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A. H. LEWIS, D. D., LL. D., Editor.  
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A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J.

VOLUME 61, No. 35.

PLAINFIELD, N. J., AUG. 28, 1905.

WHOLE No. 3,157.

**CO-WORKERS WITH GOD.**

The day is long and the night is hard,  
We are tired of the march and of keeping guard;  
Tired of the sense of a fight to be won,  
Of days to live through, and of work to be done;  
Tired of ourselves and of being alone;  
Yet all the while, did we only see,  
We walk in the Lord's own company.  
We fight, but 'tis he who naves our arm,  
He turns the arrows that else might harm,  
And out of the storm he brings a calm;  
And the work that we count so hard to do,  
He makes it easy, for he works too;  
And the days that seem long to live are his,  
A bit of his bright eternities, and close to our need  
his helping is.

—Susan Coolidge.

**CONFERENCE AT SHILOH.**

We were able to give our readers last week the opening address of President Post, the report of the Corresponding Secretary and a portion of the sermon of Mr. Shaw. We regret the necessity of dividing Mr. Shaw's sermon, but since the average reader shuns long articles, we trust that the sermon will secure a better reading because it was divided. These papers were published in advance of their delivery, for the sake of the majority of our readers, who could not be at Conference.

The weather on the opening day was decidedly warm. To say more, might induce criticism from our friends in Shiloh, since it was said by some of them that at Adams Centre, a few years since, the heat at Conference was far in advance of that in Shiloh. Aside from the discomforts because of the heat, the day was beautiful. The tents used on this occasion are new and commodious, and finely located in an open meadow adjoining the church grounds. The audience tent is seventy by one hundred and ten feet, and is seated to accommodate 1,000 or more persons. The dining tent is forty by one hundred and twenty-four feet, and the tables are laid for four hundred and sixty. The kitchen tent is forty by sixty feet. All the appliances of these tents are excellent, the dining tent being protected by mosquito netting, and the seats in the audience tent are strong and comfortable.

The address of welcome by Rev. E. B. Saunders, pastor of the Shiloh church is given herewith. The address contains several valuable historic references which make it unnecessary for us to give any additional history of the church at Shiloh, more than to say that it is now a strong representative of the earliest Seventh-day Baptists who came from England to the region of Philadelphia. It once included Seventh-day Baptists as far north as Burlington and Bordentown, N. J.

**Conference Welcome.**

E. B. SAUNDERS.

It is with the greatest of pleasure that we look into your genial faces this morning, the opening day of the 103d Conference anniversary. Little did I think the pleasure and honor would ever fall to me of speaking words of welcome, in behalf of one of our old sister churches, to you the delegates from that happy galaxy of more than a hundred Seventh-day Baptist sisters.

Our welcome will not be formal, neither our entertainment pretentious. We are too glad to see you; the hours are short, the moments too golden, before the closing session; many of us to meet next around the great white throne, if we shall be counted worthy.

We feel some like Joseph and Benjamin, who met in the Egyptian court, after the cruel separation, when they fell on each others' necks and kissed and wept, until the dignitaries of Egypt heard them.

Most of you have had more experience as pastor, and would no doubt be able to give a more elaborate welcome of words, but I promise none of you have a more hospitable people to receive a Conference and relieve us both of any embarrassment.

We have met you, dear friends, not half way, but with our best. You may find it necessary at night to walk our streets by faith more than by sight.

You may suffer some from physical culture, on account of the distance to our homes, or from cramps, for the lack of sufficient room in our carriages, for the typical New Jersey wagon usually has room for one more.

Do you see our orchards, many of them still groaning under the heavy load of luscious fruit? We have prayed for a fruit season in honor of your coming. Our prayers are answered. We most devoutly thank God for it, and for your presence.

But I must use well the few moments that are mine, while you are gathering. You are as welcome at our homes, (indeed they are yours while you stay) as welcome as Christ at Emmaus, after that wonderful walk with the two strangers, disciples. We pray that our eyes shall be opened too, and we shall know him as we have never known Christ before.

You will sit at our tables, not of mahogany, for here in New Jersey we put all of our choice timber into our young men and women, one of the most important enterprises we have.

You will be the guests of intelligent and hardy matmen and women, noble because they are not afraid, or ashamed of toil, and are just what they

appear to be. You will look into the bright faces of our pure-hearted girls and boys. You can, in your short stay with us, sow seeds of contentment, for honesty, industry, thrift and Christian integrity. Will you supplement my poor work as pastor? Put those graces where you go, if I have failed.

Have I asked a hard thing, like Elisha or Elijah? If our eyes have been holden like the two disciples at Emmaus, may they be opened, at this Conference, to see life just as it is, real and earnest.

If the hearts of our young people burn within them for an education, as you "walk and talk with them by the way," will you help temper this ambition for usefulness in the world? Not simply inflame it, for an education in a hope to escape toil and responsibility, or the restraint of Christian homes.

Will you, kind friends, and especially business men, let our families know that you do actually "take time to be holy," have kept up the family altar, kept the Sabbath holy, and entire.

Will you set us aglow with enthusiasm, not of commerce, or war, but of religious work, actual piety, and the work of our boards, churches, Sabbath Schools, Christian Endeavor Societies, since the law of God. The fourth commandment of God is lost to the world, to the Christian nations and to the church of Jesus Christ, except to a little handful of Sabbath-keepers. God help us to stand true.

It will cost you an effort to go to our homes on the farms out of the village, but we would like to share equally the blessing of this meeting. Then again we would like our sister church at Marlboro to share it equally with us.

We have held two joint prayer meetings, one at Marlboro and one at Shiloh, praying for a pentecostal Conference. You have doubtless come praying for the same.

We are a modest, a retiring people, and may not let you into our councils at once, but I trust you will find the way. I do not need to tell you that you are on historic ground, made venerable not only with age, but with deeds, of the men and women of Shiloh, who furnished the students, and the money and were led on to victory by such men as President Whitford and wife, and Larkin, both of blessed memory.

The General Secretary of our Missionary Board, when a young man from the Seminary, refused a salary of three to four times the money to come and teach in the Shiloh Academy, choosing, if need be, to sacrifice and suffer affliction and share the lot of the people of God. My father's name stands, dear friends, among this roll of honored teachers. Most of those grand men



and women have fallen, but their works follow them. Shiloh has, and has since kept in stock, some twenty-five of the best public school teachers in the state.

As a church we have passed the 150th annual milestone of our existence. Both the church and school have been among the pioneer and successful enterprises of Seventh-day Baptists. Not only our blood, but that of our entire state, is richer for it. We are still fighting this battle, not simply for prestige, but for an unbroken law.

Our missionary field is not confined to the Occident but extends to the Orient, as the names of our former pastors, Jones, Carpenter and Davis attest. This was the home and church of Dr. Ellen Swinney.

Our church suffers and shares with some of you the sad fate of not giving to the ministry a single candidate since Bro. Lucius R. Swinney made himself a willing offering. Almost half a century; think of it, dear friends.

We have nearly two hundred young people and children in our hearts and homes. We pray that during the next six days of your stay among us, decisions may be made for God and the ministry. Our soil responds quickly to good treatment. It is not worn out. Some are aware that we know a good sermon. Give us your best. Please not coddle us; feed us with the bread of life.

We are at your service, and shall be glad to know your wishes. We hope to be punctual with our entertainment, and ask, that as far as you can, the morning session shall close promptly at 12—if that shall be the time appointed—and that the evening sessions close at a suitable hour for rest and health.

I am no prophet or physician, but will venture that the microbe which has been threatening the life of people at the Conference is an inordinate strain on the physical powers, more if possible on the guests, than on the hosts. And that the microbe which threatens the life of Conference itself is a lack of the Holy Spirit as a dominating power.

The discussion of making Conference a bi-annual, or any other than annual, has come of unrealized hopes. The revival, which has been sweeping over Wales, was started by Seventh-day Baptists in America, under the direction of the Missionary Board, (we do not know it and are foolishly looking for something better.) Our church rolls were swollen annually for five years. The roll of Sabbath converts rose annually above half a hundred. There is a pestiferous little animal gnawing at the vitals of our denomination. Its name is legion, but is more familiarly known as pride, ambition, worldliness, greed. He is annoying us at the parsonage. He seems to attack the large churches most furiously. God help us to now and here get and live during the coming year on the knees of our hearts.

#### AFTERNOON SESSION.

The afternoon was given up to educational interests. First came the report of the corresponding secretary of the Education Society, Rev. A. E. Main. We have secured portions of that report for THE RECORDER, from which our readers will gain an excellent view of the various educational interests of the denomination. This was followed by an address on "Modern Education in Relation to Religion," by Prof. Charles B. Clarke. This too we shall give to our readers. Dean Main reported upon "The Circulating Library," showing that the enterprise has been successful, and that it promises

still greater good. Brief reports followed, concerning the Pre-Conference Convocation of Pastors, of which our readers have already learned, and concerning which considerable information is yet in hand to give them. A. H. Lewis spoke upon "The Results Attained;" W. D. Wilcox spoke upon it as a "Means of Instruction;" C. A. Burdick spoke of it as "Means of Recreation;" G. W. Hills set forth its value as developing the fraternal feeling. This symposium closed with a paper from President B. C. Davis on its ideals concerning "Executive Influence." We hope to present to our readers, at some time, the substance of these reports.

#### EVENING SESSION.

At the opening of the evening session, annual reports were presented by the executive committee, the treasurer, and the corresponding secretary. The rest of the evening was devoted to "Woman's Work." This included reports of the treasurer and the corresponding secretary, a paper on "Woman's Work" by Mrs. Henry M. Maxson, and one on "The Enlargement of our Medical Mission in China" by Mrs. B. F. Langworthy. A fuller report of this meeting will appear in its proper place in THE RECORDER.

The attendance on this opening day was good, and the tone of the meeting, intellectually, spiritually and socially, gives promise of a session of good things. During the day, Mr. J. A. Davidson of Canada, arrived. He represents a new Sabbath-keeping interest at Campbellford, concerning which our readers have already learned something and with reference to which, we hope, to have more valuable information, from time to time. In closing this account of the first day, we can not refrain from asking the readers of THE RECORDER to give a careful reconsideration to the opening address by President Post. It contains summaries of the various forms of our denominational work and suggestions concerning future plans of more than usual value.

#### PRE-CONFERENCE CONVOCATION.

An Ideal for the Minister as a Student.

REV. E. D. VANHORN.

Continued from last week.

(This paper was presented on the first day of the Convocation.)

If the ideal for the minister as a student is to be in proportion to the importance and greatness of his calling, it must be the highest of all ideals.

In no calling is there a greater opportunity for the real student than in the ministry; and the man who is not willing to be a real student throughout his entire life should find no place in its ranks. No matter how good his college training may have been, or how good his natural gifts, unless he is a real student, his work will fall short of its real purpose. Such is the high standard of intellectual growth and the demands for an educated ministry, that aside from the fact that he is merely a student the minister must be

1. Industrious. A lazy man is a reproach to the ministry. The day has come when the minister must be a skilled workman in his profession. The world no longer uses the crude and unfinished product of a half civilized and unskilled hand but the implements of a finely developed art, wrought out by the most patient and painstaking labor of years. Likewise the minister who is satisfied with anything but the most careful and thorough preparation for his high calling, will be thrusting upon the world a product crude and unfinished and at the same time undesirable. No amount of natural ability can take the place

of acquired skill. Natural ability is a great gift but the man who depends upon that alone and makes no effort to increase his capacity for usefulness is neglecting his opportunity and will be called to account for it. What is true in a general way is true in particular. Every minister, no matter how many his gifts or how eloquent his speech, must apply himself most faithfully and industriously in choosing, collecting and arranging the materials for his sermons each week. Patient and continual study will alone fit one for his work. "Study to show thyself approved."

2. The minister must be devoted. By this I mean the complete giving or surrendering of one's self to his work. Some students study just because they have to, perhaps it is only by this means that a certain end can be reached or they may do it because their living depends upon it. Some preachers have been known to do this very thing; but fundamentally it is wrong. A deep and abiding love for the work must prompt an earnest and faithful study. Since the minister is studying to know God and to bring others to know him, devotion must characterize every act. He must not only study devoutly but reverently. This devotion will keep his heart warm and tender when all else around him is icy and indifferent. There is nothing which will impress an indifferent audience as true piety and devotion on the part of the minister; and the minister who has worked with devotion in his study will not fail to manifest true devotion when he comes before his hearers.

3. The minister must be evangelical. Evangelical in the sense of being an earnest seeker after truth and strict in the interpretation of the Scriptures. If there is any one who is under obligation to interpret the Bible correctly it is the minister; and yet how many fail in this very point. In the development of a text and the application of its truths how careful one should be to represent it as meaning just what it does mean. The fact that so many preachers fail in this very respect is not so much from a wrong motive but more from a failure to study the Bible as a whole. Again Scripture is often distorted by what is known as "accommodation." As a result of this error people are led to believe what the Scripture does not teach at all. There are many more errors arising from a misunderstanding of the phraseology of the text itself, taking the text apart from its immediate connection, and "improper spiritualizing." All these errors may be obviated by a careful study of the text and a painstaking and conscientious application of its truths. I once knew a man who made it the rule of his life to arise at 5:30 o'clock and read his Bible for one hour. While his mind was clear and the world was quiet he listened while God talked to him through his Word. It is needless to say that he was an adept in the interpretation of the Bible and one of the best men in the denomination.

I can not stop to give any elaborate rules for the study of the Bible, but let me sum up the suggestions already made by saying, study the Bible in its individual texts, in its chapters, books, and as a whole. Study it when the mind is clear, with care, with earnestness, with persistence, and with reverence. Do all this with a deep love for the truth which it contains, realizing it is God who speaks through the word, and that the eternal salvation of souls depends upon a right understanding of its truths and a right interpretation of them.

4. It will also be conceded that the minister

should be an all-around student. Not only does the minister need to be a student in his own profession, but in the professions of others as well. While he needs and must be a specialist in his own calling he ought to know much of history, literature, art, science, political science, current events, etc.; in fact wherever God reveals and manifests himself in his field for study. He should not only enter this field in order to know God, but to come in touch with other thinkers whom he wishes to help and lead.

5. In the last place, the minister must be a living student. Alas, how many leave their studious habits within the college or seminary halls, and for this reason, all too soon, find themselves behind the times, and are relegated to that class known as "the back numbers." With the pressing duties of home life, pastoral visits and the care of the church in general he neglects to spend the time, which he ought to spend, in his study. If the minister is to bring something fresh, interesting and instructive, if the message (which he brings) is to be attractive and forcible he must spend much time in his study in preparing the message. In all this I would not have you forget the most important factor entering into all of this work, that of prayer. Let everything be done in the spirit of prayer remembering that through it we come close to God and receive his blessing.

