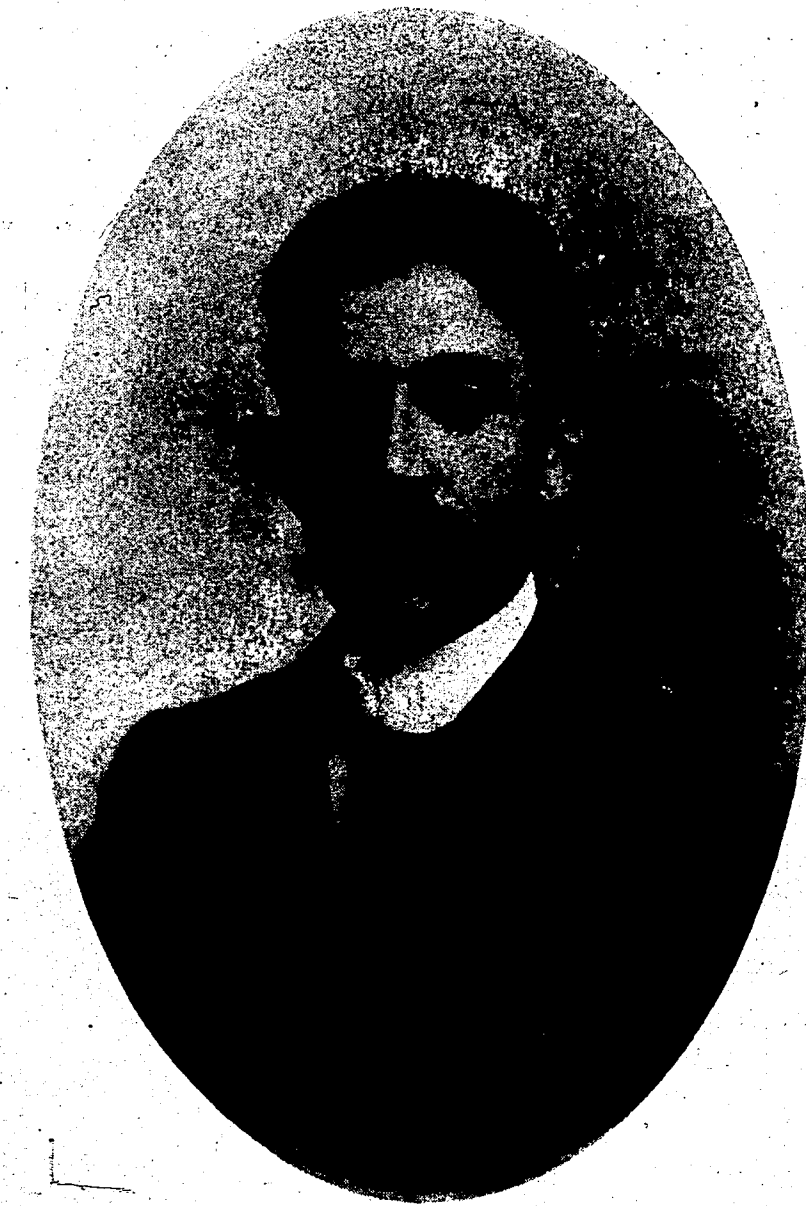


The Sabbath Recorder



REV. WILLIAM C. WHITFORD
*Professor of Biblical Languages and Literature
Alfred Theological Seminary.*

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The Sabbath Recorder.

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

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The Sabbath Recorder

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

VOL. 63, NO. 32.

PLAINFIELD, N. J., AUGUST 12, 1907.

WHOLE NO. 3258.

Editorial

Preparing for Conference

The pastor of a large church writes: "I am thinking of preaching a sermon in the near future to our people touching upon our duties toward the General Conference. I think that the people should know something of what is expected of them at the Conference." The purpose of this pastor is excellent and timely. Pastors owe much to their people in the direction suggested by our correspondent. One essential part of a pastor's duty is personal knowledge and familiarity with denominational work, in general and in detail. While people in general give less attention to denominational matters than they ought to, they have the right to expect that pastors will "be instant in season and out of season," with instruction, information and suggestions concerning denominational work. People are not interested in that of which they do not know, and more than a superficial knowledge is needed to secure interest, and resultant activity in denominational work. Do you reply, "All this goes without saying?" Perhaps it ought to, but that fact does not remove the other fact that much which people ought to know, they do not know with sufficient acuteness and emphasis to bear fruits in either character, money or actions. The obligations in this case are twofold and inter-active. Pastors ought to give more abundant and timely instruction and exhortation touching denominationalism, denominational work, denominational destiny; but people ought to give more heed to what pastors say, and to labor more earnestly to supplement the instruction of pastors, by quick response and constant endeavor. We commend the course proposed by the pastor whose words are quoted above, to all pastors, and appeal to

all people to give heed to what their pastors say, as a "preparation for Conference." Our denominational work languishes because of the ignorance and indifference of the many whose influence adds burdens to the few who struggle to carry on the work God calls us to do.

The Inevitable, and Korea

The Russian-Japanese conflict was still young when it was evident that the national extinction of Korea was not far distant. The victory of Japan rested Korean destiny in Japan. It is useless to ask whether it would have been better or worse if Russia had humbled Japan and seized Korea. Time only can answer the problems involved. Quietly but steadily Japan drew the bands and on the twenty-fourth of July just passed, an "Agreement" was signed which preserves Korea in name, but not much more. A Japanese "Resident General" becomes the Military Dictator of Korea, under six articles of agreement which run as follows:

Article I. The Government of Korea shall follow the directions of the Resident General in connection with the reform of the administration.

Art. II. Korea shall not enact any law or ordinance, or carry out any administrative measure, unless it has the previous approval of the Resident General.

Art. III. The judicial affairs of Korea shall be kept distinct from ordinary administrative affairs.

Art. IV. No appointment or dismissal of Korean officials of high grade shall be made without the consent of the Resident General.

Art. V. Korea shall appoint to official positions such Japanese as are recommended by the Resident General.

Art. VI. Korea shall not engage any foreigner without the consent of the Resident General.

It is said that Korea will appeal to the United States on the ground that she did not agree to the treaty of 1905, with Japan,

but there is no ground for expecting that our government will interfere. Revolt may follow in time, but Korean independence seems to be far away, if not forever impossible. All this is more than a "future of war." Weakness yields to strength, and the higher stages of civilization and national vigor dominate the lower in all human history. This is not always just, but on the whole it makes for the greater good. The exception appears when revolution among nations, as among individuals, involves some fundamental truth, some principle of justice, some eternal verity. Permanent strength and final victory inhere in these, and they are fully vindicated, sooner or later. Men plan, strive, succeed or fail, according to human standards, but that which is "everlastingly right" wins. Eternal verities endure in spite of human mutations and experiments. The triumphant shouting of an high-tide surf now covering the rock-ribbed shore a mile distant, just now fills the air with notes of victory. It is now mid-afternoon but the sun will not set before the submerged rocks will be in full view, unmoved, and shining in the sun's rays, brighter for the momentary bath. Then the out-going tide will moan and grumble, while it carries back loads of seaweed and rubbish, the only trophies of the short-lived victory in which it now exults. Thus do eternal verities abide when exultant victory finds defeat; thus human development toils on, learning and gaining something of good, century by century. Even now it is reported that American Missionaries in Korea have attained phenomenal success within the year, which marks the practical disappearance of that incipient nation.

Self-acquaintance

Social interest, abnormal activity, and vacation dissipation are genuine dangers in America, because they forbid that quietude of life and soul which promote self-acquaintance. Higher manhood and spiritual development cannot be attained without much self-acquaintance. Monasticism involved fundamental truth in that it taught the value of seclusion and solitude, as factors in soul growth and spiritual development. The higher value of release from

engrossing business and ceaseless duties is too little understood, although there are evidences that it is appreciated by many in some good degree. Mental and spiritual recuperation are more valuable than physical, although that can hardly be overestimated. Abnormal restlessness, born of fatigue and over stimulation flourishes too luxuriantly even at "health resorts." Self-acquaintance is an important factor in the unfolding of self-consciousness and the development of personal responsibility. Those persons are fortunate whose ordinary duties give chance for even brief seasons of quiet and comparative seclusion, if such persons form the habit of introspection and self-acquaintance. Thoughtless leisure, or such thinking as tends to intellectual and spiritual dissipation is worse than valueless. Better work incessantly than to enjoy leisure which does not cultivate self-acquaintance along higher and better lines of living. Self-acquaintance ought to promote that self-knowledge which shows one his capacity for work, his ability to meet temptations, his present limitations, and what he needs intellectually and spiritually in order to attain highest and best things in Christian manhood. Sad failures come because men do not know themselves. One must know his needs in order to guard himself along lines of weakness. When life rushes men to the utmost, each day, until they long for the oblivion of sleep that semi-exhaustion forces upon them, then opportunity nor ability for that introspective, "stocktaking" inquiry which reveals them to themselves, and demonstrates their larger needs. Large numbers of men reach their limit in intellectual and spiritual development at an early age, and become comparatively dwarfed in soul, narrow of vision, aimless and purposeless, because they do not attain self-acquaintance and normal soul development. When vacation time and working time combine self-acquaintance with work and leisure better results are assured. Among the richer gems of Grecian wisdom was that appeal which said, "Know thyself." This appeal to you, involves the Greek idea *plus* the best that Christian thought has added to it. The higher, nobler and holier demands of our lives call loudly for self-acquaintance because overwork and dissipative leisure combine to

cheat men in many directions. What am I? Who am I? What have I accomplished? What ought I to accomplish? What undeveloped resources of intellect and soul have I? How can I attain higher development? These are questions which every day brings to each one, and each day ought to contribute something toward their solution.

Helping Through the Recorder

A pastor who has the best interests of the denomination at heart, writing concerning the publication of the Minutes of the Associations in full in the RECORDER:

"While I am in favor of this way of publishing the minutes still I miss your comments about these gatherings, and particularly about those addresses, sermons, discussions, etc., that are of denominational interest.

"I wish that in some way the rest of us might be led out to write brief articles about these meetings as they have appealed to us, together with suggestions as to how the Associations may be made more interesting and helpful from year to year."

Thus writes Rev. W. D. Burdick. His suggestions are more than valuable. We are thankful that what the editor has said from time to time concerning the Associations when he has been able to attend them, is missed when he has been absent. But the opinions, impressions and advice of pastors are of greater value than many people seem to think. Each man sees an Association, a sermon, an essay, a program from his own standpoint. When the thoughtful men see the same things, each will emphasize some point or draw some conclusion unlike any other. This variety of views and impressions enriches the picture as no one set of opinions and conclusions can do. Pastors who observe and criticize with the purpose of writing their conclusion for others to read, gain much greater good than those do who listen and observe superficially and without that ripened thought which writing for the press secures. The writer has no word of complaint concerning the too meagre supply of original communications which pastors have sent to the RECORDER during the last ten years, but he does bespeak for

Doctor Gardiner a still larger supply of such material. This is not for his sake so much as for the sake of the pastors, who ought to write, and for their people, who ought to read what they write. Pastors are not likely to appreciate how much their words are read by their own people. They have a certain feeling that their Pastor represents them and that he speaks for them. The editor is well aware that "Home News" is more attractive than the editorial pages are, because of the varied personal elements that enter into that form of correspondence. We are glad to have the words of Bro. Burdick as a text for these lines. Convocation and Conference are at hand. Pastors and Christian Workers, take heed to these lines. Observe, listen, ripen your thought, and then write. Do not write hurriedly and tell the editor to "fix it up" for you. Many times he cannot do that, however much he may wish to aid you. Most pastors write too little for the press. Their literary style suffers for want of this, and the ripeness of their thoughts suffer quite as much. Few men, if any, can think a theme into good shape without writing. The editor has reported addresses and sermons during the last ten years which could not be put into print as delivered, without subjecting the speaker to inevitable criticism for loose thinking and careless talking. Labor, real and repeated labor with the pen is a prime aid in thinking and in expressing thought. Pastors owe it to themselves and to their people that they write for the press more than they do. It is nearer a duty than a matter of option. Write, re-write and then write again. Write on your favorite theme and write your ripest thoughts. Write.

What to Read

Perhaps you are familiar with the following prescription for reading. If you are, it will give you pleasure to know that some one may see this who is not familiar with it. If you are not familiar with it, you will be glad to have it for reference. It is an excellent prescription for various ills, to which our lives are subject.

PRESCRIPTION.

If you have the "blues" read the twenty-seventh Psalm.

If your pocket-book is empty, read the thirty-seventh Psalm.

If your friends seen unkind or indifferent, read John fifteen.

If you are discouraged about your work, and think that your efforts are fruitless, read Psalm one hundred and twenty-six.

If faith is weak, and all things seem

"out of joint," read the twelfth of Hebrews.

If your plans are thwarted and you cannot have your own way, keep quiet, but read the third chapter of James.

If men seem to be untrustworthy and your confidence in them is sorely tried, read I. Corinthians, thirteenth chapter.

Read the Word often.

The Seventh-day Baptist General Conference

One Hundred and Fifth Anniversary, Ninety-fifth Session, Alfred, N. Y., August 21-26, 1907

WEDNESDAY MORNING, 10.30-12.00.

The Welcome—Pastor L. C. Randolph.

The Response—

President's Address: "Church and Denominational Polity as Related to Church and Denominational Life and Growth."

Appointment of Committee on Nominations.

WEDNESDAY AFTERNOON, 2.30-5.00.

Reports and Business.

4.00. "Power in Public Worship"—Pres. Wm. C. Daland.

"The Value and Use of a Sound Body"—Martha Rose Stillman, M. D.

"Power in Industrial and Business Life"—Paul P. Lyon.

WEDNESDAY EVENING, 7.30-9.00.

Sermon: "True Power; Its Nature, Source, and Ends." Acts 1:4-8—Rev. S. R. Wheeler.

