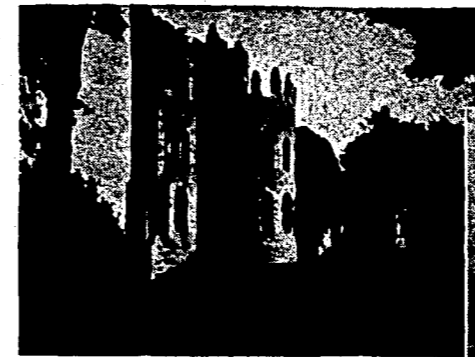


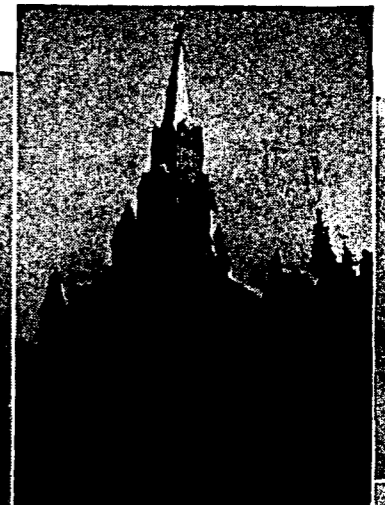
The Sabbath Recorder



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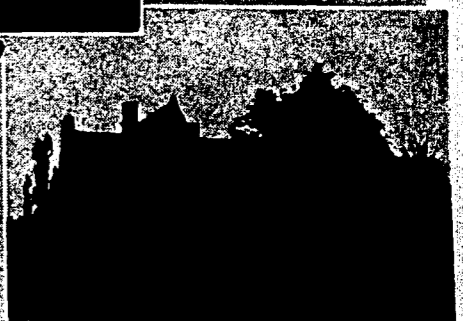
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EDITORIAL—The General Conference; Evangelism at Northfield	865-866	Too Much Bark	891
The Seventh-day Baptist General Conference—Church and Denominational Polity as Related to Denominational Life, Growth and Power; Sermon	881	The Childless Home	891
Report of George Seeley	884	Board	892
MISSIONS—From China; China News Items ..	886	YOUNG PEOPLE'S WORK—Young People's	
Tract Society Executive Board Meeting ...	888	HOME NEWS	892
WOMAN'S WORK—The Opportunity of Christian Culture in the Home; A Tribute; Peace, Pace and Poise	889	MARRAIGES	893
		DEATHS	893
		Meeting of Sabbath School Board	894
		Notice	894
		SABBATH SCHOOL	895

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
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The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 19, 1907.

WHOLE NO. 3,259.

Editorial

The General Conference.

The present and next ensuing issues of the RECORDER will place before its readers various papers from the program of the General Conference. Our purpose is to enable the people who cannot attend Conference to secure as full a view of the opening day and of subsequent sessions as the papers we can secure will give. The use of so much matter from the Conference program is not only justifiable, but we believe it will be welcomed by our readers, a great majority of whom cannot be at Alfred. The General Conference, with its various features, is vitally related to denominational life and work. Its influence is interactive and retroactive; hence the RECORDER strives to extend that influence as far as possible. These papers ought to be of interest to each reader. He who indicates by neglect or by indifference, that they do not interest him, confesses that he is lacking in Christian life and in denominational consciousness. Those who take part in the Conference program have given mature thought and study to their productions. They give to our readers the richest results of years of culture. Preserve the RECORDERS that contain papers from the Convocation and from the Conference, for re-reading and future reference. It is better that you read them hurriedly than not at all, but far better that you take time for such reading as will enable you to secure the important thoughts these papers contain. The opening address of Dr. Platts, president of the Convocation, appeared last week. Do not fail to include that number of the RECORDER in the group of those you will preserve as parts of your permanent library. Do not be careless nor forgetful of these suggestions. Your interest in denominational work ought to demand reference to the pub-

lished productions of the Convocation and the Conference, many times during the coming year. If it will facilitate their preservation, stitch together in one volume the next half dozen numbers of the RECORDER, more or less, so that the valuable matter contained in them will be permanently preserved. Please do not fail in this matter.

Evangelism at Northfield.

It is reported that Northfield has never held such a crowd as is thronging at the twenty-fifth session of the General Conference, founded by D. L. Moody. The people are all comfortably settled, either in the seminary buildings; the two hundred and fifty tents that dot the campus, at Camp Northfield, or the rustic cottages under the pines, or in the restful quarters of the Hotel Northfield, which Mr. Moody added to the equipment here for those who wished a few more of the "unnecessaries" during their Northfield stay. Provision is made for everyone who comes, and everybody wears the Northfield smile.

Mr. W. R. Moody, the chairman, believes in evangelism and he wants Northfield to promote it throughout the land. To that end a special sub-conference on Pastoral Evangelism has been held every afternoon, at which all the ministers and evangelists at the Conference have discussed the best method of making each pastor his own evangelist. They seem very optimistic over the results of these discussions and Northfield hopes to see an awakening this winter. Later, the best methods for conducting men's Bible class work will be considered.

The newest addition to the Northfield platform, Rev. J. Stuart Holden, rector of St. Paul's Chapel, London, is becoming popular. He is lecturing daily, and will continue throughout the month. His presence will make the Post-Conference, which opens on the twentieth, one of the most attractive series at Northfield this summer. Dr. Arthur T. Pierson, editor of "The Missionary Review of the World," will also lecture at

Mt. Hermon, in September. Charles M. Alexander is back in Northfield again, and is undoubtedly the most popular man there. His daily praise service is always held in a full auditorium. Dr. G. Campbell Mor-

gan's lectures on "Romans," Round-Top services every evening, and baseball games, such as one between the Baptists and Presbyterians, and a tennis tournament help to fill up the daily program.

The Seventh-day Baptist General Conference

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

Church and Denominational Polity as Related to Denominational Life, Growth and Power.

