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The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three per-sons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in re-gard to the pastorless churches and unemploy-ed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or As-sociational Secretaries, will be strictly confi-dential.

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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. 37.

PLAINFIELD, N. J., SEPT. 11, 1905.

O SOUL OF MINE. Revelation 2: 17. HEZEKIAH BUTTERWORTH. (The White Stone gave to victors the freedom of the city. It was also the stone of acquittal, and on it was written a new name.)

O Soul of mine, I hear a deep Voice speaking, As cares increasing on thy swift steps press: What says the voice?-"The only thing worth seeking Is righteousness.

"In righteousness all things may'st thou inherit, Her past awaits the years eterne to bless, Life loses all if it gain not the merit Of righteousness."

O Soul of mine, the sun's brief hours are flying, And dust is all these mortal hands possess: Where rise the fountains of the life undying?-"In righteousness.

"Soul, in thyself are hidden compensations For disappointment, sorrow and distress: Not wealth. but sacrifice. attains the stations To righteousness." O Soul of mine, the cross is shining o'er thee, Its glory lights each step of thy duress, All thy ideals may change to life before thee

Through righteousness.

O Soul of mine, thou may'st be poor and cotless, Lone disappointment may thy hopes depress; The heavens are thine, if thou in Christ be spotless In righteousness

Pleasure? We part since thou art lost in winning. Wealth? Thou dost make the soul's true value less. Fame? What art thou but night's lone firefly's spinning

To righteousness?

"There is a city of the spheres immortal. That victors over self and sin possess, And the White Stone that opes its irised portal Is righteousness."

O sacrifice. for thine own work receive me! With gains of losses let me others bless. Star of the Cross, I follow and believe Thee! My Righteousness.

Whither? I know not-into life eternal. My Guide I know, His feet I after press; Within the soul are life and light supernal-In Righteousness! -Zion's Herald.

As we recall the late Conference at Shiloh, abundant evidences of Memories its high character appear. The Conference. provisions for entertaining the guests were ample and excellent.

As at Nortonville, and elsewhere, in the past, and as will doubtless be true at Leonardsville Lord of the Sabbath Day, who has divinely writnext year, the local churches are abundant in loving service. The addresses, papers, reports and nothing offends me. When our precious

and sermons, were of an unusually high order, Lord Jesus was offered up, the veil rent, the such as become a body of workers to whom graves opened, our Father gave commandment large enterprises and important interests are to cast out the bondwoman and her son, the mincommitted. It has been suggested that the istry of death was abolished, and (Glory to His "spiritual element" was not prominent enough. Name), I've been born free. His orders are Here again, we call attention to definitions: The that I be not entangled again with the yoke of average conception of "spiritual element" makes bondage, and my only safety is in obedience. it mainly emotional. On the other hand, the In a Christian experience of thirty years, I have source of true spiritual life, permanent life, is been made painfully conscious more than once deeper than the emotions, deeper than those or twice that one of the first symptoms of inpleasant and profitable hours that are spoken of ward declension from the Way of Faith may be as times of "spiritual uplift." To be deeply noted in a (possibly at the time unrecognized) rooted in fundamental principles of truth, and in return to the deeds of the Law. the best and wisest methods of action, are es- Having put my hand to the plow with the sential to real and permanent spiritual life. The deliberate and whole-souled purpose of going trees, whose roots run far down, smile at through to the end of the furrow, I beseech you, drought in summer, and storms in winter. The brethren, do not tempt me with legality. I am Christian, whose spiritual life is nourished by not under law, but under Grace. You will strong conscience and glad obedience, is more recollect that in the beginning of the church it valuable to the cause than the one who is often seemed good to the Holy Ghost to place upon among the hallelujah clouds, and whose flights us no such burden, which neither we nor our depend on glorious emotions. Remember that fathers were ever able to bear. With a very Great Price obtained we this freedom, and we he must dig deep, who would build high. dare not relinquish it for any consideration.

bath Tract Society, Greeting:

I take it that the matter contained in THE FROM CAMPBELLFORD, CANADA. Recorder under date of Aug. 7, now before me, To the Executive Board of The American Sabis an evidence of the position I take. This to-Dear Brethren:-Your circular letter receiv- gether with related issues of the weekly is supposed to represent the current doctrine, life and ed, also copies of THE SABBATH RECORDER, for work of your denomination. It is also intendsome few weeks past. You have my thanks ed to be a help and inspiration to its saved and for these, since through the grace of God I am unsaved readers. I may not go over the various walking in the Light, consciously and persistparagraphs which go to make up this represenently, and looking for more. The periodical is tative copy, but I confess that I marvel at the beautifully printed in type of an unusually senmultiplied tokens of a backslidden and Spiritless sible sort, upon excellent paper, and folded in witness throughout. (I am not writing a senquite convenient size. Not the least praisetence to unnecessarily pain you, dear brethren. worthy feature of it is that it's pages are remarkbelieve me). It is full of what can be gotten ably free from worldly advertisements. Pardon in our reading rooms and colleges, but besides however, the confession of my keen disappointwhat more is there? What a lack of Christianment in connection with its contents. The selfity on Fire for God and souls! Beloved, do you evident object of the paper being mailed to me not recognize the obtrusive marks of the disease is of course to convince me that I ought to re-I name? They are not sheep marks. They ject Sunday observance and keep the old Jeware not the stigmata of the Lord Jesus. If He ish Sabbath Day. Now I feel impressed to give should permit me to wander and get busy tithyou some reasons why I can not conscientiously. ing the mint, the anise, the cummin, and keepdo this. In the first place, I am not a Jew,-after the ing sacred days, I know full well that I should myself get lean in my soul and follow afar off. flesh. I might just as well think of practising I was on the verge of it once, but in mercy He circumcision, as at least one worthy man of my granted me contrition and repentance and in acquaintance does, and he a Gentile. Consebrokenness of spirit brought me back to my first quently I am not under The Law, nor Love. It is the memory of what I have been indeed any law save the Law of the Spirit of saved from that gives me courage to send you Life in Christ Jesus. Hallelujah, I have died to this honest word of affectionate remonstrance. The Law through the body of Christ, and have God bless you every one. Following Jesus in been married to another, even to Himself, the the Way with the cross on the shoulder is not a matter of the observance of holy days, but rather ten His Law upon my heart so that I love it of tender loyal abandonment to the carrying



WHOLE NO. 3,159.

THE SABBATH RECORDER.

out of the Purpose for which He bought us, and that in the power of the Holy Spirit. Should we stumble in this particular, so surely will it be discovered by ourselves or others that we have lost ground in our spiritual life.

Granting after all that your contention is correct,-and not for an instant can I,-it is scarcely worth while, is it? to spend the Lord Christ's good time and money in teaching and preaching and arguing about a doctrine like this whilst countless thousands of our fellow beings are dropping daily into endless and hopeless ruin for want of being proferred the Bread of Life Himself. In questions of comparative are wiser than that. I have through the years met a number of Sabbath-keepers, and though I VII. OF REPENTANCE, FAITH, AND BAPTISM. have never had any sympathy with their unjust persecution in matters of conscience, I regret to state that I have never found one of them who seemed to give evidence of warm devotion to God and evangelistic attitude toward their fellows. Not one. And I blame the creed for it. Argument is destructive to spiritual experience, and if one lends himself to it, he will shortly become barren and unfruitful in the Lord. If you had got crazy, dear brethren, on the subject of winning men from their sins, I would only gone mad on mere bold theology and questions of the Law, I can but grieve over your course with unfeigned sorrow. God bless you. Your unworthy brother,

HENRY TWIGG.

THE RECORDER gladly gives place to the foregoing letter and reciprocates whatever of brotherly regard and good feeling it contains. We have no occasion to sit in judgment on the religious faith and experience, which is detailed in the letter. The Recorder is not given to polemics, nor accustomed to debate. Our mission is to investigate, and to present truth. That Brother Twigg misunderstands the position of Seventh-day Baptists, almost wholly, will be ap- itual, incorruptible bodies. I Cor. 15: 35-54. parent in the light of a few facts. Incomplete knowledge and hasty conclusions are always but little, erroneous conclusions are increased. Seventh-day Baptists, as found on page 36 ff of their Hand Book. It was adopted in 1880. EXPOSE OF FAITH AND PRACTICE.

I. Of God.

We believe in one God, self-existent, infinite in wisdom, power, justice, and goodness; the Creator and Governor of all things. Deut. 33: 27; Psa. 90: 2; Isa. 44: 6; 1 Tim. 1: 17.

II. OF CHRIST.

We believe that Christ possessed both a divine and human nature, and was therefore both the Son of God and the Son of Man. Matt. 1: 1: Psa. 2: 7; Luke 1: 35; Rom. 1: 3, 4; Gal. 4: 4; 2 Cor. 5: 19; John 1: 1. III. OF THE HOLY SPIRIT. We believe in the Holy Spirit, whose office was to inspire the prophets and apostles, as the instructors of men, with a knowledge of the 8: 2; Gal. 5: 22.

IV. OF THE HOLY SCRIPTURES.

We believe that the Scriptures of the Old and New Testaments were inspired by the Holy 3: 16, 17: 1 Cor. 2: 12, 13. V. Of Man.

We believe that man possesses a two-fold nature-physical and spiritual; that he was created holy, but that by transgression he fell, and so came under condemnation; that in order to be saved he must be born again, and that this salvation is the gift of God. 2 Cor. 4: 16; Rom. 7: 22; Eph. 3: 16; Col. 3: 10; 1 Peter 3: 4; Gen. 1: 26; 3: 6-19; Rom. 5: 12; John 3: 3, 5, 7; Eph. 2: 5; Rom. 3: 24, 25; 4: 16; Eph. 2: 8. VI. OF HEIRSHIP AND ETERNAL LIFE.

We believe when one is constituted a child values and consequence the children of this age of God, he becomes an heir of eternal life. Acts 26: 17, 18; Rom. 8: 14-18; Gal. 3: 29; 4: 7.

> We believe it to be the duty of all men to repent, believe in Christ the Saviour, and be baptized. + Matt. 28: 19; Luke 24: 47; Acts 2: 38, 41; 8: 12; 10: 47; 16: 15, 33; 18: 6; Mark 16: faith and practice. 16; Rom. 6: 4; Col. 2: 12.

> > VIII. OF THE LORD'S SUPPER.

We believe the Lord's Supper an ordinance of religion, to be perpetuated in the church. Matt. 26: 26; I Cor. 11: 23-26.

IX. OF THE SABBATH.

We believe the seventh day to be the Sabbath shout with you, but since you appear to have of Jehovah, and that it should be kept holy as a memorial of creation and as a type of the saint's rest in heaven. Gen. 2: 2, 3; Exod. 20: 8-11; Heb. 4: 1-11.

> X. OF THE RESURRECTION OF THE DEAD, AND THE ETERNAL JUDGMENT.

We believe there will be a resurrection of the dead, both of the just and the unjust; that the righteous will be everlastingly justified, and the wicked everlastingly condemned. Dan. 12: 2: Acts 24; 15; 17: 31; Matt. 25: 46; John 5: 28, 29; Rom. 2: 7; 2 Thess. 1: 9, 10.

XI. OF THE RESURRECTION-BODY OF THE SAINTS.

We believe the saints will be raised with spir-

THE BIBLE ONLY.

It will be seen that each point in the foregomisleading, and when men create definitions and ing statement is supported by direct reference assume creeds for others, of whom they know to the Scriptures. Seventh-day Baptists recognize the Bible as the only authority in matters We give herewith the "Expose of Faith," of the of faith and practice. This Expose indicates their understanding of what the Scriptures teach, upon the points noted. If it be suggested that such a creed gives comparatively great latitude, it will be seen that this latitude is with reference to theories concerning things not revealed, rather than concerning matters of practical obedience and holy living and salvation by faith. The people whom it represents define Christianity as life and character, rather than a creed, although they recognize the fact that what men believe is a determining factor in character. HISTORIC FAITH AND PRACTICE.

The Seventh-day Baptists have always been thoroughly evangelical in doctrine. As a branch of the Baptist family, they have been in harmony with the Baptists concerning the divinity of Christ, the personality and divinity of the Holy Spirit, the immaterial nature and the mind of God, and who is the regenerator and immortality of the human soul, and other funsanctifier of men through the truth. John 14: damental doctrines of Christianity. The essen-26; 2 Peter 1: 21; Acts 2: 4, 5; John 3: 5; Rom. tial difference between the "Regular" Baptists and the Seventh-day Baptists is upon the question of the Sabbath. As is the case with all denominations, their confession of faith and practice as given above, has been gradually develop-

and practice. Heb. 1: 1; 2 Peter 1: 21; 2 Tim. rule that each age restates its formulated faith. Those who are interested to follow this development will find it presented in detail in the "History of the Seventh-day Baptist General Conference," by Rev. James Bailey, page 85, ff. Each individual church adopts its own Covenant of Faith, and may formulate its own creed. This must, however, be in general accord with the one given below. Churches seeking membership in the General Conference, or the Associations, and thus in the denomination, can gain admission only when presenting satisfactory credentials and articles of faith. The following covenant is that of the church at Plainfield, N. J. It fairly represents the covenant usually used by Seventh-day Baptist

churches. ART. Ist. We agree to keep the commandments of God, and walk in the faith of Jesus. ART. 2d. To take the Bible as our guide of

ART. 3d. To watch over each other for good, to the intent that we may be built up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Saviour, Jesus Christ.

ART. 4th. To cheerfully attend the appointments, and bear the burdens and expenses of the church, according as God may give us severally the ability. ORGANIZATION IN AMERICA.

In 1671 the first Seventh-day Baptist church in America was organized at Newport, R. I. The Rhode Island Yearly Meeting was established in 1606. At the yearly meeting of 1801, it was proposed that there should be a united effort for the propagation of the truth in various parts of the United States by the sending out of missionaries. A majority of the churches approved the measure, and, in 1803, the organization of the Seventh-day Baptist General Conference was begun. In 1806, a formal basis of union was adopted. The central and inspiring idea that led to this union was the idea of missionary work, the preaching of a whole gospel under the authority of Christ.

Seventh-day Baptists hold Christ as competent authority in the interpretation and application of the Law of God as it appears in the Decalogue. They believe in salvation by faith and not by any form of obedience to any law. They are in no sense "legalists" as defined by Mr. Twigg. The life of Christ in them, and the "Law of God written in their hearts" lead them to follow the teachings and example of Christ and the apostolic church in keeping the fourth commandment, as they do to follow his teachings and example touching the other laws of the Decalogue, no more, no less. They do not obey God's law as the ground of salvation, nor as a source of merit, nor as a substitute for faith. They do believe that salvation should be defined as something larger than formal obedience to law, or escape from penalty. They see what every one who is familiar with the history of the Sabbath question must see, that the false notions of "freedom" which first cast the Sabbath away, under the influence of pagan philosophy, between the middle of the second century and the opening of the fifth century, wrought lasting injury to New Testament Christianity, to morals and religion. The modern no-lawism is not less destructive, notable to Sabbath-keeping, Spirit, and that they are a perfect rule of faith ed. They have been no exception to the general as is shown by the decadence of regard for Sun-

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WHY KEEP THE SABBATH?