The initial letters of the five topical words used in this brief address viz., industrious, devoted, evangelical, all-around, and living, representing not what has, but what might be said, form the ideal for the minister as a student.

#### DEDUCTION, BY DEAN MAIN.

Similar deductions follow each address. An Ideal of a True Student, for the Ministry, Rev. E. D. Van Horn.

He ought to be industrious, devoted, evangelical, all-around, and living.

Prof. Cortez R. Clawson of Salem College, presented, in an interesting and helpful manner,

"An Ideal Systematic Plan of Filing, for the Minister."

He explained and illustrated how he files away current, scientific, biographical, literary, and miscellaneous matter. Much interest was awakened by his words, and models.

The next topic was "For what End Should a Minister read and study?" This was discussed by Rev. E. A. Witter, and Mr. C. C. Chipman.

He should read for enlightenment, equipment, mental and spiritual uplifting, the cultivation of the imagination, a knowledge of human nature, a knowledge of our denominational history, and, as physicians, architects, and others do for special proficiency in his calling.

A paper on this topic has been prepared by Rev. T. J. Van Horn, who was not able to reach the session in time for its presentation. When he arrived it was placed in our hands for publication. Here it is:

For What Ends Should a Minister Read and Study.

REV. T. J. VAN HORN.

I am glad that our conductor does not expect me to grapple with anything ultimate. The plural form of the topic suggests that I am to wander unrestricted in a wide field. Yet the time limit assures me that I can do little more than pluck a few of the flowers. You must analyze and discuss them.

It is assumed that a minister ought to read and study. It is sometimes a problem with us how such exercises can be engaged in. A vivid realization of our need, and a definite conception of ends to be attained, might, however, induce the minister to make a larger place in his routine of work for books and their study. While such incentives may not be expected from this presentation, a promise binds me to an attempt to set forth the ends of a minister's reading and study. With no hope of being comprehensive or of naming them in order of importance, I suggest.

1. That a minister should read and study to place himself in sympathetic and intelligent contact with the wide world of things and events. Only by a generous knowledge of them can he be in touch with the mass of mankind as he ought in order to help them. "Ye are the salt of the earth," said Christ to his disciples. The minister must be at least as large a grain as ordinary of this saving substance, and ought to seek as many points of contact as possible with the world.

2. The current literature of the day indicates a restless activity of the public mind on social, political, economic and religious themes. The people, as never before, are entering the arena of theological thought. The popular press is an index of their thinking. From the standpoint of orthodoxy it may be crude and erroneous, but it has freshness and movement. The preachers own fountain is prone to thicken and stagnate. The shock necessary to stir and quicken it is given by contact with this heterogeneous, if not heretical, current of thought. But this is a selfish motive. Influences arise from this stream poisoning the religious atmosphere. The minister ought to know with some certainty its character. His influence upon it must be felt. The injection of his own vigorous thinking into the current must direct and purify it.

One evidence of the supremacy of the gospel ought, surely, to be felt in the more potent thought of the gospel preacher. I beg you to remember that Paul and Peter, James and John and Jude were familiar with the heretical thinking of their time. Their letters give evidence of this. Their thought, under the direction of the Holy Spirit, crystallized by study, has diffused a saving influence in the stream of Christian literature down through the centuries.

4. The clearcut and most forcible style is an end to be attained, through a wise use of the master pieces of literature. The most virile truths lose their force and pungency in the weakness of the language in which they are conveyed. The truths of Christianity are the most glorious. It is irreverent and disrespectful to set them forth clothed in weak and slovenly language. It is due the preacher as well as the message he proclaims that he present it in all the splendor and vigor of the purest and best English, and in the finest forms of speech.

5. To increase and refresh his fund of general knowledge, the preacher's mind ought to be a great store house of facts of science, events of history and of general material. Reading may supply the material, study may arrange and systematize it. Thus, by utilizing the excellent suggestion which Prof. Clawson has given to us, it may be ready at hand to be elaborated in the exigencies of his work.

6. Diligent application to mental work implies the need of recreation. Some time may therefore be spent in the perusal of light litera-

ture. But in these moments of desultory reading, the alert preacher will find many an apt illustration to be filed away for future use in the illumination of gospel truth.

7. The foregoing aims may, perhaps be summarized in a seventh, viz., That he may be a man among men.

While this is a materialistic age, yet thought is not decadent. In former ages there seemed to be a monopoly of learning. A few men only were distinguished by their mental attainments, and they towered above the unthinking masses. Now the tendency is that men distinguish themselves by the accumulation of material wealth. A few men are absorbing the money of the commonwealth. But knowledge is becoming more diffused. Thinking men and women are everywhere. There are comparatively few congregations where a minister will not find those who are listening critically and analytically to what he says. If he maintain the respect of the average audience he must be a reader and a thinker. I do not mean that he must be a recluse. His life in his study will be a failure unless it contribute to a definite grasp upon practical affairs. It must minister to a certain power and presence among men that will command their respect and admiration. He must be a leader in thought and in action. His reading and study must make him a man as well as a minister. Paul's knowledge of the Greek poets gave him a hearing among the Philosophers of Athens. His mastery of Jewish thought and theology gave him the key to strategic positions among men on more than one occasion. Paul was a cosmopolitan and a man among men, and his literary culture and studious habits were large factors in his influence with men. But it must not be forgotten that a minister's place among men is unique. He is known to be an ambassador from the court of heaven to lost men. Men in other professions would read and study for the attainment of the same ends. And if they use the prestige they gain by such culture for an object whose ultimate aim is themselves, it would not grate harshly upon the moral sensibilities of men. But it would at once be seen to be glaringly inconsistent for God's minister to thus use or misuse his opportunities. As an ambassador from heaven he ought to aspire to know well three things, viz., The will or mind of Him whose ambassador he is; the men to whom he is sent; the message he is to deliver. For the successful accomplishment of his mission these things are of chief importance.

Any reading and study that does not contribute directly or indirectly to his fund of knowledge of these three things is futile. In the multiplicity of end, a subtle danger besets the minister of forgetting the end. At the risk of assuming too much for the scope of my theme, I want to suggest an ultimate aim in the minister's reading and study, viz., To know God. Jesus Christ is the minister's great Model. There was nothing, perhaps, to account more comprehensively for his success in his work than his knowledge of the Father. It gave Him great calmness in facing the rage and plotting of His enemies. In this bulwark of defence he could meet the Jews and say, "Ye have not known him, but I know Him." It is true, doubtless, that the proper study of mankind is man. It is true, also, that the proper study of the minister is God. There are reasons for studying, to be polished, learned, and eloquent. But there is no eloquence to equal that which bursts forth from



the minister's heart experience of God. "What an audience looks for, before everything else," says Stalker, "in the texture of a sermon, is the bloodstreak of experience." The ministry of to-day needs a new experience of God. Systems of Theology have occupied too much the foreground of thought. Speculative literature has thrown about the person of Christ a vagueness and a mist that ought to be expelled. It is the minister's high function to make real to the mind of man, not only the existence of God, but the nearness, the immanence of the Christ in all the world. It is for him to bring man face to face with God. He can do this only as he himself knows God directly and experimentally. Remember that Jesus himself went often to the mountain top to refresh himself in such experiences. Nature, science, art, philosophy, literature, men, each speak to him their various languages, and his soul is keenly sensitive to their voices. But he comes yet nearer to the heart of the infinite, he ascends like Moses, the mountain, and enters the thick darkness where God dwells. He speaks "face to face as a man speaketh unto his friend."

It may never be his privilege to witness such tangible signs of His power as Isaiah saw. He may never be caught up to the third heaven as Paul was, nor see the wonders of John's Apocalyptic vision. But, with the Word of God, the book of our meditation open before him, and in the secret of his presence, the minister may open his heart to things which eye sees not, nor ear hears, but which God by his Spirit reveals to those that love Him.

May not the ministry ask themselves seriously whether the lack of power we sensibly feel is not due in large measure to a lack of a clear visioned knowledge of God, which only such study can give?

"What ought the Minister to Read?" was next discussed by President B. C. Davis, and President T. L. Gardiner.

He ought to read the Bible, commentaries, as many standard books as possible, works relating to missions, history, political science, and current events, the best poetry and essays, gems of little, light, but clean and entertaining literature, works on ethics, sources of general knowledge, all bearing upon the topic one may have in hand, and such publications as THE RECORDER, *The Outlook*.

"Sermon Forms, and Sermon-Making by the Minister," were considered by Sec. O. U. Whitford, and Rev. Madison Harry.

Sermons may be topical, textual, or exegetical; but, to be effective they must be logical, pointed, simple, pertinent, and appropriate.

These excellent papers and addresses were followed by general and earnest discussion; and the day was one of intellectual and spiritual helpfulness.

"The need of the Holy Spirit in the minister's study," was considered by Rev. S. H. Babcock. A pleasant and well equipped study, facilities for systematic filing, extended reading and thorough study, real scholarship, and excellent sermons, are all of the greatest importance; but the things of God are deep things, and are revealed to the human spirit by the Holy Spirit of God, our guide and sanctifier.

When the valuable and interesting papers and addresses of the first day had been presented, Dean Main in a few forceful words, deduced

## SOME LESSONS OF THE DAY.

1. A minister can and sometimes he must, work faithfully in spite of many a discomfort, but comfortable surroundings are helpful.

2. It is wise to systematically file and preserve sources of valuable information.

3. Right reading and true study make a full man, one prepared to feed the flock.

4. Good and effective sermons must be the product of thought and prayer.

5. Scholarship, oratorical power, culture, equipment, and system must be inspired, guided, and sanctified by the Holy Spirit.

6. The Bible and modern views of religion must stand the test of reverent and thorough historical, literary, and scientific inquiry.

The first day's work set high ideals and large conceptions of the duty of careful study, deep devotion and full reliance on the Holy Spirit before the Convocation.

## FIRST EVENING OF THE CONVOCATION.

*The Bible and Modern Thought.*

"The Bible and Modern Thought" was the theme for consideration on the first evening of the Convocation. President Daland presented an address in which both the historical and philosophical features of the question were well set forth. We are indebted to him for the summary of his address, which appears in this connection. An interesting Round Table discussion followed the address. One valuable result was obtained on this evening, namely, the conviction that whatever form of criticism the Bible has been subjected to or may yet be called upon to undergo, its fundamental value as a religious book, a guide to righteousness and the pathway to salvation will neither be weakened nor destroyed. Dr. Daland said:

"The two elements of this theme are in vivid contrast. The Bible is the ancient heritage, the choicest possession of the Church. It is the "Word of the Lord," that "endureth forever." Modern thought is recent, it is viewed with suspicion by many, it is constantly changing; from evolution to evolution; it is transitory. The Bible is that body of religious literature contained in those Hebrew and Greek books which have always been regarded by Christians as their sacred writings, containing the revelation of God's will to man.

"Modern thought is, doubtless, that newer system of thought represented by the historical, scientific and critical scholars of the present day, typical of which was perhaps Higher Criticism and the Evolution Philosophy. Modern thought concerning the Bible views in a different light from the earlier thought the two subjects of Inspiration and Revelation. Considered as the philosophy of evolution, it has effected many other subjects, such as the creation, the problem of sin, redemption, the person and work of Christ, and so forth, and thus has greatly modified the way in which the Bible is understood and interpreted. Many ways of looking at the Bible often supposed to be peculiar to modern thought, are really to be found in the discussions of ancient times. Modern thought is more in contrast with mediæval thought and with that earlier modern thought which was a re-action from the mediæval, than with the thought of the ancient world. It was the re-action against the rule of a supposed infallible Church, every decree of which was thought to be an explicit declaration of the will of God, that produced the doctrine of an equally infallible Book; every

part of which is literally and absolutely true, and equally binding and authoritative as an explicit revelation of the same will. This was not the opinion of the ancients and is not borne out by the teachings of the New Testament. Many, therefore, of the deviations from the old Protestant theology in regard to the Bible, are not peculiar to modern thought.

"Modern thought concerning inspiration is that it is an in-breathing or influence of the Divine Spirit upon the Spirit of man, akin to the inspiration of the poet, the orator, or the musician, but more exalted, and of course the inspiration of the religious teacher. The difference between it and the inspiration of the great preachers of righteousness of our day is one of degree rather than of kind.

"Modern thought concerning revelation is that it is the progressive work of God and man together, rather than a direct imparting of truth from God to man. Modern thought regards the Bible as literature, to be judged by the same rules as any other literature, and it interprets the Bible in all its parts in a manner wholly agreeable to the literary character of the writing in question. The general effect of modern thought is to make the Bible more reasonable to thinking minds and to strengthen the influence of the Bible upon all classes of people."

At the close of the Round Table discussion, it was evident that many helpful and stimulating thoughts had been brought out, and that the Bible had been exalted and commended to the hearts of all who were present.

## SECOND DAY OF THE CONVOCATION.

The skies continued to be in a weeping mood during the second day of the Convocation. Nevertheless, the attendance was good and the day full of interest. The theme for the morning was the "Minister in the Pulpit." It was conducted by Rev. Clayton A. Burdick. Opening the session, Mr. Burdick said:

"The subject before us at this time is one of the most important on the list for our consideration. The minister as a man, as a pastor, as a citizen, is subordinate in our view to the minister in the pulpit, where he is in an especial manner God's ambassador, beseeching men in Christ's stead to be reconciled to God.

"Of course to make his preaching effective he must be faithful as a man and as a citizen. He must work well as pastor and student, but in them all his eye should be fixed on that hour when he is to come before the people in their meeting place, to tell them of his experience as a man with God, of the truths he has found in his study of God, of the moral attitude they should bear as citizens and of their needs as men which he may have found out by coming in contact with them day by day.

"The pulpit is the minister's throne, wherein he is placed by the grace of God. Fear nor favor should affect him there, for his direction is from above. His mentor is the Holy Spirit, his scepter, the truth. The minister in the pulpit is not only on his throne, but in his place of service. He is here to break unto the people the Bread of Life, and to show them the way to the streams of eternal joy.

"The minister in the pulpit should be the flower of the rest of his life. The days of the week should be the time of budding, drawing in all the while from every event, from reading, from every thing possible, that he may give back

in the beauty of the open flower, before the people.

"The minister in the pulpit should show the fruit of his life. His experiences, his burdens, the trend of the times according to his view, should here show themselves forth in a large kernel of truth for the benefit of the flock.

"The minister in the pulpit might rightfully claim the title of Rabbi. More than that, if he is true, it may be said of him that he is a "Teacher sent from God." Every minister might rightfully claim the title that Mr. Dowie claims, that he is the Spirit of Elijah and John the Baptist, in that he is sent of the Lord to prepare the way before him.

"The minister in the pulpit is there to praise God with the people, to talk for the people, and to talk of God to the people.

"The Christian faith is the highest calling of man and the ministry is the highest calling of a Christian, and I believe that the highest call of the minister is to the hour of his public ministration of the Word of God."