Address by the President, Rev. Arthur E. Main.

The phenomena of nature are the expression of the life, thought, love, wisdom and power, of Him who in the beginning created the heavens and the earth. Land and sea, earth and sky, plants, trees, lower animals, and man, are the revelation of divinely originated life, energy, law and order.

The Christian religion, in experience, is, first of all, redemption, life, love, hope and power. But this inner spiritual and moral life and energy expresses itself in holy character and fitting action; in sacred worship; in doctrinal belief, and in organization. Character and conduct are the immediate and essential expression of the religious life of faith, hope and love; praise, thanksgiving and prayer are its emotional expression; well defined beliefs are on the intellectual side; and the Church, with its kindred institutions, is organized to promote the expression, exercise and spread of religion. The spiritual life of the soul that comes from God may grow in richness, purity and strength; but it cannot change in essence. Outward forms of manifested life and power may vary greatly under varying conditions, but the true inner spirit and purpose must always be the same.

Character and conduct are related to the inner life as fruit to the tree. Worship affects the life within, because one is greatly influenced by the form and spirit in which one's religious feelings are expressed. Doctrinal beliefs are of the greatest importance, because spiritual and moral life depends, in no small degree, upon one's views concerning its nature, origin, culture and ends. And church organizations and institutions are matters of real interest and value, because religious life is influenced for good or ill by the ways and means chosen for the promotion and direction of its growth, activities and usefulness.

If these statements are warranted by reason, Scripture, history and experience, then the sub-

ject of this address, though of less importance than the way of righteousness, is vitally connected with the way of its increase. But a supreme and deadening mistake is always made whenever goodness in appearance and without heart; or mere external worship, however elaborate, without the reverent spirit; or theology, however systematic or rich in scientific and philosophical content—whenever these are substituted for the life of faith, love and hope, in the soul.

My address is in no small part the relation of personal experience, some of it coming to me in the past year. At the beginning of my ministry, I held extreme views with reference both to individual and church independency; but observations in connection with neighborhood, state, church and denominational life and work, and Biblical and historical study, have wrought a considerable change in those earlier opinions, the nature and extent of which will appear in the course of this discussion.

Evolution in nature, history, language and literature, industries, politics and religion, is constructive effort in the way of better adaptation to existing conditions and needs. In the course of progress, as one would expect, new forms have appeared, had their day of usefulness and disappeared.

President Roosevelt states a principle of wide application, when, in speaking of taxation, he thus defines the respective functions of the people and Congress, in a representative government like our own great republic: "Such a subject as this needs long and careful study, that the people may become familiar with what is proposed to be done, more clearly see the necessity of proceeding with wisdom and self-restraint, and may make up their minds just how far they are willing to go in the matter; while only trained legislators can work out the project in necessary detail."

When church and state were arbitrary and oppressive, intense individualism was the natural and necessary result and protest on the part

of liberty-loving men. But under modern conditions that unite a growth of personal freedom with the multiplication and extension of common interests, there has been no inconsiderable increase of the influence and power of our national government, without, however, trampling upon the true individual rights of the people.

Common dangers within and without; general interests; our Western development that needed national encouragement and protection; free trade among the states; the telegraph, telephone, printing press, and the postal service—these things have been lifting us above neighborhood and state boundaries; and industrial, commercial, social, educational, moral and religious interests are seen to belong more and more to national life and relations, though not less to the community and state. The Texas idea—copied by other states—of governing cities, not by Boards of Aldermen and Councilmen, but by an administrative Board of Directors elected by the city at large, on the ground that the interests of one ward are the interests of all, illustrates the principle of representative democracy, and the doctrine that the individual is also an essential part of associated life. Anti-trust, anti-rebate and pure-food laws must necessarily be federal or national. Corporate over-capitalization, monopolies, child labor, marriage and divorce, the protection of the working classes, pauperism, illiteracy, intemperance, vagrancy, vice and crime are matters of local, state and national concern, alike. The states' rights theory grows weaker, the theory of federal democracy or true American nationalism, grows stronger. In national as in family and community life there must be submission to reasonable limitations in order to gain the fullest realization of the individual. And any state, community or citizen that ignores the public sense, and the general welfare of the whole country, is impoverishing local and individual life and hindering its best development. And if larger bodies of associated life neglect the welfare of its individual members, they invite weakness and decay. This principle has received practical recognition in the call for a convention to represent the combined interest of Albany and Washington in the farmers and farms of the Empire State.

After the Reformation—Principal Fairbairn says—there were three classes of churches—the strictly institutional and thoroughly organized Roman Catholic church; the strictly theological churches of Luther and Calvin; and the mixed Church of England, in which both characters exist as distinct and conflicting schools of thought and action. These churches represented more

or less imperfectly the historical continuity of the New Testament principles of spiritual life, ecclesiastical polity and Christian doctrine. Rome exalted the polity but not the theology of Augustine; Luther magnified the doctrine of justification by faith; Calvin, an extreme theory of the divine sovereignty and will; and, in the Church of England, one branch emphasizes historical ecclesiasticism, the other, the continuity of theological and evangelical thought. The regulative conception of the Christian religion in Catholicism, was the Papal Church; in Lutheranism, justification by faith; in Calvinism, the sovereignty of God; in Anglicanism, now the episcopacy, now the doctrine of salvation by grace. At one extreme, theology must bend without question to ecclesiastical polity; at the other extreme, polity must submit to doctrinal belief.

The scriptural and rational position is, it seems to me, that church and denominational polity, that is, the machinery of organization has been divinely and historically ordained for the better realization of ever-unfolding church and denominational life, thought, doctrine and purpose; and that this spirit, purpose and doctrine are always seeking after the most perfect and efficient possible organization in and through which to live, reveal themselves, and increase.