SEPTEMBER II, 1905.

day, and for all ideas of sacred time, and all Siberian waters, and a renewal of the commer- latter part of my quotation. His theory is that phases of Sabbath observance. For this reason, if for no other, Seventh-day Baptists proclaim, by each country of the cost of maintaining its the ideal, and so are unfitted for the ordinary not salvation by Sabbath observance, but obedience to the law of God, through love, and yet come, between China and Japan concerning ory once to some western bankers and they were in fulfillment of Christ's words, "If ye love Manchuria, is unknown. me, keep my commandments." We trust that these words will aid our correspondent from RECORDER aims to teach in the name of Christ, the Saviour of men and the Lord of the Sab-

SUMMARY OF NEWS.

The attention of the world has continued on Portsmouth, N. H., during the week, although it has been practically certain that the war was ended. The treaty of peace was signed at 3:47 p. m., September 5. An armistice took effect when the treaty was signed. Reports indicate that the two great armies were ready to spring at each other with renewed fury, up to the last moment, a result now happily avoided. A salute of eighteen guns was given at the moment when the signing was announced. After the signing Baron Rosen delivered a short speech, pointing out the importance of the present event and the influence it will have in the relations between the two countries. He expressed the satisfaction he felt at the good relations which have characterized the work of the plenipotentiaries. Baron Komura replied, paraphrasing Baron Rosen's speech, and expressed his thanks for the kind words addressed to himself and to the members of his mission. The Russian mission, headed by M. Witte, attended a thanksgiving service celebrated in Christ Episcopal Church, both by American and Russian clergymen. Many of the guests at the navy yard followed the Russians to the church.

This ends a war which began Feb. 8, 1904, and which will go into history with more strange records than those made by any other conflict ever known. From first to last, Japan has been victorious, on land and on sea. The oneness of the world is shown by the widespread influence of the war and the present and prospective results in the readjustment of the political balance of the world. The world, by silent influence, has taken a large part in the war and in the peace for which the world now gives thanks. As we said last week, President Roosevelt and the United States have been the determining factors in the consummation of peace. The general terms of the treaty are understood to be about as follows: It re-establishes peace between Japan and Russia, and gives Japan a free hand in Corea, but probably does not guarantee the independence of that country; giving Japan, on the contrary, permission to annex it, provided that Russia is permitted to enjoy therein the privileges of the most favored nation. It requires the evacuation of Manchuria by both belligerents. It transfers to Japan the Russian lease of Port Arthur and Dalny, without consulting China in that matter. It binds both parties not to hinder China's development of Manchuria under the "open door" rule—a marked recession by Russia, which hitherto has strenuously resisted such development. It divides the Manchurian railroad between Japan and Russia, and makes it a purely commercial line. It gives Japan the southern part of Saghalien, and guarantees freedom of navigation in both La Perouse and Tartary straits and also fishing rights in

THE SABBATH RECORDER.

cial treaty with Russia. It provides for payment ministers have their minds set on the future and prisoners. What understanding exists, or may affairs of business. He was explaining his the-

A new treaty has been made between Japan a plausible reason for a fact that they had noted. and Great Britain, which will doubtless namely, that many clergymen did not seem to Campbellford, and others, to a knowledge of strengthen both those nations and so protect feel any particular responsibility for meeting what Seventh-day Baptists are, and what THE both against the plans of Russia in the future. their notes when they came to maturity. As a whole, the Portsmouth treaty seems to be These theories do not stand alone. There are excellent, and in the interest of universal peace. many business men who label ministers. and These facts enhance the gratification that must sometimes teachers also, as impractical, and make be felt at the making and signing of such a treaty allowances when they have dealings with them. on American soil. It is the first treaty of peace It is true that a man's training counts, and (save with Indian tribes) ever signed in the one who devotes all of his attention in a partic-United States. It is one of the few treaties ever ular direction can not hope to be equally prosigned in a neutral land. It sets such a prece-ficient in others. I met a minister at Chautauqua dent, it effects so much immediate good and it who was out of money. He had plenty of money is so auspicious of peace, justice and progress, in a bank in New Haven, Conn., but he did not that Portsmouth, New Hampshire, U. S. A., know how to get it. But this circumstance does September 5, 1905, will henceforth be regarded not prove much. He may have been an excepas an epoch-marking date in the annals of the tion in his class, and there are other people world. These pages, and thousands of others equally lacking. on which the story is recorded this week, will These theories are of a piece with the old saying that there are three classes in society: men, be golden pages in the future story of civilization, and of Christian history. We join in the women, and ministers. In many cases even to hope that the last great war has gone, and that the present day it is thought unseemly for clerarbitration will be the appeal of nations hence- gymen to dress like other men. In Germany I am told that it is deemed unfitting for the pasforth and forever. tors to appear at the theatres and other public Disturbances in the Caucasus indicate that places of amusement. Russia has not secured peace at home. At

Baku, Elizabethpol, and Kutais, serious fighting is reported between government troops and insurgents.

Cholera increases in Germany, and special efforts are made to prevent diseased emigrants from bringing it to the United States. Yellow fever is less virulent in the South, as the season advances.

The thirty-ninth Grand Army encampment is in progress at Denver, Col. It opened Sept. 5 with an imposing parade in which four survivors of the Mexican War appeared.

Serious storms and much damage from high water have prevailed during the week. Central New York suffered severely. September seldom opens with storms so destructive.

Government reports concerning crops and industries indicate a year of unusual prosperity, in which farmers will have a large share. As the vacation season has closed, renewed activity in all forms of business is promised. In educational circles, the prospect is good for similar activity and success.

one is to do without the things that are wanted, THE MINISTER AND BUSINESS. An address by President B. C. Davis before the other is for him to supplement his income by engaging in some business. Some things that the Convocation, August 20, 1905. Theodore. Woolsey, a former President of a minister can do without, he certainly ought not Yale College, quoted by J. M. Hoppin, in his to do without. New books and magazines and Pastoral Theology, in speaking of the conduct a trip to Conference are a practical necessity for of a gentleman, says: "It is a lamentable fact the pastor who would do the best work. Paul engaged in tent making to meet his own living that some men who have no pretensions to a expenses. Every pastor whose salary is insuffireligious character and neglect their duty toward cient may take this as a precedent. He should God are gentler, more forbearing, polite, and be careful however to see that the demand is courteous in civil life, than some men of undoubted piety. Why is this? It may be for the great enough to make up for the loss of time that might be devoted to pastoral work of some same reason that a clergyman who dabbles in kind. This is a matter for the individual concommercial matters will do things at which honscience in every particular case. est merchants would hesitate. They are in the habit of examining questions belonging to mer-Just what business a minister shall engage in cantile honesty, and he is not." A rustic philis also a matter of considerable moment. To osopher of Central New York has a similar opinsell stock on commission in a speculative enterion in regard to the matter referred to in the prise is not very fitting unless the minister

very much pleased with it; for it brought to them

There may be a shade of truth in these theories. but in this age of the world and this land it is for all practical purposes a negligible quantity. Just as a married woman can now hold property in her own name, and has a legal right to engage in business, so a minister of the Gospel has a social right to wear the same sort of clothes as other men. There is also no a priori reason why he is not just as competent to engage in business as other men.

But when this point is settled,-when there remains in the mind of the pastor himself and in the mind of the community no doubt as to his competency and his right to engage in business there arise questions of propriety and expedi-

Two general principles stand out clearly. The minister should not let business interfere with the time that he ought to devote to his sacred calling, and he should not in any way let his business relations bring a reproach upon his profession as a minister of Jesus Christ.

Most pastors encounter the practical difficulty of a salary insufficient to supply their wants. There are two ways of meeting this difficulty:

ment. To make a business of trading horses hardly seems compatible with the sacred calling. times called the church catholic or universal. Yet I did hear of a pastor in Kentucky who when his purse was nearly empty asked for a three weeks vacation and borrowed an old horse to make a journey. He traded horses every day, and returned at the end of the three weeks with the same old horse which he had bought back on the last day of his return trip, and had fifty dollars in his pocket besides.

Whether a minister has the necessity of engaging in business for the sake of making money or if he have no such necessity, he certainly ought to be familiar with the nature of ordinary business transactions, and to be the best of business men in his monetary relations with the people of his own community. Just as surely as the young minister can win his way to the heart of a farmer by his ability to handle a pitchfork and to talk intelligently about cattle and crops, so he will make a good impression with the merchant by knowing something about the principles of his business.

The pastor at all hazards ought to pay his debts promptly. I knew a young pastor who was to pay his rent at the store of a leading merchant, a member of the church which he served. As his landlady was out of town her sister was to call for the rent. She called a number of times in the course of three months, and found no money on hand. The merchant felt bound to make excuses and was rather worried at the delinguency of his pastor. At length he took time to examine the contract to see exactly how much the debt was. He was very much relieved to find that the terms of the lease provided that the rent was not payable by the month, but that the whole sum was payable at one time, and that that day was still in the future. That minister at once rose several notches in the estimation of this parishioner when it was seen that he was not delinquent in the payment of his rent.

The minister ought to live within his means, and not run in debt for anything that he can not readily pay for. His business transactions will be more or less a matter of discussion among the members of the community in which he dwells, and his influence will be at stake sometimes when he least suspects.

The pastor ought to study to be proficient in business matters in order that he may be able to give advice to those who come to consult him. Young men thinking of going into business will not come to ask his advice if they think that his advice is worth nothing except in regard to spiritual matters. Many a young man has gone far astray because he has thought that business and religion have nothing in common, and has felt constrained to choose business in order to get on in the world.

Above all the minister should aim not to be rich in this world's goods but to be rich in good deeds and in unselfish service for humanity. He should have ever in mind the thought that he is about his Master's business, and should strive in every relation of life to walk worthily of his high calling in Jesus Christ our Lord.

CHURCH DISCIPLINE.

In treating this subject we first inquire, what is a church?

I. A number of Christians organized for united worship and for the promulgation of the gospel of Jesus Christ is a local church.

knows that it is certain to be a profitable invest- who profess to believe in Christ and acknowledge him to be the Saviour of mankind, is some-

> 3. A particular number of Christians united under one form of government; in one creed, using the same ritual and ceremonies, constitutes a particular church or denomination, as the Presbyterian church or denomination, or any other separate denomination.

> 4. A Christian church is also a living organism. It is a body composed of different organs or parts performing special functions that are mutually dependent and are essential to life. A church is not a mere man organization, but is spiritually constituted and from this spiritual constitution, and from its head. Jesus Christ. has inherent power and authority.

1. My dictionary says: Censure, expulsion, or deprivation of privileges by a church, in punishment of offences. Church members are subject to discipline and ex-communication for immoralities and heresy in doctrine.

right to receive any one into the fellowship of the church, or to exclude him from it, did not belong to the apostles or to other teachers. Nor did the apostles ever exercise it, or claim it for themselves; but they left the exercise of it to the churches. That the churches not only have the right, but are under obligation to provide for the support of their doctrine and constitution, and to see to it that nothing is done contrary to them, is indeed unquestionable. And this is the foundation of Christian discipline, that is of all those public regulations and appointments by which the Christian doctrine and constitution, and a correspondent demeanor in the members of the church, are promoted and preserved. But respecting the manner in which Christian churches shall administer this discipline no general rules are given. This must depend upon the situation and circumstances of each particular church. This is according to scripture. See I Cor. 5: 11-13. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them that are without? Do not ye judge them that are within? But them that are without, God judgeth, therefore put away from among yourselves that wicked person.

Christ also in Matt. 18: 15-17, teaches how to deal with offending brethren in the church. The steps are: Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be substituted. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. If I should formulate what is church discipline it would be like this. It is the church exercising its influence, persuasion, and authority in re-A convocation paper by Rev. O. U. Whitford. claiming offending members, in maintaining its doctrines, good order, and fellowship; and in excluding those as a final resort, who would hinder or destroy its sacred work under Christ the I will get it right back for you." The child look-Head of the Church.

2. What is the object or purpose of church 2. The collective body of Christians, those discipline? First, and chief object is to reclaim

any member who has wandered from God, and gone into evil, and in bringing reproach and shame upon the church, and the cause of Christ; to save a brother unto God. Christ and the church. Second, to maintain good order, sound doctrine, the faith of the church and its good character before God and the world.

righteousness in the world, and to save itself from decay, disintegration, and death. As a cancer is cut out of a physical body to save it, so it is right and best to exclude any member or members, when all has been done that could be done to reclaim them, to save the church. 3. Who are subjects of church discipline? This is a hard question. It is hard because it We now inquire: What is church discipline? draws lines. But the scriptures throw some light on this question, yet it does not touch or give rules upon many evils and difficulties that come into a church. Paul gives the most of any of the writers of the New Testament on this point. Rom. 16: 17, Now I beseech you, Knapp in his Christian Theology says: The brethren, mark them which cause divisions and offences contrary to the doctrines which ve have learned; and avoid them. Christ lays down a rule in Matt. 18: 17. But if he neglect, (and this word has the significance of reject), to hear the church, let him be unto thee as an heathen man and a publican. Paul in 2 Thess. 3: 6, Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us, I Cor. 5: II-I3, which I gave under my first question.

Paul mentions in several places the following, as subjects of discipline: Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, strife, seditions, heresies, murder, theft. extortion, drunkenness, revellings, whoremonger, filthy talkers. It would seem that these would cover nearly all subjects of church discipline.

Those who are inclined to loose church discipline or no discipline, quote to substantiate their position or as a reason for it, the parable of the tares and the wheat as recorded in Matt. 13: 24-30. Allow me to say that this parable does not refer to the church or church discipline at all. It refers to the world; there are tares in it and wheat. The wheat are the children of the kingdom of Christ; the tares are the children of the wicked one, the devil,---the har-vest is the end of the world. The tares and the wheat will grow together until the harvest, and then Jesus Christ, the Judge of the quick and the dead, will separate them and assign them to their eternal abiding place.

Do we need better church discipline in our churches than we have to-day? Yes. Why? To save our brother, to give character to the church, to make it a power in the world for salvation, and for righteousness, to save it from decay and death.

A worker in the charity settlement asked a little five-year-old why he was crying. "I want my cake, I want my cake," the child wailed. Thinking an older boy had taken it, the settlement worker comforted him. "Don't you cry any more," she said. "Tell me where it is, and ed up and said hopefully, "I dun eat it."

Third, to maintain spiritual life and power. that it may be a true light for salvation and

TRACT SOCIETY.

REPORT OF EXECUTIVE COMMITTEE. INTRODUCTION.