Prayer and Testimony, "A Preparation Service"—Rev. S. H. Babcock.

THURSDAY MORNING.

6.00-6.45. Praise and Prayer, Matt. 9:36-38—Rev. E. B. Saunders.

9.00 Conference in Committees.

10.15 Reports and Business.

10.45 "Power in Preaching"—Prof. C. B. Clarke.

"Power in Missions"—Rev. W. L. Burdick.

11.30 "A Quiet Half-hour"—Rev. G. B. Shaw.

THURSDAY AFTERNOON, 2.30-5.00.

The Missionary Society.

"China Missions, 1807-1847-1907"—Jay W. Crofoot.

Address—Secretary E. B. Saunders.

Address—H. Eugene Davis.

THURSDAY EVENING, 7.30-9.00.

Ordination to the Ministry, under the auspices of churches of the Western Association, of Messrs. Jay W. Crofoot, H. Eugene Davis, and Wilbur Davis.

Sermon—Rev. Theo. L. Gardiner.

A Message from the Seminary—Prof. W. C. Whitford.

A Message from the Missionary Board—Secretary Saunders.

A Message from the Churches.

Consecrating Prayers—Revs. A. G. Crofoot, A. E. Main, and S. R. Wheeler.

FRIDAY MORNING.

6.00-6.45 Praise and Prayer—Rev. H. N. Jordan.

9.00 Conference in Committees.

10.15 Reports and Business.

10.45 "Power in Denominational Literature"—Miss Ethel A. Haven.

"Power in Church Life"—Rev. T. J. Van Horn.

11.30 "A Quiet Half-hour"—Rev. D. Burdett Coon.

FRIDAY AFTERNOON, 2.30-5.00.

The American Sabbath Tract Society.

Report of the Executive Board:

The Treasurer—Frank J. Hubbard.

Business Manager—N. O. Moore.

Corresponding Secretary—Rev. A. H. Lewis.

Open Parliament.

SABBATH EVE, 7.30-9.00.

"Power in Keeping and Teaching the Sabbath:"

Sermon—Rev. W. D. Burdick.

(In the Tent)

Prayer and Testimony—Rev. G. W. Hills.

Sermon—Rev. A. J. C. Bond.

(In the Church)

Prayer and Testimony—Rev. J. G. Burdick.

SABBATH MORNING.

6.00-7.00 Praise and Prayer—Rev. L. D. Seager.

9.00-10.00 The Lord's Supper—Revs. O. D. Sherman and A. G. Crofoot.

10.30 Sermon—Rev. A. H. Lewis.

(In the Tent)

Sermon—Rev. Clayton A. Burdick.

(In the Church)

Joint Offerings for the Societies.

SABBATH AFTERNOON, 3.00-4.30.

Conference Bible School—Rev. Walter L. Greene, *Supt.*, Prof. Paul E. Titsworth, *Asst.*

Offering for the Sabbath School Board.

EVENING AFTER THE SABBATH, 7.30-9.00.

The Woman's Board.

Report of Treasurer—Mrs. Geo. R. Boss.

Report of Corresponding Secretary—Mrs. T. J. Van Horn.

"A Bundle of Old Letters"—Mrs. T. J. Van Horn.

"Power in the Home"—Mrs. Cortez R. Clawson.

SUNDAY MORNING.

6.00-6.45 Praise and Prayer—Rev. E. B. Saunders.

9.00 Reports and Business.

9.45 *The Sabbath School Board:*

Annual Report—Prof. Esle F. Randolph, *Pres.*

"Educational Evangelism"—Rev. W. L. Greene.

"The Child and the Future in the Balance"—R. Bertrand Tolbert.

Joint Offerings for the Societies.

11.30 "A Quiet Half-hour"—Rev. L. A. Platts.

SUNDAY AFTERNOON, 2.30-5.00.

The Education Society.

Report of the Executive Board—Prof. A. B. Kenyon, *Treas.*; Rev. A. E. Main, *Cor. Sec.*

"Power in Education:"

Its Nature and Scope—Pres. Wm. C. Daland.

Its Sources—Pres. C. R. Clawson.

Its Ends—Pres. B. C. Davis.

"The New Evangelism"—Dean A. E. Main.

SUNDAY EVENING, 7.30-9.00.

The Young People's Board.

General Theme—The Development of our Young People

into Lives of Usefulness.

Nine Four-minute Speakers.

1. Better Prayer Meetings—A Milton Student.
2. Missions and Sabbath Reform—Starr A. Burdick.
3. The Tenth Legion—N. O. Moore.
4. Needed Editors—A Salem Student.
5. Student Evangelism—J. Nelson Norwood.
6. Out-post Work—A. E. Webster.
7. Mission and Bible Study—A Milton Student.
8. The Temperance and Anti-Cigarette Movement—H. L. Cottrell.
9. The Junior Class—Mrs. J. E. Hutchins.

"The Condition of Things"—Rev. A. L. Davis, *Sec.*

Statement of the Treasurer—Eda R. Coon.

Presentation of Certificates and Banner—A. C. Davis, Jr., M. D., *President.*

MONDAY MORNING.

6.00-6.45 Praise and Prayer—Rev. E. A. Witter.

9.00 Reports and Business.

11.30 "A Quiet Half-hour"—Pres. B. C. Davis.

MONDAY AFTERNOON, 2.30-5.00.

"Church Finances"—

"Power in Pastoral Work"—Rev. I. L. Cottrell.

"The Power of Conference:"

Its Nature and Scope—J. Nelson Norwood.

Its Ends—Chas. B. Hull.

MONDAY EVENING, 7.30-9.00.

"Our Supreme Source of Power and Guide to Truth and Duty." John 16:12-16:

Our Need—Rev. F. O. Burdick.

The Guide—

The Result—R. B. Tolbert.

Prayer and Testimony—Pastor Randolph.

Railroad Rates to Conference

Since writing on this subject last week we are pleased to advise that other Passenger Associations have granted reduced rates to Conference. Thus far, the New England Passenger Association, Trunk Line Association, South-Eastern Passenger Association, and Eastern Canadian Passenger Association, have granted the regular fare and one-third for the round trip, (plus 25 cents for endorsing the certificates at Conference.)

The Central Passenger Association, i. e., the territory from Buffalo, Pittsburg, and Parkersburg on the East, to Chicago and St. Louis on the West, grant a rate of two cents per mile in each direction to Buffalo; and from there a rate of one and one-third fare for the trip to Alfred and return. Tickets sold Aug. 18 and 19 to persons

presenting card orders, good to return to leave Alfred including August 30.

The Western Passenger Association, i. e., territory West and Northwest of Chicago and St. Louis, and the South-eastern Passenger Bureau have not yet granted special rates. We hope to secure these, and will advise later if successful. Consult your local ticket agents.

The committee have arranged with the Erie Railroad to attach an extra day coach to train No. 1, leaving New York at 9 A. M., Jersey City at 9.15, on Tuesday, August 20, provided there are fifty or more persons to go on that train.

IRA J. ORDWAY, Chicago, Ill.,

WM. C. HUBBARD, Plainfield, N. J.,

WM. H. CRANDALL, Alfred, N. Y.,

Railroad Committee.

Character as a Condition of Spiritual Blessing.

PROF. C. B. CLARKE.

Read before the Northwestern Association at Albion, Wis., June, 1907.

The tendency of the denominational life of today in the world in general and in the protestant world in particular is toward the unification of religious life and thought. Church federation and the minimizing of denominational differences is slowly but surely bringing both large and small bodies of the Christian Church into one body of faith and organization. To one who reflects and is conscious of this definite movement toward outward solidarity the fact is pregnant with significance. It is possible to blind our eyes and stop our ears but the student of religious history knows that for Seventh-day Baptists it can mean only one of two things—the inevitable alternative: either a renewed logical conscious justification of denominational existence and a quickened consciousness that we have and hold a vital message of deep spiritual significance for the world, a real and vital mission; or, denominational extinction. Thought forces over which we have no control whatever, will sooner or later, perhaps sooner than we think, crowd us into the necessity of a choice. At the present two courses are open to us. First, we may as wise men count the cost, logically deliberating whether we are able to hold our position. We may say the odds are against us, we are not equal to the occasion and its demands, confessing that we and our fathers have been misguided fanatics, or, on the same basis of deliberation, we may receive a new endowment of Divine enthusiasm in preaching, teaching and living a life of allegiance to heavenly principles of truth, receiving under God the triumph of spiritual victory, or die with the armor on and with face against the wrongs of disloyalty to heaven. This too, would be victory.

Thus, one course open to us is to face the facts and act upon a consecrated judgment, the other course is to drift with the tide, do little or nothing, keep the Sabbath because our fathers did, follow the path of the least resistance, drift, aimlessly drift and let God take care of his own. If the

present tendencies in the religious world go on and increase as they promise to do, we have not far to drift before we will be on the rocks.

The religious world is everywhere in a state of transition and reconstruction. Shall this fact mean anything to us? Is there anything of import in it for us? Is there anything about this fact that should give us concern for ourselves, our children, and our young people? Is there anything connected with this condition which involves the religious destiny of our posterity? You will doubtless agree with me when I say that I think there is. Denominational destiny was never more delicately in the balances than with the coming generation. A few generations ago, when denominational distinctions and peculiarities were everywhere in evidence, and public religious life emphasized these distinctions, denominational consciousness came easily; and if we were lukewarm, opponents aided us by calling attention to the qualities which identified us. External distinctions were then uppermost in religious life; today emphasis is placed upon likeness and internal unity.

I am neither a pessimist nor a calamity howler, but to me the present conditions both without and within the church call for a renewed appreciation in both mind and heart of the meaning and mission of Sabbath allegiance. Not so much allegiance to the Sabbath as a brand of religious peculiarity as a renewing of that conscious allegiance to God which the Sabbath typifies. For several months and by many different writers in the RECORDER we have been trying to convince ourselves that we have a mission and we have tried to tell each other and the laity what that mission is. I wonder if we are satisfied with the success we have attained in defining to ourselves our own position. Is the average layman as intelligent in this matter as he ought to be? Perhaps all things considered we may agree upon the statement that in common with all evangelical bodies of Christian believers it is ours to be broad-viewed and spiritual-minded Christians, welcoming to our aid all the higher appreciation and understanding of the Bible that a sincere scholarship has to offer. But our special mission is essentially that of

calling the attention of men to God's Holy Sabbath.

It is concerning this last mentioned point that I wish particularly to inquire. What does it mean to stand for Sabbath truth? Does it mean solely telling men that they ought to rest on the seventh day of the week instead of the first, keeping Saturday instead of Sunday, holding sacred a different twenty-four hours from the rest of the world and justifying this singularity on an arbitrary command? If such a conception be our interpretation of Sabbath-keeping and of our mission and existence, then in my mind we have little of which to boast and the future verdict of history will be that we wrote a chapter in the ecclesiastical and religious life of men which added nothing to the spiritual attainment and moral uplift and regeneration of the world.

It is our mission to uphold an archaic interpretation of the Bible as an absolute dictation, making the divine institution of Sabbath rest upon a basis of arbitrary authority? If so, the sooner our mission is finished the better for us and the world.

Is it our mission to breed large families in order that the ranks of Sabbath keepers shall not suffer depletion? If so, Sabbath-keeping is of slight value to this world of needy, suffering humanity.

Granted that our mission is to lead men to an appreciation of Sabbath truth and true Sabbath keeping, what does that mean? If our special mission as a "Waiting Minority" as Dr. Lewis calls it, has little spiritual meaning for us, how can we consistently ask such appreciation from the world? The beginnings of a revival of Sabbathism for us must be instituted by the fact that we ourselves shall have a new and deeper spiritual appreciation of the significance of the Sabbath. This means an appreciation of the Sabbath, not as an arbitrary dictation to abstain from worldly business on the seventh day but as a divinely appointed symbol of conscious spiritual allegiance to our blessed God and Father. It means an apprehension of the spiritual significance of the Sabbath as understood by the Master himself—that is, Sabbath as a blessed recognition of our divine sonship; allegiance to the universal order as a divine ideal; harmony with Godlikeness; freedom from

lawlessness and sin; in short, divine likeness of character.

If Sabbath keeping does not mean and signify a higher spiritual appreciation of Godlikeness and ethical character, then the Sabbath is a superstition. In the eyes of God that only can have value which is or signifies the eternally durable; that is, *character*, or conformity to principles of ultimate reality. To hold the Sabbath as a *form* is to clutch the husk and lose the meat. Our mission is to live and to teach through the Sabbath that allegiance to God and the universe which is becoming and appropriate to intelligent, divinely conscious immortals and the Sabbath and Sabbath keeping as a type of that heavenly rest when the redeemed shall stand completely adjusted to the character of God and to the universe as the Divine handiwork.

Sabbath keeping without an enrichment of personal spiritual experience is a mockery. Not Sabbath keeping by itself but as signifying conscious obligation to God in the least and last details of personal conduct is what is needed to make us a living force in God's Spiritual universe.

The only coin which passes current in the Kingdom of God is character.

Teaching the Sabbath without the backing of character which it signifies is like making one's self rich by stamping pieces of paper with the dollar sign. The sign is good so long as the securities exist in the bank of character but not a moment longer. Our greatest concern should be to possess the intrinsic gold of pure worth and after that we can use the symbols without their going at a discount. The Christian world has been doing business too much on the "green-back" system. It takes a large share of our time to cipher out the relative value of pretensions and securities. It is with men and with religious institutions as it is with money; both must in the end submit to the test of intrinsic value. If the Sabbath stands for a higher type of spiritual excellence, as we have said, the question is whether we unmistakably possess this higher spiritual excellence. If so, like Abraham, in us shall all families of the earth be blessed. If not, our first mission is to ourselves.