It now and then happens that when the value of preparation, organization and system is emphasized, some one cries, "Away with cut and dried things and with machinery; let us have life, freedom, spontaneity." To this it may be answered, "There is never much worthy spontaneity that is not the indirect product of cut and dried methods; real freedom is conformity to the laws and order of true life, which is never haphazard; nature, on land and sea and among the stars, abounds in organization and machinery; and one who decries machinery, may himself be part and parcel of a machine born of subjective processes, rather than of observation, experience and reason.

In those great historical periods of Moses, and of Christ and his apostles, the battle was on between unseen and heavenly forces and the powers of darkness; and each side was represented in the wrestling conflict by institutions, leadership and marshalled forces.

Organization, or machinery, is not an end in itself, but means essential to highest and best ends. And no polity or machinery, civic, social, educational or religious, no form of organization for the administration of affairs, no structural principles adopted as the foundation of a systematic whole, can be good and enduring unless in

accord with history and experience, reason and right.

A century has wrought great changes in industrial, commercial, political, social and religious conditions; in the production, distribution and use of wealth; in the opportunities and relations of wage-earners and employers; in the ever-widening sphere of international relations and responsibilities; in opportunities to preach the gospel and send the truth unto the uttermost parts of the earth; and, not in the destruction of individual rights and privileges, but in a greater emphasis upon associated life, co-operation, fraternity and solidarity. And any individual, whether layman, minister, church or denomination, best reveals the true idea of individualism by serving both self and the general good. The world of human life and action is not a bundle of independent units, but of vitally related individuals slowly advancing toward that sublime ideal—the sense of universal brotherhood. Hence the necessity of a twentieth century, or modern apprehension, teaching and application of the old gospel—the doctrinal, ethical and social principles of Jesus Christ and the Old and New Testament Scriptures. It is the task and privilege of the Church, clearer than ever before in the history of the world, to carry the religion and morals of Jesus into every department of life and action, and to all the nations.

And the nature, method and promise of our work grow in no small part out of conditions just described—not a collection of separate and independent units, but well organized bodies of united individuals. And any denomination is scarcely more than such in name that expects to help solve the problems, and meet the opportunities, and throw itself into the world's work of today, as a group of people and churches acting independently of one another, instead of a society of co-ordinate correlated people and churches, one in spirit and purpose, a real body of the Lord because organically united in life and action.

In the teaching of Paul, the letter—legalism and externalism—killeth; but the spirit—inner and divine energy—giveth life. If the letter without the spirit is dead, the spirit without the letter is mysticism. Church and denominational organizations and institutions without the spirit are without life and power; and a doctrine of church and denominational life and spirit without institutions and machinery is mysticism. My pleading then, is not for more machinery, however orderly and magnificent outwardly; but for the best and wisest possible organization, to be

dwelt in, sanctified and guided by the Holy Spirit of God.

And in the spiritual presence of one the memory of whose life and labors makes this hillside holy ground, and in the bodily presence of some of his ablest supporters, before they too shall go where all things are clearly seen and known, and in the presence of the people gathered here today, I desire to say that I deeply regret having vigorously opposed instead of trying to help forward the realization of ideals of church and denominational polity cherished by that great and lofty soul, President Jonathan Allen—ideals enthusiastically welcomed by our Baptist brethren and their leaders, assembled in a great convention in Washington last May.

Our Missionary, Tract and Education Societies were all organized and incorporated in the best of faith. And as was the case also in other denominations, membership in them was based upon the payment of certain sums of money, and not upon membership in the churches to which they looked for the necessary support. After awhile it began to seem to many people that although the societies deserved most liberal contributions from the churches, still membership should be conditioned not upon financial, but upon church and denominational relationship. The Missionary Society was the first to begin to make conciliatory changes in its constitution, being careful at the same time to preserve its existence before the law for the sake of invested trust funds. Progressive constitutional changes have been going on since; and now all delegates from the churches to the Conference are members, that year, of each of the societies, and all members of the societies in attendance are also members of the Conference. In other words, although the organization of the new society is not yet perfected, it is practically one body, not four, as formerly, that meets here today.

The late J. Frank Hubbard, Treasurer of our Tract Society, once said that there was nothing in the constitution of that society, then, to prevent people of another denomination from becoming members and securing the control of its affairs. And many years ago a prominent Baptist minister said to me that if they could do it legally they would turn the work of their societies over to the people representatively assembled in convention. And it should be a matter of deep interest and of self-congratulation to this Conference that the great Baptist people, with their three large and strong societies—the Missionary Union, the Home Mission Society and the Publication Society—at their meeting in Washington took initiative steps, and with great unanimity

and enthusiasm, toward results like those we have brought about, in the way of a closer organization between our Conference and societies. From an account in the *Outlook* for June 1, 1907, under the heading, "An Old Denomination Newly Organized," I glean the following:

An epoch in the history of the denomination; no such forward step in a generation; the general work of the denomination has been carried on by incorporated societies; no opportunity for the expression of denominational self-consciousness; factions have met for specific work and adjourned to meet again as factions; a provisional new organization advisory and representative only has been referred to a delegated body to meet in May, 1908; the societies are not antagonized or their legal independence interfered with; questions pertaining to more exact relations between the societies and the new organization were referred to its Executive Committee in consultation with the officers of the Societies; and the clearly indicated desire and expectation on the part of the people present was that the three societies shall become so affiliated with the Convention that there shall be but one society meeting to consider all reports, and to transact business relating to all denominational activities.

The *Watchman*, of Boston, says that the proposition to have the societies finally become boards of a general organization was greeted with tremendous applause. "This proposition is the same as that of the Boston Baptist Ministers' Conference, and the same proposed by Dr. Rowland, at Buffalo, four years ago, which was then ruled 'out of order.' It was not out of order this year. Things have changed in four years."