The report of the Executive Board of the American Sabbath Tract Society, to the General Conference of 1905, is burdened by a sense of its deep loss in the death of the president of the Society and the Board, Captain James Franklin Hubbard. The burden would be much greater were it not lightened by the consciousness that this life, rich in service towards God and men, has been transformed to the rest and glory of the Heavenly life. The following "Tribute to President Hubbard" was adopted by the Board at the meeting, July 9, 1905:

At the regular meeting of the Executive Board of the American Sabbath Tract Society, held May 14th, 1905, the deliberations of the body were presided over as usual by the honored President of the Society, James Franklin Hubbard, but it proved to be for the last time. On Sabbath-day, May 27th, Bro. Hubbard attended the morning service at New Market, N. J., held in connection with the Eastern Association, but before reaching his home after the service, was feeling quite ill, and the sickness developed quite rapidly and decidedly, soon reaching a critical period, and our hearts began to fear that another of God's noblemen was about to finish his life work. At the time of our last meeting on June 11th, the disease (jaundice), seemed to be getting the mastery, and our united fervent prayers rose to the throne of grace, that if it were the Father's will the valued life and services of our brother might be spared to us, but on June 26th, having just completed his seventy-eighth year, life's struggles ended and the spirit took its flight to the Home-land.

We his brethren and associates in the Board, sitting here to-day in loneliness, and in the shadow of this great bereavement, desire to record our deep sense of loss, and pay fitting tribute to the character, ability and worth of him whom we all honored.

Brother Hubbard became a life member of the American Sabbath Tract Society in 1873, and was a member of the Executive Board from the time of its location in Plainfield, N. J., in 1881. For the first fifteen years of that time (1881-1896) Bro. Hubbard was the efficient, pains-taking, and confidence-inspiring Treasurer of the Society, devoting a great deal of time gratuitously to the laborious details connected with keeping the accounts, yet performing the duties with the utmost fidelity, and we most gratefully acknowledge these long years of faithful and efficient service, which gave the highest confidence and security to the financial operations of the Society. In 1894 Bro. Hubbard was appointed a member of the Committee of the Executive Board on the removal of the Publishing House from Alfred Centre, N.Y., to Plainfield, N. J.: was a member of the Supervisory Committee for the Publishing House from the time of its appointment in 1895, and its chairman since 1896; and was a member and chairman of the Advisory Committee of the Board from 1900 to 1903. In 1896 Bro. Hubbard became 1st Vice President of the Society, holding that office till 1900, when he was elected President of the Society, filling that office with dignity and ability till called Home.

In all of these positions of trust and responsibility, we can bear but one uniform testimony: faithful to the uttermost.

work of the Society, notably during the publication of the Outlook from 1882 to 1897, and of the other forms of aggressive work taken up since. He ever used his means as steward of Him who gave the increase

We feel deeply the loss of another stalwart from our ranks, but are assured that this quiet, retiring, yet able co-laborer and wise counsellor, has ere this heard the welcome words: "Well done, good and faithful servant," and to us who remain, we bespeak for all, his mantle of fidelity.

To the faithful companion left in her loneliness, we extend our warmest brotherly love and watchcare, trusting the sorrow visited upon her declining years, may be assuaged by the memories of his life, so well and ably spent. Very tenderly do our hearts go out in sympathy to the brother, Joseph A. Hubbard, our associate in the Board, called upon to rend the ties of a close, life-long, brotherly companionship, and we assure him that so far as in us lies, we will be brothers to him his remaining days, and for us all, the contemplation of the faithful life just closed, and the many tributes paid to his memory, must teach us that "No life can be pure in its purpose, and strong in its strife, and all life not be purer and stronger thereby."

Brother Hubbard demonstrated, as many like him have done, that a man may serve the public successfully, without the least dislovalty as a Christian man and a Seventh-day Baptist. An incident which reveals his inner life was told by him to a friend, several years ago, with no thought that it would be made public. He said: "Our regiment was lying in reserve at the Battle of Chancellorsville. Expecting to be called into the engagement at any moment, sought such seclusion as could be, and read the fourteenth chapter of John. From that day I have called it my chapter, and I can not bear to hear any one read it who does not enter into its deeper meaning, and bring out the sweetness of those words, and the peacefulness they brought to me, on the edge of that battlefield."

Not once, but again the circle of active men in the Board has been broken. In March last, Joseph Mitchell Titsworth was called from labor to reward, thus leaving two vacant seats among our counsellors. At its April meeting the Board placed the following tribute on its record:

We, the members of the Executive Board of the American Sabbath Tract Society, by the death of Mr. Joseph Mitchell Titsworth, on March 14, 1905, having been called to part with a loved and honored fellow member, do place on record this memorial tribute.

In offering a tribute, we record this expression of our high appreciation of the faithful and valued services of Mr. Titsworth, in his connection with this Board for more than twenty-two years. He was elected a member of the Executive Board of the American Sabbath Tract Society in 1883, and has served continuously since that time. He was recording secretary of the Board in 1884; was elected a member of the Supervisory Committee at its constitution, and remained an active member until his death. That in these capacities, and elsewhere he has been a valuable member of the Board because of his wisdom in counsel, and his conservative but excellent judgment in all business matters. He took a large view and a long look forward concerning the mission of this society and the work it represents.

That, in thus recording our appreciation of his manliness, good judgment, and wise counsels, and in offering this tribute to the memory of our departed fellow member and friend, we can but express our sense of deep loss which his death brings to ourselves and to others, and especially to his bereaved family, to whom we extend our warmest sympathy and true affection, and commend them, for comfort, to Him, from whom all true consolation must come.

The workers are called away, one by one, but the work must go on. The ranks must be kept full. The banner must be taken from the hands of those who fall, and raised still higher by those to whom the work is passed. Though men must die, the Great Leader abideth for-First, we ask special attention to those parts of the Report of the Executive Board presented by the Treasurer and Business Manager,

to which you have just listened. They form an unusually important feature of the Report this year. The figures also indicate the amount of zeal which people have in advancing the specific truth, because of which we exist. If the figures be compared with the demands and opportunities that have come to the denomination during the year, they will awaken much regret, if not discouragement. What we have done is to be commended, but it is so far exceeded by what we should have done, that a study of the reports just read ought to stimulate pastors and people to new and more conscientious and continued efforts to enlarge and prosecute their work, represented in the Tract Society.

Much attention has been given by the Board during the past year to enlarging and strengthening the business of the Publishing House. It has come to pass that the Tract Society has now two specific forms of work. To the work of circulating Sabbath literature has been added the work of the Publishing House, and experience has shown the necessity of doing as much business as possible, in order to gain from the publishing side of the Society's work, financial returns to meet the unavoidable deficit in the receipts from our periodicals, and to extend the work of Sabbath Reform, by the circulation of literature. The report of the financial agent shows that commendable progress has been made during the past year, and that the Bro. Hubbard was always an earnest and liberal supporter of the prospects are good for increasing the work of the office during the next year. In this connection the Board desires again to call the attention to the importance of our denominational publications, because of their value to the people. The purposes for which the American Sabbath Tract Society was organized and for which it has continued its existence are vital to our denominational success. These interests center in the Tract Society and its work, in a much larger degree than people seem to appreciate. The Sabbath Recorder is the great means of intercommunication. All the denominational interests are represented in it. It is indispensable as a family paper and as the means by which each may keep in touch with the rest of the denominational household. The Board, therefore, renews the plea for a larger support, morally and financially, because of the benefits which The Recorder brings, and because of the loss which those suffer who are not familiar with the paper.

THE PUBLISHING HOUSE.

Those who know the character and value of The Helping Hand. especially in view of the supplemental lessons bearing upon the Sabbath question, and its relation to our denominational life. will be ready to say much that can not be said here in support of that paper, and in commending it to all who are engaged in Sabbath School work. The publishers trust that the new movements inaugurated by the Sabbath School Board will be of mutual benefit to that Board and to The Helping Hand

Closely associated with The Helping Hand are the interests of the children's paper and its value as a factor in Sabbath School work. It is the aim of the Board to make each of the periodicals committed to its care the best that is possible, and to favor the interests of the subscribers to those periodicals in every way, while at the same time they must protect the business interests of the denomination with which they are entrusted. The problem of accomplishing both these results, with limited subscription lists, is sometimes almost unsolvable. The Board is grateful to the people for the confidence and support heretofore given. It is, however, necessary that the people should appreciate yet more, that the Publishing house belongs to them, and that the Board acts as their representative in conducting those business interests, without any personal gain therefrom, and often with no little personal outlay of time and money.

What is true of the periodicals of the Society is equally and quite

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as important concerning the books and tracts published by it. The heart of the denominational work is represented by these publications, and the success depends, in great degree, upon the familiarity of the people with these publications, and the zeal with which they support the Tract Society in pushing their circulation. It is a matter of regret that so few of our people are familiar with the books and tracts published by the Society, and that so little enthusiasm exists concerning their circulation in the world outside. Here again the Board must appeal, first to the pastors, and then to the people, for a deeper interest and more generous support of this department of denominational work. If this department be eliminated, there is little that is specifically denominational, left for us' to do. The anxiety of the Board is not so much that the publishing work be sustained from a purely business standpoint, as that the people of the denomination be saved from serious loss, through want of information and zeal in this direction.

WORK IN OUTSIDE FIELDS.

For more than twenty years the Board has paid the expenses o issuing The Boodschapper, an able paper, edited and published by Brother Velthuysen at Haarlem, Holland. More than thirteen thousand dollars have been expended thus. That work being removed from immediate observation, is not appreciated as it ought to be. In propagating the Sabbath truth, promoting temperance and social reforms, and in giving our cause a high standing in Holland and elsewhere. The Boodschapper has been and is an important and valuable agent. The editor of that paper and other members of his family are in the front ranks as reformers, and are well known throughout the kingdom of Holland. The paper finds a circulation in many European countries, in the United States, and in South America. Since the interests in Holland resulted from the work of the American Sabbath Tract Society, through the late Dr. Wardner, in Scotland, the enlarged work through The Boodschapper, and our churches in that country, have given much wider scope and larger fruitage from the money furnished by the Tract Society. This quiet work of the Society deserves a large place in the contributions and sympathies of all our people.

IN CANADA.

Brother George Seeley, as conductor of the Canadian branch of the Tract Society's work, is one of the most devoted and reliable representatives of the denomination. Quietly, but continually, he has sent forth, within a few years, more than a million pages of Sabbath truth, and conducted a large correspondence, growing out of that work. One of the definite results of his work is now seen in the interest that has been awakened at Campbellford, from which place Brother Davidson is in attendance at this session of Conference. From him and others, detailed statements concerning work there will be given. Our first connection with that work, aside from correspondence, came about during last summer when the Tract Society sent Rev. Walter L. Greene to visit that field. The Board commends those interests, and trusts that liberal contributions will be forthcoming, that the work may be pushed and sustained as circumstances may demand. Other interests in Canada have appeared, through which it is hoped that the Society may find further calls for specific work.

A part of the time during the past year, Mrs. M. G. Townsend has been under the joint employment of the Woman's Board, the Missionary Society and the Tract Society, as Missionary Colporteur on Western fields. Her work closed with the Conference year. Rev I. T. Davis has been employed on the Pacific coast by the Pacific Coast Seventh-day Baptist Association, to which Association the Tract and Missionary Societies have been joint contributors. Rev. A. P. Ashurst has completed the circulation of Sabbath literature which remained in his hands when he became pastor of the church at Hammond, La. The following is a summary of the publications sent forth during the year:

From the home office on orders, 218,652 pages; in "Aggressive work," 1,147,232 pages; from the Canadian branch office, 200,000 pages; on the Pacific Coast, by Rev. John T. Davis, 15,780 pages; on the Southern field, by Mr. Ashurst, 77,800; by Mrs. Townsend, 323,117 pages. Add to these the matter sent out by The Boodschapper, and we have an aggregate of two million pages of Sabbath truth sent forth during the year. Some words from Mr. Seeley's report are in place here. He says:

"Altogether since beginning this work here, I have sent abroad nearly a million pages and kept up considerable and increasing correspondence, besides preaching in different places. This latter I have had to give up owing to my wife's poor health keeping me at home, and being now in my seventieth year. We are constantly gaining a few good friends to our work and they will come in large numbers in the future, and give us more assistance in forwarding the cause of the Sabbath. 'Tis true that we have numerous and powerful enemies. I have encountered many who have tried to overthrow myself and my mission. So far, they have failed, by the grace of God, and they will fail. God is the Ruler, and I rejoice. This is God's cause as surely as the Bible is God's Book. He lives to care for his Sabbath and his servants who work for him. There are those who grow discouraged because they do not see a great work wrought at once, and think it is but little use to give men or money for this work. But we must not yield to discouragements. We must trust the Almighty One, who never slumbers nor sleeps. There was a great meeting in a certain great American city, during the Civil War, just at the most discouraging period. A great orator was speaking, he seemed overcome with discouragement. 'Sojourner Truth' was in the meeting. She rose to her feet, and, calling the eloquent man by name, cried out:

'Is God dead?' No, God is living and watching all that occurs, and in this case God is watching and caring for his own truth and what Seventh-day Baptists are doing. Let us be sure that we are right, and have his approving smiles. The work must go on. Prosperity must eventuate."

A NEW TRACT.

In former reports attention has been called to Sunday Laws as factor of increasing moment in Sabbath Reform. To meet the demand on this subject the Society has issued a new Tract of thirtytwo pages, entitled, "Enforced Idleness on Sunday Promotes Crime." Copies of this tract have been sent to a selected list of clergymen and lawyers, in Pennsylvania and in the New England States. These states were chosen because the situation there made a favorable occasion for such literature. A second tract, giving an outline of the origin and history of Sunday legislation was also sent to the same lists. This literature should be distributed in million page lots, in many other states. The decline of regard for Sunday laws, on the one hand, and the effort to enforce it on the other, will continue to be a factor of increasing importance in our work. In connection with the sending of this literature to Pennsylvania, the Corresponding Secretary took part in a Hearing at Harrisburg last winter, on a Bill proposing the modification of the present Sunday law of that state. He has been obliged to refuse an invitation to take part in a mass meeting to consider the Sunday Law issue at Camden, N. J., this summer, because of other duties in connection with this work. The Board urges our people to make a careful and full re-study of the Sunday Law question at this time. It has a history of fifteen hundred years, and is now a more important factor in Sabbath Reform than we have been accusomed to think. CONCLUSION.