After Mr. Burdick's introductory work, A. H. Lewis spoke. He said:

"The delivering of a sermon is quite as important as the preparation of it. First of all it must be a divine message for the people. The delivery of a divine message requires the presence, power and guidance of the Holy Spirit, in order to success. No divine message can be given as it ought to be without the aid of wisdom from above. This demands that the life and heart of the preacher be responsive and obedient, otherwise divine help can not be given. As the conductor of this hour has well said, the pulpit is at once the preacher's throne and his place of service, and in every sermon the best of the preacher's life and character should appear."

"First among the means of delivering a sermon is the voice of the Speaker. The human voice is by far the most varied, attractive, and powerful organ for the expression of thought, the awakening of emotion and the teaching of men. Vocal training, long continued and severe, is an essential requisite to success in the delivery of sermons. Men who are trained along musical lines, especially in singing, have great advantage over others, but to the best musical training ought to be added much specific training along oratorical lines. This training is primarily that of the soul. Thought, emotion and position are born in the soul of the speaker, are carried to his hearers through his voice. Soul-training is the first essential to successful public speaking. Earnestness, more than any other word embodies the one essential to successful public speaking. The indifferent man, the indolent man, and, in general, the low-toned man is a comparative, if not an absolute failure, in delivering a divine message. The message must be so set forth that it can be easily heard, quickly understood, and with a power which goes straight to the hearts of the hearers. Delivery includes more than words. The first, and in many cases the most forcible, language, is that of pantomime. Gestures, position, and most of all, action, are important parts of delivery. If these are neglected, the divine message, however well prepared will fail, in greater or less degree. The greatness of the message and its importance demand corresponding effort in its delivery. Above all let it not be forgotten that the presence and power of the Holy Spirit is the one great essential which rises above all others.

*The Responsibility of the Preacher in the Pulpit.*

WILLARD D. BURDICK.

The most responsible period in the intensely responsible life of the minister is the half hour when he is preaching. The opportunity is here offered him to reach more people with the Gospel message than at other times, and the expectation of the people, the solemnity of the occasion, and the presence of the Holy Spirit in the midst of the company gathered in his name, combine in making this the time of the week when the preacher can do his most effective service.

The large degree of responsibility that rests upon him at such times, and which he should feel, is due to his obligation to God to preach the Gospel and to the needy condition of his audience which can be satisfied only in the Gospel which he is to preach.

## GOD CALLS THE PREACHER TO PREACH.

John the Baptist ushered in the ministry of Christ by crying in the wilderness, "Repent ye; for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord, make his paths straight." "Bring forth therefore fruits meet for repentance."

Jesus went from city to city preaching and teaching. He sent out the twelve with the instruction, "And as ye go, preach, saying, the kingdom of heaven is at hand," and the seventy were to say to the people, "The kingdom of God is come nigh unto you."

In his parting commission to his disciples are these words, "Go ye therefore and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you." To Peter he said, "Feed my sheep," and Peter in turn said to the elders, (1 Peter 5: 2) "Feed the flock of God which is among you."

Paul said, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." (1 Cor. 5: 20). In writing to Timothy he said that a bishop must be "apt to teach." (1 Tim. 3: 2). He also charged Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." (2. Tim. 4: 2, 3).

Of the great need of preaching he wrote, (Rom. 10: 13, 14, 15) For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

Paul says of his preaching, "I have not shunned to declare unto you all the counsel of God," and immediately exhorts the elders of the church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." A glorious commission to preach the Gospel and to teach obedience to the laws of the kingdom of heaven! but how great the responsibility to God to make it known in its application to every class and condition of men.

II. The responsibility of his position is also impressed upon him by the consciousness of the needs of his hearers, and that he should present the truth so that it will appeal to all minds.

In the average congregation are people of different ages, intellectual powers, callings, political and social affiliations.

Here is the child upon whose mind and life are easily made deep and lasting impressions. He is all aglow with enthusiasm as he thinks of the life before him. What a responsibility rests upon the preacher during the few minutes in the pulpit to help the child to see that his life will be a success only as he loves God and keeps his commandments!

Among his hearers are men and women, with matured minds and judgments, who should be fed on "strong meat."

And here is the aged saint, who has run the race and nearly finished the course. He delights in thinking of the promises of God, and in catching glimpses of the New Jerusalem.

Here is one who is passing through years of physical suffering, while another is crushed by great afflictions, and the responsibility of the hour demands that words of cheer and help shall fall from the lips of the preacher into these hearts.

Before him are minds differing naturally and through training in receptivity,—the one requires a stronger meat than does the other.

Occasionally there is in the congregation the atheist, the infidel, and the believer in some other religion. More often there are found in the audience those who have not accepted Christ, while sometimes there are those who are openly and wilfully rebelling against God.

The preacher often recognizes that some of his hearers are ignorant of the same phases of God's truth; that they are living in such a way as to retard their own spiritual growth and place a stumbling block in the way of others; and that they should be shown the possible life of faith and activity God would have them live.

Before him are people engaged in different kinds of business, whose minds are generally occupied with thoughts that vary greatly. These people enter the place of worship tired in body and perhaps in mind and if the message attracts and holds them it must be clothed in simple language, and be so clear, and strong, and alive, that, though tired and perhaps indifferent, the people can not but listen.

The responsibility of the preacher in the pulpit is also increased by the growth in popular literature, and in general and technical education; by the evils in private and public life; and by peculiar denominational interests as they relate to our existence and usefulness.

To-day the people in the pews are reading and thinking of the questions discussed in the papers, magazines and books. There are in most of our congregations men and women who have graduated in the higher schools of learning, who now are teaching, or practicing medicine, or engaged in literary or technical pursuits.

The preacher's business is to preach religion, to be a specialist in his chosen field, but the responsibility rests heavily upon him to preach the truths of religion so that they will appeal to cultured and quickly acting minds.

Dr. Holmes in the Autocrat of the Breakfast Table says: "If you ever saw a crow with a king bird after him, you will get an image of a dull speaker and a lively listener. The bird in sable plumage flaps heavily along his straightforward course, while the other sails around him, over him, under him, leaves him, comes back again, tweaks out a black feather, shoots away

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## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THE Convocation of our ministers at Plainfield, N. J., was a success. There were about forty of our ministers in attendance and a few laymen. In the evening sessions there was a fair attendance of our Plainfield people. The papers were largely upon different phases of the minister's work. They were fine, of a high order, and the round table following them was full of excellent suggestions, questions and answers, and in illustrations from experience. It was also a feast in sweet fellowship and brotherly love. It was a week most profitably spent and will be long remembered. The Convocation was permanently organized and will be held in connection with our General Conference each year. Many of the excellent papers will be published, if not in full, in outline, in the columns of THE RECORDER. Read them; they will do you good.

EVANGELIST L. D. Seager and the quartet are at work at Stone Fort, Ill. In a short letter of Aug. 16, he writes that the attendance and interest are good and increasing. Six have risen for prayers and two are thinking of baptism. The important question is, Who will go on the Southern Illinois field to labor permanently as a missionary pastor and make stable the results of the evangelistic work.

In a letter of Aug. 15, Bro. George Seeley of Petictodiac, Canada, writes how delighted he would be to attend the Convocation at Plainfield, N. J., and the Conference at Shiloh, N. J. Isolated as he is, it would be to him a great feast of good things and in meeting his brethren in the ministry. The health of his wife is such that he can not leave home, for any length of time. He is busy in lines of tract distribution and large correspondence. He is coming in touch with several Sabbath-keepers in Canada, and is anxious that they should meet with our people and find a place among them.

FROM G. VELTHUYSEN, SR.

Something not common is to be told from hence, viz: one of our church members, Sister Cornelia Haghes, has given herself for Christ's sake to become a helper of our dear Sister Janz, Pangvengsen, Java. Her intention is to start from Rotterdam to India Sept. 16, next. We all are so glad with this resolution of her. Since how long are we praying for such help. Once we were disappointed in our most joyful expectation; two times we dared not accept the offer of brothers, who were willing to go. Sister Haghes has been some four years a nurse in an asylum, so that her experience, made there, will no doubt contribute to her fitness in the work at Pangvengsen. Although the Board of said asylum is not of our "persuasion," but rather sceptic or infidel, the direction gave our sister all she could wish respecting her keeping of the Lord's Sabbath. And God rejoices our hearts, because when she asked her dismissal, she got the most striking proofs from the side of the Board, that she had made herself almost indispensable or a necessity. I trust this news will anew revive the spirit of supplication for Sister Janz and her labor of love with the dear American friends.

We are doing our work steady in the usual

way, having never any reason to complain that time is going too slow. By the great favor of our Heavenly Father the state of my health is as well as ever before and so it is, thanks to God, the same with my dear wife. We grow old, but, till now, remain young.

In our little church all things run well. It is indeed a great privilege to dwell amidst such friends and so serve with them our God and Saviour. Next week we shall have here the yearly fair, during eight days. We again plant a tent, for preaching Gospel and Temperance amidst the turbulent crowd; every night (or evening) our chapel is open to meetings for giving recreation of a better kind than the fair gives and 15,000 tracts we bring, not long before the fair begins, in the houses, for a rich blessing on our feeble efforts!

Ere long our American brotherhood will have a good, a blessed time; I mean the General Conference. We are there in the spirit now already. God bless you all there for your own hearts and for His holy cause!

Two brothers are now spreading our lecture through the country, by giving all their time and strength in traveling from town to town, trying to reach every family. The usual 2,000 copies of "DeBoodschapper," now and then some more, find regularly their way, and so it is with a great number of tracts, sent out constantly by us. So we are sowing; who shall mow? Well, the mower and the sower—Christ said so—both will rejoice at God's own good time.

My son and family are quite well; he always is doing his work for the good of his neighbor with a holy zeal and dedication.

God's blessing on the labor of love, of the brotherhood in America and elsewhere! We trust they don't forget Holland in their prayers. We stand always in great need of God's leading and help, dear brethren and sisters. Remember this, please, always.

The grace of our dear Saviour be with you.  
HAARLEM, HOLLAND, Aug. 4, 1905.

### THE FIRSTFRUITS FOR GOD.

1. Primitive men recognized some truths with a keen, vivid instinct which their descendants have partly lost. They were aware of the mysterious sacredness and wonder which invest the beginnings of things. And in particular, they felt that the earliest produce of the earth belonged by natural right to its bountiful Creator. They dedicated the firstfruits of their field and garden, and the first born of their flock and family as a tribute and thankoffering to God. This deep primitive instinct expressed itself in various acts and offerings, some of them—as folklore testifies—being crude and even cruel. Certain races have carried their first-cut sheaves of corn to the shrine of their deity, in superstitious dread that it was not safe for them to eat their new crop until the deity had partaken of his share. And this old-world feeling can linger on under the forms of Christian ritual. Dr. Rendel Harris narrates how, on a recent visit to Armenia, he took part in a service where the Armenian priest placed on the altar of a church bunches of ripe grapes offered by the villagers. Afterwards the priest admitted that until this had been done no person felt free to taste the produce of his vineyard.

2. It is not quite easy to disentangle the various and repeated injunctions of the Hebrew law with regard to the offering

of first fruits in Israel. In Evodus 23: 10, and 34: 12, for instance, we read how the earliest grain and fruit to ripen—the promise of the vintage and the harvest—are to be presented to God. Again the passages cited at the head of this column, give more particular directions as to such offerings, which in Numbers 18: 12 are "a due for ever" to the priests, as God's representatives. A careful study of the verses in the Old Testament where firstfruits are mentioned, will show that the subject is not free from historic difficulties. For instance, it seems doubtful what was the relation of the firstfruits to the tithe among the Jews. Some scholars regard them as really identical; but this is not certain.

3. If we would realize and revive in ourselves something of the simple natural piety which made God, as it were, a visible partner in the blessing which he had himself bestowed, we may turn the pages of memory and recall those times and seasons which began a new chapter in experience or opened a fresh epoch in life. Who can forget, for instance, a lad's pure pleasure over winning his first prize at school? An aged bishop has confessed that nothing in after years was equal to his feeling when he heard he had gained his first scholarship. The veteran author recalls with strange tenderness his first book, "a poor thing—but mine own." A young man I know, when he first drew a salary, spent most of it in a costly gift to his mother; it was his way of dedicating his firstfruits. What woman that is a mother forgets that hour when they laid her first-born in her arms, and she understood the words of the primeval mother: "I have gotten a man unto the Lord." Great apostles and evangelists have looked back with a certain awe and humility to their first sermon. When St. Paul writes with no common feeling about those who were "the firstfruits of Achaia"—the earliest disciples of Christ in Greece, we may compare the emotion with which Robert Morrison, the pioneer of modern missions in China, tells how, after years of faith and patience and delay, he was privileged to baptize his first Chinese convert—the firstfruits of China unto Christ.

4. Surely the thought of deep, primal experiences like these must "breed perpetual benediction," and perpetual consecration too. Such firstfruits carry with them a token from their Author and Giver. They smite us with solemn awe and rapture. They bow us down in humble, thankful surrender of self.

5. The claim of Divine Love asks for the firstfruits of our lives. Christ lays his hand upon the young, and demands that their early years, unsullied and virginal, shall be yielded to his service, which is perfect freedom and perfect gladness. So again, it may be said that our Lord requires of his disciples the firstfruits of their time. He desires that we should begin the day at early prime in communion with himself.

6. It is impossible to leave such a subject without quoting St. Paul's great saying that "Christ is the firstfruits of them that are asleep." Just as in the old form of land purchase, a sod of grass was transferred from the seller to the buyer as a visible pledge and earnest of the whole estate—so the apostle sees in the Lord's resurrection an earnest and firstfruits of what all the redeemed shall become at last, delivered from the bondage of corruption into the glorious liberty of the children of God.—*The British Weekly*.

## Woman's Work.

MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

### IN COMMON THINGS.

Seek not afar for beauty. Lo! it glows  
In dew wet grasses all about thy feet;  
In birds, in sunshine, childish faces sweet,  
In stars and mountain summits topped with  
snows.

Go not abroad for happiness. For, see!  
It is a flower that blossoms at thy door.  
Bring love and justice home; and then no more  
Thou'll wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought.  
The simple duty that awaits thy hand  
Is God's voice uttering a divine command:  
Life's common deeds build all that saints have  
thought.

In wonder workings, or some bush aflame,  
Men look for God, and fancy him concealed;  
But in earth's common things he stands revealed,  
While grass and flowers and stars spell out his  
name.

The paradise men seek, the city bright  
That gleams beyond the stars for longing eyes,  
Is only human goodness in the skies.  
Earth's deeds, well done, glow with heavenly  
light.

Minot J. Savage.

### EDITOR OF ST. NICHOLAS DEAD.

Mrs. Mary Mapes Dodge died at her summer home in Tannersville, N. Y., August 21, at the age of sixty-seven.