The object of this movement among the Baptists is to unify and strengthen the work of their societies and the interests of the entire denomination. The *Standard*, of Chicago, says that it knows of no objection in the minds of the officers of the societies; but that "they cannot be expected to readjust methods in a moment, that are the growth of three-quarters of a century." The *Examiner*, of New York, says of the convention, that "it was business-like and practical, having to do with the machinery that creates Baptist intelligence and enthusiasm, and turns them into effective channels, both at home and on the foreign field."

The purpose in the organization of our own denominational machinery, which began in 1867, is to strengthen, not weaken, the hands and hearts of those who have in charge the work of our societies, and to increase the usefulness of every branch of denominational effort. And as is said of the General Convention of the Baptists of

North America, organized at St. Louis a year ago, so may it soon be said of our own reorganized General Conference or Convention, that it binds together the Seventh-day Baptists of America and of all lands into a new unity, and is a promise of new efficiency.

In 1869, 1870 and 1875, the churches expressed their approval of the proposed reorganization of the Conference by the following votes: 29 to 18; 34 to 20, and 37 to 14.

When the coming closer together of the churches and societies seemed to be well under way, there grew up a feeling that there should be some representative and connecting link between the people and all denominational interests: indeed a similar feeling existed long before. In 1834, Conference offered to send brethren even long distances to help a church settle difficulties that affected the whole body; and the presbytery voted in favor of their meeting annually just before Conference. In 1836 Conference suspended one Elder R. W. Jones from the ministry; and amended the Constitution so as to make the relation of Conference to Associations and churches that of an advisory council. In 1846 it was voted to hold Conference once in three years as an advisory council and a medium for collecting statistics. The principle was discussed and the idea took different forms at West Virginia, New Jersey, Rhode Island, New York and Wisconsin Conferences. At Salem in 1897 it was an Advisory Council; and a standing committee was appointed to seek to secure from the churches the contributions needed by the Missionary and Tract Societies. In 1898 it was a denominational Advisory Committee consisting of the Executive Committee and the Corresponding Secretaries of the three Societies. In 1900 it was recommended that representatives of our denominational interests meet on the Tuesday before and the Tuesday after Conference "for the purpose of fraternal and deliberate discussion of subjects of present and vital interest to our people, in the hope of increasing still more the unity and efficiency of all our agencies." The Chicago Council, and the Advisory Council at Alfred in 1902, were steps in the same direction. These efforts however did little more than show that we desired to do the best things in the best way but were not certain as to what the best way was. As the outcome, in spirit and purpose, of these years of thought, discussion, and effort, the present General Advisory Board was planned at the Plainfield Convocation in 1905; the Shiloh Conference organized it the same year; and the Leonardsville Conference, in 1906, gave it a

vote of confidence and revised its constitution. The second article is as follows: "The fundamental purpose in the election of this Board is, as far as possible and practicable, to put the whole people as represented in the General Conference, through this Advisory Board, back of every form of organized life and work; and it shall be the duty of this Board to keep in closest possible touch with this life and work."

This Board is not outside and independent of our three Societies or of the Conference; but is part and parcel of them all. It was created by this body, which is a union of these four organizations and is responsible to it for all it does. But inasmuch as a few great principles have found expression in this concrete form, it is probable that simplicity, order, unity, and efficiency would be promoted by transferring the functions of this Board to the Executive Committee. Movements, however, represented by amended constitutions and the Advisory Board do not stand for principles unknown to our fathers, or that oppose any Scriptural and rational doctrine of church independency. In 1804 the Petersburg church asked Conference to assist in the ordination of William Satterlee. It refused assistance because of an impediment in his speech; but he was ordained, as he ought to have been. The circular letter from the Conference of 1808 condemned the course of those who tried to preach and teach without ability to show themselves called of God or their brethren. In 1818 two Virginia churches joined in asking Conference to send them a preacher and teacher of superior ability, virtue and piety, and furnished with such a recommendation as would protect them against imposture; for unworthy men had brought much reproach upon the cause in that quarter. In 1819, by request of Brookfield and DeRuyter, Eli S. Bailey and John Greene were ordained to the work of evangelists. In 1824, by request, a committee was appointed to visit Alfred for the ordination of Daniel Babcock and Richard Hull as evangelists. In 1832 it was voted to receive ministers into Conference only after examination. The same year a committee recommended the reference of a trouble between Elder Amos Satterlee and the Missionary Board to the Missionary Society; but Conference kept the matter in its own hands. In 1842 and 1858 Conference pronounced against a church's receiving into its membership one under the censure or excommunication of another church. In 1874, by request of the Pawcatuck church, Theodore L. Gardiner was ordained to the ministry. The same year it was voted that a minister

who teaches false doctrine should be dealt with by the church; and any church neglecting this should be disfellowshipped by the Association. In 1889 the Conference at Alfred was asked to examine and ordain a brother from the West; and it was answered through a committee that in its judgment much greater good would come to the church by local examination and ordination.

The constitution of the Western Association, as published in the Minutes for 1836 says: Art. 6. This Association shall not interfere with the internal concerns of the churches of which it is composed, so as to infringe on their independence; but shall act as an advisory council when necessary. In case any church shall depart from the faith, or become corrupt in practice, this Association may inquire into said defect, and labor with them; and if they cannot be reclaimed, they may be dropped from this Association.

Art. 7. All Elders not examined by and ordained by the Presbytery of the General Conference or this Association, shall be examined by a committee appointed by this Association before they are admitted as members thereof.

Again and again in more recent years Conference has had sad occasion, in the judgment of many, to safe-guard itself and its ministry for the sake of the pulpit's purity and power.

Deepening and enriched self-conscious life; new outward conditions; larger purposes and plans; greater opportunities; wider visions; multiplying responsibilities; and increasing unity of spirit, require for manifestation, efficiency, and progress, an occasional readjustment of organization, new and improved machinery. Industries, commerce, government, education, furnish abundant examples of this law. The church and religion, though normally and wisely conservative, cannot be exceptions. And so it has come to pass that our own denominational life and work are calling for corrected mistakes, better expression, and improved ways and means.