Aside from their efforts to promote the business of the denomination and to conserve the financial interests committed to them with economy and success, the members of the Board are deeply anxious to secure for the Society a higher place in the hearts of the people. The work of the Tract Society is distinctly and pre-eminently denominational. The observance and defense of the Sabbath is our line of separation from other Protestants. It is our reason and warrant for a separate denominational organization and work. Our existence implies and requires greatest zeal and devotion in spreading the Sabbath truth. The printed page is the most available method of doing this. Public opinion and popular practices demand that this be done on a large scale and with untiring patience. Our work involves a long campaign of education. Lack of interest in the Sabbath question is due to lack of knowledge, or to false conceptions. The Board is anxious to secure greater interest in the Sabbath question among Seventh-day Baptists, for the sake of the reflex influence on their religious life and character. This can not be without larger and more intimate knowledge. The Board must turn to the pastors and church officials with the plea that greater and more systematic efforts be made during the coming year to instruct the people in all matters pertaining to the Sabbath, its place in the Bible, and in history, and its intimate relation to religious life and spiritual growth. The publications of the Tract Society are ample to accomplish such instruction. It is a sad fact that these publications are too much neglected, and too little prized. The people who are most interested in the work of the Tract Society are likely to be most loyal to the Sabbath and most consistent in its observance. This is said not as a complaint against those who are less interested, but as a statement of facts, which few or none will question. A revival of Sabbath observance by Seventh-day Baptists must be preceded by a revival of information and instruction. The religious teachers of the people must lead in this revival. The Board kindly but earnestly requests all pastors to inaugurate and continue the work of educating and arousing the people concerning the Sabbath and its demands, and concerning the work of the Tract Society. General reference to the question is not enough, and occasional denunciation of Sabbath breaking is far less valuable than such faithful instruction, as we ask for. The members of the Board feel that they can not and dare not refrain from urging this appeal to pastors and churches for a new, vigorous and prolonged effort to accomplish what is hereby asked. No form of work for the coming winter which does not embody this revival of educating and awakening influences on the Sabbath question can meet the demands of the present time. Any revival of religion among Seventh-day Baptists that is not a revival of Sabbath keeping is seriously lacking in real success. Full conversion to Christ means conversion to his teachings and practices concerning the Fourth Commandment, as well as of the other nine commandments. This truth must be more clearly apprehended and acted upon, or we shall fail in gaining that higher denominational life and character which are so much needed. This plea is not made for the sake of the Tract Society, but for the needs of the people, and the honor and obedience which are due to Christ, the Lord of the Sabbath.

Business Manager's Report.

Once again it is the privilege of the Business Manager of your Publishing House to come before you, and face to face talk with you regarding your property, over which he has some slight control. Such opportunities are appreciated by your Manager, for by them he is enabled to speak freely of the interests so dear to him. and which should also be dear to you. Most of us are diffident and retiring when we must put our thoughts in black and white, but here by ourselves we can talk freely and spontaneously of what seems best for the interests

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we represent. And so, feeling right well the opportunities afforded me, let us see just what we refer to when we speak of the Publishing House.

Publishing House-quite a name for a simple printing office, but that is just what it is. I suppose you all know why we have a Tract Society. For the dissemination of the Sabbath truth, primarily, of course. How that shall be done is the problem of the Tract Society. In past years, we, as a people, have recognized the value of the printed page in tract work, and so came the acquirement of The Recorder. The Helping Hand, and The Sabbath Visitor. The Tract Society, as one of its duties, publishes all three of these periodicals, and also edits The Recorder. If these publications were paying properties, the Tract Society would obtain a profit on them. But unfortunately they are not, hence the need of contributions to keep them going. Then there are tracts, essays, books, and pamphlets that are considered necessary to supply our churches and pastors with material to carry on their work. Of course, you can't expect non-believers to pay for the reading matter that is to be used to convert them to our way of thinking, hence there is further need of money for this work. Salaries must be paid corresponding secretaries, editors and persons working on the field for the society. The laborer is worthy of his hire, you know.

But you may say, Why do you have a Publishing House to do this kind of work? That's a good question, and there's only one answer: There is no need of a Publishing House unless it saves vou money. Well, does it?

A few figures from the past year's work will be the best answer. The Society's printing bill-Recorder. Helping Hand. Visitor. etc.amounted last year to \$8,187.73. Subscriptions to these publications, the sale of tracts, etc., brought in \$4,734.93, showing a deficit of 3,452.80. From the Treasurer's report, it will be seen that in the operation of the Publishing House he paid the Manager \$12,416.67, and the Manager in turn paid him the entire receipts of the office, \$10,235.33, showing a deficit of \$2,181.34. In other words, the Treasurer saved in cold cash \$1,271.46 by having the work done by the Society's own plant, in addition to the prestige that goes with the product of one's own effort and thought.

This, then, is the work of the Publishing House. In the first place, it provides a public office in a New York suburban city for the Tract Society, and this, in itself, gives the Society a standing in the financial world. For example, visit New York or any large city, and see the multitudes of offices in the tall skyscrapers. Some of these offices are often merely cupboards in size, yet the business they turn into the big plants in Westerly, Plainfield, Alfred or elsewhere, keeps those plants going.

Then we are doing work for people outside the denomination, and on that work we put our imprint, "The Recorder Press." That gives us standing with people outside ourselves, until now we do all the work for two of Plainfield's largest churches. And we strive to do that work well, so that it will redound to our credit, and at the same time pay a profit. It is because of that outside work that we are enabled to save money for the Society in the production of its own work. That work in the year ending July 1, 1903, amounted to about \$1,800. The past year it amounted to \$5,488.83.

work, has required the expenditure of some \$5,000 in the past two years for new machinery. An expenditure of \$2,500 more will be needed to complete the payments on the second Linotype, and then the heavy drain will be ended. But the changing conditions of business demanded all that we have done, and the Society, with your generosity, has met the issue fairly and squarely. But these expenditures have not been money wasted. They are visible in the printing plant that has no superior in the city of Plainfield, and it is yours, paid for with your money. The machinery and stock is worth at present close to \$10,000, and to show that we have not buried the talent you gave us, we point to the \$1,200 saved by the Society in its own printing the past year, which is a twelve per cent. return on the investment.

When your Manager talked long and earnestly of Linotypes, and the saving to be made by their introduction, some evidently expected that there would henceforth be no further call for funds on the part of the Publishing House. But on the contrary, the cry is the same old one, only a little more insistent, if anything. We must plead guilty, but there are extenuating circumstances. Two years ago the office was working sixty hours a week. When the first Linotype went in, the hours were reduced to fifty-four, or a reduction of fifteen per cent. The wages were raised, rather than reduced. During the past year in all the city offices, wages were further increased, and the hours shortened to fifty-three. In spite of these increases and decreases, which equalled close to twenty per cent., our labor bill for 1905 was \$447.25 less than last year, while our sales were nearly \$1,500 more than last year. The increase in wages and decrease in hours compelled one of Plainfield's newspaper proprietors, as a matter of business, to install two Linotypes. Linotypes or no Linotypes, the trend of matters in the printing business was following a similar trend in other lines of trade, and when the demands came we were prepared to meet them. But we have not as yet been able to transfer the load to the printingbuying public and the Tract Society. When we do, then we hope the profits will approach the magnitude of those in other lines of trade, but of course no one can hope to stand any show with the plumber.

There are some matters, however, connected with the work of the society, that are a matter of regret to the Manager. The chief one is

The Recorder. You are probably tired of hearing of the trials that beset this one of your children, but the Manager would not be true to his trust if he did not speak of it. The Recorder could be made a better paper in many ways. Trained writers could be paid to fill its columns until the matter in it would cast into deepest shade many of its religious competitors. But it wouldn't be your paper then. You wouldn't see your associational addresses; your happenings would not be chronicled in the several departments, and there would be no pride in sustaining the paper. It would be just as sensible for your own town paper to fill its columns with the finest of literary matter, and totally ignore the news at its own doors. Yet how is this child of this big family treated by the other children. Two years ago the receipts from Recorder subscribers was \$4,644.27. Last year they were \$3,136.68, a falling off of \$1,500. July, 1904, Recorder subscribers owed the Publishing House \$1,444. Last July the amount had increased to \$2,600. What's the cause? Was the Manager so insistent in the columns of The Recorder that the effect was counteracted? Just tell us wherein the fault was, and we'll remedy it, if it is in our power. We do not intend to be unjust to anyone, but our subscribers have made a contract with us, and their sense of fair-play should prompt them to carry out this contract, no matter what the cost may be. If this had been done, the society's loan of \$1,000 would not have been necessary.

The Helping Hand has been almost doubled in size, but the price has remained the same. The result-a profit of \$246.35 turned into a loss of sixty cents. The number of subscribers, instead of increasing, has decreased.

a decrease of nearly \$200 in the cost of printing. Some \$1,500 has been expended in the production and mailing of tracts, with receipts of \$43.90. This amount has sent out 1,300,000 pages of matter. Much fell on stony ground, but we trust some fell where it may take root and grow.

Figures are tiresome to read or to have read to one, so I have refrained from making this report any more statistical than possible. Yet every business man likes to know just what reward has come to him during each passing year, and the condition of his business as compared with previous years. So a short summary will not be out

of place. Sales during the year, \$14,099.98. Labor and stock charged directly to this work, \$8,095.22. Expenses of operation-improductive labor, power and light, rent, insurance, sundry expenses, depreciation (\$943.41)-\$4,835.54, making a total expense of \$12,930.76, leaving a net profit of \$1,169.22.

July 1, 1904, the resources of the Publishing House-plant, cash, book accounts, subscriptions due, after deducting paid-in-advance subscriptions and bills payable-were \$8,106.57. The resources July 1, 1905, taken in a similar manner, were \$12,220.74, an increase of \$4,114.17. During the year, \$3,791.19 was paid on new plant, showing a gain in resources of \$312.98, making a profit in resources and operation of \$1,482.20. Of this amount your treasurer has retained \$1,271.46, the balance remaining in the plant.

This, then, is the report of your Manager. What the future has in store for the Publishing House depends upon your attitude toward To do this outside work in this volume, and to improve our own the Tract Society. Here is a feature of denominational work that should receive your heartiest co-operation. Give it your prayerful consideration. Criticise it all you will, but when you are done, see if you can't do something to remedy the faults that you find. Finally, come and see us. We'll be glad to show you what you have placed in our charge, how we are using it, and what we hope to accomplish. If such a visit does not convince you of the possibilities before us, then we have failed most frightfully in our labors during the two years we have been Manager of the Publishing House.

The Sabbath Visitor shows an increase of \$100 in receipts. with

Respectfully submitted.

JOHN HISCOX, Mgr.

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OUR CHRIST. In Christ I feel the heart of God Throbbing from heaven through earth. Life stirs again within the clod. Renewed in beauteous birth. The soul springs up, a flower of prayer, Breathing his breath out on the air. In Christ I touch the hand of God. From his pure heights reached down, By blessed ways before untrod, To lift us to our crown; Victory that only perfect is STANDARD AN Through loving sacrifice like his. Holding his hand, my steadied feet May walk the air, the seas; On life and death his smile falls sweet, Lights up all mysteries: Stranger nor exile can I be In new worlds where he leadeth me. Not my Christ only; he is ours;

Humanity's close bond; Key to the vast, unopened powers,

Dream of our dreams beyond. What yet we shall be none can tell: Now we are his, and all is well.

Woman's Work.

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

MEMORIAL.-DR. ELLA F. SWINNEY. MARY B. CLARKE. We stood by the granite pillar Which marked the place of her rest, And fragrant blossoms of summer We scattered above her breast.

We thought of her brave, sweet spirit, So loyal and loving and pure, Of the years of blessed service, God gave her strength to endure.

We thought of our heathen sisters, The objects of her tender care, Of the faithful band of workers-And we whispered a word of prayer,

That each from that sweet memorial By the grace of God might go, The stronger to do life's duties, The braver to meet life's foes.

And we pledged anew our loyalty To the work, wherein she gave Her life as a willing sacrifice Undying souls to save.

THE DR. ELLA SWINNEY MEMORIAL.

It was fitting that the women assembled at the Conference at Shiloh should wish to pay a tribute to the memory of Dr. Ella Swinney, much of whose life had been passed in this town and whose body lay at rest in its church-yard.

To some it seemed that this tribute should be one not only of words but of deeds, so arrangements were made for a meeting that should take place at the close of the afternoon service on Monday. The invitation was extended to all the women and any others who were interested, to meet in the church and go in procession to the grave of Dr. Swinney. Previous to this hour, the grave had been decorated with beautiful flowers that had been gladly contributed by loving friends.

The procession from the church was led by Mrs. S. J. Clarke, president of the Woman's Board, and Mrs. W. C. Daland of Milton, while the others followed two by two, to the grave. When all had assembled in the cemetery, it was found that "interested" applied to all who could possibly be there, men, women, and even the boys and girls.

It was an impressive occasion, as we stood there at the close of the day, just as the shadows were lengthening and thought of "the happy Doctor" and the work that had dropped from her hands, and of the other Doctor on whom the mantle had fallen and who is so bravely carrying on the work in China that has been given her to do.

Mrs. S. J. Clarke voiced the thoughts of those present in a prayer that touched all hearts as she thanked God for the life that had been and the work so well begun. She committed to the Father's care our Dr. Palmborg and the work that she is doing in China. To each one present must have come a new feeling of thankfulness and consecration and a new interest in our medical mission work.

As had been previously arranged, receptacles were provided, wherein all who wished could place their offerings for this work. The plan seemed to meet the wishes of all, and as they passed away from the little gathering at the close of the prayer, they quietly left their gifts. There was found later in the baskets, \$48.45. It is intended that this money shall be sent at once to Dr. Palmborg to be used as she deems best, in advancing the medical mission work.

As we left this sacred spot, it seemed as if it were indeed holy ground and that it was good for us all that we had been there.

REPORT OF THE CORRESPONDING SECRETARY OF THE WOMAN'S BOARD.

From every one of our associational secretaries comes a word of cheer, encouragement, and earnest purpose, as they review the work of our women during the year just closed.

Faithful, steadfast labor is a marked characteristic of the members of our auxiliaries; and their loyal support of our plans, their

earnest, loving prayers, and the consecration of their laboriously-won offerings, is deeply appreciated by your Board. May the Master richly reward their toil and gladden their hearts

with a bountiful growth of His kingdom. SOUTH-EASTERN ASSOCIATION.

While our report is not all that we had hoped and could wish it to be, we feel that it shows some marks of advancement along new lines, and a desire on the part of those who are interested to reach out to the help of others.

We have found it difficult to interest the women of our pastorless churches to a degree of doing anything in missionary work. This is largely due to the need of a leader, through whom we might bring up the work. However, we do not feel discouraged. Besides meeting our apportionment to our most worthy Board, and besides the work done in our home churches, the Salem Ladies' Aid Society has taken a scholarship in Salem College, upon which they have paid \$50. They hope to pay up said scholarship at the rate of \$50 to \$100 per year.

We have in our midst a great and vicious evil, which has drawn heavily upon the time, strength and finances of some of our most enthusiastic workers. While this line of work does not belong in this report, we feel that it is just as much missionary, and as much demands the attention and financial support of our women in this association as any other.