Here is a dollar. Why does it have a value? Just because it represents a cer-

tain amount of sacrifice, industry, service and suffering. It is the same with the Sabbath. It is not the Sabbath alone but the Sabbath plus a certain amount of spiritual struggle and growth in character which gives evidence of its high authenticity. We are just so far the representatives of the kingdom of God on earth as we give practical evidence of possessing divine attributes of character and no further. If the Bible be true and if human experience be true then is there no other way than the divinely established one of personal Godlikeness of character. Short cuts into the kingdom have never been found, though men have sought for them with eagle eye. It is the same old highway of royal character that leads to the city of God. Through genuine "Sabbathism" God transforms the raw products of human imperfections into the wealth of His Kingdom. It is the imperial truth of Christianity that character is king in the universe. No church is logically in so favorable a position to emphasize this truth as our own. What we need is not apology but true conviction and appreciation of the deeper relation between the truth which we hold and Christian character. In this day of ours when "City government is public robbery," when the laborer regards the church as a club of the prosperous, and when Sunday is more a holiday than a holy-day, is there not room for a message against lawlessness and decadence, a message of allegiance to God and of fidelity to Heaven? The industrial, social and religious conditions of today indicate an oncoming opportunity for an unusual spiritual leadership to the wise servant who shall know the Lord's will. Then shall it be that again the pulpit shall speak a living message, speak it too with authority and not as the scribes—authority not of absolutism but of truth, not a thundering reiteration of the things intelligent people have ceased to believe in, but a message from the heart warmed by a contact with actual conditions. We not only need ministers but ministers of the right kind. We are in need of men of consecrated intellectual sincerity, not the "cock sure" kind but men possessed of such a range of intellectual and spiritual sympathy that they can feel and know the inmost struggle of the men and women who are seeking an under-

standing and solution of present day realities. I agree with Elder Wheeler in the RECORDER of May 27, where he says, "Twenty-five years of standstill as to numbers, notwithstanding our multiplied facilities for working to better advantage, and an unusual dearth of ministers, notwithstanding our well-equipped theological seminary, are facts enough to burden the heart of anyone. But the burden is increased, when bright young men educated in our schools, whose antecedents, intellectual, and of heart culture lead us to expect that they will become ministers, turn to outside service. Such service, however benevolent and seemingly akin to the ministry is not the service required of preacher and pastor; nor does it give soul satisfaction to anyone who does not heed God's call to become preacher and pastor."

But I would go further than Elder Wheeler and suggest that he ask these same bright young men educated in our schools *why* they turn to "outside service." Is it because they are *less* or *more* sensitive than we as to what the spiritual hunger of the world craves? I wish that not only Elder Wheeler but every other minister in the denomination could know exactly what is in the hearts and minds of these young men. I wish, Brother Moderator, that these same young men would tell us frankly what is in their minds and on their hearts and I wish as a supplement to the recent symposium on the ministry in the RECORDER that the inmost convictions of these young men could come before us in the same columns where we could all read and know them. Unless I am mistaken I think we might get a fresh revelation of ourselves. I know these young men well enough to believe that they are men of thought and honest conviction. It would do us good to get their point of view.

I was saying that we need a deeper sympathy and appreciation of the spiritual problems and struggles of our age. This will not obtain however until the pulpit has thought its way through to clearness, and surefootedness on the basis of modern thought. The position of the pulpit, if it is to fill its mission in our modern life is to stand not on *this* side but the *other* of the world's best intellectual attainment,

that it may strike *reality* into the heart of our activities. This is no easy task. My position is, that true Sabbathism as a living message and the Christian character which it symbolizes are indissolubly one. Character is the badge of genuineness; and the reagent of Christian character is the Spirit of God. When one says "I am quick tempered" and another "I have an uncontrollable appetite," and another "I cannot love humanity," and another "I was born bad, I cannot help it," etc., we are in agreement with the modern scientist who tells us that we came from the animal. But the message of the religious nature is that the Spirit of God can subdue the animal unto the spiritual.

That animal temper which smites the lightning may, under Divine grace, be changed into the blessing of holy courage to fight the battles of the Lord. Those animal passions which consume the soul in a fire of self-gratification, may, under the grace of God, become the seed of heavenly virtue. That selfishness which withdraws the support and help needed by a suffering humanity, may be melted into the blessing of human sympathy. Even a bad heredity, through the Divine workmanship, may become a temple of the Spirit of God. Saul, the persecutor, became the most untiring of Christian missionaries. John, the bigoted, became John the Divine. Peter, the impetuous, became Peter the Rock. Each one in his animal nature, spreading suffering and damnation, under the divine influence, became a source of blessing and of peace.

There are two kinds of Christians in the world: Christians by character and Christians by superstition. They have the same relation to each other that the genuine bears to the counterfeit. The one gives Christianity its enduring and eternal worth, the other is a parasite. The one is the building of God's kingdom, the other is the refuge of weaklings. Character is a condition of strong Christian manhood and womanhood. It takes character to live the Christ life. It takes character to be a staunch Christian man or woman. Characterless people! What purpose do they serve in the church or out of it? The characterless individual always moves with the wind. If it blows right, they are good, if ill, they are the reverse. Characterless and

Christian are incompatible qualities. Character results from conformity to divine standards of conduct. Character is building a life according to the Divine ordering. Character is a purpose to enter into the divine ideal of life. Said Christ, "If any man will do his will, he shall know of the doctrine." This is Christ's own secret of spiritual blessing. He had much of spiritual blessing because the purpose of his life was full of character.

Character, or participation in Godlikeness, is the evidence and the only evidence employed by Jesus as proof of our having entered the divine blessing of sonship with the Father. As experienced by Christ, the attainment of divine fellowship is open to us through participation in the Creator's joy of his glorious handiwork, also in a life of service participating in the Father's love. If we love nature and humanity, we do thereby enter into and reproduce the divine love of God. The blessing of a Christian life is the high privilege of sharing the conscious life of God. Religion is thus the incarnation of God in humanity. We *know* so much of God as is reproduced in our own character, and no more, and "yet every man who has this experience is as sure of a divine life in the world as he is of his own existence." The divine life is the universal light, lighting every man that cometh into the world, Christian, Mohammedan, Jew or Pagan, believer or unbeliever. In every quickening of conscience, in every longing of the soul for a truer life, in every hope for a better and brighter future, in every reach of the intellect, in every sorrow for wrong, in every shame for duty neglected, in every breathing of the Heaven-born soul, God is manifesting himself to and blessing his earthly offspring.

In the life of blessed service lived by the matchless Jesus the greatest of the Father's love was disentangled from the "conflicting evidence of human perversity." Supreme character in Christ brings limitless blessings. Having found God in his own soul, his mission was a life of revelation of the Father's nature. "He that hath seen me hath seen the Father." The incarnation was the most complete expression of the divine life in human personality. In his character and life the divine love of God is focused in unalloyed blessing. Would we likewise

live the blessed life? In Jesus is the way. There is no other. His was a life of concord and sympathy with the highest reality. In the nature of the case such a life is the only way. It is the summing up of human experience on its best side.

What the world needs today is not so much changed conditions as redemptive personality, moral and intellectual initiative on a high plane or the *mastery of conditions* by force of character. Our civilization is in danger of becoming sickly through the exaltation of material things above character and life. Christianity was not founded, Protestantism established or New England back-bone created of "favoring conditions accepted, but of hostile conditions conquered." The greatest achievements of life are the conquests of ideals and conscience over matter and flesh. Our position as a denomination in the world today holds the possibility of developing the highest type of ethical character and the success of our cause is conditioned by the character we present to the world. We must wait upon character, not circumstances. *If Sabbath-keeping evinces no higher type of ethical conduct than does no-Sabbathism, the world is justified in rejecting our message, and we ought to query whether we have a mission or not. We shall never succeed on any other basis than character first, and mission afterward. If we are not the metal of which character is made circumstances will force us to the wall.

As I view it, from behind the question of our mission emerges the antecedent problem of denominational and individual character. The more commanding the Sabbath question becomes in the social and religious world, the more urgent it becomes that our lives shall incarnate the character which true Sabbath keeping symbolizes. To me, this is the sum of the attitude of Jesus toward the Sabbath question. Antecedent to all questions of form and institutionalism he urged the question of personal relations with God. Until a few years back, the religious world and denominationalism concerned themselves chiefly with dogmatic beliefs. The frame-work of the church was doctrinal. That condition of things, however, is fast passing away. Any appeal which will be heard today must ground itself in practical effect-

iveness. If you have anything for this world you must demonstrate wherein its greater service and efficiency lie. The conditions existing in social, civil and religious life make it possible to call attention to the ethical basis of all life and still further to lead to the fundamental truth that allegiance and obligation to God is the first principle of the efficient life. I doubt if Sabbathism as a dogma will longer appeal to men, or if it does, it is to that class who regard creed and ecclesiasticism as themes of central human interest. Thoughtful people everywhere regard such matters as echoes of mediævalism. With doctrines and theory the world is satiated, but to the consideration of character it is returning with interest and vital concern. The gateway to the heart of humanity is in a life of personal loyalty and obedience to God, the Infinite. Good character gives the capacity to see and know God. God is known through character and the condition of spiritual blessedness is one of union with Him through character.

The life full of character is a living, vital interpretation of the conditions in which one lives in terms of ethical conduct, in terms of incarnate Godlikeness. Character means the Christ attitude applied to one's own conditions of life, farmer, merchant, laborer, housewife, minister or other conditions. Character is not attainable by substitution. Character in its nature cannot be a matter of proxy. Fiat righteousness is no righteousness at all. Character is the enrichment, the enlargement, the ennoblement of the condition we call "life," by adopting the Christ-point of view in living that life. Character is life imbued with dignity. In Christ this incarnation of divinity was complete. With the universe as the expression of the divine will, his soul was in perfect accord. Pain and pleasure were not *ends* with him, but merely the environment of His Soul. Self-mastery is the key to power and authority. Christ spoke with authority because his higher faculties held the reins of his life. His was a dynamic personality, not because he was the son of God, but because his life bears the marks of divine mastery. His self poise is always unbroken. In soul and in intellect he is sane, sound, consistent and wise, striking directly to the

core of reality and life. The range of his sympathy makes him alike at home with rich and poor, learned and ignorant, joyous and sad, for all of whom he has capacity for administering and help. In the solitude of his spiritual excellence is evidenced the source of his power and strength. Communion with God and accord with reality made his spirit free and his life ethically efficient. Character as delineated in the Christ-life is always a growth, a process, an education, a moral evolution. It is an entering into the divine life of God. Discipleship is a process of spiritual adjustment to the divine will. "First the blade, then the ear and after that the full corn in the ear." In the moral capacity of humanity, Jesus had unconquerable faith. "To as many as received him to them gave he power to *become* the children of God." This faith of Jesus in the potential spiritual energy of man awakened a hope for the better life in many an abandoned and weary heart, grown arid with discouragement. True this trust was sometimes disappointed as in the case of Judas the Traitor, but it was the making of Peter, of John and others.

But I must hasten to a close. Whether we have made blunders, whether we are still imperfect; such questions need give us slight concern as compared with the questions which concern the future: Have we the capacity for growth? Are we open-minded? Are we finding the Way? Can we attain to righteousness without falling into legalism? Can we keep the Sabbath without becoming conventional? Let us remember that a superimposed, external, legal obedience must stultify the spirit, while a spontaneous, inner and spiritual obedience is the Way of Life. Not a conscience dominated from *without* but the Spirit of Life springing up from *within* the soul is our hope and salvation. Principles, not majorities, rule in the Kingdom of Heaven. Prudential righteousness may do in politics but it will not save the church. Righteousness and life are *organically related*. Sabbath obligation and Sabbath keeping are not a limitation to conduct but a foundation for ethical and spiritual development.

That character conditions spiritual success and heaven's blessing, is evidenced throughout the experiences of leading

Bible characters. As instances you will recall the trustful obedience of Abraham, the teachability of Jacob, the purity of Joseph, the simplicity of Moses, the heroism of Elijah, the devotion of David, the strength of Isaiah, the patience of Jeremiah, the unparalleled life of Christ. These all became the blessing that they were to posterity and humanity not because heaven arbitrarily elected them to positions of spiritual influence but because they were the men that they were, and for this reason heaven could not fail to make of them channels of divine blessing and spiritual uplift.

Such I honestly believe to be the divine order of the universe. If this be true, it follows that to ourselves and to all within the reach of our influence we are a blessing just to the extent that our lives harmonize with the higher realities—just to the extent that we are in tune with the infinite. This does not by any means exclude the need of divine assistance. On the contrary we become highly conscious of the need of such divine help, and it emphasizes the need on our part of a humble, grateful, prayerful dependence upon the divine love and power of God which is proffered to every son and daughter of Adam. Will we accept this trust and embrace our opportunities for divine blessing? God grant that it may be so.

Human speech like our great reservoirs, needs filtering-beds. Our word-sources are amazingly fecund, but as the torrent rushes from the dim interior, it is far from pure. Pride, passion, prejudice, have each its word-fountain and contribute to the stream. But where the spiritual culture has made headway it will hold back a vast percentage of this outflow. For such a soul, what is not said will often mark a greater triumph than what is uttered.—*J. Brierley*.

Not merely I shall grow so that I shall be able to understand vastly more of what God is and what He is doing; God also will be ever doing new things. He is forever active. He has purposes concerning me which He has not yet unfolded. Therefore each year grows more sacred with wondering expectation.—*Phillips Brooks*.

The men of principle win in the long run.

THE CONVOCATION

President's Address

To the Members of the Seventh-day Baptist Convocation, their Friends, and Visitors, Dear Brethren and Sisters:—

In introducing to you the program of this, the third session of "The Seventh-day Baptist Convocation of Pastors and Christian Workers," it seems fitting that a few words be said about the Convocation in general, and also about the program for this session in particular.

I. For many years the feeling has been growing that some method ought to be devised by which our ministers and others more directly engaged in Christian work should be brought into closer sympathy and fellowship with each other, not only for the benefit of the workers themselves, but for the greater efficiency of their work.