I therefore recommend that the Nominating Committee be requested to name a special committee of fifteen, as completely representative as possible of the churches, societies and boards, whose duty it shall be to consider for an entire year and with greatest care the following questions, and to report upon them at our next annual meeting:

1. The word "Conference" means something very different now from what it did a few years ago. Then it denoted the anniversary of a single body, now of four united bodies; and there is

some confusion of thought in the use of the term. It might therefore be well to change the name from the Seventh-day Baptist General Conference to the Seventh-day Baptist General Convention.

2. The membership of the Conference now consists of a limited number of delegates from the churches, and of all members of the Missionary, Tract, and Education Societies, in attendance. It is a fair question whether it would not be in greater harmony with the spirit and object of completed and contemplated changes, to have church representation a more prominent and significant feature of Conference membership. Indeed is it not high time for us to take our denominational existence and work more seriously; and to count it honor, privilege, and solemn responsibility, to be regularly appointed Messengers from the churches and Societies to this Annual Meeting?

3. Individual churches are members of one body we call the Seventh-day Baptist Denomination; and that is represented in this yearly Conference. What is the exact relation between the body and its members? To what extent can this representative convention legislate? How far is it advisory only? Can it give counsel when it thinks best; or only when asked to do so? These are questions that are related to our life, unity, and strength; and they press upon us for just and clear answers.

4. The universal priesthood of believers is a doctrine of both the Old and New Testaments; but can the local church ordain one to the gospel ministry only for itself; or shall it perform this sacred function in the name of and for the entire denomination? Shall Conference, a representative body of the denomination, be given or denied the right to say who shall be its approved ministers? Shall our Year Book indicate to all that read, who have the denomination's indorsement as ministers of the word of God, or not? What more can be done to so exalt the ministry as to commend that holy calling to the spiritually, morally, and intellectually best of young men? In the opinion of many these are vital questions.

At the Chicago Council, in order "to unify and strengthen the denomination as to its duly authorized representatives and public teachers," a strong effort was made to connect Conference officially with the ordination, deposing, and recognition, of ministers. This was opposed as a too great centralization; and by way of compromise it was recommended that each Association be officially represented in all cases within its bounds. "This provision recognizes," the Report

from the Council says, "the right of the local church to ordain, depose, and recognize officers and teachers for itself, but seeks to guard against permitting an individual church acting for the denomination."

5. Important interests are committed to various Boards created by and responsible to the Conference—the Trustees of the Memorial Fund, who administer large sums of money belonging to the denomination; the Woman's, Young People's, and Sabbath School Boards; and the Boards of Denominational History and Systematic Benevolence. And the suggestion has come from prominent laymen that our constitution ought to recognize these Boards and state briefly and clearly their duties and rights, for their own information and that of all who may wish to co-operate with them.

6. The Chicago Council "aimed to meet a general demand for unifying and consolidating our forces," and to bring the work of the denomination closer to the people, giving them full representation in the Societies, outside of any money basis. In harmony with this effort, the Missionary, Tract and Education Societies are now connected with the Conference in an organized and vital way. But what is or should be the exact nature and extent of this relation? What may Conference say; what ought it to do, to promote the great causes for which the Societies have stood and are still to stand? How may they, now of necessity incorporated bodies, but appointed to do the Church's work, represent more and more by means of this closer union in Conference, not so much their own incorporate consciousness and conscience, as the consciousness and conscience of the people? Fraternal and efficient co-operation depends upon the wise solution of these problems.

7. We have two denominational colleges, a university and a theological seminary. How can these schools be tied still more closely to the minds and hearts of our people? It is a step in advance when Alumni are permitted to nominate some of the trustees of their alma mater; would it not mark another stage of progress toward greater interest, loyalty and support if our churches were asked to nominate, through the Conference, say three trustees on each Board, to represent them in the oversight of the splendid and increasing work now being done by our schools? The hearts and money of men and women go with their active hands.

8. Shall Conference be held annually, biennially, or less frequently? It is the strong conviction of intelligent and loyal brethren that it would be much better for Conference to meet

once in two years; it is the equally strong judgment of others that it should be held every year. Shall Conference continue to meet within the bounds of Associations according to some regular order; or at times and places fixed upon from a denominational point of view? For example, may not the great Northwest be entitled to Conference oftener than the smaller Southeast? Shall Associations be held at times chosen with regard to local conditions and needs, and their relation to Conference; or, as now, in successive weeks, before Conference? How can the usefulness and estimation of both Conference and the Associations be increased, and the burden of entertainment lightened still more. How can a more widely representative attendance from the churches be secured; and all denominational interests of the Conference be so correlated with the Associations that they shall more thoroughly discuss, represent, and promote the spirit, plans and work of the Conference? This whole subject seems to me to be worthy of further and most careful study.

9. Expenses connected with and voted by Conference have increased greatly in recent years. Whether all of this has been necessary and wise is seriously questioned. An increase of expenses has been inevitable and justifiable, by the growth of years; but there has been springing up a dissatisfaction that is entitled to be reckoned with, and to be met fairly and fraternally.

10. Our need of ministers is great and grave. It is the home mission field, probably, that suffers most of all. If each church would have at least one local Elder in the New Testament sense; if the Missionary Board would appoint District Superintendents of Home Missions; and if churches with pastors would place, say three months of their time each year under the direction of these Superintendents—much, it is believed, would be gained over present conditions. How to increase the number and efficiency of our ministry is one of the most vital of the questions now before us.

11. The nature, spirit, aim and work of the Advisory Board seem to me to have been very gravely misunderstood. This fact, and a form of organization unnecessary, and in some points probably not in accord with the constitution of Conference, have suggested centralization of power and other purposes absolutely unintended. And it is believed by many that the real ends desired can be attained better through the Executive Committee and by a few changes in the constitution of Conference. I therefore recommend, in addition to the reference of this matter to the special committee, that further action by

the Advisory Board be suspended until after the report of this committee shall have been received and acted upon.

