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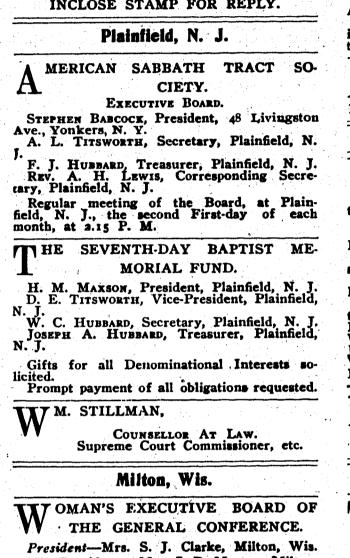
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mond, La. The work of this Board is to help pastor-less churches in finding and obtaining pas-tors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three per-sons named in the Board will be its working force, being located near each other.

Torce, 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.

Leonardsville, N. Y.

THE SEVENTH DAY BAPTIET GEN.

tion to be held at Leonerdeville, N August 22:07, 1906. Starman Babcott, President, & Livingston Ave., Toubers, F. Baueress, Alfred, N. S. Ro-



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No I-RECORDER First Page August 20

ONE DAY AT A TIME One day at a time! That's all it can be; No faster than that is the hardest fate; And days have their limits, however we Begin them too early and stretch them too late. One day at a time! It's a wholesome rhyme, A good one to live by,-A day at a time.

One day at a time! Every heart that aches Knows only too well how long they can seem But it's never today which the spirit breaks: It's the darkened future, without a gleam.

One day at a time! But a single day, Whatever its load, whatever its length; And there's a bit of precious Scripture to say, That according to each shall be our strength.

One day at a time! 'Tis the whole of life; All sorrow, all joy, are measured therein; The bound of our purpose, our noblest strife, The only one countersign sure to win. One day at a time!

It's a wholesome rhyme, A good one to live by,— A day at a time. -Helen Hunt Jackson.

Reliable

"WHAT caused the earthquake which ruined the beautiful city of

the Golden Gate?" That question Foundations must remain unanswered, so far as accurate details are concerned. One genera answer is clear? the foundations of the earth were broken up at that point. The State Geologist of California reports that "the earth west of a line of two hundred and twenty-five miles long slid eight feet north, leaving a crack in the surface which can be traced the whole distance from San Juan to Point Arena, where the fissure disappears in the Pacific Ocean and extends how far no one knows. Fences and roads were moved eight feet from their former position and the break is perfectly clear. The break was six miles west of San Francisco. This saved the unhappy city from a much more serious disaster, as in villages along the line of the fissure the foundations were literally jerked out from under the houses, and such a catastrophe in a great city. must have resulted in the death of thousands" The slipping away of foundation rock on which the city was resting has frequent counterpart in the World of Character. Individuals, communities and nations are brought to ruin whenever the foundations of Godly manhood slip away. The Bible and all manan experience unite-to teach the value of sure foundations. We know while the second second second second she are the second second

PLAINFIELD, N. J., AUGUST 20, 1906.

学家位于教教的教育性中的教育学生来自己的

sponsibility for character building grasps each see that it is the only desirable answer, when we man with unmistakable demands and require- know all the facts and all that would be involved ments. That men influence each other, that par- if our requests were granted. Denial is blessing. ents and teachers do much in determining the Two days ago one said: "I wanted to go sailing foundations of character in children, that all this afternoon, but the old captain refused to take human lives are interactive and full of inter- me out. I am disappointed and almost angry." mingling influences, only increases the responsi- Two hours later a dead stifling calm was suffobility of each one for himself and for his fellows. cating sea and shore, and every boat that was out It is plain that nothing but the best material is lay as helpless as "a painted ship upon a painted fit for foundations. We do not know what ocean," while the northwestern sky grew sullen forces moved the foundations under California. with impending storm. The "Old Captain" God understands that, and in the final settlement knew more than the impetuous woman did. His of accounts and of human history He will adjust refusal was undisguised blessing. She had good matters satisfactorily. The moral lessons we reason to be thankful for what she missed, for need to learn from that "two hundred and twen- what refusal brought. Human experience, at ty-five mile fissure" are clear. Dishonesty is the best, is filled with similar cases. We want to ruinous in a foundation. Manhood cannot be sail now. Our Great Captain knows that the built on that. Disregard for truth undermines sea will be calm-covered or storm-swept, or both, character as the floods undermine the shores of and that it is best for us to remain at home. When sea or river. Impurity vitiates the character of we desire that which is really best for us. it is thought and purpose until it hastens the slipping easy to be thankful for refusals, because we are away of the best foundation stones. When it assured that what is best will come; to-morrow was written: "Righteousness exalteth a nation, if not to-day. We see little beyond to-day, partbut sin is a reproach to any people," a great and iy because we cannot see all, partly because we universal principle in human history was stated are imperative and impetuous, unwilling to wait in a steel-clad epigram. The parable of the wise for to-morrow. That is the weak side of childman who built his home on a rock, while his fool- hood, and we are only children. The larger ish neighbor built on the sand-easily dug, but view and abiding faith accept refusal and add treacherous-will remain vivid rhetoric and for- thanksgiving for the unknown, but not uncertain, cible warning, to the end of time. Paul's story good that will come "in His time." Complete of the man who built on solid foundations but answer to some petitions cannot be given while used poor material-"hay, wood, stubble"-pre- we are on earth. We cannot be fitted to receive sents another view of the value of permanent full answer. Our unfitness to receive full an-"fire-proof" materials. However the picture may swer is sufficient reason for God's refusal. That be seen, the folly and ruin which come with unfitness may depend upon inability rather than poor foundations are first facts in human history. moral unworthiness. Human law declares that Look well to the foundations of your life. Do a child may not assume the place or the duties of not neglect yourself while you find fault with an adult; he may not take possession of his own inheritance until he reaches the years deemed the masonry of other people. Give the more adequate for judgment and ability to care for earnest heed lest your foundation falls in earthquake ruin. Write these lessons in your memhimself and his own. Such provisions of huory on the page which recalls the ruins of San man law are a blessing to children and minors. Refusal is blessing when youth and ignorance Francisco. It was only a step of "about eight would be sure to squander the treasures which a feet," but ruin is the one word that tells the wise parent has left. All this is but feeble illusstory. tration of the higher wisdom and larger love of Our Infinite Father in heaven, who grants or ARE you thankful because God has refuses because He sees the end from the berefused to grant all that you have ginning and knows what is best for all. asked for, or desired? Doubtless

Thankful for Refusals

you ought to be. Your children ask many things which you do not grant, because it is not best for them. Sometimes you must refuse because your power is limited. God is not thus limited, but His wisdom can decide what is best for His children, far better than they can decide for themselves. It is a serious mittake and the construct when we consider that and any and other character, while a what we ask is



WHOLE NO. 3,208.

Salvation and Service

THE words which form the title of this editorial are sometimes used loosely, and often they are defined narrowly, if at all. They are words of deep and wide meaning, and the definitions which we should apply to them ought to be larger and better than those of former times. The lewish idea of salvation in the Messianic Age means cacage from the calacticus and souther

ments which God would send on the enemies of the Messianic Nation, that is the Hebrews. Hence the religious ferror and vigor of the Imprecatory Psalms. The writters of such prayers believed it to be a religious duty to oppose and seek the destruction of all who opposed the work and welfare of the "chosen," that is, the Messianic Nation. Most Pagan religions abound with the idea that salvation means escape from the anger of cruel gods, or malevolent fates. When Messianism was transferred from the Messianic Nation to an individual Messiah, and Jesus was accepted as that Messiah, the Jewish and early Christian idea of salvation was not changed, essentially, but faith that he was the Messiah, i. e., a recognition of him as the anointed redeemer of Israel, was made the basis of salvation from the calamities and judgments which the Jews expected would mark the revolution and the establishment of the Messianic kingdom, i. e., the kingdom of heaven. When the hopes of an earthly kingdom such as the Jews and the immediate followers of Christ expected, gradually gave way to a higher and more spiritual view, the attainment of Eternal Life, after death, became more prominent, if not the central idea of salvation. A few centuries later, under the domination of Roman Catholicism. salvation was predicated on obedience or disobedience to the commands and authority of the church. Since the Protestant movement began the definition of salvation has included every phase of previous definitions in a greater or less degree, although conformity to some given form of creed-which idea is essential Catholicism-has been a prominent element in prevailing definitions. In all times the idea of salvation has taken in the future life, in some form. Under every form salvation implies something of service, i. e., the doing of something in order to secure salvation. The highest conception put forth by Jesus, and the New Testament, is service from love to God and truth and our fellows, independent of salvation. This idea recognizes that such service carries salvation with it, but not as the purchase price of it. It rests upon grace and forgiveness, but not as though the saved one is either passively receptive, or free from the obligation to obey because he has been forgiven. The idea of service, unselfish, altruistic, Christ-like service is prominent in the New Testament. It lives in the heart of all which The Christ taught. Under that idea each Christian is a living power for good works and noble living. He is a dynamo, throbbing with power which waits and cries out for something to do. A low and hurtful idea prevails, the idea that men ought to "get religion," and thus "be saved." The higher idea, the true Christian idea is to be filled with religion as a life, which goes out to all and for all, and "let salvation take care of itself." In other words, seek divine life in God and with God, that it may flow out from you to bless men, and leave vour salvation in His hands. Much will be gained in efforts to lead men into higher life when "evangelists" cease the folly of teaching imperfect, if not absolutely false doctrine, by such reports as: "We had a great meeting last night, and fourteen men were saved." Such statements have no place under the larger idea of salvation. They delude seekers after holiness

"Let not your heart be troubled." Sweetest music on the chords of the soul. This is the whisper of faith. This is the comfort of hope. This is the message of love. This is the word and the work of the man on the crost

THE SABBATH RECORDER.

PRESIDENT'S ADDRESS As the S. D. B. General Conference, Leonardsville, N.Y.; Aug. 22nd, 1905. DENOMINATIONAL LOYALTY

As we are here assembled for this, the one hundred and fourth Seventh-day Baptist General Conference, it is hoped that all have come with a consecrated purpose, and an expectation of accomplishing much that shall be of benefit to the future of our denominational work.

By reference to the program now before you, it will be observed that on each day during the sessions, except the present, the first hour in the morning will be devoted to the study of the Bible. A different subject with a different leader has been selected for each morning. We beby five different teachers, that they will tend to show that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

While all may not find it convenient to attend all of these morning services, it is hoped that as many as possible will avail themselves of these privileges.

On Thursday and Friday mornings, the time from nine to ten-thirty will be given to general committee work. This work will be assigned to seven different committees, each representing the interests of one of our denominational boards, namely: Missions, Tract, Education, Sabbathschool, Woman's Work, Young People's Work and last, but not least, Systematic Benevolence.

It is expected that every member of Conference will be assigned to some one of these committees. We trust that not later than ten-thirty on Friday morning, every committee will not only be ready to report the results of its work, but that such reports will contain recommendations that may be most helpful to the denominational interest represented by that committee.

On Sunday and Monday from nine to tenthirty a. m., Conference in general session will receive and act upon these various reports. By this means the interest of the denomination in its tate weekly payments, but only that the pledge Boards should be increased, and the Boards bene- be made on a weekly basis. The payment of fitted. As usual, time has been allotted for each of our Boards to present a detailed account of the year's work, and without doubt the showing will be no exception to the excellent results of other years. The Sabbath-school Board in particular has taken an advanced step by employing a Field Secretary. While this step was virtually recommended by Conference, yet it required faith on the part of that Board to incur the expenses that such a step necessitated. Most of our churches have responded to the call of the Board by providing funds for this work, and we believe that no other Board can show better results in proportion to the money expended.

Professor C. B. Clark, in his admirable paper, "Child Study as Applied to Sabbath-school Work," recently published in THE RECORDER, says, "The future of our denomination depends in no small degree upon the Sabbath-school as the nursery of the church. The success of the Sabbath-school in turn depends in no small degree upon the ability of our teachers to understand the nature of the child, especially on the side of its moral and religious development. Much in the way of child psychology is demanded of our public school teachers. Our Sabbathschool teachers cannot do with less and hope for stie dem Mite und er etwähle beit vielente Minet Brer gebaner

Salibath-schools should be conducted on the most improved plate for medding the religious charactor of the child. How can these results be better attained than is now being attempted by this new departure of the Sabbath-school Board? We bespeak for that Board a hearty co-operation on the part of all our churches.

Mease Street No. 24

In preparing the program for this Conference, your Executive Committee has striven to have the meetings of such a character that, under the blessing of God, they shall result in a spiritual awakening among those in attendance, so that the influence may be carried back to the churches here represented. To that end the sermons or addresses each morning will be on some phase of denominational loyalty. Every evening, with but one exception, there will be a sermon, and lieve these five Bible studies will be so presented `on that day the sermon will come in the afternoon.

> - Denominational loyalty implies loyalty to Christ and His teachings. If it be a Christian duty for us as a people to provide for Sabbath services, for the support of missions, for the spread of Sabbath truth, for the education of our preachers and teachers and for the support of other denominational interests, is it not our duty to do this with regularity and system?

> No one will claim that it is sufficient to provide for the support of his family only at irregular intervals, when he may feel like it, but he must see to it that provision is made in advance for every day with regularity. Is it not equally the duty of every loyal Christian to provide regular and systematic support for the claims of Christ? That being so, how can anyone object to pledging in advance a regular and specified sum for the support of denominational interests?

> Objections have been made to our plan of Systematic Benevolence because it requires new effort and new organizing at the beginning of every year. Does not every business that is carried on successfully require not only readjusting at the beginning of each year, but must have attention during every part of the year?

> Some also object to weekly giving. The plan adopted by our denomination does not necessithe pledge can be made at such intervals as may best suit the giver. Churches that have most thoroughly adopted this plan, are most in favor of it. Objections come only from those who have not given it a sufficient trial. It is, however, a plan that will not work itself, but needs carnest, faithful leadership on the part of one or more members of each church.

Every person in the church should be invited to pledge. Let the sum pledged be ever so small, if it be done conscientiously and according to one's ability, satisfaction and blessing will surely follow. May we not hope that denominational loyalty may so abound that all our churches may heartily adopt and use this denominational plan of Systematic Benevolence? For a church to feebly vote to adopt this system, and yet for more than nine-tenths of its membership to neglect its use, indicates a decided lack of denominational lovalty.

In this connection it may be well to discuss the importance of teaching our children to be regular in their attendance at church, and in contributing to its support. The most impressible age ... in the life of an individual is childhood. Many parents do not realize the weighty responsibility that devolves about them to see to it that the Induity of their while eet are connectly for mad

regulariy to the house of God on the Sabbath. thus teaching them by precept and example that it is not only a duty but a privilege to attend church, that habit will be very likely to follow the child through life. The same is true of giving. The child should be taught to select at least one of our denominational interests that needs his or her help, and pledge a certain sum for it. Then have a care that the money for that purpose is placed in the envelope, taken to church and then by the child deposited in the general collection. Even though the envelope contains but one penny, the child will thus become interested in the work of the church, and a habit of giving is being formed which will carry its influence into adult life.

