

TABLE OF CONTENTS.

EDITORIALS—Democracy in the Church; Messianism and Christianity; "The Second Coming;" Origin of Messianism; Two Types of Messianism; John the Baptist; Messianic Baptism; Not a Revolutionist; A Study in Gray. 689-691 How Preachers are Developed. 692 Meeting of the Sabbath School Board. 692 Doctor Boone. 692 How a Christian Should be Dressed. 692 Tract Society. 693 Business Office. 693 Memorial Board—Quarterly Meeting. 693 MISSIONS—Letter Sent to Our Churches; Report of Corresponding Secretary of Missionary Society; Debt; A Call for Volunteers; The Century of Missions; Missionary Board Meeting; Treasurer's Report. 694-695 WOMAN'S WORK.—One With God. Poetry; Paragraphs; Mrs. D. H. Davis. 695-696 From Africa. 697 The Bittle Creek Sanitarium Training Schools—An Opportunity. 69 General Conference. 698 Home News. 700 YOUNG PEOPLE'S WORK.—A Vigorous Missionary Campaign; Overflow From the Seventh-day Baptist Endeavorer; The Reading and Study Course in Bible History. 700-701 CHILDREN'S PAGE.—The Sign that Ned Hung Up, Poetry, The True Story of an Elephant. 701 MARRIAGES. 701 DEATHS. 701 SABBATH SCHOOL. 702 Stop Thief. 702 Thomas Davis. 702 Popular Science. 703

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The Board will not obtrude information, help or advice upon any church or person, but give it when asked. The first object of the Board will be its working force, being located near such work.

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An organization of this kind is essential to the success of the Kingdom of God.

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LEAVING THE MOUNTAIN TOP.

BY ELIZA STRANG BAIRD.

We must go down into the plain! We may not stay upon this height, Take up our daily tasks again, But keep the heavenly vision bright.

We must go down into the plain! This rapturous summit cannot be Our constant dwelling-place, though fain Would we abide here, Lord, with Thee!

We must go down into the plain! Resume life's strenuous fight once more, Bear patiently our mead of pain, And do our duty as before.

We must go down into the plain! The toiling, suffering world is there, Though in this bliss we would remain, The sick and hopeless need our care.

We must go down into the plain! Descend with us, dear Lord, we pray— Of height nor death can we complain If still beside us Thou wilt stay! —The Watchman.

A Great Dispute Settled

Our readers will recall that some time ago we made mention of the fact that a large amount of property devoted to religious and educational purposes was the subject of a dispute between the Free Church and the United Free Church of Scotland. The matter has been under advisement in Courts and by various commissions. "The Elgin Commission on the Scottish Church Dispute" has lately awarded to the United Free Church the assembly hall and college buildings at Edinburgh, Glasgow and Aberdeen, while the Free Church gets a block of office buildings in Edinburgh and the annual sum of \$15,000 for the maintenance of its college, for which there is sufficient accommodation in the office buildings at Edinburgh apportioned to that Church. The Free Church is also awarded two additional churches at Glasgow. The dispute resulted from the fact that a few churches of the Scottish communion originally known as the Free Church, refused to enter into the movement by which the United Free Church came into existence. The property involved in the case amounted to between fifty and sixty million dollars. It was technically held by twenty-four Free Church ministers, known as Wee Kirkers, because of the fewness of their numbers. So long as the property was held by them, the United Free Church remained almost poverty-stricken, while the Wee Kirkers were in possession of the property and they could not have done otherwise. The United Free Church was established in 1847, and since that time it has been growing and spreading its influence and its work in all parts of the world.

Jesus' Conception of the Kingdom

The idea which Jesus had concerning the nature of the kingdom of Heaven and of his mission as the Messiah must be the foundation and center of all just conclusions concerning true Messianism. It is certain that he lived in the midst of Messianic thought and must have been familiar with the prevailing opinions among his own people. By birth and education he must have been imbued with the ideas and expectations of the Jews, and familiar with their theories concerning the Messiah, and the Messianic Kingdom. By what method the Messianic self-consciousness was developed in him we may not say, neither can we determine whether it was fully developed at once, and found expression gradually, or whether it was developed gradually through succeeding experiences. It seems probable to the writer that from the experience of Jesus in the temple, at the age of twelve years, to the Temptation, the Messianic self-consciousness steadily unfolded, and that the struggle in the wilderness purified him from revolutionary tendencies and from the narrow ethnic conceptions by which he was surrounded. That phase of the temptation in which he saw the glory of a world-empire with himself as its head, if he would yield to the tempter, was the culmination of his testing on the lower side of Messianism. In that experience he met the temptation to seek personal ends, a place as a king, and worldly honor, and put it away—once and forever. He returned from the wilderness to begin his public ministry in a manner that rejected the Zealot's view, which aimed at revolution, and much of the Pharisaic view which looked for an earthly kingdom without immediate revolution.

A Spiritual Messianism

The message of Jesus was deeply religious and highly spiritual. He taught deliverance through the help of God, and obedience to the Divine will. He set forth the kingdom as spiritual, existing in the hearts of those who believed and obeyed; that it was not outward, nor earthly, neither was it to be attained by political measures, by intrigue, nor force of arms. His interpretation of the Kingdom of Heaven made it a brotherhood of believers, whether of Jews or Gentiles, whose faith in his Father and theirs, and whose love for each other, were the distinguishing elements of fitness for membership in that kingdom. He taught a new conception of sacrifice by his words, his life and his death, almost, if not wholly, unknown to any phase of Messianism, as it existed among the Jews. The universal Fatherhood of God, His redeeming love and gracious will, His patience and His readiness to pardon all those who would come into the Kingdom, were the distinguishing features of His teaching.

Jesus Not Understood

While this higher ideal was set forth by Jesus, it is evident that even his most devout followers were unable to grasp this ideal, in any good degree. While every interpretation he gave to their questions, together with the instruction he sought to impart and the rebukes he gently administered, indicate these high conceptions on his part, he was obliged to discuss the question from their standpoint, to use terms with which they were familiar and to leave much that lay near his heart unaccomplished. It is evident that the eschatological view held by the Pharisees approached nearer to the idea of Jesus than did the revolutionary schemes of the Zealots. We must conclude, therefore, that his interpretations and explanations dealt mainly with the eschatological side of Messianism. This is evident from the form which the faith of the disciples assumed, and still more evident from the manner in which their opinions developed, after the death of Jesus.

The Kingdom to Unfold

That the Messianic kingdom was to appear instantly, or to pass rapidly into completeness is denied by almost every illustration which Jesus used to describe that kingdom. Take, for example, his descriptions of the kingdom in the following scriptures: Luke 17: 20: "And when he was demanded of the Pharisees when the kingdom of God should come he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo, here, or lo, there, for behold, the kingdom of God is within you." Matt. 13: 44-47: "Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he



hath and buyeth that field. Again the kingdom of heaven is like unto a merchantman, seeking goodly pearls: Who when he had found one pearl of great price, went and sold all he had, and bought it. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind." Matt. 20:1-17: "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market place. And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should receive more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So shall the last be first, and the first last; for many be called, but few chosen." By such parables and explanations Jesus sets forth an unfolding and peaceful kingdom rather than a sudden, revolutionary and cataclysmal one.

**Messianic Future Life**

THAT Jesus dealt much with the eschatological features of the kingdom is shown by the terms that appear throughout the Gospels. Indeed, both the Gospels and the Epistles deal largely with the future life conceptions of Jewish Messianism, both as to thought and terminology. The reader who makes careful investigation along this line will see clearly that Christianity is the direct product of Jewish Messianism recast under the influence of those spiritual conceptions which Jesus struggled to impart to his followers. It is not too much to say that the fundamental principles of Jewish Messianism were retained by Jesus, but their new and larger spiritual meaning was brought out. In Mark 10:30, for example, he recognizes the distinction between the Present Age and the Coming Age, which distinction is prominent in all Apocalyptic literature. According to Jewish Messianism, the Present Age was almost hopelessly evil, and was under the immediate control of Satan. Sickness, suffering, demoniacal possessions, temptations to sin and all similar misfortunes were held to be the direct result of Satan's reign. Jesus not only recognized these opinions of the Jews, but exerted his power and extended his teachings for the removal of these evils, for the healing of dis-

eases and the practical establishment of right, justice, purity and peace in the hearts of those whom he taught. In this way he sought to make the kingdom of heaven actual, without acknowledging them by such opposition as would repel them, or pushing the larger truth wholly beyond their reach.

**Both Present and Future**

JESUS recognized the kingdom of God as still in the future because, although germinally it had already begun, its development would be continuous and its duration eternal. The idea of Judgment, punishment for sin and the bitterness of the wages of sin found prominent place in the teachings of Jesus, although his view was much larger than the conception of Judaistic Messianism was concerning the Great and Notable Day of the Lord. Without going into further details at this time, it is safe to say that those fundamental truths which pertain to individual righteousness, to repentance, obedience, purity and godliness, and those eternal truths which enter into the actual spiritual kingdom of Heaven, were all announced, discussed and elucidated by Jesus. His explanations often if not always started from the standpoint of those who heard him, and were expressed in terms with which they were familiar, in order to secure their attention to the new and spiritual interpretation he made. That they were "slow of heart to believe," and comparatively dull in apprehending the higher views which Jesus preached, is not wonderful when we consider how they and their ancestors had thought of the kingdom from their standpoint of Messianism, and talked of it in terms that were interpreted by them from the political and materialistic conception only. That Jesus could so patiently deal with them and could so humbly submit to rejection, abuse and death, is one of the higher, if not the highest, proof that he was truly the Divine Messiah.

**Holding Fast**

JUDGE MAYER SULZBERGER, of Philadelphia, at the opening session of the Jewish Chautauqua a few weeks since, spoke with great wisdom and earnestness on the duty of the Jew to remain true to their heritage whatever betides. Tersely was that duty emphasized in these words: "We may not give up our convictions for the sake of obtaining honor, profit, applause or even common justice. If the world, immeasurably stronger than we, abuses its strength, we may suffer or die or be slaves—these are the alternatives. But if we spurn the latter and choose the former, we must bear ourselves as brave men, boldly asserting our rights as free human beings, and striving by all fair means to attain them." Commenting on what the Judge said, *The Jewish Exponent* writes: "It is not false pride or stubborn self-assertion that has kept the Jewish people true to their ideals throughout the centuries. On the contrary, it was only too patent that this fidelity meant in former times, as it still means today, that the faithful Jew will always in one way or another be made to suffer some deprivation because of his fealty. Judge Sulzberger's clear and resonant call to duty is but the earnest expression of the sentiment that dominates the Jewish heart wherever there is a spark of attachment to our ancient religion. Reading past history and forecasting the future by this light, he concludes that the prospects for an effective and desirable contribution to Jewish development in America will be bright and promising. In the path of the Jew

will the realization of the new dispensation and the preservation of the traditional position on every point. He foresees an important American contribution to the great stream of Jewish thought which has been traveling on for centuries in various lands and in intimate contact with diverse civilizations. That his prognostications will come true can be asserted with reasonable certainty, born of the belief that such a consummation will redound to the advantage of all mankind."

**WHY WE DO NOT GROW**

It is undeniable that Seventh-day Baptists do not increase rapidly in numbers. They are not "dying out," as a recent newspaper writer said, but they are not growing so fast that church buildings are becoming too small for the congregations, or that the larger churches are branching and budding into offspring churches. At Conference the Corresponding Secretary reported a net gain in members for the year, but it was not a large gain in comparison with our total numbers. Ought we to be satisfied with merely a gain, and not a large gain? I think not. Mere increase in numbers is not, in itself, the end to be sought; but an earnest pursuit of that in which we believe—the spread of Sabbath truth—must result, it would seem, in a decided increase in numbers. That is, I believe that we must measure our success in spreading the truth of the Sabbath, to a certain extent, by the increase in the number of Sabbath-keepers in our churches. Judged by that standard, our efforts are not as successful as they ought to be. Why is it?

Is it not largely because we fail in our personal duty? I mean by *we*, the common people, the pews, not the pulpits. Our pastors are consecrated, consistent workers for the cause. But I and you and the rest of us fail to do what we might do in helping our pastors. We fail to do the quiet, personal work that we ought to do. I do not try to persuade my neighbor and acquaintance to accept the Sabbath. I neglect opportunities for talking on the subject with those whom I meet. Don't you?

There are numberless ways in which we might work—in which we will work if we are thoroughly devoted to the spreading of the Sabbath. An Odd Fellow, a Mason, or a union carpenter doesn't hesitate to ask his friends, neighbors and acquaintances to join the organization. He urges them to, and does not keep silent for fear of being thought queer or fanatic. Lodges are of little importance compared with life societies and organizations are nothing compared with salvation—and yet it is the lodge man who talks, works, persuades, and the Christian who is content with exerting "silent influence." Why not imitate the former's zeal, with the latter's faithfulness? Most of us are very faithful as silent witnesses.

What! Shall I ask the next casual acquaintance I meet why he isn't a Seventh-day Baptist? Well, why not? If you believe it is a good thing to be a Seventh-day Baptist, if you believe "the seventh day is the Sabbath of the Lord thy God," if you believe in the salvation of souls, why not ask your friends to believe too? Don't be selfish—share your good things with them.

There is a certain class of people of strong convictions—I think they are "granite convictions"—who show little zeal; that is, they do not and they do not want to show their belief as to their own and their neighbors' souls.

third more than they did under the old license fee system.

The Ute Indians of Utah have left their reservation and gone into Wyoming. Chief Kan-napp says they will not return to Utah. The Indians are becoming bold and are refusing to obey the agents and officers in charge of them. Troops are being ordered to the field.

**WHAT IS HAPPENING.**

An electric train on the Pennsylvania railroad jumped the track on a drawbridge at Atlantic City, N. J., and plunged into twenty feet of water. Over fifty were killed and many others were injured. A rigid investigation of the cause of the accident will be made, but it will not save the lives that might have been saved by an investigation in advance. An ounce of prevention, etc.

The new railroad rate law seems to be accomplishing something. It is already saving thousands of dollars to the traveling and shipping public. "The number of rate reductions in both passenger and freight schedules is unprecedented in the history of railroading," says a member of the commission. The law is believed to be a tremendous success. It seems a little early yet to judge of that, however. Railroads have ways of winning the game that are not always apparent.

New York State politics presents the curious spectacle of two candidates for the governor's chair running on platforms that are similar in spirit, yet the men themselves seem the very antithesis of each other. Party lines, incidentally, are all broken down. That in itself is a good thing. Men should vote for men and principles rather than for mere party candidates. The republican who can see good in a Democratic candidate, and the Democrat who will vote for a Republican that stands for right principles, will both make better citizens than the men who vote a "straight" ticket invariably, and boast of their loyalty to party.

The Standard Oil Company has been fined \$5,000 as a penalty for illegal combination in business. It is a good deal like fining a man one cent, but still it is a straw that shows where the air current is.

The new Pennsylvania State Capitol, which was built under a contract price of \$3,500,000, has cost a total of nearly \$13,000,000. The extra \$8,000,000 were spent on furnishings and "supplies." Explanations are being offered by everyone concerned, but the facts seem to cause a good deal of uneasiness.

A remarkable achievement in wireless telegraphy has been reported to the Navy Department from the Pensacola station. That plant kept in constant communication with the United Fruit Company's steamship Preston from the time she left New York until she arrived at Honduras. The station also received messages from the Preston while she was entering New York harbor, where she was bathed in electric waves from other stations and ships. A curious fact is that the Pensacola station has not been able to repeat this performance with any other vessel.

Wisconsin instead of inventing ways and means to spend the surplus in the Treasury will remit all the State taxes, with the exception of the school tax, which is reduced to one-half of one mill by the State Board of Assessors. If the State had not started to build a \$5,000,000 Capitol there would have been no State tax levied at all this year. The pharisaic condition of the Treasury is such that the new tax system would have been a disaster to the State.

Charges of graft are being made in connection with the city administration of San Francisco. District Attorney Langdon, who was investigating and preparing to prosecute grafters, has suddenly been removed from office, it is said to prevent further investigation. Such action is likely to stir things up all the more.

Some of the German fire insurance companies, which have not paid the losses which they sustained as a result of the San Francisco earthquake, have now determined to do so. The Berlin Fire Insurance Company, at a general meeting of shareholders, has decided to increase its capital by \$625,000 and pay its losses, and the Prussian National Fire Insurance Company has voted \$625,000 to pay its San Francisco losses.

Football is now in mid-season. The new rules of the game, put into use this fall, seem to work well and result in a game that is more interesting to the spectators. Smaller, lighter teams also have a better chance against more weighty opponents. Accidents still occur, however, though not as many as usual are reported.

President Roosevelt will sail November 8 for on the canal. He will make the trip on the war-on the canal. He will make the trip on the worship Louisiana, and will keep in communication with Washington by wireless telegraph as much as possible. It is unusual for a President of the United States to go outside of the country during his incumbency, but there is no good reason why President Roosevelt should not go if he wants to.

