

THE SABBATH RECORDER

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A. H. LEWIS, D. D., LL. D., Editor.
N. O. MOORE, JR., Business Manager.

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GOD GIVE US MEN.
God give us men! A time like this demands Strong minds, great hearts, true faith and ready hands, Men whom the lust of office does not kill; Men whom the spoils of office does not buy; Men who possess opinions and a will; Men who have honor, men who will not lie; Men who can stand before a demagogue, And damn his treacherous flatteries without winking; Pure men, sun crowned, who live above the fog In public duty and in private thinking.
—J. G. Holland.

WHENEVER the place and work of Pastors and Denominational Interests.
considered it must be remembered that more is demanded of them than is demanded of pastors in large and popular denominations. One may go with the crowd, and be successful—as success is usually defined—without very strong convictions. It is easy to be "No. 40" in a company of workmen for whom a leader makes all plans. On the other hand, a man must be both broad and strong to stand alone, or lead a minority against prevailing currents of faith and practice. If a denominational polity brings pressure and guidance from without, "by authority," little of strength and leadership is demanded of individual pastors. When all denominational relations and obligations are voluntary, and the co-pastors to denominationalism and denominational forces are from within, the relation of tional work is vastly different. That Seventh-day Baptist pastors ought to be leaders in their churches, in the best sense of that word, is an axiom. That question is not open for debate. There can be neither denomination, denominational polity, nor work unless local pastors are efficient teachers and leaders in denominational matters. Co-operation, cohesion, and denominational existence:
Depend on the quality and attitude of our pastors more than on any other human agency.

Take note of this paragraph. It is made a paragraph for sake of emphasis. Pastors, please note it. Theological students, please note it. Deacons and "leading men," please note it. Note it, you who hold your pastor in high esteem and seek to aid him. Note it, you who do not take much stock in the pastor, nor in denominational matters. Note it, you who go to church occasionally; to prayer meeting seldom; to church business meetings never. It concerns you all. Each of you is helping to "make or break" your pastor. Each pastor enters into the problems of the denomination, and each member of a pastor's church takes part in denominational problems, though but as well as in an individual capacity. Note it, you who are. Negative goodness begets indifference. Indifference begets opposition. All

of their spirit. Partake of their hopefulness, their willingness to labor and wait. Become companion with all those who have died in faith without receiving the promises, but holding fast to them, though far away. Only thus can a Seventh-day Baptist pastor be fit to unify and inspire his people for strength and efficiency in denominational life and work. Seventh-day Baptists must re-discover themselves, but re-discovery will not come unless pastors lead in it. Heart-to heart bonds, bonds throbbing with life, bonds unbreakable because vital, are the basis and source of true denominationalism. Individuals and churches must seek unity. Minor points of difference must be buried and forgotten. To stand for "personal rights," to "chop logic and split hairs" over casual differences is to oppose true denominationalism and prevent heart to heart life and development. The glorious fellowship and brotherhood of the late Convocation at West Edmeston and the Conference at Leonardville gave evidence of the growth of heart to heart bonds in Jesus the Christ of God. The RECORDER pleads with each and all to labor for such true denominationalism, daily and continually during the new Conference year. Pastors, the glorious privilege of leading yourselves and your people into such life is at hand. Let nothing keep you from making that end the business of this year. Do not delay. Let your sermons and your prayer-meeting talks throb with denominational life. Initiate new plans for developing it in yourselves and in your people. Do not fear innovations in your methods of teaching and inciting to action. Methods, like machines, wear out, or become ineffective. Take up new lines of study—touching denominational life and work. Rediscover yourself, denominationally and you will be doubly efficient in helping your people to rediscover themselves. Pastors must bear the larger part of responsibility if our denominational life is not made strong and deep. Do you shrink from the situation? Shrinking is weakness. Trust in God, take courage, and begin anew.

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Heart to Heart Bonds. Seventh-day Baptist pastor must be cultured, broad-minded, and strong. So he must. But these qualities and attainments are not the greatest nor the most important. Heart life and love must go from each pastor and church to mingle with the lives of all other pastors and churches, if we become a denomination beyond the weakness of a name. These life currents must compact our churches into oneness by that "which each joint supplieth." Such life and love cannot flow from the heart of a pastor who is not a thorough and devout student of our denominational history and work. Casual information and half-completed knowledge are not enough. To be content with these is little less than criminal. A man has no right to occupy a place for which he will not strive to fit himself. "Strive," not wish. Strive now, not promise to strive sometime. Sometime is too nearly no time. We do not mean fitness such as college and seminary impart, although the ideal demands both there. We do mean that fitness which devotion and consecration mean that fitness which devotion and consecration bring; life with God and in God; life with Christ and in Christ. Influences from without may aid a man to attain such life, but it depends on himself whether he does attain it. Each pastor is the arbiter of his own destiny, at this point. Guided and made wise by this divine life, the pastor must become familiar with the causes which have given Seventh-day Baptists a place in Christian history and with the reasons why their work and existence ought to continue. Read again Dr. Platts' paper at the Convocation. Read Randolph's History of Seventh-day Baptists of West Virginia. Read Bailey's history of the General Conference. Read and re-read the history of Seventh-day Baptists in England, and of Seventh-day Baptist groups during the almost darkest night of the Middle Ages. Drink

As Others Saw It.
It is well to see yourself through the eyes of others. Our readers will be glad to catch glimpses of the late General Conference through the columns of the Brookfield Courier, which has a well-filled "Leonardsville Department," edited by John S. Wheeler. Among other things the Courier said:
"As these lines are written, Conference is drawing to a close. After five or six continuous days of church going, Conference people and the natives also, are naturally somewhat fatigued, but they are still eager for the few remaining

of their spirit. Partake of their hopefulness, their willingness to labor and wait. Become companion with all those who have died in faith without receiving the promises, but holding fast to them, though far away. Only thus can a Seventh-day Baptist pastor be fit to unify and inspire his people for strength and efficiency in denominational life and work. Seventh-day Baptists must re-discover themselves, but re-discovery will not come unless pastors lead in it. Heart-to heart bonds, bonds throbbing with life, bonds unbreakable because vital, are the basis and source of true denominationalism. Individuals and churches must seek unity. Minor points of difference must be buried and forgotten. To stand for "personal rights," to "chop logic and split hairs" over casual differences is to oppose true denominationalism and prevent heart to heart life and development. The glorious fellowship and brotherhood of the late Convocation at West Edmeston and the Conference at Leonardville gave evidence of the growth of heart to heart bonds in Jesus the Christ of God. The RECORDER pleads with each and all to labor for such true denominationalism, daily and continually during the new Conference year. Pastors, the glorious privilege of leading yourselves and your people into such life is at hand. Let nothing keep you from making that end the business of this year. Do not delay. Let your sermons and your prayer-meeting talks throb with denominational life. Initiate new plans for developing it in yourselves and in your people. Do not fear innovations in your methods of teaching and inciting to action. Methods, like machines, wear out, or become ineffective. Take up new lines of study—touching denominational life and work. Rediscover yourself, denominationally and you will be doubly efficient in helping your people to rediscover themselves. Pastors must bear the larger part of responsibility if our denominational life is not made strong and deep. Do you shrink from the situation? Shrinking is weakness. Trust in God, take courage, and begin anew.

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exercises and are unwilling to miss any part of the program. The experience has been equally enjoyed by all. The Conference delegates say they never had a better time or more successful gathering, and the manner in which they say it leaves no doubt of their sincerity. They are grateful for the courtesy they have received, and it may be said in no boastful spirit, that they are conscious of no lack of hospitality on their part in extending courteous entertainment to the good people, who have made our homes their own during their stay among us. Those who are not of the Seventh-day Baptist faith themselves have gained a better idea of the work and purposes of the denomination from personal contact with its leaders, of whom they have heard and read, and whose names have been so often mentioned by our neighbors. As a body of earnest Christian workers who are actuated by the highest motives of morality, they have made a very forcible and favorable impression upon all. Living among the Seventh-day Baptists for many years has made our people pretty well acquainted with them, and their interests are so largely those of the community, that a personal interest in their welfare is felt, even by those who may differ with them in the matter of religious creed. After mingling with them every day, and studying them intently at close range, the conclusion that they are a bright and brainy lot of people is firmly fixed. . . . To attempt a formal review of the Conference work would be superfluous. It has been fully reported in the daily papers, and every one has had an equal opportunity to attend the services. It would be a real pleasure to give a series of pen portraits of some leading people who have been here, but space would not permit extended mention of those who would deserve it, and some would have to be left out who would be entitled to kindly mention. A few exceptions must be made. President Stephen Babcock has won golden opinions through the dignified and impressive way in which he has fulfilled his task. Physical infirmity has not been noticed, and the affliction which he bears so patiently has been no bar to his prompt and courteous treatment of all questions submitted to the Conference. [Most of our readers know that Professor Babcock is totally blind.—ED. RECORDER.] He has shown himself worthy of the hour, and the good will of his associates has been conveyed to him by many graceful tributes of respect. . . . It is generally conceded that Dr. Gerard Velthuysen, the delegate from Harlem, is perhaps the most interesting figure of the Conference. He is certainly one of the greatest favorites, and a man whose noble traits of character are indelibly stamped on his benevolent and kindly old face. Past seventy years of age, Dr. Velthuysen is a tall and handsome man, with a gentle voice and manner. He has preached once and spoken several times, and the slight difficulty experienced in following the trend of his remarks has been of slight importance compared to the charm of his presence and the realization of his true worth. Frequently the speaker would be at a loss to find the right word to express his thought, and at such times would turn appealingly to his good friend 'Master Daland' to set him right. When the word or idea was given him his face would brighten and he would proceed with his discourse. He is not only a preacher, but an editor, and possesses great influence among his countrymen. His devotion to the faith is shown in the fact that he gave his beloved son, Peter, to the

service of the Mission Board and that while engaged in the work on the Gold Coast of Africa, Peter Velthuysen fell a victim to the deadly climate and gave up his life in the service of God. Good Master Velthuysen has been having the time of his life for the past six days and he has been made to know in many ways that his fellow delegates and the people of our village are his firm friends and admirers. . . . Souvenir post cards, bearing views of the church and other local scenic points have sold like hot cakes. They were taken by a Plainfield, N. J., artist and finished up in THE SABBATH RECORDER office. The man who took the pictures thought he would be satisfied if he could sell 200, but fully 1,000 were disposed of during Conference."

That the Conference left such an impression—it were better to say such a presence—good is not least among the reasons for thanksgiving concerning it. Great concourses of people have individuality and presence. They are not unlike persons in this respect. The *Courier* did well to make Stephen Babcock and Gerard Velthuysen representatives of that Christian manliness and influence which pervaded and dominated the Conference. Pastor Cottrell and the Church at Leonardsville, in spite of that desirable weariness that comes from much serving, have full cause for thankfulness in view of the social and spiritual influence of the General Conference in Leonardsville.

It is half past four o'clock September 6, 1906. I have been busy with pen and books since six A. M. During the last hour I have been reading to "her," the invalid. "Go out somewhere and rest." She did not say those words. "Come, come, come," is what her voice said, but her face and eyes and intonations said, "Go and rest." Do you know the worth of words, the blessing of being able to converse? I am learning it. She has been imprisoned almost six years; imprisoned with an active and observant brain; interested in all that passes, but wordless, helplessly wordless, hopelessly wordless, but never a complaint. I know I ought to go, but ambition is low—and so is the tide. Row across the head of the bay—over to Osbrook Point, which is in Connecticut, "land of wooden nutmegs." Do you believe that tradition about wooden nutmegs? Wonder what Higher Criticism would make of it? Look out for that rock—"Old Tom." Why "Old Tom?" Just for a name, I suppose; just a name. What is in a name? Deceit, when pulverized beans are sold for "Old Java." An iceberg left Tom there long ago, very long ago. He is buried at high tide, and harmless. (Some men, you know, would be less harmful if they were buried.) At low tide he is ugly, waiting for a boat to smash. These cedar sides would break in ruin at one blow from his head. Weak souls go a-wreck on rocks of temptation—at low tide. "Lay your course northwest" and land inside that point. (Those are nautical, not theological phrases.) Well, indeed! The tide is so low we must climb the bank. I was here last month, at high tide, and landed on the level. Avoid low tides in spiritual life. High tide keeps one close to God. Come up into the woods on the ridge. "Fine old trees," hickory and white oak. This open space between the woods and the shore was sprinkled with blackberries and huckleberries last month. Is that name "huckle" or is it "whortle"? May

it be both? What are those reformers who call the huckleberry "whortle"? Is the name of a certain berry and desirable dish. That much I learned from my mother. Not to be acquainted with it is a misfortune. Why, "Jonathan"? I do not know. So far as I am concerned, it might have been named "William" or "Amos." It would be just as delicious under either name, if rightly compounded. "Law should it be made?" This is not a book of paper or ignorant cooks; buy a New England cook book. This shade is magnificent. "Rock." You may say so. Nothing less powerful than life, nor less pushing and persistent than white oak and hickory could find root-room between them. That iceberg spilled them here, fecklessly; "moraine boulders" every one. Don't you admire men who can get root-hold and foot-hold in spite of temptations and the ----! Sit here on this lichen-covered rock, beautiful pearl-gray granite-grown lichen. You need a botanist's glass to see such delicate beauty. How can it live on lifeless granite? Is granite juiceless and lifeless? It is an "air plant." That does not lessen the problem; a new term like that does no more than evade the issue and cover the same ignorance. That is the way theologians do—sometimes. Listen. The wind is low. This forenoon it was furious. You noted the "dead swell" when we came across the water. The leaves in the tops of these tall trees are playing an Eolian symphony of peace. It reveals the silence without breaking it. I think the angels sang thus, in whispers, after the Master gained the rest of "Not my will, but Thine will be done," one night in Gethsemane. I remember a similar strain in that matchless oratorio, "The Creation," when the voices are all silent and the softest orchestral accompaniment tells how God brooded over the chaotic waters. Do you sometimes long to be a musician? I do. There is an unusual lack of animal life here; nor bird nor beast, nor voice nor sound; stillness and silence; just stillness and silence. Some autumn-tinted butterflies flit among the trees, but they are as noiseless as the steps of a ghost at midnight. Do I believe in ghosts? No, but my grandmother did. She has been in heaven a long time and knows more now than when she lived in Newport. That scream? It was an engine whistle from the railroad; an impertinent whistle; an irreverent whistle. Come over to the western side of the woods where there is open pasture land. Follow this cart path. Those blackberry and huckle-whortleberry tangles are hard on trousers and temper, neither of which should be torn, as that reckless whistle tore the peaceful silence. Must we call that screecher an "enemy" and hence forgive him? That reminds one of the Scotchman's question: "If the Deil would repent da ye ken the Laird would forgie him?" Here is a pleasant picture: the lower bay, Sandy Point, the fort, Fisher's Island, Long Island Sound, painted in red and gold by the waning sunlight! Then comes the steamer "Watch Hill," loaded with people who are going home. Schools are opening. Even the sun-browned and sand-scratched children must "get to work." Life is always calling. "Get to work; get close to your work." Shall we go back? The shadow of the forest now covers all the shore where our boat lies, and the quiet water is blue; very blue; sky blue; iridescent blue. The blood-red huckleberries are in the water along the shore. The water is sparkling with blackberries and huckleberries last month. Is that name "huckle" or is it "whortle"? May

an iceberg. Let the boat drift. "Sunset and Evening Star." "And may there be no moaning of the bar." "I know I shall see my Pilot face to face, and hand to hand." "When I have crost the bar." We have been gone nearly two hours. Tie up the boat. Come up to her room. She will smile and say, "Come, come, come," which means, "tell me where you have been? Are you rested?"