Trusting that the blessings of the kind Heavenly Father will rest richly upon our Woman's Board, their work, and all who support them, we remain yours in the work. MRS. GEO. H. TRAINER, Associational Secretary.

Again we are reminded that time never ceases, the Conference year is at its close, and we are to look back and see what has been done for the Master.

By the tone of the reports from the several societies, we are assured that there is a continued interest and a deeper feeling of unity and sisterhood. One secretary writes: "Our society gatherings are characterized by a kindly Christian spirit and are much enjoyed by those who are privileged to attend." Others express their interest in the work and their desire that the power of doing may increase. One writes: "Our society is in an unusually prosperous condition, five new members having been added at our last meeting." These words are certainly encouraging.

The financial report may not seem as large as usual. The call for the different objects through the churches have drawn the gifts of the sisters in that direction, especially in the matter of scholarships. There is an interest in all objects of denominational work.

The Plainfield society has added two of its members to the roll above: Mrs. Elizabeth Dunn Randolph, a faithful, conscientious worker, and Mrs. Grace Dunn Tingley, who was a member ever since the first organizing of the society. She, with her skillful fingers, fashioned garments for Mrs. Lucy Carpenter, when the mission at China was first founded

Thanking the Father for the gift of the past year, we hope that a continued growth in usefulness may mark the records of the ANNA C. RANDOLPH, Associational Secretary. future.

The reports which have come in from the societies show excellent work. With a membership of 74 residents, the non-resident and associate lists bring the number of workers up to 121. For denominational and local interests there has been raised over \$856. It is with deep regret that we record the failing health of our secretary, Mrs. Rebecca Wheeler, whose warm and generous heart is in the work, but whose hands must lay it down.

Your secretary would respectfully report another year of faithful service to the Master on the part of the earnest women in the Western Association.

Not all has been accomplished that we hoped to do at the beginning of the year. Some of the auxiliaries are in a very prosperous condition, while others are weak in numbers and not able to do much financially

There seems to be need for a "field secretary" to visit some of the churches and give encouragement to the loyal women who have supported the Board faithfully these many years, and to create enthusiasm among the younger people, and persuade them to take up the work which age and infirmity are compelling others to lay down. In most cases there is greater activity and interest in the societies organized for local work, and surprisingly large amounts of money have been raised by some of these in the past year. It is difficult to make such see that there is a blessing and a privilege in doing for others as well as themselves.

The Woman's Hour at Association was largely attended by an interested audience, and I believe an efficient worker on the field could bring many new forces into the ranks of the Woman's Board auxiliaries. Your secretary hoped to visit, during the year, the societies in her district and do something along this line, but ill-health and absence from the field have prevented.

On the whole there is much for encouragement. We have striven to do what we could and must leave the results to the Lord of the harvest. AGNES L. ROGERS, Associational Secretary.

EASTERN ASSOCIATION.

CENTRAL ASSOCIATION.

WESTERN ASSOCIATION.

NORTH-WESTERN ASSOCIATION

cumstances involving temptation; by choosing ennobling com-The women of our association are earnest and loyal workers, panions; by studying how to live in constant communion with untiring in their efforts for the Master's cause. Reports have been the Holy Spirit. When the heart is consciously and gladly received from eighteen societies, with a membership of 376. surrendered to Him, so that His presence and power rule in it, The amount raised by this association is not so large as last year, even our severest besetting temptations can find little or no for two reasons. First, because of the inauguration of the systematic benevolence plan, and second, because several of our societies have opportunity of access.—Helpful Thoughts.

assisted in church repairs and given more in local work than formerly.

We were deeply touched by the generous contribution from our little band of workers in Riverside, Cal. Although so few in numbers and so widely separated from other societies, they are faithful and devoted to our interests. The same might be said of other societies. While all has not been accomplished that we hoped, we feel

encouraged and desire to press forward with renewed zeal to another year's work. Mrs. A. E. WHITFORD, Associational Secretary.

is now supposed to be one of the most powerful elements SOUTH-WESTERN ASSOCIATION. yet discovered as existing in the world. It is a substance said The women of the association are faithful in their work, though. to be a thousand times more powerful than dynamite, and it is estimated that an energy or power needed to tow a vessel of They have contributed the same to the Woman's Board as last fifteen thousand tons a distance of six thousand miles at the rate of fourteen miles per hour, is found in a pound and a half of radium. It would require at least from four to five thousand We have no new societies to report, but the women of two of our tons of coal to produce the same requisite power.

far removed from each other and from the rest of our denomination. year, and have done more work at home. (Several of our women had the pleasure of attending Conference last year at Nortonville.) small churches have given to the work of the Board.

Your secretary regrets that she can not visit our churches more It is known that the earth contains radio-active materials as it has been discovered in a mining district in New Hampshire, and quite extended in the dirt surrounding the gold mines at Cripple Creek which has been thrown out in the exca-We are still hopeful for the future and want to do better work vations. But as yet no means has been devised for separating Aside from the work done in the local societies, some matters of it from the dirt in which it is found.

and interest the women in our work. This has been a "hard times" year to many of us, but judging from the reports, our women do not intend to let it hinder their benevolence. next year. Mrs. LUCY FITZ RANDOLPH, Associational Secretary.

vital interest have engaged the attention of the Board.

As radium develops an unseen atomatic gas, why may not Miss Susie Burdick's salary of \$600 has been paid from funds the gas exist and exert its power in the etherial field, the same as electricity, as a componnt part of oxygen, nitrogen, or The excellent school at Fouke, Ark., which has been continued even hydrogen? Why may it not be the radium gas in certain proportions mixed with oxygen, and when taken into the lungs of human beings, or animals, that heats the blood to the ninety-eight degrees and also gives the heart its activity, and sends the blood with all its various properties throughout the system, keeping it warm, building it up, repairing, replenishing or sustaining all parts of the system? Where or how is the warmth of the body secured when surrounded by ice, and cold, Mrs. M. G. Townsend has been employed by the Missionary, Tract if not by radium?

sent to the treasurer. another year on that needy and promising field, under the wise direction of Rev. G. H. F. Randolph, has been assisted by the sum of \$125. This sum exceeds the amount (\$100) asked for by your Board, and they take pleasure in forwarding the entire sum where it is so worthily used. They have again been able to pay double the sums necessary t maintain the three scholarships which are assisting needy young women to secure a college education. and Woman's Boards jointly during the most of the year. She was

engaged in colporteur work and for the past four months has spent a large portion of her time in house-to-house work in the large towns and cities of Wisconsin. She has found the sale of the Gospel Seals a most happy introduction to earnest conversation regarding the Sabbath.

We have been taught by astronomers, that the sun was distant from the earth from ninety-three to ninety-five millions of miles, and that we receive both heat and light from that source. But now comes in what is called an axiomatic We regret that other cares and responsibilities will necessitate the theory which appears to interfere with the astronomers' stateretirement from our Board of such consecrated and efficient workers ments. It is this: --- "That like causes will produce like results. as the vice president, Mrs. Agnes N. Daland, and the associational under like circumstances. in all cases." What are the facts? secretary, Mrs. Mary Whitford.

A mountain standing within the tropics, at its base the Plans for another year's work of wider reach over the field, and heat becomes intolerable from the sun's rays which are very closer heart to heart and hand to hand touch with the workers, are already forming. piercing! ascending the mountain, the heat is constantly grow-Let us in the coming year bring the labor of our hands, the ing more and more temperate, until the no-timber line is lovalty of our thoughts, and the love of our hearts, an acceptable reached, then frost and perpetual snow and ice appear, and sacrifice, to lay at the Master's feet. they remain intact while the blaze of the sun is pouring on HARRIETT C. VANHORN, Corresponding Secretary. its full power from morning until night, and yet not melting OUR BESETTING SINS. a párticle of the ice or snow.

Our besetting sins are peculiarly humiliating. They cling Why does not the sun show the heat of its rays here as to us so firmly after we have determined to be rid of them; well as at the foot of the mountain? Simply because the rays they reveal their power so often after we have supposed them meet no radium in the atmosphere, the circumstances at the top conquered and abandoned; they assail us so unexpectedly and are different from those at the bottom of the mountain, radium often beguile us so easily, that we sometimes doubt whether gas is heavier than ether. we really have any power of self-control remaining, or any * It was in contemplation to have the great speed race, trustworthy loyalty to God and duty. It is no excuse for us, but it is comforting to remember that everybody else is tempted the best three in five, between thought, light and lightning similarly, and that our Heavenly Father understands the situclosed out Labor Day, but the weather forecaster said a wideation even better than we do. It is a strong temptation to spread storm was approaching, and as the roof on the grand make special excuses for our sins. Sometimes and to some stand was rather old and leaky, the race was postponed. extent this is proper. For example, he who, like so many, Step by step lifts bad to good, has inherited the desire for strong drink, certainly has in that Without halting, without rest, fact a special excuse for committing that sin. He is not to Lifting better up to best: blame for the hereditary taste which he can not help having. Planting seeds of knowledge fine, It is his misfortune, and not his fault. But this excuse is not Through earth to ripen, through Heaven endure. a justification. He is actually and seriously to blame for yield--Ralph Waldo Emerson. ing. The knowledge of his inherited tendency should serve as a special and solemn warning and restraint, fortifying him England's heir to the throne, Prince Edward of Wales, against tampering with the temptation which he knows is now 11 years old, is a humorist. King Edward asked him the graver for him than for others. other day what he was studying and the little prince said:

Besetting sins are to be conquered, like any other, by "All about Perkin Warbeck." Asked who Warbeck was, prayer and faith and courage and steady resistance; by cherishhe replied: "He pretended he was the son of a king, but he ing holy thoughts, and cultivating holy aims; by avoiding cirwasn't; he was the son of respectable parents."

THE SABBATH RECORDER.

Popular Science

H. H. BAKER.

Radium

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SEVENTH-DAY BABTIST GENERAL CONFERENCE.

REPORT OF THE COMMITTEE ON FINANCE.

To the Seventh-day Baptist General Conference: Your Committée on Finance would respectfully submit the fol-

lowing report: We have examined the Treasurer's report and have found the same correct, and we recommend its adoption. We find the following outstanding bills chargeable to the Confer-

ence, and recommend that orders be drawn upon the Treasurer for their payment: Expenses Corresponding Secretary\$ 25 22

Expenses of Committee of	Systematic Benevolence 119 63
Expenses of Recording Sec	retary
Programs, etc	
Expenses for illustrated lec	ture
	\$ 204 95
We have made the foll	
Estimated Expenses for Mi	nutes
Tents, lumber and labor .	\$409 00

Provisions and cook	
Provisions and cook	
Stationery, etc 15,95	
Fuel and use of boiler	- 1.224 80
Total	\$1,729.84
Less cash from sale of tickets	550 00

Total\$1,179 84 We recommend that the treasurer set aside and report as a special fund for the publication of the proposed historical volume, \$300, which, with the \$300 voted by the Conference of 1902, makes a total of \$600. We recommend the raising of the sum of \$1,179 84, and have apportioned the same on the churches, as follows:

apportioned the same	EASTERN ASSOCIATION.	
Discotourout	EASTERN ASSOCIATION. \$14 40	
Fiscalaway	40 86	
Shiloh		
Berlin		
Waterford		
Marlboro		
Second Hopkinton .		
KOCKVIIIe		
Plainfield		
Pawcatuck		
New York		
Greenmanville	I 44 3 06	
Second Westerly		284 58
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First Verona	····· II 52	
Adams	43 74 25 20	
Second Brookfield	25 20 8 82	
Curvler	72	
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Second Verona		
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Preston	1 98 36—	145 62
Norwich	WESTERN ASSOCIATION.	
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First Hebron		
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Hickernell		
Hornellsville		
Independence		
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NT all Taxa	이 NAS 이상 사업 카로 물건을 해 전쟁된 배가했는 "귀엽 편집을 알아나 많아. "한 동네는 동네는 이야지 않는 것이 가지 않는 것이 가지 않는 것이 있다. " A Shi A ZO	
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Chicago		
Big Springs	2 34 3 42 2 70	• • • •
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Pouldor		
Riverside (Colony	Heights)	
Now Auburn (Cart	wright) 3 60	
Rock House Prairie		
Stokes		

Bethel 347 58 36— Farmington SOUTH-EASTERN ASSOCIATION. Lost Creek 15 48 Berea 12 60 Greenbrier 7 92 Black Lick 4 32 Salemville 6 48 Conings 1 80-SOUTH-WESTERN ASSOCIATION. Gentry\$23 04 Hammond 10 62 Delaware 1 26 Crowley's Ridge 1 62
 Eagle Lake
 72

 Corinth
 1
 Winthrop 1 08— 53 46 Total\$1,179 84 Respectfully submitted, W. H. CRANDALL, C. LATON FORD, S. W. MAXSON.

The Treasurer of Conference would be pleased to receive remittance from the churches for this year's apportionment as soon as possible, as there is immediate demand for money to pay the bills. Address, WILLIAM C. WHITFORD, Alfred, N. Y.

THE GLORY OF DRUDGERY.

"Waitin' fer a train to-day, I couldn't help noticin' the shiftin' engine, 'nd how hard 'twuz workin'. 'Twus poffin' here 'nd tuggin' there, 'nd never standing still fer five minnits. 'Nd it never got outside the yards either. Jest back 'nd forth, on them same lines of rails, gettin' trains ready fer other engines to take out, allers in the thick of things, never runnin' out through the fields 'nd woods or acrost the river bridges or over the hills, like the other engines-my! 'twuz like a parable of some folks' lives, allers doin' the hard work in the hard places. There ain't no glory in bein' a shiftin' engine. No fast runs, 'nd no record-breakin' hauls-jest makin' up trains so's they kin start out right. Seems to me there's lots of men 'nd wimmen-specially wimmen-jest like that, doin' common things day in and day out, 'nd getting no glory nor credit out of it all. Folks praise a great man, 'nd fergit the mother that started him out right. They admire the head of a concern, when it's the quiet partner or the gray-haired clerk that keeps 62 things goin' straight. The engine that goes speedin' along, over a clear, open track, with the hull continent ahead-that's the engine fer them, every time.-Forward.

FOR TROUBLED HEARTS.

A saintly man, Dr. Cuyler, now nearing the golden gates, spends the strength of his latter days writing messages of comfort for troubled hearts. The following words are tinged with the sunset's glow:

"We often make sad mistakes as to what is best for us. We often hide our richest blessings under a pall, and decorate with garlands our temptations, or the sources of our spiritual sorrows and shame. The poor old patriarch, Jacob, was shrouded in gloom when he wailed out: 'All these things are against me!' Joseph is gone; Simeon is gone; and they have carried away also Benjamin, who bore in his boyish face the photograph of the beautiful Rachel. He calls his lot a sad one. But the returning caravan is almost in sight which brings to him the full sacks from Egypt's graneries, and the joyful invitation to go and see his long-lost Joseph as premier of Pharaoh's kingdom. His dark hour is just before the day dawn. What he regarded as a sorrow has grown into the greatest mercy of his life. There may have been wet eyes up in that prayer room in Jerusalem, where the little band met after their Master had left them. They were sowing in tears, to reap with joy before the next day's sun went down. Never despair of a good cause. Never despair of a great, heavendirected reform, even when the powers of hell are striving to strangle it. Never despair of a child. The one that fills you with the most solicitude and occasions your most fervent prayers may yet gladden your life with joys beyond your brightest hopes. Never despair of a soul so long as you can plead with God for that soul.