Born in a home where she was surrounded by a literary atmosphere, she began writing when quite a young girl, and being left a widow in early life, she turned her attention to writing stories as a means of livelihood.

She became the editor of St. Nicholas, when it was established in 1873, and retained that position up to the time of her death. She was a prolific writer, having written many stories that delighted "grown-ups" as well as children, published several books of poems and was constantly writing for the leading periodicals.

### THE WHITE HOUSE ON THE HILL.

Mrs. Edgemore was a problem. Now if there was anything the women folks of Courtney dearly loved it was a problem. Do not misunderstand me. And above all do not misunderstand the women folk. They liked a problem the way some of us liked it in school days—when the "answer" was in the back of the book and we could work to it.

But Mrs. Edgemore's book had no back. And there seemed to be no answer. Several women tried their hands at solutions, but they had to be original and they would not "prove."

The fine old property that had stood idle for so many years on Maple avenue was suddenly rented. At any rate, one day in early spring the big white house on the hill showed signs of life. Windows were thrown open, lawns were raked, out-houses were put in repair, armies of cleaners and renovators bustled about, furniture arrived; then cleaners and renovators vanished, windows and doors were closed, and the house withdrew into itself. Then came a closed carriage one night when the moon was fitful and no

one could be sure just who it was that went up the long, winding path to the house.

So Courtney had its problem.

By and by Courtney became used to seeing a tall, graceful, quiet woman going in and out of the doors of the big white house; meeting her at places of trade. The grocer and the butcher and the other social outcasts said she was "Mrs. Edgemore," that she ordered generously and paid her bills promptly; and what more did anyone want? But Courtney women folk wanted a great deal more. They wanted the "answer;" but as they dared not propound the question at the only available source of information they remained in the dark.

There were two saloons in Courtney. There was not supposed to be any, but there were. One was a blind pig, not so blind but what it could see that people winked at it, and it returned the wink playfully and plainly. The other was a blind—drugstore. It really thought no one noticed it, and it noticed nobody but those whom it knew to be "safe."

Without license, without name, without advertising, these two saloons did a thriving business and no one made them afraid.

No one but "little Mrs. Brown." And she was the one woman who had the keenest and most lively interest in Mrs. Edgemore. Strange. Little Mrs. Brown was a thin, pallid, plain sort of a person, short of stature, high of forehead and wide of brow, keen and clear of eye. She was the mother of a large family. Her husband died when the baby was but six months old, but little Mrs. Brown had earned the countless slices of bread and butter, socks and skirts and trousers needed to keep the flock in decent wholeness. Little Mrs. Brown was a wonder to some people who did not know the secret of her courage, her sweetness and her success.

The Ladies' Aid of Courtney was in session. Shears clipped, and so did tongues. Mrs. Brown had a way of biting her tongue when she sewed, and the other women had rallied her on the habit. "Better be bitin' my own tongue than bitin' into somebody's reputation," she said crisply, setting in her teeth deeper than before.

A self-conscious silence followed until someone thought of the town topic of interest.

"Say! They do tell that Tim Nexto—the blind pig feller—is a-goin' to open a saloon, 's if there wa'n't 's good 's one now."

"Who 'do told?" This from Mrs. Brown, with needle poised in air.

"Well, I had it pretty straight. John Tomkins' wife told Harris's boy and he told my Sis."

"Here, Mary Watkins, you ain't doin' nothin'—take my place—I'm going to see John Tomkins' wife right straight. I don't know what the rest of you may do, but I ain't goin' to sit here quiltin', not even for the church, when the devil's plottin' that-a-way."

"Fer the lan's sake!" drawled the drone in the "aid," "don't fly off so sudden 'like. Maybe 'taint so. And if 'twas what are you goin' to do about it? If you can't shut off a blind pig how air you goin' to shut off one that don't make no pertences?"

"I've about made up my mind to shut off the blind pig," announced little Mrs. Brown, tying her sunbonnet strings. "It's time we did somethin' besides quilt!"

In a twinkling the little woman was gone and the "aid" left gasping in astonishment.

An hour and a half later little Mrs. Brown walked hurriedly along the smooth graveled

path that led to the big white house on the hill.

A tall, graceful, quiet-mannered woman answered the sharp summons to the bell.

"Good afternoon!" Mrs. Brown began excitedly. "My name is Brown—Mrs. Brown: I came on a matter of business. Are you Mrs. Edgemore?"

"I am! Come in, Mrs. Brown. Let me take your bonnet. This chair is comfortable, and there is a good breeze through this window."

"Thanks. I'm forgettin' breezes and comfort—I'm that stirred up you'll have to overlook it if I'm a bit short. But the facts are I'm out huntin' down saloons, and when one's in that sort of business one forgets most everythin' else. Ain't it so?"

Little Mrs. Brown's eyes, keen and clear, were looking straight into the fine blue eyes of her hostess, and to her dismay she saw Mrs. Edgemore turn ghastly pale.

"For the lan' sakes!" exclaimed the caller, going swiftly to Mrs. Edgemore's side, "does it strike you that-a-way, too? There! Maybe I was too short. Do you want I should go away? Or shall I go on? All right. Don't let me wear you out. And say, dear madam, don't worry 'cause I noticed and spoke out. I reckon you can trust me. I ain't tried to walk close to the side of the dear Lord for forty years in this village of Courtney without learnin' to hold my tongue when I'd ought to. I do my gossipin' to Him and He never tells! . . . Well, about this saloon business. . ."

In an hour Mrs. Edgemore knew as much as anyone not actually in the blind pig business could know of the conditions in Courtney—the local option law that kept out the legalized saloon but somehow had failed to keep the secret places out of business.

"And I've come here to ask a bold thing," continued the widow. "Our preacher, he ain't very brave and he's afraid if he loans the church for temperance agitation somethin' will happen to him or his'n. Guess he's right, too. Only it may happen from the Lord's side 'stead of from the blind pig side. Well, I've no right to be harsh. . . . But I'm president of what's left of a W. C. T. U. The Fourth's a-comin', and I want your lawn. I know it's a funny thing to ask, but I've got a bit of money laid by, and if you'll give me your lawn I'll put my money down, and we'll use Independence day to slay the whole outfit of blind pigs and saloons in this town for one while. What do you say? . . . Yes, of course, you'll have to take time to consider. You don't know me at all. Will a day do? Well, then, I'll just run along. You think and I'll pray. But do you know I think God is tired of hearing prayers about the saloon? Land! He knows more about it in a second than we could forever. He'd like mighty well, maybe, to see us here in Courtney get up and dust 'round a little and sweep a saloon or two up and out! I reckon He'll furnish brooms and pans and things. Good-bye!"

The next morning a little note was delivered at the cottage where Mrs. Brown lived. It read:

*My Dear Neighbor:* I think I can trust my lawn in your care. Perhaps I can help you still further. Asking costs nothing. Let me hear from you.

EDELE R. EDGE-MORE.

Courtney woke up one morning shortly thereafter to find itself "sowed knee-deep" with circulars announcing that there was to be a great



all-day Fourth of July celebration on the Edgemore lawn. A band from a neighboring town had been engaged to furnish music. Ice-cream and lemonade would be furnished free to all Courtney citizens, and at a fair price to outsiders. There were to be speaking and reciting and singing—plenty of it, and choice, too; and in the evening moving pictures of high grade. There was to be a tent with two young ladies in charge where babies could be cared for. There was to be another tent—a large one—with two cots and several armchairs, where old ladies could rest between times—especially dear grandmothers from the country. A carriage would ply all day between the big house on the hill and the trains that came and went through Courtney, and no charge made to transport those who were not strong enough to walk. And everyone present would be presented a handsome American flag and have a chance to prove himself and herself a good American citizen.

What did it all mean? Mrs. Brown had nothing to do with this. Why, bless you, she had no influence—outside of Courtney's aid—and she had no money save a few paltry dollars saved up against a rainy day. What had happened?

It was a great and glorious Fourth. If you had been there you would say more than that. It was a temperance Fourth. It was a prohibition Fourth. It was a Woman's Christian Temperance Fourth, and this last includes the former. But it was more. It was a brave Fourth. And to its bravery must be given several paragraphs.

First: Little Mrs. Brown was brave. "A few paltry dollars" she had—five hundred. She spent exactly three hundred and fifty to make that Fourth what it was. No one knew this till after it was all over. She was the "local union" that hired the fine list of good speakers and the band; paid for space in local and county papers to advertise and create sentiment; paid for ice-cream and lemonade and tents and carriage; and half a hundred things that people thought came by "somebody's" effort and generosity, never dreaming that a little widow with seven children had been so insane as to spend the major part of her savings in such a foolish way.

Second: Mrs. Edgemore was brave. She put with Mrs. Brown's dollars a personal social influence that counted more than the simple woman of the village dreamed of, although she was broader minded than many people who have greater advantages. More than social influence, she lent herself, despite a great personal sorrow that was laying a restraining and dumbing hand upon her.

Third: The preacher took on bravery. Fair and square he came out against the blind pigs, offered his church for all coming campaigns, recommended his membership to join the W. C. T. U. as active an honorary members, and showed himself at last to be a man and a Christian.

Fourth: The mayor—a bachelor and looking with admiration, and perhaps something deeper, upon little Mrs. Brown—was braver than all and, with his hand laid upon a Bible, took a personal oath that the sun of the fifth of July should not rise upon the sale of intoxicating liquors within the limits of Courtney, nor rise upon such wickedness ever again during his administration.

Fifth: Courtney, feeling the impetus of so much individual bravery, went brave itself, and men and women alike swung clear over to the side of temperance, and all save a very few, most

of whom were not present at the celebration for reasons, avowed themselves good American citizens by signing a hard-and-fast total abstinence pledge, in exchange for which "the W. C. T. U.," that is to say, little Mrs. Brown, presented them with a beautiful little silk flag with the name of the town and the date on the standard.

And now two letters that went out of Courtney in the same mail on the fifth of July must tell the rest. The first was from little Mrs. Brown to her old English mother across the seas:

It pays to walk and talk with the Lord. You taught me that. It was walking and talking with Him that led me to belong with temperance folks and led me into the church and then into the W. C. T. U. It was that kind of walking and talking that led me to go to that blessed soul in the big house on the hill and ask her for the use of her great lawn. That was His way of leading me into her heart. And there I found—what do you think? She has a son who has been caught in the whiskey snare and could not give it up. So his mother bought the big white house, thinking ours was a temperance town, and he promised her he would be her prisoner until somehow he won the fight or died. So she shut herself up there, and they went out only late at night and early mornings, and when she heard the truth about the place from my lips she near went crazy. She was not a Christian. But to-night, praise His dear name, she and the young man, too, have given themselves to Him in a real experience. And Courtney is clean, and my boys and girls are safer, and it was all mighty cheap at the price. And you had your part in it, my mother, for some folks say the one who helped it all along was just your own little

MOLLY BROWN.

The other letter—or part of it—read:

Do you know what made me believe in the little woman's profession? She came to me and said, laying her check book in my lap: "Mrs. Courtney, I've got five hundred dollars. I saved it against a rainy day for my children. It's a pretty rainy day when they have to grow up under saloon eaves, isn't it? I've given that money to the Lord. I reckon He wants me to use it to help get the whiskey out of Courtney. There it is. For his name's sake, don't discourage me, but help me to spend it so it will count! I can save, but I don't know how to spend!" Didn't she? . . . It took all her forty years' walk with the Lord and that pitiful little bank account to make me believe in God; but now—oh, now, I believe He believes in us, my sober boy and his mother, for we belong to Him.

ADELE R. COURTNEY.

But the women folk of Courtney do not "quite understand" yet. Even with the "answer" set down right before them they are shaking their heads, for the things of the Kingdom are ever a mystery to the people of this world.—*The Union Signal*.

## Popular Science

H. H. BAKER.

*Mr. Ziegler and His Polar Expeditions.*

It will be remembered that we have spoken of these expeditions through the columns of THE RECORDER at the time of their taking place, but we refer to them again here, only to say, that to this note there can never be made an extension.

Mr. Ziegler, a public spirited citizen, of Brooklyn, N. Y., a man of wealth, has fitted out expe-

ditions to go in search of the pole, or the axis of the earth called the "north pole."

His first venture, he confided to the care of a Mr. Baldwin, a Canadian. This expedition scarcely passed out from sight of Franz Josef's land before a difference of opinion arose among the officers, which caused Mr. Baldwin to immediately return to Norway, the place of departure. Thus this expedition, after spending two summers and one winter, found itself at the place from whence it started, and had to report a complete failure.

Mr. Ziegler, nothing daunted, immediately set about fitting out a second expedition to search for the pole, which was done on a more elaborate scale than the former. This expedition was confided to Mr. Fiala, a citizen of his own city, a young officer in the United States navy, who had seen some service in high northern latitudes.

The ships were stored with provisions to meet all emergencies. If successful, they would return the next year, if not, and had to winter in the north, then Mr. Ziegler was to send a relief expedition. They did not return, nor was there any report that the ships had been seen. Mr. Ziegler ture to his men, fitted out a relief expedition, and sent it forth under the care of Mr. William S. Champ, who made diligent search as long as possible. He returned and reported to Mr. Ziegler that he made the faithful search, but did not find them.

During their absence Mr. Ziegler passed away. He referred to these people in the north in his will, and telling his wife that "Anthony Fiala and his party must be found and brought back."

Mr. William S. Champ of the relief expedition had been Mr. Ziegler's secretary while fitting out the former expedition, and as Mr. Ziegler had made ample provision in money, he at once commenced preparing for a return to the Arctic regions, and be there at the earliest moment so the search could be commenced. Mr. Champ chose for captain of this relief party, a Mr. Kjeldsen, a Norwegian of experience, who selected his officers and crew. This captain and his men forced his ship, under steam, for "six weeks through solid floes of ice," to reach open water if possible, and was rewarded by finding Mr. Fiala, and all the men, save one, who had died.

We have known for some weeks that Mr. Fiala had been found, and also by a cable dispatch from Honningsvaag that they were nearing Norway, and their homes.

This article as to length ought to close here, but as I suppose our Manager, Mr. Hiscox, is away attending Conference, we will spin a little yarn.

The Duke of d' Abruzzi, an Italian, has beat the record on nearing the pole; his record stands 86 degrees, 34 minutes. Nansen, who undertook to float his ship across the pole fast in a cake of ice, and mis-calculated the place to freeze in a hundred miles short, so when he found that he was nearest the pole he would hop off and run over to the pole and see how it looked, then run back and catch his ship. This he did and to catch his ship had to stop at 86 degrees, 14 minutes. Mr. Ziegler's people reached 82 degrees, 13 minutes. We want to say a word or two more. Mr. Fiala is expected to arrive at home at his mother's and his brother's in Brooklyn, now every day. Now just one word more. Mr. Fiala is to be married now soon. How we do wish he would invite us to attend his wedding.

## TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board, of the American Sabbath Tract Society met in adjourned session in the Seventh-day Baptist church in Plainfield, N. J., on Sunday, August 20th, 1905, at 2 P. M., Vice President David E. Titsworth in the chair.

Members present: D. E. Titsworth, A. H. Lewis, F. J. Hubbard, J. D. Spicer, J. A. Hubbard, Corliss F. Randolph, G. B. Shaw, C. C. Chipman, W. C. Hubbard, O. S. Rogers, E. F. Loofboro, Asa F. Randolph, A. L. Titsworth and Business Manager John Hiscox.

Vice Presidents of the Society present: A. E. Main, I. L. Cottrell, G. W. Post, W. C. Daland. Visitors: T. J. VanHorn, A. J. C. Bond, E. P. Saunders, C. B. Hull, W. C. Whitford, B. C. Davis, G. W. Hills, C. L. Ford, S. H. Babcock, Mr. and Mrs. W. L. Greene, L. A. Platts, A. C. Davis, T. C. Smith.

Prayer was offered by Pres. B. C. Davis. Minutes of last meeting were read.

Correspondence was received from Mr. J. A. Davidson of Campbellford, Ontario, expressing his thanks for the interest taken in the work there, and for the invitation to attend the Conference as the guest of the Society, which he hopes to be able to accept. The chairman stated briefly the history which led to the above correspondence and invitation.

The annual report of the Corresponding Secretary was read and on motion adopted.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

## Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

### THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. Do it now. Send your name and address to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., and so identify yourself more fully with the movement and give inspiration to others who are following the course.

Total enrollment, 178.

#### TWENTY-SECOND WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work).

1. Note that the law of clean and unclean food was not enjoined upon the Gentiles, but recall that the Sabbath was for the stranger within the gate.

2. What was the law of tithes? Ought Christians to tithe?

3. What were the three great yearly feasts and what did they commemorate?

III. The Exodus (continued).

7. On the Plains of Moab (continued). First-day. The body not to be disfigured for the dead, Deut. 14: 1, 2. Clean and unclean animal food, 14: 3-21. The law of tithes, 14: 22-29.

Second-day. The law of release for debtors; of help for the poor; and of freedom for the slave, 15: 1-18.

Third-day. Law of firstlings, and of the three great yearly feasts, 15: 19-16: 17. Law for judges and for justice, 16: 18-20.

Fourth-day. Ordinances against Asherah, the sacrifice of imperfect animals and the worship of other gods, 16: 21-17: 7. Law of judgment

in hard matters, 17: 8-13. Statutes of Kings, 17: 14-17.

Fifth-day. The Levites due from the people, 16: 1-8. Law against Moloch worship and divination, 18: 9-14. Law of the true and false prophet, 18: 15-22.

Sixth-day. Statute for the man-slayer and the murderer, 19: 1-13. Ordinances relating to landmarks and to witnesses, 19: 14-20.

Sabbath. Laws of war, 20: 1-20. Law of expiation for an unknown murder, 21: 1-9.

## Children's Page.

### IF LIFE WERE ALL.

If life were all,  
Where were the recompense  
For all our tears?  
The troubled toil  
Of all the long-drawn years,  
The struggle to survive  
The passing show  
Were scarce worth while,  
If life were all.

If life were all,  
What were it worth to live?  
To build on pain,  
So soon to learn  
Our building were but vain,  
And then to pass  
To some vague nothingness  
Were scarce worth while,  
If life were all.

If life were all,  
How might we bear  
Our poor heart's grief?  
Our partings frequent,  
And our pleasures brief;  
The cup-pressed to the lips,  
Then snatched away,  
Were scarce worth looking on,  
If life were all.

Life is not all—  
We build eternally,  
And what is ours to-day  
To make existence sweet  
Is ours always,  
We stand on solid ground  
That lasts for aye and aye,  
And makes life's sojourn worth the while—  
Life is not all.

Life is not all.  
I do not know the plan;  
I only know that God is good  
And that his strength sustains.  
I only know that he is just;  
So in the starless, songless night  
I lift my face and trust,  
And God my spirit witness bears—  
Life is not all.

*Los Angeles Herald.*

### A VISIT TO THE NEW YORK AQUARIUM.

This is something interesting to hear about, and my little grandchildren who come to this city for a visit at any time will be sure to want to make a visit to this great big fish pond. The New York Aquarium is in Battery Park on the extreme end of Manhattan Island. It is located in the old building known as Castle Garden, which was once used as a fort and afterward as an amusement place, but now it is given up entirely to the Aquarium.

Some of our little readers perhaps are wondering what an aquarium is, though perhaps others may have an aquarium of their own. An aquarium is simply a tank or a collection of tanks filled with water and containing various animals or plants whose home is in the water. Such plants or animals are called aquatic because they

live in the water, and the Latin name for water is *aqua*.

The New York Aquarium contains seven large pools, ninety-four wall tanks, four turtle tanks and many smaller glass tanks. All these are open to the public. In addition to these, there are several other tanks which are used for reserved stock, for hospitals for sick fish and for other purposes.

Some of the tanks are filled with sea-water, and others with fresh water. As all fishes need air, great care is taken to see that plenty of air is furnished in the water in which they have to live.

A visitor to this aquarium sees a great many different kinds of fish. Some of these fishes are really beautiful, while others are perfectly hideous. All sizes of fish also are shown, from the white whale, which grows to a length of twenty-two feet, down to the tiny little fish that are only two or three inches long.

Many fish are so named as to indicate something of their general appearance—for instance, the rainbow trout, which has the colors of the rainbow; the sea-horse, whose shape is like that of a horse; the yellow-tail, which has a yellow stripe down its tail; the green parrot fish, whose colors are like those of the green parrot; and the angel fish, which is one of the most beautiful fish found in the West Indies. There are hundreds of different specimens in the New York Aquarium, and it is quite impossible to describe them all in the small space which we have for this article. Some day I hope you will have the privilege of visiting an aquarium, for there you will find some of the most remarkable and interesting sights to be found anywhere.—*Christian Work and Evangel*.

### AN INDIAN LEGEND.

An Indian story that has been handed down and is still believed by many Indian tribes, is one about the transformation of leaves into birds. Long years ago when the world was young, the Great Spirit went about the earth making it beautiful. Wherever his feet touched the ground lovely trees and flowers sprung up. All summer the trees wore their short, green dresses. The leaves were very happy, and they sang their sweet song to the breeze as it passed them. One day the wind told them the time would soon come when they would have to fall from the trees and die. This made the leaves feel very bad, but they tried to be bright and do the best they could, so as not to make the mother tree unhappy. But at last the time came and they let go of the twigs and branches and fluttered to the ground. They laid perfectly quiet, not able to move, except as the wind would lift them.

The Great Spirit saw them and thought they were so lovely that he did not want to see them die, but live and be beautiful forever, so he gave to each bright leaf a pair of wings and power to fly. Then he called them his "birds." From the red and brown leaves of the oak came the robins, and yellow birds from the yellow willow leaves, and from bright maple leaves he made the red birds, the brown leaves became wrens, sparrows, and other brown birds. This is why the birds love the trees, and always go to them to build their nests, and look for food and shade.

The one gift promised without reserve to those that ask it—the one gift worth having—the gift which makes all other gifts a thousandfold in value—is the gift of the Holy Spirit.—*George Macdonald*.



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once more, never losing sight of him, and finally reaches the crow's perch at the same time the crow does, having cut a perfect labyrinth of loops and knots and spirals while the slow fowl was painfully working from one end of his straight line to the other."

The present is distinctively a commercial age, and many of the most threatening evils in private and public life are of a financial nature.

Is the minister under responsibility to God and men to condemn these evils and consider proper remedies? Most assuredly he is.

In the *Outlook* of July 22, 1905, is an editorial which begins with these words, "Mr. Cleveland and Mr. Roosevelt have both been jeered at for 'preaching,' and their preaching has been jeered at as a series of 'platitudes.' But the *Outlook* judges that they have rendered the country no more essential service than by their preaching, and that the clergy might well take lessons from both of them as to the kind of sermons congregations need."

Further on in the editorial is a quotation from the Secretary of the Navy, Mr. Charles J. Bonaparte's recent address before the Christian Endeavor Convention in Baltimore, in which are these words: "The true lesson is that the question of good government in America is essentially a moral and only incidentally a political one; this is, indeed, true of all governments, but more clearly and emphatically of a popular government than of any other."

The editor further comments on the existence of graft in commercial and political institutions, and says: "For this condition of things the church is partly responsible. It has rare faculties for creating and developing public sentiment; and of these opportunities it has very imperfectly availed itself. . . . New forms of social organization create new forms of wrong-doing, and with these ministers ought to acquaint themselves, and against these they ought to proclaim divine law. . . . What today America needs, and what we believe American congregations really desire, is neither poetry nor philosophy, neither entertainingly fresh interpretations of Scripture nor polemical criticism or defense of theologies, old or new, but just such messages as it is beginning to get from lay preachers: the duty and the beauty of common honesty, common purity, common humanity, and the power in the living God to enable common men to realize this beauty and fulfill this duty despite all the glamour and glitter of false ideals and all the pressure of a commercial age and an ill-educated public conscience."

Yes, the church is "partly responsible" for graft as it exists in the country, for the abominable system of divorce laws in some of our states; for the widespread lawlessness of the people; for bribery and theft in all classes of society; and for the awful losses that come to us from the drink evil; and the minister should feel the responsibility resting upon him to condemn existing evils and present Gospel methods for their extermination.

Peculiar responsibility rests upon the Seventh-day Baptist minister as he preaches.

Dr. Lewis utters this truth that should continually be on the heart of the Seventh-day Baptist minister as he stands in the pulpit, "More is demanded of those in the minority than of those in the majority."

Our young people especially are under the

constant temptation to grow careless in life and to give up the Sabbath. The preacher must continually preach that God requires of them lives of loving obedience to his will, and he must so instruct them in the word that they too shall tell others of the love of God for them and the desirability of keeping his commandments.

Then, too, the interest of the people in the different departments of denominational work depends to a considerable extent upon the information given in the sermon about these interests.

It is his privilege to instruct as to our missions in this and other lands, to show how God would have us sympathize in these missionary efforts and support them by our prayers, and our offerings of workers and money.

He must appeal to the people to support our educational interests, and for old and young to secure the best possible Christian education.

The interests of our Woman's Board, our Sabbath School Board, and our Young People's Board demand occasional intelligent discussion before the people, and the distinctive work of our people,—Sabbath Reform work,—as it should be carried on in the local church and by the Tract Society, should be a familiar topic for discussion.

When the preacher remembers that he should "declare all the counsel of God," and that "in everything that is good the pastor must be a leader of the people," he must feel the great responsibility of doing his best in the pulpit, and this leads him to carefully and prayerfully choose his theme before the hour of preaching, to carefully prepare the same so that in the few minutes that he is before the people he may give such a message as shall save souls and edify believers.

The responsibility of his position should lead him to win into sympathy with the truths he is teaching every one in the congregation. Dr. Philip Schaff says, "Bring its whole force upon the heart and conscience of the hearers. A simple, plain and logical arrangement is half the sermon."

In the matter of making the message effective I think the following from the pen of the late H. Clay Trumbull is to the point: "On one occasion the writer took as his guest Henry F. Durant, who had been so successful in winning juries and in winning souls, into an interdenominational meeting of clergymen. The subject of the day was, 'The Relation of the Preacher to His Audience.' Mr. Durant, being invited to speak on the subject, gave some suggestions which were both fresh and helpful to those present. He began by saying, 'Brethren, as a lawyer I have been trained in my preaching to feel that I must win every man in my audience or lose my case.' Then Mr. Durant went on to speak of a lawyer's duty to know, before he began to speak, just how every man on the jury stood as to the case in hand. This knowledge he could gain by watching carefully each member of the jury during the coming in of the evidence. Then he showed how the advocate proceeded to win over the individual members of the jury."

The sense of responsibility to God which has led the preacher in the choice and preparation of his theme gives him great confidence in the message he has to give. His knowledge of the conditions and needs of the people inspires him in the delivery of the message, and he gives the message with great earnestness, as one says, "As a dying man to dying men,—yes, but even more, as a living man to men very much alive."

### Confidence.

H. N. JORDAN.

Excepting the Divine Teacher, we have no better model of an ideal preacher than the apostle Paul. Chief among his characteristics was his feeling of assurance. "I know him whom I had believed" was the foundation for the confidence he felt towards Christ and the Gospel which is the power of God unto salvation. His confidence born of his Christian experience, of his intimate relations with Christ by revelation, made him "a voice crying in the wilderness, prepare ye the way of the Lord," in short a model teacher, preacher, evangelist. If the preacher and the laymen could drink in more of the confident spirit of Paul, the kingdom of God would have better ambassadors of the cross, better citizens to keep its laws.

The minister in the pulpit should be confident.

1. That the world needs a divine message. It is a universal need. They must recognize the efficacy of the gospel for all the spiritual needs. To the fallen this shall come as a message of hope and salvation. To the sorrowing it shall be a message of comfort and of warm love and sympathy, reviving life and restoring them to places of usefulness. To the proud and haughty it shall be a message of warning that if they shall continue in their way they shall surely be cut off in their pride. To the dissolute it is a declaration that no drunkard, adulterer, blasphemer, thief (stealer of time, honor, character), shall enter into the kingdom of God.

A sincere knowledge of his commission will make him confident that the message is needed for these and other cases.

2. He is confident that this message is found complete in God's complete Word. Products of human thought by way of prose or poetic quotations may embellish the message. But its root is deep in the entire Word. While learned professors and students are tearing away the structure of the Bible he, in his confidence, is teaching that the Word of the Lord endureth forever.

3. His is the confidence that he is chosen by God to deliver this message. He is an ambassador standing between God and a people needing to know the way, the truth, and the life. His credentials are from above. His own spirit of assurance begotten by "knowing him" will inspire the thought in his hearers that he is worthy to represent God's country, and will deal fairly with them. They can trust him.

4. He must be confident that the way he presents the message will win or repel those needing, yes, hungering for the Word. His way of speaking will count for or against the gospel claims. His prayers, the reading of the Word, the carefulness of preparation of the message will bear a soul to the Father if he has in mind all the time that he is to speak for God that day. His is a positive force. He can not, before God, deal triflingly with the divine opportunities, for he can scarcely tell at what moment he may repel a soul seeking the kingdom.

To possess the spirit confident of all these things, he must be a child of God. Born of the Spirit, made wise unto salvation, his only thought is to lead others to become the heirs of heaven, "an inheritance which fadeth not away."