SERMON OF REV. G. VELTHUYSEN, SR., SABBATH AFTERNOON AT CONFERENCE.

Scripture Reading, Isaiah LV. Dear Brethren in Christ: I am now standing before you as one who is leaning on everlasting arms as to my sermon. Two days before I left Holland I received a letter from Secretary Saunders, telling me that he had assured the president of this Conference of my willingness to give you a sermon. So I prayed God for a subject, and my mind was fixed on the words of the prophet Isaiah LV: 5: "Behold thou shalt call a nation that thou knowest not, and nations that know thee not shall run unto thee."

On board the steamer I tried to prepare myself. I made a sketch, that I wanted in my opinion more because speaking in English language is to me a heavy task. And so I did what I could, praying for help and guidance with the prospect of that sermon before me. But lo! the trunk that contained the sketch has gone astray, perhaps lost. And so God has pushed away the crutches I made by my preparation. Therefore, I stand now before you as one leaning on the eternal arms. I prepared myself in order to give you the best sermon in my whole life, and now I ask, Shall it become the poorest in stead of the best? We sent this morning, in the prayer meeting, our supplications to our Heavenly Father for His help and His blessing on all the business of this day; we asked for a rich outpouring of His Spirit over all our doings; our sermons, our singing, our preaching, and our hearing. And now since we call upon the living God, who hears and answers prayer, He will sustain us in Christ's name. He will help me.

You have called a nation unknown to you and an unknown nation has run unto you. The words of our text are fulfilled in my nation's coming to you and the Sabbath.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price." There is the Messiah the Anointed One, our dear Saviour Christ, speaking through His prophet, as the Apostle Peter says: "The Spirit of Christ was in the prophets." Therefore, the blessed, the full, the everlasting gospel is brought out, by and through all servants of God through all ages, even so by Isaiah in our text. A thirsty, a hungry, a needy people is called to quench their thirst.

Now I say again, we hear the voice of our dear Saviour himself as he spoke in the days of his flesh: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scriptures say, shall within him rivers of living water flow. Whosoever drinketh of the water that I shall give him, shall never thirst again, and shall have eternal life." We have been promised that we shall be satisfied with the water of life.

into heaven, sit with His Father in His throne. He proclaims the same glad tidings, the same tender invitation: "I will give unto him that is athirst of the water of life freely." Yes, and therefore, "The Spirit and the bride say, come; and let him that heareth say, come. And let him that is athirst say, come. And whosoever will, let him take of the water of life freely." My dear friends, do we each one of this great congregation understand this tender call? Are we thankful that He sent His son to save sinners? Poor lost sinners! It may be that some one among us has not heard the call; that some one is thirsty or starving.

Wherefore do ye spend, or as we say, pay, money for that which is not bread and labor for that which satisfieth not?

Abraham weighed to Ephron the Hittite the price of the cave of Machpela. Hungry people do not spend money for what is not bread. The thirsty and hungry and laboring people of our text make many sacrifices for gaining the favor of God they feel they are lacking. What do you say? Are they desirous for something good, noble, glorious? I think so. And again I come to each of you with a question, my beloved ones. Are we perhaps doing a work of that kind? You wish to be saved, being not quiet in your heart, not satisfied, not assured of the forgiveness of all your sins, and of your acceptance with God. And therefore you are willing to give a price, you are laboring? Is it so? Oh, I pray you be not hasty in answering. Tell the truth in calm and sincere self-searching unto God and your own conscience. Let me remind you of some considerations, some thoughts, some imaginations moving in your heart. You say, I must be converted. Of course, I admit unconverted souls can not enjoy communion with God, but I warn you, as long as you look at conversion as the basis of peace with God, as the foundation of your salvation, so do not remain without real conversion and without knowledge of godly salvation.

You say with yourself, I must live a Christian life; I must become in all things obedient to God. I say, you are right: without renewing of heart, without godliness, without the new birth, nobody can enter the kingdom of God.

Again, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." You that are now listening to these words, do you cling to them *unaltered*? Do you, indeed, hearken *diligently* unto Christ and unto Him alone? Are you shutting your ears against all and every voice, except the voice of Christ? Do you not listen to voices from within, to any voice from without? Be faithful to yourselves and don't deny the truth. Now, at this same moment, say in all sincerity, "Lord, do speak; I'm listening." And I bring to you the word of God and let it enter in your ears and the Spirit of God will bring it in your heart. Listen, hearken, and if you do in reality submit yourself, your feelings, your insight, your opinions, unconditionally, under the majesty of the word of God Almighty you will instantly be cured of a deadly spiritual malady or sickness, be freed from a deadly error.

Hear ye: thus saith the Lord: If by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

And now I ask, Do you like to be made righteous, saying farewell unto all efforts to make yourself righteous? Will you come to weigh out money for what is not bread and labor for what

cannot satisfy? If not, your condition is hopeless and will remain hopeless in all eternity. Your money gives you not that bread which satisfies, not that drink which quickens your soul. "As many as are of the works are under the curse." I repeat: as many, as without even one exception, without excepting you.

But now, say, listen again, and trust the Saviour. We cannot purchase salvation. He asks from you that you accept His word. He demands you to hearken, to hearken *diligently*, listening to Him, the king of truth. And you, submitting yourself to this His demand His promise is yours:

"Your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." So you see, salvation comes not to you by buying and by laboring, but by listening and by faith. Just so. That is God's way, and the only possible way for sinners. All those that shall belong to the great multitude, which no man will be able to number, and that shall stay before the throne and before the Lamb, clothed with white robes and with palms in their hand, all those, without the least exception, enjoy salvation, full salvation, eternal salvation only by faith and not by works. Abraham the father of the believers and all who follow his steps are saved by listening to what God says and by believing. Thus saith the Scriptures:

"So their faith comes by hearing and hearing by the Word of God." "And behold, the Word of the Lord came to Abraham * * * and he brought him forth abroad and said: Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And Abraham believed the Lord; and He counted it to him for righteousness."

"And I will make an everlasting covenant with you, even the sure mercies of David." What are those sure mercies of David? The Lord bestowed much mercy on David. He gave him a kingdom, a throne, the victory over his enemies. But the sure, the holy mercies of David were the mercies given and assured by the resurrection of Christ from the dead. Such is the declaration of God himself by His inspired servant and apostle Paul. "And as concerning that God raised Jesus up from the dead, now no more to return to corruption, He said on this wise: I will give you the sure mercies of David. By His resurrection from the dead Christ is with power declared to be the Son of God, and we, sinners, may feel all the confidence of our heart on Him as crucified for our sins, delivered for our offences and raised again for our justification. He cried out aloud on the cross, "It is finished," and the Father puts the seal on this triumphal cry by raising Him out of the grave. And now the soul that listens to God's message, hearkens earnestly, diligently, is eating that which is good, is delighting itself in fatness. Yea, in fatness, according to Christ's own words: "They shall go in and out and find pasture." So I hope and trust you feel that the Word of God and this only is the rock on which to build. I pray, don't seek for feeling, don't look out for signs. Hearken only and believe. Don't make your dear Saviour a liar, but give Him the honor of His name, that He is the king of truth.

Let me tell you an experience of my life. Some years ago a notary living in another town than mine called on me. He asked me my mother's name and descent and something more. I, of course, told him all he liked to know. Then he said: "In my town does this work an old lady

a cousin of yours, who has made you a legacy." Now, dear friends, of truth even I did not know that I had such a relation, the less I expected to get money as one of her heirs. But now the notary told me, and I did believe that man. I did not question. No, I listened to what the notary told me and believed what he said and thanked God for His gift. Let us go to Calvary and look at the dying thief. Let us hear what he says to Christ. He says: "Lord remember me when thou comest into thy kingdom." And Christ answers, "Verily, I say unto thee, today shalt thou be with me in paradise." Was the thief saved by his feelings or by the word of Christ? My dear friends, trust in Christ, who calls sinners, not righteous people; trust His Word and be saved.

"Behold, I have given Him for a witness to the people, a leader and commander to the people." Yea, Christ is the witness. All doctrine, all testimony against His Word and doctrine must be rejected, and then, "Take my yoke upon you." No doubt we must bow our shoulders to take upon us His yoke. We do not become by salvation masters, but servants. And if so, we realize that our dear Master's yoke is easy. But never forget, the religion of Christ is obedience to God and His commands. There are—I don't know whether such ones are here—those who glory in salvation by Christ. They sing loudly, "Pure by the blood of the Lamb," and we do the same. But then they cry out:

"Free from the law,
Oh happy condition."
And I make some alteration, in this,
"Free from the law,
Oh damned condition."

Damned by God and His Christ, according to the testimony of all the Scriptures, if, free from the law is free from obedience to the Lord. Every one who recognizes in His Saviour, Christ the good Shepherd who says, "My sheep hear my voice and they follow me," will give thanks to God as well.

His blood cleanseth from all sin. His Spirit according to the Word will "put my law in your inward parts and write my law in your hearts." The Lord giveth grace and glory to those that hearken diligently. Go ye therefore and teach all nations, beginning at Jerusalem." The mother is a missionary to the children; the father, with the family altar. In Holland, we take three meals a day and as often read our Bible and pray. "My word shall not return unto me void. Nations unknown shall become acquainted and enter the fold of Christ. Those who were strangers and aliens are made mine by the blood of Christ one Lord, one Father, one Spirit, is the witness of the Bible and of our experience now and ever more. Amen.

PASTORAL LEADERSHIP IN MORAL AND RELIGIOUS EDUCATION.

REV. WALTER L. GREENE.

Religious education in common with general education has to do with the acquisition of facts, the development of power, and the adjustment of the individual in his social relations; but in religious education, which is occupying the thought of the Christian world as never before, and is coming to the front among our people in a most gratifying way, the emphasis is not on the acquisition of facts, not on power, not on right social adjustment, though these are all elements in our work, but the emphasis is upon a life, the development of this life and the true nature of man in relation to his divine destiny. Briefly

stated, we may conceive of religious education as having a threefold aim: (a) to develop the religious nature, not to secure conformity to adult ideas and practices, but to help the immature powers of the child to unfold and grow into the divine likeness; (b) to transmit the religious heritage of the race, the religious experiences of the race as recorded for us in the Scriptures and as we have them in human life, and bring these experiences into the life of the present generation; (c) to adjust men and women, boys and girls, to their divine surroundings. In other words, our problem as religious educators is: How we may bring the Book and the Truth of God into human life; how to transform abstract truth into concrete human life and character? Before us, in the prayer service, in the Young People's Society, in the Sabbath-morning congregation and in the Sabbath school are the boys and girls, the men and women of our communities; in our hands is the Word of truth and life. How shall we get the Word into these lives so that they will go out into the workaday world to live the life of faith and to exemplify the principles and teachings of the Divine Word? This is the task to which we put our hand as religious educators. How exalted a privilege to be accorded a place of leadership in this great work! Leadership! What a word! Suggesting to us at once infinite opportunity and responsibility, and possibilities when we are ourselves under commission from a greater Leader.

Strength of leadership demands preparation; leadership does not come as the result of human appointment, but of divine appointment that sanctions a life rich in knowledge and experience. In fact, pastoral authority and strength of leadership is largely an attainment, an achievement, indeed, won by the wisdom and the faithfulness which the pastor has displayed in the exercise of his office. The pastor reigns, not by virtue of the fact that the church has called him to the pastoral office, but by virtue of his proficiency—because he has qualities of mind and heart that fit him for leadership among men in moral and spiritual things.

It is said that on one occasion the present Emperor of Germany was invited by his naval architects and constructors to visit their department, where they wished to show him some of their latest plans for naval defense. The Emperor quietly and with manifest interest allowed himself to be taken through the department, while the experts gave their explanations of the ships about to be built. When the tour of the department was completed the Emperor, to the surprise of all, stepped upon a platform and gave an address upon naval architecture, dealing with the latest ideas and inventions in naval construction. He gave his ideas as to the placing of guns and other details of battleship construction in a manner so intelligent, exact and exhaustive as to fill his audience with surprise and admiration. They found him a teacher where they had expected to find him a pupil. He was doubly a sovereign by right of his crown and by the yet higher right of his intellectual and scholarly superiority. This brings me to the statement of the first proposition that adequate pastoral leadership in moral and religious education requires adequate preparation of mind and heart to meet the demands in this great field of opportunity.

To equip ourselves for better service should be our constant effort. Thirty years of preparation was not considered too much by our Great Teacher to fit him for three years of service. We reverse the process and often think it a hardship

to spend three years in preparation for thirty years of service. Thirty years were spent by Jesus increasing in wisdom and stature and in favor with God and man, and need we be surprised that men were astonished at his doctrine, for he taught them as one having authority and not as their scribes, or that the Jewish rabbi was led to say, "Thou art a teacher come from God?"

I. How Prepare for Leadership?

How shall we prepare for leadership? This is a pertinent question at a time and place like this. There is no one, I presume, who does not feel his own limitations and lack of preparation for leadership in this important work. He who does not, perhaps, should take heed of the man who thanked God that he was not as other men.

THEOLOGICAL TRAINING.

Many came into the ministry before the seminaries thought it at all necessary to train their students for the organized educational work of the church. Long chapters in the text-books or whole books were given to predestination, "once in grace always in grace," or to hair-splitting and sometimes hair-raising discussions of the trinity; but how to organize the Bible school or how to train up the children of the parish so that they would come into a healthy and normal Christian experience was passed over in silence, of with the merest mention. Personally, I am grateful to have entered my ministerial life when the church is awakening to the opportunities in religious education, and when the theological schools are awakening to their duty and to the importance of this hitherto neglected field. Again, I am grateful that to get the inspiration and instruction for this line of pastoral leadership I was not obliged to go outside our own theological school. In these days, when even some of the state universities are introducing courses in Bible study and religious pedagogy to meet the demand, to prepare workers to take up the work of religious education, the theological seminaries may well turn their attention to equipping their students for leadership in this hopeful field of the church's work.

SELF-IMPROVEMENT.

Those to whom the seminary did not give inspiration and training for leadership in organized religious education have had to train themselves, often through painful experience, to take up the work which the church is thrusting upon them with increasing frequency. Every year is giving greater emphasis to the educational side of the church's work, and at the same time is placing at our disposal material for equipping ourselves for this work and keeping us in touch with the advancement that is being made along these lines. May I be allowed to suggest some things we can do by way of self-improvement that will better equip us for our work as religious educators?