Considerable excitement has been caused by the charge made by the daily papers that Mrs. Mary Baker Eddy, the head of the Christian Scientists, is being impersonated by another woman; that Mrs. Eddy is so near death that she is helpless and that her attendants, in order to deceive her followers as to her real state, have allowed another to appear in public as Mrs. Eddy. The real truth seems to be that Mrs. Eddy is growing old and feeble, but is not by any means helpless or at the point of death. To refute the charges she granted an interview to several reporters who asked her several questions, to which she replied.

The Panama Canal Commission asks for \$25,406,000 for the canal work for the next year. The money will be appropriated. Through their efforts to obtain labor for work on the Isthmian Canal, members of the Commission have found that there is a dearth of labor in practically all parts of the world. So great is the demand for labor in connection with railroad building and other improvements on a large scale that countries which formerly have sent thousands of laborers to this country monthly are now using their labor at home.

**HOW MINISTERS ARE DEVELOPED**

"DEAR BROTHERS:

That the readers of the Recorder may have something more than general opinions concerning the influences by which men are brought into the ministry, I venture to ask the following questions:

1. Do you think that you inherited from your parents, or from other ancestors, a definite tendency toward the ministry?

2. Under the influence of what church or churches did you determine to enter the ministry?
3. Were you first licensed to preach, if so, how long before you were ordained?
4. How far had you advanced in school work when you were ordained? What work have you done in school or seminary since your ordination?
5. Speaking in general, what was the strongest influence that brought you into the ministry?
6. What is the present state of the church under the influence of which you were first led toward the ministry?
7. Please add any other items not called for by the foregoing questions that will throw light on the causes and influences that have brought you into the place you now occupy."

Rev. M. G. Stillman, of Walworth, Wis., writes:

"As to inherited tendencies to the ministry, there seems to have been nothing more definite than the capacity to get knowledge and faith for the Master's service. I do not know whether any of my ancestors ever stood up in the pulpit. I am like a little dipper, which can serve to carry a little water, then dip again at the fountain of truth and tell it to others. I was brought up with regular church and Sabbath School privileges at Albion, Wis. At home and in the Sabbath School, I had my early training in the principles of righteousness so that at the age of thirteen I was a member of that church. He who was like a good father to me—to whom I had been "bound out"—said to me one night at our own fireside, "Do you not feel that you ought to offer yourself for baptism?" Five years later I first began school work at Milton College and then began better progress, because there I was no longer under the influence of bad company, and was led to deeper thought concerning the great questions of future life. I think of my first definite leading toward the ministry as coming through the encouragement of pastors and teachers at Milton. My next rather definite encouragement was in four years of experience as superintendent of the Walworth Sabbath School. I had been out of college nearly eight years as teacher in public schools, when in Winona, Minn., a Methodist minister thought it possible to make a Methodist preacher of me, and asked me to take the pulpit in his place on a Sunday night, and speak. My effort, and his encouragement helped me to come to the decision soon after. Some other circumstances combined to make it look right for me to offer my services in the work at that time. I had grown to enough faith to think that God might be calling me to declare his salvation in whatever way my little strength could serve. Friends in the Utica, Wis., Church first heard of my decision for the ministry, as I had told their pastor. That church sent a direct "call" before any Seventh-day Baptist had heard me make any attempt to preach. God seemed to be using them to lead me on. When we had moved to Utica, at their call, some of the friends in Walworth where we were then members, thought it proper to send up a "license." It had not occurred to me as anything essential. The call of the Utica Church was just as good. After two years of service we moved to Alfred and I took two years' study in the theological department and was ordained in the Alfred Church after taking the theological course and my diploma. Since that time my duties have been in direct connection with the serving of the church. The strongest influence seems to have been the kind personal encouragement at Milton during the time of my four years' study, together with Christian privileges in that place. In my case it seemed to require a number of years among teachers to bring me to faith necessary to offer myself for the work. A desire for as noble a service as the world could give, and a feeling that there is always room for the Christian preacher to do God-given service had been in my mind long before my decision came. I have thought many times that I should like to be more independent of the salary in preaching. I do not like the idea of being hired to preach the Gospel. Even granting that custom has become quite solid for salaries, and that it does give every member a better chance to prove faith by works, I still think there is too much of a tendency to measure divine influences by the mighty dollar. No one will be of much service in the ministry if he has not ability, faith and love for it. These qualities exist in varying degrees. It seems that God and His people agree sometimes in making use of some who have rather moderate strength, but the brethren in the ministry of our people are generally men of such manly, Christian force. If they were not preaching, they would have more wealth, but could not have equal opportunity for gain as heavenly and eternal riches."



Rev. W. L. Burdick, Ashaway, R. I., answers as follows:

"I have no reason to believe that I inherited any tendency toward the ministry from my father or his ancestors, unless it be my love for theology. He was a born theologian, as many can testify, but he repeatedly declined to enter the ministry, though often urged thus to do by his brethren. Eld. Solomon Carpenter was the only minister of whom I know among my paternal ancestors. On my mother's side of the genealogical tree it is different. Here I find myself in a long line of ministers, descendants of Eld. William Davis who came from Wales during the latter part of the seventeenth century and took part in the organization of the Seventh-day Baptist Church of Shrewsbury, N. J. Rev. Lewis A. Davis, of this line, was a brother of my mother's mother and I have long believed that, while I inherited a taste for theology from my father, it was from my maternal ancestor I inherited an inclination toward the ministry. It was under the nurture of the First Hebron (Pa.) Church that I was led to the ministry. I was first licensed to preach by the First Hebron Church, six years before I was ordained. This license remained in force till ordination took place. Though never a member of the First Alfred Church, I was also granted a license by that church a few months before my ordination. Twice, between my first licensure and my ordination, the home church proposed that I be ordained, but I declined, believing that it would be unjust both to me and the denomination for me to be ordained before my preparation was completed.

I had finished my college and seminary courses, with some additional studies, before ordination and I took one year of "graduate work" in the University of Chicago after ordination. The strongest influence operating to bring me into the ministry was a Christian home in which there was a strong denominational spirit. Second only to the home was the little church, without any ministerial oversight for many months at a time, yet holding its Sabbath morning service and Sabbath School every Sabbath in the year and much of the time a weekly prayer meeting, also. Many a time did I feel that I would give anything reasonable if we could have the blessing of thoughtful and inspiring preaching every week.

The church in which I was led to the ministry is not so strong today as in other days. The noble God-fearing men and women who maintained it through rain and shine have nearly all gone to their reward, and though they raised up faithful ones to take their places, some of these have gone elsewhere."

#### PEDAGOGICAL ELEMENTS IN THE MINISTRY OF JESUS.

Convocation Paper by T. J. Van Horn.

A student of the life and ministry of Jesus cannot escape the conviction that He was a master in the art of teaching. His divinity finds corroborative proof in the fact that after two thousand years no improvement has been made in His methods. The psychological research of the last two hundred years has revealed nothing of value that was not at least suggested by His teaching. He who would write an up-to-date treatise on the science of pedagogy would do well to make first an analytic study of the four gospels in the search for a sound basis on which to proceed. All that is best and simplest in modern methods is but a return to the pedagogical principles employed by Jesus.

The theme assigned me sounds at first pedantic. But no subject can be of larger practical merit to this convocation of ministers. For it is not merely the truths Jesus taught, but how He illuminated and impressed them that is of vital interest to the gospel teacher and preacher. It is our task to think for a while of some of these elements of power in the teaching of our Lord.

Then, first, by way of introduction, let us look at the spontaneity in His teaching. While this proceeded in strict conformity to known psychological law, yet He was hampered by no system of teaching. As naturally as the sweet scented flower poured forth its fragrance, or the

birds to which he often alluded, their songs, so the words of grace and wisdom fell from His lips. All great teachers have been so. The students and admirers of Pestalozzi were confused and vexed in the attempt to reduce his teaching to a system. He himself was embarrassed in the effort to tell how he taught. The argument is not against principle and method, but in favor of such fullness of soul and absorption in the ends sought that system does not obtrude itself even as a sub-process. Jesus was the fountain of truth. From the infinite depths of His nature there came forth in the order best suited to the peculiar needs of those He taught, the truths for their salvation and education. So characteristic was this quality of His teaching and of His being that it was transmitted as a mark of true discipleship. On one occasion He declared: "He that believeth on me, from him shall flow rivers of living water." No disciple of His can hope to attain success in teaching who is not so filled and permeated with His Spirit that the thought of system shall in no wise impede or embarrass the work he is doing. But certain great principles will, nevertheless, serve as a foundation on which wise teaching proceeds. These are clearly discernable in the ministry of Jesus.

1. His teaching was adapted to the capacity of those taught. "I have many things to say to you, but ye cannot bear them now." John 16:

12. To appreciate the truth of this, we have only to recall the simple lessons in the early discipleship of His followers, with the more abstract problems of the divine life taught in John, Chap. 14-17. This is a principle of teaching lying at the foundation of the modern graded school system. But why is it not recognized in a more thorough grading in our Sabbath schools, not only in method but also in the lesson material? It can be understood only on the supposition that we have taken little interest in the pedagogy of Jesus, or have supposed that different principles must be used in the teaching of religious truth from those which govern in the secular schools.

2. This adaptation of the lesson to the capacity of the pupil, presupposes another law of teaching under which Jesus worked, namely, Accurate knowledge of those whom He taught. To adapt the lesson, one must know the pupil. Now Jesus knew men. "He needed not that any one should bear witness concerning man, for He himself knew what was in man." John 2: 25. Whether Jesus' knowledge of men was intuitive or acquired does not affect the practical bearing of this law. To be successful as a teacher you must know the nature as well as the need of your pupil. Jesus had such knowledge. He knew the hidden springs that moved men to action, and with the greatest skill he touched these. As well might one hope to tune a piano who has not trained his ear to harmony, nor learned anything about the construction of the instrument, as to expect to bring a soul into harmony with God without knowing something about the soul and its delicate construction. A poet of 150 years ago declared, "The proper study of mankind is man." Adapting that famous line I say, "The proper study of the teacher is the boy." We ought to consider no price too great to pay for such knowledge. If we must attribute the knowledge which Jesus had of men to His divinity we may also think of the infinite price He paid to obtain or rather to apply it. He gave up His ancestral estate and all the glory of His heavenly home to know by personal contact the needs and the nature of men. "Wherefore it behooved

Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest. . . . For in that He hath suffered being tempted, He is able to succor them that are tempted." Heb. 2: 17, 18. "He was tempted in all points like as we are" to get onto common ground with us. The modern psychological science, Miss Sullivan in her training of Helen Keller, and university settlement work, are commendable examples of the effort needed to know those whom you would instruct.

3. Knowing men, Jesus recognized their difficulty in apprehending abstract truth, or the things of the spiritual realm. Paul expressed the law in deference to which Jesus proceeded in seeking the soul's expansion: "First, that which is natural, then that which is spiritual." "There is a natural body and there is a spiritual body." Men recognize without effort the one by means of their physical senses, but with difficulty they apprehend but dimly what lies beyond the range of the natural vision. So Jesus begins by using the familiar objects of the world about us to tell us of heavenly things.

"From nature to nature's God," was the order of Jesus' teaching.

Browning expresses the thought when he says:

Every natural flower which grows on earth  
Implies a flower upon the spiritual side.  
Substantial, archetypal.

Things before words was Pestalozzi's oft repeated maxim. But he had learned of Jesus. "The kingdom of heaven is like," is the oft repeated formula of the great Master. By his parabolic art bird and blossom, housewife and herdsman, farmer and fisherman, the mustard seed, the leaven and the pearl are each thrown alongside the great truths of the kingdom to illuminate and simplify. Do the disciples need to learn the lesson of faith in our Heavenly Father's willingness and anxiety to give the best things to His children? An earthly father's attitude toward his son when he asks bread illustrates the precious truth. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 13. Is humility the needed lesson? A little child is placed in the midst of them. Do they have a low estimate of eternal life? He tells them the story of a man who paid his entire fortune for the pearl of enormous value. And then by easy analogue the thought was led from the material object. No other great teacher used so freely this method of teaching. "All these things spake Jesus in parables unto them and without a parable spake He nothing unto them," and in the use of the parabolic art, He worked in harmony with another pedagogic law, namely:

4. All the perceptive faculties need quickening into active inquiry after the truth. The bare statement of a truth in the abstract awakens little interest because only one of the physical senses, the ear, is appealed to. In the method of teaching by parable or by object lesson, the imagination or the eye is called into action. C. H. Tyndall says in his "Object Lesson for Children," the eye is the first avenue to the soul. It is the shortest. It is the quickest. It is the easiest. Every ray of light reflected from nature upon the retina is a transmission of a thought of God to the soul. But while the parable associates the eye with the ear in the reception of the truth, illuminating and illustrating it, it serves still another purpose. There is a telling of the

truth behind the symbolism of the parable. Now there is a natural language of the soul for the solution of mystery. This fact is recognized in the algebraic problem. What is the peculiar fascination of an equation in algebra? It is the exhilaration that comes in trying to find the value of the unknown quantity. Likewise the curiosity and imagination of the eager soul is awakened to search for the meaning which lies enveloped in the parable. The biographer of Jesus quotes the prophetic words which are explanatory of this method of Jesus in teaching. "I will open my mouth in parables and will utter things hidden from the foundation of the world." And the pedagogic value of the method is at once apparent. It is said, "The disciples came unto Him, saying, 'Explain unto us the parable of the tares of the field.'" You must go beyond the surface to find the richest treasure.

5. There is suggested in the fact that the disciples came unto Him, another important principle of teaching in the ministry of Jesus. There must be established an intimate relation of confidence between teacher and pupil. There is no explanation of mystery for the soul that refuses the invitation "come." In response to the soul's cry for light the Master tactfully requires an expression of faith. On His first meeting with some of His disciples, they ask, "Master, where dwellest thou?" and His answer was, "Come." And let me remark in passing that Jesus always satisfies, up to its capacity, the soul's cry for light. Other teachers may baffle, confuse and vanquish those under their tuition, but Jesus always satisfies. The acceptance of that invitation "Come," on the part of the disciples, was the beginning of a loving state of faith between Him and them. "They came and saw where He dwelt and abode with Him that day." And it made it possible for Jesus to say later, "Unto you it is given to know the mysteries of the kingdom of heaven." With the inquiring soul turned Godward, there will always be satisfying views of His character. "This beginning of miracles did Jesus in Capernaum, and manifested forth His glory; and His disciples believed on Him there." When the unreasoning soul like Nicodemus demands the unknowable, "How can a man be born again," or like Philip requiring, "Show us the Father and it sufficeth us," or like so many in a maze of doubt trying to fathom the great doctrines of predestination and the foreknowledge of God, and harmonize it with man's accountability, a near approach to Jesus in loving fellowship will be the heart's best satisfaction. By symbol and by sermon He will allay the doubt and dissipate the mysteries.

6. Another element of power in the teaching of Jesus was the value He set upon the practical training of His disciples. After a period of teaching He sent them forth two and two that they might put into practice the knowledge acquired of Him. There was little in the doctrine of Jesus that was incapable of being put to the test in real life. "If ye know these things happy are ye if ye do them." "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man which built his house upon a rock." And if there were anything abstruse or difficult in his teaching, he indicates that the solution lies in the mind's attitude of readiness toward practical duties. "He that willeth to do His will shall know of the doctrine." John 7: 17. "Then said Jesus to those Jews that believed on him, If ye continue in my word, ye shall know the truth, and the truth shall make you free." John 8: 31, 32. The disciples of Jesus were trained

to be followers, imitative. In no respect was the power of Jesus as teacher in stronger contrast to the teachers of His day than in this. "The scribes and Pharisees sit in Moses seat. All, therefore, that they bid you observe, that observe and do, but do ye not after their works for they say, and do not." Matt. 23: 2, 3. Jesus regarded his teaching of value only as it was transmuted into life. "If any man will come after me, let him deny himself, take up his cross daily and follow me." Luke 9: 34. "It is less important," said Rousseau, "to keep the child from dying than it is to teach him how to live." It is an echo of the grander and simpler words of our Lord. "He that loveth his life shall lose it, but whosoever shall lose his life for my sake shall find it." Matt. 10: 39. The power of Jesus as teacher finds illustration in this fact, that He made the disciples familiar by practice with the principles on which His kingdom was built. Humility must be a sign of a citizen of His kingdom, and no disciple of His was allowed to seek for position and influence for their own sake. Prayer was an essential factor in the Divine life, and He taught them to pray. Self-renunciation was a *sine qua non* of discipleship and such was His force in teaching the doctrine that they could truthfully say, "Behold, we have left all and followed Thee." Thus upon the minds of a few men were deeply impressed the fundamental truths of His kingdom. And thus teaching with pedagogic ends in view He sent them out into the world to teach, with a moral force unsurpassed, "all things" whatsoever He commanded them.