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W. D. GREENE. C. B. HULL.

F. A. CRUMB, Committee.

SEPTEMBER II, 1905.

Chuildren's Page.

THE HAYFIELD EXPRESS.

No. 678 express engine steamed slowly along the engine yard just outside a large London station. She was proud of her huge boiler and great driving wheels which, with a long train hehind them, would soon be revolving at sixty miles an hour, rushing through country fields. and leaving London far behind.

"I know I'm the finest engine on the line," she was muttering to herself, when suddenly to her great surprise the signal went up against her. At this she stopped with an angry snort, and stood simmering in the bright sunshine. scornfully puffing little white clouds from her stumpy funnel.

"Wh-oo-oh! Lazy wheels!" she whistled insolently to "Oily Bar," a shunting engine which at that moment rattled into the yard. "Have you backed my train into the station yet?"

The busy little engine took no notice of this remark, but as she ran jangling past 678 tried to jerk a piece of red-hot coal on to her bright green paint.

"What cheeky little tin boxes these shunting engines are, Mr. Signal; that one absolutely took no notice of me."

"Yes, but some folks are a bit overbearing," said the Signal sarcastically.

"Stupid old stick," whispered the haughty engine, "it's not much use bullying him. I'd better be civil, or he'll keep me here all day if he can. Please drop your arm, Mr. Signal, or I'll be late."

"Oh, I can't do that, for another engine is just crossing your metals."

clear for me?'

to Hayfield after yours."

This engine, Niobe, was an old express who had seen better days, and was once looked upon as one of the smartest engines in the company. When she stopped alongside No. 678 her tall, old-fashioned funnel just reached the top of the other's big boiler."

"Good morning," clanked Niobe.

No. 678 acknowledged this courtesy by letting off a little steam.

"Have you been on the road long?" said Niobe. "I don't think we've met before."

"No; we have not," answered the other decidedly.

"May I ask your name, then?"

"I haven't a name."

"Haven't a name? I'm sorry to hear that." "I should be sorry to own anything so com-

mon," said the proud engine. "Then how do they know you?" said Niobe. "By my number, of course-678." A num-

ber is the correct thing to have nowadays." "You can see my name written in big letters

round my driving wheel," said Niobe.

"Of course, I need not remind you," continued the big engine, "that you are speaking to one of the finest engines on the line-in fact, one of the very latest types."

I'm one of the oldest."

"So I can see."

THE SABBATH RECORDER.

express trains in my time than you have eaten ing her on her wonderful feat. Of course, she shovelsfuls of coal."

all know old Ni; "she's run more express trains told her all about it.-Little Folks. than any one of you."

"Well," said 678, with a shrill, spiteful whistle, as she was about to steam into the station for her train, "there's one thing I know." "What's that?" asked Niobe.

"That you'll never take another."

Slowly and majestically No. 678 started to You may begin this course any time and any back, feeling glad to escape such low company; where. Do it now. Send your name and adbut barely had she gone a few yards when there dress to the secretary of the Young People's came a loud snap, followed by falling metal, and Board, Mrs. Walter L. Greene, Alfred N. Y., she pulled up dead, with steam rushing out from and so identify yourself more fully with the all sides. movement and give inspiration to others who "Dear me!" puffed good-natured old Niobe; are following the course.

"I believe some of her machinery has broken

"Ha! ha!" laughed the tall Signal. "One (Note these questions and answer them as you thing is certain; she won't take the twelve exfollow each day's reading. We suggest that you press to-day.' keep a permanent note book and answer them 'Why, of course not! It's 11.55 already," in writing at the close of the week's work).

whistled Niobe excitedly.

"Now, then," shouted a tall gentleman in a and obedient Israel? high shiny hat, who came rushing down the sid-2. What are the leading ideas of Moses' song, ing to where Niobe was standing, "hitch this old Deut. 32: 1-43. engine to the Hayfield express. Hurry up! 3. What is your estimate of the character of You've only three minutes." Moses, viewed as a whole?

At the end of those three minutes Niobe, with a mountain of coal on her tender, and the Hayfield express trailing behind, steamed proudly out of the London terminus.

It was not until she felt herself gingerly pickestablish Israel, 29: 10-14. Solemn warning ing her way over the masses of lines beyond the against forsaking the covenant, 29: 15-29. station that she realized the greatness of the Second-day. Compassion and blessing promtask before her. One hundred and twenty miles ised to scattered Israel, when they shall become in two hours and a quarter! "Can I possibly do penitent and obedient, 30: 1-14. Two ways "Puff!" exclaimed 678. "What is she doing it?" thought Niobe, gathering herself together only, life and death, blessing and cursing, 30: at this time, when the line is supposed to be for a dash through a suburban station. "Any- 15-20. how, I'm going to have a good try!" and away Third-day. A last appeal, 31: 1-6. Joshua "Oh," said the Signal, as he dropped his arm, she flew, with clouds of smoke and steam shootcharged and encouraged, 31: 7, 8, 14, 15, 23. "surely you know that Niobe runs the slow train ing out from her funnel, as piles and piles of The law delivered, 31: 9-13, 24-26. Moses dicoal were heaped into her furnace. vinely instructed to write and teach the people "Good gracious! Did you see that?" shout- a song, 31: 16-22, 27-30, 32: 44-47.

ed a main line signal to his neighbor, the tele- Fourth-day. The song of Moses, 32: 1-43. graph post.

Fifth-day. Moses to die on Mt. Nebo, 32: "No, can't say I did," wired the post. 48-52. Moses blesses the children of Israel, "Why, old Niobe taking the twelve o'clock 33: 1-29. Moses views the promised land from express !" Pisgah, and dies, 34: 1-8. Joshua his accepted An hour from the start Niobe slowed up, and successor, 34: 9. The greatness of Moses, 34: glided into Barley Junction, 'the first and last 10-12.

stop, one minute before time.

There was a busy scramble at the Junction, with luggage and mail bags, and porters rush-Ioshua 1: 1—2: 14. ing to and fro finding places for the passengers. Sabbath. The entrance into Canaan (con-Little newspaper boys went into the carriages tinued) 2: 15-3: 17; 4: 10-18. selling their papers to the people. At last came a shout, "Take seats, please!" the guard blew his TO EVANGELIZE NEW YORK. whistle, and Niobe was off again, rushing on, on There are almost 800,000 Jews in New York -under bridges, through dark tunnels, along deep cuttings, and out again across the flat green fields. than that of pagans, in uncivilized lands; un-

City who deny Christ as the promised Messiah; 400,000 Italians whose religion is little better Since leaving Barley Junction Niobe had hardchurched of many nationalities whose number is ly time to think, but, hearing a clock strike legion; the so-called submerged tenth, who eke "two," she knew she must be close upon her out a loathsome existence in a world of their journey's end. "Only fifteen more miles to run," own, where Christ is almost unknown, and she said, "in as many minutes." which the church of Christ has been too willing With this encouraging thought she nearly to let alone.

doubled her speed, swept on over the shining lines, and at last, with all the majesty of a mod-"Well, how strange!" laughed Niobe; "and ern express, steamed into Hayfield exactly up to the times is the evangelistic campaign that the time!

cross, "if I am one of the oldest, I've taken more the passengers crowded round her, compliment- form of holding union prayer-meetings. Day

did not speak to them, as they could not under-"She's quite right," jerked the Signal; "we stand engine talk, but when she met No. 678 she

Young People's Work.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

Total enrollment, 178.

TWENTY-FOURTH WEEK'S READING.

1. What blessings were promised to penitent

III. The Exodus (continued).

7. On the Plains of Moab, (continued).

First-day. The fourth address. The opening appeal, Deut. 29: 2-9. The divine covenant to

IV. The conquest and settlement of Canaan. Sixth-day. The entrance into Canaan,

Many churches are becoming awakened to these conditions. One of the healthy signs of churches of almost every evangelical denomina-It was indeed a proud moment for Niobe when tion in the city is co-operating in at this time. "Look here," cried Niobe, getting rather the stationmaster, porters, guards and some of Preparation for this began last January in the

THE SABBATH RECORDER

after day the doors of churches in different sections of the city were opened. Here men, and women, pastors and laymen, came together and prayed that God's spirit might come and arouse the Christian churches of our city and nation. Reports of the revival in Wales by men who had been there were inspiring.

In May, the tent Evangel was erected near my home, and work began. A few weeks later tent and open-air meetings were begun in various other places throughout the city. Work at these points will continue till about Sept. 17. A few good results are now apparent:

I. The first encouragement that the tent Evangel received was through the opposition. The devil and some of his fellows from a near-by saloon cut tent ropes and stole some tent equipment. The tent at Catherine Slip, located in the most godless region I think I ever saw, had similar experiences. They thanked the Lord and held an extra meeting.

2. The churches are uniting against their common foe. They could not work together this way three years ago.

3. The workers are being freed from the stereotyped form of doing things. Many church members who never thought it possible, are singing and giving testimonies for Christ on the street and in the tents. J. Balcome Shaw said in a Monday morning workers' meeting: "Two years ago I announced to my congregation one day that I was going to preach on the street near the church that night. As the hour drew near I never wanted to see a thunder shower so bad in my life. But it was a beautiful night. And I had to fill my own appointment. It was the hardest thing I ever did. But just think, to-day noon I speak on Wall Street on the steps of the Sub-treasury building, and will be disappointed if it rains." This movement is setting preachers and laymen free. Even a Seventh-day Baptist minister had the grace and grit to speak at Catherine Slip one night, and were Charlie Savre, or some other of the old stand-bys along to help sing, he would have tried an Eighth Avenue crowd, independent of other leaders.

4. There have been converts in the Italian colony. Sixty have experienced conversion and left the Catholic church. Similar results are being realized in other parts.

I have told my people that this work is none too good for Seventh-day Baptists. Let us pray that this spirit may spread throughout our denomination this next year. ELI F. LOOFBORO.

THE EVANGELIST CO-OPERATING WITH THE PASTOR.

A paper by Rev. W. D. Burdick, read before the Convocation, Aug. 18, 1905.

When an evangelist is called to aid a pastor in meetings in which it is hoped that sinners will be brought under conviction of sin and led to believe in Jesus Christ, and the Christian people to be revived, the evangelist should co-operate with the pastor to bring about immediate and permanent results.

I. He should seek the counsel of the pastor. Plans for the carrying on of the work should be talked over and the work should be blocked out. The pastor's acquaintance with the individuals in the community has given him the opportunity to know their conditions, purposes, and peculiarities, about which the evangelist and the evangelist is under great responsibility knows but little, or nothing. Co-operation in to so instruct them that they can be able to counsel enables the evangelist to quickly under- make an intelligent and wise choice.

stand these conditions and thus be able to approach the people wisely in sermon and in personal work.

the pastor's opinions and not to consider his counsel as to carrying on the work, but rather ignore him, the people quickly notice it, and the distrustful, unharmonious spirit that arises will prove a serious check to the meetings.

The successful evangelist does not attempt to do all the work himself, he sets others to work. The pastor should be his "right-hand man," during the meetings and in the intervals between the meetings. Together they can call in personal work with great profit, especially at the beginning of the meetings, when the evangelist is a stranger to most of the people.

During the progress of the meetings the evangelist should expect the pastor to do much of the personal work that would otherwise fall to his lot to do-or to neglect-which if done by the evangelist would deprive him of time needed for rest and preparation for the next public service, thus impairing his immediate usefulness, and endangering his health.

3. The evangelist should co-operate with the pastor that the results may be permanent in the lives of the converts.

Salvation is offered to every responsible human being. It is possible for the most sinful and the most ignorant man to be instantly saved. But on the foundation, Jesus Christ, each saved person begins to build with "gold, silver, precious stones," or "wood, hay, stubble."

The Christian pastor desires that each member of the church shall continually build upon this foundation with the lasting materials. He desires that each shall build a magnificent structure that shall abide in the day of testing.

If this is realized in the lives of the converts of a meeting, they must at once be shown these materials, and encouraged in activity in using them in the building of life. Should the evangelist resort to sensationalism in theme and sermon to draw crowds, and seek to arouse excitement, save that which necessarily results from the preaching of the truth, the conviction of sinners, the salvation of souls, and agonizing in prayer for the salvation of sinners and personal work to win them to Christ-I say if the evangelist resorts to sensationalism and excitement in his work, some of the reported conversions will be so only in name, and others will have gained but little in the meetings that can be utilized by them in the building of life.

The evangelist must ever remember that he is not working simply for immediate results, but that these results may be lasting. With this thought of the permanency of the work ever in mind he should seek to obtain from his hearers a most serious and candid consideration of the great truths of the Gospel. Doubtless some of his hearers had a fair understanding of the fundamental truths of the Gospel, obtained in Bible study and from preaching, before the evangelist came among them, and their great need was that they be brought to the point of deciding for Christ. But others of his

hearers had little conception of the exceeding sinfulness of sin, the plan of salvation, and the life in Christ. At such a time they are in a favorable condition to consider these subjects,

During the Louisville campaign it was my privilege to listen for about ten nights to Elder Huffman. His sermons appealed to me be-If the evangelist appears not to desire to learn cause of their clearness, pointedness, and substance. I talked with him about his idea of sermons in revival meetings and learned that he usually gave a carefully planned series of sermons in his meetings. At Louisville he had not followed his usual order, as the meetings were already in progress when he came among us. But usually he began the series of meetings by presenting a certain theme from which others logically followed. Thus in an orderly way he helped his hearers to understand the great truths of God's word, which would appeal to them with great power, and in case the person yielded to God, the knowledge gained would be of great help in promoting the growth desired in the days succeeding the revival.

That this kind of co-operation with the pastor for permanent results is desirable I am certain, and especially so during these years when quartets and other young workers are conducting revival meetings. With the pleasing, mellowing influence of the music and the effectiveness of personal work, special emphasis should be laid upon the preaching of the word, that it may be so proclaimed that it will bring conviction, lead to salvation, and encourage perfect obedience to the law of God.

4. Such co-operation should exist as shall magnify Christ as leader, and make it possible, when the special meetings close, for the pastor to take up the work without a serious reaction in the lives of the converts. Frequently the pastor finds the most trying time of the revival effort is the time immediately following the close of the meetings.