Several considerations will emphasize this necessity. In the first place, we are a mixed multitude, brought together (whenever we come together), from every point of the compass, and from localities having diverse interests, many of us, from our isolation, compelled to think things out in our own way, without the wholesome stimulus of personal contact with others who are working at the same problems. Few of us to the "manor born" have studied in the same classes in our preparatory work, while others who are Seventh-day Baptists by adoption have had our preliminary training in alien institutions and still have attractions toward those who were our classmates and boon companions in those early days. It is difficult, under such circumstances, to feel the sympathy for one another, the joyful fellowship with each other, which should characterize those who are working in a common cause like that which claims our best—our all.

The annual meetings of the General Conference have served to unify us doctrinally, to make us one with reference to our principal lines of work; but for those finer amenities, those personal, social touches which help us to know each other better in the larger details of our individual life and work, and knowing, lead us to love

each other more sincerely, there has been little time and small opportunity.

To meet, in part at least, this deficiency in the order of the Conference work, there was organized, several years ago, what was known as the "Brotherhood Hour." For what now seem obvious reasons, this effort met with indifferent success.

Meanwhile, summer schools, or assemblies of various sorts were bringing to many weary workers something of recreation, instruction, good fellowship, and spiritual quickening. In the Conference year of 1904 and 1905 the Executive Committee under the leadership of Dr. George W. Post, Chairman of the Committee, and President of the Conference, inaugurated two movements designed, in some measure, to meet this lack in our public polity—The Circulating Library, and the Convocation. The former was put into operation during the year, and the latter was inaugurated at Plainfield, N. J., during the week preceding the Conference in August, 1905. At this initial session a most inspiring and helpful program prepared by the Executive Committee was carried out, and the Convocation was put into permanent form by the adoption of a constitution, and the election of a board of officers. This constitution defines the object of the Convocation in words like these:

The Object shall be the promotion of fraternal friendship, increase of knowledge, cultivation of spirituality in general, and preparation for better Christian living and Work, in such ways and by such means as may, from time to time, be devised.

It also declares that all pastors and Christian workers who are in sympathy with the purpose of the organization and who are willing to labor for its accomplishment, are eligible to membership, and may become members by subscribing to these articles of organization.

These brief statements are designed to answer the question so often asked: "Why another, new organization?"

It was, and still is, the thought of Dr. Post, the originator of this movement, that

at least two weeks should be given it, and that more of the summer school features should find place in its programmes with larger opportunities for recreation and recuperation.

II. In the preparation for this session the Executive Committee have kept in mind five things to be accomplished: 1. Recreation, 2. Fellowship, 3. Instruction, 4. Exalted Views of the Mission of the Preacher, and 5. Spiritual Quickening.

To invite a company of men whose labors have been strenuous and exacting for a year and who are on the eve of a week's struggle with denominational problems in General Conference, and who are then to return to their homes, there to work out those same problems with their people—to ask such men to come here for a week or two of unremitting toil, ought to expose the promoters of the scheme to prosecution at the hands of the society for the Prevention to the Cruelty to Animals, not to mention hospitals and insane asylums! Your present Committee, following the good example of the Committee of last year, have purposely left the afternoon of each day (except the Sabbath), open for such recreations and pastimes as taste and inclination may suggest or as may be accessible to us. Indeed, your Committee is somewhat inclined to insist upon this use of the afternoon hours, even though it should bring us sometimes to what Mrs. Partington used to call "Pleasure exertions." Anything which may be introduced in the form of routine work will not be in the plan of the Committee.

2. Fellowship. Forty-five years or more ago, I was passing through one of the halls of Milton College (Academy), when I heard a quick step approaching me from the rear. Turning to see who it might be following, the arm of a friend was slipped in mine, and as we walked on my friend said, in a care free voice, "Lew, these are the happiest days you and I will ever see." It was nearer the truth than either of us knew. In a few brief months he was marching at the head of a company of men to the defense of our country, and I was turning my face towards Alfred University for further study and thence to my life work. We shall not greet each other again till we clasp hands "where friend holds

fellowship with friend," and where wars distract no more. But the image of that bright young face could scarcely be more distinct to my vision today if it had been cut in steel and kept before my eyes every day of the intervening half century; and I would resent a slur cast upon his fair name as quickly now as then. Thus clear and strong are the ties of personal comradeship!

Happy are you young men, working in a common cause, who were trained in the same halls, under the same influences, in the same classes, even though you may have been competitors upon the forum for the same honors, or rival claimants for the heart of the same sweet girl. But we have not all been thus blest. Some are here from Alfred, some from Milton, and some from Salem; in theological training we represent Alfred, Union, Rochester, Colgate, McCormick, Chicago, and possibly other seats of sacred learning. There are other conditions which militate against the wholesome exercise of the spirit of comradeship. Long years separate us. Dr. Lewis and I, for example, had put off our school jackets and donned our Prince Alberts before some of you were born. How is the spirit of comradeship to span the chasm of these years? Then in our work, some of us have to face problems which tax the talents and try the faith of business men, while others of us are filled, in sympathy at least, with the vexations which come to men of bucolic walks—in fact we are separated from each other in our work, in many ways, more widely than the servants of Nehemiah upon the walls of Jerusalem, while we need the spirit of comradeship and mutual helpfulness even more than did they.

So if this Convocation were to do nothing more than to bring us together from our different training schools, from the widely separated fields in which we labor, from the different forms of the work we are called to do, with our silvered locks, or shining pates, or cheeks on which is still the glow of callow youth, and enable us to sit together, and walk together, and play and pray together until we know each other better, and love each more, and are fused in a holy enthusiasm for God and His truth, it would be well worth while, would

it not? Certainly none could grudge the time or cost of the meeting.

3. Instruction. In the first plans for this Convocation the hope was entertained that competent persons could be secured who would give time and labor sufficient to develop and present short courses of study, or lectures on various practical or doctrinal subjects that would be helpful to the busy pastor, as well as to others, especially to those of us whose comparative isolation denies us the benefit of contact with our brethren in Quarterly Meetings, or in Ministerial Conferences, or the quickening which comes from personal intercourse. For reasons not difficult to understand, this hope is not yet fully realized. We are glad, however, to be able to invite you, for three days of this session, to sit at the feet of Professor William C. Whitford, D.D., Professor of Biblical Languages and Literature in Alfred Theological Seminary, in the study of the first five books of the Book of Books. In these days of revived and reviving interest in the study of the Bible, this ought to be hailed as a rare opportunity, by every lover, and especially by every interpreter of the Word of God. Whether this shall mean much or little to us will depend upon the degree of promptness and enthusiasm with which we take up our part of the work.

For a similar period in the course of the Convocation, we are to be favored with some practical studies of various problems of pastoral work, led by the Rev. L. C. Randolph, D.D., of Alfred. This cannot fail to be an attractive feature of every earnest pastor.

4. Exalted Views of the Work of the Preacher. Primarily, this is a preachers' meeting. All others, however, are welcome here. Others will, we feel sure, be benefited by attendance upon the sessions; but we shall be more than disappointed—we shall feel that we have failed in our chief purpose—if every preacher in attendance does not get larger views of his work, a higher appreciation of its importance, a sweeter sense of its privileges, and hence go back to it with greater joy, and with a nobler determination to fill it full of the spirit of Jesus.

The preacher stands in a noble fellowship. He is in the true succession. John the Baptist was a preacher, Jesus was a

preacher, His disciples were preachers. Each had his message for the men of his time, and through them for men of all time. The substance, the heart and the soul of each was the same—"The Kingdom of Heaven." John based his trumpet call to repentance upon the assurance that the "Kingdom of Heaven is at hand." Jesus began his own ministry with the same ringing announcement; and he sent out his disciples with the instruction, "As ye go preach, saying, 'The Kingdom of Heaven is at hand;'" the instruction was amplified with such personal appeals as, "As the Father has sent me into the world, even so have I sent you into the world," "Freely ye have received, freely give." The Apostle Paul puts the preacher's work in the light of an embassy when he says: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." That is, the preacher is God's ambassador to win rebellious man back into God's kingdom. This ambassadorship he holds "in Christ's stead," the message of Jesus to men must, therefore, be the message of the preacher to men, he must take his instructions from him. The preacher must have the mind of Christ. For the knowledge of that mind, he must know the teachings of Jesus—those teachings concerning the "Kingdom of Heaven," beginning so often, "The Kingdom of Heaven is like," thence running out into all human relations, and embracing all human duties.

In arranging this program, therefore, your committee have planned for a series of papers, by different brethren, on successive days, grouped about the central thought of the first gospel message—"The Kingdom of Heaven," which will be in an important sense a commentary upon the teachings of Jesus. They seek in this to have answered such questions as: "What is the nature of the Kingdom in behalf of which men are made ambassadors? By what principles and laws is it governed? How is it to be established, and extended among men? How will knowledge of it and loyalty to its behests lead men out of self and up to God? How shall the principles, the laws, the teachings of Jesus concerning the kingdom be made the universal, the controlling law of the life of men? If we shall have succeeded, even

in some small degree, in bringing satisfactory answers to these and kindred questions, we shall feel that, in the same degree, we have helped you to larger conceptions of the true work of the preacher, a higher appreciation of its importance, a sweeter sense of its privileges.

The longer and more formal addresses, such as "Jesus the Son of Man, the Son of God," by Dean Main; "Jesus and the labor problems," by Prof. C. B. Clarke; "Jesus the Prince of Peace," by Dr. L. C. Randolph; the Sabbath sermon on the "Spiritual Ministry of Seventh-day Baptists," by Dr. T. L. Gardiner, and a symposium on "What Seventh-day Baptists stand for," will help to deepen our sense of the greatness and the glory of our work as the ambassadors of the Kingdom of Heaven, and will contribute in no small degree to the instructional features.

5. Spiritual Quickening. But all the recreation we may be able to get out of this week together, all the fellowship we may enjoy during this Convocation and following it, all the valuable instruction it may bring us, and all the enlargement of intellectual vision it may give us of the glorious work of the ministry, will be of comparatively little value to us, except we be possessed and controlled by the Holy Spirit of God. Possessing this gift of gifts, sanctifying all other gifts and attainments, we shall be most richly blest. We feel sure that all hearts will respond to this truth; and that all will appreciate and will, conscientiously and in the love of Christ, make use of those parts of the program designed to promote spirituality.

That there will be defects in the working plans of the session there is no doubt. By your hearty and sympathetic co-operation in the execution of these plans, these defects will be reduced to their lowest terms; and under the quickening and guiding power of the Holy Spirit great good will come to our hearts, and we shall be made abler ministers of the manifold grace of God. For this let us pray.

All that we do every day will prove a help or a hindrance to our prayers. It is our daily work which is training us unconsciously to a deeper belief in prayer or a lesser concern for it.

Education Society Board Meeting

A special meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., July 15, 1907, at 8 o'clock P. M. Present: Prof. E. M. Tomlinson, Dean Main, Prof. W. C. Whitford, Prof. A. B. Kenyon, Rev. J. B. Clarke, Mrs. W. C. Titsworth, V. A. Baggs.

The meeting was called to order by the President, Prof. E. M. Tomlinson, and prayer was offered by Prof. W. C. Whitford.

A communication from Rev. L. E. Livermore was read and on motion the secretary was requested to reply to the same.

The corresponding secretary presented his annual report of the Board as far as completed. The same was approved and it was voted to have it printed.

It was voted that the treasurer be instructed to send the Board of Systematic Benevolence \$10.00 to be used for expenses of the Board.

Adjourned.

V. A. BAGGS, Sec.

Guilty or Not Guilty.

In a Texas court not many months ago the clerk asked:

"Gentlemen of the jury, have you agreed upon a verdict?"

"We have," said the foreman.

"What say you—do you find the prisoner at the bar guilty or not guilty?"

"We do," replied the foreman.

"You do?" Do what?" asked the clerk.

"We find the prisoner at the bar guilty or not guilty," said the foreman.

"But, gentlemen, you must explain," said the clerk.

"Of course," responded the foreman. "You see, six of us find him guilty and six of us find him not guilty, and we're agreed to let it stand at that."

If you tell the truth, you have infinite power supporting you; but if not you have infinite power against you.—Charles G. Gordon.

Truth is the salvation of the word. It is the friend of all, even of whom it strikes. Wounds made by truth heal and cleanse; caresses of falsehood poison and kill.—Charles Wagner.

Missions

The Centenary Conference

EVANGELISTIC WORK.

(Continued from July 29.)

A paper on this most important subject was presented by Rev. J. W. Lowrie, D. D., who said in general: The spirit of the evangel is the spirit of the incarnate Christ, who by his sacrificial life of love and humiliation came into the world to redeem it from its sins.

It is this spirit that has led the missionary from his home into the mission field and sustains him in his work, and upon this depends the quality of all the work performed, whether in the chapel, hospital or school. Every message given, every disease healed, and every problem taught has as its ultimate end the evangelization of those who are thus served. Viewed thus all mission work has its evangelistic side but we are to consider the more direct aspect of evangelistic work, that of preaching the Gospel for the purpose of bringing the unsaved multitudes to Christ.

Since the political earthquake during the Boxer uprising, and the close of the war with Russia and Japan, the conditions have become much more favorable to evangelistic work. These events have brought about the downfall of one of the greatest foes of the Gospel, the overthrow of the ancient system of education. The Chinese government are learning that it has nothing to fear from the teaching of the Christian church, but this is not true of the Catholic church. There is a wide difference between these two bodies, which is expressed by two Chinese sayings, the Catholics "control lawsuits and not their converts," while the Christian church "controls its converts and not lawsuits." Another saying is, "It is easy to enter the Catholic church and hard to leave," while it is "hard to enter the Christian church and easy to leave."

There is in China at the present time a wonderful interest in Western education, for the Chinese have come to recognize its value in the formation of such character as

shall best serve the state. The question has arisen, "Has not the eagerness about education been exalted to the depreciation of evangelistic work?" This he admits to have been the case in some instances and urges that both evangelist and teacher work as the right and left hand in seeking the best interest of China.

