The church of the future will have no new message. The needs of the soul are not modified as knowledge grows and culture advances. Man will always crave the assurance of a life eternal, and amid the clouds which hover about us on life's low level, he will always yearn for peace and fellowship with God. To meet this need the message of the church must always be the message which Christ proclaimed to believing multitudes; and the central truth in that message was himself. He is the eternal hope of humanity, and he must ever be the message of the church. As long as hearts break beneath their awful load; as long as there are homeless prodigals who die of hunger in the far country, as long as sin continues to curse humanity, the world will need to hear the story of Christ and him crucified. There will be nothing that can take its place.

—Walter M. Walker.
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The Sabbath Recorder
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TERMS OF SUBSCRIPTION.
Per year ........................................ $1.00
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

Deeply concerned that several churches' social effort on the part of all interested to attend. The burden may be heavier than you expected, but go if you can. The cost will also make it probable that several churches will not be represented there if they do not send their pastors. This may be the only way for some good to come from the conference. Let no one abandon the idea of going on account of no reduction in fare, if he can possibly avoid it. Extra effort will be needed on the part of many if we have a good strong delegation this year at Conference.

***

The Spirit of Persecution Not Dead.
I was quite impressed with the description by a writer in this paper of the way the people in Dodge City, Minn., celebrated the Fourth of July on Sabbath day, to the disturbance of a large proportion of the population who are Sabbath-keepers. To some, such an incident may appear a trifling thing; one to which it would hardly seem worth while to give even a passing notice. But it really does mean something when we take into consideration the attitude of many Christian leaders toward those who differ from them in matters of faith and practice.

The question is often asked, "Has the day of persecution gone by?" While the answer
in a general way is "Yes," still there are many signs that its spirit lingers in the heartcast as in the days of increasing clamor for rigid laws with penalties, to punish all who can not conscientiously keep Sunday; the expressed wishes on the part of many Christians for laws which could be enforced with vigor; the besieging of Congress and Legislatures with great delegations to put legislation that will enable men to enforce their own beliefs, no matter how unjust such enforcement may be to others; and in a mixed community where Christian people are as evenly divided in regard as the Sabbath keepers are in the town named above, the showing, by one faction, of such utter disrespect for the consciences and feelings of the other side as was shown in that celebration—all these things tend to arouse misgivings as to what might happen if many leaders against Sabbath-keepers could have their own way. It is well for us that there are those among Sunday-keepers who possess the spirit of charity and that as yet their numbers are sufficiently large to hold in check those others who would undoubtedly express and persecute if they had the power.

We have no doubt that those who are so zealous to secure laws for Sunday observance would strictly enforce them if obtained. In several States Sabbath-keepers have gone to prison, in recent times, for no other crime than that of faithfully obeying God's Sabbath law.

When we see such utter lack of Christian spirit as was exhibited in that Fourth of July celebration; when neighbors show such heartless feelings toward neighbors as was shown there, one may well feel anxious over the outcome and ask himself: "What would such men not do if they had full power to disturb and persecute their fellows?"

In a land of Christian charity and liberty of conscience such things should never happen on either side. Sabbath-keepers in such communities would not be justified in thus celebrating the Fourth if it came on Sunday. The Sunday people would not deeply resent it if Seventh-day people should treat them in such a way. The spirit of the thing is all wrong. It shows that the spirit of persecution is not entirely dead.

### The Homiletic Review

A better up to date help for pastors is hard to find than the Homiletic Review, published by Funk & Wagnalls, New York. Following the excellent July number with its articles on "Calvin's Services to Christianity" and "The Religious Life of Our Colleges" comes the August number full as it can be of helpful matter. The "Institutional Church Twenty-five Years After," is treated by Doctor Judson, of the Judson Memorial Church in New York City. This is the church where our people hold their Sabbath services. "Practical Country-Church Problems," "how to start them," "The Moral Crises and Revival," and "The Unrest of the World" are among the attractions in this number. I am sure that the hard-worked pastor will appreciate a magazine that offers such excellent help in the line of his calling.

***

**We Are All at Fault.**

It is always interesting to meet with one who is especially familiar with the Bible. The man who can quote the right Scripture in the right place in conversation or writing, upon questions of faith and practice, is usually master of the situation. Correct quotations from the Bible are always in order, and we often envy the one who is especially apt in his use of Scripture.

We should, however, be sure that the texts we quote are applied in the same sense in which they were given. Nothing is ever gained by strainings Bible texts out of their natural and proper meaning in order to carry a point. It is heartbreaking to see how frequently this is done, even by men who ought to know better. For instance, there are those who pretend to be scholarly, who are continually using the text about John's being "in the Spirit on the Lord's day," as if the term, "Lord's day" really meant Sunday! This they do without so much as a hint that such a term was ever applied to Sunday by any New Testament writer. If it were intended for any particular twenty-four hour day, the most natural thing would be to apply it to the only day Jehovah called his holy day all through the Bible. There is no intimation that John or any Bible writer ever thought of its meaning Sunday. This is only one of many cases where Scriptures are strained to bolster up unbiblical doctrines when all the weight of Bible evidence is against them.

Another mistake in using Scripture texts is made by those who insist upon a literal meaning to all figurative or highly poetical language. The Pharisees and even some of the disciples made this mistake when Jesus spoke to them about the bread which cometh down from heaven, and about eating his flesh. He taught them plainly that they should grasp the spiritual meaning his figurative words were designed to convey.

There is still another mistake made too often in our use of Scripture texts. We are all too careless about making exact quotations. It is remarkable how few people quote passages just as they are. I have been surprised at myself when quoting texts to find, upon turning to the Bible, that most of them were incorrect in some respect. Of course this is more excusable when people talk than when they write. But even in writing with the Bible right before us, many mistakes are made. One of the great texts in some examinations is to give the one being examined a quotation to copy. Those who make absolutely correct copies are few when compared with those who make mistakes. I once saw a sermon with thirty quotations from the Bible. Only five of the thirty were entirely correct. Sixteen were actually wrong in wording and the other faulty ones had some inaccuracy in capitalization or punctuation or spelling.

Indeed, it requires some care to use Scripture correctly, and I begin to realize that we are all faulty. I find that in writing Bible texts it is not safe to trust merely the one reading. It is always safe to make a careful comparison of what you have written with what is in the Book.

### THOUGHTS FROM THE FIELD

**Dear Brother:**

We greatly prize the Recorder, and are glad to see the interest manifested of late in its pages, regarding the farmer's profession, and the efforts to interest our young people in work. We would be very sorry to have our young people move to town as they did in England. We need so much to hold the land, especially in good locations. How I would like to see the land around here bought up and owned by Seventh-day Baptists. It would be a blessing to all our interests there. Good conscientious help on farms among our people has come to be as hard to find as are pastors for our churches. This is the principal reason why so many are obliged to sell their lands. But, out of the ministry I can see no profession that appeals to us who are adapted to it as does the farming profession.

