor, the Rev. I. L. Cottrell, to sever his connection with this church and enter upon another field of labor, and

Whereas, We realize that in his departure the church loses a faithful pastor, the community a large-hearted and broad-minded citizen, and the people a friend of untiring patience and kindness; therefore, be it

Resolved, First, That we the members of the Seventh-day Baptist Church and society of Leonardsville do hereby put upon record our sincere regret that such a separation has seemed advisable to him; and

Resolved, Second, That we express our appreciation of the years of faithful loyal service he has given this church and people; and

Resolved, Third, That we extend to Mr. and Mrs. Cottrell our best wishes that in whatsoever field they are called to labor their lives may be abundantly blessed and their labors crowned with success; and

Resolved, Fourth, That a copy of these resolutions be given Mr. and Mrs. Cottrell, one sent to the Sabbath Recorder for publication, and that they be spread upon the church records.

Ivory A. Crandall,

Mrs. Alfred T. Stillman,

Ethel A. Haven.

Committee.

Table Waiters for Conference.

All young people who wish to wait on table for their board at Conference are requested to make application to the undersigned at once.

W. E. Rogers.

Milton, Wis.

"The innocent-looking deer is no mollycoddle. One of them killed a bull and a cow in a fight in a New Hampshire pasture last week."

THE SABBATH RECORDER.

Children's Page

The Tardy Aster.

Little Bessie Berry was almost always late for school. She was almost always late for everything.

It wasn't because she had to run errands or mind the baby, but because she was an "in-a-minute" and a "pretty-soon" and an "after-a-while" little girl, who liked to dilly-dally better than anything else in the world.

There were some other children in Bessie's room who were often tardy, too; so the teacher began to wonder what she could do. And soon she thought of something. She went to the seedsman and bought some seeds. They were aster seeds, in paper packets.

"Listen, children!" said the teacher. "How many of you ever had a flower garden?"

Bessie had; most of the children in Bessie's class had.

Then the teacher said a nice thing.

"These seeds are for you—one little packet for each one in this room."

Here Bessie raised her hand. "Please, may I pass 'em?"

But the teacher shook her head. "One for each one in the room," she went on, "who isn't a tardy single time this month."

That wasn't all. They would plant the seeds and after a while have flowers. And then the seedsman would give a prize to the boy or girl who had the finest flowers. It was really two prizes.

So the children looked at the seeds longingly and promised that they wouldn't be tardy single time. And some weren't. But Bessie was—four times!

The next month was April, and the tardy ones tried again. Bessie was tardy twice. They were to try once more in May. "Try, try again," said Bessie's papa. So she tried again. And mamma helped. Every morning and afternoon she said "Seeds!" when she kissed her little girl good-by. Bessie said "Seeds" over and over all the way to school, and didn't dilly-dally once.

And on the last day of May she took a packet of seeds home. Bessie and her mamma planted them right off. They didn't dilly-dally about it at all. Bessie hoped she might win the seedsman's prize. But it was late and dry and the seeds didn't come up very quickly. Only one seedling grew. Papa called it a dilly-daily flower. It just wouldn't catch up with Clara Bell's across the street. But Clara Bell had won her seeds in March.

When the day for the flower show was nearly come, some of Bessie's friends had big blue and white asters in their gardens, and Bessie had one fine aster plant, with hard green knobs at the top.

Every morning she counted the days that were left, until at last a bit of white showed, in one of the knobs. But then there was only one day left.

So everybody, even Bessie, knew that it would be a tardy aster, just as Bessie had been a tardy little girl.

When at last the day for awarding the prize came, it was a very, very sad Bessie Berry who stood in the back garden looking down the petals of all of her little friends, with hands full of punctual asters, went to the flower show.

Wasn't it too bad? But it must have been a good lesson for Bessie, for she doesn't dilly-dally any more.—Lulu G. Parker, in Little Folks.

A Little Maid.

She came a-tripping down the moor—

A little maid and fair;

The blue of violets in her eyes,

And sun-glints in her hair.

The blue of violets in her eyes,

She caroled like a bird

And sun-glints in her hair.

The day had been a bonny day,

The sun had shone before,

And summer in a gracious mood

Had opened wide her door;

But when that maid came lightly down,

A-tripping glad and gay,

It added just the missing charm

Unto that charming day!

—Emma A. Lente.

How Love Helps.