7. These indelible impressions were due in large measure to a seventh element in His teaching. It was the attitude of confidence and authority with which He taught. He never distrusted Himself. "We speak that which we have seen and testify of that which we have seen" were assuring words to the mystified Nicodemus. "He spoke as one having authority and not as do the scribes" was the testimony of His biographer. It was this air of confident authority that drove the money changers in confusion from the Temple courts. It was the self-confident bearing that disarmed and unnerved the officers sent to arrest Him, so that these functionaries returning declared in answer to the question, "Why did ye not bring Him?" "Never man so spake." Whatever the exigency in His teaching, whether giving instruction to the earnest seeker or the mere caviller, whether meeting those sent to entangle Him in his talk, or facing the enemy in the open, with the same calm assurance and fearless dignity, He met them all. While hatred was glaring from the eyes of His foes there shone out from His own the clear light of truth that revealed the hatred and strategy of His enemies, which was at once their confusion and defeat. No Seventh-day Baptist can pass by this element of power in the teaching of Jesus with indifference. It is of the greatest practical value to determine the grounds of such confidence. It is discovered to be first in His absolute loyalty to the truth. He came to establish a kingdom whose foundation principles were truth woven into the very heart and life of His followers. He said to Pilate: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Another ground of confidence was that He always worked in harmony with the spirit and purpose of His mission. "The spirit of the Lord is upon me," he proclaimed in the synagogue at Capernaum. "He hath anointed me

to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4: 17. The truth in His hands was the sword of the Spirit. It never played Him false because He was absolutely true to it. He was never at cross purposes with the great Mission of His life in wielding it. "Ye shall know the truth and the truth shall make you free," and with the blows of this mighty sword He struck the shackles from the lives of people. With what fearlessness He stood facing the angry Jews and said, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from her bond on the Sabbath day?" Luke 13: 16. Then in the third place, He recognized a higher authority to which He willingly yielded. The ground of confidence in the declaration, "My judgment is righteous," is seen in His words, "Seek not mine own will, but the will of Him who sent me." To this authority He joyfully gave Himself. No plea of expediency or of convenience moved Him from the course indicated by His Father. "He was obedient unto death, yea, the death of the cross." It is worth while for us to reflect that in the degree that our ground of confidence is identical with that on which Jesus stood, may we be fearless and aggressive and successful in doing the work God has assigned to us. Standing thus, and remembering His words, "All authority hath been given unto me in heaven and in earth," and, "Lo, I am with you even unto the end of the world," we may with dauntless courage teach all things whatsoever He has commanded us."

But we have yet to speak of that which more than all else accounts for the supremacy of Jesus as a teacher. It was the love He had for those He taught. "Having loved His own that were in the world He loved them unto the end." It permeated with its warmth and glow every avenue through which men were drawn to Him. Marvelous as were all the elements of which we have taught as manifested in the work of our Lord, they alone were powerless to serve the purposes of His teaching. They were the media through which Divine love was focused upon the hearts of men. Hearts like wax need warming before they can receive the impress of the truth. Teachers in the loyal adherence to the above principles may impale men on the horns of their logic, they may sway men by their eloquence, or they may charm and soothe by the beauty and winsomeness of the truth, but they can never bring men in submission to the feet of the Master without Divine love. "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." I Cor. 13: 1-2.

Man was meant to be not the slave, but the master of circumstances; and in proportion as he recovers his humanity, in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances, and wield them at his will. —Kingsley.

Faith is the subtle chain that binds us to the infinite.—Ella O. Smith.



### Missions.

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

#### THE MISSIONARY BOARD MEETING.

At the annual Board meeting, held Oct. 17, not more than five of the nearly twenty churches which usually apply to the Board for assistance made application for appropriations for the year 1907. It is hardly possible that the remainder have come to be self-supporting. I am sure some of them have been surprised at their own strength by the large amount which they have so kindly pledged, and some have it all paid, for the debt of the Board. I hope they will receive as much good and encouragement from this effort as the Board have.

#### THE AFRICAN QUESTION.

We are all anxious to know what can be done for the four members of the Ammokoo family, at Ayan Maim, Gold Coast, Africa, who wish to obtain an education. The Rev. Joseph Amnokoo, the father, who has recently died, was a very remarkable man. He was first a Wesleyan Methodist, and for them established seven churches in his country. A few years ago he learned of the Sabbath; and with the prayerful use of his Bible settled the question, and with his family commenced keeping the Bible Sabbath.

There are five sons by a former wife, who is not living. Their names are James Manasseh, John Ephraim, Samuel Taylor, Amos Haiffard and Ebenezer George Amins. Amos H. is about thirty years of age, and would like to attend the Fanti Public School at Cape Coast Castle, Africa, only a few miles from their home. Of us he asks financial aid. To do this it may require something more than a hundred dollars a year. I have written to ascertain particulars regarding this, so far as it is possible. If the Board should wish it, is there not a church, a Christian Endeavor Society, or a person who would assume this charge for perhaps two years?

Samuel T. is older than Amos. He, with E. G. A., who is the youngest of all the sons, would like to come to this country for an education. The Missionary Society feel that the dangers to them, of our climate and student life are almost as deadly as the climate of the Gold Coast is to the white man. What to do in this matter is the problem, not only of the Missionary Society, but of the entire denomination. Ebenezer himself has written that they themselves know Amos could not stand our climate, so wishes to be educated in his own country. I suppose we have at least one young man and his wife who would dare to brave this climate and undertaking had we the means and thought it best to send them as missionaries. Before Peter's death he wrote to his father and mother at Haarlem, Holland, that Ebenezer had a heart of gold. This was the price which Peter set upon this young man. There is also a daughter, Miss M. E. K. A. Ammokoo, half sister of the boys. Her mother is a later wife of the lamented Rev. Joseph Ammokoo. This daughter would also like in some way to obtain an education. Will you pray that God will lead us wisely to a solution of this great problem. We would rather know our duty and meet it now than at the Judgment Seat in the great day.

#### REPORT FROM REV. F. J. BAKKER OF WORK IN DENMARK.

On our return home from Denmark we found many letters awaiting us. We were from home about four weeks. We left the night of the 5th

of June and returned the 25th. Just before leaving home we were greatly saddened by the death of our dear Bro. Schouten, our Secretary, who died the 1st of June and was buried the 5th, just before we left for Denmark. We all were so thankful that God permitted me to be present at this time to serve at the funeral. We took the train on the evening of Tuesday, at Rotterdam, by way of Utrecht, Avnhem, Wesel, Bremen to Hamburg, arriving the next morning about 7 o'clock; then we must wait until 9 o'clock, when we again started on our way. It was a very hot day and the train was crowded with people returning from their Whit-Sunday holiday. On the same evening about 9 o'clock we arrived at Aulborg safe and well, tired, full of dust and very thirsty, not being able to get any water on this trip of twelve hours. We stopped at night in a Mission Hotel. The next morning, after a good night's rest, we took the train again and arrived about 2 p. m. at Horby, where we went to the home of our dear Sister Moller, mother and daughter. The daughter Mary was here last year and baptized. We were very glad and thanked our merciful God for His goodness. We had much to talk together and the days were gliding fast. Our sisters had written to all the Sabbath-keeping people in this locality that we should have a Sabbath service on the next Sabbath, June 9.

On Friday one of the sisters came 230 kilo meters by train. The next day about twenty-five people came to the service. Some drove as far as ten miles to attend the service. One brother, seventy-three years of age, walked more than eight miles. Surely we had a good meeting. In the week days I used the time visiting the homes of the people, both of our own and others, talking to them the best I could. On Wednesday, June 13, one of our brethren came with his carriage and took us to his home. There we spent two days in much gladness and peace. Sabbath day we had a good meeting at the farm Brondbak, of our Brother Lars-Andersen, Deacon of the Asaa church. About twenty persons were present, even our dear Sisters Moller. The next Sunday we held a meeting at another farm, Sletting; in all thirteen persons were present. A few days were then spent in visiting, answering letters and communications. On Wednesday a daughter of Bro. Anderson rode with us to visit a brother and sister at a distance of ten miles to a farm called Brodholt; the friends and brethren live a long way distant. There we also had a good afternoon; the Lord be praised. Later Bro. Lars-Andersen brought us twelve miles to the station. There we took the train to Ulsted, where a son of Bro. P. Sorensen stood ready to take us to their home, a distance of six or seven miles. There we were also very welcome. This is the fourth time I have visited this home, the first in 1896. Sabbath, June 23, we drove to a little village called Bolleshov, where two sisters live, one nearly eighty years of age.

In the afternoon we held a meeting, fourteen persons being present. Afterward, we two brethren and four sisters held the Lord's Supper. Sunday, June 24, we held an open-air meeting, with about eighty people present. A lady of the Free Mission was present, of the Lutheran Church. She spoke a good word, sang and played the guitar very nicely. This was also an excellent meeting. Wednesday, the 27th, we had a prayer meeting in the morning, with nine people present. Our brother then drove us to Asaa, the place where Bro. A. C. Christensen and his wife formerly lived. Only one sister, Marthe

Anderson, still lives there. We stayed with her in the garden of our late Bro. Christensen, and also the graveyard where we saw the graves of himself and his dear wife. A memorial plate was on each grave with golden inscriptions, "Farewell Dear Father (Mother) until so long." The next Sabbath, June 30, we held a farewell meeting at the home of Sisters Moller, Horby, notice having been given three weeks before. Very nearly the same ones were present as at our first meeting, though a very cold and stormy day. Sisters Anderson from Asaa and Jensine from Bolleskov were present. Here, according to a previous appointment at Rotterdam, the Lord's Supper was administered to ten brethren and sisters.

(To be continued.)

#### WHY THE SPIRIT OF THE SABBATH CONVERT EXCEEDS OUR OWN.

The following is an extract from a letter just received, written by a Sabbath convert. Some of us occasionally feel that there is no longer an interest in the Sabbath question, so I quote from his letter:

"I have not the space here to tell you all of the wonderful dealings of Divine Providence, by which I have been led to see and accept the Sabbath truth. When I was a little lad, while reading my Bible, I used to ask my father why we did not keep the Sabbath? I remember he told me that the seventh day was the true Sabbath, but for some reason unknown to him, we did not now keep it, though he thought we should. The Sabbath question did not trouble me until I was converted. I was very deeply convicted at a camp meeting, in 1887, and before it closed was soundly converted to God. Jesus revealed himself to me as my Saviour, and has been very dear and real to me from that time and to now. After all he has done for me, pardoning my sins and saving me, I have consecrated my all to him. I then sought the baptism of the Holy Spirit. He put severe tests to me; one was, would I be willing to preach the gospel; another, would I be willing to keep his Sabbath, even though all around me there were people who did not? Was I willing to be thought very strange? I said, 'Yes, Lord;' then the baptism of the Holy Spirit came to me. Since this time Jesus has made his presence very real to me. At this time the Lord sent a Sabbath-keeper to talk to me on the subject. I was hungry for God's truth. I received and decided to keep the Sabbath, no matter what men should say about me.

"I thank God every day of my life that God has revealed himself to me. It has been such a joy to keep his Sabbath. God has wonderfully showed me how people are blinded to this truth. I shall always respect the weak instrument that God used to bring this truth to me."

Dr. Griffith John, who in 1905 celebrated the fiftieth anniversary of his work in China, says that the change which has come over China since the Boxer uprising is nothing less than a revolution; and further, that had this change been characterized by the bloodshed which has taken place in Russia, the eyes of the world would be, not upon Japan or Russia, but upon China. Yes, China is awake and with the awakening of the empire comes the opportunity of thirty centuries for the introduction of Christianity. A new civilization is being formed. Upon the churches of Europe and America depends the decision as to whether this civilization shall be materialistic or Christian. Will the home churches respond to the call?

### Women's Work.

ETHEL A. SAUNDERS, Ashaway, R. I.

THE APPRENTICE  
God will say to me,  
Back to seek better  
Where I would carve a scroll,  
Said, "Carve a letter."  
When I had wrought in haste,  
Said, "It is vain."  
When I had done my best,  
Said, "Try again."  
Is this thy way, O Lord?  
So let it be!  
By what I purpose led,  
I shall know Thee!  
Though much I count of worth  
Fall to thy fire,  
Ever I hear thy voice—  
"Son, come up higher!"

Below you will find extracts from an article in *Missionary Tidings*. Please give it your careful reading, only in place of "Auxiliary" each time read in the name of the Woman's Society of your own church. See how wide is the application of its criticism. How sane and reasonable its suggestions! Shall it not appeal to you—and you—and you, and will you not let it inspire you to renewed interest and more faithful service?

#### WHAT LACK WE YET?

DEMA H. OESCHGER.

Let us each look into our lives and search them out, that we may see wherein they are weak and need strengthening, so that we may turn again to the high and holy work of missions with new courage, new strength and new inspiration. Will you not, dear reader, with me, turn your mind to your life within and without and ask, "What lack I yet?" With Israel's sweet singer shall we not together say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of grief in me, and lead me in the way everlasting?"

As we now deeply look into our hearts, with their peculiar and varied yearnings and longings, shall we not question what it is in them that will prevent our reaching our larger selves? Are we too much entangled with the things of this world? Do the many cares of the home life claim more than their share of our time and strength? Is there much of selfishness, in some of its manifold forms, that retards the unfolding of the more beautiful and the good in us? Are we seeking ease and comfort at the sacrifice of our higher pleasures? Are we unwilling to put forth the greater effort that a nobler Christian character may be realized? Are we too apathetic to exercise our latent, dormant powers? Are we already satisfied with ourselves? Do we yet lack anything in our individual lives? Do we desire to be even more effective individual workers in our Auxiliaries? Then let us "lay aside every weight, and the sin which doth so easily beset us," and let us, with patience and in love, promise each other and ourselves a more consecrated character, and may each have a large part in the expanding growth of the Auxiliary in which we work.

What is true of an individual is also true of a body of individuals. Every Auxiliary is not the least representative of every other Auxiliary, but they all possess common characteristics and presenting conditions to be found in every missionary society. Can you then suggest to us

to be very thoughtful to that the character common to the individual members of the missionary society will be the leading characteristic of the society. Hence the earnest call, my dear Auxiliary member, for a larger spirit of consecration; for as are you, my beloved sister, in some measure will be your Auxiliary.

Our Auxiliary! What are its needs? What lack we yet as a society? Are we an earnest, enthusiastic, zealous organization? Are we a sympathetic, charitable, loving body of women? Are we spirit-filled women? Is our society a co-operative one, helping in every department of the work? Are we circumscribing our efforts and limiting our possibilities? Are we afraid of "doing too much"? Are we a satisfied society, thinking that we are doing "well enough"? Have we the real spirit of missions—that of saving souls? If we have not the larger vision of this great work God has called our Christian women to do, are we an offense, a stumbling block, to those that are weaker than we? Does our influence tell for missions in our church?

It is not always that we do not know how or what to do to develop our societies, but that we, sometimes, fail to give the attention, and strength, and time to the many little necessary things that will perfect the organization. Sometimes we grow weary in our doing well, over and over again, the things that succeed in the work. Our first problem, then, is to catch anew the joy of doing the same necessary things, sometimes in the same way, more often in different ways, but always with a new spirit and vigor that will bring cheer and joy and willingness to those whom we enlist as helpers and co-workers in this cause, that is so dear to our many hearts.

To continue in interest and enthusiasm we must grow. We must grow in the knowledge and the spirit of our work. To do this we must have our minds and hearts ready to receive of knowledge and wisdom. Knowledge and wisdom will come to us through hearing, through study and through meditation. Oh, could we persuade every Auxiliary member that it is her duty, her joy and her profit to become informed concerning our definite work in all of our fields of labor, and to grow in the knowledge and wisdom of the One who commanded us to disciple all nations, what a great need in our every Auxiliary would be supplied!

With growth comes responsibility, and with responsibility comes development—development of the individual Auxiliary woman and development of the Auxiliary. Usually—is it not true?—a few of the Auxiliary members assume and carry the responsibility of the society. In some ways this is good. It must always be thus to an extent, but a distribution of responsibility to every member of the Auxiliary is far better and will result in more effective work than for all the responsibility to rest on a few. Then the strong will not only grow stronger, but the undeveloped ones will grow stronger also. The development which the Auxiliary will realize will be most visible. The members of the Auxiliary expressing their energy in various directions, exercising their several abilities, will bring to the Auxiliary a marvelous, intensive, and also extensive growth. Personal work on the part of the Auxiliary membership cannot be over-emphasized. Auxiliaries have been known to more than double their membership and offerings, in a reasonable time, through the personal work of each member.