***

This letter comes from one who lives in a magnificent farming country. There are several such where our people live in the great West. All of these places have gone many families who once owned the land, but who sold it to non-Sabbath-keepers and then started on a hop, skip and jump "scattering" movement over the broad expanse toward the Rocky Mountains. Those who bought the land left behind usually provide. Those who were wise in choosing a new home among Sabbath-keeping people and were willing to stick by through the hardships of early settlement have generally done well, but no better than those who bought the good land they left behind. As a rule it is safe to let well enough alone.

Now and then it becomes necessary for new families to seek new homes. The bees must swarm when the old hive becomes overcrowded. In such cases it is wise to do as those did who settled Milon, Nor- tonville and North Loup, going in colonies and settling together where Sabbath privileges can be enjoyed. But this folly of single families scattering hither-selter over the world, moving every few years and growing poorer in purse and less spiritual every move is one of the saddest things in our history.

It matters not where you go in the West, you are likely to blunder on some defiant Seventh-day Baptist that has taken part in this deliberate denominational suicide. Meeting-houses left behind are tumbling down, the land around them is owned by prosperous foreigners, and those who left their churches and Sabbath-keeping friends are still battling with poverty. Take North Loup as a good example.
Hundres of acres there of the richest soil in the great West once owned by our own families are now owned by other people. Every year has advanced the value of this land; its present owners are prospering and the country for from financial point of view is bright with promise. I will venture to say that many who got the "western fever" and began moving to better themselves would have done better to stay where they were, and that they received no more above their living than the increase in the value of the land they sold. And yet this Seventh-day Baptist suicide goes steadily on.

Why is it that our young people are so averse to the old life on the farm? Why is there such a craze to move into cities where the struggle for existence is so fierce, where health is so hard to keep, and one's time is not his own. If I were a young man again, and could know all I know now about life on the farm and in the city, nothing but the profession of the ministry could induce me to leave the old farm. There is where the happiest years of life were spent after all. To be sure it was a life of toil, but that very thing made life sweet. Nowhere in all the world can one find such restful sleep, such perfect enjoyment of food, such freedom from worrying care as upon the farm. Nowhere in the world can a man command as much as upon the farm while he takes a day off; and one's time is not his own. If I were a young man again, and could know all I now know about life on the farm and in the city, nothing but the profession of the ministry could induce me to leave the old farm. 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### CONDENSED NEWS

#### SPAIN'S TROUBLES INCREASE.

The uprising in Spain against the war with the Moors has assumed such proportions as to cause great anxiety to the government. It really seems that the nation now has her hands full enough at home without having to square up with the Moors. The latter appear to be more than holding their own, and unless Spain can pacify her citizens at home it looks as if Morocco might have her own way for a while yet. In Barcelona troops are kept busy clearing the streets and a general uprising of the people is only by their presence. The government has issued a proclamation forbidding any who are capable of military duty leaving the country. All who leave are to be treated as deserters. A ban has been placed on foreign papers to give the news to the people.

#### EARTHQUAKES IN MEXICO.

A series of severe earthquakes beginning on Friday, July 30, destroyed Acapulco and Chilpancino, Mexico. The former place was swept by a tidal wave after the severe shock, and now the people face a famine. There were seventy-three distinct shocks this week; the people were panic-stricken. It is wonderful that not many people were killed.

#### TERRIBLE CONFLAGRATION.

Osaka, Japan, has met with a terrible calamity, in a wide-spread conflagration which destroyed twenty thousand buildings. Many of these were banks, stock exchanges, factories, museums and government offices. The fire raged for more than twenty-five hours, and many thousands of people are homeless. The buildings were mostly of wood and under a strong wind the fire made a clean sweep. The hospitals are filled with the injured, and starvation is causing great suffering. The Emperor is deeply concerned over the suffering and will probably make a generous gift out of his personal property, for the relief of the people.

It is suggested that there is a fine opening for women who will qualify themselves to serve as stenographers and church visitors. Would this be another case of women crowding men out of employment? The pastor has usually done the visiting—when it was done. —Morning Star.
so that he causes people to realize that the fight is between them and God and his Word, and not between them and Mr. Davidson.

I wish we had a score of such workers as is Brother Davidson, to send out to engage in personal work and Bible study and in preaching.

It seems to me that the better the people understand the needs of the mission fields and the work that is actually being done by consecrated and self-sacrificing laborers, the more our people will respond with laborers and with funds to carry on the good work; consequently I wish that our missionaries would write often about conditions of the people and personal experiences in Christian work.

Parina is enjoying a visit with the Milton College Quartet for a few days. The two concerts that they have given, have been greatly enjoyed.

We are expecting that this church will be well represented at the Conference.

William D. Burdick.

Letter From Brother Livermore.

Dear Brother Gardiner:

I thank you sincerely for your kind words of sympathy in your notice of my accident, as expressed a few weeks ago in the Recorder. I intended to make prompt acknowledgment of the same, but I have delayed and I hope that perhaps through the medium of the Recorder to many friends who have written letters of sympathy, some substantial progress toward recovery.

My life has been marvelously preserved at the time my carriage was wrecked, and though my injuries were severe and painful I have had great comfort in the reflection that it might have been worse. Now, after little more than two months of excellent care and treatment, I am beginning to walk about the house without crutch or cane, and the prospect seems good for complete recovery. To God be all the praise. Never, in all my life, have I been more conscious of his loving presence, power and preserving care than during the past two months.

The Sabbath Recorder and the sermons in the Pulpit are of great interest to us, keeping us informed respecting all important movements of our own people, as well as many things of interest beyond our own borders. We deeply regret our inability to attend the Conference this month in Milton, but, perhaps, the next time it is due there we may be able.

L. E. Livermore.

Resolved.
Pased by the Adams Center Sabbath School, July 24, 1909.

Since the heavenly Father has taken to himself our sister and fellow worker in the bonds of Christian service, Mrs. Josephine Titsworth;
And since we shall miss her in the social and religious gatherings of the church;
And since her presence and personal interest in the Sabbath school will be missed, but remembered with real appreciation for the interest, hope and faith manifested in the Word studied, therefore

Resolved, That, being reconciled to our loss, we be admonished by her death to stand firm for principle and right, to be true to our convictions of duty, to work while the day lasts, knowing that "all things work together for good to those that love God."

Resolved, That we extend to the daughters our sympathy and Christian greeting in this their hour of bereavement, bidding them, with us, to treasure the rich, helpful thoughts with which her mind had been so well stored that on every occasion she brought them forth like a delicate, well-posed shaft, drawn from a full quiver.

Resolved, That a copy of these resolutions be presented to the daughters, that they be spread upon the records of the school and published in the Recorder.

E. Adelbert Witter, Mrs. W. T. Colton, Mrs. E. H. Walsworth, Committee.

Visitor—Yes, my son will be graduated in medicine this month. And in what will your daughter be graduated?

Mother—We've decided on white Swiss.