Miss Annette was the new schoolmistress at Muddy Flat. She had a very sweet, round face, and two dimples that went and came as they pleased in her cheeks.

But today—this hard Friday—she looked so tired and sad! For she had bad news
from home! Her poor mother was sick—likely to die—said the letter, and yet she must wait until school was out before she could start to see her.

- It seemed to her that the day would never go by, and the children were never so noisy before. And yet, it smote so they all looked as if they were going to cry at once. Then they whispered, giggled and nudged each other, moving their heavy feet noisily over the muddied floor.

- Then they could not love her at all, or they would not make things so hard for her!

Suddenly a small hand was lifted and a little lisping tongue asked:

- "Plath, may I bring you this note?"

The child held a scrap of paper in her chubby fingers, but Miss Annette shook her head. Had she not forbidden the writing of "notes" on the first day.

The yellow-haired little girl seemed about to cry, and mopped her head over her desk. But on second thought, the teacher walked to the child's side—she knew Rose was a good little girl.

- "What is it, dear?" she asked. The little one flushed deeply, and passed over the crumpled bit of paper. And at one single glance the teacher read these words printed in a large, round hand with great care:

1. I hope ma is sick an I am so sorry.
2. I love you cause you ar sweet an good.
3. Rose.

Tears stood in Annette's brown eyes, but somehow she did not mind the smoky stove now, or the noise of the schoolroom. She went back to her desk with a happier heart than she had carried that day.

- "Put your books by, children, dear," she said, "and Rose may say her verses over for us. Did you know, I had almost forgotten my promise to let you sing our new songs?"

The change did them good, and they sang right merrily. Rose never knew, perhaps, how much she had helped her troubled teacher by the little note, but Miss Annette gave her a kiss at the door that stormy evening and whispered, "I love you, dear!"

The words made the child happier for days to come.

Nothing helps like love.—Selected.

**HOME NEWS**

**WEST HALLOCK, ILL.—The Ladies' Aid** is giving a number of ten-cent teas during the summer, the funds to be used for missionary and other purposes.—The Christian Endeavor has raised in various ways nearly $42.00, $25.00 of which goes toward Miss Palmberg's salary.

**DE RUYTER, N. Y.—Last Sabbath at the** morning service two new members were received into fellowship with the church. We rejoice in this fact and trust they will be a blessing to us and the church a help to them. We also had the pleasure of listening to a beautiful solo by Prof. A. Neil Annas, who with his bride is spending a few days in the home of his childhood.

**PETROLIA, N. Y.—It having been some time** since anything appeared in the Home News from here we thought it wise to write and let the people know that we are alive and in the best of spirits. So many things have been taking place with us since our last letter that we hardly know how to commence. We are like unto an experimental farm here in our Sabbath school for we are all the time trying new things and the first I want to tell you about is the quarterly reviews we have had. In one we chose sides and then the superintendent gave out 100 questions after the fashion of an old-style spelling-match. We enjoyed this very much, since we did also a special review exercise the adult-class teacher, Mrs. E. E. Witter, gave us; but the novel one was a written examination. The *Sunday School Times* gave a set of questions agreeing that they would publish the names of the ten schools standing the highest. The result to us I give you as printed in said paper, May 22, 1909: "The second school on the list is the Petrolia Mission Bible school. In this school a written review was an unheard-of plan until this review was tried. 96% was the average attained." Fellow workers, try this plan. You will be pleased. Every school should be graded by written work. We will reach that point, too, some day.

May 9 was celebrated as Mother's day by a special program and the gift to each one present of a white carnation. The following ad placed at convenient places, made with a piece of chalk on paper, brought us 15 visitors.

**Petrolia Mission Bible school. In this** church and of other things, there goes out from the opportunity for doing work, which can not be expressed in words and we are more and more impressed with the thought that true success in life after all is in doing good in every way possible and wherever we may be living. The superintendent has asked this year a birthday card to each member of the school at the date of his or her birth. His own birthday, which this year came on the Sabbath, was unexpectedly remembered by each scholar by the gift of a birthday card and album. Time may bring many changes but never will he forget the spirit of love which prompted the gift. These are the things, my friends, which bind us together in fellowship and love.

A word as to our attendance. Our average for the entire school for the first six months of this year has been 97 per cent of our enrolment. This gives us a good incentive to try for the *Sunday School Times* $25 in cash prize and mention in an honor roll, which we are going to try to win.