A very important matter to be considered by us as Seventh-day Baptists is the higher education of our young people, and the desirability that at least a portion of that education be taken at some one of our denominational schools. As that subject will later be very ably presented by Rev. Edwin Shaw, who has given much time and thought to this particular theme, it is not necessary to dwell longer upon it now.

It is also very important for loyal Seventh-day Baptist parents to bear in mind. that in order to rear their children in the faith of the parents they should reside in communities where they can have church privileges on the Sabbath. and where they will be associated with those of like faith and practice. The history of our denomination shows that there have been multitudes of families among us who seemed to believe that they could locate remote from other Sabbath-keepers, and yet continue loyal Seventh-day Baptists. Facts have shown that while the parents may continue true to the Sabbath, it is only in rare instances that their children, when reaching adult life, accept the faith of their parents. These conditions have been large factors in retarding the acceptance and spread of the special truth for which we as a denomination stand.

Two years ago, at Nortonville, Conference decided that the term of its President should be for two years, and a President was elected for that time.

One year ago the President resigned, the last year of his term, and the committee, having that matter in charge, urged me to accept the nomination to fill out the unexpired term. I strove to convince the committee that they had selected the wrong man for the place. My friends in that committee insisted that I should accept the nomination, and reported accordingly.

In the closing hours of Conference, when much unfinished business was waiting action, and no time could properly be spared for discussing the subject, this report was adopted, after being amended so as to extend the term of the nominee to two years.

While deeply appreciating the honor conferred upon me by this election, I am convinced that a mistake was made in selecting me for this very responsible position, and have therefore placed in the hands of your Secretary my resignation to take effect at the close of this Conference.

To the many friends who have rendered me most valuable assistance in discharging the duties that have devolved upon me as President, I wish to express my beartich thanks.

In closing, I wish to emphasize the fact that we as Seventherary Papers not only hold, to the Remark trades of the Grand as according other Charles and the second second by

THE SABBATH RECORDER.

observed by Christ and His apostles, and is as God. I speak this not only of our preachers true and binding to-day as it ever was, including the command to remember the Sabbath-day to be a Godly people, able to illustrate the aposto keep it holy.

We are sometimes impatient because Sabbath truth advances so slowly, but we must remember that our part is to labor and to wait, results are "Since right is right, and God is God,

And right the day must win, To doubt would be disloyalty, To falter would be sin.'

AND MEANS OF ACCOM-PLISHING IT.

3. Faith in the Word of God is entirely suf-God's. It is ours to sow the seed, the harvest ficient for our guidance in all matters of religious will come in God's own good time. Some perfaith and practice. This paper is not concerned sons seem to consider that the observance of the with any theories relating to the Scriptures. Their Fourth Commandment is a hardship and requires origin, their authorship, their inspiration, their a sacrifice. Such a condition of mind indicates authenticity, etc., are all topics for profitable disa lack of faith. Surely no command of God cussion in other connections. Whether they are should be considered a hardship by one of his the Word or only contain the word of God, is children. Our part is to follow obediently and immaterial, so far as this paper is concerned. cheerfully the teachings of God, believing that, They tell us all that we know of God, of our relations to him, and of his will concerning us. In all matters of a religious character, therefore, whether of faith or practice, this word of the Eternal One, this message from the King on his throne is, and must be final. As in our own OUALIFICATIONS FOR OUR MISSION lives, so in the effort to help other men to right views of truth, and to turn their feet into paths of obedience to its sweet but imperative behests, our final appeal must be to the Word of God. I BY REV, L. A. PLATTS, D. D. emphasize this, because the world to-day is con-(Convocation, West Edmeston, N. Y., Aug. 15.) stantly tempting us away from this our strong-What our mission is is the topic assigned to Dr. hold into the sophistries of men, and because Lewis for this Convocation, and naturally it pre-Christian teachers are pleading for reforms on cedes this paper. Assuming that an abstract of the low grounds of expediency, and are apolothat paper has preceded this abstract in THE gizing for disobedience because it is more con-RECORDER, I need only refer the reader to that, venient or because it is the way of the multitude. and address myself directly to the subject assign-Christian people to-day need to know that all ed to me: Qualifications for our Mission, and questions of duty are to be settled on the high Means of Accomplishing It. First, Qualificaplane of the will of God as expressed in his tions. Word, irrespective of all considerations of con-I. The Christ Spirit and Life. This is fundavenience or expediency. Religious questions are mental. Our mission is essentially and only questions of conscience, and conscience feeds Christian. "To accomplish it we must be a peonot on common stuff, but on the eternal Word. ple in whom the Spirit of Christ dwells, through It asks not what others say or do, but what ought whom he can manifest himself to the world. As I to do, and learning this, asks no other ques-Jesus said to Philip, "He that hath seen me, hath tion. Our faith must make of us such Chrisseen the Father." so we ought to be able to say, tians as this if we are to be of any account in "He that hath seen me hath seen Jesus." This the religious work of to-day.

is vital. We may be intelligently and consistently orthodox, but if we be lacking in the Spirit of Jesus we have not the power of true service. We ought to be able to say with Paul, "Be ye followers of me, even as I also am of Christ, and make it mean much when we say it.

2. A profound faith in God. By this I mean of others, we must urge the same high standard not only faith in the existence of God, but faith upon them. There are not different standards in his constant presence and help. We need to for different men. If we ought to obey God be able to say with the Psalmist, "God is our rather than men, so ought also other men. There refuge and strength, a very present help in is, indeed, a sweet charity which is slow to controuble." Our faith must be of the sort that demn others who differ from us, which takes makes his presence personal and real. The tenaccount of differences of education, habits of dency of the times is toward skepticism, if not in thought, environment, etc., but when dealing theory, still in practice. The scientific effort to with the plain word of God, there is small place account for all existing things in the material for the exercise of charity. When men admit. world by natural law, and in the moral and relifor example, that the Bible teaches that the gious world to make man a law unto himself, Seventh-day is the Sabbath, but plead that it is tends to eliminate God from the thoughts and not convenient to keep it, and that therefore it is plans of men. How else shall we account for better to keep Sunday, to consent to the plea is the greed and graft among men of high standing, not charity, but shameless compromise. Reforms the consciencelessness everywhere, the barbarism do not go forward by such a course. The spirit and lust which runs rampant among the vicious, of the reformer is uncompromising. The posexcept that men have no thought of God? There session of that spirit is an essential qualification is little hope of any deep, far-reaching, abiding to the accomplishment of our mission. reformation in anything until men learn to take God into the account in all their thinking, and If what has now been said about the qualifications for such work as that to which Seventh-day planning, and doing. Indeed there could scarcely be a greater reform than that. How could Baptists have been called be accepted as true, the there be any religious reformation without God? first question to be asked and answered,-first in time, first in logical sequence, and first in im-If we, as Seventh-day Baptists, are to fill any important place among men as Sabbath reformers, container-is Do we, is a neople, consent these WE MINE CURRENCE SOUTH DECONSTRUCT ACCURATE AND contractions? Are we for concercial internation

and teachers, but of all our people. We ought tolic teaching that "Godliness with contentment is great gain." This, too, is a vital qualification. for our work.

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4. The spirit of the reformer. I have shown that, for ourselves, we must have clear and scriptural views of truth and of our relations to it; that we must shape our own lives by the word of the Scriptures, illumined by the life of Jesus; but if we are to move mightily upon the lives Christians that we ought to be? Do we take God into the account in all our plans, and reckon on Him for the victory in all undertakings, great or small? Do we rest confidently, satisfiedly, both for ourselves and for our appeals to others, upon the plain, simple word of God? Have we the courage of the true reformer, the courage of our convictions? These are searching questions; but how can we go further till we answer them, and answer them right? I do not mean, of course, that we must wait until all our people rise to this ideal condition before undertaking the Lord's work. for here, as everywhere else, it is by the effort to do that we rise in power to do. Nor do I mean that, individually, we are to wait for our full measure of strength for service before beginning to work, for then we would never begin. But we must keep the ideal before us, strive patiently and persistently for its attainment, and continually test our lives by it. Is our task a great one? Is the work it imposes on us arduous and insistent? By so much the more is it important that we keep ourselves in the right spirit and attitude for work. It is where the strain upon the machinery is the greatest that the engineer is most careful to keep all parts at the proper tension, with the least friction. To change the figure, our work is too important, our task is too great, the forces against us are too strong to risk an engagement without having put on the whole armor of God, which makes strong in the Lord, and in the power of his might.

Possessing the requisite qualifications for accomplishing a great mission, how, or by what means shall it be accomplished?

This is not an easy question to answer. Some generalizations may help us a little. Is it not possible that we have been placing too much emphasis upon the "how," and too little upon the "doing?" Shakespeare makes Lady Macbeth say to a hesitating messenger, "Stand not on the order of your going, but go," which means about what Jesus meant when he said to his disciples, "Salute no man by the way," which means, waste no time on ceremony, but "get busy." Forty years ago, when Horace Greeley was enlightening the readers of the New York Tribune on what he knew about farming, he gave earnest advice to young men to go to the farming regions of the West and build up homes. Seeing some difficulties in the proposition, a young man wrote Mr. Greeley asking how it was to be accomplished. The answer was characteristic, and deserves a wide application: "Young man, the way to go West is to go West." Applied to the ques-. tion before us this simply means, "Get a clear view of what our mission is, and then get about its accomplishment."

If I were speaking to individuals on questions of personal obligations, there would seem to be but little more to be said, for most of us certainly have intelligence enough to determine what is duty under most circumstances, and conscience enough to undertake to do it when it makes a personal appeal to us. How it would help the case, if each one of us would look upon the mission of Seventh-day Baptists as a personal matter, appealing to us, personally! And yet, we are an aggregation of individuals, of churches, of societies, of boards, all of which goes to make the question of how to accomplish our mission a complicated one. In the first place, we do not all see alike as to what constitutes our mission. and we possess in varying degrees the sense of to many more a fine econt place we do not

the least friction, and with the greatest economy of strength and financial resources. The former of these difficulties is to be overcome by a thorough study of ourselves and the religious situation and the demands which present conditions make upon us. The second of these difficulties is that which seeks solution in the question before

1. Get definite views of what our mission is, and keep them constantly in mind. The importance of this cannot be overestimated. The man who should undertake to build a house without plans, having no definite idea of how the material composing it should be joined together, would certainly fail of anything artistic or useful in the product. This is true, in even greater measure, of every Christian or benevolent work. It is most emphatically true when the work proposed is opposed as ours is opposed, and hedged about by the difficulties which surround us. I feel that I can hardly say a more important thing than this. Again I urge the reader to read and ponder upon what Dr. Lewis has said in the paper which has preceded this. With the work to be accomplished clearly in mind and its importance laid lovingly upon the heart, consult often the "plans and specifications," not forgetting to take constant counsel of the Divine Architect.

2. For a people to accomplish any great work there must be unity not only in regard to what the mission to be acomplished is, but also in organization and methods of work. The simpler the machinery, the less the friction, the greater the power. We have been trying for a long time to reach a simpler and stronger organization. We have accomplished much, but I think we shall have to confess that we have not yet reached the best. We have organizations enough, perhaps we are too much organized, and for this reason lack unity. We have societies, and boards and permanent committees, each having certain powers of initiative, all trying to accomplish the one thing for which it stands, trying loyally and heroically, but none of them, nor all of them having power to mass our forces at a given point in an emergency, or to hold them there long enough to win permanent results. We are not unit. We are rather an aggregation of units. We all desire to see the work of the Lord prosper, and rejoice in whatever of success attends the labors of any of the many boards or societies, and yet we have these diverse, local and in some sense rival interests, and none of us is quite willing or quite able to lose sight of self in the interest of a larger work than any of us alone represents, or alone can accomplish.

We speak of our denomination. Organically, what is our denomination? Put all our organizations into the hands of a student and ask him to state what the Seventh-day Baptist denomination is. What would his answer be? I confess that I am at a loss to answer. The serious thing about this lack of unity in our organization is that, because of it, we seem unable to throw our undivided strength upon a strategic point in a crisis without delays or doubtful expedients, until the favorable time has passed and a victory has been lost almost without an effort to win it. I am thinking of such examples as Battle Creek, Campbellsford, the West African interest, and possibly others where the power to concentrate force, to do quickly and to sustain the effort for a longer period, would have resulted in much

and unitedly to the survey of the large or the second tipon a strategie point, and to bold ourselves continually upon that point until some permanent results shall have been attained. 3. Let us all seek our place in the work and try, by the grace of God, to fill it well. We talk about our leaders as though the success of our mission depended upon them. Their place is, indeed, an important one, but if every member of the denomination were to inquire, in the full spirit of consecration to our work whatever it may be, "Lord what wilt thou have me to do?" it would mean vastly more to us than any question we could ask about leaders. Thinking of cur Sabbath Reform work, we often hear the question asked with deep concern, "Who will take it up when Dr. Lewis lays it down?" I do not mean to suggest that Dr. Lewis occupies an unimportant place, or that the gap that will be made at the head of our ranks when he shall be taken from us, will be easily closed. Far from it. But why wait for Dr. Lewis to drop out? Why are there not now a hundred men,-hundreds of men and women who are, in various ways, but all in efficient ways, pressing the battle to the gates of the enemies of God's holy Sabbath? The cause of Seventh-day Baptist education suffered great loss in the death of such men as President Jonathan Allen, of Alfred, and President William C. Whitford, of Milton, but our schools will not be closed so long as there are scholarly men and women who love the Seventhday Baptist cause, and who are willing to enter into the labors of love and sacrificing toil which characterized the lives of these men. It was a definite and a great loss to our missionary work when Dr. Whitford so suddenly went out of it; but the work went on because there were others from whom it was not difficult to select a successor, unless it was difficult because of the abundance of good material. And now having selected a Missionary Secretary, what have the rest of us to do but sit down and see what he is going to do and possibly criticize him for the way he does it! I say it with due appreciation of our leaders and of the great work they are doing, when I say the question of the hour is not where shall we look for leaders, nor how shall we get them, but where are the Seventh-day Baptist people, and how can we make every man and woman and child among them a definite factor in the accomplishment of our God-given work? These are commonplaces, I know, but there is danger of overlooking them on that very account. We shall never accomplish our mission till we have first learned the value of the individual member,-the rank and file of the people and have learned to use them all to the full measure of their value.

4. Let us strive to know the value of co-opcration, and knowing, seek out ways of making it effective. Farmers know the advantage of changing works, when two men together can do what neither of them could do alone. Why may not neighboring churches exchange pastors, or join in extra services in a co-operative way, now in one church and now in the other, to the edification of both and so save the labors of the evangelist for some needy, or otherwise unoccupied field?" A modification of the principle here involved would give much needed help to many small churches. There are pace in nearly all The States in Annual states in the States of

WERE A REALTINGER OF BODER.

to an to be and be and be descore ver the better for it, and it would all contribute to the better solution of the problem of how to accomplish our mission. Wa used to study the opportunities for such work and put ourselves cheerfully and carnestly into line with it. "Bear ye one another's burdens and so fulfill the law of Christ." Start Start

5. We ought to train our children and young people to understand our mission and to enter heartily into its accomplishment. Broadly speaking, this is what our schools exist for. Our tathers founded them in order that their children might receive their education in the atmosphere of a loyal Sabbath-keeping community. It was not only to avoid the influence of the no-Sabbath, semi-irreligious atmosphere which surrounds so many colleges and State institutions, but to get into the warm, fostering care of a positively religious, and joyful, Sabbath-keeping people, at the very time when mind and body are coming to their normal development, and when plans for life's work are being formed. To fail of this, however efficient in other things our schools may be, is to miss the main thing for which they exist." But schools are not the only means for training our children in the essentials of our denominational life and work. Every Seventh-day Baptist home ought to be a training school in which boys and girls are grounded so firmly in the truth that, in after years, they will not be easily shaken from it, however strong the temptation which they may meet. Our pulpits, Sabbath-schools and Young People's Societies ought to constitute a university of training for denominational life and work that would make us strong for whatever may be required of us in defensive or aggressive work for the truth. By any means, by every means, we ought to train our young people for denominational work if we are to accomplish anything worthy of our calling.