—Christian Work and Evangelist.
young people in such homes to our denom-
ination who otherwise would drift away.
In this connection we can not forget our
Sabbath-keepers and think of the
young people in such homes to our denom-
nation who otherwise would
be to them. It is an old saying that
a penny saved is as good as one earned, and
even so when we can use the book which will
save our young people to the denomination.
They may be of as much real profit to our
people as those gathered in from other
sources.

We have often been praised as we have
looked toward in adoptive denominational
and seen how easily young people could be led
away from Sabbath truth. Is it not a
question worthy of thought to introduce
our denominational paper into many of
the homes now without it? For the writer
to give up and go without the Recorder
would be to him a great cross, for each
week it comes to him filled with rich
thought and inspiration and its contents are
relished as the hungry man would relish
most tempting food. We urge all to take
the Recorder and read it.

Adjourned Meeting of the Sabbath School
Board.
The Sabbath School Board of the Sev-
enth-day Baptist General Conference met
at the call of the President, pursuant to ad-
journment, at 220 Broadway, New York
City, on the Fourth Day of the week, July
28, 1909, at 2 o'clock p. m., with the Pres-
ident, Ely F. Randolph, in the chair.
The following members were present:
Royall L. Cottrell, J. Alfred Wilson, Stephen
Babcock, Elisha F. Randolph, Elisha S. Chip-
man, Charles F. Chipman and Corliss F.
Randolph. Prayer was offered by Stephen
Babcock.
The reading of the minutes of the pre-
ceding session was dispensed with.
The Recording Secretary reported that
notice of the meeting had been mailed to
all the members of the Board.
The Graded Curriculum for Sabbath
schools, referred to the Field Secretary at
the preceding session, was presented in re-
vised form by the Bishop.
The annual report of the Field Secretary
was presented and adopted.
J. Alfred Wilson and Royal L. Cottrell
were appointed an Auditing Committee.

The annual report of the Treasurer was
presented, with the certificate of the auditors,
appended, and accepted.

Upon motion of the Corresponding Sec-
retary, Royal L. Cottrell, it was
Voted, That inasmuch as the duties of the
Corresponding Secretary are performed, for
the most part, by the Field Secretary, we recommend
to the corporation at its next annual meeting that
the first paragraph of Section 5, Article V
of the Constitution of the Sabbath School Board
be amended to read as follows:
"At the Annual Meeting of the corporation
and from the Board of Trustees, the qualified
voters of the corporation shall elect by plural-
ity vote a President, a Vice-President, a Cor-
responding Secretary, and a Treasurer, who shall
be president, vice-president, recording secretary and
treasurer of the corporation and of the Board of Trustees."

The manuscript for a revised edition of the
Catechism, prepared by Mrs. Henry M.
Maxson, was presented through the Pres-
ident, adopted, and referred to the Com-
mittee on Publications with instructions to
have an edition of one thousand copies of the
Catechism printed, and the price be fixed
at five cents for a single copy, or fifty cents
for a dozen copies.

The Annual Report of the Trustees to the
Corporation and to the Seventieth-day Bapt-
ist General Conference, as prepared by the
Recording Secretary, was presented, and
after an extended discussion, adopted by
unanimous vote.

The Recording Secretary was instructed to
have three hundred copies of the annual
report printed in suitable form for
use at the approaching session of the Gen-
eral Conference, and to have the annual re-
port incorporated in the Year Book.

Upon motion, duly made and seconded, it was
Voted, That the Annual Meeting of the
Corporation, which, according to the con-
stitution, will occur on September 8, 1909
(two weeks from the second Sunday), be
held at the office of Charles F. Chipman,
in the St. Paul Building, at 220 Broadway,
in the Borough of Manhattan, in New York
City, at half past four o'clock in the after-
noon of that day, and that the Recording
Secretary be instructed to have the required
notice of the meeting published in the Sab-
bath Recorder.

Minutes read and approved.
Adjourned.

Corliss F. Randolph, Rec. Sec.
the king? A few days ago a certain individual declared a certain minister was unreliable. Now if there is not at least expected, of the ministry—not too much as a teacher or preacher of the religion of Jesus Christ, not too much as an exponent of his thought and life, but too much along other lines. The questions too often asked concerning the ministers of our day are how can he be certain? or, Can he play ball? rather than, Is he a specialist in matters pertaining to the kingdom? We have noble ministers today who are not in the active service. Their hearts are young; their love for his service has not abated; they are longing to be of help to others. We have pastorless churches and many young fields which are suffering from lack of ministerial help, while some of these ministers are feeling the pangs of many a heartache because the doors to these fields seem to be closed against them. Brethren and sisters of the churches, are we over-critical? Are we demanding too much of the ministers of our church? Such conditions as confront us today—ministers out of employment while fields are suffering for want of laborers—ought not to exist. As Doctor Gardiner has so ably pointed out, these "pastorless churches and churchless pastors" ought to be "brought together in the Master's work." Can they not be? Have we done, or are we doing, all we can to bring this about? If to accomplish such requires a readjustment of our denominational machinery readjustment ought to come.

OUR ATTITUDE TOWARD THE BIBLE.

In the second place I have no hesitation in saying that the Christian Church should take a forward step, or at least remain firm, in her attitude toward the Bible. It may be that what I shall here suggest may be classed by some as a "backward" step, but be that as it may, if it means we must go back in order to take our position firmly upon the interpretation of the Bible by all means let us go back. While I do not feel that Seventh-day Baptists on the whole are so much affected by the "new interpretation" of the Bible as others, yet we are living in its atmosphere. It is being taught and preached on every hand, and we need to be careful that we, or those placed under us for instruction, are not carried away by "new and strange doctrines," simply because it is new or labeled "scholarship."

We are living in a period when it is popular to be considered "modern" in one's thought. To be educated is to have the "historical" or "modern" point of view. To stand for the old Bible, its inspiration, and the eternal validity of the moral law is to be considered old-fashioned or out of date. Brethren, if I am one, am perfectly willing to be so" modern."

I do not condemn the Bible critic. We, who are students of the Bible, are all critics though we may not have so classed ourselves. I plead for a sympathetic study of the Bible. The Bible appeals to the heartache because the doors to these fields seem to be closed against them. Brethren and sisters of the churches, are we over-critical? Are we demanding too much of the ministers of our church? Such conditions as confront us today—ministers out of employment while fields are suffering for want of laborers—ought not to exist. As Doctor Gardiner has so ably pointed out, these "pastorless churches and churchless pastors" ought to be "brought together in the Master's work." Can they not be? Have we done, or are we doing, all we can to bring this about? If to accomplish such requires a readjustment of our denominational machinery readjustment ought to come.

OUR ATTITUDE TOWARD THE BIBLE.

In the second place I have no hesitation in saying that the Christian Church should take a forward step, or at least remain firm, in her attitude toward the Bible. It may be that what I shall here suggest may be classed by some as a "backward" step, but be that as it may, if it means we must go back in order to take our position firmly upon the interpretation of the Bible by all means let us go back. While I do not feel that Seventh-day Baptists on the whole are so much affected by the "new interpretation" of the Bible as others, yet we are living in its atmosphere. It is being taught and preached on every hand, and we need to be careful that we, or those placed under us for instruction, are not carried away by "new and strange doctrines," simply because it is new or labeled "scholarship."

