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Convocation Papers

Permanent Messages of the Bible.

THEO. L. GARDINER.

The term, permanent messages of the Bible, may be understood in two different ways. It may mean messages which have outlived the conditions of ages and stand unshaken through all the tests of science and philosophy as messages of God to man; or it may refer to those which have a far reach into the future and, therefore, are appropriate and applicable as precepts and admonitions for all generations. Some Bible messages like the Ten Commandments are recognized at once as having been given for all time. Others we understand to have special reference to the people of Israel and are applicable to conditions that existed only in the land where they lived, or to special matters regarding their government. There are also some messages which have a local and limited application for their primary purpose, and at the same time appear to have a far-reaching secondary application to future times.

This is especially true of the words of the prophets. They were spokesmen for God. They lifted up their voices as the messengers of God. They denounced apostasy and unbelief, especially true of the words of the prophets. They were spokesmen for God. They lifted up their voices as the messengers of God. They denounced apostasy and unbelief, especially the many ages through the many ages through which he lived beyond his age and could with a mighty voice summon the people to follow him. He needed to be a watchman on the tower, whose vision extended far beyond the horizon of those to whom he spoke.

A PROGRESSIVE REVELATION.

If we pause to consider that revelation itself is a progressive scheme, that Christianity is a growth which has required many generations in which to mature, with its complete consummation still in the future; if we recall the "sundry times and divers manners," through which and by which God was speaking "to the fathers by the prophets," the many ages through which he was revealing himself as Creator, Saviour and Sanctifier, always leading from ignorance to more enlightened ages, from darkness into light, leading men step by step from polytheism to monotheism, leading them step by step from ages of primitive picture-language to ages of increasingly clear...
er and broader literature, we shall realize as never before how essential it was for his prophets to possess this far-reaching vision and deliver messages for people yet unborn.

The prophets were dealing with progressive truths. Indeed, all Bible truths have been progressive, even the ideas of one God instead of many was developed in the chosen people under divine guidance, until in the teachings of the later prophets we find, standing out clear and pronounced, the belief in only one God. This belief was infinitely above that of the people in earlier Bible history who, while they thought Israel's God superior to all others, still seemed to admit the existence of other gods, toward which they were all too prone to turn. In the early times even Jacob's family clung to household gods long after Jehovah was recognized as supreme. At Sinai, as soon as the eye of faith, Aaron and the people turned to Baal.

But in the days of what some call the "eighteenth century" prophets, after God had patiently led his people through centuries of faltering faith, we find the messages of Isaiah, Micah, and others clear-cut and strong about the utter nothingness of idols, that are "no gods," and their ringing words about the one God who made the heavens and the earth.

In these messages the ideas of salvation through vicarious suffering, the certainty of a future life, and many other fundamental truths of Christianity begin to shine forth with a clearer light. During the generations in which Jehovah was leading Israel up to these higher ideals, the prophets always stood far ahead of the people and were preeminently the light of the world. They gave messages appropriate to their own age. Each one proclaimed the truths of Christianity begin to shine up to these higher ideals, the prophets of the Old Testament were building upon the foundations laid by faithful preachers of old. Thus in the fullness of time that One of whom the prophets spoke came to earth and revealed the infinite patience, wisdom, and love of God of whom Israel had faint concepts, because they knew him only by types and shadows.

This is the gospel of personal responsibility. A careful study of the Prophets will reveal a gospel of personal responsibility, standing out more and more distinctly in the centuries that follow. The earlier writers, with few exceptions seem to have made the nation or the tribe the unit. They dealt largely with national life and spoke of man's salvation more as a part of the national or tribal unit; but when we reach the days of Isaiah, Jeremiah, and Hosea, and Ezekiel, the ideas of individual responsibility become strikingly prominent. To be sure these prophets were intensely patriotic, but they placed a greater emphasis upon the individual as the unit than other prophets had done. They taught that the nation or the tribe could be good only as individual men made it so.

Ezekiel's matchless thirty-third chapter is a fine illustration of this doctrine of personal responsibility. He teaches that every wicked man is responsible for his own sins, and that if he repents, he may be forgiven; and that no one can hope for salvation except he repent and seek for himself. This prophet advanced beyond the letter of old Mosaic law and restated a truth in gospel terms, which must indeed be thrice Strange to Israel. It was natural, I suppose, for them to think the way "not equal," in view of their previous teaching. But the prophet's words prevailed: "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; he shall surely live, he shall not die." Isaiah, representing God as reasoning with sinful man and assuring him that scarlet sins shall be made white; Micah, focusing the attention of Israel upon a personal Redeemer, who had come to earth and cast all their sins into the depths of the sea, were preaching the same Gospel that was proclaimed by the Prophet of Nazareth, who said, "Him that cometh to me I will in no wise cast out." All such messages of the prophets made those who uttered them world-wide evangelists; took them out of the narrow time-limits of their own age and gave them to men of all ages. These prophets preached the gospel of repentance long before John the Baptist preached it in the wilderness and "cast out of the narrow path by the prophet's messages must be a message of necessity be permanent messages. They must have such visions of that coming Redeemer as to enable men to identify him at his coming, and such as should stand through all ages of skepticism and philosophy to prove to the world his claims. Hence, every wonderful word-picture of the Messiah, every description of his power,
no advertisement of liquors appear in any paper or upon any bill-board and no train may leave a car containing liquor upon any track in the State. No place selling any sort of goods may be called a saloon, nor may the word saloon be used. Officers may raid places under suspicion and destroy goods when found. The presence of any internal revenue license, whether liquor is found or not, is prima facie evidence of guilt.

Every corporation of whatever kind must provide with its charter is issued to refrain from bringing in liquors of any kind, violation of which will revoke the license automatically. A hard but losing fight was made to exclude newspapers from the bill.—New York Tribune.

"All Things Work Together for Good."

REV. A. G. CROFOOT.

Sermon delivered at the Central Association, Brookfield, N. Y.

Romans viii, 28. "We know that all things work together for good to them that love God."

In the chapter the apostle brings before us one of the highest conceptions of the Christian life found anywhere in the Bible. It begins with "no condemnation" and ends with "no separation." In the seventh chapter he shows how a man lives a double life: an outward or carnal life which is lived according to the flesh, and an inward or spiritual life which is lived according to the spirit. He speaks of the warfare that is going on in the individual; some of the time the carnal nature seems to predominate, and at other times the spiritual nature is uppermost. What was true in Paul's life is true in the life of almost every other person. We find that when we would do good, that is, bring our wills into line with God's, and that at times we do what we would not, or what we know we ought not, at least.

In the eighth chapter Paul speaks of the man who has overcome the flesh and is living in the spirit. It is when we are living after the spirit that we are free. It is Christ that makes us free. He helps us to subdue and keep down our carnal nature, and to live in the spirit and to walk by the spirit. The apostle does not say that all things work together for good for everybody, but for them that love God. Those who love God have an advantage over those who do not. This advantage may not always be manifest. Sometimes it will be many years before we can understand why such or such a thing happened as it did.

Joseph was a man who loved God and tried to do the right thing. He could not see, at the time, why he should be sold as a slave and carried away from his father into Egypt. It did not look as if all things were working together for his good when he was put into prison, even though he had done nothing to deserve such treatment. It was because he loved God that he made the best of his condition as a slave and was faithful in all things to his master. His master would not have made him overseer of all that he had if he had not been true and good. The Lord made all that he did to prosper when he was a slave and when he was a prisoner; but it was because he loved the Lord. Strange are the ways of Providence when it takes a man away from all those he loves for a period of twenty-five years or more and keeps him seventeen years of the time as a slave or in prison.

The case of Joseph is a good illustration of the truth of our text. The fact of his being in prison and proving himself helpful to the king's servant was the means by which he was brought out of prison and made ruler of Egypt. His being sold as a slave and reaching the prison were among the things which led to his deliverance and also to the deliverance of his father's house. God was preparing him to be the savior of the people when the great famine came upon Egypt.

To the natural man, even to Paul himself, it would not seem as if it was for good that Paul should be stoned and dragged out of the city and cast into prison, and that he should be arrested by Roman soldiers and hustled off to Cesarea under a strong guard at night; but such proved to be the case. His own brethren, the Jews, were determined to the compassion of God for the ignorance; a Father, who has brought up their birth and travails for their birth and reared them, a God who yearns to forgive all their feelings, their shortcomings and their needs. Their weakness and struggles are his own concern; who takes upon himself their suffering for another whom he loves. His own sufferings for another who he loves, who has appointed Crete for annexation to Greece have brought the protecting powers may yet think it ill for the Turk. The government of the island has been intrusted to a provisional committee. The powers have finally taken the next step and have revoked the license, which was a very fact. For a period of twenty-five years the Turks seem to have been going on with the Young Turk movement in Crete. The administration of the island has been intrusted to a provisional committee. The powers have finally taken the next step and have revoked the license, which was a very fact.
they do forget him sometimes he lays his hand upon them by laying them upon a bed of sickness so that they will take time to remember him. Sickness or adversity of any kind may be a blessing, if it brings the one afflicted nearer to God.

One of the first accounts we have of David was that the Lord was with him and that the spirit of the Lord came mightily upon David, and he prophesied. It was a man who loved God and loved the right so that he was called a man after God's own heart. We know that because of the jealousy and hatred of his father-in-law, King Saul, he had to leave home and live in caves or among the enemies of Israel. Saul was trying with all his power to kill David. He hunted him with his army as he would a wild beast to destroy it. At one time he had David and his men surrounded and near capturing him; but just then the Philistines invaded the land so that he had to give up the pursuit for that time. Saul tried to kill David with his spear and was sore afraid that he would be killed and so he decided to do the right thing at last and God. honored their faith by taking hundreds of them to be his when he came to be king. Some of his best Psalms were written during these days of adversity. They were working for his good, for they were leading him to trust God more fully. The band of outlaws who had become his followers were being trained in the principles of righteousness so that they became his best soldiers in after years. As the result was that the West became good disciplined soldiers under the example and instruction of their colonel, Theodore Roosevelt, so David's men learned to respect and do the right thing under his example and teaching.