By all means multiply schools and teachers but let it not be done at the expense of the evangelist. There is crying need for many evangelists who shall penetrate every town and hamlet with the Gospel message until "every creature" has heard. China is not yet "white for the harvest," though sometimes sentimentally said to be so, but there is undoubtedly an "open door" and also "many adversaries."

One of the greatest hindrances to the work of evangelization is the spiritual blindness which has been produced by Chinese learning. An instance is referred to where the writer gave to a sober minded graduate a tract, one of the very best on the subject of the True God. Three days were spent with this scholar before he seemed to understand that there was a God distinct from Heaven and Earth who ruled over all.

This shows the necessity of continued effort in evangelistic teaching in order to overcome the erroneous teaching of centuries.

The Jews were for two thousand years preparing to receive the message of Christ and the Holy Spirit on the day of Pentecost, but the Chinese have been for centuries upon centuries disqualifying themselves for the reception of the message which the missionary of the cross brings to them.

There is an urgent need of constant and persistent evangelistic effort that these strongholds of heathenism may be taken, and this should be done quickly "ere the dry rot of agnosticism has further withered the juices of their hearts, and while the old style scholar is temporarily held in abeyance."

Every believer should be taught to be an evangelist. Our greatest work is to infuse this idea into the mind of every member of the church.

Every one should be impressed with their personal responsibility for the spread of the Kingdom of God over the world. Evan-

gelists should be sent out in pairs, accompanied, watched over and encouraged.

The wise energy of the workers in Korea accounts largely for the marked success that has attended the work in that country. Much good work may be done by sending out Christian students on evangelistic tours.

Mr. Moody said, "It is better to set fifty men at work than do the work of fifty men." The work of evangelization must be largely done by the help of native Christians. "We stand to the evangelization of the unreached masses of China, as the Reclamation Committee of the Congress in the United States of America to the unproductive lands of the far west. The problem is, how to get the water on the lands, and that not in uncertain quantities and at unknown times, but how to assure to those lands steady streams that will bring fertility and fruitfulness. * * * The Reclamation Committee must erect large reservoirs and at times tunnel mountains and construct canals and make every needed provision for conveying the water to every part of the waste territory, and all this must be accomplished by the heavy outlay of money before there are any visible results. We confront vast stretches of territory, the abodes of millions of men and women dwelling in thousands of cities, towns, and villages—in waterless places—and the question is, how to give these helpless souls that water of which if man drink he shall never thirst. The most speedy means for accomplishing this reclamation is the employment of native workers."

It was argued that the employment of native assistants was effective and economical. Without these helpers missionary work would be in much the same condition as a banking house would be without its complement of clerks and assistants. "No irrigation system will succeed that does not take into account the construction of reservoirs. Mighty streams must be deflected and confined temporarily within massive walls and ultimately directed into their proper channels for specific needs. The efficient evangelistic leadership is not possible apart from a properly equipped training school. The workers must be trained."

The school should have for its specific object the training of evangelists. It should not be a college. The essayist said

he had no place for the teaching of English in such a school. He claimed it is not needed any more than an Englishman needs Chinese to be an efficient sea-captain. He thoroughly believes in the study of English for those who pay for it in the colleges, but in a school in which the aim is to fit men to become evangelists the teaching of English is not only superfluous, but puts temptation in their way. This school should have a definite object before it, the training of Christian evangelists.

The great need of the church is an increased number of well equipped evangelistic workers who shall go forth preaching the Gospel, the regenerating power of the world.

I give only one of the resolutions on this subject passed by the Conference. *Resolved*, That in view of the pressing need for purely evangelistic work, the Conference would strongly urge the establishment in every mission in China of schools in which men may obtain such a knowledge of the Scriptures and such a training in preaching and practical work as shall equip them for labour as evangelists in distinction from pastors and teachers. The Conference believes that a large addition to our mission staffs of men of this character is a most pressing need of the time; and that such work will be best accomplished after the manner of the training of The Twelve under the personal leadership of the missionary.

Three addresses were given in the evening at the Town Hall before a very large assembly. The first speaker was Rev. D. L. Anderson of the Southern Methodist Mission, Soochow, on the subject, "The Influence of Christian Missions on Chinese National Life and Social Progress." He showed from many points of view how Christianity had and would still exert a most powerful influence on China. It would be difficult to enumerate all that Christianity has done. He complimented Confucianism in what it had done in the past, but showed how inadequate it is to meet the demands of the present. The influence of missionary work on the new system of education is very great.

Sir Alexander R. Simpson, M. D., LL. D., D. Sc., spoke on the influence of the introduction of the Bible into China in purifying the family and correcting the social evil.

The Rt. Rev. Bishop J. W. Bashford, D. D., LL. D., spoke on "What Christianity Has Effected in China, and What It May Be Expected to Accomplish." "Christianity has brought into temporal affairs the light of the eternal world. The transformation of China is secured by the fact that Christ created both nature and human nature for the law of love, which was made the law of redeemed humanity; and Christianity will transform China because Christ brings also the power of God into human life."

At this evening meeting the public band furnished most excellent music.

(To be continued.)

Missionary Society Treasurer's Report

For the month of July, 1907.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury July 1, 1907	\$3,938 64
Interest on bank balances	1 13
Sabbath School at Farina, Ill.	14 50
Dodge Center, Minn.	8 50
Hornell, N. Y.	1 11
Collection at semi-annual meeting of Minnesota churches	4 11
R. S. Wilson, Attalla, Ala.	7 00
J. H. Coon, Utica, Wis.	5 00
A. A. Whitford, Farina, Ill.	2 50
Young People's Board:	
Dr. Palmborg, salary	\$50 00
D. H. Davis, salary	5 00
General fund	15 00
African mission	5 99
Mrs. M. S. Maxson, Americus, Kan.—	75 99
Dr. Palmborg's salary	1 00
Income from Permanent funds	534 72
Female Mite Society, Shiloh, N. J.	9 57
Ezra Crandall estate	25 00
Mrs. Emma Lewis—on life membership	10 00
A. B. Burdick, New London, Conn.—	
African work	1 00
Pulpit subscriptions	1 50
Church at Plainfield, N. J.	27 26
Hammond, La.	4 00
Richburg, N. Y.	2 95
Hebron, Pa.	4 70
Farina, Ill.	16 55
Little Genesee, N. Y.	21 67
Nortonville, Kan.	50 00
Alfred Station, N. Y.	15 75
Walworth, Wis.	35 00

Shingle House, Pa.	3 35
Milton Junction, Wis.	
Bakker salary	\$10 00
General fund	23 41
Brookfield, N. Y.	15 00
Alfred, N. Y.—	
African work	\$ 25
Debt	2 25
General fund	20 81
Milton, Wis.	75 00
Independence, N. Y.—	
General fund	\$20 00
Miss Burdick's salary	2 00
Westerly, R. I.—Debt	300 00
Cr.	
E. B. Saunders—Salary and expenses in July, 1907	80 07
G. H. Fitz Randolph—Salary and expenses, quarter ending June 30, 1907	175 78
R. S. Wilson—Salary, quarter ending June 30, 1907	90 00
Churches, quarter ending June 30, 1907:	
Niantic, R. I.	12 50
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	18 75
Verona, N. Y.	12 50
Richburg, N. Y.	18 75
Hartsville, N. Y.	12 50
Hornell, N. Y.	12 50
Cumberland, N. C.	6 25
Welton, Iowa	18 75
Boulder, Col.	37 50
Delaware, Mo.	6 25
Hammond, La.	25 00
Riverside, Cal.	37 50
H. Eugene Davis—On account	50 00
Cash in treasury July 31, 1907:	
Available	\$2,300 28
Lieu-oo Mission	226 34
Shanghai Chapel	2,100 00
	4,626 62
	\$5,291 22
E. and O. E.	

GEO. H. UTTER, Treas.

The old lady entered the taxidermist's shop in a blaze of wrath, carrying a defunct cockatoo in a glass case.

"You can see for yourself, sir. You only stuffed my poor parrot in the summer, and here's his feathers tumbling out before your eyes."

"Bless ye'm, that's the triumph of the art! We stuff 'em that natural that they moult in their proper season."—*Tit-Bits.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

The Onward March of Truth

MRS. C. M. LEWIS.

Awake! awake! put on thy strength,
Defender of the Truth,
For Truth is mightier than the sword,
More absolute than death.

Though trodden under foot of men,
Despised and set at naught,
It e'er has power to rise again,
More glorious and bright.

Though error spreads its sophistries
Where multitudes abide,
Who holds the truth will win at last,
For God is on his side.

Send forth the truth on wings of love.
Scatter it far and wide,
The truth of God's unchanging love,
Which, though men set aside,

Will find a lodgment in some heart
Prepared by grace divine,
And with accumulated force
And added lustre shine.

O ye who stand on Zion's walls
And view the fields afar,
Take heart, for Truth is marching on,
Armed with almighty power.
Alfred, New York.

A Glimpse of Camp Goodwill

JULIA M. MOORE.

Christ's message to preach the gospel to all peoples was never more practically applied than in the activities of Camp Goodwill, Evanston, Ill., where mothers and children from the congested districts of Chicago are given a week's outing during the hot days of July and August. Service by the Christian people of that wealthy suburb of Chicago for their less favored sisters from the great metropolis brings home more forcibly than mere observance of creeds could do, the real meaning of Christ's mission in the world.

Camp Goodwill is conducted by an association of the churches of Evanston, for six weeks beginning the first week in July, and closing the middle of August. The guests are selected by the Bureau of Associated Charities and the Chicago Relief and Aid Society, and are the worn-out mothers with their children from the crowded parts of the city. All the Evanston churches contribute to the Camp Association, not only in finances, but also through the executive ability of their leading men and women. For without the personal service given by the wealthy people of Evanston, Camp Goodwill would be as "sounding brass and a tinkling cymbal"—a cold, unfeeling machine doling out alms, instead of a live, active, sympathetic agent for good to many a toil-worn mother and feeble child.

Money is the smallest part of what is given by Evanston for Camp Goodwill. The members of the Association do a great deal more than make out a check at the end of the season, or hand out a crisp banknote; they give their time, their thought, their active sympathy—in a word, themselves. At mealtime the ladies of the churches wait upon the tables, and it is no uncommon sight to see a woman of high social position caring for and soothing a crying baby while its tired mother is eating her dinner. The daughters play games with the little children or amuse them with songs and fairy tales learned in their own happy sheltered homes. The business men daily plan and advise with the officers of the Camp as to the best administration of its affairs. The prominent physicians of the town give their services for any who may need medical attention. In a word, the people of Evanston find in Camp Goodwill an opportunity to give the cup of cold water to those who thirst.

Since each week there is a new set of campers, the activities of the camp necessarily cannot be carried out very far along any one line. For the children, in addition to swings, hammocks and all sorts of games, there is a kindergarten each morning from ten to twelve, in which the mothers learn how to play with their children. Besides this, there are mothers' meetings each day, which are conducted by the women of Evanston. The subjects are of a practical nature, such as household hygiene, proper clothing of their children and wholesome

cooking, a much needed lesson in many of the poorer homes. Each day the whole party goes down to Lake Michigan, to wade or swim. Automobiles are freely tendered by their owners, and many a mother or child is made happy by a first ride in one of those machines hitherto objects of curiosity and admiration. Each evening, local talent contributes an hour's entertainment. Music, readings and short plays rouse the campers to a high pitch of enthusiasm which sends them to bed in a happy frame of mind, most conducive to healthy, restful slumber. On Sunday the guests are escorted to the churches of their choice by committees from the various churches.

Sunday is a red letter day in camp, for fathers and friends come from the city to rest for a while and hear from the children the tales of their many novel experiences. In addition to the visitors from home, Sunday is marked by a never-to-be-forgotten dinner. Chicken in abundance with a large helping of ice-cream for dessert furnishes the little ones a delightful topic of conversation, both before and after. Many are the humorous and pathetic incidents which come to the notice of the camp officers. Little ones who have spent their lives in the smoky districts of Chicago are amazed and frightened when they first see the fleecy white clouds floating in the blue sky and reflected in the smooth blue waters of the lake. Little chaps who have never seen a cow, ask timidly if the Jerseys that supply them with milk are bears. The week is one of unalloyed pleasure to the little ones, but to the mother who has come from a nightly task of scrubbing in a large office building, it is a glimpse of Heaven. To lie quietly in a hammock talking with new found friends until the dinner bell summons her to a meal that she has not had first to earn and then prepare is an experience that will live in memory and brighten many a weary hour in toilsome days to come. Many a picture to delight the heart of a camera owner is seen among the little ones as they group themselves with unconscious grace in hammock or swing.

This gracious hospitality of Camp Goodwill works benefit both to hosts and guests. The weary mothers and ailing children who are entertained each summer return to their city homes refreshed in body and with memory enriched with many a recollection

of happy country days. While to the people of Evanston who give time, money, interest, personal service, it brings an opportunity to prove that it is indeed "more blessed to give than to receive."

Evanston, Ill.

Mothers' Meeting in Shiloh

MRS. WARREN W. SHEPPARD.

The Mothers' Meetings were first held in Shiloh about four years ago at the suggestion of Mrs. Luther S. Davis.

A leader and secretary were appointed but there has been no other organization; no dues are paid, those attending enjoying the lack of formality that such meetings afford.

They are held every two weeks at the different homes by invitation. The hostess invites those she thinks will help and be helped by the meeting. The magazine, *American Motherhood*, edited by Dr. Mary Mary Wood-Allen's books for girls and helpful.

On July 16, the session was held at Dr. Champman's and he and Mrs. Champman conducted it, the subject being, Teaching truth to children regarding the questions of birth and sex. Dr. Champman gave an interesting paper on the subject, forcibly putting forth the idea that parents, themselves, should truthfully answer their children's questions and inform them on these most important subjects. Articles on the subject by Edward Bok were read from the *Ladies' Home Journal* and from Dr. Mary Wood-Allen's books for girls and Dr. Sylvanus Stall's books for boys.