We are living in a period when it is popular to be considered "modern" in one's thought. To be educated is to have the "historical" or "modern" point of view. To stand for the old Bible, its inspiration, and the eternal validity of the moral law is to be considered old-fashioned or out of date. Brethren, if I am one, am perfectly willing to be so "modern."

I do not condemn the Bible critic. We, who are students of the Bible, are all critics though we may not have so classed ourselves. I plead for a sympathetic study of the Bible. The Bible appeals to the heartache because the doors to these fields seem to be closed against them. Brethren and sisters of the churches, are we over-critical? Are we demanding too much of the ministers of our church? Such conditions as confront us today—ministers out of employment while fields are suffering for want of laborers—ought not to exist. As Doctor Gardiner has so ably pointed out, these "pastorless churches and churchless pastors" ought to be "brought together in the Master's work." Can they not be? Have we done, or are we doing, all we can to bring this about? If to accomplish such requires a readjustment of our denominational machinery readjustment ought to come.
to a preacher in an obscure and somewhat discouraging parish.

Well, let me tell you that, for all the ground is sandy and weedy, for all of my misgivings about what it would do if we planted seed there, it has done wonders for us. Why, you should have a dish of our peas, a taste of our crisp cucumbers, some of our young beets, and other good things we get out of that little garden spot thirty-five feet square—just for the picking.

I worked hard at it in the spring mornings, but now all I have to do is to enjoy the fruits of my labor. Your aunt was herself reared on a farm, and she is in her garden when she gets into the garden with a big pan and takes her pick of what she will have for dinner. All I can see of her from here, stooping down in the vegetation, is the top of her sunbonnet.

Do you ask how it is I have nothing to do now, if there are not weeds needing my attention?

Well, I'll tell you about the weeds. I have found that to scratch the surface of a garden, just as they are coming up, with a fine-toothed rake, is to discourage weeds and keep them away. Work done with a spade, pick the weedy flowers off that, and I tell some of the blossoms how beautiful they are. You can talk to flowers a little differently from what you can to people; you can be perfectly frank with them. I go among the vegetables, too, take note of the size of the cabbage-heads and tomatoes, see how the cucumbers are doing and give a small bit of attention to every individual stalk and stem and vine. I have a notion that plants and flowers need as much individual attention—some affection, indeed—rather than the people of a parish. Your aunt says that house plants will not do well unless they are loved.

Because of these things my mornings out of doors are worth much more to me than enough to pay for the spading and sweating of the garden labor. And, besides, with the healthful exercise, the pleasure of communion with growing things, the fresh table delicacies and the cans of various good things your aunt is putting down cellar for next winter, I am convinced that it pays to work more than a dollar a dose.

The Sabbath Recorder.

July 23, 1909.

Uncle Oliver.
**Missions**

Missionary Society Treasurer's Report.

For the month of July, 1909.

Geo. H. Utter, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in Treasury, July 1, 1909 .................................................. $90 93
Church at
- Plainfield, N. J. .......................................................... 18 19
- Hammond, La. ............................................................ 3.12
- Farina, Ill. ................................................................. 13.99
- Richburg, N. Y. ........................................................... 3.00
- Chicago, Ill. ................................................................. 16.00
- Syracuse, N. Y. ............................................................ 2.04
- Brookfield, N. Y. ......................................................... 12.02
Milton Junction, Wis.
- General Fund ............................................................. $18.70
- Bakker Salary .............................................................. 3.95
- Niantic, R. I. ............................................................... 6.61
- Attalla, Ala. ................................................................. 4.00
Alfred, N. Y.
- Ammocko Fund ............................................................ $0.30
- Church at
  - Shanghai .............................................................. 4.00
- Home Mission ............................................................. 4.00
- General Fund ............................................................. 21.30
- Hopkins, R. I. .............................................................. 5.20
- Westerly, R. I. ............................................................. 9.07
- Alfred Station, N. Y. .................................................... 21.72
- Rotterdam, Hol-land ..................................................... 11.11
- New Auburn, Wis ........................................................... 5.25
- Independence, N. Y. ....................................................... 2.56
- New York, N. Y. ............................................................ 4.14
- Adams Center, N. Y. ...................................................... 2.00
- Milton, Wis ................................................................. 55.00
- Income of Permanent Fund ............................................. 347.35
- Collection at Central Association ....................................... 17.29
- Seventh-day Baptist Memorial Fund ................................. 27.00
- One-half income C. Burdick Estate ................................... $170.33
- One-half income D. C. Burdick Farm ................................ 9.77
- Income from Missionary Society Fund ................................. 16.03
- Income from
  - Utica Church Fund ................................................... 1.00
- Miss Bakker, Asay ....................................................... 6.00
- Denmark ................................................................. $8.00
- Miss Alice Bakker, Asay, Denmark ................................ 2.45
- P. J. Bakker, Asay, Denmark ........................................ 1.00
- Collected by G. H. Fitz Randolph ................................... 10.50
- Sabbath school ......................................................... 7.03
- Roy H. Randolph, New Milton, W. Va. .............................. 1.05
- Pulpit subscriptions ................................................... 1.00
- Shiloh Farm, Mite Society ........................................... 15.14
- In memory of Ezra Crandall ........................................ 25.00

"Pawcatuck Church" .......................................................... 10.00
Loan ................................................................................. 500.00

\$1,554.97

E. B. Saunders, salary and expenses in July, 1909 ..................... $84 75
G. H. Fitz Randolph, salary and expenses, quarter ending June 30, 1909 173.36
J. H. Hurley, salary and expenses, quarter ending June 30, 1909 ........ 153.00
R. S. Wilson, salary and expenses, quarter ending June 30, 1909 ........ 97.60
Judson G. Burdick, balance salary and expenses, quarter ending June 30, 1909 104.28
H. Engvall Doug, order on salary account ................................ 72.60
L. D. Seager, salary, quarter ending June 30, 1909 .................... 20.00

\$625.37

Account of Labor Mite
- York City ................................................................. 59.00
- J. A. Davidson, Stone Fort, Ill., labor in May, June and July, 1909 .. 122.30
- L. A. Wing, labor at Lincklcn, quarter ending June 30, 1909 .......... 12.50
- W. L. Davis, traveling expenses to Hebron, Pa. ....................... 18.00
- Boericke & Runyon Co., San Francisco, freight, etc., on supplies for Dr. Palmberg .................................................. 5.55

\$1012.12

For quarter ending June 30, 1909,

Church at
- First) Westerly, R. I. ..................................................... 18.75
- Niantic, R. I. ............................................................... 18.75
- Salemville, Pa .............................................................. 25.00
- Shingle House, Pa ....................................................... 25.00
- Richburg, N. Y. ............................................................ 25.00
- Hartsville, N. Y. ........................................................... 12.50
- Welton, Iowa ............................................................... 25.00
- Boulder, Colorado ....................................................... 18.75
- Farnam, Neb. ............................................................... 25.00
- New Minn., Minn ......................................................... 37.90
- Jordan's ford, past Kedron's bridge, Ill .................... 18.75
- Riverside, Cal. ............................................................ 37.90
- Garvin, Iowa ............................................................... 25.00
- Interest on loan .......................................................... 4.75
- Transferred to Shanghai Mission Chapel Fund ...................... 4.00
Cash in Treasury, July 31, 1909 ............................................. 267.35

\$1,554.97

E. & O. E. Geo. H. Utter, Treasurer.

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.