Aside from that preparation which is personal and spiritual, I believe we most profoundly need an increase of knowledge as to the possibilities of this work and an increase of knowledge of what is actually being done and can be done along these lines. Allow me to suggest a few books which will be found to be a great help along various lines of religious education. On the general subject of Moral and Religious Education, Coe's "Education in Religion and Morals" and Haslett's "Pedagogical Bible School" are excellent. In the organized work of the Bible school, "How to Conduct the Sunday School" by Marion Lawrence, and "Modern Methods in Sunday School Work," by George W. Mead, are practical and will be found adaptable to the needs

of any school. On the principles and methods of teaching I know of nothing better than Brumbaugh's "Making of a Teacher," Gregory's "Seven Laws of Teaching," James's "Talks to Teachers," and a recent book by Thorndike on "Principles of Teaching Based on Psychology." As a help to the appreciation of the characteristics and religious interests of childhood and youth, Starbuck's "Psychology of Religion," Kirkpatrick's "Fundamentals of Child Study" and Harrison's "Studies in Child Nature" will be found of interest. No three dollars can be spent more profitably by our pastors than for a year's membership in the Religious Education Association which will bring the latest and best information to him each month regarding the work for which this association stands. So much regarding the preparation of ourselves for leadership. We pass to another phase of our subject.

II. Agencies to be Utilized by the Pastor in Directing Moral and Religious Education.

Many of these agencies I shall mention only by way of elimination, but not without an appreciation of the opportunity they afford to the pastor in his capacity as a religious educator. Did time permit I should like to exalt the pulpit as a place of opportunity for religious education. Here from week to week faithful and careful instruction may be given. In fact, one of the great needs of our day is for more teaching preachers. Eloquent exhortation is good, but the building up of a church and community in permanent and staple life and character needs the foundation of right knowledge of the truth of God. Those who come into the Christian life without the previous foundation of knowledge do not make pillars in the church of the future. There may be knowledge without proper life and conduct, but permanent results in Christian life and character do not exist apart from a thorough knowledge of the truth of God. "Preach the word" and "Go teach" are both divine commands for religious educators who stand in the pulpit from Sabbath to Sabbath.

I should like to mention the influence of the pastor in the homes of his people, where he may be able to stimulate a deeper religious life, and to suggest means of increasing the efficiency of religious instruction in the home and of co-operation with religious instruction in the church.

I might speak of the pastor's opportunity in the weekly prayer service, where instruction of the deepest, most fundamental kind may be brought from week to week, and where the foundation may be laid deep and strong in fundamental Christian doctrines that will mean much to the future growth and strength of the church.

I might speak of the pastor's influence in the Young People's Society and in the Junior Society to secure voluntary and systematic Bible study, or prescribed courses which will give strength, dignity and purpose to our young people's work.

I should be glad to speak more at length of the pastor's training class, with its wonderful possibilities for religious impression and preparation for the period of Christian decision; but the discussion of yesterday makes further comment at this time unnecessary.

THE SABBATH SCHOOL.

Leaving these inviting opportunities for pastoral leadership in religious education, let us turn our attention to another department of the church's organized work whose purpose is pre-eminently educational. In the Bible school the pastor has the unique opportunity as a religious

educator. The pastor who fails to identify himself with this phase of the church's work cuts himself off from one of his spheres of greatest usefulness. No Bible school should pass without the presence of the pastor to greet the boys and girls in a cheery way and to lend his counsel and experience for the furtherance of the school's efficiency. The church in the school and the school in the church should be the object of his work, but no church will be long in the school if the pastor is not there.

The pastor's relation to the school may not be that of a teacher or an officer, and in most cases he ought not to be, unless he be a substitute teacher, but his interest, counsel and presence will be a constant inspiration to the school and workers. His efforts may be expended to better advantage as a teacher of the teachers in the teachers' meeting, in the normal class and in the councils of the workers who bear the burdens of administration. Here he is able to multiply his influence and power. To be able to direct the teaching and to be the inspiration of ten or a dozen teachers who will stand face to face with a hundred or two hundred pupils the following Sabbath is better than for he himself to teach a class, or as a place of power, to address a morning congregation. Two suggestions I should like to make regarding the work of instructing teachers. (1) Do not make the common mistake of assuming that they know more than they actually do. We all have heard many things that we do not know, and it is not safe to assume that others know a subject because it is familiar ground to us. (2) Another point in teaching teachers is to give more emphasis to the way of presenting the lesson to the classes than to the exegesis of the text. This is a point where many of our teachers' meetings fail.

The thought has come out in the discussions of this Convocation that the problem for us in our work of religious education is how to get teachers qualified to take up the work and carry it through to a finish. In any work we labor under limitations of this kind, but our constant effort should be to train and equip our workers for better service. The placing of good books, such as have been suggested in connection with this paper, in the hands of the teachers and workers, a reading course in connection with the teachers' meeting, and a normal class for those who are teachers or who are willing to become teachers are means of getting more efficient workers. Every school should be attempting to improve its teaching work, for no corps of teachers are doing so well that they cannot do better. Self-satisfaction is a mark of retrogression.

The agitation that is going on in the Bible school world regarding a change from the International lessons indicates that there will be another step in advance, probably toward a systematic and graded curriculum. The present agitation is not unlike that which preceded the adoption of the International system of lessons. Such a change to a graded curriculum is desirable as soon as the conditions are favorable. Some of our own schools are feeling their way toward a graded curriculum. As leaders in religious education we should make ourselves familiar with the grounds for this next forward step when it shall come.

Nothing could be more important in these days than a clear discernment of the character and the work of the Holy Spirit. To know him aright has always meant power.—J. W. W. Chapman

Young People's Work.

We desire and urge all our Christian Endeavor Societies to put into operation and emphasize during the coming year the following four points:

1. Evangelistic and Missionary Endeavor.
2. Raising money for all purposes save local work.
3. Sabbath Reform work.
4. Bible Study.

Evangelistic Endeavor shall include such work as schoolhouse and cottage meetings.

Missionary Endeavor shall include the study of missions—our own and general.

Sabbath Reform work may be done by a Sabbath Reform committee or by any other committee of the society.

The banner will be awarded at the next Conference on the percentage basis.

1. The number of schoolhouse and cottage meetings and mission studies conducted.
2. The amount of money raised per capita aside from general purposes.
3. The number of Sabbath Reform tracts distributed per capita.
4. The per cent of members in the society's Bible study course, and time occupied.

Certificates with stars will be awarded to every society which engages in Evangelistic and Missionary Endeavor, which raises more money than in the previous year for all purposes save local society work, which undertakes Sabbath Reform work, and which has Bible study conducted under the auspices of the society.

Now set your society at work. Try for the banner.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and anywhere. 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, 188.

SEVENTY-FIFTH WEEK'S READING.

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

1. What promise does God make to his people Israel?
2. What parables were told by Ezekiel?
3. Against whom were Ezekiel's prophecies? Ezekiel (continued).

First-day. Parable of two eagles and a vine; God's promise to his people. 17: 1-24.

Second-day. God reproveth an unjust parable; showeth how he dealeth with mankind. 18: 1-32.

Third-day. A lamentation in parables. 19: 1-14.

Fourth-day. God's refusal to be consulted by the elders; his story of their rebellions; his promise; his warning. 20: 1-24.

Fifth-day. God's promise, warning, etc. (continued). 20: 25-49.

Sixth-day. Ezekiel prophesieth. 21: 1-32.

Sabbath Catalogue of sins; punishment awaiting them. 22: 1-31.

"Pray without ceasing;" when we relax in this vitally important duty, the enemies will soon overtake us, and overmatch us, and leave us in the dust. Brethren and sisters tighten the prayer-buckle.—T. L. Caylor

Missions.

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

REV. G. VELTHUYSEN, SR., IN AMERICA.

A very cordial welcome was given Brother Velthuysen, of Haarlem, Holland, by the Church and pastor at Adams Center, N. Y. A large congregation gathered on Sabbath morning to hear him speak. He preached and also told them something of his work in Holland and of their mission in Java. The Sabbath evening prayer meeting was not largely attended, but was a very good one, nearly every one taking some part. On Sabbath night the attendance was good, and I was permitted to speak on Missions, the work of the Board and systematic benevolence. We were very kindly remembered in the morning offering; beside this, money was also handed me for the work of the Missionary Society. There are a host of noble young people here, and most of them belong to the Church. If the people have received the good out of this visit which Brother Velthuysen and myself have, we are glad we came.

In the morning we took the train for Syracuse, N. Y., where at night, in the pleasant home of Dr. Maxson, a little group of Sabbath keepers gathered, and Brother Velthuysen told them about their work in Holland and Java. Thanks to the doctors for this meeting. But more than this, the Sabbath services which are weekly maintained in this city, of more than a hundred thousand people, by the perseverance of the son. He is doing a great work among the Jews also. I wish more of our lone Sabbath keepers could carry on such a work. Churches are made in this way. It takes a Paul to strike the great centers successfully.

The following night, Monday, we met with the church at DeRuyter, N. Y. Brother Velthuysen first spoke and then I followed. The work was again remembered with an offering. Brother Velthuysen had never been here before. I find it has been twelve years since my work and visit. Many have been called up higher, among them dear Brother Swinney. The church has continued its regular Sabbath appointments, though without a pastor. The church building and parsonage are in good repair. The town is beautiful with its white houses, good sidewalks and shade trees. The field around offers an unusual opportunity for bringing men to Christ. "The fields are white for the Harvest." We are to spend next Sabbath with the two Alfred churches.

DR. C. H. PATTON,

Of the American Board of Missions, has said that "never before in our history has the hand of God been more manifest in preparing the nations for Christ." The increasing amount spent for missions seems large until we compare it with amounts spent for other things. Some one has said America spends three hundred and twenty-five times as much for confectionery and chewing gum, millinery, jewelry and plate, tobacco and liquor. Chewing gum alone, according to statistics, costs America eleven million dollars.

Some one has said that the people of India, holding hands, would reach three times around the globe at the equator. And that if each person in India could represent a letter in the English Bible it would take seventy Bibles to represent the total population of India, while the Christian population could be represented by the prophecy of Isaiah.

Such statistics, though they may be true, have been called by some one "nightmare statistics." To this gloomy picture belongs the words of Mark Twain, spoken at a club dinner not long ago in Boston, giving his reasons for being a pessimist on foreign missions. Because there were only 3,250 conversions in China in 1892, while there were 3,250 more pagan Chinese born during the same year. Men say, what a few loaves and fishes among so many, but Christ said, "Let the men sit down, they need not go away." "All things are possible with God." The leaven is working more and more, until the whole becomes leaven. Look on the bright side; that is the God side.

ANNUAL REPORT BY DR. ROSA W. PALMBORG.

As usual, and perhaps feeling it more than usual, I must first acknowledge God's goodness to me during the year. It has been so evident to me all along that the realization of it has been a great help and comfort in my life.

I have been blessed with good health most of the time, and one illness I had was a blessing in some ways, perhaps I should say many. I have had great pleasure in the evident friendship of the people and their general interest in the new building. It has been a great pleasure to see the new buildings grow and anticipate living in them. If nothing happens to prevent, the anticipation will be realized in two days, as I am planning to begin moving tomorrow. As all the things will have to be carried by men it is an operation that will require several days. As the heat increases I feel the need of the new house, with its southern breezes more each day.

Dr. Swinney's old Bible woman has been with me for a month and has had a good deal of sickness. She thinks it is the house, and says God must have kept me for some good work, enabling me to live here so long in health.

A few days ago the mother of our landlady died, and for several days and nights our lives have been made miserable by the performance of a Tausit mass in her part of the house. It is accompanied by a constant ringing of bells, beating of drums and sticks, and after a day or so it gives one an intense desire to flee anywhere to get away from it. The ridiculous doings of the priests, and the thought that millions of the Chinese have faith in such performances, to get a soul out of purgatory into heaven, has made me heartsick over the awful ignorance and spiritual blindness it reveals. This landlady has had the gospel offered her, but she is as blind to it as ever. I am afraid when we leave her she will suffer in proportion to her sin in rejecting God, for her wicked son and grandson are only waiting for our removal to come and make her trouble.

I have been very thankful over the restoration to health of the young man who was crazy and who tried to commit suicide here last October. They say he is working and doing well in Shanghai. He really the instrument through whom we got our land here. We could get no other place, and now I really think this is the best. It is low, but is in a good position in relation to the town and right at the corner of two roads leading to it. Being south of the town, we get none of the smells from it in the summer. Its distance from the canal, however, has added to the cost of building, as all of the materials have had to be carried by men from the boat.

The medical work has been encouraging. There have been 2,624 visits to the dispensary

by 1,831 different patients, an increase of about 700 over last year. Visits to patients in their homes have been about the same as last year. A great many patients have come long distances, most of them because some one in their vicinity has received benefit. I hear many nice things said about my medical work, and have many encouragements. On the other hand, there have been some sad things. I have lost several opium suicide cases, and just now I am passing through an experience trying to mind and body. A man who has been very friendly, who seemed to me about the best man in Lieu-Oo, and who has always employed me for his family, is sick with typhoid fever and would have no other doctor. They have called me any time at night or day, and I have about worn myself out in attending him and helping to nurse him a part of the time. Last night his disease took a sudden turn for the worse, after he seemed to have passed the crisis nicely. I stayed with him all night and took the most of the care of him myself, and today, when there seemed to be no hope, his wife and one of his daughters accused me of treating him with the wrong medicine (because it was not Chinese), and said I was to blame for his condition. It was rather a hard thing to bear, especially as I know I saved that same daughter's life last year, and she knows it, but seems to have utterly forgotten.

Not long ago the wife of a Chinese doctor living near tried to kill herself with opium. They sent for me and I was able to bring her through safely, at the same time, faithfully pointing out the sins of the husband to him, and they say he has been different since. He has been to service once. How I wish he would become a Christian. He is a bright man, but a victim of opium and the gambling habit.

The kinds of diseases treated have been of every description: eye, skin diseases, and rheumatism, as usual, heading the list. I have had a great many applications for medicine to break the opium habit, but have no way of following up the cases, so do not know how successful the treatment has been. Some I know to have been cured. The extracting of teeth has become a common occurrence, seldom a day passing that some poor sufferer has not been relieved in that way.

It is pleasant to see how willing most of the patients are to pay for their medicines, and it is not so rare a thing now to have some insist that the price is too low, and therefore add a little to the amount stated. It always gives me a warm glow of gratitude, not so much for the money, but more for the discovery of a trait of generosity in the people. Owing to this, partly, we have been gaining instead of losing, on the financial side, as the receipts have more than paid expenses. It was a pleasure to be able to turn over \$1,600 (Mexican) of the medical fund to the building fund—money that has accumulated from medical work, donations both from home and here, and the sale of some of the hospital furnishings. I think we can manage with \$300 soon.

I am always mourning the lack of a Bible-woman, to talk to the patients, but for a month I have had with me Lucy-Fong, our old Bible-woman, who rejoices in every opportunity to teach the people the true way, and is much pleased when she can find anyone who seemed to understand and to be interested. She does not yet seem to get her work done as well as she would like, but she is doing better than she was some time ago.

As before, we have distributed calendars to the patients and the people of the town, and it is a pleasure to see them posted up in many of the houses, giving many a chance to read the ten commandments and a short statement of the essence of Christianity.