With such training as our homes, our pulpits, our Sabbath-schools and our colleges ought to give us, with all our people seeking, each his or her own place of work, feeling the sense of personal responsibility, but appreciating the value of co-operation, all using such organization as we have, and all striving unselfishly in the interest of the best work, for the best facilities, and above all, every one possessing in full measure the spirit of our divine Lord and Master, our work would go gloriously forward; the question of "ways and means" would find easy solution.

THE MEANING OF THIS CONVOCATION -A FORWARD LOOK.

REV. E. ADELBERT WITTER. There must be some worthy purpose to be realized, some end_desired that brings us together for this week of personal intercourse, and interchange of thought upon the various questions that may arise, or the time taken from our various fields of service, and the money used for this gathering will be worse than wasted. What great purpose, what burning desire has brought us together, is the question that should be answered in the work of this session.

CAUSE FOR THIS ORGANIZATION.

The privilege which this summer school of the prophers, as it has been called, affords, has been hailed with joy by many, and its benefits will be mained by decar who find it possible to Contraction of the providence of the providence

the many and important questions that concern the cause of humanity as it is affected by the Christian religion. We are, or should be here then, because of a hungering and thirsting for the help that shall result in a quickened spiritual life, and a better fitting to meet the perplexing questions that will arise in our various fields of activity.

PROPER DENOMINATIONAL ADJUSTMENT. there is too much loss of time in getting the As a peculiar people, among the great religious places of need and the supply linked together. bodies of the world, it is not only fitting, but there An advance step was taken last year in the creais a great need that our leaders shall be so assotion of an Advisory Board. The Conference ciated together in their study of the essential should be the head in all things. It should be principles of Christianity, and the doctrines set the board of appeals and final adjudication and forth in the Bible respecting this present life and should be so recognized by all. While the Conthat which is to come, as that there shall be no ference is the executive and judicial head, unless want of harmony in their teachings upon these the President devote his time to the work in all things, if there is not an absolute seeing eye to departments, unless he be clothed with power to eye. While there is need of a strong, vigorous enter into emergencies with authority, the maintellectual development, fitting our leaders to chinery becomes unwieldy and the work inefcope with the scholarship of to-day, there is fectual. It is evident that there should be some reater need of a real, vigorous growth in the working head, some business superintendent spirit life of the denomination. The great value who, with knowledge of the needs, can say to to the apostles of those years of wandering over this one come and he cometh, to another go and the hills and plains of Judea together with the he goeth. Under such a head the work would Saviour, is to be seen in the training that made be carried on with less of delay. possible the harmony found in their writings, SUITABLE TIME FOR SOWING DENOMINATIONAL and the spirit of absolute honor manifest for TRUTH. each other. This session should result in a Advantage should be taken of these times of coming nearer together in judgment, and harintense activity in Bible study to sow widely the mony of thought and purpose along some of the word of God upon the question of His neglected lines of our polity and denominational life.

Sabbath. The call of Dr. Lewis, in the meet-THE BEGINNING OF A GREAT REVOLUTION. ings of the recent Association, for the canvass Nothing is more certain than that "the Ameriof all our churches and communities for a given can people are at the beginning of a great revotract, was the reveille for a vigorous campaign, lution." As yet there are no drum beats, no bugle the lining up for a sharp, but decisive battle. Have blasts, no marching columns, no battle fields we heard the call? When traveling are we prostrewn with dead and wounded, but the revoluvided with "Her Wedding Ring" or some other tion is upon us, and about us, as certain as equally interesting and helpful Sabbath tract though all these were with us. Mighty social, which we can hand to a fellow-traveller, with a economic and political changes are involved. prayer that the seed thus dropped may bring Deeply imbedded in the very core and center of forth a harvest in the Lord's own way? the revolution, running like a thread of gold PROPER ATTITUDE TOWARD MISSIONS. through all its shifting scenes and changing The growth and development of the church forms, are certain fundamental principles of has always been attended with an active and human liberty; and unless we, in our day, posprogressive spirit of missions. There seems to sess a willingness to seek for these, and the wisdom to find them, and the patriotism and the be lurking in the minds of some, and that some courage to proclaim them, and stand by them includes some of our leaders, a teeling that as a denomination we made a mistake when we enwhen found, the call to arms, the drum-beats, tered upon mission work in other lands. That it the bugle blasts, the marching columns, the bathas been a losing game with us, that greater adtlefields will come to us as certainly as they did vancement would have been made had we kept to our fathers in the days of seventy-six or the our forces this side of the sea. There is evident more recent days of the Rebellion. None can need of a new and deeper consecration to these read thoughtfully the records of things that have departments of our denominational work. transpired in Colorado and Idaho, in recent A greater loyalty to the interests of our schools months, or listen to the deep undertone of public is much needed on the part of our people. Should sentiment without recognizing the fact that we, as a people, become willing to regularly and there is a mighty reef against which the ship systematically devote, at least, one-tenth of our of state is steadily driving. Nothing can save income to the work of the Lord, it would not be her from fearful disaster save a quickened conlong before our most sanguine hopes would be science that shall lead to an awakening upon the realized in all these departments, and a good sum matter of a universal brotherhood. always ready in the freasuries of the various When men in America form millionaire clubs Boards with which to take up, and carry forward new lines of work as need required or opportuni-

to which they invite the daughters of America as to some social entertainment, and take adty afforded. vantage of them to their shame and ruin, it is During the sessions of this Convocation much time the pulpit should be awake to the needs of thought should be given to these questions that the hour. As servants of the Lord Jesus Christ, are vital to our life as a people, and essential to as heralds of the message of life and liberty, we the spread of the Gospel. need to have these conditions of need among the common people, and these signs of sensuality, The Bible finds me in my deepest thought because my deepest thought is to know God and sin scifishness and greed on the part of many of and immortality and all the great problems conthose who have great wealth, burned into our nected with life here and hereafter. There is no sould that we may be out thand active in the time outer answer to the great merror but

For the sake of a better manning, and working of the fields, a more ready supplying of pastorless churches and helping them in times of special opportunity, to reap for the Master, as well as for the extending of our denominational boundaries, there is need of some change in the governmental head and control in our denominational organization. In the present form

CHANGE IN DENOMINATIONAL ORGANIZATION.

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MISSIONS.

REV. EDWARD B. SAUNDERS, Corresponding Secretary Ashaway, R. I.

EVANGELISTIC WORK.

The Milton quartet, together with Evangelist L. D. Seager, have been holding a series of meetings at Stone Fort, Ill. The interest was growing at last accounts. We hope it will result in as many conversions as last year when they were there. Then they reported 27. Before you read these lines they will doubtless be at work in Ohio. Please pray for them.

Rev. J. H. Hurley, who has been on the West Virginia field for nearly a year, has so broken in health that he has been compelled to leave the work. There is not a better opportunity for usefulness in the denomination. Where is the man who is looking for an opening of great usefulness.

REV. G. VELTHUYSEN, SR.

About the time you open this issue of THE RECORDER and turn to the Missionary Page to see what is said that is new about our work, Elder G. Velthuysen will, we expect, step off of the ship "Ryndam," at the dock in New York and take the train for Leonardsville, N. Y.

DO YOU KNOW HOW YOU CAN BECOME INTERESTED IN MISSIONS OR INTEREST THE FAMILY?

The following receipt was sent not long ago to the Baptist Home Missionary Monthly: My mother, Mrs. Nancy W. Gunn, died a few months ago in her hundredth year. While living she read about missionary work among the Indians and said to me, "When I die, I want the family to pick out such a casket as they think suitable to bury me in and ascertain the price. Then bury me in the cheapest casket you can get, and give the difference in the price to the Indian missions."

The heirs have made some changes in these directions, and at their request I enclose draft for one hundred dollars, as her funeral gift to missionary work among the Indians. I suppose she would wish the money to be expended among the wildest, most destitute tribes.

> Yours truly. M. W. GUNN.

WHO WILL GO?

Report of a Visit to This Field in Denmark.

And now, dear Brother Saunders, a few words more in behalf, and to keeping up the Asaa Church, and to gather those, who stand by themselves. who formerly were more or less Adventists. There are several of them who did belong to the Seventh-day Adventists before, but after they became acquainted with the misleading and unscriptural teachings and doctrines they leave them.

his reward, and so the little flock is without leader, without pastor or preacher and overseer, and there is none among them there who can lead them or carry the work further on.

What will become of them now? What of the young ones, the boys and girls of our brotherhood there? What of those earnest Sabbathkeeping people who do now at this moment stand all by themselves, a sheep here and a sheep there, without shepherd or leader? What of them all. when we Seventh-day Baptist people do not help them, and look out for a man,-look out very soon for a man who is able and fit and also willing to go to Denmark in "Ulis Name," and for

and Pather has given us Seventh-day Baptists to proclaim! Can't we do it, if we are willing? Dare we say, dear brethren, delegates of this dur Seventh-day Baptist Conference, that we cannot help them in their needs?

many prayers, traveling, preaching, etc., did it and with the help of God, to what they are now, and women had had hardly anything to eat. viz., honest, earnest Sabbath-keepers! Shall we let the good, blessed work die?

and sisters? No, we can not, we must not, do when one hears and sees all the misery that is this. When I was there in Denmark, now, I suffered in Java in these days. talked with the brethren this matter over and over again several times and they promised, when plied. But we have got the Word of God and there should come a missionary, they would help He has promised that them that trust in Him win the hearts of this people, with the help of is asked from so many sides for all sorts of work; God, a good and great work can be done. One and moreover, Sister Jansz does not go to ask den, saith to me: "Well, Brother Bakker, when here and alas there are some people that even this room to live in for nothing." "Well, I was neither heart nor eye for anything good. willing, when I was 20 years younger, I am too old now, I saith, nearly 65." And for the means -well, dear friends, I dare not say certainly, but 1 think the Scandinavian brethren in the West, especially Brother C. Swendsen, of Centerville, things are down here. Remember us and our South Dakota, will not withdraw them.

God in His mercy bless you all and bless the will you? work you try to do in "His Name" on this Conference. amen.

> Your brother. F. J. BAKKER.

JAVA. Extract From a Letter of Sister Slagter.

ROTTERDAM, JULY 31, 1906.

MARCH the 6th.

To Brother G. Velthuysen: Yesterday 17 beggars have again come. They were brought here. So now there are 161 poor creatures here. A man and a woman were each carried in a sort of basket and two men carried the basket by means of a stick (of bamboo). The man is exceedingly miserable; one of his feet is quite cannot do anything. The woman, who is very old, came here about 6 o'clock, dripping wet and cold from head to foot. Then there was still a little blind boy of about 6 years old. He was quite naked, except for a little bit of clothing on his back. Sister Jansz has had a house rebuilt And now Brother A. C. Christensen is gone to in which these unhappy creatures are received. I helped to take the old woman out of the basket where she had been crumpled as old rags. She shivered with cold. Some dry clothing was soon fetched, while we covered her with a woolen plaid. Two big fires of wood were made; of course, those fires are in the midst of the house. there being no hearth. The smoke somehow finds gards. a way out of the house. They were so very cold, those poor people! The old woman just put her feet in the fire. I had to take care of her not doing this over and over again. The others were so happy to sit round the fire, cating cars of maize which they roasted in the fire in a clever way. Why, I dink even our one-a does not enjoy her these composes at priver of these provides of these

get clothes the following morning. I have some too much misery to be soon moved to team : but yesternight while standing there alone near those poor people, tears came to my eyes when I look-Let us consider the matter somewhat closer, ed at them and at that poor blind boy. Of course, too. How much work, many years' work, how it was a very busy evening for Sister Jansz. Our people were very helpful. Soon some rice was cost, to make this dear people, through the grace boiled, for all day long the newly arrived men I am glad so many have again come here, now now let them stand alone, without any help, and these at least are helped. How many there are still erring in this country without food, and home-Can we, dare we, do this, my dear brethren less! Oh! it would make one's heart to break

You will understand that our cares are multi-Ah! if you, brothers and sisters, could see how

him in all and every way, open their homes and shall not want any good thing. And we trust in hearts for him; and certainly, I believe, when Him, and in Him alone. Here in India people there do come a missionary who is able and fit to surely give money to sustain the work, but there of the sisters, between 40 and 50 years of age, here and there, as many others do; and that is unmarried, owns a nice little house with a gar- why people often do not even think of our work you will come here to stay here, you can have disapprove of this work. But surely they have miserable the poor people that come here look. Would that I had done more when in Holland; but one cannot imagine when there how terrible large family in your prayers; and especially re-I have to close now, dear brethren. May our member Sister Jansz, who has most of the care,

AYAN MAIM, JUNE 4, 1906. Dear Brethren in Christ: I have the most pleasure to inform you as a people that as I am one of Ayan Maim Seventh-day Baptist Church members, I therefore of opinion decidedly to have offered myself entirely to study and thereby after the acquirement of my full studies, will in no doubt work for the Master. So then, I am under the necessity to apply to you as elders of community for your kind help during the time of my studies; in this instance I am to lay and submit the same before you previous the General Conference there and then I hope and expect for the assurance and substantial answer, as drawn up, and likewise one of his hands, so he I am on my knees and earnestly pray and beseech vou. because my father and myself are incapable altogether to meet the financial help of my said support. In the meantime a surety of fertile land contains costly woods, palm trees, and other valuable things, should be made by my father, the pastor, Joseph Ammokoo, to secure and insure the expenses of which you will kindly devote for my said support. Trusting you will not deny me the acceptance of my request, because 1 am now in age of 32 years, and when I finish my studies I will work in the ministry to pay the expenses that shall be incurred by installments upon agreement. With best and due re-

FARMAR NER. JUNE 24, 1006. Rev. D. B. Saunder - Dear Brother Inc Closed you will deduce purchase of the service details

AFRICA.

Yours ever faithfully and in haste, AMOS H. AMMOKOO. Approved by me) JOSEPH AMMOROO, M. P.