Those who love the Lord are often tried or tested, and many times can not understand why God wants them to do this or that. It must have been hard for Job to have all his property destroyed or stolen, all his children killed and even his wife turn against him, to say nothing of the bodily suffering from being covered with boils. Sometimes even one boil is enough to make a man most crazy. Sometimes the loss of one child or of a little property will lead men to curse God. Job was being tried and disciplined. The things which happened to him were for his good and the glory of God. They have come down to us for our profit. Because of Job's faithfulness God gave him twice as much as he had before. We may be sure God will reward us if we remain true, because he has promised it. He may not give us twice as much as we have lost but what he may do is that he may give us more than the value of what we have lost. His word may be in the future life instead of in this. So it will be just as valuable and probably more so. We may expect the best of his promises to be fulfilled in the life to come. If we did not have the trials now we might not be fitted for the future life. Sometimes it is hard to bear and we may not at present be able to see the good of it; but we may be sure that our Father is good and kind enough not to chasten us any more than is for our best good.

Looking at it from a human point of view it would not seem as if it was for the best for four boys to be carried hundreds of miles in the wilderness, but we may be sure that it proved to be true in the case of Daniel and his companions. The education which they received in the heathen capital, Babylon, in addition to their integrity, fitted them for positions of honor and usefulness. It would not seem as if everything was working for their good for three thousand years had been cast into the fiery furnace; but it made an opportunity for the one true God to show his superiority over all the heathen gods, by rescuing his servants without their having so much as a smell of fire about them. These men decided to do the right thing at any cost and God honored their faith by sending them favor and victory. God had wisely decided that we would not have all that had been given for our profit. We may learn that if we do the right thing God will bless us and save us. His promises are just as good for us today as they were for his ancient people.

Daniel had been especially favored by the Lord. He was not only wise and skilful in learning but had understanding in dreams and visions. God had enabled him to tell the king's dream and to interpret it even when the king himself had forgotten the dream. He was a prominent man during all the seventy years of the captivity under four different kings. It did not seem that it would be for his good to
be cast into the den of lions; but God sent his angel to shut the lions' mouths. This very thing which his enemies calculated would be his death only added to his popularity. If he had not loved God and been true to him he would not have had such a special deliverance. He simply worshiped God as he had been taught, and prayed to him in faith. God honored his faith and delivered him. We may be sure that if we honor God by being faithful to him with reference to our Sabbath-keeping or anything else, that he will honor us. He says: "They that honor me I will honor."

It seems very hard from our point of view, to think of a young man of talent and usefulness being stricken with blindness commencing at the world's most noted men have suffered this affliction. John Milton was stricken with blindness. The poems which have made his name immortal, "Paradise Lost" and "Paradise Regained," were given to the world after he was blind. Shall we not believe that his blindness was put to work together for good to them that love God? Fanny Crosby, the blind poetess who has given to the world about 6,000 hymns, had the scarlet fever when she was a girl of six years of age. This left her with a weakness of the eyes which terminated in total blindness. How sad it is to think that a child must live all its life in blindness! It would seem as if in Fanny Crosby's case her spiritual vision was enlarged and quickened. Some of her poems which have been set to music are among the best we have, such as "Safe in the Arms of Jesus," "Rescue the Perishing" and "Saved by Grace." She composed hymns when only fifteen years of age and has been at it for more than seventy years. God has blessed her and made her a blessing to millions. It was because she loved God so much that he gave her the wisdom to write such beautiful verses. She gives God the credit for her best poems. There was music in her soul, and it came out the same as in David's case when he wrote the Psalms.

One of the most remarkable cases in the world's history is that of Helen Keller. Here we see a young girl who can neither see, hear nor speak, yet at the early age of twenty-four years she was graduated from college with honor. She has been handicapped all her life, but with the aid of her remarkable teacher she has conquered ancient and modern languages and learned to write plainly and to talk so that people have no trouble in understanding her. Her hindrances have been only obstacles to be overcome. God has blessed her in overcoming difficulties and is using her to bless many others afflicted as she was.

If we love God as we ought we shall be thankful for what we have and not complain because we do not have more. God knows what is best for us. These light afflictions shall work out for us a far more exceeding and eternal weight of glory if we are properly exercised thereby.

From the Sabbath School Board.

It is with a sense of deep gratitude that announcement is made that the indebtedness of the Sabbath School Board has been paid. The last note has been canceled and there are sufficient funds in the treasury to pay expenses up to September first. This condition is most gratifying, and for it I desire, for myself, and for the other members of the Sabbath School Board, to thank all those Sabbath schools, churches and individuals whose prompt and generous responses to appeals for funds make it possible to go to Conference out of debt.

The bills of the board come due monthly, and money will be needed to meet new obligations soon after September first. The field secretary is to devote more of his time to the work of the board last year, hence expenses will be greater. This fact must be borne in mind, and it is hoped that funds to meet all necessary expenses will come promptly to the treasurer, C. C. Chipman, 220 Broadway, New York City.

E. F. RANDOLPH, *President of the S. S. Board.*

"I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said that he never saw him low-spirited or fretful in his life. He says, "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne, and ruling all things."

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**Missions**

**Mrs. Carpenter's Grave.**

Our readers will be interested in the picture of Lucy Carpenter's grave, given on the cover. The photograph from which the cut was made is rather dim for this purpose; but you can form some idea of the last resting place of all that is mortal of one of our beloved missionaries to China.

Mrs. Carpenter was one of the group of four missionaries to China who were set apart for that work in a meeting held in Plainfield, New Jersey, the last day of December, 1846. Five days later they left New York on board a sailing ship for China. On the day of their departure Mrs. Carpenter closed her farewell letter with these words: "Our last and most earnest request to you is, Abandon not this mission. For its success pray, labor, wait. So shall the God of missions gather you at last, with his redeemed out of every kind, tribe, and people, and tongue, and those that sow and they that reap shall rejoice together." After a voyage of one hundred and twelve days they landed at Hong Kong, China.

Our older readers are familiar with the struggles of this mission, finally established in Shanghai. They will remember the interesting letters from Mrs. Carpenter published at intervals in the Recorder for several years. She was an attractive writer and a consecrated woman. After a prolonged visit to the home land, made necessary by ill health, she with her husband sailed for the last time for Shanghai in the spring of 1873. In the following year, September 24, 1874, she died, and her weary body was laid to rest in this beautiful spot. Recently Mrs. Carpenter's relatives in central New York furnished the funds to have the tombstone dressed and the letters made plain. The smaller stone at the left in the picture is that of Mr. and Mrs. Davis' little boy—a twin of Alfred C. Davis now in school at Alfred.

Below we publish by request a poem written by Mrs. Carpenter to her father, upon receiving the news of her mother's death in America. It was published in the Recorder in 1857.

**My Mother.**

It seems not long since we parted last, Dear mother; yet well I know That more than twenty years have cast Their shadows on heart and brow.

It seems not far, for thy loving voice Still flutters in my ear;

With a sigh for my sorrow, a smile for my joy, Tho' our paths have been world-wide apart.

A change has come over my childhood's home— A blight o'er its severed bond; For ye travel no longer life's valley down, Dear parents, hand in hand.

Oh—word of woé, key-note of grief— My mother, thou art gone; God send his folded hands of help, Who must finish his journey alone.

It is not, O soaring spirit, for thee, But for earth-stricken mourners, we mourn, Who, journeying upward, eagerly Sigh for a sheltering bower.

We shall wait for thy well-remembered call; We shall fondly whisper thy name, As the deepest shadows around us fall, And sweep o'er life's swelling main.

And the thought shall comfort the fainting heart, That thou, in that better land, Hast joyfully met, never more to part. The mourned of that household— That gentle brother, sister, now,

These sisters with angel eyes; Ever watching our faltering steps and slow, As they beckon us up to the sky.

Do they speak of us there, O mother dear? My yearning heart fain would ask; Do they witness in Sinim's land the tears we shed, The passion and the task?

Have they sighed o'er the million that blindly grope In their mad idolatry? Or smiled as a kind ray of hope Gleamed over her troubled sea?

And thou—art thou not still ministering To the child thou hast fondly loved, And longed and prayed for, sorrowing, As the slow years painfully moved, It can not be far—it will not be long— Till the gates are open for me:

And so sweet, as I would dream, To be led to the Saviour by thee.

"Ye are the light of the world." What are you doing to light it up? The trouble with so many is that they desire to walk in the light all the time instead of going with the light put in them into the "dark places of the earth" and carrying that precious light which the world needs.—Presbyterian of the South.
President's Address.
A People of Greater Service.

ALLEN B. WEST.

One year ago, on a Monday morning, as Conference was drawing to a close, our good old brother, a carpenter, took me by the arm as I was walking through that great auditorium of the Boulder Chautauqua and said to me: "I want to tell you something that is coming, that you may not hastily refuse to serve the Conference. This afternoon you are to be nominated for our next president." I promised Brother Carpenter that I would consider the matter. The nomination came and I did not refuse, though not hastily. You see, during that time to fulfill your promise, I have been called upon during that time to fulfill your promise, and so far as it has been possible I believe you have done it. I have gone to some of you in my inexperience for advice and you have freely given it. I have asked others to prepare addresses and sermons for this meeting and they are here with their messages. I have requested still others to organize special work for this Conference and it has been done. And you, my friends, have come up to this Conference in goodly numbers—come up, I trust, praying the Lord of the harvest to open our hearts and the hearts of those who may choose to drop into these meetings, to receive the Word as it may from time to time be uttered from this platform or from other platforms on this college campus or dropped in private from the lips of any of you. What more could I ask? Yes, one thing more, that to the close of this Conference week, you continue to work, continue to pray, that this Conference may be one of great power, of great spirituality and of great blessing. You may then claim the reward of those who help to make things go right.