The Chinese day school has been as full as possible, having something over thirty pupils enrolled some of the time, about half of them being nice little girls. Many of the bright, attractive children have gotten a pretty good understanding of God and Jesus and how He wants us to live and how we may be saved, but it is one thing to hear and understand and another to act upon what we understand. I hope, however, that it is not all in vain, but that some may grow and bear fruit.

There have been thirteen English pupils, one of whom is a girl, sister to one of the boys, whom I teach in the evening, as she could not come with the boys. A servant comes with her every night. She is an industrious, bright little girl, and I would enjoy teaching her if I were not always so tired by the time she comes. My own medical assistant, who has to get her teaching in the evening, also suffers from the same cause. I am afraid she, too, is often tired at that time, and lately she has paid more attention to English than to medical books, because it takes less time and strength. She has improved greatly as a helper. At one time I feared that natural carelessness and inattention would incapacitate her for that work, but she is trying hard now to overcome it. The boys I teach in the morning. A few of them have been very stupid and lazy. One of the stupid ones stopped studying English with my hearty approval. Some of the others, by dint of constant urging, have become more careful and diligent. One who seemed almost incapable at first completely changed, and became one of my most careful and painstaking pupils. He came to our Sabbath services for almost three months, though none of the others attended regularly, and then he was taken out of the school (though it can hardly be styled that), and I cannot help but think that it was because he was becoming interested in Christianity. Only half of the pupils are natives of this place, the others being here in connection with the customs or other official business. They have an opportunity to become thoroughly acquainted with the Sabbath. I have spoken only of the inferior pupils and must also say that there are others who are very much interested in their work, and whom it is a great pleasure to teach.

Each day, just before dismissal at noon, I have prayers with all the pupils, including the day school.

Sabbath-day is as busy a day as any in the week. Of course I do not teach English, but I have a little service in the day school, lead in the study of the Sabbath school lesson with my helpers, and prepare for the afternoon service. Then after talking to the people I have to treat patients, who have come from a distance and waited through the service. Last Sabbath there were twenty-six of them.

It has been a great relief to have Mr. Davis here a number of Sabbaths, taking charge of the services and giving me a chance to read my Bible and Sabbath Lessons and get a few hours rest. Several young men have been coming to him to get help in their Christian life, and some of them have been coming to me for help in their Christian life. I have been very glad to see them.

Building operations have occupied a good part of our mental horizon, and it is good to see the buildings loom up against the sky as one walks in that direction. The painters are hastening with their work and will still be at work on a part of the house after we move in. We will have to occupy crowded quarters for a while until they finish, but, even so, we are anxious to get away from the heat and discomfort of the present ones.

How we shall enjoy it! It is worth having lived here these years to give me a real appreciation of a nice, comfortable house, and all who have helped about it have my grateful thanks. Mr. Davis has put a hard time getting it done right, but has had much conscientious work on it. I could never have done it myself.

It was a great pleasure at the time of the Shanghai riots to have the responsible people here urge me not to leave and promise me protection, or rather promise me that they would prevent any disturbance, and events proved that they meant it. Altogether there is very much to be thankful for; not least, that I have learned greater faith in my heavenly Father and received great peace and rest from putting all cares and troubles wholly in His hands. Please pray for me, that I may be used. I hope God will soon lead some one to come to work with me, for there is plenty to do.

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

SOME SUCCESSFUL SEVENTH-DAY BAPTISTS.

MARY ALICE STILLMAN.

(Continued from last week.)

A traveling salesman says: "Two conditions were exceedingly favorable to me—connection with a large institution in which results and not methods were sought, and the fact that my territory was a thousand miles from the home office, which made me less conspicuous. I was assigned certain states in which to secure trade, while exact methods and routes were left to my judgment. This made Sabbath observance a matter of personal arrangement only. I soon had regular places for work on Sunday, which was the only day certain customers would give to looking at samples. When I informed the firm I worked for that I was a Seventh-day Baptist man, their only comment was that they would be willing to employ a few more such men who would get equal results."

For twelve years another man set up printing presses in all parts of the country. He never worked on Sabbath day, and he rarely lost any time on Sunday; indeed, he found that day a most favorable time for furthering his business. A Sabbath-keeping dentist in a First-day community finds Sunday the busiest day of the week. No objection has ever been made to his working upon that day, and because of superior ability he has the patronage of the best townspeople.

One of our young men began the business of soliciting at the same time that three Sunday-keepers did. In eighteen months he was the only one of the four still in the business, while he was earning a very good salary and working only five days in the week. He says: "What makes failure a weak character. I have observed the young men of this Association who have left the Sabbath and, with one or two exceptions, they are all men of mediocre ability. A man more than a year ago a Seventh-day

Baptist was employed to take charge of some important interests in New England. He was intrusted with the handling of a considerable force of employees, and the raising and expending of large sums of money. He was to receive the same salary as that paid to his predecessor, who had occupied the place for three years, and yet he demanded and secured a written contract that no work should be required of the superintendent on the seventh day of the week. That the interests intrusted to him did not suffer on account of his conscientious observance of the Sabbath is witnessed by the following facts: During the first twelve months of his services the volume of business transacted was twice that of any previous year. At the end of fourteen months the net indebtedness had been decreased about sixty-seven per cent, and the directors voluntarily advanced the salary of the new superintendent five hundred dollars for the second year.

The Lord never required from His followers anything impossible. Sometimes He tests them by offering what seems to be a great inducement to leave the known path of duty. If they stand the test His reward will follow. A draughtsman who desired a better position answered the advertisement of a manufacturing firm. Negotiations followed and all seemed to be going well until the draughtsman stated that he could not work on the Seventh-day. He offered to do his work on First-day, but the firm answered that this was quite impossible, as all employees must conform to the regular hours. About three weeks afterward he received this message: "We want you; you may work five days in the week." For this they offered him a yearly advance of one hundred dollars over his former pay for six day's work.

Much depends upon straightforwardness in the beginning. Some Sabbath-keepers wished employment with the Standard Oil Co. They said to themselves that it would be of no use to mention the Sabbath to such a great organization, and so they worked the first Sabbath-day. The next week some of their neighbors came for work and, after plainly stating their belief, were hired with the understanding that they need not work upon the Sabbath. Then came forward the timid ones, saying: "We are Sabbath-keepers, also." "You worked last Saturday, did you not?" said the overseer. "Then you may as well keep on in the way that you began." The position of an agent for the Standard Oil Co. was offered to one of our men. When he stated that he could not work upon the Sabbath the answer was, "Oh, that will make no difference," and great consideration was shown him in arranging his work so that he could reach home on Friday night.

A Sabbath-keeping geologist was appointed assistant to Professor Shaler of Harvard University in the geological survey of Kentucky. Instead of giving up his Sabbath he so influenced the men about him that all of his own division and often the entire expedition rested upon the Seventh-day.

One insurance manager is able to do as much business in five days as other managers do in six. An architect in the metropolis is able to do business on Sunday. He says: "A man with a profession will find very little trouble in keeping the Sabbath anywhere. The ordinary laboring man will find a difficult way from settlements of Seventh-day Baptists." In regard to the laboring man there is more

opportunity for him among Seventh-day Baptists than he embraces. In one factory employing four hundred men only one tenth of the employers are Sabbath-keepers by choice. Our printing offices and other establishments are unable to find enough skilled laborers among our own people, and so are forced to employ outsiders. An advertisement appeared for many weeks in the RECORDER for a man to work on a farm, but not one was to be found. Why should not our young people take up farming in a scientific way? The advantages of rural life for educated men and women are beginning to attract attention. Tilling the soil is acknowledged to be the essential business for the sustenance of the world. Scientific farming, as taught in the agricultural colleges, including irrigation, fertilization, selection of seeds, budding, etc., has begun to reclaim the deserted farms; while the freedom of country life has brought health and happiness to many who have been driven back to "Nature's heart." Two college graduates who were earning large salaries by their professions in the city decided to return to the soil. This is what they say of their experience: "We have perfect health, freedom from forms, clearer vision, larger light, great enjoyment in the growing things fresh from the hand of the Creator, far greater understanding of His works, peace of mind. There is equal opportunity for scientific advancement in this as in any other business. In spite of inconveniences caused by starting a new business on a small capital our year in the country has been the happiest year of our lives."

Faithfulness to convictions is not always easy, but the highest goal is not reached by the way of ease. A man who has come to the Sabbath at the expense of a high position and a large salary has never been sorry. He says: "The choice of hard things makes us strong physically, intellectually and morally. The strong man is the man who has had to labor with his hands and to live on plain fare. The powerful intellect is the one that has coped with hard studies and mastered them. The strong man spiritually is the one who has practiced self-denial, who has not sacrificed his high ideals to pleasure and has resisted the allurements of the easy way."

But in a Woman's Hour why should we confine our attention to the achievements of men? Have we not among our women many successful teachers, physicians, nurses, authors, artists, music teachers, seamstresses, and housekeepers? The Sabbath is no hindrance in any of these callings, nor to home-making in the right kind of a home, while our Seventh-day Baptist mothers are the best in the world! The usual occupations of women seem to offer less difficulties than those of men, but when difficulties do occur loyalty and fidelity prevail.

In a certain large city a young woman with a mother dependent upon her earnings worked in a shirt factory. She became convinced that the Seventh-day was the Sabbath, but she hesitated about adopting it for fear of losing her position. At last she decided to put her trust in the Lord and to obey His commandment, whatever the consequences. When she announced her belief to her employer he not only retained her services, allowing her to work five days in the week, but he advanced her to the head of her department and increased her salary. In the same city there were vacant two positions commanding a high salary and requiring special preparation. From among more than one hundred applicants a Seventh-day Baptist was selected to fill one po-

sition, which she has done satisfactorily ever since.

Another Sabbath-keeping young woman obtained a good education and made a thorough preparation for a special kind of work. Soon after her graduation she was appointed assistant to a person of larger experience. After two years, in recognition of good work, her salary was raised two hundred dollars; in another year her salary was again increased, as were also her responsibilities; then she was given entire charge of the department so that, at the beginning of the fifth year her salary was twice as large as that she received at first.

A Sabbath-keeper was for fourteen years state president of the Woman's Christian Temperance Union in which position she always received consideration and respect.

One Seventh-day Baptist woman owns and manages a large hotel in one of our cities. Until she took it, the hotel, even with its bar, had never paid expenses. When she announced that now it was to be run on strictly temperance principles people exclaimed: "It is perfect folly! You can never make it pay without a bar; but the temperance hotel, with the Sabbath-keeping proprietor, has always paid abundantly."

The experiences of two nurses are as follows: "In the Nurses' Training School the patients must be cared for all days alike. The Sabbatarian must adapt herself to the routine the same as any other nurse. Often she can get her half-holiday on the Sabbath, and then she can attend church. I think the nursing profession a very fine one for our young women, if they have the taste and adaptability for it. My present roommate and I were in training school together, and our peculiar views never made any difference in the respect shown us, both by patients and by fellow-students. After we had finished our training, in our practice in Brooklyn, we found our First-day friends always ready to help us in every possible way. To my mind it makes little difference what profession we choose; if we are made of the right material we can succeed and be true to our Sabbath."

A doctor, who has successfully finished the course in a large medical college, says: "I entered college with the full determination to keep the Sabbath whatever happened. In spite of the fact that I had a written excuse, signed by the Dean, many times it seemed impossible to go on; but each time the way would open and I would come out far beyond my expectations. I was laughed and jeered at for a time, but I am sure I did not lose the respect even of those who were so unpleasant to me. Many said that they could not help admiring me for loyalty to a principle I held so dear, and then would add: 'You have the Bible on your side, but it is too unpopular for me.' All examinations coming on the Sabbath were given to me privately. Of course, I had to work much harder than the rest on account of absence. I think medicine and nursing very good professions for our young women. Dentistry is another profession that is becoming popular among the western girls. I know of no reason why our women cannot be successful in any of the professions."

Seventh-day Baptist students compare most favorably with other pupils. In a town where there are ten churches, prizes are offered to the high school pupils for the best literary work. Ninety-three prizes have thus far been awarded, about nine of which would have gone to Seventh-day Baptists in a pro rata di-

vision. But what do the facts show? Of the ninety-three, thirty-three, or more than one-third of the whole number, have been awarded to Sabbatarians. Did this happen by chance?

Young people, arise to your opportunities, and count yourselves fortunate if you are born of good Seventh-day Baptist stock. There is here a force of character and strength of mind which must have value in the world. Make a thorough preparation for your life work, but first of all be determined not to forsake religious principles. There are many places in both country and city for those who are able to fill them, and religious convictions will not prove a hindrance but an added recommendation. The world wants workers who can accomplish something. Lowell says:

"Wealth and rule slip down with fortune as her wheel turns round,

He who keeps his faith, he only cannot be dis-crowned.

Little were a change of station, loss of life or crown,

But the wreck were past retrieving if the mah fell down."

Shall we not then go forward in faith, ascribing all praise to Him who said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you!"

Earth is a better place to live in and life itself is sweeter and saner and Christ is dearer and heaven is nearer than ever before.

THE SABBATH.

T. L. GARDINER.

Gen. 2: 3. And God blessed the Seventh-day, and sanctified it; because that in it he had rested from all his work.

Mark 2: 27. The Sabbath was made for man and not man for the Sabbath. Therefore, the Son of Man is Lord of the Sabbath.

The idea of denominational loyalty has run like a golden thread through the programs of this General Conference. This morning we are to look at the Sabbath truth, as it is related to this idea.

To be loyal is to be faithful and constant to the principles that make us a people. There is no other truth so prominent and so important to Seventh-day Baptists as that of the Sabbath. It is this truth that gives us our name and to be unfaithful to it would be denominational suicide. Thus the way we treat the Sabbath cause in our Bible studies, in our homes, in our churches, and in the world about us, will settle for all time the question of the character and quality of our denominational life.

Seventh-day Baptists will stand behind no people in exalting the Christ as the Saviour of men, and in carrying the light of the world to those who are in darkness; but when they do this, they must also exalt him as the Maker, Observer, and Lord of the Sabbath. Loyalty to this, always means loyalty to the other truths that set forth man's relation to his Maker and to his fellows. The Sabbath law comes nearer to being a true measure of our spirituality than any other; and it was oftener made a test of loyalty by God himself than was any other precept. Time and again amid the apostacies of his people, did he charge them, first of all with turning away from his Sabbath; and when urging them to return from their wanderings, his first plea was, "return unto my Sabbath." The curse was often sent because the Sabbath was forsaken, and blessings were promised to those who remembered the Sabbath day to keep it holy.

There was a natural reason for all this. Given a man's attitude toward the Sabbath and you know pretty well his attitude toward religion. And just in proportion as he is lacking in reverence for the Sabbath, by just so much is he lacking in his spiritual life. Thus we shall see that the Sabbath does not stand alone, but it has to do with the attitude of the entire Christian world toward the Bible itself.