What is sought for in these dreamed-of changes and readjustments? A fresh emphasis on the internal and external union, fraternity, fellowship and friendship of a hundred Seventh-day Baptist churches—a union that both preserves their local independency and makes them in letter and spirit members of one body, a body that in its unity witnesses to the Body of Christ; a new emphasis on the fact that instead of four annual meetings of four independent organizations—Conference, and the Missionary, Tract, and Education Societies—there now meets one body representing these Societies, the churches and all denominational interests; that this General Conference of the united churches and work of the entire denomination has the natural right to discuss the one mission of this one body, to give counsel to its several members; and to plan for growing activities; and that the Conference adds dignity to the ministry, directs attention to the sacredness of the act of ordination, and honors and protects itself, when it announces to our churches and to the world, that a man called by the local church and ordained by it, or by its authority, is judged worthy or unworthy of the denomination's approval as a minister of Jesus Christ our Lord.

A scholarly scientist once said to me that no theological dogmatism could outrank scientific dogmatism. And I have sometimes thought that that which ostentatiously wears the tag of 'liberal religion' is frequently of a very liberal sort. It is not for this I would plead. Neither has the time yet come for denominations to set themselves to the task of tearing down denominational fences. But in the mind and prayer of Jesus his Church was a unity; and a unity that is to witness to our Lord's divine sonship and mission must be visible—the external representing and manifesting the inward. In the teaching of the greatest of the apostles the Church is a body; and a body is an organized unit of vitally inter-related and inter-dependent parts fitly framed together for mutual good and common ends. Much of the talk about an invisible church, the mystic body of Christ, and even of spiritual unity, has, I believe, no warrant in Scripture or reason.

It is probable that the founders of our nation did not hope for much beyond a strong confederation of independent States. But the historical development of national life, sentiment, and relations has brought it to pass that while it was at first "The United States are a Nation," we are

now learning to think and say "The United States is a Nation."

The Inter-church Federation movement, now embracing many denominations, and the growth of some denominations toward actual union, are toiling steps on the way to the time when it shall not be "The Federated Christian Denominations are the Church of Christ," but "The Union Christians is the Church or Body of Christ." And it is my conviction that when truth as it is in Jesus, and the gospel of the grace of God, which have been committed to disciples, shall be proclaimed among men in the name of a visible, actual or federal, union of Christians, that is, in the name of the larger Church of God, the world will listen as it has never yet heard or heeded.

But in view of the existing denomination-evil with its too frequent selfishness and extreme sectarianism; and for the sake of immediate practical ends that depend on loyalty to conscience and truth—for Baptists, Methodists, Presbyterians, Episcopalians, as such, each denomination is the Church or Body of Christ; for Seventh-day Baptists our own denomination is the highest conception of the Church or Body of Christ; and so on. If this be the case then "The Seventh-day Baptist Church" is a more Scriptural name for us than "Denomination." The New Testament speaks of individual churches; but it was the Church of God that Paul persecuted; the manifold wisdom of God is to be made known through the Church; and Christ is the Head of the Church which is His Body. Intense individualism is the weakness of many a church and community; intense church individualism is the weakness of denominations; intense sectionalism is the weakness of a State or Nation. And if I correctly understand the New Testament doctrine of the Church when adjusted to the limitations of denominationalism, our General Conference ought to be a grand Annual Church Meeting held to discuss and promote all the common interests of our one great Church. An ideal Conference would be a symbol and manifestation of real union, fraternity and friendship, individual and collective—masterful forces in the world's work. When this ideal shall have been realized our churches, Associations, and Boards, our education, missionary, and Sabbath reform work, our preaching and teaching, will indeed be the revelation of a new denominational self-consciousness.

Let us now inquire whether the general position taken in this address is warranted by the Scriptures, or not.

Professor Davidson says, in "The Theology

of the Old Testament," that "it is important to remember that the covenant was made with the people as a whole, not with individuals. This is the Old Testament point of view. The people are regarded as a whole, and individuals share the benefit of the covenant as members of the nation. The religious subject or unit in the Old Testament is the people of Israel." And, as the Hastings "Dictionary of the Bible" says, the word "congregation" so often used in the Old Testament may mean a local assembly gathered for any special purpose, "but far more frequently it has in view the community of Israel collectively regarded as a congregation"—a holy community of those called by God to salvation. Hence the fitness of the title of Dean Stanley's great work, "History of the Jewish Church." And the New Testament or Christian Church sprang out of the Old Testament congregation or church.

All kinds of life from the lowest to the highest reveal and extend themselves through organizations. It is clear that Jesus expected the spiritual life that he brought to men to manifest and propagate itself through a society. It is equally clear that he prescribed no definite permanent outward form for this associated life.

By a gracious provision of our Maker, as we see plainly everywhere, all life is capable of adjusting itself to many forms of varying degrees of fitness and perfection. There is a real life in both the shapely and the deformed elm and maple. The life that came from Christ naturally flowed into then existing forms—like the Jewish synagogue—ready to take on new and better organization under the Spirit's guidance, and refusing to die though forced into most unfit forms. The best industries and trades, the best machinery, the best philosophy, science, civics, economics, sociology, teaching, preaching and theology, of our time, will have to put on new vesture for a later age, because the world moves.