Sometimes the people are drawn to the meetings and into activity by the personality and magnetism of the evangelist, which have had increasing power over them because of the excitement consequent upon the special meetings When the meetings stop and the evangelist departs there comes to some, perhaps almost unconsciously, the feeling that their chief helper in the new life has left them, and there is manifest a lack of interest, a lack of attention, and finally of attendance at the meetings,—there is such a change from the meetings conducted by the evangelist.

Co-operation of the evangelist with the pastor is needed in preaching and in personal work, so that the people will think of their relationship and responsibility to God rather than to the evangelist and the pastor.

The evangelist must impress upon the minds of the people the truth of the words of Paul, "I have planted, Apollos watered; but God gave the increase." "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

The evangelist should so hold himself in the background that at the close of the meetings the people will feel that their great helper, God himself, is still with them, and that their respect for and confidence in their pastor has been strengthened by the work of the evangelist. If during the meetings immediate decisions and lasting results are realized, the evangelist must co-operate with the pastor in counsel, in personal work, in sermon matter, and in the Christian spirit of service.

Order Helping Hands now.

Vol. 1x1. No. 37.

SEPTEMBER II, 1905.

FROM SOUTHERN ILLINOIS. Brother Seager writes of the work in Illinois, as follows:

The people come out to hear the quartet sing and the Holy Spirit touches many hearts. The congregations continue large and very attentive. Though the yard is full of people and the road blocked with teams, there is no disorder. A deep solemnity seems to pervade all the services. There have been nine conversions and twentyfive have manifested a desire for salvation by responding to various expressions asked for by the leaders. We all feel that the interest deepens and the work is only begun. The quartet is weakened by the loss of Wells, who had to leave us because of duties at home. But the interest developed maintains itself.

STONE FORT. ILL.

OLD MOTHER NATURE, M. D.

After careful study, the New York Health Department announces that the most efficient remedy in cases of "spotted fever" is fresh air. It is curious to note the slow, steady progress of the medical profession toward reluctant belief in natural remedies. There is some ground for hope that our doctors may some day approach the system of the Chinese practitioners. In China, as you may recall, the doctor is paid as long as his client is well; when the client becomes a patient, the pay stops and is not resumed until he is well again.

Doctors ought to be preventers, not curers; advocates of fresh air and simple diet and regular sleep and exercise, not of drugs and incantations. And perhaps they would be so were there any way of inducing men to see that they would more wisely pay to be kept from getting ill.---Saturday Evening Post.

THE LESSON OF THE LILY.

Did you never see the lily as it stands in the garden in the summer? 'God sends it the pure sunshine, and it seems to rejoice in His warm beams; He sends it the cooling dews, and it seems to drink in their sweetness like milk. The clouds gather, the storm rages, the rain pours down, the wind sweeps along. See! the lily has shut up its blossoms, and folds its leaves, and meekly bows its head; and it bends to the wind, and asks no eyes to gaze on it while the storm lasts. God has taught it to do thus till the smile shall again follow the tempest. It is not injured. It opens, and smiles again. So does God teach the good. The Christian thus is glad when blessed; and, when troubles and sorrows come, he meekly bows, and waits till God remembers him, and removes the storm.

REDEEMING THE TIME.

God has intrusted us with our time, and it is to be wisely employed, remembering that we have no time to waste or to kill, for life is all too short for the important duties we have to perform. God has given us our minds and all! our powers, and they are to be consecrated to their highest uses. God has given us our incomes, and while not a dollar is to be wasted, or used unworthily, a certain portion to be sacredly set apart for the Lord's treasury. God has given us our social influence, and we are to employ it in winning our friends to know and love Christ. In everything we are to seek to do the divine will, and in everything we are to seek to be faithful.-Herald and Presbyter.

Order Helping Hands now.

THE SABBATH RECORDER.

ANNUAL MEETING AMERICAN SAB-BATH TRACT SOCIETY.

The annual meeting of the Society will be held in New York City, New York, on Wednesday, Sept. 27th, 1905, at 2.30 P M., at the office of Charles C. Chipman, No. 220 Broadway, for the election of officers of the Corporation and the Board of Directors, and the transaction of such, other business as may properly come before the Society. STEPHEN BABCOCK, Vice President. ARTHUR L. TITSWORTH, Rec. Sec.

Order Helping Hands now.

RESOLUTIONS.

WHEREAS, It has pleased our Heavenly Father to remove from us by death our beloved brother and co-laborer, Lewis Alexander Loofboro, and

WHEREAS. For nearly a half century he was a worthy member of the Welton Seventh-day Baptist church, devoted to its welfare and upbuilding, occupying for several years a place upon its board of trustees, and at the time of his death, being its standing moderator: therefore.

Resolved, That we deem it fitting that an expression of our appreciation of his integrity, loyalty to the truth, and by his faithful services in the interests of the church, and building up of the Master's kingdom upon earth, he made a matter of record; Resolved. That we recommend his life of consecration as an example to the living:

Resolved, That as time passes we are brought to a sad realization of our great loss, for we miss his council in time of perplexity, and his support in carrying forward the work of the church; yet he would bow in humble submission to our Heavenly Father's

Resolved, That we extend to the bereaved family our heartfelt sympathy in their deep affliction, and assure them that his memory will ever be cherished in our thoughts;

Resolved, That a copy of these resolutions be sent to the family, be recorded in full upon the church records, and published in THE SABBATH RECORDER.

ELD. G. W. BURDICK.

ANDREW GRIGOIRE. J. O. BABCOCK,

Committee.

MARRIAGES.

- AUSTIN-DIXON.-In Shiloh, N. J., at the residence of the bride's parents, Mr. and Mrs. John T. Dixon, Aug. 30, 1905, by Rev. A. E. Main, Mr. John H. Austin of Westerly, R. I., and Miss Annabel Dixon of Shiloh.
- BRIGGS-JEFFREY.-In Ashaway, R. I., Sept. 6, 1905, by Rev. L. F. Randolph, Mr. Walter A. Briggs and Miss Ethel M. Jeffrey, both of Ashaway.
- MAIN-DIXON.—At the residence of the bride's parents, Mr. and Mrs. John Dixon, in Shiloh, N. J., on Aug. 30, 1905, by Rev. Boothe Colwell Davis, assisted by Rev. E. B. Saunders, Rev. Arthur E. Main D. D., of Alfred, N. Y., and Miss Mattie E. Dixon, of Shiloh, N. J.
- THOMAS-AUSTIN.-In Stonington (Pawcatuck) Conn., Aug. 9, 1905, by Rev. L. F. Randolph, Mr. John W. Thomas of Westerly, R. I., and Miss M. Louise Austin of Pawcatuck.

DEATHS.

Coon.-Sebeus Burdick Coon, the sixth of eight children of Avery and Polly Coon, of whom only Celina Hulett survives, was born in Sharon township, Potter County, Pa., Dec. 2, 1834, and died at Little Genesee, N. Y., Aug. 24, 1905.

At the age of five years, he with his parents and family moved to Little Genesee, where he had since lived. At twenty-one years of age he united himself to the Seventh-day Baptist church, of which he has been an earnest and consistent member, serving the church as deacon for the past nineteen years. In 1861, when the war broke out, he was among the first to go to his country's call, joining Co. I, 27th Reg., N. Y. Vols. Heaven.

He participated in several battles, among which was the first battle of Bull Run. He was spoken of as a brave and faithful soldier. After returning from the war, he was united in marriage, Oct. 12, 1865, to Sarah E. Maxson, daughter of Matthew and Mary Maxson, who still survives him. To them were born two daughters, Leone S. and Eva M., and one son, Matthew A., who all reside in Little Genesee. Always kind and considerate in his family, and liberal with his children, were the marked characteristics of his home life. The church he held very dear to his heart. and nothing rejoiced him more than to see his own and neighbors' children engaged in Christian service. He was very liberal in all church matters, and faithful to her appointments.

> He has gone; no more we'll see him Though his memory we'll hold dear, And while we pause to think of him . And drop the silent tear, We'll remember of the beauty Of that eternal rest, That remains for God's own faithful, In the home among the blest.

Farewell! farewell! dear one, farewell! We bow to God's own way,

And thank him for this life he gave And now has taken away:

And know he's better off than we, Who toil here and wait,

Because he's entered into rest

Beyond the "Golden Gate."

The funeral services were held in the church at Little Genesee, Aug. 27, Rev. S. H. Babcock taking his text from Phil. 1: 21.

LEWIS .-- In Ashaway, R. I., Sept. 3, 1905, Christopher C. Lewis, aged 90 years, 5 months and 9 days.

He was the oldest son of Christopher C. and Wealthy Kenvon Lewis. and was the last of a family of seven children to enter the eternal rest. His birth-place was near Ashaway, and his long life has been spent in that vicinity. When a young man, he taught school and in after years served his town as member of the town council. Though his life had been one of constant activity, yet up to a few months before his death, he retained the vigor of manhood in a remarkable manner. He was converted when sixteen years of age and three years later joined the First Seventh-day Baptist church of Hopkinton, R. I., of which church he remained a member till his death, or for seventy-one years. His wife, Emeline Wells, departed this life three years ago. One son, William M., survives his parents, and it was his privilege, assisted by his wife, to faithfully care for his father during his last illness. Funeral services were held at the residence of the deceased Sept. 6, 1905, and interment took place in Oak Grove Cemetery.

W. L. B.

MOSHER.-At Plainfield, N. J., Aug. 15, 1905, Florence Cottrell Mosher.

She was the daughter of John B. and Eunice Babcock Cottrell, and was born at Richburg, N. Y., Oct. 5, 1851. In very early life she became a Christian and a member of the Seventh-day Baptist church at Richburg. She has since been a faithful member and worker at Alfred, N. Y., and at Plainfield, N. J. She was married to John P. Mosher on Aug. 3, 1875, by Rev. Nathan V. Hull, at Belmont, N. Y. Mrs. Mosher leaves, besides her husband, a daughter, Mrs. Maude Homan, and four sons, Stanley, Wendell, Boardman and Philip. All these were privileged to bid their mother good bye, Stanley having returned in haste from Colon, Panama. Mrs. Mosher was a good woman, of strong character, and of unusual energy and ability. Unselfish in the highest degree, she poured out her life in loving service for her home, her church and for all. She was especially interested in work for children, and had few equals in the theory and practice of Primary Sabbath School work. She instituted the Primary Department of the Plainfield Sabbath School and had been its efficient superintendent all these years. For many years Mrs. Mosher had been a prominent worker in the Primary Teachers' Union of Plainfield, and at her death was its vice president. She will be missed very much by us all. Her tired body is at rest at Hillside, her trusting spirit is with the Saviour; and our memory of her will be tomer friends and to her children a very voice from G. B. S.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by

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

INTERNATIONAL LESSONS, 1905.

	THIRD QUARTER.
July 1. July 8.	Sennacherib's Invasion2 Chron. 32: 9-23 Hezekiah's PrayerIsa. 38: 1-8
July 15.	The Suffering Saviour Isa. 52: 13-53: 12
July 22. July 29.	The Gracious InvitationIsa. 55: 1-13 Manasseh's Sin and Repentance
July ay.	2 Chron. 33: 1-13
Aug. 5. Aug. 12.	Josiah's Good Reign2 Chron. 34: 1-13 Josiah and the Book of the Law
	2 Chron. 34: 14-28
Aug. 19.	Jehoiakim Burns the Word of God
and a second of the	Jer. 36: 21-32
Aug. 26.	Jeremiah in the DungeonJer. 38: 1-13
Sept. 2.	The Captivity of Judah2 Chron. 36: 11-21
Sept 9.	The Life-Giving Stream Ezek. 47: 1-12
Sept. 16. Sept. 23.	Daniel in BabylonDan. 1: 8-20 Review

LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 23, 1905.

Golden Text.—"The Lord is thy keeper."—Psa. 121: 5.

The lessons of this Quarter are taken from five different books of the Bible, yet they present a surprising unity of thought. The Holy Spirit has through many books written by different men in many literary forms given to us the message of God. We may distinguish the different forms, and note the varying conceptions of the authors, and the differences of style, but in them all and through them we may hear God speaking to us,--more distinctly at times but nevertheless truly all through the Bible.

The historical lessons of this series have to do with the Kingdom of Judah, but there are one or two references that imply that the remnants of the northern kingdom are to be reckoned with Judah.

Four lessons out of the twelve belong to the time of the Exile or Captivity. In Lesson 3 the great prophet of the Exile presents his sublime conception of the Suffering Servant of Jehovah, and in Lesson 4 he presents the message of spiritual blessing offered freely to all who will receive it. The prophet Ezekiel spending his life far away from the Promised Land has confidence in the restoration and redemption of Jehovah's people. Among his ideal conceptions of the future blessings is the wonderful stream which brings blessings innumerable to the land of Israel. (Lesson 11.) The experience of Daniel and his companions in Babylon (Lesson 12) is a never failing source of encouragement to those who are tempted.

The eight historical lessons have to do particularly with five of the kings of Judah, two of whom were good and two bad and the other both bad and good. Lessons I and 2 tell us of the good Hezekiah whom Jehovah delivered from the power of the Assyrian and to whom Jehovah gave fifteen extra years of life. Lesson 5 pictures to us the calamities of the wicked Manasseh, and shows us how even a very wicked man may turn from the error of his way. The two lessons about the good Josiah (6 and 7) present him as a reformer early in life and as a man diligent to do the will of Jehovah so far as he knew it. In Lesson 8 we have a vivid contrast to Lesson 7; for Jehoiakim so far from giving heed to the message from God, deliberately cuts the roll with his knife and puts the pieces in the fire. Lessons 9 and 10 show us the weak Zedekiah turning over the prophet Jeremiah, in whose word he had confidence, to the tender mercies of his enemies, and then without the strength of character to surrender when further resistance was useless, bringing complete destruction upon himself, and his city, and his people.

In all this picture of the downfall of the Jewish nation there is no implication that their God is defeated. Jehovah has indeed brought this political ruin upon his people for their spiritual chastening. The Exile is to prove the means of their religious development. After the Exile we hear no more of Israel's turning to the service of false gods.

THE SABBATH RECORDER.

THE MINISTER AS A CITIZEN. Address by Rev. L. A. Platts, Conductor of the Convocation, August 20, 1905.

Men are classified as to their vocations, as professional and non-professional, meaning men who require for their calling special educational training or qualification for that calling, on the one hand, and, on the other, men who need no such training or qualification. In all such classification it is implied that first of all there is a man, and second there is his calling, professional or non-professional. In the proper conception the man is before the calling, the man is larger than the calling. This is as true of the ministerial calling as of any other. Important as is the general and special training for the duties of the holy calling, they are dwarfed before the proposition that the minister is first of all a man, and as such he must be qualified to fill his place and to perform his duties as a man among men. Let me add—a man of the highest type.