How many things one member can accomplish—things, in themselves, very small, but how effective when combined with the many small results of every other Auxiliary worker! Securing a new member, bringing a friend to the meetings, calling on a newcomer in the place—the doing of such things will help other kinds of work to suggest themselves. It is wonderful how the ability and power to devise new plans and ways of work grow as one employs a few known ways of developing an Auxiliary. The situation will help to suggest to the inquiring and inventive mind novel and attractive ways as they are needed. With the true spirit of growth and work will come missionary fire, burning in the heart of every Auxiliary woman, which will be very helpful in enlisting our great number of precious women not yet in this work.

The time is coming when every woman of our churches will be a member of the Auxiliary. The Auxiliary needs the unenlisted women of the church, not so much because these will increase our membership and offerings, but because such an increase will bring larger life and expanding powers for service. Personal work will be very effective in bringing into our societies the women of our churches.

This means more of our best time for the Auxiliary and its claims. Do you, dear friend, always go to the Auxiliary meeting when you can? There is no greater need of the Auxiliary than your presence at every meeting. Do you always carefully prepare the work assigned you for the meeting, or do you allow home cares or social claims to rob you of the time you really should have given to the preparation of your part of the program? Do you take the time to do well the committee work assigned you, or do you offer an excuse by which you are thinking to satisfy your mind? Consecrated time is a great need of our Auxiliaries. How much time do you spend in praying for the Auxiliary and its interests? More consecrated talent, ability, is a great need of the Auxiliary. There are those who allow their powers to lie dormant and inactive. My sister, let us not be sluggish and dull, but let us shake up our best selves and exercise that talent that God has given us, lest we lose that which is now ours. Do we excuse ourselves by saying that others can talk, or pray, or write better papers than can we? Suppose they could. They always can if we never try. That is not the point of interest at all; it is that we should bless ourselves through hard and difficult efforts, however imperfect. The blessings to others and to the work cannot be measured. Do we give to our clubs more honest, intellectual efforts than to our Auxiliary? Do we give to social functions the strength that belongs to our religious efforts? Have we consecrated our best ability for the development of our Auxiliary? The development which the club life brings can be of inestimable value to the Auxiliary woman. The culture that comes through moving in polite society can bring a grace and a manner of untold value to our Auxiliary woman. The plea that we are making is not that we are to shut out from our lives everything else but the Auxiliary work, for that could not produce the most effective Auxiliary woman, but that we are to give the Lord His portion of our best ability and talent; and, dear reader, Jesus is satisfied only as we give Him our best.

Greater consecration means larger giving. This is, in many instances, the most difficult phase of our work to touch upon; and yet would



it not be very strange, after we had all made our minds and our hearts more alive to our Auxiliary's needs—would it not be strange if we were not willing to give in a larger sense than before? The best way to open our pocketbooks is to open up our hearts to the influences of the Holy Spirit. Greater consecration means a "praying without ceasing," not by a few of our Auxiliary members, but by every one of us. It means a praying not alone for our own individual lives and interests, but for the Auxiliary and its needs. How many of us pray for the Auxiliary, for its officers, for those who are to take part on the program, for the meeting, for the indifferent, uninterested woman, for the women in our church who are not in the Society, for larger offerings, for more spiritual life, for all that our Auxiliary can and ought to be? What wonderful answers come to such fervent prayers as these! Just a true asking for these simple desires and aspirations for the Auxiliary! Marvelous are the blessings that follow! Marvelous the growth! God answers far beyond the asking. If each of us are renewed in our desires to try to supply every need of our Auxiliary, if we shall reach forth unto a large spiritual life, profitable has been our "heart-to-heart" message.

#### A NEW SAN FRANCISCO.

On our return from the Mail Dock last Thursday Mrs. Davis and I walked out of the way for several blocks that she might gain a better idea of the desolation of our once beautiful and state-city—the pride of the Pacific Coast.

Very much has been accomplished since June, when I was last there, in clearing away the debris, so that now most of the prominent car lines are in running order. Then, too, there is a great deal of building being rapidly pushed forward—as rapidly as material and workmen can be supplied. This clearing away of rubbish has been going on every day; by thousands of men at work, and yet to one gazing upon it for the first time, the place seems such a vast area of utter devastation and ruins, that one can hardly believe the story that immeasurable quantities of debris have already been dumped into the bay.

Mrs. Davis was shocked at what she beheld, and at the immensity of the ruins, which no language can ever describe. Then, too, she had supposed that the city was being rapidly rebuilt, as such reports have been spreading so far that people in the East seem to think the marks of the sudden and awful disaster must be already fast disappearing. But this is far from being true. From the present rate of clearing, years must elapse before San Francisco is made ready for substantial rebuilding. The buildings that are being erected, or are completed, are, with some exceptions, for the most part wooden shacks of but one story, many of them being attached to portions of the original walls on one or more sides. And still in all the area there are many large wooden and brick structures that are now being constructed. I have been told that not one of the buildings now in use will be allowed to remain longer than a term of two years. However, business of all kinds seems to be thriving wherever these temporary buildings are situated.

Oh, those broken walls and piles of brick and mortar and stone, with bent wires and pipes sticking out of them in all directions! How can they but impress one with a sense of utter desolation and hope-less reconstruction! Portions of walls with holes where windows stood one above another, and partially fallen chimneys, seem weird in their loneliness as they stare at

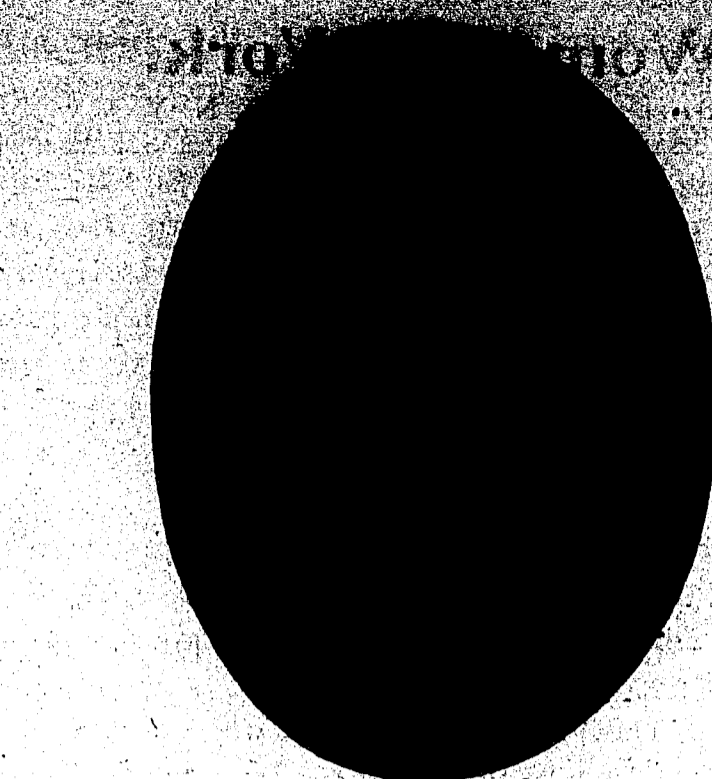
you at every turn. Just imagine four square miles of this forsaken, comfortless, lonely, desolation! Even then one cannot possibly grasp the true situation, for it must be seen to be understood. Most things enlarge by distance and oft-repetition, but the results of this disaster cannot half ever be told. Ah! poor San Francisco, as she sits in grey ruins and ashes! How it makes one's heart ache to stand on some eminence and look as far as the eye can reach in every direction, then turn to the vivid picture in the mind's eye, of the very same place, only a few months ago, then again turn to a third picture as we watched those fires raging in their awful fury! One sickens and feels more like dropping down in weakness rather than trying to pick one's way along between the piles of rubbish which border the once broad sidewalks.

From our attic window we watched those fire-fiends, harnessed as they were to the winds, for three successive nights, as they moved over San Francisco's hills, leaving everything enveloped in their flames. Those immense, tall structures, though perfectly enwrapped by flames, now and again stood for a moment in clear outline as if the fiery winds gave them one more chance to show forth the mighty handiwork of man, that he might contrast it with nature's infinity of power!

We could distinguish with a glass many of the largest buildings, such as the City Hall, the Call building, St. Francis Hotel, Hopkins Art Institute, and many others. Those great mansions on Nob Hill, each one standing by itself and far removed from other buildings—fireproof as it was supposed—all, all went like the rest. There was no deference for iron, brick, stone, grandeur or costliness, for truly at this time money did not count—rich and poor were all served alike. Methought that fire-demon devoured with greater relish the hundred thousand dollar pictures that hung on the costly walls of some of those palaces than he did the prints of the Sunday newspapers he licked up from the humblest cottage! And yet the people here are brave. The buoyant citizens of the ruined city are determined that no time shall be lost before, phoenix-like, a new San Francisco shall rise a finer city than before. Who knows? LIZZIE N. FRYER.

#### THE REV. E. E. SUTTON.

Erlo Everett Sutton, eldest child of Francis Marion Sutton and Cansada Stalnacker Sutton, was born April 25, 1879, near Berea, Ritchie County, W. Va. His mother was a granddaughter of Joshua Davis, who was the son of Rev. Peter Davis. Erlo was converted during a series of meetings conducted by Rev. L. D. Seager, in the autumn of 1892, at which time he was baptized and received into the membership of the Ritchie Seventh-day Baptist church. He was united in marriage with Miss Blanch Randolph, youngest daughter of Deacon Judson F. and Mary E. Randolph, of Salem, W. Va., Oct. 5, 1905. When he was about eighteen years of age, and while preparing himself to teach in the public schools, a vocation which he followed for six years, Mr. Sutton began to be deeply impressed that God was calling him to be a "Messenger of Truth." He entered Salem College in March, 1900, where he took a three-years' course of instruction. He was licensed to preach by the Ritchie church August 4, 1901. Mr. Sutton "supplied" the Greenbrier and Black Lick churches during the spring and summer of 1902 and of 1905. In 1905 he was also employed by the Young People's Board. During the winter



ERLO E. SUTTON.

of 1905-06, in connection with his school work, he was called as pastor at Ritchie. Having been called to Rockville, R. I., he closed his work at Ritchie and entered upon the pastorate of the Rockville church May 12, 1906.

#### ORDINATION AT ROCKVILLE.

In response to an invitation from the Rockville church, delegates from the Waterford, Pawcatuck, First Westerly, Second Westerly, First Hopkinton, Second Hopkinton and Rockville churches assembled at the church at Rockville, R. I., Oct. 6, at 2.30 o'clock p. m., for the purpose of ordaining Erlo E. Sutton to the gospel ministry.

The Council organized by the election of Rev. C. A. Burdick, chairman, and I. B. Crandall, secretary.

Rev. Madison Harry conducted the examination of the candidate, after which it was voted that the answers of Bro. Sutton to the questions asked were satisfactory, and to proceed to his ordination.

The services were as follows:

Scripture Reading—Rev. Horace Stillman.

Solo—"Called Thou Thus, 'Oh Master,'" Miss Lyla Babcock.

Sermon—Rev. Madison Harry, Text, 2 Tim. 4: 2, "Preach the Word."

Anthem—"We Would See Jesus," Choir.

Prayer of Consecration—Rev. C. A. Burdick.

Charge to Candidate, Rev. L. F. Randolph.

Charge to Church—Rev. Horace Stillman.

Welcome to Gospel Ministry—Rev. W. L. Burdick.

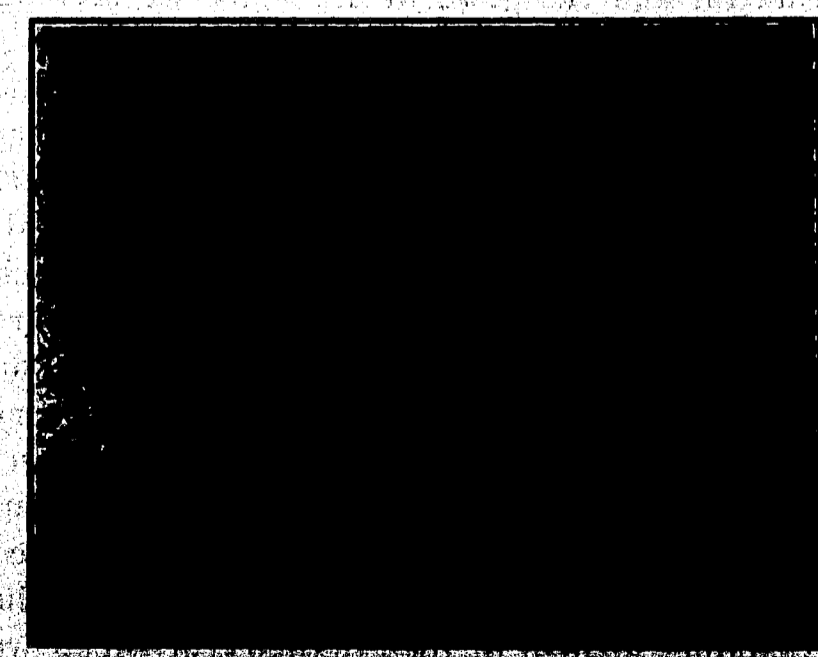
Welcome in Behalf of Rockville Church—J. Jerue.

Hymn 392.

Benediction—Rev. Erlo E. Sutton.

Rev. C. A. BURDICK, Chairman.

I. B. CRANDALL, Secretary.



ROCKVILLE (R. I.) CHURCH.

Resolved, That I will never travel without having with me one or more of the following: "Why I am a Seventh-day Baptist," "Pro and Con," "The Sabbath Question in a Nutshell."

Resolved, That I will see them.

M. D. M. JR.

## Young People's Work.

Ashaway will win that banner again next year unless some of the other societies get to work in a vigorous way. The Ashaway society is doing considerable in sending out Sabbath Reform reading matter. Of course, a great deal of this falls into the hands of people who may pay no attention to it. Others may be interested for a moment and then forget it, while there is occasionally one who reads and heeds.

The Haarlem, Holland, church and its pastor came to the Sabbath through the sending of some tracts. The Tract Society has the reading matter—you get the names of a few persons who will be interested and send them in to the RECORDER office and have, say, Pro and Con sent to them. But don't think you have done your duty with that. Go yourself personally to each one who has received Pro and Con and talk with him about the Sabbath question. That is the way to arouse interest—opposition too, sometimes. But it is better to be opposed, isn't it, than to be merely ignored? Opposition is interest, and opposition rightly met and prayerfully conquered will mean converts to the Sabbath.

Suppose you were given this problem to solve: You are a young man earning your living by your hands (and head), with others dependent on you for support. You know down in your heart that you ought to keep the Sabbath of God, but how can you begin keeping the Sabbath when you know that the moment you do you will lose your position? And how can you support your loved ones without work?

That is not a hypothetical problem. It is a real one that comes to every one who turns from Sunday to the Sabbath. Now put yourself in the place of such a one, you who are already Sabbath-keepers, and solve that problem. Study out ways and means of doing it, and use your solution for the benefit of a real person who has to meet the question.

If the young man who has to meet this question decides for the right, regardless of consequences, it shows that he has the stuff in him to enable him to grapple with and overcome every difficulty in his way. It will take faith, courage, sacrifice, and application of thought to the question of making his living. But there is a way to do it, and the way can be found if a man really hunts for it. And he'll be a stronger man, mentally and physically, if he decides for the right and overcomes the difficulties. He'll be worth more to the world. M.

#### OLD STAND BY.

The Secretary of the Sunday School League of Rhode Island used this as an illustration in a recent Rally Day talk:

In one corner of the orchard at our old homestead was a large symmetrical apple tree. In the spring it was always literally loaded with blossoms, making one of the most beautiful sights you can imagine. But in all the years I lived at home I never knew that tree to bear an apple. Down near the house was an old tree, one sided, and very ugly in appearance. For two or three years, when winter came, my mother would say that that ill-looking tree must be cut down before another spring because she was tired of looking at such a straggly old thing. The boys always protested that we couldn't bear of such a thing. "Why? Because we looked upon it as a Sabbath friend and had named it Old Standby, for every fall we knew that it bore an abund-

ance of the most delicious fruit there was on the farm.

What kind of life animates us? Is it the kind that endures unto fruitage? If not, why do we not cultivate it until it will? L. G. S.

#### WORLD'S CHRISTIAN ENDEAVOR CONVENTION.

Full reports of the World's Christian Endeavor Convention, held lately in Geneva, Switzerland, had several unique features. The program for "the grand review" was printed in twelve languages and even then was not adequate to the need of all in the audience, as from twenty-five to thirty languages had native representatives there. A concise definition of what the Christian Endeavor movement stands for and what it has accomplished was presented by Dr. Francis E. Clark. After twenty-five years of existence Christian Endeavor claims to have now 4,000,000 members in 67,000 societies. In its interests sixty religious papers and magazines are published in twenty-five different languages. Its undenominational character has made it a powerful influence for unity in many forms of religious work. The School of Methods held during the convention was largely attended. A new point of contact between American and European Protestantism has been made by this gathering in Switzerland. The city government of Geneva honored the convention by giving a night festival on Lake Geneva with illuminations on the quays and bridges, a procession of illuminated boats, fireworks, artillery salutes and a concert in the Jardin Anglais.