### Second Evening of the Convocation.

The theme for the second evening of the Convocation was "The Ministry as a Vocation." It was treated in the following paper by Professor

Charles B. Clark, of Alfred University. As Mr. Clark is preaching for the Seventh-day Baptist Church at Battle Creek at this time, and was unable to be present, his paper was read by Rev. Henry M. Jordan.

### The Ministry as a Vocation.

The point of view from which this paper is written is not that of one who has had experience in the ministry, but purely a sociological one. If therefore, it should unwittingly contain matter which might better be unsaid, you will perhaps, be able to pardon the writer because of his ignorance of the subject.

In the first place, in and throughout this brief paper, I assume that religion is an intrinsic and necessary phase of normal human experience. This being the case, no argument is necessary to defend the existence of this function. This, too, is taken for granted.

Believe me, that I speak deliberately, when I say that I hold the ministry to be the highest and noblest vocation among men. I take it, that the function of the ministry is to teach our holy religion, establish right-conduct and high moral living, inspire the soul with true wisdom, love of man and reverence for God. What art can compare with the creation of soul beauty, not of outward form, but of inner character. Unlike other arts, this aims not to perpetuate *what is*, but to create higher and nobler conditions than now exist, even a new humanity with the divine image in the soul. The highest end of human nature is the realization in character, of duty, virtue and moral excellence. The Christian ministry which has committed to it the achievement of this supreme end deserves to be ranked among God's best gifts and man's noblest efforts.

All that is undertaken in this paper is to point out, what seems to me, to be some of the reasons why there is a dearth of ministers of high ability, and to make a few suggestions as to how these conditions can be remedied.

One of the chief reasons for the unpopularity of the minister's vocation, I believe to be found in the almost universal fact that the old-time ascendancy and control of theology over our communities has been lost. The clergy are not respected as they were a generation and more ago. Even many educated and thoughtful persons among both Protestants and Catholics are not in sympathy with the church, while many of the laboring class regard the institution as a rich man's club. While this fact is almost universally acknowledged, men differ in their opinions as to the causes.

From my point of view the question resolves itself into one of leadership, that is, of vocation, in relation to changed social conditions. In the first place we find ourselves part and parcel of an age most conspicuously marked by rapid and radical intellectual and industrial changes. Whether these changes make society better or worse is not a question for discussion here. We simply point out the fact and accept it as such. Another fact equally worthy of our notice is the nature of institution life. The Church is an institution and the minister its exponent. The nature of institutions is to become somewhat rigid through fixed habits of thought. The Church as an institution in its life history is no exception to this rule, and is a very good illustration of the working of the principle in question. Through fixed habits of thought and

method the church has temporarily failed to adjust herself to a radically altered condition of society. While socially, intellectually and industrially, humanity has made a sharp turn in the road of progress, the institutionalism of the church has, from momentum of habit and tradition, tended to follow its historic trend, with the result that society and the church are temporarily illy adjusted to each other, and one important and unfortunate consequence is that the ministry has suffered in its leadership function. Or, to put it in a different way, the church has failed to present the ideal life in terms which correspond to the re-adjusted habits of this industrial age. As applied to the educated classes, religion has been more or less thought to be unscientific, and hence a lack of sympathy has existed between them. While the more thoughtful of this class have abandoned the idea that science and religion are necessarily hostile, yet the masses still look askance at the scientists when it comes to religion. While as applied to the working class, the church has not met them and helped them in the solution of their own practical problems, i.e., industrial questions. The ideal life in his sphere he knows not how to define or express in terms of his own thinking. The pulpit has, in a measure at least, failed to do this for him, and hence the working masses leave the church unfrequented.

While passing through such radical social transitions as we have in the past half century or more, and for that matter still are; that is, while society is in an unsettled state, all forms of intemperance and animalism are likely to come to the surface. These conditions have, I think, for the time being, operated against making the ministry a popular profession.

In the light, however, of conditions so evident, it seems to me that the ministry offers the young man of to-day an opportunity for social and moral service unparalleled in any age of human history. In the face of such opportunities, I would like to have every man of consecrated ability, and especially our young men face the question which Channing once asked: "Whether Christianity has done its work and spent its force? Or whether a more regenerating manifestation of truth is not to be hoped for? Whether a new application of the Christian law to private and public life is not to be longed for, and prayed for, and confidently expected?"

"In answering it," he says, "do not consult with flesh and blood, but listen to the prophetic words of Jesus Christ; listen to the aspirations of your own soul; listen to that deep discontent with the present forms of Christianity, which is spreading in every community, which breaks out in murmurs, now of scorn, now of grief, and which hungers and thirsts for a new coming of the kingdom of God." That present conditions in the moral and social world call loudly upon the church and its ministry to take a new and richer appreciation of their splendid opportunities, can be little questioned, but these same conditions make larger and increasing demands upon those who assume these responsibilities. Some of these demands are peculiar to the circumstances of our own times and deserve more than a passing notice. Laying aside, then, such demands as high character, not because they are not of prime importance or worthy of our notice, but because they are taken for granted, we call attention, first of all, to the fact that one of the first conditions of success in the ministry, is that our times demand an educated ministry. How

many times in pleading with young men who expected to enter the ministry, that they should qualify themselves with the highest intellectual attainments have I been met with the mediaeval plea that they would depend upon God and not a college education for power in winning souls. Believing as firmly as anyone can in the need of divine aid in so holy a work, I am nevertheless forced to admit to myself that any young man who denies himself an efficient educational preparation on the ground stated, not only underrates the ministry as a calling, but is without any adequate appreciation of the demands which our age and time puts upon a man who is to be a dispenser of spiritual knowledge. We have no right to ask or expect that the ministry or the church shall have the respect they desire, so long as such mediaeval nonsense is tolerated. The world has a right to expect that the blessings of faith shall be dispensed by men who have at least kept pace with the intellect of the age. This age is marked by improvement in methods of reasoning and inquiry as well as in mechanical appliances, and religious thought must adapt itself to these more exact methods. Nor is a purely theological education sufficient since revealed religion must be unfolded in consistency with the new light which has broken over nature through the instrument of science. Thoughtful persons everywhere believe that God, who is at once the author of nature and revelation, has established harmony between them, and that they will therefore shed a mutual enlightenment over the problems of our being. In this age a ministry is wanted which has faith in the unity of things, and consequently one which is fearless to adjust itself to all that the unity demands. Religion must inevitably suffer at a time like ours, unless from the ministry we have a product of thought equally as vigorous and as living as that which comes from other departments of human endeavor. In short, the calling of the ministry demands an intellectual culture second to no other, however high. "Woe be to the cause of Christianity when the ministry becomes a refuge for the dullard and a haven for incompetency!"

In the second place, our times demand a practical ministry. This is not only an age of enlightenment, but also one of intense activity. The spirit of improvement is in the very air. Our generation does not ask how venerable is an institution or belief, but what can and will it do—what can it accomplish? Religion, too, if it is to hold the esteem of our communities must accustom itself to intense activity. It must prove its worth by actual works. When the ministry lays hold of every opportunity for the church to express herself in concrete godliness, then will religion take strong hold upon men. In other words, it seems to me the world is asking for a more active, expressive administration of Christianity. In such an age as this, earnestness must characterize the successful minister. I do not mean louder oratory, but deeper conviction, not more rhetoric, but singleness of purpose, not more theory but knowledge, not more argument but power, less talk and more experience, less display and greater strength of character, less pomp and more sincerity, less sentiment and more tolerance. Not only must we have a ministry of wide knowledge, but all acquisitions of truth must radiate life and spiritual energy.

Continued Next Week.



## SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Continued From Last Week.

We can not understand the mystery of the origin of our own life, for all life is a mystery; why then should we stumble because we do not understand all about the origin of our spiritual life? It is enough for us that we recognize the important truth that God gives to us upon simple conditions this new life. The conditions of this gift are these—repentance and faith; as Paul said to the Ephesian elders, "Repentance toward God, and faith toward our Lord Jesus Christ." If you have honestly repented of your sins, if this repentance is "toward" God; and if you have faith in Christ for salvation, then you may have the assurance that you have the new spiritual life within you. This I believe to be the gift of the Holy Spirit. When Peter on the day of Pentecost was himself full of the Holy Spirit, and so under His influence, he saith to the anxious multitude inquiring what they should do to be saved, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Is it not a fact that many who magnify the experience of the apostles in regard to the manifestations of the Holy Spirit, often ignore the same apostle's teaching concerning Him. If you have been born of the Spirit then you have the Holy Spirit.

The next thought of importance in a study of the individual life in Christ seems to me to be the fact that it does not seem to be the plan of God to entirely remove the old life. So it is that we live a sort of dual life, in which the carnal mind and the spiritual life are waging a continual warfare for the mastery. Paul and Peter, and I suppose every apostle and martyr and saint have had the same struggle. The writings of the apostles are full of statements that go to show that the Christian life is a battle to the very end. When the selfish, carnal man is allowed to rise within us, then there is little of the consciousness of the abiding Christ, and there is a barrenness in manifestations of the Holy Spirit. When the natural man is crucified, there Christ comes, and there are abounding manifestations of the presence of the Holy Spirit. Spirituality is a varying quantity according as Christ reigns within us, we abide in him, varying all the way from the riches of Christ in Glory to the barrenness of the very edge of eternal ruin. Thus it is that those are most spiritual who are living most completely the new Christ life, and who have most nearly crucified the selfish, natural life with its desires.

Those are not necessarily most spiritual who are most emotional. Those are certainly not most spiritual who are least practical. Those are the most spiritual who have in the greatest degree the reality of that which is suggested by the theme for this hour, "the individual life in Christ," who have within them in the largest measure the new life which comes to those who are crucified with Christ, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me." Here is a spiritual life that is lived in the flesh but which is not of the flesh. It is a life of faith. In the eighth chapter of Romans, Paul calls attention to a life that is of the flesh as opposed to one that is of the spirit, "For to be carnally-minded is death; but to be spiritually-minded is life and peace." Paul evidently recognized a double life, with opposite forces, in his own experience as well as in the lives of others. Listen to his words spoken in the same connection, "Now, if I do that I could not, it is no more I that do it, but sin that dwelleth in me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." If then it is true that the measure of the individual life in Christ is a varying quantity, ought we not to be careful not to say that one person is spiritual and that another is not spiritual; and would it not be better to say that one is more spiritual than another. Even in this case we should be careful how we make ourselves the judge, for he who is the Judge of all knows that every one of us is living a more or less unspiritual life, often far below the duty and privilege of those who are the sons of God.

Having thus briefly examined the nature of this life in Christ as to its origin and workings, we may glance at its results in human life. What are the manifestations of this spiritual life? By their fruits shall ye know them. What are the fruits of the spirit? The proper answer is suggested by the language of our Lord when he speaks of the "individual life" in him. He says, "Abide in me," "I am the vine, ye are the branches," "so shall ye bear much fruit." If we are branches of a vine, which is Christ, the fruit we bear will be Christ-fruit. If Christ abide in me, and I abide in him, then the fruit of my life will be the reproduction of his spirit and life. If, on the other hand, the old selfish life is permitted to obtain the predominance, then the fruit of my life will be as distinctively the works of the Devil. In his letter to the church at Galatia, Paul calls the attention of his readers to these two conflicting life principles, and to the results in human action. He speaks of the works of the flesh and of the fruits of the Spirit. As the results of the individual life in Christ, it is with the fruits of the Spirit that we are interested in today, but for purposes of contrast I shall read the whole section, and shall use the exact words of Scripture, because those chosen to express the works of the flesh will not permit of paraphrase, and those chosen to represent the fruits of the Spirit can not well be improved upon: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,

hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law—if we live in the spirit, let us also walk in the spirit." I remember, when a boy, that our missionary pastor undertook to preach a series of sermons on the fruits of the Spirit. The series was never finished, at least in my time. It is too large a subject even for a series of sermons. The first three were love, joy, peace; others I do not remember. In the same chapter from which I have just quoted at length, the fifth of Galatians, the apostle puts the same truth in a different and more concise form: "For we, through the Spirit, wait for the hope of righteousness by faith; but faith which worketh by love." Paul insists that we are saved by faith, but a faith which worketh by love. The fruit of the Spirit toward God is a faith that includes joy, peace, and a confident trust that is boundless. The fruit of the Spirit toward men will be shown in a love that will include gentleness, longsuffering, and an unselfish goodness without stint or limit. The fruit of the Spirit within ourselves will be that temperance which is entire self control together with perfect meekness. In this same connection Paul gives to the Galatians an example of the fruits of the Spirit when he says: "Brethren, if a man be overtaken in a fault, *Ye which are spiritual*, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

The secret of good fruit bearing, if it were not folly to call it a secret, is to have the branch in constant, vital connection with the good vine. If we have as individuals, personal experience of the subject under consideration, if our lives are lived "in Christ," then there will be no possibility of doubt about the kind of fruit our lives will bear. If on the other hand our lives yield little fruit and of poor quality, if not indeed bad fruit, then we may be sure that that life is not one that dwells in Christ.

We have now reached what is the most practical, and for us the most important, part of the subject, that is, how is spirituality attained? It may be well at this point to again call attention to the origin of the life of the spirit, for if we are wrong there, then our foundation is gone. But I repeat with confidence that the spiritual life of man is a free gift of God on the simple conditions of repentance of sins and faith in Jesus Christ. Listen to the statement of the evangelist, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It is also a fact that needs only to be stated, that this blessing of spiritual power will not come to those who do not desire it, and will very likely be experienced in about the proportion of the intensity of our desire for it. The Saviour said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." If you do not wish to live the higher life, God will let you live the lower one, but if you can with a sincere heart join the psalmist as he sings, "As the hart panteth after the water-brooks, so panteth my soul after thee, oh God," then you are surely very near a spiritual blessing. Our Father is said to be more ready to give the Holy Spirit to those who ask him than earthly parents are to give bread to their children who cry to them in their hunger.

The question now arises, how is this new life to be strengthened and expanded until it shall be a life in which Christ reigns, and where the Holy Spirit has complete control. We must all be on our guard against being satisfied with birth. Listen to what Paul says to the Christians of Corinth, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." How about your spiritual growth since we were born of the spirit? Often poor, helpless, useless, ignorant babes in Christ, without the joy and power of strong, rich, abiding manhood in Christ. What is to be done?

In looking for the key that will unlock the door to that condition of heart and life where Christ dwells in us and we abide in him in the greatest measure, may we not expect to find it in our own possession? It would be strange indeed if our Father had locked the door and gone away with the key. No—we have the key already, and always, in our own possession; and it is this—absolute and complete life-surrender.

The conditions of the coming of the Holy Spirit are "sin-surrender and faith," the conditions of the fullness of that same Spirit are "life-surrender and trust." Pardon me if I repeat this statement: The conditions of the coming of the Divine spirit into our hearts, are sin-surrender and faith, and the conditions of the more complete possession of our hearts by the Spirit are life-surrender and trust.