It has occurred to your president as he has been looking up and down the denomination for men who have messages for us, that it would be helpful to a great degree if there were some one to whom an inexperienced president might go for live tops and of direction. I might ask for advice concerning persons to present those topics to the Conference. It is true, there is a somewhat permanent executive committee for such advice and counsel, but its members are widely scattered from New Jersey to Wisconsin and not so easily accessible as a single man. A man who could be thought of as the exponent of our denomination, who could attend the meetings of our various boards, learning of their resources and of their needs, their hopes and their fears, their successes and their failures, would know the great problems of our people, would know who were working on those problems, and who had messages that were burning for expression. A man of this sort could come into our churches with soul-stirring messages, could go out upon the frontier with words of cheer and good will. Such a man with his knowledge of men and of measures would be mightily able to assist the incoming president in working out the annual program. Your president acknowledges with gratitude the kind assistance of the Executive Committee and of Dean Main, Doctor Gardiner, Doctor Platts, Doctor Daland, Brother Carpenter, and others of less experience. With the valuable assistance a Conference program has been worked out and parts prepared which I trust will make the Conference of 1909 one long to be remembered as a Conference of power and of effectiveness.

As a presiding officer I trust that you will be patient with me in my inexperience, that you will bear with my mistakes and that you will work in harmony with the president towards the realization of high ideals. May I, in opening, point out one or two matters of business which seem to need our attention. I have heard our late Doctor Lewis say that our standing as a denomina-

tion depends, in a measure, on our published reports. There is reported by each church yearly, under the head of membership, three items as follows: The number of resident members; the number of non-resident members; total Sabbath-keeping residents. This last item is to include all Sabbath-keeping people in the community, including resident church members and all others. There seems to be some confusion among church clerks in making report on these points. The cause of the confusion is not difficult to find. Let me illustrate with real examples.

Brother A, a member of the Milton Church, lives at Janesville, seven miles away, outside the bounds of a Seventh-day society. He often attends the church services at Milton and aids in the financial support of the church. Is he a resident or a non-resident member?

Brother B is a member of the Milton Junction Church and aids in its support, but lives a hundred miles away and is very seldom at church. In which class does he belong?

Brother C is a member of the Milton Junction Church, but lives and attends services at Milton east of Milton. Is he a resident member of the Milton Junction Church? Others living north and east of Milton and attending church at Milton Junction are clearly resident members of Milton Junction. Are these people who live at Milton or east of Milton and hold their membership at Milton Junction Sabbath-keepers or church society?

When churches are so near each other it is not strange that their clerks are not clear in this matter. As the total number of Sabbath-keepers is made up of the resident members and all others in the community, the scattered members of a church who are not members of any single church society are not enumerated among the Sabbath-keepers of the denomination in this annual census. Moreover, there seems to be no enumeration of the lone Sabbath-keepers, at least no report of them is made in the Year Book nor does the Year Book make any account of the total number of Sabbath-keepers in the denomination.

Some rule should be formulated to guide clerks in these matters so that the statistics gathered and tabulated might, when publish-
ed, show with reasonable accuracy the numerical strength of the denomination. As the apportionment of Conference expenses is based upon the resident membership of the churches it is also important that there should be an agreement among church clerks as to who are resident members. If Brother A, in the above, helps to bear the financial burden of the church at Milton, although living at Janesville and attending its services but occasionally, ought he not in some way to be counted with those among whom Conference expenses are apportioned?

Your president recommends that this whole matter be referred to the Executive Committee for investigation and report at this session.

The second point of a business nature is the date of beginning and closing the Conference year. As I look through the Year Book of 1908 I find considerable variation. The year of the Sabbath School Board began June I, that of treasurers of the Tract and Missionary societies June 30, that of the Woman's Board July 31, and of the Education Society August 1, though the treasurer of Milton College closed his books July 31st. Does it make any difference? The year of Salem June 10. The years for the various boards and societies reporting to Conference begin anywhere from June 1 to August 1. Would it not be advisable to establish a Conference year and to request all bodies reporting directly or indirectly to it to report for a year which shall be identical with the Conference year?

July 1 commends itself as a suitable date for the first day of such a year. July 1 is the first day of the second half of the civil year and the year of many of our churches; it comes early in the summer recess of our schools; it is the first day of the school year for some. It gives ample time before Conference to make reports and to tabulate them. This matter has been referred to the Executive Committee, which will report upon it in due time.

The underlying principle of Christianity is service. The Master went up and down that ancient land healing the sick, opening the eyes of the blind, making the lame to walk, comforting those that mourned and healing the broken-hearted. The apostles went everywhere preaching the Word.
What then would be a more appropriate theme for this ninety-seventh session of the General Conference than "A People of Greater Service," service that is not walled in by denominational bounds, but which reaches out to the uttermost parts of the earth?

Just now we hear much of the conservation of our natural resources, our forests and our streams, our coal and our mineral wealth, our rainfall and our soil, and more recently of the conservation of human resources.

The conservation of human resources is a proposition of particular importance to the people represented at this Conference. To be of the greatest service we must husband our personal resources, our physical strength, our vigor and our mental powers. We have no greater resource upon which to draw than that of mind and body. That which shortens a man's life ten years, robs us of ten years of service. That which incapacitates a youth at the age of forty of one hundred years of active work and places added financial burdens upon us. This leads me to say: We should husband the natural resources of our people by careful attention to the laws of health and the laws which govern physical vigor. It is to that end that there have been placed upon our program the topics, "Home Sanitation" and "The Crusade Against Tuberculosis." Lack of proper home conditions is sapping the health of even Seventh-day Baptists and the White Plague is making inroads among us. We should join forces with those who are making a hard and, I believe, a winning fight to rid our land of this dread disease, the leprosy of the present age.

If I were not addressing a Seventh-day Baptist audience I would place side by side with these destructive agencies of natural human resources yet two others—narcoils and stimulants. There is no greater drain upon the wealth of the world than that caused by the use of tobacco and alcohol. There is no greater drain upon the productive power of mind and body than that caused by the use of tobacco and alcohol. I need not enlarge upon this topic, you know too well the story of the lives of children born to drunken parents, of men enslaved by drink, of bright boys who have smoked themselves into mediocrity and early graves.

Our usefulness as a denomination may be increased by a growth in numbers as well as multiplying the life output of its individual members. That we do not hold our membership, as do the Roman Catholic Church, goes without saying. Why do we not hold them has not been satisfactorily answered. Now and then a resident church member becomes indifferent to God's great memorial, the Sabbath, and finally leaves us, and we must drop his name from our list. I sometimes think that it is we who are indifferent. Our young people often go out from our societies to find employment in their chosen callings and, being warmly welcomed in the Seventh-day churches, sometimes lose their anchor and drift. I believe it is God who is calling them out into these fields of labor as he did the ancient tent-maker, but he is calling with equal clearness to you and to me, "Feed my wandering sheep." Here and there movements have been organized to care for these scattered ones and to make of these lone Sabbath-keepers the outposts of our denomination, sending them reinforcements and aid as circumstances demand. Could you have listened to Pastor Owen Olds while he reported the work of the Missionary Board in western Wisconsin, to Oxfordville, Brodhead, and Blanchardville, you could not but have been impressed with the value of the journey. Pastor Burdick could tell of the scattered ones in southern Illinois, Pastor Shaw of those in Nebraska, Pastor Hurley of those in northern Wisconsin and Pastor Loofbor of those in that great Pacific field reaching from Riverside in southern California to Idaho and Washington in the north, requiring thousands of miles of travel to reach all of them.

Wise was the recommendation of the Committee of Fifteen, that the churches put their pastors each year from one to three months under the direction of the Missionary Board. But it would be better still for each church, when possible, to send its own pastor into the adjacent fields of care for its own wandering flock. Here and there young people are going out to teach, to practice some profession, to engage in some business, to make a home on a farm. Shall we leave them with no means of communication with their base of supplies? God forbid. The church should send its pastor to them, should keep in correspondence with them, should think of them as resident members. Pastors should remember these wandering ones with messages of love, and visit them as occasion permits. Live wire should follow them wherever they go. Every one should feel the thrill of a metallic circuit. Then will there be fewer desertsions, then will the warmth of other churches have less attraction for our members of our Sabbath. Then will we see our numbers increase through natural causes. That we may see the great question in its true perspective, the Missionary Board has placed on their program live workers from these fields.

First of all there are few. I am inclined to believe that the greater number of those that have come to us have first learned of the Sabbath from faithful Sabbath-keepers of outposts. This is certain; the faithful lone Sabbath-keepers are spreading the gospel of the Sabbath to thousands; and who can tell how soon this seed sown in weakness and without pretense may spring up and bring forth sixtyfold or even a hundredfold? Let us work and pray to the end that out of this scattered people may be born for a "greater people."

But I hasten to another point. In order to thrive, our people must live; must be able to find employment and to make good when through illness. Our people should not be overshadowed by the so-called practical. Our schools are fitted to give and are giving the very best liberal education. Their alumni everywhere are witnesses of the fact. Let them be encouraged to continue the good work. There is left a third kind of education, which is indispensable to all religious people—a Bible education. It properly begins with the child at his mother's knee, continues through youth and manhood and closes only as Father Time lays his hand upon the student.