Contract of the second s miles. Some are seen faithful in attendance. There are several young people here who ought to make a profession and unite with the church. If our Sabbath-keepers who have settled here from other communities should unite with the church, the Seventh-day Baptists would be a live factor in the place. Farnam is a growing town. Our people are held in high esteem and I have as a representative been treated very cordially. I have preached five times for the Congregational people, also for the Methodists, assisted in the Memorial services and Decoration Day exercises. Was invited to assist in the High School commencement. but was in North Loup. I am glad that I could serve the church. My year closes the last of July. The Board have been very kind to us. I do not believe any one without a team could do more than I have; owing to the condition of the roads a part of the year it is very difficult for them to be regular in attendance. I have not failed in a Sabbath service, have taught a class in Sabbath-school, reviewed each lesson. Helped to bear their burdens in sickness and affliction by watching and care and in every way to comfort and encourage the flock. All of which I believe has been appreciated and perfect harmony exists between pastor and people. I wish we were more united with a greater desire to build up the church.

Fraternally,

MRS. M. G. TOWNSEND.

A LITTLE SANCTUARY.

A pathetic story is told of a little boy who was being taken to a new and untried home among strangers. His family had been of the very poor. The father had died several years before, and the mother battled against want and failing health, striving as best she might to provide for herself and her child. Now death had taken her also; there were no relatives to care for the little boy, and a place had therefore been found for him with a family in the country.

It was a ride of several miles to the strange home, and the farmer, who had agreed to transport him thither, noticed that the little fellow sitting so shyly beside him in the great wagon often thrust his hand into his worn blouse as if to make sure of some treasure. Curiosity at last prompted the man to ask what it was. He had been kind during the journey, and so the child hesitatingly confided his secret.

"It's just a piece of mother's dress. When get kind-kind o' lonesome-I like to feel it. Most seems' if she-wasn't so far off."

There is something in each one of us which responds to that story, and to the feeling. It is like the comfort God gave to his exiled children long ago. Afar from the homeland they loved. away from the temple of their worship, he promised still: "Yet will I be to them a sanctuary for a little while in the countries where they are come."-Forward.

God's processes in progress are not neglectful of the past. For the harvests of next year He uses the grain of to-day; for the oaks of the next century He calls up the caks of this generation. The buried forests of the old days are called forth to minister to us in the coal of hearthstone fire and engine furnace. The myriads of self-tombed hel-and the op in marple slap and statues Resthe sector strategy where side is no new thing but

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THE BARBANTS RECORDER WORRENTS WADES. ETHEL A. HAVEN, Leonardsville, N. Y.

MAXIMUS.

ADELAIDE ANNE PROCTOR. Many, if God should make them kings, Might not disgrace the throne He gave; How few who could as well fulfill The holier office of a slave!

I hold him great, who, for love's sake, Can give with generous, earnest will; Yet he who takes for love's sweet sake, I think I hold more generous still.

I prize the instinct that can turn From vain pretence with proud disdain; Yet more I prize a simple heart Paying credulity with pain.

I bow before the noble mind That freely some great wrong forgives; Yet nobler is the one forgiven,

It may be hard to gain, and still To keep a lowly, steadfast heart; Yet he who loses has to fill

A harder and a truer part.

Glorious is it to wear the crown Of a deserved and nure success: He, who knows how to fail, has won A crown whose lustre is not less.

Great may he be who can command And rule with just and tender sway; Yet is diviner wisdom taught Better by him who can obey.

Blessed are those who die for God, And win a martyr's crown of light; Yet he who lives for God may be A greater conqueror in His sight.

A BEAUTIFUL CHARITY.

(Written for THE RECORDER.) To shelter the homeless, and care for the neglected and downtrodden little children of the colored race in the South has been, for nearly a guarter of a century, the gracious work of Mrs. Almira S. Steele in her Home for Needy Children at Chattanooga, Tenn.

Mrs. Steele was born in Chelsea, Mass., and received a thorough education in New England. would have no difficulty in finding the required She taught with great acceptance before her marriage, and again, after the death of her hus- may she was unable to find any such proof. To band in 1873. She entered mission work in the South as representative of the women of the three Congregational churches of Chelsea. At the same time Miss Ellen M. Stone, her fellowteacher, was sent by the same organization to the foreign field. Their farewell meeting was held in the Congregational church of which Rev. Judson Titsworth was then the pastor. Dr. Isaac P. Langworthy, also of Seventh-day Baptist parentage, was a former pastor of Mrs. Steele. Belonging to a family of wealth and position, her father, the President of the Boston, Lynn and Swampscott Railroad, she was bitterly opposed as she gave herself to work among the lowly and degraded people of the South, which they considered a waste of such talents as she possessed. In the course of her labors among the white distressed by the needs of destitute, colored children, for whom no provision was made. Fail-

children are so well trained and so faithful that they are in great demand. In speaking of her work, Mrs. Steele says, "My object in founding the home was that I might do some faithful seed sowing and character building after making the bodies of these people to whom she was sent, Mrs. Steele was destitute children comfortable. 'I know of no better way to prove my gratitude to Him who has done so much for me, than to devote my life ing in repeated appeals to others for the estabto telling others of the better way, especially to lishment of a home for such waifs, she devoted young people whose hearts are tender." her own little property to this charity, Bought As house mother, Mrs. Steele has a God-given love for these poor children, unlovely and wayand and crected three buildings for this purpose. The some was dedicated in 1884. Three little ward as they may seem to others, and they love

Who bears that burden well and lives.

thirty-eight, including helpers, During all these intervening years the home has kept open doors to those in need, whether black or white, Indeed, its founder has had three separate trials for sheltering and educating both races under the same roof, which is forbidden by the laws of Tennessee. She told the Judge on one occasion that she "had no prejudice against a white child on account of its color," and though her home was designed for colored children she could not turn away a white child to suffer. She makes no effort to increase her number, but takes those who come to her and would otherwise be without a home. More than one thousand inmates have been received. One hundred and seventythree have married, fifty-four have taught, four have studied for the ministry, more than two hundred are out in homes and others are learning trades in industrial schools.

The children are provided with a home, given a grammar school education and taught to do household duties. The fare is simple, and economy for the sake of helping others, is taught and practiced continually.

Mrs. Steele has never taken a cent for salary all these years, but has lived a life of great selfdenial. Though a dollar was never solicited, she acknowledges with sincere gratitude the sum of \$36,254.36 in cash which came in voluntary contributions, besides sums of money for the erection of the present brick building which replaced the first destroyed by fire. She has never run in debt for a cent and has not been ill in bed during all the twenty-two years since the home was founded.

Fifteen years ago an article written by a Catholic priest first called her attention to the Sabbath. He charged Protestants with inconsistency in the observance of Sunday as a sacred day, and said the change of the Sabbath from the seventh to the first day of the week was made by papal authority. He also declared that not one word of Scriptural authority for the change could be found in the New Testament, and ofiered a reward of one thousand dollars to any one who would produce such proof. Mrs. Steele went at once to her Bible, sure that she passages. Much to her disappointment and disknow her duty was to do it. She called her children around her, told them she had been making a mistake and explained to them the reasons for the change she was about to make. From that day to this the Sabbath of the Bible has been conscientiously and faithfully observed in the home from sunset to sunset. Children who go out for daily duties in neighboring families on other days of the week spend the hours of the Sabbath in the home some times against the protest of their employers, but Mrs. Steele's

those who studied for the ministry was a very wayward boy and caused the house mother much anxiety and many tears. He is now a devoted missionary among his own people in Buguma, South Nigeria, West Africa. In a recent letter he says, "I often think of your words that you have often wept for your many wandering charges. But you know that the 'tears of the sower and the song of the reaper shall mingle together in joy by and by.' I am reaping the good seed you sowed in tears when I was a boy. But you no doubt thought the precious seed was sown in vain. Sow on, dear mother, and though the seed may be followed by showers of tears and many a restless night, yet within the hearts of the apparent motherless ones shall some day spring up an abundant harvest."

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MARIE S. WILLIAMS.

MAKE YOUR CHOICE. ANNIE L. HOLBERTON. There is no deviating path Between the right and wrong What is unworthy in God's sight, To error must belong.

The standard that should shape our lives Is not what others do: Be zealous to discern the truth. And to its teachings true.

The Lord accepts no compromise, He bids us make our choice, To follow as the world may lead, Or heed our Saviour's voice.

Oh may the quickening spirit touch Hearts that are waiting still, Who in their own unaided strength, Essav life's part to fill.

Weak and imperfect as we are, Yet Jesus bids us come, On him to cast our every care, And find a welcome home.

Home to a Toying Saviour's breast, Still waiting to forgive, With hearts renewed and sins confessed, His truth to own and live.

TRUE HOSPITALITY.

I pray you. O excellent wife, not to cumber heart and earnestness, your thought and your village or city, and which he may well travel fifty miles and dine sparely and sleep hard in order to behold. Certainly let the board be spread and let the bed be dressed for the traveler, but let not the emphasis of hospitality be in these of good size flopping in the pail. things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe.-Emerson.

DELIGHTS OF THE ST. LAWRENCE.

Dr. S. C. Maxson, of this city, sends the following letter to the Press, descriptive of the the St. Lawrence black bass. We had the good pleasures of the St. Lawrence and the Thousand Islands:

Thousand Islands, one should locate his home on the banks of this grand old river. He should not I bail with a big worm and cast with a short line internet and conversion states and the second states and the second states and the

lulled to sleep at night by the lapping of the wayes and the sighing of the wind in the pine trees, making a lullaby which woos one to deep and refreshing slumber. In the early morning one is awakened by the songs of a great variety of birds. A look from one's bedroom window upon the sparkling river, and then hastily dressing, one takes a plunge in the water before breakfast. followed by a brisk rubbing with a crash towel, and the breakfast can come none too soon. Then if one can take his food in the open as we do at the Cottage Ivaloo, it will take no small amount to satisfy this St. Lawrence appetite.

"Now, what shall we do first. If one loves rowing, there is the St. Lawrence skiff Eola at your command. She is a light, two-oared craft and rides the water like a duck. If this should prove too slow for your mood, then we have the little motor boat. the Estella, which, when on her good behavior, will take you about at the rate of six miles per hour. There is no pleasure more innocent or thrilling to the lover of nature than a trip in a motor boat. This, of course, depends somewhat on the humor of the boat. If in good humor one can see more of the islands in this way than any other and with the least amount of fatigue. The person at the wheel. however, must be familiar with the soundings of the river bottom, for there are many rocks and shoals to be avoided. My pilot has her chart of the river before her on these trips.

"Do you love fishing? Well, it is to be found in the dear old St. Lawrence. Let me tell you of a recent experience. One of our family felt a little grieved because he had never caught a bass. To fish one must have a good rod and the best of silk line and a good reel and plenty of hooks and snells. Then some good bait must be procured. We had everything in shape, but were somewhat limited in bait, so I dug a few angleworms to patch out. We went in the Estella. She was stripped of all carpets and cushions. The engine was in fair condition and glided from the slip and out through the narrows into Eel bay. Were you ever in Eel bay? Well, with God cannot be attained without right relathen there is still joy not yet experienced. You tion with fellow-men. "And he said unto them, come out through a narrow slit between Welles- Thou shalt love the Lord thy God with all thy ley and Murray Islands into an expanse of water heart. and with all thy soul, and with all thymind. yourself and me to get a rich dinner for this man two miles across and dotted with exquisite or woman who has alighted at our gate, or a bed islands. The first to greet you is Mosquito chamber made ready at too great a cost. These Island, which guards the inlet. We now make things, if they are curious in, they can get for a across this beautiful expanse of water to a rock dollar at any village. But let this stranger, if often visited before, and when near the point he will, in your accent and behavior read your desired we stop the motor and slowly approach the exact place and carefully lower our anchor. will, which we can not buy at any price at any Then we get our fishing tackle in order. Now we test the wisdom of our selection. There are a few moments of suspense. Then comes a tug and I see a golden glitter on the end of my line everything of the outer world may be a means and in half a minute I have a fine golden perch to this great end. The usefulness of these means

"For the next half hour there is a friendly rivalry as to who shall take the largest number of these beauties. Then I am conscious of having hooked another kind of fish, and after a moment's brisk fight I land a small black bass. Soon my companion hooks another, and has his first experience with this king of sporting fish, fortune to secure this fine fish, which was much larger than mine. Now we find our minnows "In order to get the most out of a visit to the all gone, and I remember my worms. I suggest trying for a few more perch with them, and so ACTIVATION MATTER AND A DEPARTMENT OF A DEPARTMENT OF A

more partitiones ne will make the main it tengthen my line, and with my size, for a disp. the big worm 15 feet away very gently. In an instant I get a strike. The fish wants that worm, and he gets it, and I let him have it for a moment, and then I give him a good jerk, which hooks him well. Now begins the battle roval. He decides to go to the bottom, but my steel rod holds him, doubling almost half round. Now he is coming to the surface to turn on me, but I prevent this by lowering my rod sidewise. Now he goes forward, and then to the stern of the boat, and then tries to get under the boat, and now the rod doubles again. Now he is tired, and I touch my reel and take in the line a little, and he comes up, and my companion slips the net under him and the battle is won. I could not dance the highland fling in a boat, but I could shout. Having fish enough we start for home. No sportsman will catch more fish than he can fully dispose of. The following day our catch of fish was the principal figure in a shore dinner."-Utica Daily Press.

LITERATURE AS A MEANS OF RELI-GIOUS AND MORAL EDUCATION. PROF. W. C. WHITFORD.

Education, as the etymology of the word implies, is not something that can be put on from without. Education is the proper development of the man in every direction in which he is capable of development: as regards himself, as regards his fellow-men, as regards the universe, and as regards his Maker. True education cannot be one-sided. Religious and moral education cannot really be acquired apart from intellectual and physical education. Religion has. particularly to do with a man's relation to God, and morals with his right relation with his fellow-men. These two are appropriately grouped together as our Saviour has shown in speaking of the greatest commandment. Right relations This is the great and first commandment. And a second like unto it is this. Thou shalt love thy neighbor as thyself." (Matt. 22: 37-39.)

Religious education is not then as some have supposed, a study of archaeology, of theology, of textual criticism, or even of the Bible itself. Education is a training.—a leading out of the soul. These that I have mentioned are no doubt means of religious and moral education. They not, however, the only means. Nearly are varies to a great extent, and what most helps one man may not prove of the greatest usefulness to another. The study of mathematics for example would for most people help very little in religious education. Still it would in most cases help a little, and might help a great deal. On the other hand the study of literature must have a distinct helpfulness to any one in the cultivation of the religious and moral part of his nature, and for most people it is of the utmost importance. Some people talk loudly of the value of commanion with nature for an education. They say

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a conta are consulated to us the thoughts not only of our contemporanes, but also of our fellow-men-who have lived in past centu-

mon any subject whatever, will he have the conceit to ignore what other men have thought? He has new ideas of his own, or at least new forms of old ideas; but he will consider the ideas of others to see wherein they are faulty if he does by opening our hearts to all that is highest and not choose to build upon them. If we use the best in the generations that have passed. This term literature in its broader sense we see plainly that it is practically indispensable for an education in any direction. Perhaps there may be by letting God have his true place in our lives. those who would question its usefulness if we consider it in the narrower sense. In its broader sense the term literature is taken to refer to all human records, whether worth preserving or not : in its narrower sense it refers to those writings which move us by their beauty and power. which have something to please us beside the subject matter. The books, that contain the store of human knowledge dressed in most prosaic style are not to be despised; but it is the books of literature in the more restricted sense, that aim to interest and inspire. that contain for the human race the greatest treasure that our ancestors have left for our inheritance.

searches of the past when a man sets out to investigate any particular branch of learning. Shall we not much more acknowledge that it is absurd for a man to seek to develope his own character apart from the influence of the thoughts and strivings of his fellow-men in time past? What men really are in their inmost souls is pictured to us through literature. I don't mean to say that you can ever get a tangible if he could only acquire a high ideal of the value picture of the character of any great and good of prudence and carefulness he would certainly man, or even that any exposition in words could learn the lesson. Now literature is a means of precisely explain how character is developed. I am not speaking of the dry as dust philosophical / lessons into the soul instead of to the outer ear. and ethical discussions. True literature sets No small boy can read Little Lord Fauntleroy forth for us ideals of character and life by stir- without aspirations for manliness and unselfish ring emotions and aspirations within our own hearts. By reading we get ideals that we cannot sideration for his mother will teach a lesson that define; and we get them unconsciously. We ac- will be worth more than several direct admoniquire through literature much more than the picture of various exemplars. It is an ideal which the good in each life helps to make up. Even in the worst of men there is some good. History may tell of the bad in a man; but if that history is really a contribution to literature it will leave upon the mind of the reader a good influence, for it will set all things in proper light and give that which is noble its true pre-eminence.