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undermine faith in God's Word. So long as words are visible symbols of thought, so long will it remain true that the ten words of God contain the world-recognized expression of the Divine, regarding the day of the Sabbath, and the reason why one specific day is regarded as holy, and is connected with the Sabbath idea rather than any other. If any people claiming the Word of God as the only rule of faith and practice, shall assume an attitude that discounts Bible authority upon this vital question, their teachings in this matter must tend to undermine the entire system of religion, and to destroy reverence for God's revealed law. Just this thing is happening all about us today. Nothing is clearer than that there is an alarming and wide-spread loss of faith in the binding force of this most explicit command of God; and as a natural result, a general disregard for spiritual things.

Denominational loyalty demands that we study well the causes of this wide-spread loss of conscience regarding Bible truths; and that we carefully guard our own churches from infection therewith. I fear we do not teach this fundamental truth carefully enough in our own churches, and thereby leave the impression upon our young people, that it is not after all a vital question. The Sabbath command is the only one of all the ten that gives man any conception as to what God gave that law. A Baal worshiper could accept any one of the other nine, and say, "All right. That is good. It is Baal's command," and there would be no way to prove it otherwise. But when we come to the fourth commandment, set in the most conspicuous place in ancient documents, there we see the signature of God. It is given in such a way that there can be no mistake. No other gods can claim the authorship, not one of the hosts of heaven or earth, but the great God who made them all. Therefore, this commandment of all the others, is the last one that should be ignored. The Sabbath was given at Creation to be a perpetual reminder of God among men. The Allwise Creator knew how much man would need it to keep him from drifting away from his Maker. And the history of our race has proved that as fast as a nation becomes Sabbathless it becomes Godless; that just in proportion to the loss of reverence for the Sabbath as a holy day, do the people become skeptical and irreligious. It seems that America is fast following in the way of Sabbathless skeptical nations until the holiday has almost supplanted the holy day.

The conscientious, God-fearing man, who lives in communion with God, reveres the Sabbath, calling it a delight, is becoming all too rare; and the tendency to drift away from God and spiritual things is all too common.

The man who devoutly strives to walk with God in loyal childlike fellowship, and in strict obedience to His word, is regarded by the vast unthinking multitudes of today as only a fanatic, unduly concerned about spiritual things. On the other hand, the numbers who regard the Bible as an old relic of ancient and outgrown-faiths; and who see in it no binding authority upon the life and conscience are increasing as the years go by. This irreligious skeptical tendency is showing itself in the pleasure-seeking, ease-taking indifference of all classes. Selfish strife for worldly gain, and the spirit of graft and oppression seem to flourish, while true Christianity sits in sack cloth and ashes and is made a by-word and derision with the skeptical thoughtless multitudes.

Only a small per cent of the world's multitudes are ever seen in Christian churches, or ever interested in spiritual things. Even within the pale of the church the lack of conscience regarding Bible authority and the lowering of the standard of devotion, and the perfunctory indifferent style of services, are enough to fill devout souls with fear for the future of the church. Indeed, we sometimes fear that the church and its Bible rule of life are losing their hold upon the multitudes. At least they do not seem to produce the quality of life, even in religious circles, that they ought to produce. These tendencies show themselves in our own churches, in the indifference to our religious work, in the ease with which so many drift away from the Sabbath, in the loose way in which we keep the Sabbath, and in our indifference to Missionary and Tract Society work.

Now it would be interesting to know how much of all this indifference and skepticism regarding Bible authority is due to the inconsistency of Christian leaders and teachers, regarding the plainest teachings of God's Word.

What shall we do to remedy this? The great central command of God, regarding the Sabbath, is to be kept as a memorial of Creation, and to be a sign between God and man.

his Maker, and to bring man back to his God every seventh day is deliberately set aside and a day consecrated to a heathen deity put in its place?

The Bible is extolled and urged upon men as the only rule of life, and then by the most illogical and unscriptural methods, the first and plainest command in it is deliberately set aside for a human substitute. The simple trusting child of God, with the Bible in hand, has no trouble to see what day God "sanctified" and made "holy" as a perpetual Sabbath unto him. In the Holy Book, the simple trusting child finds that God often made this day the test of loyalty to him; and brought woes upon those who forsook it. In this precious Book this trusting child finds God manifested in the flesh, teaching men how to live, claiming to be Lord of the Sabbath, and throughout his entire life, carefully keeping holy the same day his Father had blessed, blessed, and never leaving so much as a hint as to any change of day, and this simple minded Bible student is perfectly satisfied. His soul is at rest. He has peace with God, and the "Sabbath is a delight." Such abiding faith as this must receive a terrible shock when prominent teachers accept a civil day and man-made Sabbath in the place of God's Holy Day, and try to make men believe that God will not care only so they connect therewith the Sabbath idea, and try to keep it secretly. It seems to me that the inconsistency is so great in all this far-fetched effort to harmonize contradictions that no thoughtful man can escape the undermining influences. I believe that this very thing will account for much of the skepticism and loss of conscience regarding the Bible.

Look at one or two examples. Rev. H. P. Henson, a Baptist divine of national reputation, in his comments upon the Sabbath question in their quarterly of April 8, after making a splendid point upon the purpose of the Sabbath as ordained by God, gives some fine Seventh-day Baptist doctrine upon the perpetuity of the Sabbath as follows: "It was not merely a Jewish institution, as many absurdly suppose. It antedated Judaism by thousands of years. It was ordained by God at the very beginning of human history, and the Son of God declares that it was made, not for any one people, but 'for man,' as man. The Decalogue, of which the Sabbath law was a part, was indeed formerly promulgated from Sinai, and yet that law was in the world from Adam to Moses. Sinai only made to blaze before the eyes of men, laws that had lost their vividness. Every one of the ten commandments had a beneficent reason underlying it, and that reason will last for all time. The rest of the Sabbath is more needed now than ever before, because we are living at such a furious pace."

All this is good Seventh-day Baptist doctrine; and so is the following from the late Dr. Hall, one of the great Presbyterian leaders, in a centennial sermon. He says: "God in His Word, by a positive and perpetual commandment, binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him." This too, is good Seventh-day Baptist doctrine, and I believe the world without exception agree as to which day of the seven that was. Dr. Hall continues: "Nothing will bind the conscience but the authority of God. The reverence for this day which has characterized Presbyterians, arises necessarily out of the doctrine that the fourth commandment, like all other precepts of the Decalogue, is of moral and perpetual obligation. It has behind it the authority of God. It is made for man in every age. It is a blessing both to the body and soul. Neither the family, nor the church, nor the state can do without it."

This doctrine is all right. But to have power for good over men, the preaching and practice of church leaders should be in harmony. The example is more powerful than precept where the two do not agree. And for men to preach so strongly the perpetual, binding force of the Sabbath commandment, while in practice they violate that sacred day fifty-two times a year; and by the thinnest kind of sophistry, attempt to substitute another day in its place, must be a stultifier of Bible truth in the hearts of men. Indeed how can it be otherwise than a mighty conscience killer with the multitudes who are pointed to the Bible as their rule of life? It is true indeed as the last quotation says that "Nothing will bind the conscience but the authority of God." Is it any wonder then that public conscience is so dead regarding the sacredness of the "American Sunday?" Is it any matter of surprise that both the men above quoted feel called upon to lament over the fact that the Sabbath has lost its sacredness in the estimation of the masses? What else could be the result? The father who teaches his children to reverence the name of

God, and that it is wicked to take that holy name in vain, must not be profane before them; and if he is he stultifies himself. His children's faith in their father is undermined, and they lose conscience as to his precepts. This rule holds good in all ten commandments as well as in the first and second. Men cannot hope for a sacred regard for Sabbath among the masses if religious leaders, after preaching its sacred and binding force for all time, deliberately set it aside and place the day dedicated to the sun-god in its stead. A Sabbathless people given to holidayism must be the inevitable outcome of such inconsistency. And let me repeat, "A Sabbathless people is a Godless people."

The most hopeless feature of this entire question is the fact that conscience is already so dead concerning it. And there is no hope of the multitudes ever Sabbathizing in God's way: unless men can be brought back to God's law. When Christian leaders can appeal to their fellows upon the authority of God alone, rather than that of men, or of civil law; and then turn to the Bible and show that the commandment and their teachings and practices harmonize, there will be the dawning of a brighter day and a more hopeful outlook for our work of redeeming men. What think you would be the difference in the spirit and faith and practice of the Christian world today if men had never departed from the Sabbath, and so kept their teachings and the commands of God in perfect harmony? Do you think the wide-spread, inconsistent effort to graft the Sabbath idea into a heathen day has had no effect in undermining faith in Christianity? Has reverence for God's Word been increased thereby? What is the most natural harvest to expect from such seed-sowing? Is it not the very thing of which Christian leaders of all creeds are complaining today, namely, loss of reverence for God's Word, laxity regarding any sacred day, and a general lowering of the standard in Christian living?

The abstract Sabbath idea or institution, we admit, has much power, even when attached to a common day. And if it were possible to keep the spiritual sacredness and the idea of divine authority closely attached to such a Sabbath, the damage might not be so great. But the record of a hundred years shows how futile is such an attempt. What do you think the result would be upon the spiritual uplift of humanity if the entire Christian world would accept the Sabbath truth, and in all humility, return to God's holy day? Human imagination is too feeble to portray the transformation that would come. I believe it would bring the greatest, world-wide revival, so that few souls could resist, and all Christendom would draw nigh to God.

Again, the question is often asked, "Does keeping the Seventh-day bring any better fruitage than appears among other Christian people?" It is asked with an air of triumph, as if no affirmative answer could be given. Of course the fruitage of either belief depends largely upon how faithfully and conscientiously it is allowed to control the life. There are black sheep in every flock and it is difficult to always state accurately the entire fruitage of any system. Certainly there ought to be better results in life where men are strictly loyal to God in all matters of childlike obedience.

I may be partial, but I believe there may be better fruits in many ways, where the controlling forces of any community are genuine, loyal Sabbath-keepers. Brother Witter tells of a woman who learned about Seventh-day Baptists three years ago, while on ship board, enroute to Palestine, and who yielded to the claims of the Bible upon her conscience, and kept her first Sabbath in Jerusalem. Since that day she has enjoyed a peace of soul and nearness to God, such as she had never known before, although for years she had been a faithful Christian worker, keeping Sunday. She tells a blessed story of her new joy and the strength of a higher life that filled her soul as never before, when she opened her heart to accept this new-found duty of Sabbath-keeping.

What brought this better fruit into her life? What gave her this rest of faith and joy of hope beyond and above everything she had ever known before? Have any of you experienced such an uplift toward God from a similar cause? If so, you need no help to answer this question. Hundreds of Sabbath-keepers have had the same experience with similar results. Now what if all professed Christians should see and accept this same truth today and begin the conscientious observance of God's Sabbath? Would there be likely to be any uplift in Christian experience? Would the combined fruitage of Christian life be likely to improve as the result? What power it would add to Christian effort to reach an unevangelized world. What a change would

(Continued on Page 607.)

REPORT OF BUSINESS MANAGER.

(Continued from last week.)

At the request of the committee the manager has investigated the cost of having the Recorder, Visitor, and Helping Hand printed elsewhere than in our own office.

COST PER SINGLE ISSUE.

Table with 3 columns: Recorder, Visitor, Helping Hand. Rows A through E showing costs for different printing and mailing options.

In considering these figures it must be remembered that A, B, and C do not include the cost of book-keeping, caring for the subscription list, correspondence, editor's stenographer, office rent, light, etc.

The question of the relation of the Publishing House to the Tract Society, while perhaps outside of the province of this report, has been a subject of thought to the manager.

Summary table of expenses: Total expense of Publishing House for the year, Job work done during the year, Tract Society work charged at (estimated) cost, Recorder, Visitor, Helping Hand, Tract Depository, miscellaneous.

If this were the plan on which the business between the Tract Society and the Publishing House was conducted, it would put the Publishing House on a fairer basis both with regard to denominational work and outside job work.

In the course of much diligent study of the conditions of work in the office, of the records of the work as he finds them; and from his own experience since entering the office, the manager has reached the conclusion that the rate fixed for some classes of work is too low.

GENERAL REVIEW.

Several features of the year's work are worthy of notice. In the first place, it will be seen that the deficit on the Recorder is steadily increasing.

It will also be noticed that the deficit on the Visitor is decreasing. An effort will be made to keep up the decrease during the coming year.

The deficit on the Helping Hand is increasing, owing to the enlarged size of this periodical. Whether or not the increased size is justified by an increased use of the material by Sabbath-schools is a matter that the Sabbath-school Board is considering.

The amount of outside job work done has increased during the year. This has come to the office with little if any solicitation. This indicates the good reputation which the office bears in the city.

In conclusion the manager would say that the report has been prepared with the paramount object of presenting the actual condition of the Publishing House without regard to whether a good showing is made or not.

Respectfully submitted, N. O. MOORE JR., Business Manager.

PLAINFIELD, N. J., JULY 1, 1906.

III. Corresponding Secretary's Report.

GONE HOME.

Two members of the Executive Board of the Tract Society have been called home during the year. Rev. O. U. Whitford, D. D., corresponding secretary of the Seventh-day Baptist Missionary Society, who had also been a member of the Executive Board of the Tract Society for many years, met the change which we call death, suddenly, at Andover, N. Y., on Sabbath morning, October 28, 1905.

REV. STEPHEN BURDICK.

A little more than three months after the death of Secretary Whitford, another member of the Tract Board, a man who had been prominent in the work and counsels of the denomination for many years was called Home from the same village in Western New York, almost as suddenly and quietly as Dr. Whitford was called.

It is a pleasure to call attention to the excellent report of the Treasurer, and to certain special features which convey valuable information to the Conference.

OUR PERIODICALS.

First in age and importance among these is the Sabbath Recorder. The Treasurer's report shows that the cost of producing the Recorder for the year, including the editor's salary, has been \$5,806.52.

Not less important than the Recorder is the Helping Hand, when our Sabbath School interests are considered. The Treasurer's report indicates that the cost of producing that paper for the year has been \$858.67.

Since the education of children in religious faith is a doubly important element in the growth and strength of a denomination like ours, the Sabbath Visitor is of prime importance in our work.

SABBATH REFORM WORK.

The production and circulation of literature, other than the periodicals just mentioned, is included under "Sabbath Reform Work." Two new tracts have been published during the year. The cost of publishing new tracts and new editions of tracts, for the year, has been \$203.27.

SOURCES OF INCOME.

To meet the deficit on our periodicals, to equip and conduct the publishing house and to carry on Sabbath Reform Work, the Tract Society has three sources of income. First, contributions from the people; second, income from invested funds; third, profits on job work done by the publishing house.

THE BEST METHOD.

Whether it is economical for the denomination to own and run a publishing house as at present, or whether it is better that our printing should be done outside as job work, has been considered by the Board during the year.

FIELDS OF WORK.

HOLLAND.

The work of the Society in Holland for the year has been the support of the Boodschapper, for the publication of which periodical the Tract Society has furnished the necessary funds.

"The Tract Society has continued to furnish means for the publication of the Boodschapper for the current year. It has done this since the General Conference of 1881-82.

"As a weekly of four pages' folio the Boodschapper appeared first in November, 1876. It owed its origin to the strong desire which I fostered, after being baptized, for the spreading of the knowledge of the biblical rules for the formation of churches and their church government.