It is a very great thing, and not often nor easily attained, to completely give up one's self to Christ, to make and maintain an entire surrender to the Master. But in the degree in which this is accomplished will we experience the blessing of the indwelling spirit. Our individual life in Christ is a matter of degrees. Those have most of the consciousness of having God in their lives who have most nearly laid down all at Jesus' feet and who have perfect trust in Him.

Are any of us afraid to trust all to Christ? Is there anything that we wish to keep back from him? Why not yield up everything to God! Often it is that men will pray and plead and sacrifice and agonize without avail for the very blessing that Our Heavenly Father

has long waited to give to those who would yield themselves to him. God wants every Christian to bring and lay at his feet all plans and purposes and hopes of life. This is the gateway for each of us to the life of the fullness of the spirit.

Beyond surrender there will be service; but surrender comes first. The more nearly complete the surrender is the more we will know of the fullness of the Divine presence. The more we experience of the Divine in us the more abundant and rich will the fruits of the Spirit be. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." The manifestations of the Spirit may come suddenly, or they may be deferred; the enlightening of our minds may be in a moment or by slow degrees. Growth in knowledge and in grace will be growth.

You do not need to be told that each one of us, whatever his position in the church may be, is responsible for his own lack of spirituality; and that each one is also responsible to a degree for the spiritual life of others whom we may be able to influence. If Christ is not in us it is because we have excluded him from our hearts. Service will follow surrender, for trust and obedience are one and inseparable. When a man commits everything to Jesus Christ he will trust him implicitly and will obey in every detail without question. Then will burst forth in all their beauty and richness the fruits of the Spirit.

"But we never can prove the delights of his love,  
Until all on the altar we lay.

For the favor he shows, and the joy he bestows,  
Are for all who will trust and obey.

Then trust and obey, for there's no other way  
To be happy in Jesus than to trust and obey."

That which we all most need is spiritual life; spiritual life, more, richer, deeper and abiding. To be crucified and yet to live, to be dead to sin and to be alive to Christ. To be in the world, but not of the world. To live in the flesh, but by the faith of the son of God who loved us and who gave himself for us. "For to be carnally-minded is death, but to be spiritually-minded is life and peace."

## THE PLAGUE OF FLIES.

Pharaoh was not much worse off than summer visitants and country people are over the fly pest at the same time of the year. Yet scientists tell us that the remedy is in our own hands; that if every man who owns a horse would do his duty and every other person be clean enough, there would be no flies to bother us. They even hint that in this case, as in the case of some other plagues, the simpler the remedy, the more it is ignored. So long ago as 1873 Dr. Packard investigated the life history of the common house fly, and in 1895 the Department of Agriculture instituted experiments for the purpose of controlling the evil. The results may be briefly summed up thus: The house fly chooses, before all other places, for its eggs the refuse from a horse or cow stable. The blue bottle deposits its eggs in decaying animal matter. The green bottle fly affects the refuse from a cow stable, and a troublesome, small, jet black fly breeds in the dust under carpets. The question is, How shall we protect ourselves? With regard to the last-named fly, it is simply a matter of domestic cleanliness. With the others, it does not seem to be such a difficult matter, if we will sacrifice a trifling expenditure of labor and money. If all decaying animal matter were destroyed as it ought to be, there would be no bluebottles to drive philosophers and others mad. If the refuse from stables were treated with chloride of lime, a very cheap and effective disinfectant, not a single house fly could survive. The Department of Agriculture authorities found that a pound of chloride of lime utterly destroyed all eggs in a quarter of a bushel of refuse. It ought to be possible to make a solution so cheaply that all refuse, in town and country, could be treated efficiently, and thus keep down the plague. There appears to be no difficulty in the matter when the refuse is placed in proper buildings; but, of course, if we are so uncivilized as to neglect necessary cleanliness, we must suffer. Why can not we be decent about our domestic animals? Why do we still, in this twentieth century, refuse to improve upon the methods of the kitchen midden folk? Doctor Leidy proved long ago that flies were the means of carrying hospital gangrene. Flies caught in a room occupied by a consumptive patient were found to be infected with the bacillus of tuberculosis. That typhoid fever is disseminated by flies is a fact demonstrated by bitter experience in camps. If we really

desire to exterminate these destroyers of health and peace, we must exert ourselves to persuade people to be cleanly about domestic animals, to reckon disinfecting among the necessary operations of the stable as well as of the contagious disease hospital. The only modern Moses with rod of might is perfect cleanliness.—*Public Ledger*.

## THE WAY TO THE HEART.

Oh, man, judge not thy neighbor by his failings!  
Thou knowest not his many wants and woes;  
Thou knowest not his many aches and ailings,  
Brought on by worldly cares and worldly blows,  
Thou art heedless of his happiness or sorrow—  
The reproaches his stern memory leaves behind,  
To the troubles that await him on the morrow,  
Thou art deaf! oh, man, and thou are blind.

I had been waiting several days for an old man who had promised to lay some sod. This morning he came. He seemed to handle the work very clumsily and finally I said, in perhaps, a not very amiable tone—for his fingers seemed all thumbs and the sod was crumbling to pieces under his rough manipulations—"You don't appear to have done much of this work?" Said he, "I never handled a sod except once when I put some on my little girl's grave!" It broke me all up. The very touch of the sod, probably, brought up a whole train of painful recollections to the old gentleman's mind—sacred feelings in which I had no part nor lot. I felt as Prof. Blackie did on an occasion when he was asked to hear a class whose teacher had been called away. The boys stood up before the professor, one of them holding his book in his left hand, "Take your book in your right hand," came the order. "If—" the boy began. "Take your book in the right hand or take your seat," thundered the teacher. "If you please, sir," said the youth, lifting his stump, "I have no right hand," and the rest of the sturdy Scotch boys began to hiss Blackie—for Edinburgh University students were, and are now, for that matter, pretty high-strung. Blackie flushed and hesitated just a moment. Then stepping down from the platform he put his arm over the young man's shoulder and said: "You will forgive me? I did not know," and the shout of approval satisfied him that in conquering himself he had also won not only the maimed boy's heart, but those of the whole class.

In Dr. Johnson's days London was poorly paved and worse lighted. Johnson, being near-sighted, was very awkward upon his feet. On one occasion, having to take quite a long walk after dark, he hired a boy to accompany him with a lantern. After Johnson had stumbled along half across the town and the little fellow began to wonder how far he would have to go before he received his sixpence, the lexicographer made a worse step than usual and fell right down, using in the fall his customary ejaculation, "God mend me." The little fellow turned with his lantern, and quick as a flash, said, "God mend you! God could more easily make a new man." To the honor of the man of many words be it said he was so pleased with the bright remark of the little waif that he took him home and made some provision for his education.

The oldest working clock in Great Britain is that of the Peterborough Cathedral, which dates from 1320, and is conceded to have been made by a monastic clock-maker. It is the only clock now known that is wound up over an old wooden wheel, which is some twelve feet in circumference, carrying a cable about 300 feet in length, with a leaden weight of three hundred-weight attached. The cable has to be wound up daily. The gong is the great tenor bell of the cathedral, which weighs 32 hundred-weight, and is struck hourly by an 80-pound hammer. The clock is not fitted with a dial, but the time is indicated on the main wheel of the escapement, which goes round once in two hours.

The difference between receiving the Spirit and being filled with the Spirit is a difference not of kind but of degree. In one case the light of heaven has reached the dark chamber, disturbing night, but leaving some deep shadows. In the other, that light has filled the whole chamber and made every corner bright.—*William Arthur*.



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CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1905.

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July 8.	Ezekiel's Prayer ..... Isa. 38: 1-8
July 15.	The Suffering Saviour ..... Isa. 52: 13-53: 12
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July 29.	Manasseh's Sin and Repentance ..... 2 Chron. 33: 1-13
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Sept. 23.	Review

For Sabbath-day, Sept. 9, 1905.

### LESSON XI.—THE LIFE-GIVING STREAM.

LESSON TEXT.—EZEK. 47: 1-12.

Golden Text.—"Whosoever will, let him take the water of life freely."—Rev. 22: 17.

#### INTRODUCTION.

LESSON XI.—THE LIFE-GIVING  
Ezekiel is certainly to be ranked as one of the great prophets of Israel. It is no accident that his book comes next to those of Isaiah and Jeremiah in our canon. Isaiah and Jeremiah exhorted the nation to righteousness with the prospect of the captivity immediately before them. Ezekiel speaks from the midst of the captivity. The work of Jeremiah overlaps upon that of Ezekiel; for when Ezekiel began to speak on the banks of the Chebar about 592 B. C., Jeremiah was still preaching in Jerusalem.

Ezekiel was carried away into exile with king Jehoiachin, and was a prophet of Jehovah in a foreign land. His book is naturally divided into three sections. The first section after the introduction contains prophecies which belong to the period before the destruction of Jerusalem, and is in a great measure devoted to warnings to the disobedient Jews that still remained in Jerusalem. The second section (chaps. 25 to 32) contains prophecies against foreign nations. The third section is a book of comfort, and contains prophecies addressed to the captives, setting forth the hope of return. The later part of this third section, (chaps. 40-48) presents an ideal picture of the promised land and the temple restored and glorified.

The last nine chapters of the Book of Ezekiel have been regarded by some as one great symbolic Messianic prophecy, presenting an ideal view of the good time coming. The paragraph chosen for our lesson from this part of the book has certainly Messianic elements. The wonderful life-giving stream is mentioned also by Joel, by Isaiah, and in Psalm 46; but Ezekiel surpasses all others in the elaborateness of his description. There is evidently a reminiscence of this paragraph in the last chapter of Revelation which we studied in Lesson 12 of last Quarter.

TIME.—Probably about the year 572, B. C. See Ezek. 40: 1.

PLACE.—Ezekiel wrote from his home near the river Chebar in the land of Chaldeans. The precise location of this river has not been identified. We are to infer that the captives were located not very far from the city of Babylon. They seem to have been pleasantly situated, and evidently had no more than ordinary taxes to pay. This Exile was not very similar to the bondage in Egypt.

PERSONS.—Ezekiel the prophet, the priest, the son of Buzi; the man (or angel) who was directing the prophet.

#### OUTLINE:

1. The Source of the River. v. 1, 2.
2. The Greatness of the River. v. 3-5.
3. The Effect of the River. v. 6-12.

#### NOTES.

1. *And he brought me back unto the door of the house.* The pronoun refers to the one who was conducting the prophet, "whose appearance

was like the appearance of brass, with a line of flax in his hand, and a measuring reed." Ezek. 40: 3. The house is the ideal temple of which the prophet has just been giving a detailed description. The door of the house was upon the east side. The water came forth from under the threshold and flowed eastward, going to the south side of the great altar which was directly in front of the doorway.

2. *Then he brought me out by the way of the gate northward.* The eastern gate was closed. (Compare ch. 44: 2 and 46: 1) and so the prophet was brought out of the north gate and thus around to the east side of the temple to see what became of the stream. *There ran out waters on the right side.* Or much better, trickling forth. At the south side of the outer gate of the temple enclosure the tiny stream re-appeared.

3. *He measured a thousand cubits.* The cubit is the length of the forearm. Ordinarily therefore it is to be reckoned at about eighteen inches; but in two places in this section of the Book of Ezekiel we are told that the cubit referred to is of extra length, that is, a cubit and a hand breadth. See ch. 40: 5 and 43: 13. The thousand cubits therefore is approximately one-third of a mile. In this distance the stream has grown to ankle depth. This may seem at first sight a very insignificant increase, but there certainly has been progress from the tiny stream trickling forth in drops.

4. *Waters that were to the knees \* \* \* waters that were to the loins.* As they measured two successive thousand cubits downstream the water was knee-deep and then hip-deep.

5. *Waters to swim in.* At the distance of a mile and a third they found the tiny stream grown into a mighty river. Our author says nothing about any tributaries, and we may be sure that he is picturing a miraculous river.

6. *Son of man.* This is the expression by which the Heavenly attendant frequently addresses the prophet. It is practically equivalent to *human being*. The word "Son" begins with a capital letter only because it is the first word of a direct quotation. *Caused me to return to the bank of the river.* There was more that the prophet ought to observe than simply the greatness of the river.

7. *Very many trees on the one side and on the other.* These trees evidently find their necessary moisture from the river. It is a life-giving stream. Compare v. 12.

8. *The Arabah* is the broad desert plain in the midst of which is the Dead Sea. Perhaps this name is meant here to designate the eastern part of Judea only, but sometimes it is used of the whole depression, including the Jordan valley, the plain about the Dead Sea, and the continuation of that plain to the Gulf of Akabah. *And the waters shall be healed.* That is, the waters of the Dead Sea, now so deadly to vegetable and animal life through the great quantity of salt that they contain, shall be freshened and made wholesome.

9. *And it shall come to pass, etc.* There is now an entire absence of life in the Dead Sea; but this condition is to be reversed by the life-giving stream, and the waters are to swarm with a multitude of living creatures of the lower orders and fish are to be exceedingly plentiful.

10. *Fishers shall stand by it.* There are to be fish in abundance and those worth catching. *Engedi* was a beautiful place about midway on the western side of the Dead Sea. The name means, Fountain of the Kid. The location of *Engedi* has not yet been identified; perhaps it was somewhere near the mouth of the Jordan. Our author wishes us to notice that a long strip of the coast line was devoted to the business of fishing. *The great sea.* That is, the Mediterranean.

11. *But the miry places thereof, etc.* The swamps and marshes are not to be deprived of their value as places from which salt can be easily obtained.

12. *Shall grow every tree for food.* Every sort of tree whose fruit is used for food shall grow upon the banks of this stream. The word "meat" in King James' Version is not to be understood as referring to flesh, but it used as equivalent to food, a sense now almost obsolete. *Whose leaf shall not fade.* These trees shall not die, but

be continually flourishing. *Neither shall the fruit thereof fail.* Under ordinary conditions a good fruit tree occasionally fails to yield a crop, but there is to be no disappointment for those who trust in these trees for food. *It shall bring forth new fruit every month.* Not only will there be no scarcity, but no one will be obliged to eat old fruit, for there will be a continual new supply. *The waters thereof issue out of the sanctuary.* Our author would not have us forget the secret of all this marvelous supply of water and wonderful fertility. *The leaf thereof for healing.* Not only are the usual wants of man supplied, but provision is made for disease or accident.

### YANKEE INVENTIVENESS.

In a little Massachusetts town lives a man who for two causes enjoys deathless local fame. For one thing, he is the only native of the place who has been to Europe; and he, moreover, performed while there the ensuing feat, which the neighbors still recount with breathless admiration.

While in Rome the New Englander was shown a certain shrine before which burned a solitary taper.

"That taper," explained the guide in machine-built English, "that taper he has burned before this shrine seven hundred years. He a miraculous taper. Never he has been extinguished. For seven long century that taper has miraculously burn before our shrine and not once has he been—what you call—'put out.'"