Through literature we become possessed of the fund of human experience to save ourselves from having to experiment in order to find every bit of knowledge which we acquire. This truth is easily perceived in the realm of the external. We realize that we inherit an immense treasure of knowledge in the sphere of mathematics and the practical sciences. The inventors of the printing press, the sewing machine, and the muluplication table have our undying gratitude. But we owe an even greater debt of thanks to those who invented methods of reasoning, and have developed the capabilities of the human

Our Saviour himself had to use literary de-Even the avage has ruch to wonderful control vices in his teachings. His sayings are not matover animate and inanimate nature,-far beyond what the monkey can accomplish. Nor is it ter of fact precepts in regard to right and wrong. through intellectual training taken by itself that He spoke in parables to those who could not comwe come to the ideal of man. The one who has prehend plain teaching. The story of the Good If a man sets out to make an investigation knowledge and skill, but no conscience and a Samaritan contains a better answer to the question, Who is my neighbor? than any lengthy exlack of virtue is more to be despised than the position. Even in his teaching outside of paradumb beast. The culture of life, of character, bles our Saviour often departed far from literal of the soul, is needed for the perfect man. This speech. His sayings abound in startling figures. may be acquired in various ways, but especially Examples of metaphor, antithesis, and even of hyperbole are not infrequent. may be accomplished by means of literature. The unlettered man is apt to feel that the

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The theologian says that all that is best comes world is centered about himself. This is one of the false impressions that children have to out-I am by far too orthodox to deny that; but how grow. Parents and companions help them to is God going to reach us more forcibly than take the broader view of life, but there is no one through literature? The Christian says that the influence that helps more in teaching a man his way of life is most plainly taught in the Bible, proper relations with fellow-men and with God and by the use of that precious Book is the way than literature. By carefully reading the best to heaven trod, by that Book do we attain the books of poetry, of fiction and of history a man highest of character and conduct for ourselves comes to have broad sympathy with his fellows and usefulness for our fellow-men. This is true of the human race, he learns to be generous and also; but the Bible is literature. just. He perceives that the way for his own The great value of literature as a means to rehighest development is through service for ligious and moral education is in its indirectness. others. He realizes that God watches over all A parent can not teach a child to be good by sayand that the affairs of life are not haphazard ing. Now you must be good. Possibly much may happenings, but are ever in accord with the plan be accomplished in the direction of right moral of an all-wise God who rules through his provi-We confess the absurdity of ignoring the re- training by teaching a child proverbs and predence.

cepts, and then standing around to see that he . Before I close I want to reaffirm what I have obeys these precepts and puts these proverbs already suggested by inference: namely, that the into practice, or else gets punished for it. Ex-Bible is immensely valuable as a source of reliternal and arbitrary training is of some value. If gious and moral education. In the British you teach a small boy to drop his pennies into Museum the classification of books begins with an iron bank from which he cannot shake them the Bible, and this is not a mere matter of sentiout he probably will not spend them, and he may ment. The Bible is really the chiefest contrigrow up to be prudent in money matters. But bution to literature. Some people would look at it as literature only in the broader sense. and would quote proof texts just as the student demonstrating a proposition in geometry cites the enforcing ideals without compulsion, of bringing formal statement of some proposition already proven or some axiom that he had assumed to be true. This is, however, to lose the chief value of the Book. We get the best from the Bible care for others. The picture of this boy's confor religious and moral education by first discerning the kinds of literature, and thus receiving with greater accuracy the message that the Holy tions. The Adventures of Robinson Crusoe is Spirit designs for us. A great proportion of worth more for religious instruction than many the errors of Biblical interpreters have arisen volumes of sermons. I do not mean that it has from a failure to comprehend what the Bible is. a better ideal or that it is more orthodox. It In studying the Bible the student of literature may not really be on as high a plane ethically; cannot meet with disappointment. In speaking but it has lesson after lesson of man's relation of the letter of Paul to the Christians at Rome, to God and to his fellow-men that it is bringing Professor Richard G. Moulton says: "Perhaps to the youth wrapped up in the tale of adventure no work ever written has a better title to be and unconscious of his own spiritual developcalled world literature than this Epistle to the Romans."

The plays of Shakespeare begin by setting forth a wrong that should be righted, and then show the consequences of evil deeds upon the evil-doers themselves. They picture life more vividly than any other writings, and have had an enormous influence upon the race of man. The Chambered Nautilus, by Oliver Wendell Holmes, presents in a way that no lecture upon ethics can emulate, the duty and the beauty of lofty living, of rising above surroundings, and of seeking the things that are noblest.

"Build thee more stately mansions, O my soul, As the swift seasons roll l

Leave thy low-vaulted past! Let each new temple nobler than the last, Shut thee from heaven with a come more vast. THINGS SUPERIOR DESIRES

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If I were going to make a sermon of this address and choose a text. I would take the words of Paul to the Philippians: (Phil. 4:8.) "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

He who would be educated in religion and morals certainly will not ignore the Bible, nor indeed the other masterpieces of literature.

Truth must be lived in order to be realized. If I know the reality of truth I must necessarily live the truth, and it costs something to live the truth. It is the most expensive thing in the

Children's Page.

TEDDY'S SOLILOOUY. Grown folks are so queer, it seems to me; They almost make me vexed; They think I ought to be one day What I can't be the next.

One day my sister Kate and Went out of doors to play Beside a little muddy pool, She got right in my way.

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I didn't think, but threw a stone And spattered Kate's new frock; She jumped, and home she crying went To tell about the shock.

Then mother said: "Why Teddy Jones! A big, smart boy like you!" And grandma said: "You've grown so big I thought you better knew.

My father said, "Boys will be boys"; But Aunt Mary hushed him quick. "Ted Jones," she said, "is much too big To play that shabby trick."

And Aunt Maud pitied "poor, dear Kate"; At me sharp looks she threw. "You ought to act the man," she said, "A boy as big as you"!

Next day I asked to do some things That big folks well enjoy. "Oh. no!" they said. "You're much too small; You're just a little boy.'

Of course, I know grown folks are right; But truly I'm perplexed At finding that I'm big one day And very small the next. -Lippincott's.

"WAIT AND SEE."

A baby beech-tree was growing by the side of its mother. It said to her one day, "Mother, I wish I knew what use Lean be in the world. There is Neighbor Oak who throws down acorns for our master's pigs to eat. Neighbor Birch gives him some smooth bark to make him a boat. Neighbor Spruce gives him gum to pour over the joinings of the boat to keep it from leaking, and all others can help in some way, but what can I do?" "Wait and see," said the mother tree. So the little tree waited.

By and by some pretty flowers came upon the baby tree. Then the little tree was happy. "Oh!" it said, "now I see what good I can do. I can please our Master by looking pretty."

When the blossoms fell off, the poor little tree felt badly. "Oh, mother," it said, "all my pretty flowers are gone, and now I can't even look pretty any longer. What shall I do?" "Wait and see," said the mother tree. The little tree thought that waiting was a hard thing to do, but it said to itself, "Mother knows best, so I'll do what she says."

After awhile some green prickly things came where the flowers had been. These pleased the little tree as much as the flowers had done, and it was content to wait and see if they were of any use except to look pretty.

Then the little green prickly things all turned brown, and the baby beech-tree thought they were not pretty any longer. "Oh, dear mother !" it said, "my little green prickly things have all turned brown, and now I can not even look pretty any longer. What shall I do?" "Wait and see" taid the mother tree. So the little tree waited. The autumn had come and the weather was betinning to be cold in the part of the country

when the boy been tree lived. One morning,

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after a heavy frost, the baby beech-tree found that its little prickly brown things had all fallen. "Oh, mother," it said, "there are my little prickly things on the ground, and now I am sure I shall never be of any use to anybody." "Do not be discouraged yet; wait and see," said the mother tree.

Just then the master's children came along. They had baskets in their hands, for they were going to pick up nuts in the woods. As they came under the baby beech, the eldest boy stopped. "Oh, children! See!" he cried, "here are the beech nuts on the ground. Mother likes them better than any other kind of nuts. Let us pick them all up and take them home to her."

As the children went away with the nuts, the mother tree said, "Now, my dear, you see what good you can do." "Yes, mother," said the little tree. And ever after it was content. even when it grew to be a big tree—as big as its mother.—In the Child's World.

THE DANGEROUS DOOR.

"Oh, Cousin Will, do tell us a story; there's just time before the school-bell rings," and Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

about some very dangerous doors I have seen." "Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars, and if one passed in, did they shut and keep him there forever?" "No; the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing all in white, and behind them is a little lady dressed in crimson.

"What, that's splendid!" cried Kate; "I should like to go in myself."

"Ah! it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side, or else there is great troub-

with wondering eyes.

"When the guards are away," said Cousin Will "I have known some things to come out sharper Quite lately I saw two pretty little doors, and one was opened and the little lady began to talk very fast like this, 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?' 'Oh, yes," said the other little crimson lady from the other door, 'and what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean!" cried Kate, coloring; "were you listening?"

"Oh, you mean our mouths are doors!" exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You may ask the great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then he will send Patience to stand on one side and Love on the other, and no unkind word will dare come out."-Selected.

What we want, now and onward, is not Christian cant, but Christian character for wear and tear. We want good sons and daughters; good brothers and sisters; good husbands and wives; good fathers and moment; good business men, good neighbors and citizens. Reswell D. Hitch-

Over in Rose's Grove at the union picnic the other day several excellent exercises attracted my attention. One was a concert song by a lot of children. The smaller ones were ranged in the front row and accompanied the music with expressive pantomime. A group of fresh, childish faces is a sight to quicken the blood, anyway; but when you see their shy eyes kindled with some plan which they are working out in unison, the charm holds breathless attention. And when one or two of them are your children-oh, that explains it.

It was a building song,-the building of character, illustrated by the motions of the mechanic,-the pounding of the hammer, the shoving of the plane, the placing of the blocks one upon another, with an occasional pointing upward or an attitude of prayer to show the spiritual significance. But the thing which lingerel in one's memory was the frequently repeated refrain, "Building, building," while the little hands were piled up and up.

Building they are indeed,—and building are "Very well," said Cousin Will, "I will tell you we in home and school, in Bible class and neighborhood life. With wistful eves we watch the small busy limbs stretch and strengthen, the lines of the face mature, the look of the eyes deepen in seriousness. God help us all to help build pure and strong and sound the immortal structure of the soul.

THE PHILOSOPHY OF THE PICNIC. What is it about a picnic that appeals to the

popular heart? You know there is nothing which we like to do so well as to do something we like-and then analyze our impressions afterward. Well, a picnic does not make me as tumultuously excited as it did once-O, some eight or ten years ago, when I was a boy,--I can "Why, what comes out?" said little Peace, see a clouded sky and a damp ground on the eventful morning with a calm and tranquil heart—all but for the disappointment of the children. Perhaps it is because life flows more than arrows, and they make terrible wounds. evenly. There is more joy in daily labor, less desire for novelty, a more philosophical temper of mind which recognizes the limitations of delight and the compensations of disappointment. Life comes to be recognized as a web of even texture, however its colors may vary, since it is woven by one Master hand.

> And yet we do like to go to picnics. I suppose it is partly the "survival" of the elemental small boy in us-the small boy who wants to run and jump with his comrades, to smell the woods and kick the turf, to sit on the ground and eat bread with jam on it, to go somewhere and have a high old time. The small boy endures with patient fortitude the exercises from the platform; but in his heart of hearts-let us. be honest-he is glad when they are over and he can revel in pie and play.

> Well, we older ones have more and more interest in the thoughtful part of the picnic. We like the capital story told in rhyme by an eightyear-old boy,--speaking up loud and clear from the platform,-of the man who revolutionized the roads of his neighborhood by mending his own and thus setting a pattern for his neighbors; and that other story recited by a pright-eyed girl from Flangwille Full of how the quilt reled with a Sunday gort about "the day ?" Bull of termen

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MONTH PODES ANOTES RESTREET CONTROLLER DUILOPAUMENTING

BULLDING.

marthe the Senday gut's grandhather studied the Bible, accepted the Sabhain, and the granddaughter didn't know but what that was right after all.

Then we enjoy the meeting of friends. What more delightful than to sit at the foot of some noble king of the forest and exchange thoughts with a congenial comrade. Ideas spring forth from the mind like that goddess in full armor from the train of love.

But my Bible class team are about to play ball, and, after their plucky, up-hill fight, winning by a margin of one score, the contests are on, and, before we realize it, the older ones are choosing up for the final game of the afternoon. Two pastors are among the earliest chosen, another keeps score, and a theologue plays a brilliant game behind the catcher's mask. The old time fire of battle shines in his eyes and the ball shoots straight as an arrow to "second," when a rash runner tempts his fate. Make no mistake about it. He has the thorough respect of every fellow there. It is simply the spirit of familiar pride that causes them to speak of him as "Hutch." That man playing off third and "jollying" the batters as they come up to the plate has not by any means forgotten his pastoral office. The small boys affectionately call him "Gene," but they will follow him to the ends of the earthand, mind you, if they do, they are bound to get into a lot of good things. They will never get from him the idea that religion is dead and dull vice. and "a million miles off;" but they will unconsciously absorb the theory that religion is living right here and now, being square and manly and friendly and genial.

So your editor too walks up and lovingly clasps once more the old familiar bat. The young pitcher would dearly love to strike him out, but the batter's eye is on the ball and he strikes it with as much gusto as ever stirred his heart when he smote the doctrine of total depravity in the theological arena.

Well, it was a good day. We came home refreshed and renewed,—and perhaps a little closer in the comradeship of the boys of our parish. It does not hurt these boys to know that you can 'play the game" for all it is worth. You are theirs in a new sense then when you lead them into the hiigher realms of life. I am not sure but it did that class in camp as much good to see their pastor swim across Silver Lake as it would to have given them a talk on the care of their bodies. Twenty years from now perhaps they will be telling their boys what the pastor did, and how the next time his twelve-year-old son-beg pardon, he is thirteen to-day-swam after him (accompanied, of course, by a boat), only two minutes behind; and how the pastor then turned round without touching foot to the bottom, swam back and a half mile along shore to make an even two miles. He thought that would hold them for a while; but if any of the young fellows should match it. he will undertake to make it three.