"During that time I got the tracts that were the means of converting me to the Sabbath of the Lord, and henceforth the Boodschapper preached with other truth, also the Biblical Sabbath. Friends and foes told me that by the Sabbath I was 'killing my own labors in every respect,' but they reckoned without God.

often the number is greater. During the last six months the aggregate number has been 14,500. The Boodschapper now has ninety-four subscribers.

"Besides this, the third edition of Doctor Wardner's eight tracts, in the form of a brochure, is now being printed. A copy is sent to you with this report.

"So far as I can see, no further particulars concerning the Boodschapper need to appear in this report. My heart is full of thanks to the dear friends in America who, by their benevolence, are the means, under God, of helping in this, which is indeed a severe struggle. May God bless them for their love and service in His cause."

G. VELTHUYSEN, SR.

HAARLEM, HOLLAND, July 4, 1906.

CANADA.

The Society has enlarged its work in Canada during the year. Rev. George Seeley, Petibodiack, N. B., the Society's representative, reports the following facts concerning his work:

"We have not been without our gleams of light in the midst of surrounding darkness on the important subject and the work connected with it on this great field, and we trust that for us, has gone up to the throne of grace and mercy, many an earnest prayer to our prayer-hearing and prayer-answering God in heaven for we are great believers in the prayer of faith offered by our people in Christ's name.

"Our distinct Seventh-day Baptist principles are going far and near over this great and fast growing country, so that people everywhere who receive our literature will know at a glance our distinctness from all others who hold Sabbath-doctrine. Everywhere it must be known that we are Seventh-day Baptists, and that our views of Christian doctrine are pure and simple Bible truth, one and all.

"Whether it is economical for the denomination to own and run a publishing house as at present, or whether it is better that our printing should be done outside as job work, has been considered by the Board during the year. Estimates which have been secured for printing the Recorder, Visitor and Helping Hand call for \$6,620.00. The cost of doing the same work as at present has amounted to \$6,166.43. This estimate does not take into consideration the moral effect of owning our own printing house and controlling our work.

"I read with deep interest the many and excellent papers on the 'Mission of Seventh-day Baptists.' I saw at a glance the whole matter summed up briefly in two things—Christian lives according to the divine form taught in the Holy Scriptures, and a mighty missionary colporteur movement on the part of our people. Our future success depends, with God's blessing, on these two things.

"During the year our output has been larger than previous years, being 211,000 pages of tracts and many *Recorders*, and a large correspondence, which is a natural outcome. I am not tired of the work; many things about it are pleasant. We are aiming at a return of the Christian Church to Apostolic order in obedience to "the commandments of God and the faith of Jesus." Let us all pray "that our faith fail not." And that a revenue of praise and glory be given to this holy name in the greater prosperity of the Lord's work than ever before."

CAMPBELLFORD.

Brother J. A. Davidson was present at the last General Conference and through him the Society continued the work at Campbellford, Canada, up to April 1, of the Current Conference year. He reports his work on that field as follows:

"Previous to November 1, 1905, I had distributed about 22,200 pages of Sabbath tracts, beside selling four copies of Andrew's History of the Sabbath and loaning out two other copies, together with several other books on the Sabbath question. I had made upward of 200 visits, and attended twelve meetings up to that date. Since November 1, 1905, I have distributed 23,000 pages of literature, made 100 visits and held forty-six public meetings. As a result of these labors, fourteen persons have turned to the Sabbath and many others are reading up on it with interest. At least one hundred persons believe that Sabbath-keeping is right but they have not adopted it. The feeling in the community toward Sabbath-keeping has changed so much that the spirit of persecution which dominated at the beginning of the campaign has disappeared. On the other hand, the strongest and most representative petition that was ever gotten up in any community was secured in favor of "No Sunday Legislation," which was presented to Parliament at the proper time. At the same time the advocates of Sunday Legislation could not secure anything like a representative petition and gave up the attempt after repeated failures. I would earnestly recommend that the Campbellford field be taken hold of by the denomination at once and developed as a point in initiating Sabbath Reform in Ontario. The work should be pushed with all possible vigor and that quickly. The Adventists are already working in several neighboring towns and cities in the section of Campbellford."

Mr. Davidson removed to Northwestern Canada, about April 1, where he is continuing the work of distributing Sabbath literature.

Soon after the opening of the Conference Year, the Advisory Committee of the Executive Board of the Tract Society to whom the matter had been referred, sent Rev. Geo. B. Shaw to labor at Campbellford. Mr. Shaw's report of that labor was presented at the regular meeting of the Board on November 12, 1905, as follows:

"To the Executive Board of the American Sabbath Tract Society:

"Dear Brethren:—At the request of the Advisory Committee I have visited Campbellford, Ontario, Canada, in the interests of this Board, and make the following outline report, asking leave to supplement it with a larger verbal statement. I left Plainfield on Sept. 26, and returned on November 1. The following is a brief summary of work done:

"Time of labor, 5 weeks; sermons and addresses, 7; calls and visits, 82; parlor meetings, 8; other meetings attended, 6; letters written, 21; pages of tracts distributed, 6650, not including that personally distributed by others than myself outside the public meetings; expense, not including the traveling and personal expense of other laborers, \$73.01. The detailed account has been given to the Treasurer.

"The method of labor was quiet and personal, although seven public meetings were held in the Opera House.

"I was joined by Rev. Eli F. Loofboro on Oct. 12, and by Rev. C. S. Sayre on Oct. 19. Both these brethren rendered valuable assistance, both in the public meetings, and in the personal work done.

"A large number of people at Campbellford have acknowledged the Sabbath truth, and a few are keeping the Sabbath. We did not expect a "land slide" toward the Sabbath, and we were not disappointed. Our literature is being read, and in some cases studied.

"The interest at Campbellford, past and future, centers in the personality of Bro. James A. Davidson. I commend to the Board this field, and trust that it may be cultivated.

"Thanking the Board and the Advisory Committee for the confidence expressed in my appointment, I respectfully submit this outline report. GEO. B. SHAW."

SUNDAY LAW IN CANADA.

Efforts to secure a new Sunday Law in Canada have been prominent during the year. The Tract Society at an early date, entered that field in behalf of religious liberty and just legislation for Sabbath keepers and others. A protest against the Sunday Law Bill before Parliament was sent to the Prime Minister, Sir Wilfrid Laurier, together with a request that the Secretary be permitted to speak before a special committee having the bill in charge. That request was not granted, so that the work of the Society has been confined to the circulation of literature. The Secretary sent a letter to each of thirty-six influential newspapers in Canada, together with appropriate literature. One hundred and twenty-one copies of the *Sabbath Recorder* containing the Protest were sent to the members of Parliament. Copies of tract No. 9, "An Outline History of Sunday Legislation," and of "The Evolution and Future of Sunday Legislation" were sent to each member of Parliament. While immediate results from such efforts may not be apparent, they are of permanent value as educating influences which bide to prepare the minds of leg-

islators, and of the people for liberal and just legislation, and for the truth of the Sabbath for which we stand. The Bill which became law July 13, 1906, contains no provision in favor of Sabbath-keepers.

ADVERTISING.

Following the advice given by the General Conference last year, the following advertisement has been published six times in the *Sunday School Times*, the *Biblical World* and the *Homiletic Review*:

"CHRIST AND THE SABBATH."

"Sabbath Reform is a religious question. It centers in the Fourth Commandment as interpreted and exemplified by Jesus, not as a 'Jew,' but the son of God. Whatever reduces Sabbath Reform to a political issue, or to an economic and rest-day basis destroys true Sabbath observance. Public worship and the teaching of moral and religious truth from the Bible with *Jesus, the Christ of God* as the central figure, depend on religious Sabbath observance. Such observance has never existed on any other basis than Biblical Authority and Consistency toward God. The 'Civil Sabbath' idea destroys conscience; enforced idleness promotes crime. The need of these years is not more enforcement of Civil Law, but more regard for Divine Law. God's will is the source of human conscience.

"*The Christian Sabbath*. Christ created it by his interpretation of the Fourth Commandment and by his example in casting away those evasions through which men disobeyed under pretence of obedience. He purified and exalted the Sabbath. He did not set it aside.

"*The Sabbath Recorder*, A. H. Lewis, D. D., LL. D., Editor, promulgates such views concerning Sabbath Reform.

"*Back to Christ*, As the highest authority on the Sabbath question, is the call made by the Seventh-day Baptists. The real issue is not Saloons, but Public Worship; not Baseball, but Spiritual Life among Christians; not Civil Enactment, but God's Law and conformity to Christ's example. Judgment and reform must begin in the Christian Church. Correspondence welcomed. THE SABBATH RECORDER, Babcock Building, Plainfield, N. J."

This appeared in the *Times* once in two weeks for twelve weeks and in the other periodicals for six successive months, at a cost of \$310.83, as already stated. In reply to the advertisement, twenty-three requests for literature have been received. Copies of the *Recorder* and tracts, together with a letter, have been sent in response to each inquiry. One response to matter sent has been received.

LITERATURE FROM THE HOME OFFICE.

There have been sent out from the home office 350,378 pages of literature during the year. Nearly all of these have been sent upon request. They include tracts sent to individuals and to various representatives of Young Peoples' Societies, who have distributed literature in the churches and communities where they are located. This is a very commendable form of work. If all the Young Peoples' Societies would undertake such work, heartily, it would be an important step in advance, because of the help it would bring the young people, and the extent to which the attention of people in the immediate vicinity of our churches would be called to Sabbath truth. Our denominational work is weak along that line. We do not let our light shine where we are known.

LEGISLATION IN THE UNITED STATES.

Considerable interest has been awakened in some sections concerning Sunday Legislation during the year. Efforts have been renewed to secure Sunday legislation for the District of Columbia from time to time for the last thirty years or more, thus committing the United States to some form of national Sunday law. Three or four bills, to that end, were introduced in the late Congress. The Secretary spoke at a hearing in Washington upon one of the most important of these bills, which was reported adversely. Final action was not secured concerning any of the bills and they died with the adjournment of Congress. Two hundred copies of "The Evolution and Future of Sunday Legislation" were sent to the members of the House of Representatives, while Sunday law bills were under consideration by that body.

During the closing hours of Congress an appropriation was made to the "Jamestown Exposition" in 1907, contingent upon Sunday closing. Several Sunday law bills were introduced in the Legislature of Massachusetts, during the year, none of which were enacted into law. Sunday legislation has been agitated in Connecticut, Minnesota and Louisiana, but no openings have appeared for direct work by our Society. The bearing of Sunday Legislation upon the question of Sabbath Reform grows more definite each year, and it is desirable that we should circulate a large amount of literature touching that question. Religious liberty is a vital issue in connection with Sunday laws. Permissive legislation, rather than compulsory, would aid in securing attention to the Sabbath question in its true light, as a religious issue. Seventh-day Baptists themselves ought to be better informed than they are concerning the history of Sunday legislation and its influence in preventing men from giving proper thought to the claims of the Sabbath, and from following their conscientious convictions, for fear of punishment.

OUR DENOMINATIONAL MISSION.

For the purpose of strengthening the interests of the denomination, the Secretary of the Tract Society, in his capacity as Editor of the *Sabbath Recorder*, sent out letters early in the year asking Seventh-day Baptist pastors and preachers to express their opinions concerning our denominational mission, through the columns of the *Recorder*.

A fair number of responses have been received and published, in which many things have been said which ought to add knowledge, and increase the interest of our people in themselves and in their work. In addition to what has been brought out along these lines, much more remains to be said. Our position, as a minority in whose hands fundamental truth has been placed, demands greater consideration than we have yet given it. Our mission is larger, more enduring and more vital than we realize. We owe our brethren of other denominations a duty, than which few can be greater. We are bound to urge the claims of the Sabbath upon their attention, and to point out the evils and weakness which casting aside the Sabbath has brought to modern Christianity. Such work requires a higher type of religious character and of consistent living than we have yet attained. Spiritual power and far-seeing faith are first requisites in such work as ours.

CHRIST AND THE SABBATH.

Present issues in Sabbath Reform, above all else, involve the example and authority of Christ, who declared himself "Lord of the Sabbath." Christ's attitude toward the Sabbath is much ignored or misapprehended by those who observe Sunday; and Seventh-day Baptists have not given sufficient attention to the words and example of Christ in support of the Sabbath. To meet this demand the Board has issued a tract entitled "Christ and the Sabbath," with which our people ought to become thoroughly familiar. Since the publication of that tract last May, special efforts have been made to secure the circulation of it among our own people. These efforts have not been successful, and the Board appeals to the denomination, through this report, asking that greater attention be given to that tract and to those phases of the Sabbath question which it sets forth. We request pastors to preach upon the theme, "Christ and the Sabbath," treating it from those standpoints which may appeal to them or which may be specially pertinent to their congregations. The Board also appeals to the Young Peoples' Societies, asking that they will make further and more earnest efforts to circulate the booklet upon the liberal terms which have been made to them.

PERSONAL WORK IN SABBATH REFORM.

The Board of the Tract Society is anxious to secure a deeper interest in its work, on the part of individuals. It requests Conference to advise concerning the following general proposition: one dollar will produce and mail thirty-four packages of literature, each containing forty to fifty pages. Thus an individual contributing one dollar would place the truth in the hands of thirty-four persons. A person contributing ten dollars would reach three hundred and forty persons, while one contributing one hundred dollars would reach three thousand and four hundred persons. The Board suggests the securing of individual gifts for this specific purpose, as a specific feature of our work for the next year. The records of the Society would show at the end of the year, the names of every one contributing, thus indicating not only what had been accomplished, in the aggregate, but what each individual contributor has accomplished. Such personal gifts ought to be over and above the contributions made through the regular systematic benevolence plan. The individual gifts here proposed, if generously made, would circulate an amount of literature greatly in excess of what we are now doing. Each person contributing would have the privilege of determining to whom his literature should go, if he desired to furnish names.

SYSTEMATIC BENEVOLENCE.

This proposition to secure greater individual co-operation in sending out literature is designed to increase rather than lessen interest in Systematic Benevolence. The Tract Board has labored to support and strengthen the work of the Board of Systematic Benevolence, as far as possible. Early in the year, it pledged a liberal proportion of the expense of canvassing the denomination in the interest of that plan. The Systematic Benevolence Board did not see its way clear to accept the money thus offered, but the Tract Board repeats its commendation of the plan, and will continue a hearty support of it. But we believe that the personal work just outlined would forward denominational interests, and increase true denominationalism among the people.

COURAGE AND ACTION.