Among other subjects discussed have been, Teaching Obedience, Punishments, Spending Money, Children's Food, Bible Stories, Games, Teaching Children to be Helpful and many others relating to the care and training of children. In this way parents have been helped to solve many questions and problems by means of comparison and helpful suggestions.

Spencer divides education into three kinds: How to take care of one's self; How to take care of a family; and How to take care of the state. As How to take care of a family is entirely neglected in all systems of public education the Mothers' Meetings seem to supply a vital want.

Shiloh, N. J.

Young People's Work

President's Letter

"A HOPEFUL SYMPTOM."

One of the most hopeful things that we have observed in our recent Conferences is the large number of young people in attendance. Our seniors tell us that years ago Conference gatherings were made up very largely of elderly people. Today a large proportion of the attendance is composed of young people. This does not mean that less of the elderly people attend, but it does mean that more of the young people go. The same will doubtless be true this year at Alfred. From each of the Associations there comes the word that our young people are planning from that section of the denomination to attend Conference. Indeed, they cannot afford to stay away.

Some of the reasons for attending Conference:

1. You need an annual vacation. Is there a better time or place for it than at Conference?
 2. You are anxious to keep in touch with denominational affairs. Can you learn more in the same length of time than you can learn at Conference?
 3. You often ask for more enthusiasm in your Christian work. Is there a better place to receive inspiration that shall give you this enthusiasm than at Conference?
- Go, go—by all means, Go—to Conference!

Yours very truly,

A. C. DAVIS, JR.

"Physiological Effects of Cigarette Smoking."

The following excellent paper on the "Physiological Effects of Cigarette Smoking" was written by Dr. W. H. Loughhead and read at the Young People's Hour at the Western Association, Nile, N. Y. In addition to its being a timely article on a pertinent subject, it is written by a physician who has made a careful study of this subject. In these days of scientific instruction in our schools relative to the use of liquors and tobacco, this paper deserves

earnest attention. Read the article by Dr. Loughhead, then let your boy and your neighbor's boy read it.

A. E. W.

Andover, N. Y.,
July 17, 1907.

Tobacco or Tobacum, has powerful emetic and nauseant properties, and when taken in overdoses acts as a paralyzer of the respiratory muscles, and secondarily depresses the action of the heart. Its poisonous properties depend upon a crystalloid body, nicotine. There are various ways of using tobacco and for the present we will only consider the pleasures and the penalties of cigarette smoking.

Cigarette smokers may be divided into those who inhale the smoke and those who do not. The latter class is a very small one, and the pleasure is the same, in a milder degree, as that of the cigar smoker and the pipe smoker, who makes a smoke chamber of the mouth. But all real devotees of the cigarette inhale. That is, with a quick inspiratory act the smoke is drawn through the larynx into the trachea and, so far as he has been able by different experiments to learn, into the first division of the bronchial tubes; not, as the public believes, into the lungs proper. *Inhalation explains the pleasure of cigarette smoking.* If the cigarette smoker did not feel the smoke in his larynx and windpipe, his pleasure would be gone. The pleasure in cigarette smoking, therefore, as compared with other tobacco habits, may be said to be a pleasurable irritation of the laryngeal and tracheal sensory branches of the pneumogastric nerve. *A person absorbs nicotine in accordance with the amount of absorbent surface in contact with the column of smoke.* In ordinary smoking the mouth alone is the smoke chamber; but when one inhales, one must add to the mouth the mucous membrane of the larynx, windpipe, and larger bronchi. There is, hence, roughly speaking, three times as much surface for the absorption of nicotine; and consequently, though a cigar contains vastly more nicotine, three-fourths of it is wasted, so far as the question of nicotine intoxication is concerned, as compared with the cigarette. Moreover, the cigarette smoker consumes two or three while the cigar smoker consumes one. The puny

cigarette is, therefore, not so weak as it appears, and with this explanation begins to appear worthy of the newspaper term, "deadly" or "coffin nails." Again the cigar smoker, as compared with the cigarette smoker, is an infrequent consumer. We know that, with most drugs, if we divide an ordinary dose into ten equal parts and give one part every ten minutes until the ten parts are taken, a more powerful effect is produced than if the whole were given at one dose. So it is with cigarettes. *The dose of nicotine is smaller, but the doses are much more frequently repeated, producing tobacco intoxication, nausea, vertigo, or a rapid pulse.* As compared with other tobacco habits if the cigarette were composed of other ingredients than tobacco and paper, we should, as clinicians, be prepared to look for different signs and symptoms; they are absolutely the same as those of tobacco used in any other form. The evil symptoms are always those of nicotine poisoning, not those of any other drug.

Dr. Ledaux, a chemist of high standing, has analyzed cigarettes and presented to a section of the New York Academy of Medicine a report of the analysis of several popular brands of cigarettes. He found absolutely no evidence of any other drug but nicotine in the tobacco, and in the paper a harmless quantity of cellulose.

What Results Should be Expected From Teaching Work?

Read at Sabbath School Institute, North Loup, Nebr., June 30, 1907.

A missionary and a sportsman who had both been to India, once conversed together. The sportsman said: "I do not believe you people are accomplishing a great deal. I did not see a single native Christian."

"Did you see any lions?" asked the missionary.

"Oh, yes, I saw a great many lions."

"Well," returned the missionary, "I did not see any lions, but I saw a great many Christians. You were hunting for lions, and I was hunting for Christians."

We mostly find that for which we seek and for which we work diligently. "Ask and ye shall receive, seek and ye shall find," is just as true today as when it was uttered nearly two thousand years ago.

The first result to be expected from teaching is that the child shall learn. Even

The attempt has been made, to crush the cigarette evil by asserting that opium, cannabis indica, and other narcotics are present in cigarettes. Vice cannot be cured by misrepresentation. The only narcotic present is nicotine, and this is an evil, and productive of great harm in the youth. The boy at first uses only the mouth as a smoke chamber, and as a cigarette is so mild he absorbs but a minute quantity of nicotine, insufficient to produce nausea. He gradually becomes able to consume more cigarettes and quickly acquires nicotine tolerance. He is not allowed to pursue this method long. Invariably some other boy teaches him to inhale; at first it causes violent cough and many would never repeat the attempt, but the taunts of the other boy are heard, and with the bravado of boyhood he perseveres. The larynx and windpipe soon tolerate the smoke, then demand it, and the boy is a full-fledged cigarette fiend. The mildness of the cigarette explains also its fast spreading use among young women, especially the leisure class of young ladies. As a rule they do not inhale, for at the first attempt the violent cough, and the girl is seldom encouraged to persevere. The great evil of tobacco is its constitutional effect on the nervous system.

at a first session, no matter how mischievous or restless the class may be, the teacher can drill the golden text into their heads. Good results can scarcely be obtained unless there is good order in the class. A good teacher will command attention. Usually inattention and restlessness result from the teacher's failure to meet the scholar upon his own plane. The language or the thoughts are not fitted to his understanding. *First, interest, then instruct.* No ironclad rule can be laid down as to method. The disposition and taste of the pupil and the tact of the teacher must determine the course to pursue in each individual case.

One result which ought to be expected, is that each member of the class as he becomes wiser, will be lifted to a higher

plane, above self, and mere selfish pleasures as he learns to study the Bible and history in order to help the class. If the different ones are assigned some scripture reference, or side-light of history the previous week, it is of great help to the class, the teacher and himself. Thus a taste for solid reading may be developed.

The committing to memory of at least one Bible verse besides the lesson text if required at each session, will prove of untold value in the after years. Charles M. Crittenden, the millionaire-evangelist and rescue worker was converted by a verse of scripture learned when a boy. Perhaps many of you have heard the story. He had lost his little daughter, Florence, by death. He was rebellious and unreconciled. As he passed along the streets of New York, and saw a ragged, half-starved child, he would cry, in the anguish of his heart: "Oh why did the Lord take my child, when I could give her every advantage, and leave a child like that?"

One day when looking out of a car window, thinking bitter thoughts about his loss, this verse which he had learned so many years before in a Bible School came to him: "As many as I love, I rebuke and chasten; be zealous therefore and repent." It came over him like a flood that the Lord had taken his child in mercy because of his great love for him. "Does the Lord indeed love me, and is that the reason he took my child?" asked Mr. Crittenden, while the tears streamed down his face. He then and there consecrated his life to God. Since which time he has devoted his time and his means to the saving of other people's daughters.

The storing of a young person's mind with Bible truths is giving them great wealth of that which will help in this temporal life, and be carried into eternity, fitting the soul the better to adore the Savior there. "Name, fame and money will pass away," but Jesus said: "My word shall not pass away."

The end and object—the greatest of all results which the teacher should strive for, and work for and expect, is the scholar's conversion. The great love of the Father and the plan of atonement should be made so plain that there may be only a reaching out to grasp the Great Gift. Sometimes personal work alone with each one is nec-

essary. Often the scholar, after years of training, is longing to come to Christ, but is puzzled over some question which the teacher can either explain himself or report to the pastor, who will help, and thus the way may be made easy for the troubled one to enter into his inheritance.

Results which should be expected from classes which are composed of Christians should be: (1st) the better strengthening and qualifying for teaching—seeking to fill them with the zeal of the true teacher, which is that of the missionary or soul-winner, (2nd) for the duties of the homemaker, and (3rd) for the duties of the good citizen and business man or woman. If Christ is the daily companion of the business man, some who cannot be reached by the pulpit will see his good works, and come to glorify God.

Some things result which the unselfish teacher does not expect—the reflex influence upon himself—the broadening out, the knowledge gained and the great spiritual advancement of the teacher, if he has sought wisdom and guidance from the Holy Ghost, the Spirit of Truth, who will teach us all things. The teacher who began with a simple desire to help has many times become thoroughly consecrated, devoting his life to the teaching and the preaching of the Gospel.

It is not spasmodic efforts so much as perseverance which brings about desired results. You remember that when Lincoln was asked if he expected to end the war during his administration, that he replied: "Cannot say, sir; can't say." When asked what plan he intended to pursue, he said, "Peg away, sir, peg away!"

Patience, persistence, perseverance, with much faith are most essential. "Precept upon precept, line upon line; here a little and there a little." We should have confidence, also, for "we know in whom we have believed."

"Train up a child in the way he should go; and when he is old he will not depart from it." It is most important that the parent and the teacher should co-operate in this training. Did you ever notice that it says, "train up a child?" It does not say train him half way up until he becomes hard to interest or difficult to control, and then let him go his own way! The fact

that the task is difficult makes it all the more important.

Do not be discouraged if your boy or your girl wanders away for a time; (of course never give them up or cease praying for them) but, I repeat, *do not be discouraged*. If you have done your work faithfully—if you have taught by precept and example, so that his or her mind is well stored with God's Word, that child will doubtless return when he is older. There are the truths in the heart for the Spirit to work upon. In hundreds of cases the wayward one has returned after years of **andering**. The early training and influences have been too strong for the self-will, and have caused its surrender, working out everlasting salvation.

Though perhaps not one of what we are wont to call the "great sins" has been committed, apparent apathy, and the putting off of the day of salvation, is apt to bring discouragement to the teacher. Though

From Fouke to Shiloh

After an absence of twenty months or two school years in Fouke, Ark., we are again in New Jersey. Leaving Fouke at 8.15 Tuesday morning, June 25, we traveled over 1,700 miles and arrived safely at Shiloh, on Friday, at six P. M. A ticket for the journey from Fouke to Philadelphia, via New Orleans cost only one dollar more than that over the shortest route we could have taken; so we decided to go through New Orleans. Wednesday was very pleasantly spent in that city, resting, visiting the wharves on the levee, the French market, the old Spanish cathedral and in taking trolley rides about the city.

The most interesting part of the journey to us was that through the large cotton plantations of the Red River bottoms and through the plantations of sugar cane and the rice fields, nearer New Orleans. In spite of the fact that we were enjoying these scenes, and the prospect of soon seeing our loved ones, our thoughts would turn to the dear friends at Fouke and the work we were leaving there. May God prompt some one to offer time and service to teach in the advanced grades of that school. We can say that the time spent there was a blessing to us. Before going to Fouke we were told that it was a great

results are slow in coming, though the learner's heart be more stubborn than you thought at first, do not give up, keep on working and praying. "Let us not be weary in well-doing, for in due season we shall reap if we faint not." Faint hearts never accomplish great things. If your courage is ebbing away, go to the Fountain where fresh courage and strength may be obtained. You really have no cause to lose faith, nor to be discouraged, when there is the Great Teacher's admonition and promise: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10.

"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55: 11.

ANGELINE ABBEY.

risk to take a baby nine months old to that climate, but we decided to leave that matter with God. However, we all enjoyed excellent health while there. Then too, we did not know, when we went, how we were to make our living, but work opened so that we earned money enough to meet every necessary expense.

The school this year enrolled 65 pupils. The work was divided into nine grades, and in charge of the teachers as follows: First and second grades, Miss Nancy E. Davis; third, fourth and fifth grades, Mrs. C. C. Van Horn (from Gentry, Ark.); sixth, seventh, eighth and ninth grades, Luther S. Davis. The eighth grade completed and reviewed arithmetic, grammar, geography, U. S. history and physiology. The ninth grade completed algebra, Arkansas history, elements of English composition and civics. Some work was done in botany by all the grades in my room. The highest grade (ninth) averaged four pupils for the year. The school year is divided into three terms of eleven weeks each, beginning about the last week in October or first of November. The primary object of the school is character building through intellectual and religious training.

LUTHER S. DAVIS.

Shiloh, N. J.