Especially is Bible education and Bible training important to a people who make the Bible the foundation of their faith and practice, a denomination that expects its communicants individually to go to the Bible for their beliefs and rules of life. The committee thought it in keeping with a program in which education plays so great a part to include in the scheme much Bible study. The children are offered the Children's Conference which meets every day at four o'clock under the leadership of Brother Ericson at the Central School on Sabbath afternoon. We are all offered five sermons, the opportunity of observing the model Bible classes on Sabbath afternoon, and the two studies of a considerable portion of the Scriptures on Wednesday and Thursday evenings by masterful Bible students.

We hope that the model Bible-school
work and the conferences which follow will result in better organization and better instruction throughout the length and breadth of our denomination. Our field secretary, Walter L. Greene, has taken great pains to bring to our attention by objective methods the latest and best in Bible teaching from the kindergarten to the Bible class of silversided parents.

Music too has its place in our scheme of service and upon our program and so, too, has the compensation of our pastors, but time forbids more than a bare mention of them.

In closing let me ask you to be present, if possible, at all of the general sessions of Conference. The hours are short, from 10 to 12, from 2 to 4 and from 7:30 to 9. Try to catch the spirit of service, be of service here and carry the spirit with you as you return to your homes, that the influence of this Conference as of former Conferences may be felt to the remotest bounds of our denomination.

A Greater Conference.

WARDNER WILLIAMS.

The question is often asked, "What shall we do with our ex-presidents?" If you will allow your minds to run back over the history of Conference, you will recall the fact that many of our strong men have served us as president. After a president has devoted a year to the duties of his office, he is but just prepared to do his best work for the denomination. Inasmuch as it is the custom of Conference to change its president every year, much valuable knowledge and power is lost to us as a people. No denomination, or enterprise, can prosper as it should without a great board this master because their eyes were holden. Let us cease to do his work. When Sabbath reform became the watchword, Abram Herbert Lewis appeared, like a knight of old, as our leader and standard-bearer. The mere suggestion that we have no great leaders among us is to discredit our two hundred years of history on this continent. We are not unlike the disciples on their way to Emmaus who were so much absorbed in the events of the past that they did not recognize their Leader when he walked and talked with them by the way.

May we submit a plan, not only for a greater Conference, but for uniting and making more effective all our denominational efforts? First, I would recommend that the Conference Board be so enlarged that it shall be composed of a president and all of the living ex-presidents of Conference and the presidents of the Missionary, Tract and Education societies as vice-presidents, a secretary and a treasurer. Second, that the president of Conference give his entire time to the duties of the office and be paid a salary by Conference for his services. Kindly notice what a strong board this would make, for the vice-presidents, H. D. Babcock, Stephen Babcock, Albert R. Crandall, William L. Clarke, Geo. B. Carpenter, Frank L. Greene, Theo. L. Gardiner, Walton H. Ingham, A. B. Kenyon, Arthur E. Main, S. Whittford Maxson, S. C. Maxson, Ellis C. Mead, F. W. Ordway, Lewis A. Platts, George W. Post, Earl F. Saunders, Edward L. Tomlinson, David E. Titsworth, George H. Utter, M.

H. Van Horn, Albert Whitford, Wardner Williams and, if not relected, Allen B. West.

If any persons I have mentioned as vice-presidents should be elected president, secretary or treasurer, their names, of course, would not appear as vice-presidents. First, I would have the election to the presidency considered the greatest honor the denomination can bestow upon one of its members, as indeed it is. Second, the president, by virtue of his office, should be considered the executive head of the denomination. Third, he should be free to go wherever duty calls, to speak, lecture, or confer with the various denominational boards. The vice-presidents having had much experience in denominational matters would be able advisers to the president. The Conference Board could hold meetings wherever it is possible and various matters of denominational interest could be referred to this board for consideration—such, for instance, as the publication of our history and the theological training for our ministers was imperative, Thomas R. Williams was found ready to lay down his life for that cause. When Sabbath reform became the watchword, Abram Herbert Lewis appeared, like a knight of old, as our leader and standard-bearer. The mere suggestion that we have no great leaders among us is to discredit our two hundred years of history on this continent. We are not unlike the disciples on their way to Emmaus who were so much absorbed in the events of the past that they did not recognize their Leader when he walked and talked with them by the way.

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what matters it whether he comes from the farm, the shop, the class room, or the pulpit—only so he has that unmistakable something we call greatness, and executive ability. A touch of the divine makes the cloud to blossom, the vision to expand, and the whole world to rejoice. What we need is an awakening touch from on high.

Who knows but that some face here to-day bears the likeness of his Master and that God intends him to be the new leader of this people? If our eyes are not holden, I believe we shall soon recognize the face of our next great leader as he walks with us the dusty highway of our every-day experience.

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 trustees, and for the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees.

C. O. J. F. RANDOLPH,
Recording Secretary.
Woman's Work

ETHYL A. HAVEN, Leonardsville, N.Y.

Contributing Editor.

Life's Tapestry.

Too long have I, methought with tearful eye. Pored o'er this tangled work of mine and mused Above each stitch and thread confused; Now will I think on what in years gone by I heard of them that weave rare tapestry At Royal Looms, and how they constant use To work on the rough side and still pursue The pictured pattern set above them high. So will I set my copy high above, And gaze and gaze till on my spirit grows Its gracious impress.

-Dora Greenwell.

Preventive Aspects of World Reform.

The lecture tour in many lands from the state rooms of the "Do every thing" policy of the W. C. T. U., which in plain words means only that in dealing with the four seas of evil, intemperance, immorality, gambling and Sabbath-breaking, we must also deal with their many tributaries, including especially hygienic feeding and training of the young in the homes. We must study not only what intoxicants people drink, but also and especially why they begin to drink them. Many a good mother is unconsciously, at her own table, training her children for the bar from babyhood, besides by her cooking creating in her husband a propensity for stimulants, through what Miss Willard called "thirst-provoking spices" and foods and drinks that by disordering the stomach make a demand for something to dull the pain. Temperance people need to study water drinking on the positive side, as well as intoxicants on the negative.

Among all the interesting variations, individual and national, among men, the thing they seem unanimous about is "washing down the food," a striking illustration of how little practical use education is to most people. There are few families in which somebody has not been taught, though almost nobody has learned, that to give the saliva in the mouth a chance to mix with the food, it should be chewed thoroughly without any drink to hurry the swallowing or interfere with the absorption of the saliva. It may encourage mothers and teachers who think good advice is always wasted on boys to know that in my case this lesson, taught me at eleven years of age in a lecture by Dr. Dio Lewis, has shaped my habits in that matter for life.

Many drink only at meals, which is about the only time they should not drink. Dr. J. R. Nichols, an eminent chemist, when editor of the Boston Athenaeum said, in my presence that nearly all the benefits of Saratoga mineral waters could be had in any one's own town if persons would drink at home, as they are taught to do at Saratoga, on an empty stomach, in abundant quantity and with the accompaniment of exercise. It several friends would agree to meet and drink to each other's health at least two glasses of water every morning at some pure spring of ordinary water half a mile from their homes, and would do the same mid-morning, mid-afternoon and mid-evening; or even drink at each of those times the two glasses without exercise accompanying more than one of them, they would receive about the same benefits permanently that they receive temporarily at Saratoga. I learned that lesson over again more thoroughly at a cost of a thousand dollars at a water cure, where water is applied, as the true elixir of life, "internally, externally and eternally.

Let us revive those beautiful apostrophes to water that John B. Gough and other temperance orators used to express in masterpieces of eloquence, declaimed afterwards in all the Bands of Hope.

Strange to say, this really strong drink of the ox and athlete, water, is very little used in most countries, and I believe the world-wide triumph of abstinence must wait on a good water supply. Only in the United States and Canada do I find good water in abundance always at hand in homes and offices and trains and boats. And foreigners rightly fear what they call our "ice water habit." In British railway trains a whole car has only one little bottle of water, just enough for one mid-forenoon hygienic drink of one passenger—no one else seems to want any in a half day's ride. The same little bottle is an adequate supply for the demand on the continent of Europe and in China, Japan and Australia. In Japan and China, there being little desire for drinking water, cities make little effort to supply it, and so tea, whose proper use is as a stimulant medicine, is used at all hours; but in Japan, in each tiny cups and so weak that it is hardly more than hot water. In Australia, notwithstanding that its population is mostly educated Anglo-Saxons who lead the world in ballot reform, suffrage reform and labor reform, tea drinking is carried to the most absurd excess, as the wisest leaders recognize. Not only is strong tea taken at the three meals, often more than one cup, but it is also taken before breakfast, and 11 a.m., in shops as well as homes, and at 4 p.m., and at all calls, also in the evening; and if one is on the train, it stops twice in the night for ten minutes for the traveler to rise from sleep and drink tea—and all these drinking between meals are commonly accompanied with the eating of bonbons or other food. The theory that babies should have food every two hours seems to be regarded as a lifegaur rule. Tea is given even to young children, and a healthy, robust boy comes in from his game in mid-afternoon, saying he is "all gone" and wants his tea and wants it "strong." I saw the vigorous and talented daughter of a leading temperance reformer in a business office in Australia asking to have tea ordered from a neighboring restaurant for her at 11:30 a.m., because she was "all gone" from missing her morning tea. Strange that it is not more generally recognized that the habit of leaning on any stimulant is dangerous. When tea is not at hand or no longer satisfies, what a boy is likely to do should be easily seen. Let boys be shamed out of calling for tea and coffee by saying to them, "Coffee is a crutch. What does a strong boy or girl want a crutch for?" If a want of drink is needed on a cold day, let it be a cup of hot milk flavored with a light cocoa, a true food. I have found only two or three people in the world who knew how to prepare it. On a spoonful of light cocoa in a cup, made into a paste with a spoonful of cold water or cold milk, pour a full cup of boiling milk and cover it a few moments to cook in its own heat, and you have the tastiest and healthiest warm drink in the world, save hot milk straight, or hot water. I heard two of the great doctors in the British Parliament say that hot water, both as a drink and an injection, is being increasingly used as a true stimulant in surgical cases. In this connection it is pertinent to add that tea is also a great stimulant. And milk in its natural state is the best stimulant of all.