It is the fruit of good works and not the mere blossom of good thoughts and good feelings which God requires.—Peter Young.

**Woman's Work**

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Redeemed with the precious blood of Christ.

**Before the Gospels Were.**

(You are witnesses of these things.—Luke xxiv, 48.)

Long noons and evenings after He was gone, Mary, the mother, Matthew, Luke and John, and all of those who loved Him to the last, went over all the marvels of the past—Went over all the old familiar ways With tender talk of dear remembered days.

They walked the roads that never gave him rest—Past Jordan's ford, past Kedron's bridge, Up Olivet, up Hermon's ridge,

To that last road, the one they loved the best.

This way he passed with Jairus, this the place He called the light back to the maiden's face—A slow, strange light as when the dawn fills up In her first hour a lily's pallid cup.

There was the shadow of the cedar tree Where he would sit and look on Gallilee, And think on all that had been and must be, And wonder over the scenes—He trod Where birds were feeding as the guests of God; And where the lilies, lighted by the sun, Made dim the glory of King ways.

And then Jerusalem, where once He came, His words all thought, his sweet, going aboard a coast steamer, inquired ab-. Nothing is plainer than that men'
missions; especially are the women changed from head to foot, for they now appear with unbound feet and unbound minds. The genesis of these new lives is not far to seek. Some of them trace their family lineage back in unbroken lines for a thousand years, but the Christ-likeness has been stamped upon them in two or three generations at the most, and wherever one shows that strength and purity the ball-mark is evident. The impress has been made by some noble, self-sacrificing teacher or preacher who has poured his or her life into the upbuilding of character. Here is apostolic succession in its original simplicity—a joy to witness, a power to covet.

The new type of home gives assurance that the Christian stamp will stick. Consul-General Denby has well said: "The most optimistic imagination can not take too favorable a view of the future of China when a Christian wife shall be the center of even a small proportion of its homes." In a home where the wife is respected and her welfare regarded, where the family eat together and ask a blessing on the meal, where prayer and song replace bitterness and reviling, there is a "psychical climate" in which growing youth thrive. A separate house for each child is an ideal encouraged wherever practicable. Only under such conditions can a Christian family set up its own standards and avoid the contaminating influences of great households, with their polygamy, slavery, infanticide and numberless idolatrous practices.

A Chinese scholar was returning from a visit to the United States, and visited farms and factories, railroads and machinery, schools, churches, hospitals, public institutions, and had marveled at the general intelligence and prosperity of the people. Where was the key to such wide-spread success? He would not admit that his own people were in any way inferior in native ability, industry, or aptitude for the highest arts. On the homeward voyage he made the acquaintance of a family of missionaries who could speak his language. Noting day after day the mother's watchful care and training of her children, he said: "I have found the key to Western civilization. The mothers of China can not train our children as you train yours. This is our need." It is this great national need that is being patiently ministered to in every mission home and through every mission agency. No wonder the people say with love and purity: "This is just like heaven," or that the sympathetic Bible woman who carries peace and good-will into cheerless homes is thought to be "some relative of God." No wonder the foreign visitor, after weary days among squalid villages, and more weary nights in wretched inns, says on reaching a mission station: "This is Paradise Regained."

When a missionary years ago talked to a group of women about the bliss of heaven one of her auditors said: "It would be heaven enough for me to have my husband walk beside me on the street as yours does with you." This new fashion is coming into vogue. It is now no uncommon thing to see husband and wife calling together on their friends; a bride smiles, even talks and sings at her wedding; the family go to the church together and the father carries the baby. It may yet be long before a brutal husband will cease to exclaim in amazement, when a woman physician protests against his cruelty: "Isn't she my wife? Can't I do what I please with her?"

But there is great encouragement in the future. The husband is now providing instruction for their ignorant wives, neglected in childhood, and taking no small pride in their ability to read, keep accounts and to order their households aright.

Christianity is not only demonstrating anew, on the vastest scale ever witnessed, its power to satisfy the deepest human needs, but it taught the Chinese how influence is creating new and ever higher needs. The educational awakening of China is the marvel of the age, and of the many marvelous phases of this awakening the most surprising of all is the widespread demand for the education of women. No better proof could be found of the growing power and effectiveness of missions on a national scale. They have created a demand beyond the present possibility of supply. When a Chinese reformer visited a mission school and heard that the gatekeeper's daughter was teaching and that the sewing woman's daughters were in college, he said to the lady in charge: "You are indeed turning the world upside down." It can no longer be taken for granted that the "study-book child" is a boy. The girl is having a chance.

There was no more dramatic moment in the great Centenary Conference of Missionaries in Shanghai than that in which Mrs. Tseng Lai-sun was presented to the body as a pupil in the first girls' school ever known in China. It thrilled all hearts to look into the bright face of this eldest of the new women of China and to think of the significance for the future of the earth of the new movement started by Miss Aldersey in Ningpo in 1843. Before the mind's eye there quickly passed in review the happy thousands of girls who have since enjoyed the privileges of mission schools and are now a mighty uplifting influence in numberless communities. It is an added joy to reflect that missionary initiative and missionary success have prepared the way for the opening in this first decade of the new century of many schools for girls under private and government direction. The young women trained in the missions are coveted as teachers, and the results there achieved are everywhere desired, though the Christian principles and methods involved may not be acceptable or realized as essential. The nation has yet to see that only the learning that is united with sound character will exalt a people.

Educated women are certain to exert great influence in China, because of the universal reverence for learning. Multitudes have yet not seen this new wonder of the age—a woman who can read—but all are prepared to honor her as a superior everyday and believing woman. But it is this woman who is being fashioned. Schools for the blind, orphanages, missions and colleges are receiving the public favor that the early adoption of their aims and methods in government institutions for the defective classes, in addition to a system of general public instruction. There is every reason for strengthening the missions at this time when their utmost output will be utilized as teachers and leaders of the race.

"How can we be sure of the will of God? "How can we know that the Holy Spirit is in our hearts?" "How can we make our lives fruitful for the world for China?" These are some of the searching questions that show the lofty purpose stirring the hearts of thousands of Chinese youth. Of many it is true, as one wrote to his teacher, "I am reading God's holy Book every day and believing it." This estimate of the biblical religion by the young proves that spiritual success appear in every mission. They make of every genuine missionary an optimist as he looks out upon the future of China. He is not the optimist of the idler who assumes that everything will somehow come out right in the end, but the well-grounded assurance that life plans and purposes are right in the beginning and confidently builds on the sure foundation that no flood can sweep away. It holds the key to the solution alike of personal and of national problems.