#### 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.

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

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

1. What was the substance of Obadiah's message?
2. What influence did Haggai have in the building of the house of God?
3. Note the visions of Zechariah given in these chapters.
  - Obadiah.
  - First-day. The destruction of Edom prophesied; the salvation of Jacob. 1: 1-21.
  - Haggai.
  - Second-day. The people urged to build the temple. 1: 1-15.
  - Third-day. The promised glory of the second temple; the people shown how their sins have hindered the work; God's promise. 2: 1-23.
  - Zechariah.
  - Fourth-day. Zechariah exhorts to repentance; visions. 1: 1-21.
  - Fifth-day. The redemption of Zion promised; Christ, the Branch. 2: 1-3; 10.
  - Sixth-day. The success of the foundation shown by a vision. 4: 1-14.
  - Sabbath. Four visions; the temple and kingdom of Christ, the Branch. 5: 1-6; 15.

Education is leading souls to what is best, and making what is best out of them; and these two objects are always attainable together, and by the same means, the training which makes men happiest in themselves also makes them most serviceable to others.—Rushin.

## Home News

RIVERSIDE, CAL. Some months have passed since the Riverside church has given anything to the Home News Department, and it is time a letter was due.

During the summer a number of our members were out of the city and our attendance was somewhat reduced, but since the schools have begun most of them have flocked back and we have a fair attendance.

Since about the first of March the members have been keeping up our pastorless church by reading sermons from the Pulpit and other sources, but now we have a pastor. We were all very happy to receive Rev. Eli Loofboro among us as our leader, and although he has been among us but a short time, we feel that we have found the right man for the right place. Last Sabbath-day Rev. Loofboro gave us an informal talk, taking us by means of maps to the different parts of the Pacific states, where our lone Sabbath-keepers live. He has visited most of these and in the weeks to come he is going to make us acquainted with our neighbors and to tell us of his plans for work on our coast. Mr. Loofboro seems to bring the life and enthusiasm into the church that has been a long-felt need, and we are all going to strive to help him in making our church a live one.

A reception was tendered Mr. Loofboro at the home of Mr. and Mrs. Walker, on Date Street, last Sabbath night, and a hearty welcome was formally given our pastor. A happy evening was spent by all, and it was good to be there.

We are glad to welcome Mr. and Mrs. Maxson, of Nortonville, and Mrs. Maxson's mother, Mrs. Pierce, of Oklahoma, also Welcome Wells, of Milton.

Mr. and Mrs. Theo. Hurley and son Frank have returned to their homes in the East, and Rev. J. T. Davis and daughter, Miss Ethelyn, went East in July.

Four of our young ladies are teaching this winter: Miss Veola Brown, at Perris; Miss Rosa Davis, at Lake View; Miss Adelene Titsworth, at Temescal, and Miss Bertha Titsworth, at Corona.

The ladies of the Dorcas Society have carpeted the pulpit and aisles, so our church is gradually getting well furnished. Mr. Sylvanus Smith spent two Sabbaths with us.

We want to extend a welcome through the RECORDER to all friends who may be in the West at any time to come to our church and meet with the people here. We are always glad to know more of our own faith.

Miss Eva St. Clair Champlain, of Alfred, is now librarian of the Riverside High School. T.

The mother of the family stood in the reception hall, with her eyes fixed on the rather dowdy applicant for a position in her nursery. "Why were you discharged from your last place?" she asked, shrewdly.

"Because I sometimes forgot to wash the children, mem."

"Oh, mamma," came in chorus from the children hanging over the stairs; "please engage her!"—Household Words.

"Die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow."—Abraham Lincoln.



### Children's Page.

#### WHO IS SHE?

I know the dearest little girl,  
About as big as you.  
Her eyes are black or brown or gray,  
Or maybe they are blue;  
But, anyway, her hands are clean;  
Her teeth are white as snow;  
Her little dress is always neat;  
She goes to school, you know.  
This little girl—I love her well,  
And see her often, too—  
If I today her name should tell—  
She—might—be—you.

—Little Folks.

#### MARY ANN FINDS A PET.

It was noisy and dirty where Mary Ann live. The big trains thundered past every hour of the day and rattled the windows.

But there was a tunnel. Not forty feet from Mary Ann's front gate it opened its great black mouth and Mary Ann was never tired of watching it swallow the great long trains.

And at the other end of the tunnel was the country. Mary Ann had never seen the country, but she knew all about it for that was where her mother had lived when she was a little girl.

"Oh, child! If we could get your father into the country!" Mary Ann's mother would often say and then she would sigh and look up from her work at the clouds of smoke pouring from the chimneys of the factory where her father worked.

Mary Ann knew why her mother sighed. The doctor said it was the smoke which made her father's face so white.

One hot day in summer she was swinging on the front gate eating a radish. She took small bites to make it last as long as possible and stopped now and then to lean out over the gate.

Suddenly Mary Ann heard a pitiful little whine. She looked and listened. She heard it again and this time she saw that it came from a dirty, woolly little bundle of hair that lay quivering on the track. She called excitedly to her mother and they picked up the poor little bundle which they found to be a little dirty white dog with big brown eyes.

"Run for some water, Mary Ann," said her mother, putting the dog down on the tiny porch.

"Look, mamma," exclaimed Mary Ann. "He has a shiny collar on and it has some writing on it."

Her mother looked and read it, "'Wiggles,' that must be his name."

"Dear Wiggles," murmured Mary Ann, patting his head softly.

When Mary Ann's father came home that night he said Wiggles's home was just the other side of the tunnel, and he would take him home on the next train; Mary Ann might go, too. Mary Ann caught her breath. To go through the tunnel and see the really truly country! It was all like a wonderful dream.

Mary Ann cannot remember just what happened next, but she remembers that she was walking by her father's side, the dog clasped tightly in her arms, when a little girl in a white dress came flying toward them and Wiggles gave a bound from Mary Ann's arms into those of the little girl. And the little girl's father shook hands with Mary Ann's father and then Mary Ann and Wiggles said the little girl sat down on the grass.

And what do you think happened then? The

little girl's father found that the factory smoke was making Mary Ann's father ill, and he asked him to bring Mary Ann and her mother and live in a little cottage covered with roses and take care of the lawn and big stable.

And so he did. The first night that Mary Ann was tucked into bed in the new home she murmured happily, "An' 'twas all account of Wiggles."—*The Congregationalist.*

#### THE KIWIKIWI.

"Wouldn't a little bird look funny if he didn't have any wings?" Puss said. She and Johnny were sitting on the steps watching some robins. "A bird wouldn't be a bird if he didn't have wings," cried Johnny.

"Oh, yes, it would!" said Uncle Fred. The uncle was sitting in a chair near, reading his paper. He had heard what they said. "I can tell you about a bird that has neither wings nor tail."

"Oh, Uncle Fred, you never really saw a bird like that!" Puss exclaimed.

"Indeed I did," replied her uncle. "I saw such a one when I was in New Zealand. It was called the kiwikipiwi, or apteryx, and is a very queer bird, indeed. It would make you laugh to see one."

"It makes me laugh to hear about it," Johnny said.

"How large is it?" Puss asked.

"About as large as a full-grown hen. Its feathers are very soft and pretty. The New Zealanders use them to trim their dresses."

"The skin with the feathers on it is used to make the mantle of a chief. No person of lower order is allowed to wear one."

"The kiwikipiwi has a very long beak. When it is resting, it puts its beak down on the ground. Then it looks like a ball on three legs."

"The bird is a fast runner, and the natives pursue him at night with spears and torches. It does not move about much in the daytime. It is a night bird. It lives on worms, and uses its bill to dig them out of the ground."

"And doesn't it really have any wings or tail?" Johnny asked. He could not quite believe a bird could live without wings or tail.

"No," Uncle Fred said, "hardly a sign of either."

"It must be a strange bird," Johnny said; and Puss thought so, too.—*Our Little Ones.*

#### THE HERD-BOY'S RICHES.

Here is one of the many little gems of German literature:

In a flowery dell a herd-boy kept his sheep; and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was on a hunting expedition, spoke to him and said, "Why are you so happy, dear little one?"

"Why shall I not be?" he answered. "Our king is not richer than I."

"Indeed!" said the king; "tell me of your great possessions."

The lad answered: "The sun in the bright, blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a laugh. "but your greatest treasure is a contented heart. Keep it so, and you will always be happy."

WHEN THE MOUSE SCREAMED  
One day while standing at my window, watching the alighted birds and the drowsy swaying of trees, my attention was called to the peculiar actions of a large Maltese cat in the field beyond our lawn. It would crawl along, stop, fumble something, then go on a little distance, keeping this stopping and fumbling up for some time.

At last the lawn was reached, then through the fence the something came, followed by the cat. Then I saw what it was. A poor little mouse that the cat had been tormenting.

The cat was too well fed to kill and eat its prey, but just indolent enough to torment and worry its poor victim.

On and on they came across the lawn. The cat would catch the poor little thing in his claws, mouth it, and then let it go. Poor mouse, thinking he was free, would try to make good his escape, but the respite was only for a few minutes, when he would be grabbed again.

Across the lawn and up the terrace they came, just below the window where I was standing. When the top of the terrace was reached the cat gave his victim one more squeeze, looking delightedly at the poor, exhausted thing, as much as to say, "I could kill and eat you if I wanted to."

You know that it was just the last straw that broke the camel's back, so this last squeeze and indignities were too much. The mouse turned round, faced the cat, sat on his hind legs like a squirrel when it eats a nut, and when the cat made another attempt to molest him the mouse slapped the cat a well-directed blow in the face with his little paw.

The cat was taken so completely by surprise and so thoroughly disgusted with himself that he turned and fled, like the coward he was, and the mouse disappeared in a hole close to the cellar wall.

I was as surprised as the cat, and thoroughly enjoyed the discomfiture of poor pussy. I think it was the most amusing thing I ever saw, and if I had not seen the whole thing, I would have been tempted to doubt the story if it had been told me.—*Philadelphia Ledger.*

#### ON THE JOB.

A New York printer, who occupies a floor in Seventeenth Street, directed one of his clerks to hang out a "Boy Wanted" sign at the street entrance a few days ago. The card had been swinging in the breeze only a few minutes when a red-headed little tad climbed to the printer's office with the sign under his arm.

"Say, mister," he demanded of the printer, "did youse hang out this here 'Boy Wanted' sign?"

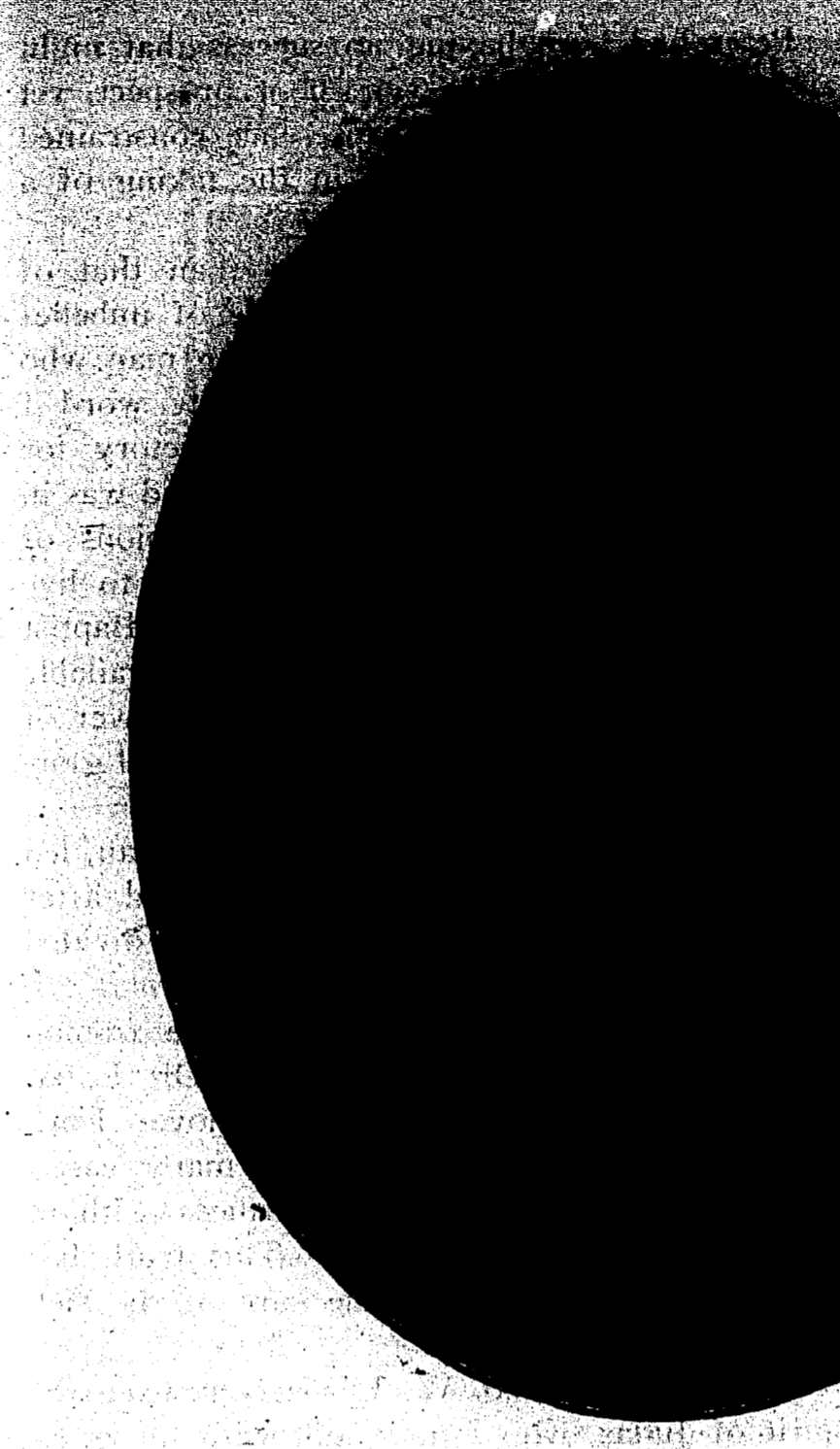
"I did," replied the printer, sternly. "Why did you tear it down?"

Back of his freckles the youngster was gazing in wonder at the man's stupidity.

"Gee!" he blurted. "Why, I'm the boy!" And he was.

#### GLOWING FIELDS.

Where late I trod the path with daisies fringed,  
I sadly walk mid gold and purple bloom,  
Remembering opening buds of promise sweet,  
And fuller beauty, passed into the tomb.  
But as I look on blossoms bent in grace,  
To kiss the dying grasses at their feet,  
And watch the sun, the shadows soft unfold,  
Till light and color in new splendor meet,  
I whisper low unto my bounding heart,  
Is the day, glowing Autumn, better than this?  
The grass grows green again in spring's heart,  
The daisies and the flowers bloom afresh,  
And I am glad to see the daisies bloom again.



REV. THEODORE LIVINGSTON GARDINER, D. D.