Children's Page

A Letter to the Little Folks

I have been thinking for some days that I would write to you, because I feel interested in you and should like to express my interest in this way. There are many things in life to interest us all, many grand and beautiful things in nature to admire, and as we look at them, our thoughts are raised to nature's God who has provided such a lovely world for us to live in. Do you think of this as you look out over the beautiful landscape around your homes? I trust you do. Many good things come into your homes every day. I need not speak of these; count them up and see how many you can find. Once, each week, the dear SABBATH RECORDER comes to greet you with many good things. I know of some little folks who watch for its arrival and eagerly look through its pages for the stories, the poems and other things which they are able to read and understand. The sermons by "Uncle Oliver" are especially interesting to them and I am sure they must be to all of the little folks. The writer personally knows the author of these sermons and she knows that he must be a very busy man, but I do wish he might find time to send us such sermons frequently. We ought to thank the RECORDER for admitting them to its columns for so many to enjoy. With sincere wishes for all the little folks that they may become useful in all good works,

I am truly yours,

GRANDMA.

Cooky Island

Evelyn liked nothing better, on baking days, than to watch Bridget making pies and cake. She and her little brother Robert, never tired of seeing the wonderful process by which a big lump of dough would be mysteriously changed, by the magic passes of Bridget's rolling pin, into crisp brown cookies or delicious little pies.

When Bridget was feeling good-natured, which was not always, she would humor the children by making them a pan of cookies

cut in the shapes of various animals. Bridget was quite an artist in this line. There would be horses, dogs, cats, and elephants, all funnier than any real ones you ever saw. After Evelyn and Robert had played with these awhile, they would eat them very slowly, biting off first a leg, then the tail, then the head, and so on, till finally the whole beast was devoured. Those were great days, when Bridget made animal cookies.

Evelyn's ambition was to grow up to be a cook, like Bridget. She would like to do nothing all her life, she thought, but just ginger animals. Day after day, as she looked longingly at the bread-board, and the rolling-pin and the big lump of dough, this resolve strengthened. Finally she determined to watch for an opportunity and see what she could do herself in the way of making cookies.

One afternoon, the long-watched-for chance came. It was just before Christmas. Uncle George had come on from New York to the little village where they lived to spend the holidays. It was Bridget's afternoon out; and the others all but Evelyn, were going for a sleigh-ride. Oh, but it seemed as if they would never start! First, Uncle George had ordered the sleigh for two o'clock, and the man did not come with it till half an hour later; then mamma had a caller, who detained them fifteen minutes longer; then Rob lost one of his mittens, and they had to find that. But at last the sleigh was really off, and Evelyn breathed a glad sigh of relief. She watched it out of sight, then she threw aside her book and flew to the kitchen.

In almost as short a time as it takes to tell it, she had the oven heating and, with Bridget's apron on, was rolling out dough, just as she had seen Bridget do, on the bread-board, with the rolling-pin. No, not just as Bridget did; for even Evelyn's sharp eyes had failed to observe one point in the art of making cookies. It was that Bridget did not roll the dough all out at once, but in batches, a little at a time. That makes all the difference in the world with cookies, as Evelyn found out afterward.

She cut out dogs, and they were very good little dogs, indeed, and full of ginger, as good dogs should be; she made cats and horses and elephants, and they looked just like Bridget's. She felt very proud of them

as she put them in the oven; and, when she took them out, they looked so inviting that she fairly clapped her hands and danced with delight. She thought she would eat an elephant, to see how good it tasted. First, she tried to bite off the trunk, then she tried the tail, then each of the legs, and, finally, in a last desperate attempt, the head. Then she sat down on the floor, and burst into a flood of bitter tears. Trunk, tail, legs, and head, all were so hard and tough that not even a dog could crunch them.

Poor little Evelyn! She had intended to surprise the whole family with those cookies, and now they were good for nothing. But Evelyn was not a girl to cry long over disappointment. Brushing away the tears, she gathered all the cookies into Bridget's apron and hurried upstairs with them to her own room. There she opened an empty drawer in the bureau, into which she tumbled them, and hastened back to the kitchen. Then she set about, with a will to remove all the evidences of her afternoon's failure. The result was that, when the sleighing party returned, they found the same little girl curled up in an arm-chair in the parlor, where they had left her, reading a book.

That night, after Evelyn's mother had tucked her in bed, blown out the light, and gone down stairs, Evelyn got up, relighted the lamp, and peeped into the bureau-drawer at the strange menagerie which she had called into existence.

She went to the head of the stairs, and listened. Everybody was in the parlor, laughing and talking.

Evelyn returned to her room, and dressed hastily. Then she gathered up the animal cookies once more, and stealthily made her way down to the back door. A moment later a frightened little figure sped through the darkness to a bridge, just beyond the house, and, leaning over the rail, emptied dogs and cats, horses and elephants, into the river.

Uncle George was an early riser. He walked down the road, stopping at the bridge, to look at the river. Suddenly a very strange sight arrested his attention. Just beside the bridge was an island, and right in the middle of the island was a little tree, and in the tree, some climbing up

and others down, were a lot of ginger dogs and cats and horses and elephants.

Of course, at the breakfast table, on his return, Uncle George had to tell all about "Cooky Island," as he called it; and afterward everybody went down to the bridge to see the strange sight. But Evelyn, finding that she was not suspected, kept the secret well guarded. Not until many years after, indeed, when she told the story to her own children, did any one know the history of the early inhabitants of "Cooky Island," discovered by their great-uncle George.—*William H. Bramigan, in Little Folks.*

The Little Pig That Came Home

A farmer in New Jersey had a number of little pigs. One morning when he was taking some vegetables to market he put one of the little pigs in a basket, fastened on the cover and set the basket in his wagon. Then he drove to the nearest market town, where he sold his vegetables and also the little pig. Late in the afternoon, when he was home again, the farmer saw something coming across the meadow below his house. It was some kind of an animal, but what it was he couldn't tell. He watched it struggling along through the high grass, and as it came nearer he saw it was the little pig he had sold in the morning, covered with dust and evidently very tired. It made straight for the pig pen. The next day the farmer paid back the money to the man who had bought the pig and the little pig stayed home.—*Exchange.*

Teacher (to new pupil)—What's your name?

New Pupil—T-t-tommy T-t-tinker."

Teacher—And do you stutter all the time, Tommy?

New Pupil—N-n-no, m-ma'am; o-o-only when I t-t-talk.

"Now, about airships."

"Well?"

"Will they allude to them as aerial greyhounds?"

"Why, certainly not. They will be sky-terriers, if anything."—*Washington Herald.*

Pacific Coast Seventh-day Baptist Association

DEAR BROTHERS AND SISTERS:

Since my last report I have made three trips to Los Angeles, and visited all the towns mentioned in former reports. I have also been to Corona and Lakeview, traveling five hundred and seventy-five miles in all. I have delivered fifteen sermons and addresses, distributed nine hundred and seventy-five pages of tracts, and sent out one hundred and one communications.

Your secretary was one of ten members of the Riverside Christian Endeavor Society in attendance at the State Christian Endeavor Convention at Long Beach, June 21-26. The young people came in large numbers and gave valuable aid in our meeting in Los Angeles that same week.

I charge to the Association \$3.50 for traveling expenses, \$3.00 for a place of worship in Los Angeles, and \$3.90 for postage.

Faithfully yours,

ELI F. LOOFBORO.

Riverside, Calif.,

July 10, 1907.

Wild Strawberries

MARY A. STILLMAN.

Wild strawberries are ripe and grandfather says if we will be careful not to tramp down the grass we may pick berries in the ten-acre lot. Get some pails and come along, for the dew must be off the grass by this time, and it is a glorious June morning. Here that flicker laughing over in that old apple tree. Maybe he has found a soft spot in the wood which he thinks he can bore out for a nest. Now I hear him drumming. Perhaps he is chipping out the wood already, or he may be drumming just for the fun of it. There he goes. Did you see his white rump when he flew? That is his distinguishing mark by which you can tell him from the meadow lark that has the outer tail-feathers white.

Here we are at the lot. Climb over the wall and walk right behind me now, so as not to lodge the grass. Perhaps the berries will betray their hiding places by their sweet odor, but today we can hardly hope for that, all the air is so full of perfume—the pines, the ferns, the new mown hay,

and sweetest of all, the blossoms of the wild grape.

Do not be deceived by red leaves here and there; the berries are brighter red than that and more shining. Here is a patch of strawberry vines but they seem to bear nothing but leaves. Oh, those must be the plants that had the staminate flowers, those big blossoms that sent pollen over to the smaller pistillate flowers on other plants. The wind and the bees acted as messengers to carry the golden powder. There are some small leaves; look down among those. Ah, here is the fruit. Strawberries spread by runners, so when you find one bunch of berries, if you look under the leaves all around there you are apt to find many more. Oh, what nice clusters! I shall have to eat the first ones I pick, they look so delicious.

Snake spit? No, that is not snake-spit on the grass, nor cow-spit either, as some people think. It is bubbles of sap made by a little, green, sap-sucking insect. See, here is one. If you break open the mass of bubbles you will find an insect every time.

There are two kinds of wild strawberries in this lot; in one the round, red berries cuddle down under the leaves, and stick their white noses into the moss, as if trying to hide; while in the other kind, the longer, lighter colored berries rise upon long stems. Both kinds will be good with sugar and cream.

Don't stop to pick every berry separately, but break off the clusters together; that is a quicker way and the berries will not muss in the pail so much if left on the stems. Never mind if you pick a few green ones, for this grass is to be made into hay tomorrow.

How much disturbed that bobolink is by our presence. His nest must be somewhere about here. See him circle around us with little snatches of song. Do you suppose he knows that his black coat is on hind side foremost, so that his white vest shows in the back? Why, where did that brown bird come from? That is the bobolink's wife, and the nest must be right there at your feet. Oh, here it is in this clump of grass, and all made of grasses too. We never could have found it, if she had not flown up just then. Dear little baby birds, we are not going to harm you. We will

put up some sticks here, so that the mowers may drive around you.

Here are some nice berries growing among these sensitive ferns. This spot was damper than the rest of the meadow, so the berries have grown larger. Look over in the shade of that apple tree, too, for the big berries that are sure to be in the tall grass. Those are almost as big as cultivated berries, and how much sweeter. I do hope we can get enough so mother will make some jam. I want some of that dessert she makes with strawberry jam in the bottom, and the glass filled up with whipped cream; or I would not object to some fried strawberry pies.

No, that vine on the wall is not poison ivy, but woodbine or Virginia creeper. It has five leaflets, you see, while the poison ivy has only three. William Hamilton Gibson has made a verse to help us remember the poisonous kind:

"Berries red, have no dread;
Berries white, poisonous sight;
Leaves three, quickly flee."

Your pail is full? So is mine, but see this nice patch of berries I have just found; how can I leave them to be made into hay? I will make a bouquet of berries on the stems to carry in my left hand. Now for home and if we are in time maybe we can have a short-cake for dinner.

Lincoln As A Grocer

A giant in stature, he was as awkward as he was strong. His rustic appearance was enhanced by an ill-fitting suit of homespun. Thus at the head of the ox-team he made his debut in the outer world, without means, without education, without influence. This may seem a sorry beginning, but let it be remembered that if on that day he had graduated from Harvard in a fashionable coat the gates of history would probably have been closed against him.

Mr. Lincoln's first business venture resulted in downright failure. He formed a partnership with one Berry, under the firm name of Berry & Lincoln, to carry on a grocery, for the purchase price of which the firm note was given. Berry was a jolly, irresponsible soul, who was born thirsty, and who gave his undivided attention to

that part of the stock known as "wet groceries." Mr. Lincoln, on the other hand, having a keen appetite, devoted himself to the crackers and cheese, smoked herrings and other edibles at the dry end of the shop. This happy adjustment rivaled the familiar case of Jack Sprat and his congenial spouse; but the meager stock could not long withstand the inroads of hunger at the one end, and thirst at the other, and a crisis came which required the sale of the remnant stock. The purchaser defaulted, and Mr. Lincoln was left to pay all the liabilities—a task which plagued him for several years. Thereby he had impressed upon him a legal proposition that a partner is liable in solido.

It is related that Mr. Lincoln bought a barrel of a customer, in the bottom of which, among other rubbish, was found a copy of "Blackstone's Commentaries." This was a great find for a law student, but, as the books thereafter engrossed his attention, the grocery business collapsed. Thus ended the first lesson.—*Judge J. V. Quarles, in Putnam's.*

Notice

Treasurers of Sabbath Schools and churches will please take notice that owing to the removal of Frank L. Greene from Brooklyn, N. Y., to Alfred, N. Y., he resigned his office as treasurer of the Sabbath School Board several weeks ago. Mr. Charles C. Chipman is the new treasurer, and his business address is 220 Broadway, New York City.

In this connection permit me to suggest that all persons having funds in their possession for the Sabbath School Board, forward them at once to the new treasurer, as the Board has just been compelled to borrow another \$100.00, thus increasing its outstanding loans to \$400.00, and unless there is a prompt and generous response to this call, we shall be obliged to borrow more money the first of next month to meet the bills then falling due.

Don't forget that the new treasurer of the Board is Charles C. Chipman, of 220 Broadway, New York City.

ESLE F. RANDOLPH,

President of the Sabbath School Board.

HOME NEWS

SYRACUSE, N. Y.—Our people are cheered by the coming among us of several new Sabbath-keepers. One of our Seventh-day Baptist ladies, Mrs. Ladu Nichols, won a Demorest silver medal at a contest held near Syracuse on July 25th. The medal was awarded by the Syracuse Women's Christian Temperance Union, No. 2. There were seven speakers that competed for the prize. We are especially glad to see our Seventh-day Baptist ladies interesting themselves in the noble work of the W. C. T. U.—Some of our Friday evening cottage meetings are very enjoyable. By these we are able to reach a number that are not in the habit of attending church services anywhere. We also reach some that cannot well be present at our Sabbath afternoon service in the hall. At the Friday evening meetings we sing hymns and study the International Bible Lessons. The leader reads also some other portion of Scripture, making comments. Then those present are invited to read or repeat some passage of Scripture or give their testimony. The meeting closes with singing and the repetition of the Lord's Prayer. One evening our singing was accompanied by a piano, violin, guitar and mandolin. In Syracuse there is abundance of missionary work for all the churches.