To lend a hand" in such an enterprise is to share in the greatest of world movements and to see the kingdom of heaven visibly appearing upon the earth.—Mrs. J. W. Bashford, in The Chinese Recorder.
Young People's Work

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

"Blessed is every one that feareth Jehovah, that walketh in his ways." Ps. cxxviii, 1.

The Prayer Meeting.

JAMES L. SKAGGS.

Daily Readings.

Sunday, August 15—Unanswered prayer (Deut. iii, 23-29).

Monday, August 16—According to His will (John xiv, 13, 14; xv, 7, 16; xvi, 23-27; 1 John v, 14).

Tuesday, August 17—Christ's definite way (Mark xi, 20-26).

Wednesday, August 18—A powerful prayer (James v, 13-18).

Thursday, August 19—When to pray (Eph. vi, 18; Heb. iv, 16).

Friday, August 20—A model prayer (Eph. iii, 14-19).

Sabbath, August 21—Topic, Two prayer lessons (Matt. vi, 5, 6; xviii, 19, 20).

Two Prayer Lessons.

Do you ever really stop and think what it means to pray? Do you realize that it means to talk with God? That it is a two-way communication? That you are speaking to your Father and that He is speaking to you?

Do you ever realize that when you pray you are not only addressing God, but also your brothers and sisters? That your prayer, if it is sincere, is heard by everyone who is present? That your prayer is not only a means to an end, but also a way of life?

Do you ever realize that when you pray you are not only seeking God's help, but also seeking to become like God? That your prayer is a reflection of your character and that it is a way of life?

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knows you mean it. Say something like this: Mr., I cannot work for you Friday night or "Saturday." He will ask you why in the world you would not do this job. Tell him, and be guilty of saying to such a man, I would rather not work Friday night and "Saturday," or I would not like to. You will be honored and respected for telling what you believe if you stay by it and you will not lose a job, but take a position you enjoy either. It is the man with principle and backbone that the "House" wants.

I have been engaged in the poultry business for a number of years and find it a very good occupation for a Sabbath-keeper. Of course there is a certain amount of work, called chores, which has to be done every day, such as feeding chickens and tending lamps in incubators and brooders. Such work as cleaning buildings and brooders can be done Friday or Sunday and certainly we do not need to ship stock or eggs on the Sabbath.

The poultry man is not tempted to haul into the barn a load or two of hay that may be lying out over the Sabbath, or cut a piece of grain which is falling down. He is not tempted to take the milk to the station or send cream to the creamery. Therefore we consider poultry raising a better business for Sabbath-keepers than even farming or dairying, although we believe that a man can engage in either of these or most any other business and keep the day if he so inclined.

Another feature of the poultry industry which appealed to me is the small amount of capital required to start with and the quick returns obtained from it. As a rule, I think, Seventh-day Baptists are not over-endowed with the spirit of the position which does not require a large amount of money to begin might be of interest to others as it was to me. We believe the Seventh-day is the Sabbath; let us keep it whatever our ly fundamental religion. The Sabbath-keepers. I believe 'we all have equal rights and when these are infringed on it is our duty to protest good and hard and not make believe we do not care.

We have just had an experience here at Dodge Center which caused all the indignation of which I am possessed to rise and it is still strong within me. The business men of our town saw fit to celebrate the Fourth of July on "Saturday," thereby depriving some four or five hundred Sabbath-keepers of taking part in the celebration and disturbing two churches in town holding service that day and adding to the insult by passing our church during service with their street parade. I feel like saying something to somebody and have done it little in this line, but I presume to no pur· pose. People who do not respect their own day could hardly be expected to have any regard for another day or for the feelings of those who observe it. Let us be loyal to our Sabbath day.

Dodge Center, Minn.

Factors in Christian Endeavor Efficiency.

W. G. POPE.

Read at Young People's Hour, Western Association.

We are at present in a transitional period. It is a period that we trust, is making for ultimate progress along all worthy lines. The inventor is not content with the present rapid means of transportation, but is striving to construct passenger-carrying ships that shall pass through the air as easily and swiftly as a bird. Scientists are not satisfied with the limiting and expensive wire for the telephone and telegraph, and soon we shall talk and communicate with distant friends with no other con­

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carefully sought out and considered. Missionaries who have gone to a savage people find that their teachings are entirely lost upon the people if they start by giving them the higher principles of Christianity. In order to be successful and win converts they must understand and appreciate the daily experience of the people and then give them such teachings as they can understand and as will lead them gradually to advance.

Yet aside from this fundamental way in which every Christian Endeavor Society must successfully meet its great social problems, that of how it may best come into vital and sympathetic touch with the surrounding young people and gradually lead them to better things in every realm of life, there are concrete factors of success that apply alike to every society.

From the standpoint of organization, the president should be carefully chosen, not because he has never held the office before, but because he has the worthy qualities of character, leadership and executive ability. The other officers, and especially the chairman of each committee, should be likewise, not haphazardly chosen, but should possess qualities commensurate with the respective positions. Then each committee should be completed with the advice of its chairman, that those may be secured who are mutually agreeable and capable of working together. Committees are for work, and the president should see that they do their work. If in a certain community there is no work for a certain committee to do, that committee should be omitted; for if it exists without working it will be much worse than no committee at all.

Every active member should come to each Christian Endeavor meeting prepared to read or say something upon the topic and then do it. No active member should passively wait for the leader of the meeting to hand him a reference or a printed paragraph to read.

The meeting should be lively, interesting, and closed when it ceases to be such. A plan that may be recommended to every Christian Endeavor Society is for a number of the active members to band together to be the ones to speak at the opening of the meeting or to speak the moment the meeting lags.

The singing of gospel songs is a part of the meeting in which every one will join, and several hymns should be sung at the opening of the meeting and during the session.

Another important and vital thing upon which the success and life of every Christian Endeavor Society depends is the daily conduct of its members. Actions speak louder than words, and mark you, Christian Endeavorers who are desirous of building up your society, that your daily lives are being watched. We must see to it that our daily conduct conforms to our Christian Endeavor pledge and profession. Then the meeting room itself should not be too large, or attention and inspiration will be lost. The usual number of young people present should be sufficient to make it seem pleasant or homelike. Another most helpful thing which I have noted in our Hartsville Christian Endeavor is the regular attendance of members of the congregation, whose coming entails something of a sacrifice and who take an active and inspiring part in every meeting. Again, the social life of the young people of the community should be largely in the hands of the Christian Endeavor Society. It is the privilege of the society to furnish socials and entertainments which will be so pleasant and entertaining that all the young people of the locality whether new or old will be glad to attend.

At the close of the regular weekly sessions the friendly hand-shake is to be commended. The enjoyment gained from singing or the desire for social intercourse may be the only reason why certain young people attend. This is well and good. The active members should be thankful for this one point of contact and skilfully and understandingly labor so that these same young people may soon be taking an active part in the meetings. Many other things might be suggested.