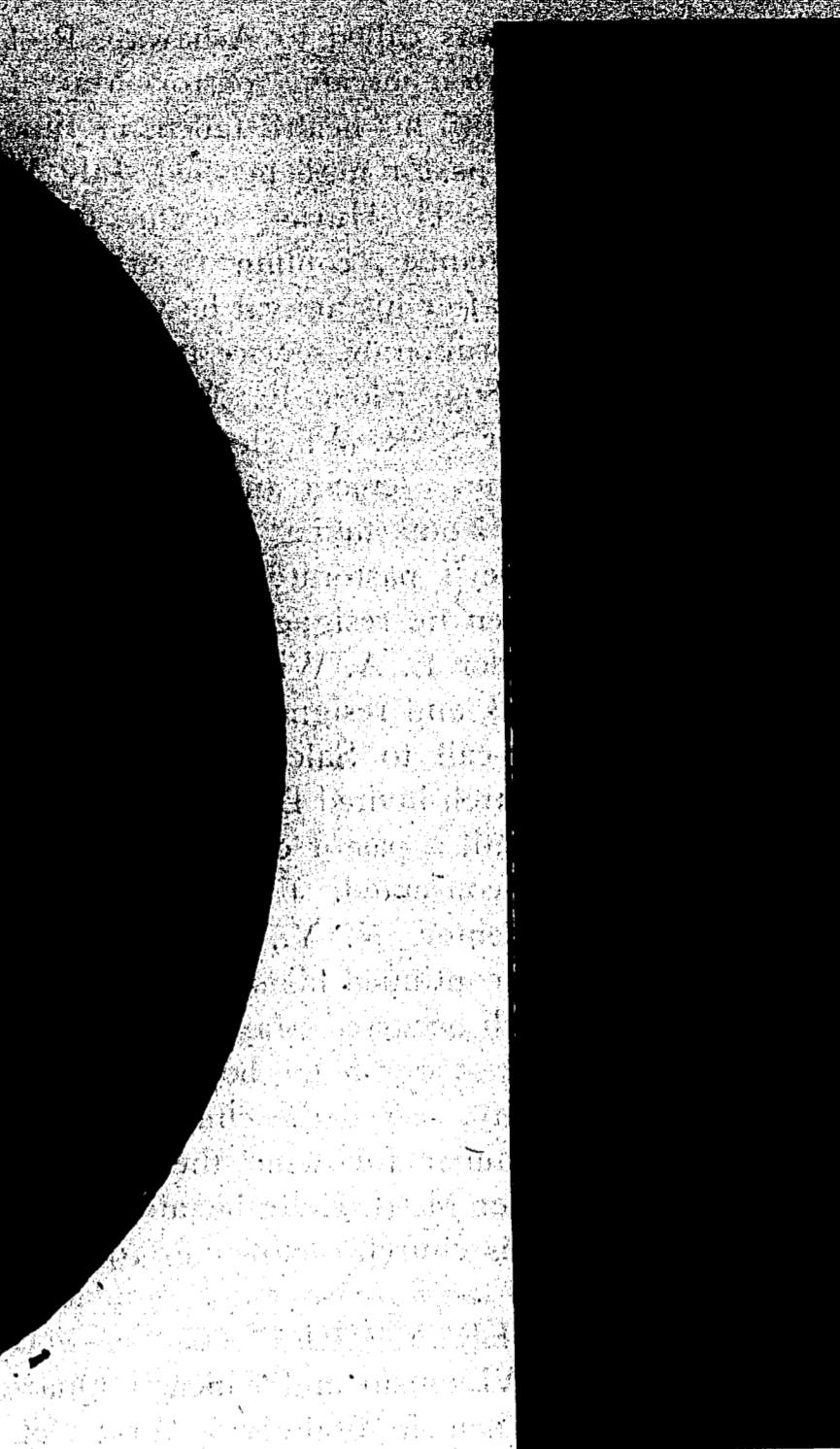
#### A NEW PASTOR AT NORTH LOUP.

Our readers are familiar with the general facts connected with the retirement of Rev. M. B. Kelly as pastor of the North Loup, Neb., church, because of impaired health. The following Home News announces the opening of a new pastorate:

#### NORTH LOUP WELCOMES HER NEW PASTOR.

On the afternoon of Sept. 14, 1906, a large company of North Loup friends assembled at the station to welcome the new pastor and his wife, who were expected on the five o'clock train. After a few moments of introduction and handshaking they were escorted to the home of Bro. Walter Rood, where they were to make headquarters until ready to begin living in the parsonage. This cozy little home had recently been repaired, papered and painted throughout, and was all ready for the pastor and his wife to enter. At this writing they are well settled, and it seems good to the church to have a pastor in the parsonage, after waiting nearly a year for one to come.

Sabbath morning, Sept. 15, was bright and beautiful, and the church was well filled to hear the first sermon from Dr. Gardiner. Owing to some uncertainty as to the exact time of his arrival, the formal reception was arranged for evening after Sabbath, Sept. 22. This was attended by an audience which tested the capacity of the church. After prayer by Elder Clement, in a few well chosen words and in his hearty, kindly way, Rev. M. F. Corstie, of the Friends Church, welcomed them in behalf of the village and the churches of the village. Elder Oscar Babcock, who was to have given the welcome for the church, was suddenly taken sick, so his place was taken by W. G. Rood. Rev. Mr. Gardiner responded to the words of welcome in a manner which made his people more and more appreciate him and to feel they indeed made no mistake in calling him to serve them in their midst. A strong response of praise, prayer, and



REV. THEODORE LIVINGSTON GARDINER, D. D.

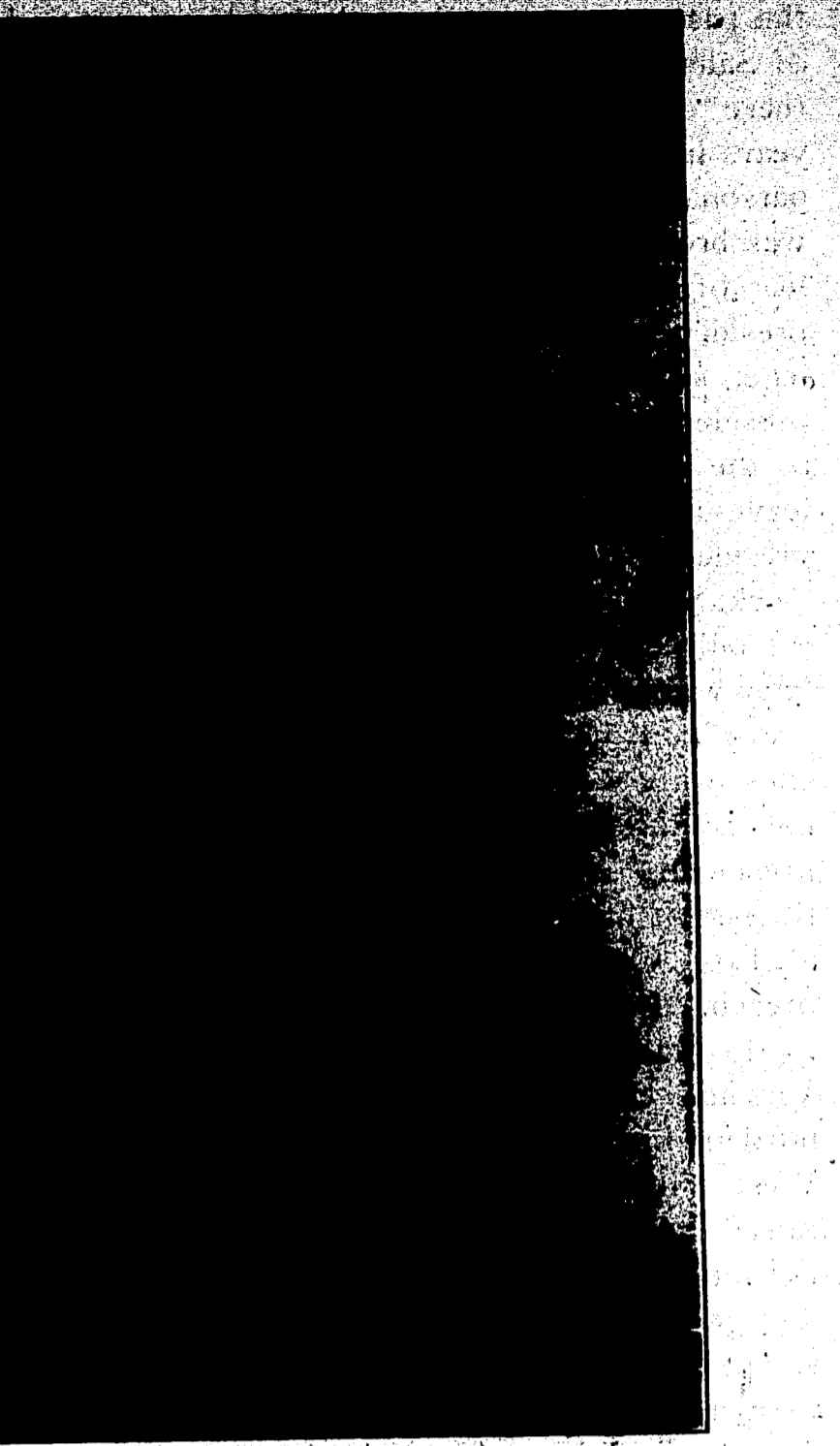
the choir furnished beautiful music. At the close of the program all, in an informal manner, greeted the new pastor and his wife, who were attended by Dr. and Mrs. Hemphill. A light lunch was served on the lawn, to which all did ample justice.

This reception was attended by a large number of people from the other churches of the town, who joined heartily in the general handshaking and congratulations at the close of the program. Nothing was lacking to make the welcome hearty and general on the part of the entire community, and we sincerely hope the pastor and his wife will feel at home in North Loup.

To promote further acquaintance between the North Loup church and our readers we append a biographical sketch of Dr. Gardiner, and some paragraphs from the history of the church, which history appeared more at length in the RECORDER of October 24, 1904. These statements, together with the accompanying pictures will bring North Loup in touch with all our readers, in spite of the fact that many miles intervene between most of them and that church.

Theodore Livingston Gardiner, son of David Cottrell Gardiner and Sarah Rogers Greene, was born in West Genesee, Allegany County, N. Y., April 15, 1844.

In those days the principal business in that part of Allegany County was lumbering, at which business, together with farming, his father worked until Theodore was thirteen years of age. At that time they moved to Nile, where the years were spent upon a farm at hard work until his twenty-second year, when Theodore decided to enter Commercial College at Poughkeepsie on the Hudson, and prepare for commercial life. He returned to Nile just in time for the great revival held there by Eld. Nathan Wagner, about the close of the pastorate of Lorenz Anderson, and the beginning of that of Lorenz A. Platts. Conversion changed all of Theodore's life plans, and after another year on



REV. THEODORE LIVINGSTON GARDINER, D. D.

the farm, to pay off the Poughkeepsie indebtedness, he determined to enter school at Alfred, and "work his way through college." This he did mostly with wood-saw and axe at many a wood-pile in Alfred, for the first two years. Then by teaching for two winters, and finally by preaching in mission fields around Alfred, and during vacations, until after seven years of struggle, he graduated in both the college and the theological seminary, July 2, 1874, at the age of thirty years.

From the graduation exercises he went directly to Westerly, R. I., where he supplied the Pawcatuck church four months, while his pastor, George E. Tomlinson, was in Europe. This church sent him to the General Conference at De Ruyter in September, 1874, with a letter asking for his ordination. He was therefore ordained by Conference. The first of November, 1874, he entered upon his first pastorate, that of the Greenmanville Church in Mystic, Conn., where he remained five years and two months. A gracious revival among the young people during the first year resulted in the addition of twelve by baptism, and a general quickening of the church. The Young Men's Christian Association work was at its height in Connecticut in those years, and Bro. Gardiner became an enthusiastic participant in both the town and the state work. A revival at Poquonnok Bridge, led by him, resulted in sixteen baptisms, four of the converts uniting with his church. When Rev. D. H. Davis went to China, Mr. Gardiner followed him in the pastorate of the church in Shiloh, N. J. He entered upon that pastorate Dec. 1, 1879, and continued until the last of November, 1890. During the eleven years of work at Shiloh, his labors were blessed with four extensive revivals, pastor and people working together, without the aid of special evangelists, and he had the pleasure of baptizing one hundred and thirty-eight into the fellowship of that church. In the autumn of 1890 Mr. Gardiner accepted



the pastorate of the Seventh-day Baptist church of Salem, W. Va., and preached his first sermon there on Nov. 29 of that year. After two years in this pastorate, during which time a fine parsonage was built and paid for, Dr. Gardiner was brought face to face with the hardest problem of his life. Salem College was without a president, and after faithful efforts by the college, seconded by Mr. Gardiner, to secure a president elsewhere, he seemed forced to yield to the entreaties of the friends of education to leave the pastorate for a time and accept the presidency. This he did, beginning his college work Sept. 1, 1892. He accepted the position for only one year, with the privilege of deciding later what he should do; but until now, fourteen years later, he has seen no way to return to his chosen life work. Much of the time for the first half of these years he acted both as pastor and president. And for nearly two years, toward the last of his presidency, he was "acting pastor" at Lost Creek, going there once a month to preach. Besides the college work, he was called to do much general work among all the West Virginia churches; and when under all these burdens his health seemed to be giving way, the West Virginia people, without his knowledge, raised the funds and planned to send him abroad for much needed rest. He thus became one of the great "Celtic Cruise" party to Palestine, Egypt and the Mediterranean countries and, in company with President Davis of Alfred, was the "senior" member of the "Prex Party Abroad."

Feeling that those who could not serve as pastors could care for the college, Dr. Gardiner accepted a call to North Loup, and entered upon his work there Sept. 5, 1906. His life has been a busy one. His records show 2,860 sermons preached, besides many addresses on educational matters. During eighteen years of pastoral work he baptized one hundred and eighty-five persons, attended two hundred and ninety-four funerals and one hundred and thirty-one weddings. Such a record indicates both his love and his fitness for pastoral work. His friends and the friends of the church at North Loup will unite in prayer and hope that the relation now begun at North Loup may be unbroken for many years to come.

#### A BIT OF HISTORY.

The first Sabbath service held at North Loup was on May 18, 1872. It was conducted by Elder Oscar Babcock in a grove two miles east of where North Loup village now stands. The following week Elder Babcock returned to his home in Wisconsin to prepare for coming again in the fall. Sabbath service of some kind was held during the summer, in private houses, though at times it consisted of nothing but singing Gospel hymns. Elder Babcock returned to the colony in November and conducted Sabbath services through the winter. The church was organized on March 19, 1873, at the home of Dr. Charles Badger. Elder Oscar Babcock was elected pastor and N. W. Babcock and George B. Rood were elected deacons.

Elder Babcock served the church as pastor until June 30, 1878, a period of five years and three months. Elder M. B. True was pastor from September 28, 1878, to March 30, 1879, six months. Elder Babcock again served the church from November 22, 1879, to June, 1880, and again from October 4, 1880, to January, 1881. Elder George J. Crandall served the church as pastor from March 1, 1881, to December 20, 1891, a term of nine years and nine

months, when he was called to Ashaway, R. I. Elder J. W. Morton became pastor May 1, 1891, and served until his health failed, in June, 1893, but was still pastor until he died, July 2, 1893. Elder James H. Hurley became pastor the following September, coming from Alfred University. Soon after his arrival he was called to ordination, the ordination service taking place on October 29, 1893. Elder E. M. Dams of Milton, Wis., Elder S. R. Wheeler, of Boulder, Col., Elder Benjamin Clement and Elder Oscar Babcock, of North Loup, taking part in the service. Elder Hurley's pastorate continued until June 27, 1897, when he resigned on account of failing health. Elder E. A. Witter became pastor January 1, 1898, and resigned September 30, 1901, to accept a call to Salem, W. Va. On October 28, the church invited Dr. F. O. Burdick to act as supply until a pastor could be secured, to which he kindly consented. Elder A. B. Prentice, of Adams Center, N. Y., became pastor April 1, 1902, and continued his service until his sudden death, which occurred May 24, 1904. H. Eugene Davis, one of our home boys, a student in Alfred University, served the church as pastor during the summer following the death of Mr. Prentice. Elder M. B. Kelly began his pastoral labor with this church October 8, 1904.

#### QUARTERLY MEETING.

The Southern Wisconsin and Chicago Quarterly Meeting was held in Walworth, Wis., Oct. 26-28, 1906.

The opening sermon, Sixth-day evening, was by Dr. Platts, of Milton. 1 Cor. 11: 1: "Be ye followers of me, even as I also am of Christ." "Habit" is an universal feature of human experience. We follow lines of thought and action because others do. Example is among the most powerful of influences. This is true in every department, from the hats we wear to the theology we adopt. We build according to patterns made by others, and follow those we have begun. This may be done unconsciously, but not less certainly. Paul challenged men to follow him as he followed Christ. Every Christian ought to do the same. Christ revealed God to men, and those who follow Christ, think as he thought, and do as he did, are obedient to the will and purposes of God. Those who follow Christ will be (a) Unselfish and self-renunciative. (b) They will be Sabbath-keepers and Baptists. This is a pertinent and fundamental Christian truth, not a "Jewish notion." (c) If we follow Paul as he followed Christ, we shall be "Missionary" Baptists and Sabbath Reformers. Dr. Platts sounded the keynote of the meeting by urging each Christian to make Paul's words his own. He pressed this thought, and touched the core of the question of personal responsibility in such words as these: "Ask yourself: if each member of the church to which I belong were such an one as I am, what sort of a church would that be?" Enlarging the scope of this application he said: "Ask yourself: if each member of the denomination to which I belong were just such an one as I am, what sort of a denomination would it be?" By such close and clinching sentences he pushed home the truth that all Seventh-day Baptists should meet the call of the text and challenge men to follow them as they follow Jesus the Christ of God. It was a "practical sermon."

#### SABBATH MORNING.

Prof. Edwin Shaw, pastor of the Rock River church, gave his discourse on Sabbath morning, taking his text in Luke 9: 5. "Nevertheless, at thy word I will let down the net."

Peter had been having no success that night and thought he was very poor prospect, yet when Jesus' presence constrained him to take part in the taking of a multitude.