Dignity? Yes, we see its value more and more, as we grow older. We have an unquenchable admiration for the courteous gentlemen of the old school who were the awe of their parishes in the former days. But their dignity was chiefly-almost entirely-the dignity of character, of moral worth. It was not the sort that could be fractioned by driving a good horse, A contract of the second of the second s

things. Bare indeed is the life which has not this furnishing, whether it be of parson or plowman.

FROM HARTSVILLE, N. Y. The editor of the Young People's Page of THE RECORDER asked me to write up what we are doing "on the Hill." So I thought I would

Randolph's History of Seventh-day Baptists briefly state that Tuesday evening, July 24, 1906, in West Virginia is indeed a solid book, both in the play, "Old Acre Folk," was given by the size and contents. Its general interest and im-Christian Endeavorers. The evening was almost portance, due to the character and career of the ideal and a good audience listened to the play people, and to the country, that come under reand enjoyed it very much. view; its special value as a strikingly interesting Immediately after the play ice cream and cake part of our denominational history; its record of was served on the lawn at the home of Mr. and notable events,-religious, educational, social and Mrs. L. D. Burdick. The proceeds of the evencivic; its biographical sketches and references, ing were \$20.15. concerning men and women who worthily filled We are having our Christian Endeavor prayertheir places in stirring times; its extended scope and fullness of detail; its wealth of illustration; meeting Friday evening instead of the evening after the Sabbath, as heretofore. This, we beand its complete index,-all witness to the untirlieve, is a better arrangement for our society, as ing, thorough, and scholarly labors of the author. we are few in numbers and are widely scattered. The preparation and publication of this large Friday evening, July 27, 1906, we planned to volume make an epoch in the writing of our dehave a special meeting. We wrote to nearly ail nominational history; and the purchase and readthe people who had formerly been members of ing of the book in hundreds of our homes would our church, and to the non-resident members, be a good sign of some just appreciation of the asking them to send us some word of cheer or time, expense, and toil devoted by Dr. Randolph to this great work. encouragement.

These were to have been read at the Christian Endeavor meeting, but owing to bad weather the attendance for that evening was small, so they were read next day at the regular morning ser-

These letters helped and encouraged us more than I can possibly tell you, for we seemed to hear again the voices of absent loved ones, bidding us to trust and take courage.

AUG. 12, 1906.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. Do it now. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course.

Total enrollment, 187.

SEVENTY-FIRST WEEK'S READING. (Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.) I. How did the children of Israel show their repentance?

2. In what way were the walls dedicated? 3. What were the particular sins of the Israelites?

Nehemiah (continued).

First-day. Reading and explanation of the book of the law, unto the edification and comfort of the people; feast of tabernacles kept. 8: 1-18. Second-day. Public reading of the law; public confession of sin, praise, thanksgiving, prayer

and covenanting. 0: 1-10. Third-day. Public reading of the law, etc. (continued). 9: 20-38.

Fourth-day. A solemn oath and ordinance to Owing to the lateness of the train, the first speaker, Rev. E. A. Witter, of West Virginia, keep the commandments of Jehovah and to had not arrived at nine-thirty, the hour for the maintain the service of his house. 10: 1-30. Fifth-day. Measures to obtain residents for opening. An inspiring service of song was conducted by H. L. Cottrell, after which Professor the holy city. 11:: 1-36. W. C. Whitford, of the Theological Seminary, Sixth-day. List of priests and Levites who presented a strong and finished paper; "Literareturned from the captivity with Zerubbabel; dedication of the wall, appointments for temple ture as a Means of Religious and Moral Educaservice; foreigners excluded from the holy usother pase the contral monthly of the

semply, are tests at

AN ENDEAVORER.

Sabbath. Tobiab excluded from the sacred courts : renewed provision for the support of the Levites: Sabbath reform: marriage with foreign women condemned; the priesthood purified; the closing words of Nehemiah. 13: 4-31.

A SOLID BOOK.

Alfred, N. Y.

ARTHUR E. MAIN.

CONVOCATION AT WEST EDMESTON. West Edmeston is a beautiful country vilage about twenty-five miles southwest of Utica, N. Y. In several respects it is a typical central New York village, with a few places of business, pleasant homes, well-kept and cozy, and surrounded by a well-to-do farming community. It is one of the gems of the famous Unadilla valley. The meeting-house in which the sessions of the Convocation were held stands within a few feet of the river. Across the valley, half a mile away, rises a fine range of thickly wooded hills, interspersed with cultivated fields. The morning of August 14 was bright with sunshine and supremely restful as to temperature because a northwest wind drove fleecy flitting clouds across a turquoise sky, from time to time, shutting out the too brilliant gazes of the August sun It was a day which invited one to lie on the grass in the shade of a tree, and dream.

The officers of the Convocation were all in their places: Rev. A. E. Main, President; Rev. E. D. Van Horn, Secretary and Treasurer; Rev. A. J. C. Bond, Corresponding Secretary. This was the second annual meeting of the Convocation. The program, which appears in this issue of THE RECORDER, had been arranged with a definite purpose of making the Convocation a school and a place of inspiration, especially for ministers and those looking toward the ministry. At the same time the program was well fitted to draw the attention and hold the interest of all thoughtful people, even those who might not be especially interested in church work. The scope of the themes, their practical nature and their direct bearing upon religious work and religious workers, were all strongly marked.

paper was that the literature of the Bible preserves the best and highest spiritual and ethical experiences of men through whom God reveals himself to the world. THE RECORDER commends the position taken by Professor Whitford that morals spring from religious sources and that nothing is truly moral which does not have its inception in religion. We bespeak for the paper such careful consideration by our readers as both the theme and the quality of the paper invite. At the close of the paper Dean Main called attention to certain points in it. and spoke of his experience, and his high appreciation of the value of literature in promoting spiritual growth and in teaching religious truth. A. H. Lewis commended the paper for the carefulness with which it had been prepared and for the high ground taken by the speaker. Mr. Witter having arrived, read his paper upon "The Meaning of haps in our eagerness for harmony we have lost This Convocation—A Forward Look." THE some of our denominationalism. We may be-RECORDER is indebted to him for a summary of afraid of controversy. I have in mind a plan to the paper, which appears in this issue. Mr. Witter considered each of the prominent forms of Elder Chas. M. Lewis and others of our denomour denominational work, setting forth the need of high spiritual attainments both on the part of them. I should be glad if Dr. Lewis would tell the leaders of the people and of the people, that our work may be well done. He urged the need of high spiritual attainments in order that the church and the representatives of religion may be characteristics of the former leaders of the deable to check the tide of worldliness, of social impurity and political corruption, which sets so strongly against right and righteousness, at the their convictions were that Seventh-day Baptists present time.

Brief remarks bearing upon the theme of Mr. Witter's paper, and in reference also to Professor Whitford's paper, were made by Rev. A. J. C. Bond and Rev. Dr. L. C. Randolph.

The third item of the program for the morning was a "Prayer and Testimony Hour," conducted by Rev. S. H. Babcock. Dean Main stated that the purpose of the Program Committee was to bring a devotional hour at the close of each morning session, so that the spiritual influence by which the members of the Convocation might be drawn into closer touch with each other and with God, should be a prominent feature of each day's work. Mr. Babcock entered deeply into the spirit of that thought, the service of the hour being opened with "Nearer, My God, to Thee," which was sung tenderly and earnest- as in religious work. We should not be comly by the entire congregation. The lesson was the forty-second Psalm and a portion of the fifty-first. He said, "We are here to gain power from God to teach men the way of righteousness, show transgressors their sin and to lead them to repentence." Nearly all the time was spent in prayer, Stephen Babcock leading in that part of the service. The prayers that were offered showed such closeness of touch with God, such appreciation of the wants of those who prayed as proved the presence and power of the Holy Spirit in an unusual degree. The morning session closed with marked evidence of deep spiritual longing.

EVENING.

vice led by H. L. Cottrell. A. H. Lewis then read a paper on, "What is Our Mission; and Why is This Our Mission?" which was printed last week. An interesting discussion followed the presentation of this paper. Rev. E. A. Witter was the first speaker. He said: The thought expressed in Dr. Lewis's paper has often been in my mind. In my heart I answer, I will shoulder the responsibilities as far as it is possi-

TERESARDARY CONTRACTOR

der God, help our people to bear the responsibility as they are not bearing it to-day. Conversation with my own people has led me to this conclusion. I believe that the work of Dr. Lewis has been preparing the hearts of the people to see this question of our mission in the right light; not only preparing them to see it, but preparing them to bring forth fruitage which will not only great blessing to men and to ourselves."

Rev. L. C. Randolph said: "Dr. Lewis said to a few of us this afternoon that the first few Conferences which he attended were marked by acrimonious debate which was painful to see, and that he was glad for the harmony and love which has characterized our Conferences of later years. The former Conferences were composed of men who were great denominationalists. Perpreach sermons upon such men as Elder Hull, inational leaders who were contemporaries of us of the leading characteristics of those strong denominationalists."

In a few words Dr. Lewis cited the leading nomination. "They were men of strong personality, but men with deep convictions and were a divinely ordained minority, and that the mission of Seventh-day Baptists was not primarily to drift into the easy currents and make the world better in a general way, but to stand as Seventh-day Baptists. Minorities must stand for one particular belief, and they must be ready for emergencies. We ought to be reformers in every line, but we must not let our Sabbath Reform be put aside for more general work. That was a combative age and in leaving out this combative spirit, we have let ourselves drift along the lines of least resistance."

portance of minorities. "As a people we are not impressed with that importance as we ought to be. We ought to stand, and stand alone if need be, for God and the Sabbath, in business as well bative enough to oppose other people in an offensive way, but we ought to be more spiritual and more religious than the majority of people are. If we realize the importance and necessity of standing with God as Daniel did, believing that we have a mission, that the Bible and the Sabbath stand or fall together, we should be better fitted for our work than we are."

Rev. T. L. Gardiner said: "I do not want to Conference, they were all printed and delivered see any more fighting, but I do want to see more denominational loyalty in reference to the one thing that makes us a distinct people. I believe that God has preserved us in a wonderful way to make this truth known. Since we have been unified in our denominational life, a large class The evening session was opened by a song ser- of preachers have come to know and love each other, and our public gatherings have been more harmonious. But the pendulum has swung too far the other way. Too many of our own people talk in their homes as though it were a cross to be a Seventh-day Baptist. Our people are breathing too much of this malarial spirit. We should have the spirit which will make us willing to glory in the cross if it be a cross." Rev. A. J. C. Bond mid. "No great oppor-

trially avalues of the second state and the second states of the second

CODDITING A DESIGN OF A DESCRIPTION OF A mer hat he internation course (or Seventica ve lon. tists to ally themselves more closely with the common work of other denominations. This brings dangers, but we must not shrink from them. This will necessitate a strong heart. We must join with others that our influence may be bring joy to Dr. Lewis, but will be a source of felt. It was a good thing to represent ourselves in the Church Federation Congress. If we do not take advantage of such opportunities we have no right to complain. Part of our mission is to take advantage of the opportunities of allying ourselves with others, and in view of the dangers, we must review our past that we may be made strong."

H. L. Cottrell said: "The view point of many of our people must be changed before they can be successful. They look at life darkly, as through a glass. They measure success by numbers, by salaries, by what the world says and they bury and forget the one question that ought to be foremost in their minds—'is it right?' It seems to me that that peace of mind to know that I am doing a thing because it is right should be the incentive of every truly loyal Seventh-day Baptist."

W. D. Burdick said: "The address has made us pastors feel very keenly the work that rests upon us. Our pastors as a rule are willing to do all that they can to teach those who are in the churches they serve, and to inspire them and lead them into the work that is our mission. But this Convocation is not only to broaden our sense of responsibility but to teach us how to bear it. I would be glad if Dr. Lewis at this time would tell us how we can help our people."

Dr. Lewis in a few words made those present feel that the responsibility rests solely with the individual.

Rev. G. W. Hills: "The thought of feeling our mission is a fundamental point to be considered. 'As a man thinketh in his heart, so is he.' Rev. A. J. Crofoot spoke especially of the im- If we are indifferent, careless, our work and influence will be the same. We must be kings in our pulpits, must preach the things we believe. that God wants us to preach."

Business Office.

on time. The linotypes made that possible. of work later.

If you are interested in history, especially our own denominational history, you will be interested in reading the minutes of the General Conferences of 1807 and 1808. They have been printed in pamphlet form and a limited number are for sale at ten cents each. We still have a number of copies of the statistical tables for the Year Book of Hose. These (adel were reprinted in paraphies o m. (set con-Accessed in parcing with the Mean Broke. You

During the last week or two the Publishing House has been busy on various reports that had to be printed for Conference, such as the report of the Tract Society, Education Society, Sabbath-school Board, etc. We take some pride in the fact that although some of these reports were not handed in here until only a few days before

All of these reports are to be incorporated in the Year Book. The type that has been set is being saved and will be used again when the Year Book is printed, thus saving a great deal

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PLAINFIELD, N. J., August 10, 1906.

Home News.

FARINA, III.—We of the Farina church have recently been favored with an interesting and profitable series of evangelistic meetings conducted by Evangelist L. D. Seager and a student evangelistic quartet from Milton. The quartet, composed of C. A. Nelson, H. L. Polan, E. E. Hurley and L. T. Hull, were to begin their vacation evangelistic work in Southern Illinois, from whence they were to go to labor in some of the churches in Ohio in connection with the work of Evangelist Seager. As Brother Seager was then at his home in Farina, where he had been spending his vacation, and as Farina had proved the year before to be a good place to raise money for evangelistic work, it was arranged that the quartet should stop here on their way to Stone Fort, hold a few meetings, give a musical and literary entertainment under the auspices of the Endeavor Society, and so raise some money to assist in the prosecution of their evangelistic work. Accordingly they, under the leadership of Evangelist Seager, began holding meetings on Wednesday evening, June 27, extending over the Sabbath till the following Monday evening, when the quartet gave a successful entertainment, which, together with the proceeds from retreasancest provided by the Endeavorers, netted Sin so for the evengelistic work, which

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interest, had increased so much that it was decided to continue them so long as the interest. should demand. A notice was sent to Stone Fort, where an appointment had been made for the beginning of a revival effort, and the meetings at Farina were continued till Sunday evening, July 16, Brother Seager preaching about twenty minutes each evening, the rest of the services being for the greater part conducted by members of the quartet well supported by the membership.-Beside their public work the quartet, under conveyance by Pastor Burdick, visited families and individuals during day times.-Many of the brethren and sisters were refreshed and strengthened by the meeting and some who had been of late inactive, reconsecrated themselves to Christ.—On a Sabbath during the meetings three young persons were baptized and received into the church by the pastor.-After the close of the meetings, Brother Seager and the quartet proceeded to Stone Fort to begin revival work there. C. A. BURDICK.

INTERESTING ITEMS.

The Milton College Evangelistic Quartet closed its work in Southern Illinois and went to Ohio for a short stay. Lester Hull, who was called home to Milton, Wis., by a telegram, has rejoined the quartet in Ohio.