Yesterday we held, in conjunction with the Petrolia Sunday school, our yearly picnic. The dinner was a success as well as the short program of recitations given by different members of the school. After this we had an innovation this year, that of sports and contests. The following were as the program: Boyston Green, Arthur Wood, Milton Witter, Cecil Swarthout, Julia Clark and Leon Mason; potato race, Coit Mason; potato-peeling race, Pearl James and Madeline Moreland; sack race, L. C. Perry; nail-driving contest, H. Babcock.

If you want to get in close touch with your boys and girls try sports at your next opportunity. If you do things for them they will do for you. How do I know? Because three-quarters of the above program was furnished by the members of our Sabbath school, and three-quarters of the prizes, by the way, were won by those who attend our school, which goes to prove that Seventh-day persons are, to say the least, a pretty good sort. Wish I had time and room to tell you more but the editor is already looking as cross as he can, so must refrain, and close hoping that we may all become thoroughly aroused to the opportunity for doing work which our Sabbath schools offer to every one of us.

- H. L. HULETT, M. D. PLAINFIELD, N. J.—The monthly business meeting of the Christian Endeavor was held in the church Wednesday evening, July 15, at which time the annual report of the officers and various committees were given.—(Continued on page 159.)
Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

EDITED BY

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


LESSON VII.—AUGUST 14, 1909.

PAUL'S THIRD MISSIONARY JOURNEY—Ephesus.

Acts xviii, 23—xx, 22.

Golden Text—"The name of the Lord Jesus was magnified." Acts xix, 17.

DAILY READINGS.

First-day, Matt. iii, 1-17.
Second-day, Matt. xi, 2-19.
Third-day, Matt. iii, 17-30.
Sixth-day, Acts xviii, 23—xx, 7.
Sabbath-day, Acts xiv, 8-22.

INTRODUCTION.

It is to be noted that Paul's starting point for all three of his great missionary journeys is Antioch. The first Gentile Christian Church was the center of missionary activity that had for its direct aim the evangelization of the world. The Third Missionary Journey is perhaps not rightly named a journey; for when Paul reached Ephesus he settled down; if for permanent residence there.

Ephesus was like Corinth and Antioch a great commercial city. Work done here would certainly have some influence on surrounding regions, and very likely also in distant cities. We may infer that Paul's inclinations were towards work in this city when we read in connection with his Second Missionary Journey that he was "forbidden to speak the word in Asia." During his stay of three years at Ephesus Paul supported himself by laboring at his trade of tent-making. His converts were very likely able and willing to supply his wants, but Paul wished to be above suspicion of interested motives in proclaiming the Gospel. Here was in that age a wide-spread belief in magic. Those who were learned in occult arts traveled about appealing to the credulity of the people, and making their living by their arts. Paul would take especial care that Christianity should not be associated with evil superstitions.

With the last paragraph of ch. xviii we are introduced to a new champion of the Gospel, an eloquent Alexandrian Jew. Some think of Apollos as a rival of Paul; but this is a great mistake. It is true that some of the Corinthian partisans preferred Apollos to Paul, but that was certainly not because either of the two was trying to win the affections of the people away from the other. Apollos is not as great a man as Paul, but his work is not to be despised. We are not sure that these two missionaries ever met, but it seems more than likely that they were personal friends. Compare Titus iii, 13. Many have supposed that Apollos is the author of the Epistle to the Hebrews. This supposition although not improbable has not yet been established.

Time—It seems very probable that Paul made his journey to Jerusalem and Antioch, and began his next Missionary Journey in the course of a few months. We may imagine therefore that he began his sojourn in Ephesus late in the same year that he left Corinth. This year was very likely 54 A. D.

Place—Ephesus.

Persons—Paul and the people of Ephesus; Apollos; Aquila and Priscilla; the sons of Scæva and the demoniac whom they attempted to help; Timothy and Erastus.

Outlines.

1. Apollos and his work. v. 23-28.
4. Paul's plans for the future. v. 21, 22.

NOTES.

23. The region of Galatia, and Phrygia. By this expression we are to understand that our author means to include Dardæ, and Lystra, and the Pisidian Antioch. It seems improbable that Paul was ever in northern Galatia.

24. Knowing only the baptism of John. Just how much is implied is hard to say. Paul could scarcely determine with certainty. He evidently did not know of the coming of the Holy Spirit at Pentecost; and on the other hand he evidently did know a considerable of the doings and teachings of Jesus, for it is said that he "taught accurately." He may indeed have known as much about Jesus as is written in the Gospel of Mark, and yet need instruction from Priscilla and Aquila.