Each society, however, must face its problems understandingly and thoughtfully, with the sincere purpose of appreciating their every factor and making a right solution in order that the entire society and all to whom its influence extends may advance to a higher and nobler thing, physically, mentally and spiritually. The young people of today will be the history makers of to-morrow. The opportunities and privileges of the Christian Endeavor movement are great, and may we as Endeavorers awake to energetic and appreciative realization of these, that we may acquit ourselves as workmen that need not be ashamed.

News Notes.

Leonardville, N. Y.—The Rev. E. D. Van Horn is supplying our pulpit for the summer.—The Ladies Benevolent Society held its annual meeting, July 15. New officers and committees were appointed for the coming year.

Battle Creek, Mich.—This church has been blessed with the labors of Elders E. B. Saunders. During his stay with us several have joined the church by letter. We feel grateful to the Missionary Board for sending him to us.—The Christian Endeavor holds regular weekly prayer meetings at which an offering is taken for general purposes.—The society sent two dollars to the Young People's Board in June.

De Ruyster, N. Y.—On July 17 two members were added to the church.

New Market, N. J.—Three new members have been added to our church by baptism, which occurred on Children's day in the open stream.—The Ladies' Aid Society for June held their meeting at the home of J. R. Dunham. Supper was served on the lawn.—The Christian Endeavor Society gave a festival on the parsonage lawn at which ice-cream and home-made candles were sold. Twenty dollars was realized, which completes our pledge of $55.00 toward the church debt.—In the absence of our pastor who is laboring in the Southwest, the Rev. T. L. Gardiner has supplied the pulpit Sabbath mornings, and the prayer meetings have been in charge of the deacons.—The Christian Endeavor Society will conduct one morning service in August.

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 east, against $18.00 east, New York to Chicago — and proportionate rates elsewhere. Consult ticket agents.

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

The attention of all delegates and visitors intending to go to the General Conference at Milton is called to the importance of notifying the Entertainment Committee of your intentions. The Committee on Entertainments is to be advised of your arrival as early as possible, and it is hoped that the officers of the committee may be at the earliest possible date of your coming, and that the date of your arrival may be reliable. All communications to the undersigned.

J. H. COON,
Milton, Wis.

Annual Corporate Meeting of the Sabbath School Board.

The annual Corporate Meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held on September 8 (the second Wednesday in September), 1909, in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, Borough of Manhattan, in the City and State of New York, at half past four o'clock in the afternoon, for the consideration of the Annual Report of the Board of Trustees, for the election of officers, and for the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees.
CORLISS F. RANDOLPH,
Recording Secretary.

It is seldom that a woman wishes to stand up for her rights in a street car.—Chicago Record-Herald.
Children's Page

**Going After the Cows.**

MARY A. STILLMAN.

"Would you like to go after the cows with me? Papa and Donald have gone to town and Joe is mowing, so I have got to drive them down tonight.” I look up from my fancy-work at Athlene, my neighbor’s little daughter, and repeat her enthusiasm, "Yes, indeed! I have been longing all the afternoon for some excuse to take me out of doors. Wait till I get my hat.” As we start out I notice the child’s straight back dried the little daughter, and reply, "This is the most beautiful day I have ever seen. I wish you were there at the party?

"All the children from my school except George Warren and Freddie Warren and Tommy Warren.” And why didn’t they come? “Oh, George had to stay home and work, and Freddie wouldn’t come because George couldn’t, and Tommy didn’t come because Freddie wouldn’t.” “That makes me think of the reason the animals cried in the story about the bad goats. The wolf cried because the fox cried, the fox cried because the hare cried, and the hare cried because his goats would not come out of the turnip field; but when the bee came along and said z-z-z, the goats jumped out fast enough and everybody stopped crying.”

"That’s funny,” says Athlene. “Here is the place where just loads of wild strawberries used to grow, by the side of this fence. I could come up here alone and get enough berries for supper. It is too bad they are all gone, but here is some spear-
Mr. Bond was one of a family of four brothers and one sister. There were also three half-brothers and four half-sisters. The deceased was the last of these. The family of children to pass away. On October 20, 1876, he was married in Welton, Iowa, to Miss Levantia Bach- com, of rural life and the brothers, two sons and three daughters, all of whom are living. Brother Bond made a public profession of religion when about twenty-five years of age at Lost Creek, West Virginia, presumably under the labors of Mr. Hummel and Mr. Stillman. In 1857, the year after his marriage, he moved to the town of Adams, Nebraska, where they settled; and with his family went west to the home of his daughter, Mrs. Still- man, with whom he was in business. Brother Bond was a husband and father, and was held in high esteem by those who knew him best. The family are in deep sorrow, knowing that all are lost to them; and in these trying times in find in him their greatest comfort.

Mrs. Hickey was away from her home in the town of Adams, Illinois, on August 8, 1833. She was taken violently ill, and her life was despaired of, but it pleased the Lord to spare her a little longer, and it was thought she had recovered, and was expecting to come to Nortonville, the former (the Pardee) Seventh-day Baptist Church, of which church she remained a faithful member till death. She was a woman of strong convictions and maintained an abiding faith in her Saviour. A few years ago she was taken violently ill and her life was despaired of; but piteous the Lord to save her a little longer, and it was thought she had recovered, and was expecting to come to Nortonville, the former (the Pardee) Seventh-day Baptist Church, of which church she remained a faithful member till death. She was a woman of strong convictions and maintained an abiding faith in her Saviour.

Mr. Hickey was away from his home much of the time, he loved it dearly. He was a kind and loving husband and father, and was held in high esteem by those who knew him best. The family are in deep sorrow, knowing that all are lost to them; and in these trying times in find in him their greatest comfort.

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Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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


LESSON VIII.—AUGUST 21, 1900.

PAUL'S THIRD MISSIONARY JOURNEY THE RIOT AT EPHESUS.

Acts xix, 23—xx, 1.

Golden Text.—"He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. xii, 9.

DAILY READINGS.

First-day, Eph. i. Second-day, Eph. ii. Third-day, Eph. iii. Fourth-day, Eph. iv. Fifth-day, Eph. v. Sixth-day, Eph. vi.

Sabbath-day, Acts xix, 23—xx, 1.

INTRODUCTION.

We study this week in regard to the incident that hastened Paul's departure from Ephesus. He had already decided to go, and had been longing to revisit the churches of Macedonia which he had founded some five years before, and the church at Corinth also, concerning which he was particularly anxious. The First Epistle to the Corinthians was written about this time. The riot probably occurred a few days later.

The record in the Acts concerning Paul's doings and plans is confirmed and corroborated by the Epistles. For example, in 1 Cor. xvi, 5, 6, Paul speaks of passing through Macedonia on his way to Achaia, and going on from thence; in Acts xix, 21, Luke tells us of Paul's plan to pass through Macedonia and Achaia, and thence to Achaia; and in Acts xx and xxii Luke tells us how Paul carried out his plans.