The New Testament is very exacting in its demands for good character and right conduct; it does not, however, lay down many rules and laws for our guidance, but abounds in principles of action wide and deep in their application. It exhorts us to speak to one another in psalms and hymns and spiritual songs, making melody in our hearts to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God even the Father. But there is no prescribed ritual or liturgy. Nature furnishes stars, flowers and rocks, for the sciences of astronomy, botany, and geology; so the Bible, history and experience, furnish, not a theological system, but the truths and facts for theology,

the science of religion, the queen of the sciences. The churches and missionary movements of New Testament times were not without organization and order—they could not have been; but there are no definite and completed forms of organized and institutional life and work. This is in exact harmony with the doctrine that religion is life in the soul, begotten, sanctified, and guided by the free Spirit of God. But fundamental and directing principles for church and denominational organizations and institutions are not, it is believed, hard to find. This is in harmony with the doctrine that the Bible is an inspired and historical guide in the spheres of faith and practice.

In my early ministry I became convinced that our local church polity was not altogether in accord with the New Testament and history; and recent studies have strengthened the convictions of those years both in intensity and scope. And the truth seems to me now to lie between an un-Scriptural, unreasonable, and un-historical polity of extreme congregationalism and independency, and the papacy of the Roman Catholic Church which is equally contrary to the Bible, reason, and a true interpretation of historical development.

But though neither Christ nor his apostles left a fully developed and definite form of organization for church life, it is just as plain that they did teach and practice according to definite principles. Of these the mention of two classes answers my purpose. (1) Their ideal of the Church is that of a unity, one body composed of all who say by the Holy Spirit that Jesus is Lord. (2) The combined principles of congregationalism and church independency, presbyterial and representative government, and superintending oversight as exercised more or less Scripturally in episcopal systems.

One honest and devout student has come from the Bible an extreme Calvinist, exalting the sovereign grace of God to a degree that was without warrant; another has been an Armenian holding the doctrine of free-will and human responsibility out of right proportions. Our English Seventh-day Baptist brethren were once split in two over these doctrines. One has come an extreme trinitarian, another a Sabellian, another an Arian, and another a Socinian. One has come with the substitution theory of the atonement, another with the governmental, another with the moral influence theory—as the result of their philosophical speculations as to just how Jesus Christ became the Savior of sinners. One has come from the Bible to exalt divine might, law, justice and punishment; an-

other to preach grace, love, pardon, obedient son-ship and a larger hope. One has come believing in more or less extreme forms of church independency; another in Presbyterianism; another in episcopacy. And thus the Church of our Lord and Paul's ideals has been sundered into great separate groups, and the answer to Jesus' prayer for the oneness of his disciples has been delayed.

Now with extended horizons, before more scientific, many believe that each of these doctrines has some truth; not one has the whole truth. But their existence witnesses to the abundant riches of spiritual life in content and adaptation.

Seventh-day Baptists have been in the front ranks of progress and reform more than once. Growth in morals and religion means simply a return to the principles of the New Testament. The wealth of Seventh-day Baptist church life and doctrine in liberty of thought and action makes it easy for us to follow the advancing lead of Providence. And to many of us the signs of the times seem to beckon our people to a more Scriptural, rational and practical blending of these hitherto dividing principles of doctrine and polity.

In our study of the New Testament there is neither time nor occasion for attention to particular officers or to details of organization. My whole purpose will be accomplished if we find there independent churches, each governed by local Elders, and the doctrine of the unity of the Church; and the principles of representative control, and of a general over-seeing and direction of common interests—all to possess power when the Holy Spirit comes upon the disciples of our Lord. To combine these principles in our church and denominational polity, and to receive this divine power, would prepare us anew to meet among other needs that of a more unifying denominational consciousness and conscience; the ruling eldership in local churches; and systematic and strengthening superintendency over the languishing work in the fields of home missions and Sabbath reform. May there come to us a new realization of the Church's holiness, unity, and power, and the holiness of its ministry and ministries.

In the 16th chapter of Matthew we are told how Christ said to Peter, I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. One who has the keys has authority over the building and power to let in or shut out. To bind was to

forbid as being wrong; to loose was to allow as being right, by interpreters of the law. And the action of Peter was to receive the endorsement of heaven. According to the 18th of Matthew Christ taught that one who sins against his brother may be under obligations to hear the Church, that is to heed the counsels of the Christian congregation. And then he said, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Whether these words were spoken to a group of apostles only, or, as is probable, to apostles and other believers, is not wholly clear and does not matter much in this discussion.

In the 20th chapter of John it is recorded that Jesus said to a company of disciples on the evening of the First-day after his resurrection, Peace be unto you; as the Father hath sent me, even so I send you. Then he breathed on them, in the act of a new creation of life and said, Receive ye the Holy Spirit; whose sins soever ye forgive, they are forgiven unto them; whose sins ye retain they are retained. Here the disciples are given the place of mediation between God and men, and at least the right to declare with authority when sins are pardoned, and when they must remain unforgiven.

Concerning these wonderful words of our Lord let us say,

(1) They speak great things of the Church of Christ—greater things than we can tell or think.

(2) These words of promise and power are not arbitrary or based on mere external name, office or ordinance. The Church is Christ's own possession; built by himself on rock—on the rock of truth and true discipleship; and before it the gates of hades are powerless. They who are to bind and loose with heaven's approval must pray in accord; in conscious dependence on the heavenly Father; and as they gather in loving and reverent loyalty to the name of their Lord and in the presence of his Spirit. And they who are to forgive or retain the sins of others must receive the Holy Spirit.

(3) The Church owned by Jesus—the Christ; founded on living rock, and having an endless life; ministers and people in the spiritual presence of their Lord and united in trustful prayer to his Father and theirs; ministers and people touched by the divine breath and receiving the Holy Spirit—shall we marvel that to such is promised more than human power? May this Conference of representative saints, bishops and deacons, in the presence of our ever-living Re-

deemer and Lord and for the glory of his name, so engage in united praise and prayer that we may feel the touch of the heavenly breath, receive anew the Holy Spirit, and show forth his creative, sanctifying, and leading power; and from these days and this place of worship and supplication and the baptism of the Holy Spirit of God may there go living streams of grace and power to all the members of our Church in all lands.