I was told by one who served as a nurse in the chief hospital of Tokyo during the war between Russia and Japan that the great surgeon, Dr. Hashi Moto, after spending half a day treating sympathetically, with hand and heart, fifty or sixty wounded men, would sit down in his utter exhaustion and drink a glass of milk. No wonder nearly all the Japanese wounds were healed, when such wisdom as that eschewed for patients also the intoxicants that up-to-date surgeons know are not in their ultimate effects "stimulants" at all, but poisons like laudanum and opium, as is stated in a British Parliamentary report, quoted in British municipal posters.

Let us not say that tea and coffee and tobacco, or even sluttiness, are as bad as alcoholics; for the first injure chiefly the individual who uses them, while intoxicants often injure the neighborhood well by the temporary insanity they cause. And let us not waste much effort on weaning old people from tea and coffee. But let us teach the young folks the great watchword, "I make myself no necessities," as the secret of lifelong liberty. Health brings greater happiness than the indulgences that impair it. The régime of the boys and girls should be that of the athlete. In the great words of Neal Dow, "Self-denial is self-love living for the future."

There is one other feeder of intemperance that I have never seen mentioned, and that is the inadequate provision made for warmth in winter in nearly all countries except the United States and Canada. Because the winter is less severe in England and in Australia, they make little provision for it in the shops and homes and churches and trains. The American suffers torture and often incurs sickness traveling in the cold cars of these countries. After getting
myself the worst cold of my life on an English train, and my wife having found a like experience on Australian trains, Australians argue that cold air is the "New gospel of health," but during our winter visit in Sydney there was nothing the people were more afraid of than cold, snow, and a dearth of influenza.

As it is a wide-spread heresy that intoxicants warm the body, and as they do really dull the sense of cold and heat, just as chloroform hides pain, I have no doubt that the habitually chilled condition of those who make inadequate provision for winter considerations increases this in part of the alarming and unusual mortality of children in Australia, for the causes of which the people are groaning. How can any of the babies live when there are no fires in the homes outside the kitchen, except small grate fires in one side of one or two rooms, that go out at night, and hardly more than mitigate the cold on one side of you even when you "hug the fire." Young girls work all day in weather like our November in offices with no fire, and people go to church where it looks like a smoking car as the breath congeals in the cold air. Americans, no doubt, sometimes make their homes and shops and cars and churches too warm, but modern heating appliances do not necessitate more than a golden mean. And comfortable homes, we believe, are the best antidotes to liquor shops.—Rev. Wilbur F. Crafts, Ph. D., in the Union Signal.


Editor Recorder: It seems to me that the subject of Christian Science, lately discussed in your columns, deserves more than passing notice, as, by its intricate maze of speech, and depth that are too profound for the ordinary mind, or else too dense to be pierced by the light, it is attracting multitudes. The advice of Gamaliel, quoted by one of your correspondents concerning it, would be excellent, if we were unable "to determine whether it be of God. A little investigation may not be amiss. One who would learn its real teachings should go nowhere but to the fountainhead, Mrs. Eddy's book, "Science and Health With Key to the Scriptures." On the first page of that work she claims divine inspiration, so whatever she says ought to be in accord with the Bible. Her system is based on the ancient philosophy that matter has no existence, that mind is all—infinitely mind at that; for what she denominates mortal mind is but a shadow, the illusion are illusions of mortal mind. Her inability to reason is best shown in the four fundamental principles of Christian Science which she lays down as self-evident, viz:

1. God is all in all.
2. God is good. Good is mind.
3. God, spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death, deny good, omnipotent God, Life.

You logicians, tackle that. It is beyond me. She says, "Even if read backward these propositions will be found to agree in statement and proof." As Mark Twain says of inferences, "They differ in amount only." That's the kind of argument I like. Like the loaded toys that always come down right end uppermost however you throw them, or like "Madam, I'm Adam." But, seriously, these propositions are more of a play upon words than reasoning. In her second proposition, "good is mind" is entirely assumed. Of course the deduction is that mind is God, and she assumes this all through the book. It does not take very close inspection to see that she wrests the statement in Prop. 1 from its scriptural meaning, to fit into her scheme, otherwise she could never deduce Prop. 2, and from this fallacy she gets Prop. 4, which is the heart and soul of her scheme. It is a mistake to say that she heals disease, because she denies the existence of sin, disease or evil—says they are illusions of mortal mind and will all vanish when belief in them is destroyed. She says: "Admit the existence of matter, and we admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and we destroy belief in these conditions, and with it disappears the foundation of disease." Truly in order to do this we must accept her dictum that "Science reverses the testimony of the physical senses." Her contradictions of Scripture would fill a volume.

Let us draw a "deadly parallel," after the manner of political journals, between some of her propositions and those of the Bible.

Mrs. EDDY: Man is coexistent and eternal with God.

The BIBLE: God created man in his own image.

Sin, disease and death are illusions of mortal mind.

That God's wrath should be vented on his beloved Son is divinely unnatural.

One sacrifice, however great, is insufficient to pay the debt of sin.

The efficacy of the crucifixion lies in the practical application of its goodness as demonstrated for mankind.

If of soul could sin or be lost, then Being and Immortality would be lost with all the faculties of mind, but being can not be lost while God exists.

No final judgment awaits mortality. They do not differ in amount only, which mortal man is once to die but 'after this vestment of all material the soul could sin or be lost, then Being and Immortality.

For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God. Without the shedding of blood there is no remission. The soul that sinneth, it shall die. What shall it profit a man, if he shall gain the whole world, and lose his own soul?

Because as he hath announced himself, in which he will judge the world in righteousness.

He died for our sins according to the Scriptures. He died for all.

He died for our sins according to the Scriptures. He died for all.

His disciples believed Jesus died while he was hidden in the sepulcher; while she claims the demonstration within the earth to the power of Spirit to destroy human mind as well.

These contradictions may be multiplied indefinitely, but nothing is to be wondered at when you are fairly launched on the whirlpool of Christian Science. Neither Mrs. Eddy nor her followers have a practical belief in her theories, any more than had the ancient philosophers, or Hume, who pretended to believe in the non-existence of matter. They teach that food and drink are not necessities, yet they eat. They claim that pain is a delusion, yet they suffer; that cold and heat do not exist, but they build fires in winter and seek the shade in summer.

Mrs. Eddy's crowning claim, and one which probably few understand, is that she is divine!

In various places she leads up to this by claiming inspiration as: "God was graciously fitting me for a final revelation. No human tongue or pen taught me," etc. "This (i. e. discernment of spiritual creation) enables woman (Mrs. Eddy) to be first to interpret the Scriptures in their true sense," etc. But finally, in speaking of Christ, she says: "The man Jesus (the masculine representative of the spiritual idea)" etc. Then again: "This immaculate idea, represented first by man, and last by woman, will baptize with fire." If you will read her book, you will see that it is impossible for 'woman' to refer to any but Mother Mary Baker Glover Eddy! So she claims the same divinity she conceives Christ to have had, whatever that is.

"For there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect." Her philanthropic love is shown in the fact that she sells her book, which she claims is indispensable for the healing of disease, and which costs to produce, according to the statement of her former publisher, the sum of forty cents, for $3.18, post-paid. Christ's Gospel and healing were free; but he had not where to lay his head, while she has become immensely wealthy. I do not question Mrs. Eddy's sincerity, but I think that while her teaching is one of the most cunningly devised schemes of the father of lies, she herself is one of the most fantastic and ingenious misguided women the nineteenth century produced.

FRED AINSWORTH.

Monroe, Wis.

Children's Hour at the Conference.

The time from four to five o'clock on each Conference day will be given to the children. Plans will be announced later. As I have been asked to have charge of the hour, I should be very glad to receive suggestions as to how it can be made most profitable.

The children of Milton and Milton Junction are taking hold of the idea with enthusiasm, and the children from all over the denomination are invited to come and share in this new movement.

LESTER C. RANDOLPH.

So live with men as if God saw thee; so pray to God as if men heard thee.—Quarles.
Young People's Work

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

I was glad when they said unto me, Let us go unto the house of Jehovah.—Ps. cxvii, 1.

Consecration Meeting, September 4, 1909.

REV. HENRY N. JORDAN.


Daily Readings.
August 29—The universal, efficient Gospel (Romans i, 17).
August 30—Won back to God through Christ (Romans v, 11-11).
August 31—Unchained from sin by the gift of God (Rom. v, 12-21).
September 1—The law of the Spirit better than the law of sin (Romans vii, 11). 
September 2—Earnest thought for the salvation of others (Romans x).
September 3—Our brother and ourselves. (Romans xiv, 13-23).
September 4—Life lessons for me from the Book of Romans (xii, 1-21).

Some Suggestions.

1. To the leader: (a) Did you put off the preparation for the leading in the expression of thought in the sacred hour until an hour or two before the appointed time? (b) Did you ask for volunteers a week beforehand—volunteers who would offer to read this splendid letter of Paul to the brethren at Rome? Did you notice how much better the meeting was because of this careful reading?