25. He powerfully confuted the Jews. Through his eloquence and his mastery of the Scriptures he presented the truth so as to overwhelm all opposition.

xix. 1. While Apollos was at Corinth. We are to understand that Apollos came to Corinth after Paul's visit to that city mentioned at ch. xviii, 19. When Priscilla and Aquila were left behind, Apollos left Ephesus before Paul reached that city on his Third Missionary Journey. Having passed through the upper country. That is, the mountainous region of Asia Minor at some distance from the seacoast. This verse resumes the narrative of his journey, and refers to the same period of time. He moved from Ephesus, was, like Corinth, a great commercial center. It was the capital of the Roman province of Asia, and from it Roman highways radiated to the Eastern world. Certain disciples. We are to understand that in spite of their defective training they were already to be reckoned as Christians. Perhaps they had been instructed in much the same manner as Apollos, and had lacked the supplemental instruction of Priscilla and Aquila. We may easily suppose that in this city with a number of synagogues they had never happened to meet these companions of Paul.

2. Whether the Holy Spirit was given. They were not ignorant of the fact of the existence of the Holy Spirit. They did not know that the promise of his coming had ever been fulfilled.

4. John baptized with the baptism of repentance, etc. Thus Paul explains that John's baptism was only preparatory for the coming of the One who was to establish the kingdom of God. This explanation would naturally find acceptance; for John's teaching was ever to this same effect.

5. They were baptized into the name of Jesus. We are to understand that they were rebaptized. From this we are not however to infer that the disciples of John who became believers in Jesus were always or usually rebaptized.

8. And spake boldly for the space of three months. As usual in the cities to which he came, Paul addressed himself first of all to the Jews. In this case in spite of Paul's plain statement of what he did, the Jews heard the Jews listening rather longer than usual.

9. The way. That is, the Christian belief and manner of life. Compare ch. ix, 2 and elsewhere.

Separate the disciples. We may understand that before this time the believers in Christ worshiped with their Jewish brethren in the synagogue, and were to all practical intents Jews, differing from the majority only by certain beliefs about the Messiah. Those who from the heathen world had believed in Jesus would seem to be proselytes who had been converted to the Jewish religion, and were very likely a heathen philosopher and teacher who had accepted the truth that Paul proclaimed. He gave to the Christian congregation the use of his lecture room. Here Paul could speak every day, and not be limited to the Sabbath and other special days when the synagogues were crowded.

10. Two years. Compare Acts xx, 1. It is not improbable that Paul had another place for his headquarters for nine months, and so really stayed three full years at Ephesus. On the other hand it is just possible according to the Jewish custom of a three years' stay at Ephesus when he had been there parts of three years. All they dwelt in Asia. The whole province was evangelized.

12. For he carried the temple carvings away from his body. We are not told that Paul himself approved of this kind of miracles. They seemed to be wrought without his active cooperation. Compare the miracles by Peter's shadow.

13. Strolling Jews, exorcists. Exorcists are those who by magical formulas of conjuration pretend to drive out demons. In that age there were many Jews claiming a knowledge of magical formulas derived from Solomon. The word translated "vagabond" in the King James' Version is better rendered "wandering"; for although they perhaps deserved the name "vagabond" in the modern sense, the Greek word does not convey this meaning. The name of the Lord Jesus. They noted the success of Paul and undertook to imitate his methods.

14. And spake boldly. In the name of one Scæva. We are to understand that although there were seven who planned to use the name of Jesus, only two were concerned in the incident mentioned.

15. And the evil spirit answered. That is, the evil spirit spoke through the man which he dominated. Whatever view we take of the nature of demoniacal possession we should not
fail to note both in the Acts and in the Gospels the ability of men thus afflicted to discern spiritual powers. Our Saviour forbade them to speak because he did not desire to have their testimony to his divine origin. 16. And mastered both of them. The falsity of the pretensions of these men was thus most clearly manifest. They had no supernatural power. 17. And this became known. The utter rout of the exorcists was a notable event. It served to bring into prominence the good work of the missionaries and to exalt the name of Jesus. 18. Many also of them that had believed, came, etc.
REV. ABRAM HERBERT LEWIS, D.D., LL.D.

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