In presenting these plans for enlarged work, the Board renews its call for courage, hopefulness and activity. Judged by immediate results, our work may not seem effective; but reforms as great and fundamental as that to which we are called, often progress steadily for a long period, without presenting immediate results. What seem to us long periods of preparation, are necessary, while error bears its fruit, thus enforcing the necessity for reform. The era of commercialism and worldliness through which the nation is passing must find an end. The period of historical criticism, by which Christianity has been tested for the last quarter of a century already shows fruitage in favor of better things. This is notably true concerning the relation of the Old Testament to Christianity, and the value of the Decalogue, as fundamental principles in Christianity. Meanwhile the two great elements of opposition to Sabbath Reform already noted—reliance upon civil legislation and a comparative or entire disregard of the religious element in Sabbath observance—must give way, in the light of experience. With so many opposing circumstances surrounding us, our duty is clear. We are to continue firm in the faith and increasingly active in spreading truth, knowing that the world needs education concerning the Sabbath quite as much as it needs exhortation to obedience to commandments of disobedience. The miraculous growth of Christianity during the first two centuries was due mainly to the faith of its converts in it as a divine message. Our faith must find strength in the conviction that the restoration of the Sabbath is part

of the divine plan and purpose, and that our warrant for this faith is found in Christ's attitude toward the Sabbath and the Decalogue.

We must also recognize that our mission at this time is the spreading of truth rather than the increasing of our numbers. We weaken ourselves by dwelling upon the difficulties that surround us and by exaggerating our littleness. Undervaluation of ourselves is unwise. We are like a beleaguered army, the first business of which is to plan not only for defence, but for aggressive action. Therefore, the Board supplements its plans for enlarged work by renewing its call to the people to be courageous, hopeful and active. We must firmly believe that duties are ours, while results are God's, and must act accordingly. This hopeful and courageous spirit will do as much, if not more, than anything else to strengthen faith in ourselves and in that for which we stand. We shall not gather strength, honor God nor advance His work by mourning over those who go from us. We shall not grow strong by irresolution and inaction. We are endangered by the paralysis of indifference more than by opposition from without. We must pay less attention to gain or loss in numbers, and more to doing what God calls for. More aggressive effort is the privilege and the duty of these years.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

ANNUAL MEETING.

The adjourned annual meeting of the members of the American Sabbath Tract Society for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Chas. C. Chipman, 220 Broadway, New York, N. Y., on Wednesday, Oct. 3, 1906, at 2.30 P. M.

STEPHEN BABCOCK, *Pres.*

A. L. TITSWORTH, *Rec. Sec.*

MARRIAGES.

TODD-CLARKE.—At the home of the bride's parents, Brookfield, N. Y., Aug. 15, 1906, by Rev. T. J. Van Horn, assisted by Rev. W. C. Whitford, Clark Milton Todd and Miss Ruby Gertrude Clarke; both of Brookfield.

BLAKELY-BROWN.—At the home of J. B. Bennett, in the town of Lima, Wis., Aug. 6, 1906, by Rev. L. A. Platts, D.D., Mr. C. J. Blakely, of Janesville, Wis., and Mrs. Mary C. Brown, of Milton.

DEATHS.

BAXTER.—In the Soldiers' Home at Bath, N. Y., July 31, 1906, Daniel B. Baxter, 91 years of age.

He was a soldier in both the Mexican and Civil Wars. Funeral and burial at Little Genesee. Sermon by the pastor, from Ps. 37: 37. S. H. B.

CRANDALL.—Daniel Lorenzo Crandall, son of Matthew Maxson and Prudence Maxson Crandall, was born in Cuyler, N. Y., Aug. 31, 1819, and died at Ceres, N. Y., Aug. 17, 1906, aged 85 years.

When about twelve years old, his parents, with their family, moved to Ceres, N. Y. At the age of sixteen he became a subject of divine grace, and was baptized by Eld. Henry Green into the fellowship of the Portville Seventh-day Baptist Church, with which he remained a devoted member until removed by death. Oct. 3, 1844, he was married to Susan Dennis, with whom he lived a happy wedded life for forty-eight years. Since the death of his wife he had been kindly cared for in the family of his youngest daughter, wife of Albert L. Maxson. Nineteen years of his early manhood life were spent as a raft pilot on the Alleghany river. He was a man of excellent principles and habits, and during his river life when whisky was drunk almost as freely as water, he could never be induced to drink a drop. He and his brother George were among the first to sign the temperance pledge in Alleghany Co. Brother Crandall has always been a constant Bible reader and was warmly attached to the church of his choice, and deeply interested in all the work committed to his charge. For more than forty years he had been a sufferer from muscular rheumatism, but bore his sufferings with great patience. His funeral services were held at the Main Settlement Church, Aug. 19, 1906, Rev. B. F. Rogers officiating, assisted by Rev. George P. Kenyon. The large attendance of relatives and neighbors attested the esteem in which he was held by those who had long known him. L. F. B.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1906.

Sept. 29. Temperance Lesson, Gal. 5: 15-26; 6: 7, 8.

LESSON XIV.—TEMPERANCE LESSON.

For Sabbath-day, Sept. 29, 1906.

LESSON TEXT.—Gal. 5: 15-26; 6: 7, 8.

Golden Text.—"Wine is a mocker, strong drink is raging." Prov. 20: 1.

INTRODUCTION.

The Epistle of Paul to the Galatians is one concerning which there is still a considerable discussion as to its precise time and place. A few years ago it was usually believed that the Galatians, to whom this letter was written, lived in the central or northern part of Asia Minor, and that Paul visited them first on his second missionary journey from Antioch, and secondly on his third missionary journey. On this assumption the letter would evidently be written from Ephesus during the early part of Paul's three years' sojourn in that city. But recent investigations make it more than probable that the people here addressed as Galatians were the Christians of Antioch in Pisidia, Derbe, Lystra and Iconium, with whom Paul labored upon his first missionary journey. The letter was written then probably sometime during Paul's second journey, perhaps during his stay of a year and a half in Corinth.

This letter was evidently written when Paul was under intense excitement. He had grave fears for the safety of his converts, for whose sake he had labored so faithfully and endured so much. The great danger was from the heresy of the Judaizers, who were endeavoring to teach these Gentile Christians that they must observe the law of Moses in order to secure their salvation. Paul would have them notice that they were saved through faith in Jesus Christ, and that they could not win salvation through obedience to the law nor through works of any kind.

Nearly all of Paul's Epistles may be divided into a doctrinal part and a practical part. The Epistle to the Galatians is no exception to the rule. The last two chapters are taken up with exhortations and warnings. We are not to think, however, of an arbitrary line between doctrines and duties; they are mutually related.

The passage selected for our study serves well as a temperance lesson, since it refers to the fundamental principles of self-control.

TIME.—Probably near the end of the year 52. See Introduction.

PLACE.—Very likely Corinth. See Introduction.

PERSONS.—The Apostle Paul writing to the Christians of Galatia.

OUTLINE:

- 1. The Contrast Between the Spirit and the Flesh. v. 15-26.
2. The Certainty of the Consequences of Action. v. 7, 8.

NOTES.

15. But if ye bite and devour one another. This verse belongs with the preceding context while verse 16 begins a new paragraph. The contrast of the course of conduct mentioned in this verse is with obedience to the precept, "Thou shalt love thy neighbor as thyself," which is quoted in verse 14. The figure implied in this line is that of the hostility of wild beasts to one another. If Christians are animated by such a spirit toward one another the result can be nothing but mutual destruction.

16. But I say, Walk by the Spirit. Paul now sets forth a principle of right living. Our activity is to be under the influence and direction of the Holy Spirit, rather than of the desires of our lower nature. Or possibly the reference is not to the Holy Spirit, but the highest and best that is within us in contrast with the fleshly

nature. In this case the word "spirit" should be spelled with a small "s." The word "flesh" is certainly figurative, not the material constituents of our body, but rather all the evil tendencies that war against that which is highest and best.

17. For the flesh lusteth against the Spirit. The word translated "lusteth" may be used of either good or bad desires and strivings. Since evil tendencies are implied here the translation is good; but some other word than "lusteth" should be understood in the second clause. We have in this verse the same contrast between the natural (fleshly) man and the spiritual man, as in 1 Cor. 2: 14, and following. That ye may not do the things that ye would. The possession of ideals far beyond one's present conduct is the mark of the spiritual man. From the frailty of our human nature we must sometimes fail of doing what we would. Compare the great inner contest pictured in Rom. 7.

18. Ye are not under the law. The man who is able to make his spiritual nature dominant is not constrained by the law and so is free from its sway. Paul is here alluding to the main theme of this epistle. Submitting to the guidance of the Holy Spirit he does not need the mandates of the law.

19. Now the works of the flesh are manifest. Paul proceeds to illustrate the contrast which he has suggested. He is mentioning some, not all, the works of the flesh, that is, the results that are produced in life when a man lets his baser nature take control. First of all, he mentions those which are the outcome of an uncontrolled sexual nature.

20. Idolatry. At first thought we are surprised that Paul should mention this sin to Christians; but to those but recently removed from heathenism there was still a great attraction in the service of the false gods. Sorcery is often associated with idolatry; it is a use of magical arts. The next eight works mentioned are various manifestations of the opposite of true brotherly love. The word rendered "parties" would be better translated "dissensions."

21. Drunkenness. Many men think that if they become intoxicated, it is nobody's business but their own. But drunkenness is a sin both against fellow man and against God. It is classed here with those works of the flesh which nearly every one confesses to be the most deadly evils of human society. Paul had warned the Galatians in regard to these sins when he was with them and now adds another emphatic remonstrance. They who practise such things shall not inherit the kingdom of God. Compare in contrast Matt. 5: 3, 10 and other passages. A man can not receive the salvation so freely offered to him and at the same time cling to his sins.

22. But the fruit of the Spirit is love, etc. The works of the flesh are many, but the fruit of the spirit is one, at least its source is one so that all manifestations of the spiritual graces may be spoken of by the word fruit in the singular number. Love stands first as including the others or certainly as the foundation of them. Inward joy and peace are the most direct outgrowths from love. These, with meekness and self-control, are blessings especially valuable for the individual who possesses them, while, of course, they are also of benefit to others whom he may influence. Long-suffering, kindness, goodness, faithfulness are characteristics especially appreciated by the associates of the man who possesses them. The context shows that it is not faith, but faithfulness that the Apostle is here referring to; the quality of good faith, trustworthiness in dealings with others.

23. Meekness is the true esteem of others instead of self. It is easy to see that self-control is a cardinal virtue from the connection in which we find it mentioned. The man who is led of the spirit will be characterized by self-control, not only in the restraint of appetite for strong drink, but also in every other sphere of his existence. Against such there is no law. This refers not only to self-control, but to all the virtues mentioned. Compare verses 18. A man led by the Spirit will not fall under the condemnation of the law.

24. How crucified the flesh. That is, put it

to death. As we belong to Christ we certainly have turned away from and overcome the baser influences that beset us. Perhaps the triumph is not yet complete; but there was certainly a great victory when we became associated with the sufferings of Christ, and we are making constant progress.

25. If we live by the Spirit, by the Spirit also let us walk. If we have truly been crucified with Christ and now live in him, it is very appropriate that this fact be manifest by our outward conduct.

26. Provoking one another. Or, challenging. Paul is warning against that spirit in seeking something else than the honor of our Master. This is shown by rivalries and factions. Some may be boastfully arrogant, while others, not so brave, are meanly envious.

7. God is not mocked. A clever scamp may take advantage of his companions and so oftentimes escape the due reward of his injustice toward them. He may deceive and make sport of them. No man can thus take the advantage of the Almighty. There is nothing more sure than the consequences of our deeds. In general, a harvest is sure from the sowing. The reaping of the harvest from our acts is much more sure.

8. He that soweth unto the spirit. Here as elsewhere in our lesson "spirit" may be spelled with a small "s." If we give attention to the development of that which is higher in our own nature and curb that which is lower, the spiritual instead of the fleshly, we shall indeed be turning toward the influence of the Holy Spirit. The harvest of such a sowing will be eternal life. This is not merely endless existence, but the attainment of the highest blessings possible for us in the presence of the Lord.

HENS OF KANSAS.

Nightingales, larks, swans, and such poetic fowl have been hailed and hymned until the world is very weary of them. Where is the robust American bard who will write high with joyous pen the harmless, necessary hen? Why do our children read about those fabulous geese of the Roman capitol? The hens of Kansas are worthier subjects. Here is one year's work of them: \$7,226,111 worth of eggs, which, as a Kansas economist does well to remind the world, this is interest at five per cent. on \$144,522,220. To say nothing of "broilers" and other by-products. Kansas hens make more money for Kansas than do her sheep, wool, barley, flax, fruit, sorghum, oats, potatoes. The hen should be the bird of Kansas as the eagle is the bird of freedom.—Everybody's Magazine.

THE UNCROWNED.

A tiny flower grew up beside
A mighty oak. It opened wide
Its fragrant heart, and freely sent
Its sweetness upward to be spent,
Absorbed, and wrought into the strength
That gave the forest king, at length,
His crown of pride.

Men came and went, and went and came,
None saw the flower, it wore no name;
Its beauty all exhaled among
The sturdy boughs that men have sung,
Unmindful of the winsome grace
That gave it all, and veiled its face,
And knew not fame.

The right of way is to the strong,
The oaks that rise above the throng,
Or men, or trees. But fruitful grow
Of majesty, and strongest flow
Of wide acclaim, must ever be
Debtors to much we never see,
And blindly wrong.

But flowers shall bloom, and singers sing,
What matters, so joy be a-king,
Who wears the rose of wreath-bays,
Or who goes crowned with all the days?
There have been kings who never heard
The answer to their own proud word
That they were kings, and that they were
—The Poet.

THE SABBATH.

(Continued from Page 606.)

come over the spirit and manner of Sabbath-keeping among the multitudes. Indeed, I believe it would bring God nearer to the heart of man than he has been since the fall in Eden. It would come nearer restoring the peace of Eden than anything since the coming of Christ. And it would strike the most stunning blow to the power of Satan than has anything since that memorable defeat he received two thousand years ago in the wilderness of Judea. Again, I know a town where high-handed outlaws seized the reins of government and turned a little earthly heaven into a veritable hell. With three churches and two schools, the Christian sentiment against speak-easies, gambling dens and brothels was too weak to secure any united effort to check or suppress them. The multitudes preferred to endure the shame rather than injure their prospects of making money by offending the violators of law.

The Sabbath-keeping element, almost to a man, with two or three other men closely allied with them, stood squarely against the licensing of all these dens, while the vast majority of the other church members were either non-committal, or absolutely in favor of giving them license. Everybody knows all through that country that the five years' fight was carried on almost entirely by our people, aided by two or three from other churches, until victory came. And gamblers, time and again, cursed the "Seven-days," as they called them, for breaking up their dens of vice. And when the final victory came, they said, "The Seven-days had an election yesterday."

Now, why does the Sabbath-keeping church of that town contain more solid, conscientious young men who are active praying church members, ready to stand up and be counted against evil, and for good government, than can be found in all the other churches of that town combined? I say, it must be due to the difference in faith and practice as to the Word of God. They all lived in the same country, with the same surroundings, amid the same temptations, and mostly as children, attended the same schools.

The same general principles of Christianity were preached from all the pulpits with equal power. The only difference in all the surroundings and in all the teachings, was in regard to the Sabbath. And I think we have a right to attribute the better fruitage to the fact that loyalty to God's Sabbath was a part of their creed.