2. To the Endeavorers: (a) Did you content yourselves in making no preparation of mind or heart for the service, simply trusting the Lord to fill your mouths with the right word when the time for service came? (b) Have the daily readings furnished you with any practical lessons for life?

Life Lessons.

Life lessons! Sometimes that phrase is a startling expression. Like a flash there may come before us the picture of the places we have sought in which to find life; the foolish way we have used to spend it; and its bitter end. I do not believe there is a single Endeavorer who does not wish to be worth while in some way. Would it not be a splendid act for each one to just pause and find out for a certainty whether he or she is in the right way to gain that desire?

Now this letter which Paul wrote to his friends and brothers in Christ in Rome has many good thoughts and suggestions for us. In this twelfth chapter we have listed a lot (I did not count them) of real practical lessons which for pointedness and excellence have never been excelled except by the teachings of Jesus.

Scarcely any one questions the values of life lessons. To an earnest, thoughtful person they are seen to be the very means of his success. A few days ago I came over the Kansas City Southern Railroad from Kansas City to Gentry. A fellow traveler told me of the frequent and often disastrous wrecks this road had but a few years ago. It was impossible to pull heavy or long trains because they had neither ballast and heavy grades. Today heavy freight-trains are frequent and are handled by one engine to a train. Good time is made by the express trains. The plans of the company have been to reduce grades, ballast the track and strengthen the bridges, so that the most work can be done with the least amount of waste and expense, so that a higher degree of efficiency may be maintained and greater profit may accrue to the company.

Now is this not a suggestion of the interest and usefulness of life lessons? We need to know of the many ways which would handicap us if we passed over them. It is too perilous to experiment with forces the outcome of whose powers we do not understand or which will reduce the amount of good that might be enjoyed and prove a blessing, a profit to its possessor and to him to whom it is passed on. In closing this study let me name four or five teachings which Paul gave to the Romans and which are just as suggestive and helpful to us as to them.

1. The folly of trusting to the ancestry of good people as the sole means of effecting a righteous, godly character in ourselves.

2. The strength and beauty of a life which is led and taught by the Spirit of God.

3. The Christlikeness of our young people who are praying with their lips, hearts, hands, and pocketbooks that truth may come to many people. China and the southwestern field in America are special objects of their endeavor.

4. The Christian attitude toward one who does not agree with you either in thought or deeds, or who can not see things as you do.

5. That only by grace and through faith in Jesus is a full salvation assured to every one.

Well Done.

The two letters below explain themselves. They have the right kind of ring. Word is at hand from the treasurer that money enough is in his hands to finish paying our obligation on Doctor Palmberg's salary. When I read the good news I felt like saying "Hurrah for the young people." Doesn't it make you feel good? It does me. I am reminded in my own heart that we have the best lot of young folks on the face of the earth. God bless them. But be sure to come to the Rally.

When you read this last call the Conference will be in session. It will be too late then for the most of you to go to Conference, but if you are anxious and determined you can get to the Rally, though you live in California. If your society has not sent a delegate, get one on the road immediately. You can not afford to miss it. "Do it now."

LUTHER F. SUTTON, Madison, Wis.,

Dear Friend:

Enclosed you will find a check for $88.00 as first payment toward our Ammokoos fund. More will follow soon as we can collect it. Very truly yours,

H. C. STILLMAN, Treas. Y. P. S. C. E.

Milton, Wis., Aug. 9, 1909.

Mr. M. H. VAN HORN,

Dear Sir:

Enclosed find check for $6.50. The Battle Creek Christian Endeavor Society has gladly emptied its treasury to help meet the debt incurred by Doctor Palmberg's salary. Sincerely yours,

ARAH W. KINNEY, Treas.

Battle Creek, Mich.,

Aug. 6, 1909.

World-Wide Endeavor.

MARTHA M. WILLIAMS.

Seed-Thoughts.

"Sow the seed, be never weary, Let no fears thy soul annoy; Be the proselte ne'er so dreary, Thou shalt reap the fruits of joy."

"They can not see the Father's face who can not bend to serve the least of his children."

"The past belongs to God; the present only is ours. And short as it is, there is more in it, and of it, than we can well manage. That man who can grapple it, and measure it, and fill it with his purpose, is doing a man's work."

"No prayer takes hold of God until it first takes hold of the man who offers it."

"Thank God for the debt. Consecrate it as his trust to innocent enjoyment, manly effort, social usefulness, and preparation for an honorable and holy career."

What Endeavorers Are Doing.

It is said the Samoan Islands are filled with ardent Christians, and these are imbued with the utmost enthusiasm for missions to other parts of the Pacific. The best missionary work among this race is done on the Christian Endeavor plan, which has peculiar attractions for them.

The evangelistic spirit has been characteristic of the Endeavor movement in Western Africa. One circle has been the means of bringing to Christ more than two hundred persons. At New Calabar in Southern Nigeria the members do Christian work among the cannibal tribes and at the markets, one person alone having been the means of bringing a whole town to Christ. At Old Calabar also there is an energetic band of workers. At one point in Central Nigeria an Endeavorer gathered about three hundred of his people and taught them to read, A chief became an active member, and won other chiefs to Christ. Native kings and chiefs in western and southwestern Africa have given their sons and
Young People's Work

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

I was glad when they said unto me, Let us go unto the house of Jehovah.—Ps. cxvili, 1.

Consecration Meeting, September 4, 1909.
Rev. Henry N. Jordan.

Daily Readings.
August 29—The universal, efficient Gospel (Romans i, 17-19).
August 30—Won back to God through Christ (Romans v, 1-11).
August 31—Unchained from sin by the gift of God (Rom. v, 12-21).
September 1—The law of the Spirit better than the law of sin (Romans viii, 1-11).
September 2—Earnest thought for the salvation of others (Romans x).
September 3—Our brother and ourselves. (Romans xiv, 13-23).
September 4—Life lessons for me from the Book of Romans (Romans xii, 1-21).

Some Suggestions.

1. To the Leader: (a) Did you put off the preparation for the leading in the expression of thought in the sacred hour until an hour or two before the appointed time? (b) Did you ask for volunteers a week beforehand—volunteers who would offer to read this splendid letter of Paul to the brethren at Rome? Did you notice how much better the meeting was because of this careful reading?

2. To the Endeavorers: (a) Did you content yourselves in making no preparation of mind or heart for the service, simply trusting the Lord to fill your mouths with the right words when the time for service came? (b) Have the daily readings furnished you with any practical lessons for life?

Life Lessons.

Life lessons! Sometimes that phrase is a startling expression. Like a flash there may come before us the picture of the places we have sought in which to find life; the foolish way we have used to spend it; and its bitter end. I do not believe there is a single Endeavorer who does not wish to be worth while in some way. Would it not be a splendid act for each one to just pause and find out for a certainty whether he or she is in the right way to gain that desire?

Now this letter which Paul wrote to his friends and brothers in Christ in Rome has many good thoughts and suggestions for us. In this twelfth chapter we have listed a lot (I did not count them) of real practical lessons which for pointedness and excellence have never been excelled except by the teachings of Jesus.

Scarcely any one questions the value of life lessons. To an earnest, thoughtful person they are seen to be the very means of his success. A few days ago I came over the Kansas City Southern Railroad from Kansas City to Gentry. A fellow traveler told me of the frequent and often disastrous wrecks this road had but a few years ago. It was impossible to pull heavy or long trains because of an unstable roadbed and heavy grades. Freight-trains are frequent and are handled by one engine to a train. Good time is made by the express trains. The plans of the company have been to reduce grades, ballast the track and strengthen the bridges, so that the most work can be done with the least amount of waste and expense, so that a higher degree of efficiency may be maintained and greater profit may accrue to the company.

Now is this not a suggestion of the interest and usefulness of life lessons? We need to know of the many ways in which we can help others if we pass over them. It is too perilous to experiment with forces the outcome of whose powers we do not understand or which will reduce the amount of good that might be enjoyed and prove a blessing, a profit to its possessor and to him to whom it is passed on. In closing this study let me name four of five teachings which Paul gave to the Romans and which are just as suggestive and helpful to us as to them:

1. The folly of trusting to the ancestry of good people as the sole means of effecting a righteous, godly character in ourselves.
2. The strength and beauty of a life which is led and taught by the Spirit of God.
3. The Christlikeness of our young people who are praying with their lips, hearts, hands, and pocketbooks that truth may come to many people. China and the southwestern field in America are special objects of their endeavor.
4. The Christian attitude toward one who does not agree with you either in thought or deeds, or who can not see things as you do.
5. That only by grace and through faith in Jesus is a full salvation assured to every one.

Well Done.

The two letters below explain themselves. They have the right kind of ring. Word is at hand from the treasurer that money enough is in his hands to finish paying our obligation on Doctor Palmberg's salary. I thought to read the good news I felt like saying, "Hurray for the young people." Doesn't it make you feel good? It does me.

"Thank you for your letter. Consecrate it as his trust to innocent enjoyment, manly effort, social usefulness, and preparation for an honorable and holy career."

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daughters to be fitted for Christian service.

The Boulder Christian Endeavor Union is doing aggressive work. As a special line they have accepted the responsibility of giving the Gospel to some fifteen mining camps within twenty miles of Boulder. Evangelistic services are being held in these camps.

The Christian Endeavor Society of the Utah State Prison is gradually gaining in strength. The membership is now larger than it has ever been, and we are told there never has been a time when the active roll contained the names of so many that really understand what Christian Endeavor means as it does at the present time.