The Yankee viewed the miracle-candle in silence for a full minute. Then, leaning slowly forward, he extinguished the flame with one mighty "puff."

Turning with a triumphant chuckle to the scandalized and speechless guide, he announced calmly:

"Wa'al, it's aout now!"—Lippincotts.

### PRAIRIE CHICKEN'S POWER OF FLIGHT.

That a prairie chicken flies with sufficient speed to propel itself through heavy plate glass was proven by a recent incident at the little town of Woolsey, Beadle County. Professor Shepard, of the village school, in the discharge of his duty rang the school bell when a couple of prairie chickens that had taken refuge in the school house tower from a storm, were frightened from their place of refuge. They flew as straight and swift as an arrow for the plate glass front of a business house. The glass was five-eighths of an inch in thickness, but one of the prairie chickens went straight through it as though it was paper, and dropped dead on the floor inside the building at a distance of about twenty feet from the window. The prairie chicken went through the plate glass with sufficient force to cut a hole six inches in diameter in the heavy glass.—*Sioux Falls special to Minneapolis Tribune.*

THE story is told of a little girl who, when water was scarce, saved up as much of it as she could, and sold it for a cent a bucket. She earned nearly five dollars, which she brought to the missionary society, and when the secretary asked for her name she did not answer. "But I must put down where the money came from," said the secretary. "Call it rain from heaven."

### BRITISH-AMERICAN SUNDAY LAW MOVEMENT.

ROBERT SAINT CLAIR.

In several previous articles regarding Sunday laws in this Dominion, we have explained to the readers of THE RECORDER the origin and development of our system of First-day legislation, and pointed out the efforts of "The Lord's Day Alliance" to secure more stringent enactments and enforcement in all parts of His Majesty's British-American Provinces.

It will be recalled that in the summer of 1903 the Privy Council of England declared the "Lord's Day Act" of Ontario Ultra Vires of the power of the Province to enact that the "Lord's Day Alliance" people promptly set at work to secure Dominion (Federal) legislation for the protection of the Venerable Day of the Sun. Sir Wilfrid Laurier and his Minister of Justice received them cordially and promised (as the Dominion election was approaching) them everything in sight. We called attention to the fact that the Roman Catholics of Quebec while desiring Sunday legislation did not wish it to consist of the Puritanical requirements advocated by the Alliance and that therefore, if the law was eventually passed, the statute would not be one which would be as strict as the former Ontario ordinance. The "Lord's Day Alliance" prepared a draft bill, which the Supreme Court treated in a most contemptuous manner, and the matter then went, on appeal, to the Privy Council. A dispatch from London, Eng., dated July 26, reads:

"In the Privy Council to-day, the petition of the Dominion of Canada for leave to appeal the Lord's Day case was refused. Deputy Minister of Justice Newcombe said the matter was one of great public interest in the Dominion, and that the Provinces should know their respective jurisdictions. The court declined to hear Mr. R. M. McPherson, for the Lord's Day Alliance of Canada, which supported the petition. There were three objections to the appeal; it was unauthorized by the Supreme Court of British North America; second, it was merely academic, there being no legislation yet passed which would be affected, and it did not follow that there would be any, if their Lordships held it within the power of the Provinces to pass it; third, all the questions had already been decided by their Lordships' previous judgment."

The Minister of Justice and Premier Laurier knew full well that the Privy Council would not pass upon any academic question, yet they have held "The Lord's Alliance" off for two years, making them the laughing stock of all Canada, and now, when the Privy Council decision has arrived, Parliament has just adjourned to meet again—next year. (We wonder if the Deputy Minister of Justice had the case so placed upon the calendar that it would be reached just too late for the Alliance to demand, as a result of the decision, "remedial" legislation from the Federal Legislature?)

We will now remain under the Upper Canada Act of 1845 and "farmers" are free to do as they like on Sunday until further notice.

The following from an editorial in *The Toronto News*, Aug. 2, will both explain the 1845 Act and make more clear our distinction between Upper Canada (Ontario) and Lower Canada (Quebec) regarding Sunday legislation:

"It appears that Ontario is far from being without a Sunday observance law, is still under the bonds of 'Consolidated Statutes Upper Can-

ada,' chapter 104, which is a consolidation of an Act passed by the Legislature of Canada in 1845. It applies to Upper Canada only, a restriction which is found in many of the old Canadian statutes, and which gave to the union something of a Federal character. The religious basis of observance is plainly set forth in the preamble declaring that 'it is expedient to enact a law against the profanation of the Lord's Day, which day ought to be duly observed and kept holy.' It forbids buying and selling, and the doing of any worldly labor, business or work, except the conveyance of travellers and mails, the sale of medicines and works of charity. It forbids also the holding of political meetings, tipping or brawling in taverns, hunting and fishing, and bathing in exposed situations within the limits of any incorporated town or city, or within view of any place of public worship or private residence.

"The fact that the application of the law was restricted to Upper Canada shows that the question was one on which Upper and Lower Canada agreed to differ, their ideas of the observance of Sunday being irreconcilable. In Upper Canada sixty years ago public opinion favored a much stricter observance than is found to-day. The railway era had hardly begun. To-day we have Sunday travel on the railways, a Sunday street car service in Toronto and other places, and summer resorts in which the prohibition of Sunday bathing is not even attempted. In practice the strictness of Sunday observance has been very much relaxed, and the day is regarded very largely as one of relaxation and recreation, if not of amusement. The advocates of strict observance, having a law that is stronger instead of weaker than public sentiment, are probably not averse to leaving things as they are."

LISTOWEL, ONTARIO, BRITISH NORTH AMERICA, Aug. 3, 1905.

### TITHING.

FOR THE SABBATH RECORDER:

If tithing is taught in the New Testament, who has been appointed to receive the offering. Our pastor preached a sermon last spring on tithing, in which he said one-tenth of our potatoes and buckwheat belonged to the Lord, and I wondered how he was going to get them, as he had no agent here, and if this is true he will have a small crop this year, as potatoes are badly blighted, and I don't know what farmers will do to meet their engagements and support their families.

One pastor says, God wants our money, but God has no use for money. Another says, God has kept the Seventh-day Baptists to convert the world to the Sabbath. No new doctrine. I have heard that for seventy-five years and I don't see as we are any nearer to it. The denomination lost sixty-seven members last year and we are taught that we are doing the Lord's work. I have always thought the Lord did his own work, and we have our work to do.

The early Christians sold their possessions and had all things common. Ananias thought he would be in fashion, sold his, but lied a little and lost his life for it. If he had kept quiet he would have been all right. I think man's first duty is to his family, and if I had a family I would make a happy home for them, if it took all of my earnings. Christ said to the young man, Sell what you have and give to the poor. The poor ye have always with you.

I believe our mission is to preach Christ to a lost world. I have always from my youth believed in the second coming of Christ and the resurrection of the dead, but now we hear nothing of it. Preachers don't believe it or are afraid to preach it. Why have the Seventh-day Adventists outstripped us in everything?

And now the Salvation Army is astonishing the world by caring for the wretched of the earth.

INDEPENDENCE, N. Y.

J. KENYON.

### Special Notices.

MRS. ANGELINE ABBEY wishes her correspondents to address her at North Loup, Neb., instead of 1030 E. 26th Street, Erie, Pa., having removed to North Loup with her husband, on account of his continued ill health.

THE Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon, at 2.30 o'clock, in Peterson Block, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. Witcox, Pastor, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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A. H. LEWIS, D. D., LL. D., Editor.  
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 less churches in finding and obtaining pas-  
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 find employment.

The Board will not obtrude information,  
 help or advice upon any church or persons,  
 but give it when asked. The first three per-  
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 ed ministers in their respective Associations,  
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# THE SABBATH RECORDER.

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

VOLUME 61. No. 36.

PLAINFIELD, N. J., SEPT. 4, 1905.

WHOLE No. 3,158.

**PEACE.**

No longer mid the leaden hail  
 Do Japanese and Russian strain;  
 The clouds of war no longer float  
 Above the tortured Asian plain;  
 The mighty armies that have crouched  
 Like beasts to fall upon their prey  
 Shall strike their tents, and quietly  
 Break up the camp and march away.

The deadened grass, the blood soaked soil,  
 Shall know no more the heavy tread  
 Of marching armies, and the sun  
 Like vengeful demon overhead  
 No more shall parch the lips of those  
 Who, torn with bursting metal, lie  
 Day after day with gaping wound,  
 Too weak to live, too strong to die.

All past—and yet not all, for lo,  
 The widow and the fatherless  
 Bear wounds that peace can never heal,  
 And grief that words cannot express  
 Pervades the Mongol heart and wells  
 In Muscovite and Cossack breast—  
 The bleeding, aching, kindred tie  
 That binds the East unto the West.

Peace comes and brutal war departs;  
 The statesmen wrangle o'er the spoil;  
 The soldier wets it with his blood,  
 And others come to claim the soil;  
 The humble peasant meets the foe,  
 His breast receives the sabre thrust,  
 And 'tho' his country win or lose  
 His bones are mingled with the dust.

—New York Tribune.

Papers and Addresses.  
 We began reporting the Convoca-  
 tion and the Conference, hoping to  
 publish each day's proceedings, pa-  
 pers and addresses complete in a  
 given issue of THE RECORDER. Experience  
 shows that this can not be done successfully,  
 and we shall print them as space and circum-  
 stances permit, and as the make-up of THE RE-  
 CORDER, which is somewhat complicated because  
 of so many departments, will allow. These are  
 published entire or in copious summary, since  
 the greater part of our readers could not be pre-  
 sent in Plainfield and Shiloh. Do not turn away  
 from any of these in haste, neither allow in-  
 difference or indolence to cheat you into neg-  
 lecting them. Taken as a whole, the papers,  
 sermons and addresses are of a high order. You  
 will find in them ript thought, rich experiences,  
 and abundant and valuable information. Those  
 who do not read them will suffer loss. Read  
 them and preserve them for reference.

\*\*\*

Those ministers, students and oth-  
 ers who enjoyed the benefits of the  
 Organization. late Convocation at Plainfield, en-  
 thusiastically entered into a per-  
 manent organization, to continue the work which

was so auspiciously begun at the late session.  
 A committee duly appointed made the following  
 report:

Your committee, appointed to consider and re-  
 port upon the questions of permanent organiza-  
 tion and a basis of such organization, would re-  
 port as follows:

1. We fully believe in a permanent organiza-  
 tion.
2. In our opinion arrangements can be made  
 with some church not too distant from the place  
 of holding the Conference for entertainment on  
 the Harvard plan, the people furnishing lodging  
 and breakfast, the members of the Convocation  
 paying for dinner and supper at hotel and res-  
 taurant.
3. We suggest the following constitution,  
 which seems to us simple and sufficiently com-  
 prehensive:

**THE SEVENTH-DAY BAPTIST CONVO-  
 CATION OF PASTORS AND  
 CHRISTIAN WORKERS.**

**I.**  
 NAME.—The name of this organization shall  
 be THE SEVENTH-DAY BAPTIST CONVOCA-  
 TION OF PASTORS AND CHRISTIAN WORKERS.

**II.**  
 OBJECT.—The object shall be the promotion  
 of fraternal fellowship, increase of knowledge,  
 cultivation of spirituality, and a general prepa-  
 ration for better Christian living and work, by  
 such ways and means as may from time to time  
 be devised.

**III.**  
 MEMBERSHIP.—All pastors and Christian  
 workers who are in sympathy with the purpose  
 of the organization and willing to labor for its  
 accomplishment are eligible to membership, and  
 may become members by subscribing to these ar-  
 ticles of organization.

**IV.**  
 OFFICERS.—The officers shall consist of a Pres-  
 ident, a Secretary, Treasurer and Corresponding  
 Secretary.

These officers shall constitute the Executive  
 Committee, whose duty it shall be, under the di-  
 rection of the Convocation, to seek to advance  
 the objects of the organization by arranging for  
 meetings, for papers, addresses, and discussion,  
 and in any other ways deemed fitting and helpful  
 for the ends in view.

Respectfully submitted,  
 A. E. MAIN,  
 CLAYTON A. BURDICK,  
 W. D. WILCOX,  
 Committee.

THE reader will note that this new  
 organization, which is as simple as  
 is consistent with effective work,  
 is open to all "Christian Workers."

While it is primarily and especially a company  
 of pastors, the themes which were considered at  
 the late meeting, and those which will be consid-  
 ered hereafter, will be of general interest. Pas-  
 tors need those views of themselves and their  
 work which the people hold. Such views carry  
 encouragement, instruction, warning and re-  
 buke, all of which aid pastors who have the right  
 spirit and a just appreciation of their needs.  
 They sometimes suffer great loss for want of  
 seeing themselves and their work through the  
 eyes of their people. There is too little freedom  
 in the expression of opinions and the statement  
 of needs on the part of people to their pas-  
 tors. Criticism is abundant at times, but not to  
 preachers and pastors, directly. If earnest and  
 frank Christian workers will join this Convoca-  
 tion, mutual good will be attained for all con-  
 cerned. Not least in this gain will be a better  
 understanding of the pastor and his work by the  
 people. That such an understanding is needed,  
 no one can doubt. THE RECORDER is in close  
 sympathy with the Convocation, and rejoices  
 that the hopes of many years are being realized  
 in it. That which it has brought to those who  
 made up the first Convocation and that which  
 will come hereafter can not fail to awaken and  
 give strength and efficiency to all our denomina-  
 tion work. Probably the session next year  
 will be at DeRuyter, N. Y. The Secretary, Rev.  
 E. D. VanHorn, resides at Alfred, N. Y. You  
 can enroll your name by sending a letter to him.  
 Dean Main is the President. Join the Convoca-  
 tion and pray for its enlargement and success.

**HISTORY FOR REFERENCE.**  
 Now that peace has come, we couple with the  
 announcement of it the following facts for ref-  
 erence, as valuable detailed information. These  
 facts show the beginning and progress of the  
 cruel war now done:

- February 5, 1904—The Japanese Minister in St. Peters-  
 burg announces rupture of diplomatic relations by  
 order of his government.
- February 7, 1904—Count Lamsdorff's telegram to Rus-  
 sian representatives abroad published throughout the  
 Russian Empire.
- February 8, 1904 (evening)—Japanese squadron under  
 Admiral Uriu, escorting transports, arrives at Che-  
 mulpo. Russian gunboat Korietz fires the first shot  
 of the war.
- February 8, 1904 (midnight)—Attack by Japanese  
 squadron under Admiral Togo on Port Arthur.  
 Two Russian battleships (Tzarevitch and Retvizan)  
 and one cruiser (Pallada) torpedoed.
- February 9, 1904 (morning)—Naval action renewed.  
 One Russian battle ship (Poltava) and three cruisers  
 (Novik, Askold and Diana) injured. Naval fight