The accuracy of Luke's statements in our Lessons is confirmed by testimony outside of the Bible. From modern investigations it is evident that Ephesus of all the cities of Asia was most devoted to the worship of Diana, or Artemis. Images of this goddess sitting in a little niche or shrine were in great demand. It is shown also that Luke uses the technical title "Asiaarchs" accurately.

Time.—Very likely in April or May of the year 57.

Paul, and his companions, Gaius and Aristarchus in particular; the Jews, Alexander in particular; the makers of shrines, Demetrius in particular; the Asiaarchs and the town clerk; the mob.

OUTLINE:

1. The shrine-makers stir up a tumult. v. 23-32.
2. The town clerk with difficulty quieted the disorder. v. 33-41.

NOTES.

23. And about that time. Our author does not mean to imply that there was any definite connection between the burning of the books of the exorcists and the riot of the shrine-makers.

24. Who made silver shrines of Diana. Miniatures of the temple with an image of the goddess represented as seated in a niche or grotto. These shrines were purchased in great numbers by the worshipers of the goddess and used as ornaments for their homes or even carried about by travelers. Some were small enough to be worn as amulets. Diana is the Latin name of the goddess who by the Greeks was called Artemis.

25. With the workmen of like occupation. These were evidently various classes of workmen who handled the raw material before it came to the hands of the expert silversmiths who finished the shrines. All these were financially interested. By this business we have our wealth. His appeal was to their selfish interests. Here again is the contrast between the way in which the work of Paul and his companions was because it took money out of their pockets. The shrine-makers were closely related to the masters of the demoniac girl who saw that their hope of gain was that these two friends of his were not in as great danger as Paul himself would be should he enter the theater,

31. Certain also of the Asiaarchs. These officials had charge of the public games of the province of Ephesus each year in honor of the gods and of the Roman Emperor. It is interesting to notice that Paul had won the respect and friendship of these men, and that they were solicitous of his safety.

32. The assembly was in confusion. Our author gives us a very graphic picture of this bowing mob. The striking characteristic of a mob is that many of the men who help to make up the numbers have only a faint conception of the motive that has called the mob into action.

33. And they brought Alexander out of the multitude. It was evident that the reading of the margin is to be preferred. "And some of the multitude instructed Alexander." A very good guess at the meaning is that Alexander was the spokesman of the Jews, who wished to bring down fellowship with the teachings of Paul, and to deny that they were in any wise joined with him in an attempt to interfere with the trade in images of Diana.

34. But when they perceived that he was a Jew. The plan of the Jews, whatever it was, did not work, for the people would not listen to Alexander. Perhaps they thought that he would make some slighting remark in regard to their goddess. At any rate they would take no chances. It is very improbable that this Alexander is the same as the one mentioned in 2 Tim. iv, 14.

35. The town clerk. Or, recorder, the chief official of the city, next in rank to the proconsul. Had quitted the multitude. He may have done no more than beckon with his hand for silence; as did Alexander; but the mob recognized his authority. He asked the people to let reason take the place of passion, and showed them that they were making a great ado over a matter concerning which there was no question. Thus they were acting very foolishly. Templekeeper of the great Diana. The town clerk says, Everybody knows that this city has the privilege of guarding and caring for the temple of Diana, and that we esteem the privilege a great honor. Which fell down from Jupiter. Very likely the tradition had it that the temple was built on the site of a meteoric fall.

36. Seeing that these things can not be gainsaid. The town clerk would have them understand that there was no possibility that their traditions concerning the goddess could be successfully disputed, and that therefore there was no reasonable excuse for the commotion.

37. For ye have, etc. In their unreasoning zeal for the furtherance of their own ends they had overstepped the bounds of -
The hostility of the Gentiles towards the Gospel arose from jealousy in view of the fact that those who had brought into the theater, Robbery of temple. This is much better than "robbers of churches" in King James' Version; for that is not an inaccurate translation, but also does not make sense in an age when there were no church buildings.

38. The courts are open. The appropriate course for them to pursue was instead of inviting a riot to bring an action at law against those who seemed to be injuring their business.

39. But if they seek anything about other matters. If there were any other matters not to be settled by the courts awarding damages to those who were injured, these could find their proper solution at the lawful public assembly of the people.

40. For indeed we are in danger, etc. This cool-headed man adds another argument for calmness on the part of the multitudes; namely, that they were themselves in danger of having their liberties abridged by the ever-watchful Roman authorities if they allowed themselves to indulge in rioting, and especially when there was no apparent reason for it.

xx. 1. Departed to go into Macedonia. The Christians had somewhat the advantage of Deometers and his fellow workers in the outcome of the riot, and it is evident that Paul could have continued his work at Ephesus. But there were other fields that needed his attention, and there were those to whom the work at Ephesus might safely be intrusted. Paul therefore goes on his way.

SUGGESTIONS.
Discretion is often the better part of valor. We are not to think the less of Paul because he allowed himself to be persuaded by his friends not to go into the theater to face the mob. If he had gone into the theater and died at the hands of the mob, he would certainly have been reckoned a very brave man. He risked being charged with cowardice, and preserved his life for future usefulness. We do well to be ready to incur any necessary risk in the service of our Master, but we do equally well in avoiding any unnecessary danger.

The hospitality of the Jews towards Paul and his fellow workers was from jealousy in view of the fact that he was offering the Messianic salvation to the Gentiles as freely as to the Jews. The hostility of the Gentiles to the Gospel arose usually from the fact that Paul was interfering with their gain of money.

The mob cried, Great Diana of the Ephesians; but they could not hinder the Gospel by their vain shoutings. The time was surely coming when Diana should be deposed from her magnificence.

The men of nineteen centuries ago knew full well the evils of government by mob violence. As American citizens we do well to learn the lesson taught by the town clerk of Ephesus.

Mrs. Flatleigh—Oh, dear! I wish housecleaning was over.

Mr. Flatleigh—Why so, dear?

Mrs. Flatleigh—Because it dairies everything up so.—Chicago Daily News.

"How did you contrive to cultivate such a beautiful black eye?" asked Brown.

"Oh," replied Fogg, who had been practicing upon roller-skates, "I raised it from a slip."—United Presbyterian.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 A. M. Preaching service at 11.45 A. M. All are cordially invited.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 1:30 o'clock every Sabbath afternoon. Visitors are most cordially invited.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoon at 1:30 o'clock. A cordial invitation is extended to all strangers in the city. Place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at a o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on the second floor of college building, opposite the Sanitarium, at 4:30 P. M. In case of absence, turn to right, beyond library. Visitors are cordially welcome.

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THE CHRISTIAN LANTERN SLIDE and LECTURE BUREAU.
Y. M. C. A. Bldg., Chicago, II.

First Boy—Your father must be an awful mean man. Him a shoemaker and makin' you wear them old boots!

Second Boy—He's nothin' to what your father is. Him a dentist, and your baby only got one tooth!—Christian Advocate.

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

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

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

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REV. ABRAM HERBERT LEWIS, D.D., LL.D.
A BIOGRAPHICAL SKETCH

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

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DESCRIPTION OF THE BOOK

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

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

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