The Texas Christian Endeavor estimates what it costs to run Christian Endeavor in Texas, and what good the society is doing. The State union spent last year $264.05; district unions, less than $150. The societies, inspired by Endeavor fellowship, poured large sums of money into the coffers of the churches and denominational mission boards. Four districts alone report that they raised $2,180, while others report $1,280 for home and foreign missions. In these same districts, 141 conversions through the Christian Endeavor are reported. The interest awakened in the ministry and in missions is also very great. The churches of Texas are largely supported in their ordinary church work by members of the Endeavor Society. No figures can estimate the value of the spiritual vision that comes through Christian Endeavor.

The Endeavorers of Agra, India, have secured a beautiful hymn, written for the World's Christian Endeavor Convention, which will be sung at the Quiet-Hour services and probably during the closing session of the convention in Agra, next November. It is as follows:

**Live Thou in Me**

To thee, O Christ, I oft did say, "I'll closely follow thee."

But strayed afar—and now I pray, "Do thou lead me."

To thee, O Christ, I oft did say, "My faith holds fast to thee."

Yet loosed my hold—and now I pray, "Thy strength be mine."

To thee, O Christ, I oft did say, "I'll always follow thee."

Mother Nature's lap for both table and chair.

Mr. and Mrs. Greene were to leave us soon so that the children gave more than the usual amount of attention to his little after-dinner speech. It contained some very good lessons beside many words of helpfulness and cheer to both pupils and teachers. He said that when once the church was well in hand time was flying, the sun sank and it was time to leave. The picnickers gathered their belongings and went home with the memory of a thoroughly good time.

Brookfield, N. Y.

**Plans for Parish Work.**

[At the close of a semester of study in Evangelism and Personal Work, at the Alfred Theological Seminary, I asked each member of my class to write out his general plan of work in his parish, giving a glimpse of the various methods by which he expected to bring a nearer approach to God. A second paper, which has now come to hand, has impressed me so much by its saneness and breadth of vision that I have taken the liberty of giving others the opportunity to enjoy it.] — L. C. Randalph.

**Dear Pastor Randolph:**

You asked our class to write a paper on "Plans for Parish Work." I will attempt to do so. What I shall write will be something in the way of my own ideals as I have entered my pastorate.

A minister in entering his field should take a good look at himself. He who is called to preach is first called to be a man. The characteristics which will make him a man, trusted, honored and respected among men will, when sanctified by the spirit of Jesus, make him a soul winner, and will make him a successful leader of a church in its work. So in entering his field of work he should look to himself that he may become nearer to God, common, yet dignified and businesslike. In addition to this he should look to himself that he be found a man of God devoted in head and heart to the work to which he is called. When he has made sure of himself, he may then begin to study his field and adapt himself to its needs.

I can hardly say what part of a pastor's work impresses me as the most important.

But I think we can safely say that first of all he is a preacher of the Word. He must make it in such a way that he must preach it in a practical way in his social life and pastoral visitation. He should study the Word in the best light of philosophy, science and theology and draw therefrom an overflowing spiritual life for himself which will make him a man of God. To do this he must have time for study and meditation. So in making plans for his parish work he should be sure to allow himself enough time for study to make him a full and growing man.

In his pastoral work, too, he will find that he has need of almost every conceivable quality of mind and heart. There are the old who want the pastor to make frequent calls and bring to them both sympathy and cheer; there are the sick who need comfort and encouragement; there are the death-beds and the caskets by which he must stand with a heart strong in faith and trust; there are the rugged, strong and jolly men and women who like to find in the pastor a congenial companion; there are the young men and women who must have their social life, games and fun; there are the children in all their trying and pleasing ways, whom the pastor must love and lead. He needs to be a man of the widest sympathies and able to enter honestly, lovingly and wholeheartedly into all these conditions and experiences. He can not make definite plans until he enters his field and comes to understand the conditions. His work as a pastor in the church is to strengthen the moral and spiritual power of his people. As the shepherd did his three-fold work — — nature's lap for study to say — — the one ideal should be uppermost in his mind. His plans will grow and mature if he tries to adapt himself to conditions with that one ideal uppermost in his mind. These are general statements. I will write more definitely concerning portions of his work.

The young people of a town are often his hope for the future. The pastor ought by all means to interest them in the spiritual life of the church. They will have their social life and it is right that they should have. The pastor should plan to enter in with these their social life. If he can do that in a free and easy way, and it really be one with them in helping them plan and carry out their social interests, it is only a step
further to lead them into the church and Christian service. The social life of a community should be Christian, and a pastor need not fear to enter in and insist on its being such. When a young man asked me concerning certain amusements, I freely but kindly expressed my opinion. He frankly agreed with me. I told him that I thought there were some things that people frequently indulged in for amusement which were really harmful in their influence, and we ought not to indulge in things that were to the least questionable. I told him that the important thing in my mind was that our young people should be pure, clean, Christian young men and women. A smile of satisfaction came over his face and he said: "I think you are right." The pastor should enter in and help his young people to make the social life pure and clean, and Christian. He may do this by tactfully leading and helping, not by driving.

The pastor should plan to attend all the meetings of organizations of the church that he possibly can. He is or should be interested in them; his presence shows that interest. He may thus win the sympathy and help of people that otherwise he might not be able to reach. He gains a more perfect acquaintance with the people with whom he is to work, and he may be able to help in ways that otherwise he could not.

His public ministrations should be dignified. His sermons and addresses should be practical and meet the needs of his people. He should avoid using meaningless theological phrases. He should in a plain, practical way preach the Gospel of the kingdom and show its relation to the every-day needs and experiences of men.

He should plan to so husband and direct the spiritual forces of the church that the children in the homes of his parish would naturally and gladly come into the church as soon as they are old enough to understand what it means to be a Christian and a member of the church.

It should ever be the purpose of a pastor to conserve and strengthen all that are in his charge, but he should not be content with that; he should be aggressive in his work. He should be interested in the salvation of every member of the community in which he lives. If he makes himself all that the first paragraph of this paper suggests, the time will come when he can do aggressive work among those who are not Christians, and if he does not have a brilliant success, he will at least be honored and respected for his effort. He should plan to do his work in a natural, brotherly way and not be abrupt or spasmodic. The more intimate he can make his acquaintance, the greater advantage will he have. So he should plan to make an intimate acquaintance with his community.

I have heard it said that "the best pastor is the one who can get the most work out of his people," and I believe there is some truth in that statement. A pastor should plan work and secure the cooperation of as many members as possible in doing the work.

J. L. SKAGGS.

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 8, 1909, at 2:30 p. m.

STEPHEN BARCOCK, President.
ARTHUR L. TITTSWORTH, Recording Secretary.

Annual Meeting of the Seventh-day Baptist Education Society.

Notice is hereby given that the annual meeting of the Seventh-day Baptist Education Society will be held at the Theological Seminary building in Alfred, New York, September 6, 1909, at eight o'clock in the evening, for the consideration of the Annual Report of the Executive Board, for the election of officers, and for the transaction of such other business as may properly come before the meeting.

EDWARD M. TOMLINSON, President.

No Bible is so precious as "my mother's Bible." No God is so near in times of trouble as "my father's God."—Christian Advocate.

THE SABBATH RECORDER.

Some Famous Hymns.

We take the following items from the Southern Presbyterian. It is part of a collection made by Wm. T. McElroy Jr., and we know our readers will enjoy reading them:

"The Sweet By and By."

The origin of this beautiful and well-known hymn is as unique as the story is interesting. Its author, Samuel Filmore Bennett, whose name but few of us have ever heard and still fewer remember, led the quiet and monotonous life of a country physician near a little town in the State of Wisconsin. He and a musical composer, a Mr. Webster, now dead, were inseparable friends, although they were unlike in temperament, Mr. Bennett being of a cheerful, pleasant disposition, while his friend was frequently despondent and downcast. It happened one day that they met when the latter was in one of his most unpleasant humors, and Mr. Bennett naturally inquired the cause of his despondency. "It is nothing much," was the reply; "it will be all right by and by." Here was the key-note. It was as if a voice had come to him from some mysterious and unknown land—an inspiration which he can expect to have only once or twice in a lifetime. Seizing a pencil, he began to write; and in less than half an hour he turned from his desk and handed Mr. Webster the hymn, worded almost the same as it is today. At that moment two other friends came in and listened while Mr. Webster hastily composed the music on his violin, jotting down the notes on the first scrap of paper that came to hand. Forty minutes from the time Mr. Bennett first took up his pen they were singing the hymn, which one of them declared with tears in his eyes to be immortal. And the quarter of a century that has passed since its composition indicates that he was not far wrong.

"Stand Up, Stand Up for Jesus."

This hymn, the story of which is a very tragic one, also grew out of the warm friendship of two men, Rev. Dr. George Duffield and Dudley A. Tyng. The story as told by a recent publication is as follows: "Doctor Duffield, the author of the hymn, thought Mr. Tyng the manliest, bravest man he had ever known. One Sunday the latter preached to a great throng of men assembled in a large hall, and it is thought that not less than a thousand men were there converted to Christ. On the following Wednesday, leaving his study for a few minutes, he went out to the barn, where everything was going on horse-power. He was cooking a meal of cream and the animal on the neck, the sleeve of his silk study gown caught in the cogs of the wheel, and his arm was torn off. His death occurred in a few hours. When dying he sent a note to his friend who had charge of the Monday meeting, 'Tell them to stand up for Jesus!' adding, 'Now let us sing a hymn.'

"With his feelings deeply stirred by his friend's tragic death, Doctor Duffield wrote this last message into the verses of the hymn and used them as a concluding exhortation to the sermon he preached the following Sunday."

"From Greenland's icy Mountains."