It needs a faith even greater than that of Abraham to stand against the tide of unbelief and error of our time, but the young man who says, like Peter, "Nevertheless at thy word I will," comes out with the greater victory for God and truth. Abraham had wealth and was in great measure independent of the opinions of the pagan influences when he went out to live for the One God. Let every Seventh-day Baptist young man have the heavenly wealth available to him, become a true and obedient follower of Christ, and the results shall be fruitful and glorious for God's work.

The Superintendent, Mrs. M. G. Stillman, led the program of the Sabbath School, and after the preliminary service the lesson was divided among the following speakers.

First. Concerning the spirit of the woman with the costly ointment, the Rev. Dr. L. A. Platts remarked that it was an act of love. Love gets above counting the cost in many cases. Love makes a multitude of sacrifices without stopping to calculate expense. This truth has very many illustrations in the care of the sick and loved ones generally.

Second. Rev. Geo. W. Lewis contrasted the spirit of Judas, who found fault with the great waste because he so much loved to carry money. It is far easier to criticize than to construct things perfectly. The failure to appreciate the expression of love for the Master was in the selfish condition of heart.

Third. Pres. Daland spoke concerning the Master's vindication of the woman, and the question of the measure of value. Jesus said, let her alone because love cannot be measured in money. He suggested that the lesson seems to permit the expense of fine church buildings because of love for Christ.

At the afternoon session Pres. Daland preached from the text, Acts 1: 8: "But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

The speaker observed that men love power in this world even more than happiness, but allowed that it might be hard to clearly draw a line between these motives because a man finds great happiness in the enjoyment of power.

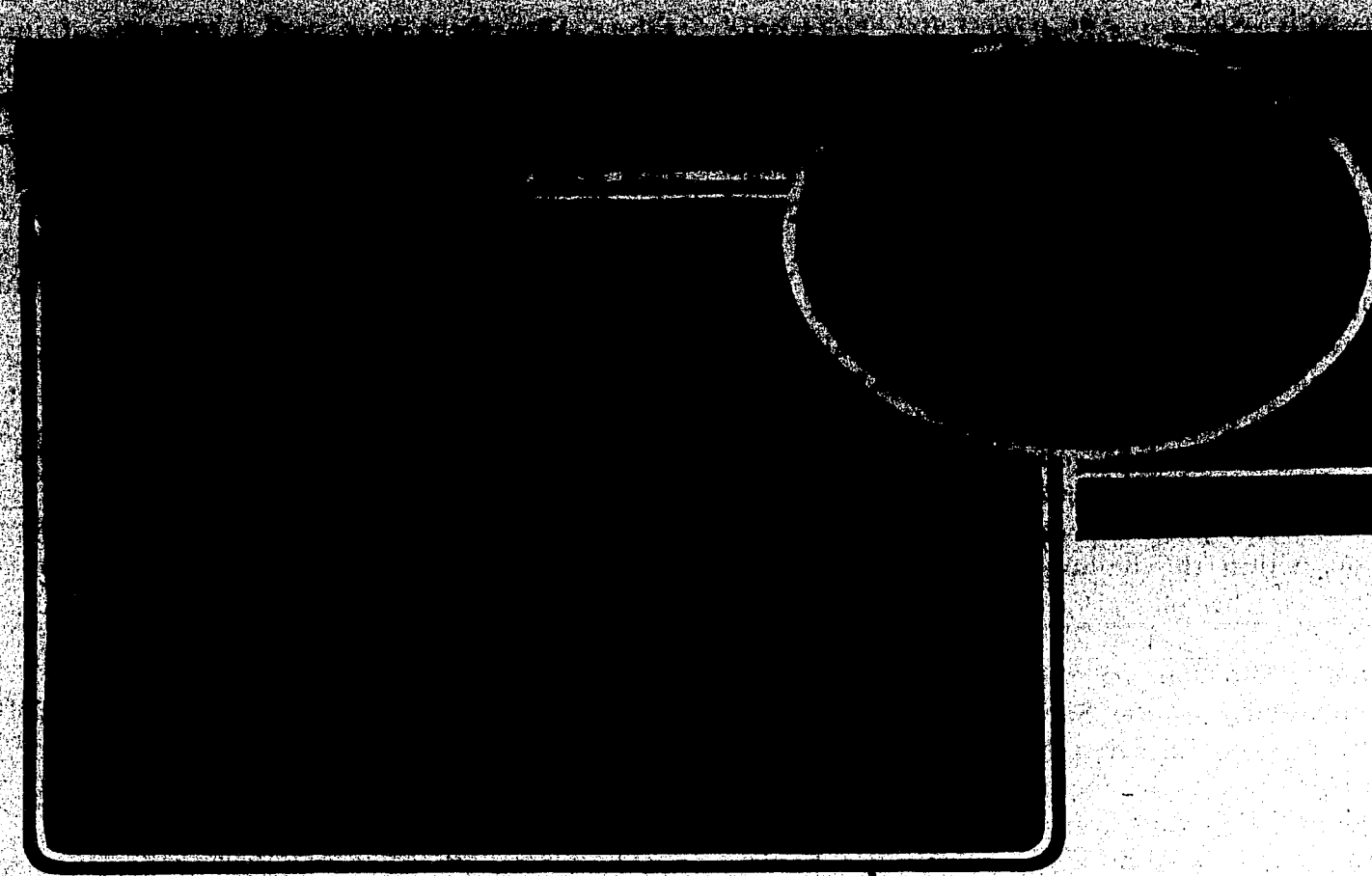
The Saviour's message has been in force these two thousand years and is as truly the great power for salvation as in his day.

Method of work is not very important compared with power of the Holy Spirit in soul and life. Not wisdom of words or personal traits, but the divine power. It is a very special power because it is heavenly. It is the privilege of all to have this power on condition of faith and obedience, and it is very essential to the Christian as fitting him for the Master's work.

This power comes upon the church of Christ as the body of men above all other earthly organizations for the benefit of the race of man. When the disciples were "with one accord in one place" this power came upon them with great results in salvation. So the condition for church to have the good effect and power of the Holy Spirit must ever be in unity, prayer, and the love to God and man.

#### EVENING.

Pastor Geo. Lewis took for his text, "But God said unto him, 'Be not afraid, for I am with thee, and will strengthen thee.'"



part that it is impossible to obey in spirit and ignore the letter. The Bible shows by many instances that both the letter and the spirit are important. The priests must go exactly seven times around Jericho. The leper, Naaman, must wash just seven times in the Jordan river. The man who disobeyed in touching the ark fell dead. For a man to be sincere is not enough, except he shall be obedient to God's word. Idolaters are sincere in their practice, but in ignorance and disobedience. The commands of the New Testament are always subject to and in harmony with the Decalogue. In this obedience there is great reward, and "his commands are not grievous." By the word of God and prayer are we able to "Fear God and keep his commands."

This sermon was followed by an address by Dr. A. H. Lewis, on the subject of the imperative need of more ministers. He showed how it could come about by the right religious spirit of devotion in home and church. He remarked, incidentally, how his own parents had prayed for him at the time of his childhood that he might be "lent to the Lord." He showed that the ministers must of necessity be stronger even than in the past for the work to come. That the privilege of holding forth the Sabbath truth before the world must be held in high honor rather than as a burden. He spoke with much force. The people cannot forget what he said.

On First-day morning, at ten o'clock, after brief preliminary service, Rev. T. J. Van Horn presented some reasons for and against the change of General Conference to a session once in two years, with the Associations changed in time of the year to more favorably suit the work of our colleges, and alternating only with the Conference years.

This was briefly discussed by Rev. Geo. W. Lewis, D. B. Coon, of Utica, and Dr. A. H. Lewis. Following this first part of the morning session was an address by Dr. A. H. Lewis, on a new plan of using our tracts and upon the doctrine of the second coming of Christ.

He urged with seemingly more than his usual vigor the necessity and consistence of our doing better in this line of our work, also suggesting that if we are not living such lives as give force to the work that we should hasten to repent, and be converted. His messages to us in this meeting have seemed very timely and helpful.

By the way, three of our preachers took flight to three First-day churches at the call to preach for them today. Other people have not enough piety.

#### PROGRAM OF THE QUARTERLY MEETING OF THE PORTVILLE, SHINGLE HOUSE, HEBRON AND SECOND HEBRON CHURCHES.

- SIXTH-DAY.—EVENING.  
7.30.—Praise Service, Rev. G. P. Kerion.  
SABBATH-DAY.—MORNING.  
10.30.—Sermon, Rev. Wilburt Davis.  
AFTERNOON.  
2.30.—Unassigned.  
EVENING.  
7.30.—Devotional Service, Rev. S. H. Babcock.  
FIRST-DAY.—MORNING.  
10.30.—Sermon, Rev. O. D. Sherman.  
AFTERNOON.  
2.30.—Sermon, Rev. A. J. C. Bond.  
EVENING.  
7.30.—Sermon, Rev. Wilburt Davis.

#### DEATHS.

BULLOCK.—At the home of Mr. A. G. Newey, Mr. Charles Bullock, October 9, 1906, in the 40th year of his age.

He was born May 18, 1867, and died at the home of Mr. Newey, where he had made his home for the past three and a half years. Funeral was conducted in First Verona Church. Text, Ps. 9: 12.

SMITH.—At her home in Salem, early in the morning of October 20, Mrs. Cora Smith, the wife of Thomas Edward Smith, being 32 years, 5 months and 23 days of age.

Mrs. Smith was the youngest daughter of Moses H. and Emely Davis. In early life she made a profession of faith, was baptized and united with the Lost Creek Seventh-day Baptist Church, of which she continued a faithful member through all her life. Much of her Christian life had been spent in isolation from the church, because of the distance she had lived from the church of her choice. She maintained a warm interest in the church and an active faith that was manifest in her everyday life. She was married Feb. 5, 1897, and leaves a little daughter to the care of the father, an aged mother and interested brothers and sisters. Her death was the death of the righteous and her triumph is a blessed boon to the friends left behind. Burial service at Lost Creek, Oct. 21, conducted by Pastor Witter, assisted by Pastor Van Horn.

TANNER.—In Milton Junction, Wis., Sept. 9, of complication of diseases, Kirk White Tanner, in the 72nd year of his age.

He was born in Stephentown, Rensselaer Co., N. Y., and was the youngest of twelve children of Dr. Cuyler Tanner, who was one of the founders of the "Washingtonian Society." When about twenty-two years of age he came to Milton, Wis. April 4, 1858, he was married to Caroline Burdick, of Milton. In 1862 he enlisted in the Civil War, remaining only one year, because of physical inability. In 1893 he moved to Milton Junction, which has since been their home. In his dealings with men he was honest, kind hearted, social, generous and sympathetic, often assisting his neighbors in various ways. When about twenty-three years of age he professed faith in Christ under the labors of Rev. W. C. Whitford, joining the Milton Church. Dec. 7, 1901, he removed his membership to Milton Junction where he continued a faithful member until called to the church above. He had been feeble for several years and for the last two or three years had been a source of great care to the family. He leaves a lonely widow, a faithful daughter, one sister, and two grandchildren. Funeral services were held at the home, Sept. 10, conducted by the pastor, assisted by Dr. L. A. Platts. Interment was in the Milton Junction Cemetery, under the direction of the G. A. R. Post.

#### G. W. L.

GRISWOLD.—Lovenia A. Griswold was born in Branford, Conn., and died at Mystic, Conn., October 12, 1906, aged 78 years.  
Miss Griswold was the daughter of the late Rev. Sherman S. and Alma Fowler Griswold. Miss Griswold taught school in Mystic for more than forty years, besides teaching in other places, and was much beloved as a teacher. In 1850 she was granted a letter from the Second Hopkinton, R. I., Church to join with the Greenmanville, Conn. Church. She was kindly cared for by relatives and friends, whose loving deeds were not withheld in sickness, death or burial. The character and number of those who attended the funeral attest the high and loving esteem with which she was held. By her request the pastor of the Second Hopkinton Church officiated. Text, Rev. 12: 1, last clause.

The Christian Endeavor session at three o'clock was also well attended.

First. Junior exercises, conducted by Miss Alta Leach of Walworth.

Second. Paper, "A Plea for Missions," by Minerva Stillman, of Albion, read by Minnie Godfrey, of Walworth.

Third. Paper on Junior Work, by Lillian Coon, of Milton Junction, read by Lelia C. Stillman, of Walworth.

Fourth. Committee on times and places of holding quarterly meetings recommended the following: In January, at Milton; in April, at Albion; in July, at Rock River; in October, at Walworth. This plan, if it becomes practically permanent, groups the Milton and Milton Junction churches together for the winter sessions, each alternating in entertaining the meeting, so that one year in next January it would come back to Milton Junction.

This meeting voted in favor of this plan.

Rev. T. J. Van Horn conducted the consecration meeting, in which there were many witnesses and some new responses to the call of salvation. The leader had the more force in his appeal because of considerable experience in such service.

Let us thank God and the many who have taken an interest in this meeting, and may its good effect upon our souls be lasting and increase for the growth and strength of our cause of truth and righteousness in these churches.

M. G. S.

Instead of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstances. Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels; one warehouses, another villas; bricks and mortar are mortar and bricks, until the architect can make them something else.—Carlyle.

If we delay till tomorrow what ought to be done today, we overcharge the morrow with a burden which does not belong to it. We load the wheels of time, and prevent them from carrying us along smoothly.—Blair.

#### QUARTERLY MEETING.

The quarterly meeting of the Portville, Shingle House, Hebron and Second Hebron Churches will occur November 10, 11 and 12, at the Portville Church. Messrs. J. P. Brown, George Clark



# 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.

- Nov. 17. Jesus Before Caiaphas.....Matt. 26: 57-68
- Nov. 24. The World's Temperance Sunday.....Luk. 23: 1-23
- Dec. 1. Jesus Before Pilate.....Luk. 23: 13-25
- Dec. 8. Jesus on the Cross.....Luk. 23: 33-46
- Dec. 15. Jesus Risen from the Dead.....Matt. 28: 1-15
- Dec. 22. Jesus Ascends Into Heaven.....Luk. 24: 36-53
- Dec. 29. Review.

### LESSON VII.—JESUS BEFORE CAIAPHAS.

LESSON TEXT.—Matt. 26: 57-68.

For Sabbath-day, Nov. 17, 1906.

Golden Text.—"He is despised and rejected of men."—Isa. 53: 3.

#### INTRODUCTION.

There is some difficulty in harmonizing all the accounts of the trials or examinations of Jesus before the Jewish authorities. It seems that he was taken before Annas first as he was the religious leader of the greatest influence, although his son-in-law Caiaphas was now the official high priest. Then he was brought before Annas and informally examined. Perhaps there were two examinations before Caiaphas, one in private as recorded by John, and the other in the presence of several members of the Sanhedrin who were gathering informally before the appointed time. Then at day break there was a formal meeting of the Sanhedrin to confirm the action which had been taken informally in the night.

The trial was a sham any way, for the members of the Sanhedrin had already determined what to do with Jesus before they arrested him. It is true that they made many pretenses, and were perhaps attempting to deceive themselves into believing that the trial was conducted legally and fairly. The examination before Caiaphas was conducted not with a view to determining the guilt or the innocence of their prisoner, but for the express object of ascertaining upon what charge they might with plausibility condemn him. It must have been very irritating to them that they could not themselves execute the death penalty upon their victim, but had to appeal to Pilate for the carrying out of their will.

It is to be noted that at every stage the trial was marked by illegality and injustice. It was for example illegal to conduct a trial on a capital charge at night; it was illegal to pass a sentence of condemnation upon the same day as the trial; it was illegal to require the accused to testify against himself.

It was at or about the time of the examination or examination before Caiaphas that Peter denied his Lord the three times. Many harmonists prefer to place the paragraph in regard to these denials between verses 58 and 59 of our lesson. It is evident that the Evangelists put the three denials in a paragraph by themselves not because there were no events coming between them in time, but because it was more convenient to speak of them together.

As he stood among the servants in the court-yard of the high priest's house Peter forgot his brave words, and showed himself untrue to the Master who loved him. We may attempt to excuse him on the ground of the sudden temptation and from the great disappointment to his Messianic expectations; but the fact remains that he denied his Lord for whom he said that he was ready to die.

TIME.—Somewhat after midnight in the early morning of the day that our Lord was crucified.

PLACE.—The palace of the high priest in Jerusalem.

PERSONS.—Jesus; the enemies of Jesus, Caiaphas, and other members of the Sanhedrin, the servants, the witnesses and others.

#### OUTLINE:

1. Peter Follows Afar Off. v. 57, 58.
2. The False Witnesses Testify. v. 59-61.
3. Jesus is Condemned on the Charge of Blasphemy. v. 62-66.
4. Jesus is Mocked by His Enemies. v. 67, 68.

#### NOTES.

57. Led him away to the house of Caiaphas the high priest. Matthew, Mark, and Luke say nothing of our Lord's being brought before Annas. The American Revision insert the words, "to the house of" to make a more grammatical connection with the next clause.

which begins with "where." The scribes and elders were assembled. As the Sanhedrin was a council we are to take the account of the examination as being met informally before the hour of the council have a legal meeting. They knew that Peter was on foot to arrest Jesus, and wished to be present when he was brought in.