A noted Baptist clergyman of state-wide fame in West Virginia has said time and again, both in private and in public, that it takes better men to be good Seventh-day Baptists than it does for other Baptists. I believe there is a good deal of truth in this Baptist brother's words. So far as my observation goes, it is out of the question to saddle a saloon system by license upon any town where Seventh-day Baptists hold a controlling influence. Call this what you may, I believe it is a legitimate "better fruit," due to the only existing difference in teaching and training as to God's law.

Again, the fact that so many of our young people do remain true against the fearful and alluring temptations to turn away, is a matter of surprise to thoughtful observers outside our ranks. The young people of no other church have to stem such a tide of flattering inducements and overwhelming influences, urging them to deny the faith. And these temptations do not come clothed in filthy rags, but in robes of pretended good. The tempter so simulates an angel of light as to make his way appear to a casual observer as good as ours. The unthinking conscienceless world can see no distinction between the Sabbath-keeping Christian and others. The difference must be seen with the eye of conscience, and the damage coming from disloyalty must be realized most of all in the inner chambers of the soul.

Hence the power of vast numbers of Christian professors, every outward influence, and nearly all lines of business, conspire to draw our young people away from Sabbath-keeping. Pastors of other churches have often admitted that they could not hold their young people a year if they were subjected to such a pressure as comes upon ours. They themselves express wonder that we are able to hold so large a per cent firm and true to our churches. This, to my mind, is a sign of "better fruit" due to loyalty to God's law. Of course such a condition is always a sifting process, and we see in our churches in the active Christian workers an illustration of the survival of the fittest. There should certainly be a clearer sower ring to the manhood thus tested. Of course, the mere keeping of the Sabbath while other duties are ignored will do no good. But where is a denomination loyal to all other

Christian duties and then adds loyalty to the Sabbath, there ought to be a gain in the real fruitage of Christianity.

Again, as a people, we should stand together in the truth that the New Testament is our high tower and strong fortress in the Sabbath question. We have been accused of going to the Old Testament for all Sabbath data, until many feel that the New Testament gives little help in this matter. This is a great mistake. The New Testament is our mightiest weapon in this fight for truth. In Genesis we read, "In the beginning God created the heavens and the earth." In John's Gospel we read, "In the beginning was the Word, and the Word was God, and by him was everything made, . . . and the Word became flesh and dwelt among us."

Thus the same God who made the heavens and the earth, and finished them, redeemed man from the curse and said, "It is finished." Twice in the world has this word "finished" been used in its absolute sense. Once by God the Creator, and once by God the Redeemer. From the day the serpent bruiser was redeemed in Eden, to the day of his coming in Bethlehem, the Christ as the world's redeemer was more and more clearly revealed. In the record in Genesis, as sin was about to enter and the need of God as redeemer was felt, the name "Jehovah-God" appears. Hitherto he had been known as Creator-God, but now it must be Jehovah-God, because sin is coming in and along with it the promise of salvation. Jehovah is the covenant name, indicating his personal relation to his people, and at the outset in the book of Generations we have a promised redeemer. But lest any one should suppose from the change of name there was a change of person; lest any one should think that he who is to come as the friend of sinners and redeemer is a different being from the one who created the heavens and the earth, the two names are combined—"Jehovah-God"—or the personal God of the covenant. And throughout the entire Bible-story of the fall, these two names are used together until thoroughly identified and established. Like a golden thread, the signs of the coming Redeemer run through the Old Testament. You see him in the burning bush, in the shekinah, and in the Rock that was Christ. He appeared in type on every altar from Abel to the real Lamb of God on Calvary's Cross.

Christ found his only credentials in the Old Testament and was himself the divine interpreter of its teachings. All our hope is built upon the foundations of the apostles and the prophets, Jesus Christ himself being the chief corner stone.

At every turn we find him certifying to Moses and the prophets, and to the apostles as men authorized to speak for God. When asked, "Why do you believe in Moses?" the answer is always, "On the authority of Christ." He himself, in that matchless prayer, spoke of his existence with the Father before the world was; and the apostle who knew him best, said he was in the beginning, and by him was made everything that was made. Therefore he made the Sabbath. He it was who rested from all his works on the seventh day, and he it was who blessed it and sanctified it. He it was again who placed it in the Decalogue, and said, "Remember the Sabbath-day to keep it holy." And it was this same Redeemer-God who "was God," and made the Sabbath, that said of himself, "The Son of Man is Lord also of the Sabbath." Of course he was, and as such he exercised his right to clear away the husks which Pharisees had placed around it, and to give men an example of how it should be kept.

And as the Son of Man who came not to destroy the law but to fulfill; who came not only to redeem man from sin, but to teach him how to live, the Redeemer-God carefully kept the Sabbath to the last week of his earth-life. He lived daily with those whom he was teaching to be the light of the world; and at his departure he commissioned them to teach all men the principles of his kingdom, still he nowhere hinted that there was ever to be any change of Sabbath. He also spoke to humanity as the divine man to man, and not as a Jew to the Jews. He taught that the Sabbath was made for man, and not man for the Sabbath. Thus mankind was the basis, and for the good of man it was made, and not for the Jews only. The Sabbath is it thus, the change of Sabbath would be a tremendous no more Jewish than is the Christ. When you think of revolution in the plans of God for man. It would strike at the very foundations of religion. Is it reasonable to suppose that if such a revolution was contemplated by the God-man, he would continue to keep the Sabbath to the end, and then leave his disciples without so necessary for them to know about his kingdom and such as a hint of a change? He told them all things

commissioned them to go teach all nations, and yet after he had been dead many years, every one of the evangelists wrote of the Sabbath as being the day before the "first day of the week." If the Lord of the Sabbath had authorized any change in the day which Jehovah for 2,000 years had made his chief test of loyalty, it would certainly be made clear. You do not need to go back to Sinai as the only ground for Sabbath-keeping, but take your stand beside the Christ, who was the creative power of God in the beginning and who rested with God in the first Sabbath, and in his example and teachings you will find authority for the only "Lord's Day," blessed and sanctified, to be found in the Bible. Indeed, Jesus and his disciples were all Seventh-day Baptists.

Again, loyal Seventh-day Baptists will never seem disturbed when their pastors preach upon the Sabbath question. I have seen those who appeared disturbed if the pastor touched upon the Sabbath question in the presence of people of other faiths. It may be that some feel this way here today. I believe it is not only our privilege, but our duty, to preach frequently upon this question in our own churches and public gatherings. And if our own people hang their heads whenever this question is touched for fear some may be offended, the influence upon our young people is strongly against our good cause.

If I attend service at a Methodist, Baptist or Presbyterian Church, I always expect to hear teachings upon the doctrines held by each of them. And if I find any preacher among them deliberately dodging any truth he deems sufficiently important to have a place in his creed, because I am present, I lose respect for that preacher. And if any of his people seem mortified and try to apologize to me for his preaching what they hold true, that very apology discounts them in my opinion. And I feel that they are not loyal to their own church. The same is true at home. Other people who attend our gatherings should expect to hear Seventh-day Baptist doctrines, and as a rule they lose respect for us if we dodge issues on their account.

There are two good reasons why we should frequently preach Sabbath truth. First—for self preservation, the children must be rooted and grounded in the faith if they are to stand the tests of these years. And second—it is our duty, God-joined, to give light to others. We hold a vital truth—one that God made prominent as a test truth from the beginning of history—for want of a knowledge of which the world seems to be drifting away from God and losing spiritual life. God has preserved us in so marvelous a way for some great purpose. What can this purpose be if not to hold up the light of this truth which all others neglect? Finally, there should be stronger loyalty to the Sabbath in all the spirit and conversation that make the atmosphere of our home life. Too many have a low standard of Sabbath-keeping. They regard it too much as a day of mere physical rest. This class overlooks the true idea of Sabbath. God not only rested on that first Sabbath, but he sanctified and blessed it. God needed no physical rest. Christ, the God-man, and agent in the Creation, also rested on that first Sabbath, not because he was over-worked and tired, but because he delighted in spiritual refreshing. Physical rest can be secured on one day as well as another, but spiritual blessing comes in a special manner only upon the day God sanctified for that purpose.

There is only one day in which one can truly keep Sabbath, and expect to receive the peculiar Sabbath blessing promised by God. We need higher and holier ideas of what the Sabbath means, and more of that spirit of loyalty and devotion which makes the Sabbath a delight in our homes. This day should be made the brightest, sweetest day of all the year to the children. I fear that too many parents forget that their daily conversation and manner regarding the Sabbath makes the atmosphere in which the children live. If we act as if the Sabbath was a burden instead of a delight, and talk as if Seventh-day Baptist young people have a poorer chance and a little harder row than other children; and if we appear to apologize for them when they turn away to seek larger openings, then we cannot expect the next generation to be true. This kind of home life is squarely against denominational loyalty.

On the other hand, if the atmosphere of our home life is filled with the spirit that exalts God's truth above all else, if it inspires the children with the spirit of consecration and teaches them to glory in the cross until they count it a privilege to deny self in order to be true to God, then will we have nothing to fear for our future.

There will be hosts of sterling young men and women to carry forward our banners after we are gone.

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THE SABBATH RECORDER

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THE WATER LILY. Far in a swampy quiet place, Where stagnant waters lie, And dead leaves fall upon it all, There turns its eye to the blue sky, And fills the place with fairer grace, By roots which lie beyond the eye, A water lily. So in thy humble earthly place, Though sins around thee lie, And dead hopes fall upon it all, Oh, seek on high thy Father's eye, And change the place to fairer grace, By faiths which lie beyond the eye, And be God's lily. —J. S. Wrightnow, D. D., in Baptist Commonwealth.

THE discussion began in the meeting of a "Missionary Board." The question under consideration was a foreign mission. The facts showed that the mission needed more workers, more buildings, and more money. The treasurer's report showed a growing debt and declining income from the people. Questions like these were asked: "What is the trouble?" "Where is the trouble?" "Why is there trouble?" "How can the trouble be overcome?" Agreement on several points was promptly reached. Money and men are lacking; sadly lacking. The people are not in poverty. Prosperity abounds. Being prosperous in worldly matters people are indifferent or neglectful of better things, and God's cause languishes. When men worship Mammon they push God out of mind. On these points there was no chance for different opinions. As to men? Our young people are well educated. Intellectual development abounds. General culture abounds. Large numbers, if not the majority, of the young men and women in the homes to which the Board looks for support in its work are fitted for intellectual pursuits. They crowd "the learned professions." Medicine has a large percentage of the young men. An unusual number are teachers, able and successful teachers. We have an abundance of "brainy people." The trouble is not intellectual. The trouble is not financial. All of this was not said in that Board meeting, but much of it was, and the rest, and more, was suggested. The problem was solved, and the questions were answered "by elimination." Given financial resources and intellectual development, no one could dissent from the opinion that the real trouble is the lack of "Spiritual Life." When that conclusion had been reached and the members of the Board had looked again at the wide distance between demand and supplies, they dared not act. Closing their eyes to possibilities that could not be answered, they let the matter pass. The ice king grew mad. He tore the mountains apart.

there too many people bearing the name who are not Seventh-day Baptists—just easy-going Christians, but not genuine Seventh-day Baptists? How would you have answered him? Yes, the trouble is located. It is not in China, nor in Africa, nor in Holland; it is at home. It is spiritual weakness: spiritual weakness. CORRECT definitions are vital. They determine conceptions, purposes and methods. They guide actions. Definitions are the beginning of results. They determine final results. They are results in embryo. Begin your inquiry "by elimination;" thus the difficulty was located. Emotion is not spiritual power. Emotion may be a form in which power finds expression, but, at the best, it is ephemeral. The flash which appeared at the mouth of the "Sunset Gun" over at the fort last night was not power; it was pretty, but not power. Emotion is flashy. That is why you can "get mad" so quickly, and why your better judgment is shattered and silenced by the flash of your "feelings." Emotion is simulated easily. It is deceptive sometimes; always when you mistake it for power. I saw a line of foam on the sand yesterday. It was pretty, but you could not pick it up—bubbles, just bubbles. Pleasurable emotions are related to spiritual power much as that foam was to the waves that left it stranded on the sand. Emotion is not spiritual power. Shouting with the crowd is easy. Standing alone on a dangerous picket line, in the still stifling darkness, calls for courage and power. Emotion is not power. Exaltation of feeling is not power. Both of these may be prominent in persons who are spiritually weak. The first element of spiritual power is personal convictions. The second element of spiritual power is deeper personal convictions. The third element of spiritual power is still deeper personal convictions, and conscience. Personal convictions; not general opinions. Convictions. Look up the definition. Convictions dig deep. Convictions build high. Convictions are made of granite. Mud and quick sand lure men to death. Shale crumbles. Sandstone goes to pieces. I wish that Missionary Board had ten thousand Seventh-day Baptists back of it with Convictions, Seventh-day Baptist Convictions, like ten thousand granite boulders which lie within two miles of this pine table I am writing on. Fire nourished those granite beds when the earth was young. Volcanic forces thrust granite mountains out of the heat of the throbbing planet. Ten times ten thousand tons of ice formed on the crest of the mountains. Thus the Ice King ruled until he froze the mountains to death. Earth grew uneasy. The ice cap cracked. Heat made it perspire. The ice king grew mad. He tore the mountains apart.

He gathered great fragments in his arms. "If I must go to death you shall go, too," he said. He commanded the ice fields to plow deep furrows. "Crush every boulder," he shouted. "Grind them. Whirl them. Bury them. Fling them one on the other. Sink them. Destroy their convictions; destroy their convictions; destroy—their—convictions." That is what the cold-hearted Ice Monarch commanded. The ice obeyed for ages. It tried every device; sneers, threats, flattery. It growled and ground and ground and ground. It wore itself out; fretted itself to death against the convictions of the granite. The ice wasted into water. The sun laughed while the work went on. The rivers and oceans welcomed the dead ice and rejoiced at its funeral. The reign of the Ice King was over. He killed himself fighting granite convictions. Where are the boulders? All around; larger, smaller; some a child can carry for playthings; some are "larger than a haystack." One thing they have in common: convictions. Break them by ordinary means? As well reach the stars without a step-ladder. Get the best steel drills. Get wedges, or dynamite. Take time. It opens at last. Every particle glows with strength—endurance, power, convictions. What is granite good for? Everything that is enduring. Immortal monuments for Gettysburg, enduring foundations for palaces, massive towers for river-spanning bridges, wave-breaking walls that defeat wildest storms, creating harbors where mariners sleep undisturbed. Anywhere, everywhere, granite offers itself for whatever is trustworthy and enduring, and all because of its conviction-tions. Transferred to your soul, granite is Spiritual Power. The question is answered in theory. Does your life answer it in fact? If it does not, your life will turn to sandstone, or shale, or mud. Convictionless men are easy-going and indifferent. Convictionless churches do not give money for God's work. Convictionless parents do not train children for godliness. Spiritual power is a conviction at work. THE modern pastor does not answer to any officer in the early Christian communities. The name "Church," as now defined, is misleading if it be applied to the New Testament period. Nevertheless, under present conditions a pastor is an important factor in both church and denominational life. The fact that so many churches are now pastorless, and that such churches seem almost compelled to call undordained young men away from such preparation for the ministry, as all agree is necessary, very necessary, forces the pastorless church question well to the front. There are few churches hav-