The Rev. Eli F. Loofboro spent a week at Campbellford, Ontario, before leaving for his new home in Cal-Mr. Loofboro will attend Conference and then ifornia. go on to Riverside, Cal. Mr. Davidson, who was formerly on the Campbellford field, reported just before leaving, that there were "fourteen Sabbath-keepers and nearly a hundred who believe in it but have not yet begun to keep it." It seems to be a good field for work.

Pastor Shaw of the Plainfield, N. J., Church, has been almost the only minister in town during the summer, the other resident ministers all being away for vaca-Consequently Mr. Shaw has been called on by tions. all denominations to supply pulpits, conduct funeral services, etc.' On one day recently he had four services, two being in the evening and widely separated.

The Publishing House has recently reprinted in pamphlet form the Minutes of the General Conferences of 1807 and 1808. These are of great value as historical documents and will be interesting to everyone. You can get a copy from the office by sending ten cents in stamps or coin.

THE CONVOCATION

GENERAL THEME.—"The Place of Seventh-day Baptists in the Evangelization and Religious Education of the World."

TUESDAY-MORNING.

- 9.30-The Meaning of this Convocation-a Forward Look, Rev. E. A. Witter
- Literature as a means of Religious and Moral Education, Prof. W. C. Whitford. The Religious and Moral Value of Sabbathkeeping, Rev. W. D. Burdick.
- General Discussion. Prayer and Testimony Hour, Rev. S. H. Bab-
- cock.

EVENING

- 7.45-What is Our Mission; and Why is this Our Mission? Rev. A. H. Lewis, LL. D. WEDNESDAY --- MORNING.
- 0.30-Pastoral Work, Mr. H. Eugene Davis. The Need of More Students for the Ministry, Rev. George W. Hills.
 - Religious and Moral Education in the Home. Mrs. W. C. Daland. General Discussion.
 - Prayer and Testimony Hour, Rev. S. H. Babcock.

EVENING

7.45-The Qualifications for, and Ways and Means of Accomplishing Our Mission, Rev. L. A. Platts, D. D.

THURSDAY -MORNING.

0.30-The Next Forward Step in the Work of Our Young People, Mr. J. Nelson Norwood. The Next Forward Step in Our Woman's Work Mary N. I. Van Horns

The Caild and the Church, Rev. A. J. C. Bond The second content of should be year of Capacon

EVENING 7.45-A Study in Genesis 1: 1-2: 3. Rev. A. E. Main

D. D. FRIDAY --- MORNING. 9.30-The Pastor and Social Service, Rev. E. D. Van Horn.

The Co-ordination of the Bible With Other Sub-, jects of Study, Rev. W. D. Wilcox.

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The Educational Value of the Bible from an Ethical Point of View. General Discussion.

Prayer and Testimony Hour, Rev. A. G. Crofoot. EVENING

7.45-Prayer and Conference Meeting, Rev. E. B. Saunders.

SABBATH DAY --- MORNING.

10.00-Prayer and Testimony Hour, Rev. George W. Lewis.

Convocation Sermon, Rev. L. C. Randolph, D. D. AFTERNOON.

2.30-Sabbath School Hour, Rev. Walter L. Greene. EVENING.

7.45-The Adequacy of the Bible in Dealing with the Crises and Emergencies of Life. Rev. D. Burdett Coon.

SUNDAY --- MORNING.

9.30-Report of Committee appointed last year on a Course of Study for a Pastor's Class, and Discussion and Action Thereon, Pres. B. C.

Davis, D. D., Dr. A. C. Davis, Jr., Rev. W. L. Greene, Committee.

Prayer and Testimony Hour, Rev. George W. Lewis.

EVENING.

7.45-Religious and Moral Education as a Part of General Education, Pres. B. C. Davis, D. D. MONDAY --- MORNING.

9.30-Pedagogical Elements in the Ministry of Jesus, Rev. T. J. Van Horn.

Religious and Moral Education as Conditioned by Modern Psychology and Pedagogy, Prof. C. B. Clark.

Pastoral Leadership in Religious and Moral Edcation, Rev. Walter L. Greene. General Discussion.

Prayer and Testimony Hour, Rev. Eli F. Loofboro.

EVENING

7.45-The Bible as an Interpreter of Individual and Social Life, Rev. T. L. Gardiner, D. D. TUESDAY --- MORNING.

9.30-Home Missions and Denominational Life and Growth, Rev. H. C. Van Horn.

Foreign Missions and Denominational Life and Growth, Mr. Jay W. Crofoot. General Discussion.

Praver and Testimony Hour, Rev. Eli F. Loof-

EVENING.

7.45-The Meaning of this Convocation-a Backward Look.—An Experience Meeting, opened by Mr. H. L. Cottrell.

MARRIAGES.

BURDICK-FURTH.—In New London, Conn., at the home of the bride, 328 Williams Street, July 2, 1006, by Rev. J. W. Bixler, Mr. Fred C. Burdick, son of Rev. C. A. Burdick, of Farina, Ill., and Miss Clara Louise Furth. daughter of Mr. and Mrs. M. G. Furth, and late teacher in the Winthrop Public School. New London.

NOTICE.

The Annual Meeting of the Seventh-day Baptist churches of Iowa will be held with the Carlton Church at Garwin, Iowa, Sept. 7, 8 and 9, 1906, the Introductory Sermon to be preached by the delegate from the Minnesota Semi-Annual Meeting.

J. H. LIPPINCOTT, Clerk.

AGENTS WANTED

A good chance for any one to make money soliciting subscriptions for FowLs AND FEATHERS, a monthly for farmers and poultry raisers. Introductory price, 25c. per year. Address the FowLs AND FRATHERS, Mileon, Will

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by

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

INTERNATIONAL LESSONS, 1906.

June 30.	Jesus and the Children
July 7.	The Duty of Forgiveness Matt. 18: 21-35.
July 14.	The Good SamaritanLuke 10: 25-37.
July 21.	Jesus Teaching How to PrayLuke 11: 1-13.
July 28	Jesus Dines with a PhariseeLuke 14: 1-14.
Aug. 4.	False ExcusesLuke 14: 15-24.
Aug. 11.	The Parable of the Two SonsLuke 15: 11-32.
Aug. 18.	The Judge, the Pharisee, and the Publican.
	Luke 18: 1-14.
Aug. 25.	Luke 18: 1-14. The Rich Young RulerMark 10: 17-31.
Sept. I.	Bartimaeus and Zaccheus. Luke 18; 35-19: 10.
Sent. 8.	Jesus Enters Jerusalem in Triumph.
-	Matt. 21: 1-17.
Sept. 15.	Jesus Silences the Pharisees and Sadducees.
	Mark 12: 13-27.
Sept. 22.	Review.
Sept. 29.	Temperance LessonGal. 5: 15-26; 6: 7, 8.
	- · · ·

LESSON X.-BARTIMAEUS AND ZAC-CHAEUS.

For Sabbath-day, Sept. 1, 1906.

Lesson Text.—Luke 18: 35—19: 10.

Golden Text.—"The Son of man is come to seek and to save that which was lost." Luke 19: 10.

INTRODUCTION.

The incident of healing the blind man or men at Jericho is interesting from the variations in the three accounts. Matthew speaks of two blind men; Mark and Luke tell of one only, and Mark alone gives his name. Matthew and Mark speak of the miracle as taking place as Jesus was leaving Jericho; Luke says that Jesus was drawing near to Jericho. Many schemes have been proposed to harmonize these difficulties. Some have even imagined that the accounts are not really parallel, and that there were four blind men to whom Jesus restored sight at Jericho. But really it is not worth while to strive to harmonize all the little details. We cannot expect three accounts to agree precisely, and we must be content to be in doubt as to whether Jesus was entering or leaving the city.

The cry of the blind man. "Thou Son of David" is probably to be taken as an indication that the people were thinking of Jesus as the Messiah. Already there was that excitement in the air that displayed itself in the enthusiasm of the people at the triumphal entry of Jesus into Jerusalem a few days later.

The incident in regard to Zacchæus is a beautiful commentary on the Parable of the Prodigal Son. Jesus saw in this publican the younger son coming to himself and does not hesitate to reward him with boundless love. No doubt Zacchæus had long been dissatisfied with his life. but he saw no way to reform. The leaders of the Jews despised him and regarded him as an outcast from society and from God. Our Saviour reached to him the helping hand, for he had come to seek and to save the lost.

TIME.—In the latter part of March of the year 30: probably in the week before the week of our Lord's crucifixion.

PLACE.—Jericho.

PERSONS .--- Jesus and his disciples; the multitudes: Bartimæus: Zacchæus. **OUTLINE:**

- 1. Jesus Gives Sight to Blind Bartimæus. v. 35-43.
- 2. Jesus Grants Forgiveness to the Publican Zacchæus. v. 1-10.

NOTES.

35. As he drew nigh to Jericho. We are to remember that this was our Lord's last journey to Judea. A certain blind man sat by the wavside begging. In that age blind men were more dependent than now, and there was practically no way for them to make a living except by begging. Mark tells us what this man's name was and his father's name also. Perhaps one or both of them were well-known in the church at the time he wrote.

36. Hearing a multitude going by. This was evidently a crowd of passover pilgrims who had joined themselves to the party of Jesus and his disciples. We are to remember that according to

THESABBATHRECORDER

in retirement at the little village of Ephraim. Very likely he came to Jericho on purpose to later. join the caravans going to Jerusalem.

37. Jesus of Nazareth passeth by. They give no opinion as to what sort of a man lesus is. They merely mention his name and his place that he may not be confused with some other man who might have the same name.

38. Thou son of David, have mercy on me. The blind man had evidently heard of Jesus before, and now publicly addresses him by a Messianic title. Many Old Testament passages allude to the Messiah as of David's house.

39. And they that went before rebuked him. Not because they did not think it fitting that he should call Jesus David's son, but probably because they thought that it was inappropriate that he should disturb the procession by appealing to Iesus for alms. That he should hold his peace. This is old English for, "that he should be silent" or as we would say, keep still. But he cried out the more a great deal. He had in mind a greater blessing than a few coins, and was not to be hindered from his purpose by their reproof.

40. And Jesus stood, etc. Jesus was never too busy to heed the call of need. He makes the very ones who had rebuked the blind man the bearers of his gracious message.

41. What wilt thou that I should do unto thee? Here as often in other cases Jesus asks a question before performing a miracle of healing. Perhaps he would fix the especial attention of the afflicted one upon his great need.

42. Receive thy sight, thy faith hath made thee whole. This great blessing had come through his faith in Jesus. He gives as much as we expect. This point is often emphasized in scrip-

43. And followed him, glorifying God. Thus testifying his gratitude. The people also were greatly affected by the miracle, and were praising God. This miracle was no doubt fresh in the minds of many of those who joined in praise to Jesus at the time of his triumphal entry into Jerusalem.

1. And he entered and was passing through Jericho. We might infer from King James' Version of this verse that the incident occurred after he had passed beyond the limits of the city. It was rather the meeting with Zacchæus that detained Jesus in Jericho.

2. A man called by name Zacchaeus. The name is a Jewish name. There is therefore strong presumptive evidence that he was a Jew. See note on v. 9, below. Many Jews did become publicans and were hated by their fellow-countrymen as betrayers of their nation. He was a chief publican, and he was rich. There were many opportunities for the publicans to collect more than was rightfully due them, but even if a publican were strictly honest, he certainly had a very lucrative business. We don't know how much is meant by the expression "chief publican," but it is probably an official title. There were many publicans in Jericho to collect the impost on the profitable balsam industry. Probable Zacchæus had many men under his direction.

3. And he sought to see Jesus. His motive was perhaps in part. curiosity. He doubtless however had heard of Jesus as a teacher that was unlike others, willing to associate with publicans and sinners. And could not for the crowd. Many were accompanying Jesus and others were thronging the streets to see him. A short man did not have a very good chance to see.

4. And he ran on before, etc. He found out the way that Jesus was going and made sure of a position to see him. Sycamore. Otherwise known as the fig-mulberry. It is said that this is an easy tree to climb, with short trunk and wide spreading branches.

5. Zacchaeus, make haste and come down. We do not know how Jesus knew his name. It is ceratinly not necessary that we should suppose a miracle. Perhaps Jesus asked some one near him who the man in the tree was. But Jesus saw much more than a curiosity seeker: he perceived the repentant sinner longing for a better life. For today I must abide at thy house. Zacchieus had hoped for a glimpse of this great man. He receives a blessing fat berond als experiode lenieri i concerne als grant and that

6. And he made haste, etc. He would not have presumed to invite Jesus to his house: but now in his eagerness to obey the Master's command he does not stop to think of his own unworthiness.

7. And when they saw it, they all murmured. Some think that even the disciples are to be included with the Jews that murmured in regard to this action of Jesus. Every one despised the publicans: therefore they esteemed it a great impropriety that Jesus should go to be the guest of this publican. He is gone in to lodge with a man that is a sinner. We are to infer that Jesus spent the night at the home of Zacchæus. Probably they regarded him as a sinner on general principles, just because he was a publican. We don't know that Zacchæus was conspiciously an evil-doer.

8. And Zacchaeus stood, etc. The loving kindness of Jesus has done its work in the heart of this publican. Before he begins to minister to the physical wants of Jesus, he is bound to testify to the new life which has begun from this hour. Behold, Lord, the half of my goods I give to the poor. Some have supposed that Zacchæus is boasting of his generosity and of his scrupulous carefulness not to defraud any one: but this is to miss the point of the whole incident. It is from this moment in the presence of Jesus that this publican devotes half of his great wealth for the benefit of his fellow men. and from the other half proposes to make ample restitution for the many wrongs that he has committed. I restore fourfold. He vows to make abundant restitution. Compare that required of a robber in Exod. 22: 1. Under usual circumstances however the most that was required of one who made voluntary reparation for injury done was only twenty per cent in addition. Lev. 6: 5; Numb. 5: 7.

9. Today is salvation come to this house. Jesus formally declares the blessedness of the man who has thus entered into the new life. Forasmuch as he also is a son of Abraham. He has shown himself a true son of Abraham in the spiritual sense, by the faith in God which he has manifested in his conduct in this hour. This expression is not however to be taken as implying that he was not a descendant of Abraham according to the flesh, that is a Jew. 10. For the son of man came to seek and to save that which was lost. This is a justification of the declaration just made and of Jesus' conduct in coming to the house of the publican. In spite of the fact that the leaders of the Jews despised the publicans and regarded them as outcasts incapable of serving God, Jesus declares most solemnly that it is for just such lost ones that he has come. Jesus speaks of himself as "Son of man." emphasizing his own humanity. It is just because he would seek and find the lost ones that he has taken upon himself the form of man. emptying himself in order that he may draw nigh to us.

One year in Heaven-Oh, what has it meant? No sorrow, no sighing, Nor strength over-spent One year in Heaven-Its ecstasies shared, A crown set with jewels, A mansion prepared. One vear in Heaven-With God now at home, Communion unbroken. The world overcome. One year in Heaven-With Christ face to face, Beholding His beauty, Transformed by His grace. One year in Heaven-The ransomed among

With voices accordant The anthems-are sung. With appels a winter O grave, where's thy triumph,

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Monroe County: The Most Southern County in the United States.