58. But Peter followed him afar off. This verse is an introduction to the paragraph which begins at v. 69 in Matthew's Gospel, but follows immediately upon the account of the arrest in Luke's Gospel. All three of the Evangelists note the significant fact that the following was at a distance. Unto the court of the high priest. We are to understand that Peter remained in the court-yard where he could get an occasional glimpse of the trial going on within the building. And sat with the officers. That is, the official attendants of the Sanhedrin.

59. And the whole council. This is a reference to the general unanimity of the Sanhedrin in its hostility to Jesus. We may be sure that Nicodemus and Joseph of Arimathea are not to be included with the enemies of Jesus, and probably they were not present. Sought false witness. Some have tried to excuse the Sanhedrists by saying that the term "false witness" is used from the point of view of the narrator, and that they really sought true testimony. But they had already determined to condemn Jesus, and had they had real evidence to convict him upon any charge, they would doubtless have had it ready.

60. And they found it not. That is, none available for their purpose, as we see from the parallel account in Mark. But afterward came two. It was necessary according to their law that at least two witnesses should agree in order to substantiate any accusation. See Numbers 35: 30; Deut. 17: 6. At length the requisite two were found to make a charge that sounded plausible. Doubtless the others were willing to swear to any thing; but did not have time to conspire together, or else testified to matters that were only trivial.

61. This man said, I am able to destroy the temple of God, and to build it in three days. There was an element of truth in this statement. Compare John 2: 19-21. Jesus said, however, "Destroy ye," rather than "I will destroy." Mark says that even the testimony of these two did not exactly agree. Certainly their testimony was of no great value; for a man could not be condemned to death even if his words might be twisted to seem slightly disrespectful toward the sanctuary of God.

62. Answerest thou nothing? Very likely the high priest hoped to get Jesus to say something in reply to some of the charges that might be used against him. Perhaps he would make some claim for himself that might be construed as blasphemy. But Jesus was under no obligation to speak even if the court was disposed to be fair toward him. Until an accusation were presented it was not fitting for a prisoner to plead guilty or not guilty, or to offer evidence on his own behalf.

63. I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Baffled in every direction the high priest attempts to require Jesus to furnish a ground of accusation against himself. Even to this question Jesus was under no legal obligation to make reply. He chose, however, to answer; for it was just upon this issue that he desired to stand. He came as the Messiah, and presented himself to people for their acceptance.

64. Thou hast said. This is a direct affirmative reply, and is equivalent to I am. Jesus adds to this direct answer a declaration that shows that he is really the Judge, and that those who presumed to sit in judgment upon him that night were really themselves upon trial. Henceforth ye shall see the Son of man sitting at the right hand of power. Jesus applies to himself the Messianic prophecy of Dan. 7: 13. Some passages recognize the humanity of the Messiah almost to the exclusion of his divinity, but Jesus does not hesitate to make the broadest possible claims for himself.

65. Then the high priest rent his garments. In token of his horror at the supposed blasphemy. Renting of the garments was a common sign of great sorrow. He hath spoken blasphemy. It is nowhere written in the Old Testament that falsely claiming to be the Messiah is blasphemy, but doubtless they held that such a claim as Jesus made was an infringement upon the majesty of God. The declaration of our Saviour's guilt was made upon the gratuitous assumption that he was not what he claimed to be.

66. He is worthy of death. The members of the Sanhedrin immediately agreed to the sentence suggested by the high priest. They condemned him to death by stoning, which was a heathen custom, but they were bound to do so, since it was the law of the Jews.

68. Prophecy was so, Jesus Christ. Of much better, Thou Messiah for we are not to regard the word Christ as proper name. They were ridiculing his claim to be Messiah by asking him to tell when it was that smote him when the blow came from his back or when he was blindfolded.

## Business Office.

Be sure to read the series of articles on "How Preachers are Developed" that is now appearing in the Recorder. You will find a great deal of interesting history and biography therein.

The Christian Work and Evangelist will appear in three more issues, including the present one. It will then be withdrawn. Better take advantage of it now.

Letters that come to the office frequently contain words like the following: "We could not get along without the RECORDER." "We might as well try to keep house without a stove as without the RECORDER." If you appreciate the RECORDER so much, why not get your neighbor to subscribe? They would appreciate it too.

On another page you will find a cut that the women of the Shiloh, N. J. Church have had made for a post card. We hope they will sell a large number of them. If other societies want to try the same plan, send to the RECORDER office for estimates on cuts and printing. And send to Shiloh and buy some of their cards.

Some day the Publishing House is going to have a denominational library. The beginning has been made already with one copy of the bound volume of tracts issued by the Tract Society from its New York office in 1853, and a "Scripture Library," published by H. H. Baker (Popular Science) in 1854. This "Scripture Library" is called "The Pearl" and consists of sixteen small, red-cloth-bound volumes of Scripture texts and references, on topics such as "A Call to the Unconverted," "Rewards Promised for Being Faithful," etc. The set of sixteen is enclosed in a small case with doors and latch, and forms a most interesting and valuable addition to the archives of the Publishing House. Some day we shall have a room devoted to a library and information bureau.

## ANCESTRY OF MRS. JEFFERSON DAVIS.

At Shiloh, N. J., stands a quaint old building erected about 1769, known as the Howell ancestral home. The land upon which this homestead stands was purchased in 1768 by Ebenezer and Sarah Bond Howell. Two sons, Richard and Lewis, were among the forty disguised Indians who in 1774 burned the cargo of tea that had been stored in Greenwich, N. J. The captain was afraid to proceed with it to Philadelphia. Richard and Lewis distinguished themselves in the Revolutionary War. Richard was appointed clerk of the Supreme Court in 1788 and continued in that position until 1793, when he was chosen Governor of New Jersey, and was re-elected eight times, consecutively. He died in 1802. His son, William Burr Howell, was born at Trenton, N. J. in 1797, and died in Montgomery, Ala., 1863. Although young, he greatly distinguished himself in the War of 1812. He married Margaret Louisa Kempe. They lived for many years at the family residence, Kenilwood, near Natchez. Their daughter, Varina, became Mrs. Jefferson Davis. Mrs. Davis' great-grandmother Sarah Bond Howell was the daughter of Ann Sampson Bond, both of whom are buried in British cemetery, Shiloh, in the Revolutionary War. Mrs. Davis' great-grandfather was a Revolutionary War soldier, and was killed at the battle of Brandywine.

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## Popular Science.

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### A GEODETIC CONGRESS.

Mr. Otto H. Tittman, of the American Coast and Geodetic Survey, addressed the International Congress on the 26th of last month (September) at Budapest.

Budapest is the capital of Hungary and the second city of the Austrian Empire, consisting of Buda, on the west bank of the Danube, and Pest, on the opposite or east side (like our city of Plainfield on the east side and the Borough on the west side, over Green Brook, which in a dry time, can be crossed in places dry shod, by a single hop).

The Congress is taking deep interest in the progress of the American Survey along the 98th meridian, which is proving that the Atlantic and the Pacific Oceans and the Gulf of Mexico are all on the same level.

Heretofore we have been told that the Pacific Ocean has been the highest, so much so that if the Panama Canal was ever finished on a sea level there would be quite a current from the Pacific flowing through it to the Atlantic, which would require a lock at the Pacific side to equalize.

We never could understand why the Atlantic and Pacific could not arbitrate their difference (if any existed) and meet on equal terms around Cape Horn, and behave like other respectable oceans.

The California Earthquake Commission have requested the United States Geodetic Surveyors, to determine the extent of the horizontal displacement of the earth's crust, along the line of disturbance, four hundred miles in length, caused by the San Francisco earthquake.

This displacement, whatever it may be, can be determined by remeasuring and triangulation, across where the earth quaked on land, and out over the water to the Farallones Islands. This work is now being done.

## THE GREAT WESTERN PACIFIC RAILWAY.

This railway company has in contemplation one of the greatest engineering problems ever conceived by railway engineers. The charge to the chief engineer is to have as straight a line as possible from Orville, in eastern California, to Red Bluff, Tenn., and instead of going around the mountains, as is now done, to have a direct line.

Quincy, and will be over seven thousand feet in length when completed. The next longest will be under Beckwith Pass; this will be over four thousand feet, and is being tunneled from both ends. Between these two tunnels there will be bored forty-three tunnels of various lengths. Another tunnel north of Quincy, on Spanish Creek, is regarded as the most difficult of all, as it is to be bored through solid rock for a distance of one thousand two hundred feet.

We do not regard all of this engineering to very much eclipse the four tunnels under the Alps, in Europe, which we have heretofore described in the RECORDER, when we take into account the improvement that has been made in tunneling since the Hoosick mountain was tunneled between Boston and Troy, N. Y.

## A TRACTION RAILROAD ON THE WAY UP.

The Argentine Central Railroad to summit of Mt. McLellan was opened for traffic on the

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This is the highest railroad in the world we know of, without an exception. At any rate, it can be classed among the sky-scrappers, being above and among the clouds. Airships will probably go higher. Balloons carrying registering instruments have been much higher.

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

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**EDITORIALS**—"A Great Disciple Set-  
tled"; "Jesus' Conception of the King-  
dom"; "A Spiritual Messianism";  
"Jesus Not Understood"; "The King-  
dom to Unfold"; "Messianic Future  
Life; Both Present and Future; Hold-  
ing Fast." 705-706

Why We do Not Grow. . . . . 706  
What is Happening. . . . . 707  
How Ministers are Developed. . . . . 707  
Pedagogical Elements in the Ministry of  
Jesus . . . . . 708

**MISSIONS**—"The African Question";  
"Why the Spirit of the Sabbath Con-  
vert Exceeds Our Own." 710

**WOMAN'S WORK**—The Apprentice.  
Poetry; What Lack We Yet? . . . . . 711

A New San Francisco . . . . . 712  
The Rev. E. E. Sutton. . . . . 712  
Ordination at Rockville. . . . . 712

**YOUNG PEOPLE'S WORK**—Paragraph; Old  
Stand By; World's Christian Endeavor  
Convention; The Reading and Study  
Course in Bible History. . . . . 713

Home News. . . . . 713

**CHILDREN'S PAGE**—"Who Is She," Po-  
etry; Mary Ann Finds a Pet; The Ki-  
wikiwi; The Herd Boy's Riches; On  
the Job. . . . . 714

Glowing Fields, Poetry. . . . . 714  
A New Pastor at North Loup. . . . . 715  
QUARTERLY MEETING. . . . . 716  
DEATHS. . . . . 717  
SABBATH SCHOOL. . . . . 718  
Business Office. . . . . 718  
Ancestry of Mrs. Jefferson Davis. . . . . 718  
Popular Science. . . . . 719

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The work of this Board is to help pastorless  
churches in finding and obtaining pastors  
and unemployed ministers seeking work by  
publishing a list of such churches and min-  
isters.

The Board will not obtain information  
help or advice upon any church or person  
but give it upon request. The first names on  
this list are those of churches and ministers  
form, being invited upon request.

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# THE SABBATH RECORDER

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**THE DOING.**

To try is better than the thing you try for;  
To hope is higher than the height attained;  
To love is greater than the love you sigh for;  
To seek is nobler than the object gained.  
To "wrestle with the angel"—this avails,  
Although the motive for the wrestling fails.

To learn is more essential than the knowing;  
To know is deeper than the wisdom found;  
To live is grander than all life's bestowing;  
To advance, more fruitful than the vantage-ground;  
To give is far more blessed than receiving;  
To tell the truth needs not to force believing.

To speak is voice eternal in vibration;  
To blaze a trail is safer than hewn road;  
To think is power of infinite creation;  
To trust is finer than to see your God.  
To think, to act—these bridge the world's abysses;  
To die! No soul has told a soul what this is.

—Ruth G. D. Havens, in St. Louis Globe-Democrat.

If the conception which Jesus had of Himself of the Messianic kingdom must be the basis of conclusions concerning that kingdom, even more must his conception of himself and his work be the standard by which the true character of the Messiah is determined. Jesus began to realize that he was the Messiah, from the time of his experience with the doctors in the temple. But the full awakening of that consciousness appeared in connection with his baptism. We meet two experiences in the baptism and temptation of Jesus for which Jewish Messianism found no place. In that system there is no trace of the idea that the Messiah ought to or would submit to baptism, and no suggestion of anything like the temptation which came to Jesus. On the contrary, the general trend of Jewish Messianism forbade these two experiences. Therefore, we have in them the first point of departure from the character and experiences of the Messiah according to Jewish standards. This fact is particularly prominent when we consider the temptation, for Jewish Messianism held the Messiah to be so much superior to Satan that Satan would flee from all contact with him. Submission to baptism, whereby he placed himself side by side with the lowest of repentant sinners, was also incompatible with Jewish Messianism. These are important considerations which stand at the outset of all attempts to determine the true character and work of the Messiah, as they appeared in Jesus. They are also an important consideration since they open the door to a spiritual kingdom and work, rather than to an earthly and political kingdom. As fundamental experiences that were necessary to the real Messiah, and his work, these stand for fundamental principles and experiences necessary to all who would follow him and share in his kingdom. This is a far-reaching proposition.

EVEN when criticism has done its Deep Messianic most with the Gospel narrative, abundant evidence remains that Jesus quietly but actually and fervently believed himself to be the Messiah. The revelation of his divine commission, which is briefly told in the story of the descent of the Spirit upon him as he came from the waters of the Jordan, contains material for a volume of psychological and spiritual experiences concerning fitness for the work to which he was thus publicly consecrated. But the Mount of Temptation is the place of all others where the consciousness that he was the Messiah, and the evidence of the divine presence and of spiritual power under the fiercest temptations, stand out in bold relief. In this experience, he fought the battle with the Tempter, triumphing at every point. In this spiritual victory, Jesus came into personal touch with all those who become members of his kingdom, and into an actual relationship by virtue of which each one of his followers may become equally triumphant in time of temptation. This victory in the realm of spiritual brotherhood is an actual bond between Jesus and his followers, set over against the political and material victory which Judaistic Messianism expected for the Hebrew nation. Too much emphasis cannot be placed on this relationship between Jesus and ourselves, whenever we are assailed by temptation to do wrong.

It would be well at this point for the reader to consider the Lord's Prayer as the outcome of Jesus' personal experiences, and his idea of the Heavenly Father and of the kingdom of Heaven which he, the Messiah, had come to inaugurate. Such a consideration of that prayer will reveal in it a wealth of spiritual treasures, set forth in brief form, but the more real because of its brevity and all-embracing character. Passing to the various records in the Gospel narrative, we find the statements of Jesus concerning his Messianic consciousness and work carefully expressed. The reason for this is apparent. Those who were first drawn to him belonged to the Zealots, who expected that immediate political revolution and open rebellion against the government of Rome would be inaugurated under the leadership of Jesus. Every consideration demanded that this element be treated with care, and that, as far as possible, the earthly work of Jesus be finished without political excitement, rebellion or revolution. From this point of view, if from no other, there must have been sufficient reason why Jesus was careful in announcing his Messianic work, and why he did not yield to the clamor concerning those wondrous signs of

power that were expected and demanded by his over-zealous followers. In all this is seen how radically different from Jewish theories Jesus' conception of his Messianic work was. Had he yielded to the plans of the Zealots, or fostered their tendency toward revolution, the real work which he was conscious he had come to do would have been thwarted. In no other way is his divine wisdom more clearly shown than in the manner of acknowledging and announcing himself to be the Messiah. His greatness, his spiritual power and the unspoken evidences that he was the Messiah held even the radical Zealots to him, although he did not yield to what their theories and wishes demanded.

It does not seem necessary to repeat here the various passages in which, directly and indirectly, Jesus announced his Messiahship. Matt. 11: 2-6 is a representative one: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." The wisdom of that answer will be seen when we consider how carefully the reply of Jesus avoided those points which were likely to foster discontent and rebellion. He also avoided reference to those wondrous signs which Judaistic Messianism associated with the revolutionizing and all-conquering Messiah. This answer is in strict keeping with the conception of Jesus concerning the spiritual nature of the Messianic kingdom and the benevolent, helpful and redemptive work he had come to do. The reader will recall many other expressions and answers of Jesus, all of which indicate the same care that his words should convey the real nature of his work and of his kingdom, and thus correct the imperfect views of those to whom he spoke. Toward the closing days of his ministry, and in connection with the events of the last few weeks of his life, these expressions necessarily became more frequent and definite; but throughout the Gospel narrative the replies he made to constant inquiry concerning the kingdom of Heaven, the work he had come to do, the setting up or restoration of the kingdom; in short, his replies to all inquiries that naturally arose in the hearts of those who held to Jewish Messianism, show that Jesus' conception of his work was wholly spiritual and that he discarded, without antagonizing,