The first prerogative of a man among men is his citizenship. I can imagine with what pride the Apostle Paul answered the chief captain, before whom he was being tried, "But I was free born." His free born Roman citizenship was a most valuable asset to him. But citizenship implies duties and responsibilities as well as privileges. These the minister must share with other men,-not because he is a minister, but because he is a man. On the other hand, his functions as a minister ought not to operate to excuse him from the responsibilities of citizenship, any more than it should be permitted to rob him of his privileges. Why, it may be asked, do the laws of some states exempt a minister from paying taxes upon property which he may own, and on which any other man would be required to pay taxes, were he the owner? Does he not share in the protection to his personal and property rights, guar-, anteed by the government which taxes are levied to support? Or why do railroads transport him from place to place at one-half the price it charges other men? Or why does the merchant or the grocer sell him goods at a reduction in orice, "because he is a minister?" Is it not out regard to his slender purse? If so, it is kind the government, the railroad officials or the of merchants, but what shall be said of those who enjoy the fruits of his labors at such inadequate compensation as to make such concessions necessary or desirable? Or are such concessions made to the ministerial office because of its superior value to the community in general or to specific corporations or individuals? I do not undertake to answer these questions; whatever the proper answer may be, I can not help feeling that the whole system tends to set the ministry in a class separate from, and to a degree, below other men; and to that extent the minister is robbed of his place as a man among men, and to the same extent, shorn of his power over men.

What proportion of a minister's success is due to his preaching, and what to his personal contact with men, is a complicated, and perhaps unanswerable question. To put it in another form, what proportion of the minister's success is due to his ability to put himself upon the plane of those whom he would serve as compared with his professional attainments? Probably the percentage is much larger than the most of us are accustomed to think. And the exercise of the duties and privileges of citizenship is the most common, because the most nearly universal ground of fellowship.

give time, and thought, and energy to interests which appeal to him as a citizen, outside of his strictly professional occupation, is a question for each individual to settle for himself, just as any other professional man must settle such a question. Can I do this without detriment to my ministerial work? Better still, can I do this and make it tributary in some way, to any degree, to my holy calling? The time was when the minister was expected to preach on the Sabbath and run a farm or conduct a business during the week to make a living. Similar conditions prevailed with respect to some other professions. These days are happily passed, and the man of any calling to-day must be a man of that particular calling; but that does not exclude him from the privileges and duties of citizenship, nor deprive him of the comradeship of his fellow men, growing out of common interests and common prerogatives. To these privileges and prerogatives the minister has equal claim with every other man, not because he is a minister, but because he is a citizen and a man.

The minister has, both for himself and for the people whom he would serve, whether in his church or out of it, an abiding interest in all questions of public or private good, socially, politically or morally, whether they relate to material or spiritual good, to men's temporal or eternal welfare. Whether the minister shall himself accept nomination for public office, become the champion of certain civic reforms, or engage in the contests for measures, honors, or emoluments for which other men strive, are questions for which the times, conditions, circumstances, etc., must offer justification, or upon which they must pronounce condemnation. The one central thought, the dominant chord which must run through the whole question of the minister's relations and work is the fact that he is a man called of God to minister to the highest welfare of men. I am making no plea for any special privileges of the ministry. What are his relations and duties as a citizen-minister to such questions as the temperance reform, public schools, political and civic reforms, industrial and business affairs, are questions which those who have kindly consented to help me in the presentation of this great subject will present to this Convocation. What I am emphasizing in this brief introductory paper is the fact that the minister is, first of all, a man; as a man he is a citizen, and that as a citizen he is entitled to the privileges and responsibilities of his citizenship. To deprive him of these, is, in no small degree, to rob him of the power he ought to have in the special calling to which he has been consecrated

It will go without saying that while the minister recognizes his privileges as a citizen, he will not fail in his duty as a minister to utter his voice without fear or favor on every question of public interest affecting in any way the social, political, civic, or moral, as well as religious wellbeing of all to whom his ministry may pertain.

A little Cleveland tot of three years was put to bed, her first night in New Jersey, by her mother, with the words, "Now go to sleep, darling, and remember the angels are flying about your little crib and keeping you from harm." A few minutes later the patter of little feet was heard, and a little white-robed figure emerged from the bedroom. "Why, darling, what's the matter?" said the mother. "I don't like the angels," sobbed the little girl. "Why, dearie, why How far a minister may engage in labors, or not?" "One o' th' angels bit me."

Vol. LXI. No. 37.

SEPTEMBER II, 1905.

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TREASURER'S REPORT.

For the Month of August, 1905. GEO. H. UTTER. Treasurer. In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury August 1, 1905\$185 33 Interest on bank balance for May, June and July 1 28

Mrs. A. D. Crumb and Mrs. Erlo Booth, Walworth, Wis., Debt 25 00 Young People's Executive Board, Dr. Palmborg's salary 191 11 Geo. H. Greenman, Mystic, Conn. 10 00 Emily P. Newton, Fayetteville, N. C., China .. 5 00 Class No. 10, Dodge Centre Sabbath School, Boys' School 69 Churches: Salem, W. Va. 14 85 West Edmeston, N. Y. 4 85 Welton, Iowa 13 00 Milton Junction, Wis., Bakker salary 30 00

Cr.

Hebron Centre, Pa. 5 00

\$554 99

O. U. Whitford, traveling expenses\$ 25 of Church at Cartwright, Quarter ending June 30,	C
1905 12 50 L. D. Seager, salary and traveling expenses, to	C
Aug. 10, 1905 51 80 Mrs. M. G. Townsend, salary and traveling ex-)
penses, to July 31, 1905 16 22	2
Interest I II	[
Loan 250 of)
Cash in treasury Aug. 31, 1905 198 36	
E. and O. E.	-)
GEO. H. UTTER, Treasurer.	

Home News.

LINCKLAEN AND PRESTON.—The friends in Lincklaen, Otselic and Preston are much pleased with the work of the young men, who came from Alfred to spend their vacation as missionary evangelists. Brother Norwood has done acceptable work on this field before. It is Brother Stevens' first visit. It will be, no doubt, a good one. They have each preached two Sabbaths during the summer, in DeRuyter. They have had appointments outside of our societies, which they have met promptly. We trust that the Lord

THE SABBATH RECORDER

is with them to bless their efforts, and give success to their devout labors. L. M. C. AUGUST 27, 1905.

ADAMS CENTRE, N. Y.-Charles Coon, who was recently badly injured by the train, in an accident by which his wife lost her life, is slowly recovering, and was recently removed to the absent from our village, both of them being enhome of Mrs. S. Graves, his daughter. Our pastor's wife, Mrs. H. M. Socwell, is visiting a son and a daughter and their families at New Auburn, Minn. She was accompanied by Mrs. O. D. Greene, Sr., who is visiting a W. Davis, his mother and his sister have returned from an extended visit in Michigan and Wisconsin.

We have greatly enjoyed vacation visits from Mrs. S. A. Bates, Mr. and Mrs. S. F. Bates, Mrs. A. Tremaine and son, Robert, Mrs. Ida Rich, Mrs. Alfred C. Prentice and children, Mr. and Mrs. Clifford Coon and daughter, and Miss Anna Maltby, all of New York City, and Mr. and Mrs. Holly W. Maxson of Utica, N. Y., health and Mr. and Mrs. S. W. Maxson of Nortonville, Kan.

Miss Allie Dealing and Miss Laura Trowhridge will represent Adams Centre in Alfred University the coming year.

Mrs. E. R. Maxson of Syracuse is visiting friends among us. A company of our people recently assembled at the parsonage and spent a pleasant evening in honor of the approaching departure of our pastor's wife for a visit at the former home in the West. It was a most pleasant event, interspersed with vocal and instrumental music, and was greatly enjoyed by all. The religious interest among our people is increasing, for which we are thankful. The attendance at our church prayer-meeting has re-



cently been about fifty, nearly all of whom take an active part in the meeting, and at a recent covenant meeting over one hundred took an active part, all of which encourages us greatly.

Mrs. F. M. Dealing is visiting a son and her many former acquaintances in New York City.

Misses Janie Whitford and Clara Hull are gaged in teaching school. ANON.

EDUCATION SOCIETY. The annual meeting of the Seventh-day Baptist Education Society for the election of officers and the transaction of other necessary business will be held at the daughter and two sisters at the same place. G. Theological Seminary in Alfred, N. Y., on Sunday, Sept. 17, 1905, at 3.30 P. M.

By order of the Executive Board.

Edward M. Tomlinson, President. Alfred, N. Y., Sept. 1, 1905.

Special Notices.

MRS. ANGELINE ABBEY wishes her correspondents tc 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 it.

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 cor-W. D. WILCOX, Pastor, dially welcomed.

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. JOHN HISCOX, Business Manager.

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THÉ SABBATH RECORDER.

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Proposed Centennial Fund . . . \$100,000 00 Amount Needed June 1, 1905 . . 95,585 00 Mr. Wm. H. Meissner, Scio, N. Y.

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mond, La. The work of this Board is to help pastor-less churches in finding and obtaining pas-tors, and unemployed ministers among us to find employment. The Board will not obtrude information,

The Board will not corrude information, help or advice upon any church or persons, but give it when asked. The first three per-sons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in re-working force of the Board informed in re-

working force of the Board informed in re-gard to the pastorless churches and unemploy-ed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or As-sociational Secretaries, will be strictly confi-dential.

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IHE SABBATH RECORDER.

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PLAINFIELD, N. J., SEPT. 18, 1905

Editorial.

A FEW days ago the land was **Storm and** storm-swept by a persistent, blind-Sunshine. ing, deluging northeaster. If it lulled a little at times it was only

to gain time and strength for new attack and greater fierceness. After it was over, it took twenty-four hours to finish: sullen hours that grumbled to each other about their disappointment in not being able to drown New England and all the rest of the land. Three days have passed and brought this, the typical September time, a day of days. In the morning hours, between an emerald sea and a turquoise sky, clouds floated like bunches of thistledown, or flocks of cotton, or fleeces from the white sheep that feed on the hills of Orion, perchance. The wind has dozed, or slept, or wakened now and then just enough to drift the sail boats out to sea. Even the tides have come and gone so quietly, indolently, that only watchers have seen them, or heard their flowing. In the afternoon the sun burnished all the waters to the westward and made them dazzling like a sea of glass, even to the far-away sky line. A soft haze, filmy as a bridal veil, covers the distant islands like the shadow of a half-forgotten dream. You close your eyes and fall asleep in a rocking chair on the piazza, lulled by the soft-voiced surf a mile away. Restfulness covers all things like that "sweet peace" souls know when sins are forgiven at the touch of Divine Love. Something like it must have flowed into the souls of the disciples after the Master sent the storm back to the mountains that night, when it rushed in madness on to the waters of Galilee. One day like this atones for a week of storms, and fogs, and floods. When the next "nor-easter" comes, the memory of this day and its beauty will rob the storm of its terrors, for we shall better understand that even in Nature, light and temporary afflictions bring compensating good and glory. When the next storm comes, and we gather around the glowing fire on the hearth, while the rain beats the windows in vain efforts, the memory of this day will smile at the baffled tempest. Out on the hills the goldenrod fringes the rocks with exquisite bordering, and the autumn birds mingle their voices with the silent praise, which field and woodland send down to join with the voices of the sea, praising Him who tempers the storms and follows them with such days as this. And Heaven? It will be more than the rarest day in June and the most golden day in Septem-

Statatatatata Reliance.

Not to the swift, the race: Not to the strong, the fight Not to the righteous, perfect gr Not to the wise, the light.

But often faltering feet Come surest to the goal; And they who walk in darkness The sunrise of the soul.

A thousand times by night The Syrian Hosts have died: A thousand times the vanguished Hath risen glorified.

The truth the wise men soug Was spoken by a child: The alabaster box was brought In trembling hands defiled

Not from my torch, the glean But from the stars above: Not from my heart life's crystal s But from the depths of love. -The At

ber combined. The memory of earthly storms will be lost in its restfulness and the redeemed will carry no earth-born scars, no stains, no sadness into the "Land of the Hereafter."

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In writing concerning spiritual to be filled with deepest convictions as to truth Power and uplift, last week, we had no purand held in the grasp of conscience as to duty, **Emotion.** pose to discount the value and is far better. The late Conference at Shiloh power of genuine emotion in recombined both these elements in a good degree. ligious experience. On the contrary, we recog-The great and the growing need of these years nize the fact that emotion, in the best sense of is living and abiding convictions, working out that word, is the leading element in religious in character and deeds. work. But such emotion must spring from deep THE appointment of an Advisory convictions and those strong currents of soul An Committee of Conference, which life which are created by faith in great truths, Important will be merged into the present wrought into life and character. It is against Attainment. Executive Committee next year; superficial sentiment, and surface feeling, flashing with momentary glow, that we warn. Thin, is an attainment of such value that it alone marks lawless theology that shouts because it is "free the late session as one of unusual interest. The from the law, oh happy condition," gives foam matter was considered carefully and at length and spray, but not currents that move, or tides by the Convocation at Plainfield, and the unanimity of seniment in the Convocation and at of power. The most potent elements in religion are tenderness and that intensified emotion men Conference was one of the most gratifying call convictions. Convictions are pent-up pas- features of the case. This advanced step in Desions. Unloosed passion sweeps to victory. He nominational Polity was a prominent feature of who discounts the power of convictions, and the the movement for denominational re-adjustment, dynamic value of conscience, is blind to the which was begun many years ago, under the greatest forces in human history. Conviction is able and enthusiastic leadership of the late Presthe source of all sincerity. It is as contagious as ident Allen. The failure of that movement gave smallpox, but the man with a soul like the "stone him great sorrow, if it did not hasten his death. age" is beyond its reach. Conviction loosened in because his clear vision emphasized the necessity



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genuine feeling is the only real power in any reform. It is the source of conversion from sin, and the means of growth in righteousness. The difference between the man who follows in the rear, or not at all, and the man who leads, is created by convictions, by conscience, by deep feeling, not shouting. Convictions awaken a man's best energies, and set all his being on fire with purpose and effort. All great and permanent movements in individuals, or in the world, come from convictions and conscience, from men who believe, and therefore speak and do. To be "faultily faultless, icily regular, and splendidly null," is to be powerless in pushing any great enterprise: and to attain high spiritual ground in personal experience, or to carry any important reform are greatest of enterprises. Paralyzing formalism ensues when convictions decay. Indifference and inaction grow around formalism. like fungus around an old stump. Persons, churches, denominations, political parties and pretended reformers without convictions and the genuine feelings which convictions create, are like a landscape in winter, cold, and outwardly beautiful in borrowed moonlight, but full of frozen death. Our General Conferences are most valuable when they fill people with throbbing convictions concerning personal duty as members of the Church of Christ, and as Seventh-day Baptists, to whom the Lord of the Sabbath has committed a precious truth, in trust, for his honor and the world's good. To take part in songs of hallelujah is well and helpful;