E. S. MAXSON.

Aug. 6, 1907.

HONOR AT THE GEORGE JUNIOR RE-PUBLIC.

When the citizens had gathered, Mr. George and Jim together entered the schoolhouse where the meeting was held. Every citizen was on hand. The new Secretary of State sat gravely and expectantly at the desk. The prisoners were there in their striped suits in charge of the boy keeper, and the other officers were in their several places. Jim came forward and took his place. He seemed dazed, and in a mechanical way called the meeting to order. It was hard work for him to speak at first, and he began in a stumbling manner to explain the object of the meeting. Then he gradually gained confidence, and finally told the story of his crime, only keeping back the names of his co-

partners in the theft. He did not spare or excuse himself, but confessed it all.

The citizens were as silent as death, and seemed not to know what to make of this new development. At first they had only been astonished, but gradually this feeling gave way to one of sympathy with the brave fellow who stood before them. Finally Jim closed by saying:

"I ain't fit to be President," and drawing a paper from his pocket he turned to the Secretary of State and added, "Here's my resignation."

But the Secretary folded his arms decidedly, settled himself more firmly in his seat, and refused to accept the document.

Jim looked around helplessly for a moment, and then turning to Mr. George said, "Well, then, if you won't come and take it, I'll have to hand it to Daddy"—and he did.

Next, turning to toward the prisoners' pen, he said to the keeper:

"I've broken the laws of the Republic, and deserve to be in jail. Here, Jake, I'm your prisoner; come and arrest me." But Jake likewise shook his head and would not budge. Jim stepped down from the platform, remarking:

"Well, if you won't come to me, I'll have to go to you."

Marching over to the dock, the ex-President sat down on the bench beside the prisoners, put his head in his hands, and burst into tears, exclaiming, "My God, it's all over, and I feel better!" There was not a dry eye in the room. The citizens were dumb, but their sympathies were evidently all with the self-confessed culprit. For some time no one spoke or stirred. Then the Judge arose, and with firm tread strode to the front. With evident emotion, he said laconically, "That's what I call sand!"—*From "Jim: A Story of the George Junior Republic," by D. L. Pierson, in the August Circle.*

THE PANAMA CANAL AS AN INVESTMENT.

The practical efficiency of our navy for purposes of the defense of our coast will naturally be greatly enhanced when the canal is completed. The standard estimates of the cost of the canal have been, in round figures, something less than \$300,000,000. Even if it should cost \$400,000,000, the actual outlay of the taxpayers of the United States would be the interest charge upon this sum, which at 3 per cent would be \$12,000,000 a year. The navy has cost us in round figures, for some years past, more than \$100,000,000 every year. It is not difficult to reach the conclusion that the canal will prove an economical invest-

ment from the standpoint of coast defense. In other words, we shall be able to save much more than the interest on the canal bonds from the naval appropriations we should be obliged to make in future if we were not to have the use of the canal. Thus, if no revenue could be expected from the commercial use of the waterway, the canal would probably pay us as well as a defensive investment. But there is a very fair chance that the canal may earn enough from merchant ships to pay interest upon its total cost. The Suez canal is very profitable.—From "The Progress of the World," in the American Review of Reviews for August.

MARRIAGES

DAVIS-TOMLINSON—At the home of the bride's mother, Mrs. Etta M. Tomlinson, Shiloh, N. J., Aug. 1, 1907, by Pastor D. Burdett Coon, Mr. Walter Bond Davis to Miss Cornelia Smalley Tomlinson, both of Shiloh, N. J.

DEATHS

CHAMPLIN—In this city July 24, 1907, Juliette Maxson, wife of B. B. Champlin, aged 77 years.

Funeral services will be held at the residence of her daughter, Mrs. Edward S. Osborn, No. 167 Ellsworth Avenue, on Friday afternoon at 1.30 o'clock. Friends are invited to attend. Interment in New London, Conn.—*Journal-Courier, New Haven, Conn.*

BURDICK—In Milton, Wisconsin, June 29, 1907, A. Delos Burdick, in the 79th year of his age.

Mr. Burdick was the son of Edward and Susanna Stillman Burdick and was born in the town of Alfred, N. Y. One brother, Alfred D. Burdick of Milton, survives him. Their only sister, the wife of the late Horace Hamilton, died in Milton several years ago. At the age of 13 years the subject of this sketch came with the family to Milton, which has been his home for the greater part of his life, though he lived in Alfred a short time after reaching his majority, and for some time each in Janesville, Racine and Walworth, Wisconsin. He was a painter by trade, working upon the buildings on the Western Division of the Erie Railroad, in Western New York. In Racine, Wisconsin, he was foreman of the finishing shops of the Racine Wagon

and Carriage Company; in Janesville he served for six years as Treasurer of Rock County, and in Walworth he was postmaster. During the civil war he was a commissioned officer in Co. K., of the 13th Regiment, Wisconsin Infantry; and afterward, for a time, a clerk in the Commissary department, stationed at Nashville, Tenn. On Christmas day, 1857, he was most happily married to Mary F. Bond, daughter of Deacon Jonathan Bond, who, with one daughter, the wife of Dr. Edward Campbell of Walworth, survives him. In early youth he confessed faith in Christ by baptism, and died in the triumph of that faith. He was a beloved member of the Seventh-day Baptist church of Milton.

L. A. P.

HARRIET KENYON PIERCE—This estimable woman entered into rest at her late home in Carbondale, Pa., Tuesday morning, July 16, 1907. Mrs. Pierce was born in Greenfield, Pa., sixty-seven years ago, and became the wife of Theophilus F. Pierce, who survives her, February 1, 1859. She was a most devoted wife, loving mother and exemplary Christian. Although a large part of her life was spent in a community where there was no Seventh-day Baptist church, she always conscientiously observed the seventh day, and such pious observance of the day sacred to her, made her presence in the first day churches at their services a veritable benediction. Her funeral occurred on Friday, July 19, conducted by Rev. H. J. Whalen, D. D., pastor of the Berean Baptist church of Carbondale, assisted by the venerable Rev. William B. Grow. The spacious house was filled with mourning friends. The interment was at Clifford, Pa.

H. J. W.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

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

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

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Aug. 31. The Two Reports of the Spies. Num. 13: 17-20; 23-33.
 Sept. 7. The Brazen Serpent. Num. 21: 1-9.
 Sept. 14. Moses Pleading with Israel. Deut. 6: 1-15.
 Sept. 21. The Death of Moses. Deut. 34: 1-12.
 Sept. 28. Review.

LESSON VIII. AUGUST 24, 1907. ISRAEL JOURNEYING TO CANAAN.

Num. 10: 11-13, 29-36.

Golden Text.—"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." Ex. 13: 21.

DAILY READINGS.

First-day, Numb. 10: 11-36.
 Second-day, Numb. 11: 1-15.
 Third-day, Numb. 11: 16-35.
 Fourth-day, Numb. 12: 1-16.
 Fifth-day, John 1: 19-34.
 Sixth-day, John 1: 35-51.

Sabbath-day, Psa. 68: 1-35.

INTRODUCTION.

The fourth book of the Pentateuch is known to the Jews by the title, "In the Wilderness," the fifth word of the first verse in the Hebrew text. The name, "Numbers" by which we speak of it has its origin in the fact that it contains the record of two numberings of the Children of Israel, the one made in the second year of the Exodus, and the other in the fortieth. This book tells of the spying out of the land of promise, and of the failure of the people to possess it through lack of faith, but records the conquest of the region east of the Jordan.

Our present lesson has to do with the departure of the people from Mount Sinai, who have tarried long in that region to receive the law of Jehovah and to construct the tabernacle and to put into operation the sacrificial ritual. They are now on their way to the Promised Land, and there seems to be no good reason why they should not be there in a few months.

Our lesson records also the invitation of Moses to his kinsman Hobab to accompany the

Children of Israel and to share their fortunes. Hobab refused this invitation, but it seems that he afterwards repented and went; for his name is mentioned in the division of the land. Judges 4: 11.

TIME.—On the twentieth day of the second month of the second year of the Exodus.

PLACE.—Before Mount Sinai.

PERSONS.—Moses and the Children of Israel; Hobab.

OUTLINE:

1. The Israelites Remove from Sinai. v. 11-13.
2. The Invitation to Hobab. v. 29-32.
3. The Three Days' Journey. v. 33, 34.
4. The Prayer of Moses. v. 35, 26.

NOTES.

11. *The cloud was taken up.* As the sign from Jehovah that the people were to break camp, and set out upon their journey. Compare ch. 9: 15-23. *The tabernacle of the testimony.* So called because it contained the ark of the testimony, which in turn had this name because it contained the testimony of Jehovah, that is the Ten Commandments written on tables of stone. Compare note on Lev. 16: 13 in last week's lesson.

12. *According to their journeys.* It is not the purpose of the author to mention each particular stage of their journeyings. They went or they rested according as the cloud was upon the tabernacle or was lifted up. *And the cloud abode in the wilderness of Paran.* This region is roughly speaking the northern third of the great peninsula lying between Egypt and Canaan. Its northern border is the southern extremity of Canaan. On the east its limit is the valley of the Arabah connecting the Dead Sea with the Gulf of Akabah. On the south it is separated from the Sinaitic region by a wide belt of sandy desert. In this region the Israelites probably spent the thirty-eight years of their wanderings. It is not improbable that the ark rested for long periods of time in the same place, and that the people sometimes wandered about in small parties looking for food and pasture.

13. *And they first took their journey.* The word "first" in this line seems a little peculiar. It is probable that it should be considered as parallel to the same word in the next verse referring to the position which the tribe of Judah had in the order of march.

The verses intervening between the two portions of our lesson give the relative position of

the tribes and of the families of the Levites as they journeyed.

29. *Hobab, the son of Reuel the Midianite, Moses' father-in-law.* Although the expression "Moses' father-in-law" may be regarded as an explanation of the name Hobab, it is much simpler to take it as modifying the name Reuel. It seems intrinsically more probable that Moses would ask a man of the age of his wife rather than of the age of his father-in-law to be a scout for the Israelites. We may note however that in Judges 4:11 Hobab is apparently called the father-in-law of Moses. All things considered we are not absolutely sure whether we should speak of Moses' father-in-law as Jethro, Reuel, or Hobab. The name Raguel should however be left out of the calculation; for that is simply a misspelling of Reuel. *The place of which Jehovah said I will give it you.* The Children of Israel had no uncertain goal for their journey; for they had the promise of their God. *Come thou with us.* Moses feels free to invite his relatives by marriage to accompany them. It is worthy of notice that there are a number of indications in Genesis that the people traveling under the name of the Children of Israel were not all the descendants of Jacob. Moses enforces his invitation by added arguments.

30. *I will not go.* Hobab is explicit in his refusal. There is no hint in this connection that he reconsidered this refusal; but compare Judges 4:11 and other passages. The implication is that Hobab preferred the free and easy life of the desert rather than to become subject to the laws and regulations of the Children of Israel.

31. *Leave us not.* Moses does not easily give up; but adds entreaty and another line of argument. *Thou shalt be to us instead of eyes.* Every true man desires a position in which he may be useful. Moses shows Hobab how he can be especially helpful to the nation of Israel. They were led to be sure by the pillar of cloud, yet there was need of knowledge of the country to find the particular spots best adapted for camping ground and for the pasturage of their flocks.

32. *What good soever Jehovah shall do unto us, etc.* Moses does not ask Hobab and his family to join the Children of Israel as dependents or underlings. They are to have the same privileges as the rest of the nation, and share equally in the special blessings of Jehovah.

33. *And they set forward.* This is the same verb as that translated, "took their journey" in v. 13. *Three days' journey.* We are to infer that they went this distance before they made a

halt of any moment. Perhaps the place of encampment at the end of the three days was Taberah. Ch. 11:3. *And the ark of the covenant of Jehovah went before them.* Some have inferred from ch. 2:17 and other passages that the ark was always borne in the midst of the host of Israel just as it was situated in the midst of the camp, but this verse seems very definite. *Three days' journey.* These words as they occur a second time in this verse are probably the accidental repetition of some copyist. *To seek out a resting place.* The ark, symbolizing the divine presence, served as leader and guide.

34. *And the cloud of Jehovah was over them by day.* Some have imagined that the cloud was spread out as a great canopy over the moving host to shelter them from the heat of the sun, but this hypothesis is hardly plausible. Some people have been troubled because the ark here seems to serve as guide while in other passages the pillar of cloud. But the point is that Jehovah was their guide whether by one means or another. The seeming discrepancy is probably due to the diversity of sources which our author of Numbers uses.

35. *Rise up, O Jehovah, etc.* By this formula Moses invoked the divine blessing as the people started upon their day's journey. This invocation shows the parallelisms of Hebrew poetry. *Thine enemies* is balanced by *them that hate thee; and be scattered, by flee away.*

36. *Return, O Jehovah, etc.* The evening blessing also expressed great confidence in Jehovah. The word translated, "ten thousands" is not an ordinary numeral, but is often used of an indefinitely large number. We might render, "Unto the myriads of the thousands of Israel."

SUGGESTIONS.

Moses' invitation to Hobab in many respects serves as a model for the invitation which as Christians we are to be giving to our fellow men. It is not the leaders alone that are to give this message: we all have the privilege of inviting.

We can urge the Gospel invitation not only on the ground that its acceptance will lead one to personal salvation; but we can also say, the Lord has need of thee. Moses showed Hobab how he could be useful.

Like Moses we should not be disheartened by a refusal at first. We can give the invitation with manifold arguments and in many different ways.

The Christian has good precedent for daily committing his way unto God and seeking the divine blessing and guidance.

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