This county in Florida is bounded on the south by the Florida Straits and on the west by the Gulf of Mexico.

This county embraces the archipelago called the "Florida Keys" and therefore a large proportion of the county is covered by the waters of the ocean. It has a crescent shaped line in the sea of about 325 miles in length, within which is a remarkable group of islands, scattered over an area estimated to cover at least 2,000 square miles of the ocean, and known on the maps as Florida Bay and Barnes Sound; only a small portion of the county is on the main land.

Far away, in the Gulf of Mexico, is the city of "Key West," which is the county seat and for many years was the largest city in the State.

The area of these thousands of islands is estimated at 50,000 acres, and together with the mainland portion of the county, to contain seven hundred square miles of territory.

The islands are formed of a kind of rock that is easily pulverized, and is a specially good fertilizer; when a soil is once obtained it remains a rich legacy and an enduring source of fertility for raising every kind of tropical fruit, of the finest quality, such as mangoes, sugar apples, lemons, sappadillos, guavas, pears and all the smaller kinds of fruits which almost grow spontaneous-

The climate of the islands is remarkable, being so far south they are immune from frost, and the highest temperature reached thus far in late years was 92 degrees fahrenheit in 1891; and the lowest was 44 degrees, in 1894, making a range of 48 degrees; this is a wonderful equanimity for that latitude for ten years, the winter days affording the most even temperature. The rainfall is about an inch and a half a month from December to May, and from June to November is what is known as the rainy season, which has a rainfall averaging from three to four inches.

That portion of the county on the mainland takes in a part of the Everglades and some of it sparsely settled, yet the time may not be far distant when a system of drainage may be established which will reveal some of the finest sugar lands in the world.

The mainland section of the county has on it one of the finest cocoanut groves to be found in the United States, it has between thirty and forty thousand trees set in regular order and are now bearing: a most beautiful sight to behold.

Key West being surrounded by the ocean, has to look to the ocean as the source of its wealth. The fish, the sponge, and later the manufacture of cigars, are the principal industries of the laboring classes. Here appears to be the home of a large variety of fishes, no less than 170 varieties being found in the waters about Key West. The temperature of the water fixing their boundaries and five degrees marking their specific positions. Only about one in five of all these species is suitable minnew for culinary purposes. Their numbers in these waters, from the smallest to the largest tarpon, is inexhaustible.

For many years the gathering and preparing of the sponges for market has been the chief industry in the vicinity of Key West. Aboutsone hundred and eighty seasels, of all sizes, sail from Key West sense the islands and along the coast verted into a luxurious and selfish life it becomes

petitioned the Legislature for a grant of ownership of the and adjacent thereto, that they might transplant or cultivate the sponge; whereupon the Florida Legislature passed a law giving a right to ownership of 800 feet seaward from the shore. Now the farmer can farm it on land, both out of and under water and harvest the crops from each. " There are engaged with the sponge fleet some over a thousand and eight hundred men, and the value of the sponges annually reach from \$400,000 to \$475,000. Key West is the headquarters of the sponge industry in the United States. The cigar industry at the present time seems to outstrip all others.

Although the city of Key West, originally called Cavo Hucso (Bone Reef), lies sixty miles southwest of Cape Sable, the southernmost point in Florida out in the ocean, to an island which is only seven miles in length, yet Key West is the capital of Monroe County, and the most southern town in the United States, in latitude 24 degrees, 33 minutes north and is an important United States naval station.

Within a comparatively short space of time, the East Coast Extension Railroad will have pushed forward from Miami on the east coast, across to the west coast, and then on toward Cuba to Key West, these sixty miles out into the Atlantic ocean.

Of course, in this age of affairs, these last 60 miles must be constructed of such material, and in such a substantial manner that people can be carried over to Key West in perfect safety in just sixty minutes, and we think it can and will be done. We speak emphatically and with confidence, for we learn that our esteemed friend, Mr. Clarence M. Rogers, the technologist, is among the chief engineers, which is a guarantee that in so far as human foresight can perceive, and watchfulness complete, and faithfulness accomplish, will be conscientiously given to every foot of these sixty miles.

HUNGER FOR GOD.

A certain Japanese soldier was so strong and professors, schoolmen, or theological and literary well that he had never felt the need of anything dilettantes, or as men who have no positive conwhich he had not already. By and by he was victions; they should speak as men who have a shot down, one afternoon in battle. Unable to message, and a message that it is of tremendous move, pelted by the rain, he lay all night groanimportance that men should hear and heed; they ing on that Manchurian plain. For the first should preach with what Chalmers called "bloodtime in his life he could do nothing for himself. earnestness." The trumpet must give no uncer-No one was there to do anything for him. For tain sound if men are to prepare themselves for the first time in his life he neeedd God-his need battle, or are to be roused out of their indifferwas desperate. Perhaps he prayed to the Unence and carelessness.-The Watchman. known One who must be somewhere. At all events, while thinking of these things, he was "Did you ever try any of our whiskey. Judge?" found by some Chinese peasants, and taken to a asked the dealer. place of safety. After he reached the hospital "No," replied the Judge, "but I tried a man at Sendai near Tokyo, he was visited by Miss to-day who had.' Wall, of the Protestant Episcopal Mission. The Special Notices. one thought in this pitying woman's heart was, "Oh, that these poor fellows would listen when SEVENTH-DAY Baptists in Syracuse, N. Y., hold I talk about God, their loving Father!" The Sabbath afternoon services at 2.30 o'clock, in the hall wounded Japanese understood that the lady had on the second floor of the Lynch building, No. 120 come to teach him about God and he flushed with South Salina street. All are cordially invited. pleasure. This was the one thing he needed; but THE Seventh-day Baptist Church of Chicago holds he said, "I say, there's another man in that bed regular Sabbath services in the Le Moyne Building over there who wants to know about God, too." on Randolph street between State street and Wabash So Miss Wall had two eager listeners to begin avenue, at 2 o'clock P. M. Strangers are most corwith. Was it chance that took the missionary W. D. WILCOX. Pastor. dially welcomed. to these two gropers after God?-Intelligencer. 5606 Ellis Ave.

The satisfaction in life comes from what you mare able to do for other people and herein is the possibility of the value in wealth. If it is perpoison and carries death to everything sweet and the water succession and the water succession and the second seco

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If the individual life in its higher moods has freer play than a hundred years ago, it is not the only element so affected. Greatly as opportunities have increased for the development of the higher nature, they are slight as compared with the increase of the opportunities for the less noble elements of our being. The opportunities for personal comfort, amusement, gratification. are to-day such as they have never been before, and people to-day are availing themselves of them to the utmost. And with this use, not to call it abuse or indulgence, comes a weakening of power, because people easily get to feel that they have a right to the things that it is possible for them to get. * * * More and more people are beginning to feel the weight of too much liberty. More and more people are coming to see again the value of discipline. There is great need of teaching that certain things absolutely must be, whether they please us, or interest us, or not-must be for the good of all.-E. E. Hale, Jr., in Bookman.

A PARALLEL.

There is somewhat of a parallel between the present age and the time of the anti-slavery agitation, two generations and more ago. Then the ears of most men were so filled with cotton that they failed to hear the cry of the bondman that came from the South, and of the friends of freedom all over the North. Now, the ears of men are so filled with the din of business and politics and amusement that the Gospel is not heard. The abolitionists were awake to the situation, and Whittier rang out the clarion note:

"If we have whispered the truth,

Whisper no longer: Speak as the trumpet speaks, Louder and stronger.'

Gospel preachers should awake to the situation, and speak in clearer, more positive tones; they should speak as God's prophets, not as mere

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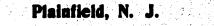
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Westerly, R. I.

T HE SEVENTH-DAY BAPTIST MIS-SIONARY SOCIETY.

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uary, April, July, and October.

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The work of this Board is to help pastor-less churches in finding and obtaining pas-tors, and unemployed ministers among us to

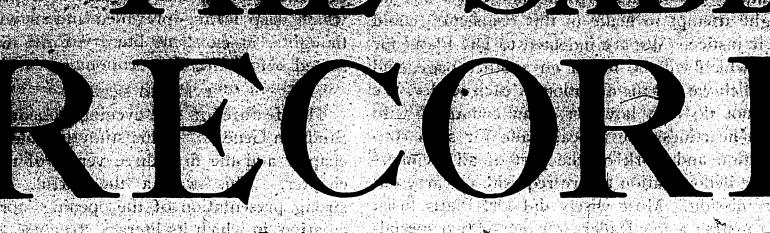
tors, and usemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give it when adad. The first three per-sons mamod in the Board will be its working force, being located near such other. The Associational Secretaries will keep the working force of the Board informed in re-gard to the pastories churches and usemploy-ed ministers in their respective Associations, and rive whatever aid and compalities they can. All correspondence with the Board, either through its Corresponding Secretary or As-sociational Secretaries, will be swichly confi-

Leonardsville, N. Y.

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A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J. PLAINFIELD, N. J., AUG. 27, 1906.

FLIGHT.

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As some lone lark that from the earth Doth slowly rise and sing. Widening his notes as he nears the blue Borne on a tireless wing And singing clearer as he sails Beyond our reckoning. So go we forth with spirits faint With feeble notes and thin Which grow in beauty as we rise And higher vision win-Clear and loud like the lark we sing When peace has entered in. -The Watchman.

THIS is a vacation editorial. Do not read it unless you wish Little vacation. One definition of vaca-Women tion is emptiness. That is not the definition you should apply here. The editoria has been created bit by bit. The business the week is the Convocation. An of editor's work is like housekeeping, and the Convocation makes demands on both housekeepers and editors. It began to happen in this way. Incidentally I became a guest in that home. We came out from the breakfast room, just when the talk had turned upon mementoes. The mistress of that home said in a quiet way, "I have two or three mementoes which I prize very much. Then she brought out a string of gold beads, such beads as I used to see in my childhood, on the necks of aristocratic women, define aristocratic here with the true Greek definition, which you remember means the best people. With the beads she brought out a pair of ear-rings, I think the stones were topaz, set in heavy gold frames. She said, "These belonged to my grandmother." Then she showed a linen pillow case with a beautiful band of delicate lace ornamenting it. "This lace was made by my great grandmother, and this pillow case belonged to her daughter, my grandmother, Alcott." "Alcott" said the editor; and with a justifiable pride in her face, of which she wasn't definitely conscious, she said, "My grandmother was sister to Bronson Alcott." Bronson Alcott's name awoke a flood of memories concerning both himself and his daughter Louise, she who wrote "Little Women," who told about "Little Men," and who made that most gloriously mysterious thing, "Aunt Joe's Scrap Bag." By this time the editor remembered things that used to be in ms hame. There were five girls and a boy and there were times when it was difficult to secure many, or credit at the book-store, suffition when the books the came from the per of the second the second and Aunit

them. She kept close to facts, as in the case of overhead, and fumed himself into fatigue in try-Beth, who was an invalid, sweet-souled, loving. ing to get things straightened out so he can bait patient, noble, the angel, as we sometimes his hook again. (This illustration is thrown in thought, in contrast with Joe. who climbed the for the sake of preachers and others who are goapple tree. What has this to do with the Coning fishing, on their vacations.) Then other vocation? The Convocation was a continued treasures were brought out; first was a full scene of rich thought and high spiritual experlength picture of Bronson Alcott. His face you remember was a Grecian face, Puritanized. It iences. Each day, when I returned to my temhad the original beautiful contour which culture porary home, looked at the pictures and attempted to re-read the life and writings of Louise, the and character bring, sharpened out, and made spiritual atmosphere of the Convocation pervadvigorous by his Puritan ancestry, and his struged that quiet parlor where I was surrounded with gles with philosophy and theology, to which he the mementoes and the faces of the Alcotts. I contributed so, much with pen and voice. He wears a long cape-overcoat, a tall silk hat with know you will be better for reading this. This, broad brim, a combination of the old Puritan hat my hostess, has the Alcott face, and she takes of the Mayflower period, and a modern Quaker such delight in those mementoes and memories hat such as are worn in Philadelphia. His niece that it would be worth your while to get acquainsaid, quietly,"That is exactly as Uncle looked ted with her, see the mementoes and renew your when he bade me good by at this door the last memory of the woman who did as much if not more than any other writer of stories of the last time he was here; he was on his way West to century, to interest, inspire and ennoble the girls lecture." Then she brought out the family alwho feasted upon her books, imitated the pranks bum, and there were all the pictures, Louise, and all the rest. She was the prankish Joe, who of Joe, and in their better moments longed to be sometimes killed all conventionalities with dig- as sweet as Beth was. If you should happen to read this editorial, call the attention of some girl nity and success. We always used to think of you know to the story of Beth and Joe, and the her as one of those girls who combine the mascurest. Hunt up the old books for your girls, for line and the feminine, in a puzzling way. But the the sake of the blessing that came to you when best was yet to come. When the pictures were you feasted upon those stories. If this all fails, laid aside there came out a pin-cushion, and a and you do not read this editorial, the editor has needle- book with its various pockets and ribbons. "These Beth made, when she was so nearly got comfort enough out of it and inspiration enough from the sight and touch of the memer through with earth that she said of her work, toes, to pay him a dozen times for snatching three have sewed until my needle is so heavy I cannot minutes here and five minutes there, during the lift it any longer." What poetic pathos. I took pressure of other things to write this bit of vacathem in my hands and held/them fondly, in memtion editorial. If you would know more of ory of Beth-her name was Elizabeth-and bethese treasures address Miss E. E. Pardee, West cause I knew that my own daughters and thou-Edmeston, N. Y. She who wrote "Little sands of women like them, would thank me for Women," the womanly Louise, and the invincitouching tenderly those things that Beth finished ble "Joe" finished her work on earth in 1888. Her when her hand was so weak that a cambric needbooks were: "Moods," written when she was le was heavy. I said, "When did Beth make these?" Beth's cousin said, "I think about fifty eighteen years old; "An Old Fashioned Girl" came out in 1869. "Little Men," in 1871, years ago." Perhaps this is enough to recall the 'Work'" 1873, "Cupid and Chow Chow," etc., whole story of Louise Alcott and her books, of 1873. "Eight Cousins" 1875, "Silver Pitchers," Joe and Beth and Amy, I can not tell all the etc., in 1876, "Rose in Bloom," in 1877, and "My names; you can. The memory of those books Girls," which was her isse i little later. Miss will come with refreshing and comfort to many Alcott was in poor health for some time before who read these lines. Bronson Alcott was the her death. Her father went three days before. philosopher who marked his age with lasting lines Her mother went home in 1877, and the failing chiscled deep in philosophy. Louise Alcott, his health of her father brought much care to Louise, daughter, put her father's philosophy into poetry and the door way of her earthly house swung and story which made all her books brilliant and wide that she might quickly follow her father to throbbing with life. I began to moralize in that the everlasting rest in "Jerusalem the Golden." way-moralizing is one of the bad habits of editors when my hostess said, "Yes, we under Be prepared for life as it is. In it there is toil thand in the family that I ouise out herself into and auffering and secretice. Duch day should be all the books, and we know the dener measured lived in the realifies and not be rounneed. In the press and an edge therein in the quines and



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