This well-known missionary hymn was composed in almost as short a time as was the "Sweet By and By." In 1819 there was issued a royal letter requesting that a collection be taken in the English churches in behalf of the Society for the Propagation of the Gospel in foreign parts; the hymn was composed by Reginald Heber to be sung on this occasion. He was at that time visiting his father-in-law, Dean Shipley, then Rector of Wrexham, who knew Heber's unusual ability for swift composition. One day the Dean and several others were sitting in the rectory talking, the Dean suddenly turned to Heber and requested him to write a missionary hymn to accompany the sermon on foreign missions which he was going to preach on the following morning. Heber at once said with the request, Heber went to another part of the room and dashed off in a few minutes the first three stanzas of the hymn. These he brought and read to the Dean and his friends, and was immediately informed that they were exactly what was wanted. After glancing over them again, Mr. Heber said, "No, the sense is not yet complete," and in a few moments he had written the magnificent last stanza of the hymn as it stands today.
"Jesus, Lover of My Soul."

For a long time it was not generally known how the hymn came to be written; for Wesley himself has never, so far as is definitely known, said a word concerning its origin. The following story is generally accepted.

One day, not long after his conversion, Mr. Wesley was sitting by an open window, looking out over a large and beautiful field flooded with sunshine. As he looked a little bird flying about in the field attracted his attention. Then he noticed a hawk which came swooping down upon it. Greatly frightened, the bird darted here and there, endeavoring vainly to find a hiding place which the great, level field could not afford. At last, however, it saw the open window and the man sitting by it. The hawk was now almost upon it and in its extremity it flew in and with beating heart and quivering wings found refuge with Mr. Wesley.

Mr. Wesley himself was at that time suffering from a nervous collapse. To calm my nerves I would find joy and comfort in time of trouble.

Wesley himself said, "Have I not told you that I had finished the first stanza of the hymn."

"All Hail the Power of Jesus' Name."

The principal story of this hymn is connected with a missionary in India. He had been a missionary in some of the wilder tribes for many years; but at last he determined to carry the Gospel to one of the most backward and dangerous tribes in India, although he knew their language, he was not familiar with them. When he reached the encampment of the savages, he was met by a dozen or more of them with spears, and it looked as if he would be forced to live no longer than a few minutes more at the longest. However, he did not falter. While they paused, apparently for him to say something, he drew out his violin and, closing his eyes, began to sing and play this hymn. According to the paper which tells the story, he was once told by the people to 'behold and wonder at him,' and he thought, his death was near. He preached for the Lord for many years; but most of his life he lived in three different States, namely, New York, Pennsylvania and New York. His death was sudden and unexpected, but he left behind him a host of friends.

The funeral services were held in West Edmeston on August 12, and according to Mrs. Davis, who was present, were conducted by Rev. Theo. L. Gardiner.

BURBICK—In North Loop, Nebraska, on August 9, 1909, Viola D. Burbick, in the 18th year of her age.

Viola was the oldest of six children born to Orelie and Mattie Davis Burbick, only two of whom now survive. She was born on January 2, 1892, at Boulder, Colo., but most of her life has been spent in Nebraska where she became a Christian and united with the church, being baptized by Rev. M. B. Kelly. Her good character and fine habits were evidenced by her conduct as pastor of the home, and in her daily life she was unusually energetic and reliable. During a long and very trying illness she exhibited the remarkable patience, endurance and faith.

"No religion gives to the family such sacredness as the religion of the New Testament."
were not merely traveling the Macedonia. Ing a feeling of unity between the newly formed the authority of the apostle. From Macedonia before Paul came back to Asia, and spoke to the in that region. From Macedonia he wrote a scheme by directing his journey first toward the peninsula. From Miletus he sent to Ephesus, etc. It is evident that Paul could reckon on a stay of three days or so at Miletus. It is possible that he could have gone to Ephesus and stayed a few hours; but he thought best to send for the elders that he might give them a formal message for the church.

**OUTLINE:**

1. From Ephesus to Achaia and back to Asia. v. 2-6.
2. The miracle at Troas. v. 7-12.
3. From Troas to Miletus. v. 13-16.
4. The farewell to the Ephesians. v. 17-38.

**NOTES.**

2. And when he had gone through those parts. We could wish for a fuller account of this missionary journey. Perhaps during the time of this stay in Macedonia Paul went over into Illyricum.

4. Sopater of Beroea, etc. We may imagine that these men were not merely traveling companions of the apostle, but fellow missionaries, and that with their assistance Paul was winning hundreds of people to a belief in Jesus.

5. And were meeting for us at Troas. Here our author resumes the use of the first person in the narrative. We may infer that Luke had been spending some time in Philippi, and now joins Paul in his journey.

7. Upon the first day of the week. Some almost extravagant conclusions have been drawn from this line. Luke tells us the day of the week not because the Christians were in the habit of meeting upon that day for worship. He is rather for the sake of vividness mentioning a detail that he has not remembered. If this was the evening at the beginning of the first day of the week, Paul was certainly planning to use the daylight portion of the day for travel. If this were the evening after the first day, it was a visit, not a real part of that day at all.

10. Make ye no ado; for his life is in him. Compare the words of Jesus at the bedside of Jairus' daughter. Matt. ix, 24. There can be no question but that our author means for us to understand that the young man was dead.

13. For so had he appointed. Some have inferred that Paul was now a man of means, and that he had charted the vessel, directing its course and times of sailing to suit himself. It is however rather more probable that Paul planned his work with the delays connected with the unloading and reloading of the vessel. He could make the land journey of twenty miles from Troas to Assos in much less time than the vessels would take in sailing around the peninsula.

17. And from Miletus he sent to Ephesus. This is a fuller account of this charge. His allusion to the trials called elders. The elders or bishops had certain spiritual authority, and that he thus testifies to the divinity of Jesus.

20. How I shrank not, etc. He did his whole duty at the risk of losing personal popularity by reason of some unpleasant truth concerning which he felt it a duty to speak. And from house to house. He spoke not only in the synagogue and in the school of Tyrannus but also in the homes of those who would listen.

21. Testifying both to Jews and Greeks, etc. The primary element of Paul's preaching was the declaration to all classes of their need of repentance and faith. It is noticeable that the earliest theme of the preaching of both Jesus and John the Baptist was repentance.

22. I go bound in the spirit unto Jerusalem. The Ephesians would of course be interested in Paul's plans, even if they were not fitting that he should make an explanation for his failure to make them a visit at this time. It seems probable, that we are to take the word "spirit" as referring to the Holy Spirit, for otherwise his statement is so distinctly mentioned in the next verse. The distinction is not however of great importance here, as we may say that the Holy Spirit led him through his own spirit.

24. But I hold not my life of any account, etc. Paul asserts that he is not to be deterred from his duty by any personal danger. King James' translators follow an inferior manuscript in this verse, but the meaning is practically the same.

25. I know that ye all . shall see my face no more. We are not to understand that Paul was more than the authority of the apostle. From Macedonia while Paul was winning with positive certainty from direct infallible inspiration, he expresses his firm conviction; but this is not to be taken as an argument against the theory that Paul was reissued after his two imprisonments in Rome, and spent some time in Ephesus.

26. I am pure from the blood of all men. No one could say that he had not warned them of the consequences of evil ways, or had failed to explain the nature of their duties in the sight of God.
which had to be sacrificed in order to attain full possession.
30. Graciously solves. Possibly Paul had in mind the Judaeizers who led astray the Christians of Galatia; but he speaks in general terms.
31. And from among your own selves. The heretics are not to be confined to those who come from the outside.
32. Watch ye, remembering, etc. As an incentive to watchfulness Paul reminds the elders of his own diligence during the long time that he abode with them. Three years. Very likely Paul uses this expression as a round number. He may have lacked a few weeks of being the three whole years. In ch. xix the author of Acts speaks of only two years and three months.
33. The word of his grace. That is, the gracious promises given through the Gospel.
34. In all things I gave you an example. Conscion of the correctness of the principles by which he guided his conduct the apostle does not hesitate to suggest that his hearers should follow his example. Compare 1 Cor. xi, 1 and elsewhere. So laboring. The reference is to physical labor, labor that brings weariness. It is more blessed to give than to receive. It is evident from the formal way in which Paul introduces this quotation that he is not giving a general inference from the teachings of Jesus, but is rather quoting his very words. Thus we have a precious saying of our Lord which is not recorded in the Gospels.
36. He kneeled down. The more usual attitude of the Jews in prayer was standing.
38. Brought him on his way to the ship. We may imagine that the harbor was some distance from the city.

SUGGESTIONS.
The Christian pastor has a great privilege in his commission to act as under shepherd over the flock of the Good Shepherd. He has also a very great responsibility; for the flock is of very great value, being purchased with the blood of the Redeemer. Some of the heretics come from inside the church. We ought to be exceedingly careful that we are not ourselves holding false views, and ought not to be content to believe whatever is found in the outside literature. Without making careful investigation to the extent of our opportunities.

Paul's example encourages us to steadfastness in the path of duty no matter what the cost may be. It is easy enough to do right so long as there is no temptation or danger to deter. The testing time comes when the cost is clearly seen.

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 3:30 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. P. M. and a 1:30 A. M. A. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago, holds regular Sabbath services in room 219, Masonic Temple, N. E. cor. State and Randolph Streets, at a o'clock P. M. Visitors are most cordially welcomed.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoon services at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rock, at 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 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 church on second floor of college building, opposite the Sanitarium, at 2:45 P. M. The chapel is third door on right, beyond library. Visitors are cordially welcome.

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 time of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich.

WANTED.—A capable Seventh-day Baptist girl or woman for housework, to begin Sept. Apply by letter to H. W. Maxson, 32 Park Place, Orange, N. J.

Individual Communion Service
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