Although in our study of the New Testament for instruction with reference to church and denominational polity we do not undertake the vain task of looking for many specific rules for polity any more than we would for conduct, but rather for great and broad principles applicable everywhere and under all conditions—let it not be understood that I am talking of vague and inadequate teaching, but rather of principles and laws intended to be plain and adequate for our guidance.

The position taken in this address has for its fundamental and essential ground the doctrine of the Church's unity, organized and visible. "In Lukan and Pauline language," says Professor Ramsey, "two meanings are found in the term Ecclesia (church). It means originally simply an 'assembly,' and as employed by Paul in his earliest Epistles is may be rendered 'the congregation of the Thessalonians' * * * The term Ecclesia originally implied that the assembled members constituted a self-governing body like a free Greek city (polis). Ancient religious societies were commonly organized on the model of city organization. * * * Gradually Paul's idea of 'the unified Church' became definite; and, with the true philosophic instinct, he felt the need of a technical term to indicate the idea. Ecclesia was the word that forced itself on him. But in the new sense it demanded a new construction; it was no longer 'the church of the Thessalonians,' but 'the Church in Corinth; and it was necessarily singular, for there was only one Church.

"The new usage grew naturally in the mind of a statesman, animated with the instinct of administration, and gradually coming to realize the combination of imperial centralization and local home rule, which is involved in the conception of a self-governing unity, the Universal Church, consisting of many parts, widely separated in space. Each of these parts must govern itself in its internal relations, because it is distant from other parts, and yet each is merely a piece carved out of the homogeneous whole, and each finds its justification and perfect ideal in the whole. That was a conception

analogous to the Roman view, that every group of Roman citizens meeting together in a body in any part of the vast empire formed a part of the great conception 'Rome,' and that such a group was not an intelligible idea, except as a piece of the great unity. * * * Such was the Roman constitutional theory, and such was the Pauline theory.

Both theories were logical and consistent; but Paul's idea was more practical, and capable of realization in the course of a long process of growth. But his successors disregarded truth and fact more and more; external forms and ecclesiastical authority took the place of true Christian ideas; "and, as degeneration proceeded the heads of the Church acquiesced more and more in a nominal and ceremonial unity that had lost its reality."

Professor Harnack once said to Doctor Lewis that the Church of the future would be in greater accord with the New Testament than now. "But what if that shall not be the case?" asked Doctor Lewis. "Then," answered Professor Harnack, "it will be more Roman Catholic than ever. All over Christendom there are signs of a desire and intention to return to the New Testament."

The word 'kingdom' so often used by our Lord cannot mean less than an organization capable of realizing itself in the society of those who are members of the kingdom of God. Christ appointed his disciples, that is, His Church, to carry forward on earth the work he had begun. Growth and organization were to be gradual—first the blade, then the ear, then the full corn in the ear. From his disciples or learners Jesus chose Twelve whom he named apostles, that they might be with him, and that he might send them forth to preach. The Church began in the natural way of a morally sifting process; some disciples could not receive the doctrine of Jesus and went back, walking no more with him. The Twelve were the nucleus of this great spiritual movement; and, beginning with them, the Church, as an organized body of believers, has been a manifestation of the kingdom of Christ at every stage of its progress. The Church's mission is to hasten the coming and glorious triumph of that kingdom.

Baptism and the Lord's Supper are the visible signs and symbols of the Church's outward corporate life—one standing at the entrance, the other nourishing and perpetuating both the external and spiritual bonds of union. Thus our Lord provided for the continuity of his Church, and prepared it for the in-dwelling, purifying and directing power of the Holy Spirit.

In the opening of the book of The Acts we

find a community or body of disciples under the leadership and teaching of the Apostles; and the temporary and voluntary fellowship in the matter of goods shows that the individual was not lost in the community, or the community in the individual.

As the fruit of apostolic labors there came to be many local congregations or churches that were independent parts of a great whole in local affairs; but in the divine purpose having a real and living union with the whole body of believers. And this body is the true and highest unit, the same Church whether in Judea, Samaria, Caesarea, Antioch or Asia.

Professor Ropes, in "The Apostolic Age" says: "As a practical worker Paul had a doctrine of the Church. In the first place, the Church, which is the body of believers, is one body, and in an almost physical sense the body of Christ who is its head. Local congregations were wholly disconnected except by common loyalty to an apostolic founder and by fellowship and friendly Christian sympathy. * * * In the second place, the Church is divine. It has entered into the inheritance of the old Israel as the Congregation of God. * * * With Paul the Church is the body of Christ, bound to him by faith, which has found expression in the common religious life. It is pervaded by spiritual enthusiasm and is a light in the darkness of a lost world because it comprises those who have received new life in Christ. Paul assumes that those who have this new life of faith will have as one element in it courage to unite with their brethren and stand forth publicly as Christ's followers. When they do this they become members of the Church. * * * In the primitive conditions of Paul's time inward attitude and outward connection could be assumed to be always present together, and could be practically treated as merely two phases of one state. Through faith and therefore through the Church come salvation."

One of the most momentous steps in the history of the Church was taken at Antioch when, in obedience to the Holy Spirit, it sent out foreign missionaries. Fifty or sixty years ago, after having done missionary work in other ways for many years, our people organized the present Missionary, Sabbath Tract and Education Societies. Though really children of the Conference they were legally quite independent. At one time there was nothing in the Constitution of the Tract Society to prevent people of other denominations from becoming members and controlling its affairs. Better conditions have come, though slowly and not without opposition; to no inconsiderable extent these Societies are now,

in inward attitude and outward connection, part and parcel of the Conference; and its members listen to and act upon their reports and nominate their officers. In coming into this relation at the expressed wish of many people our Societies have shown their Christian and fraternal spirit; and the union now existing is symbolized by our program with its one chief heading—THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. It may be that no closer union is possible, legally; but for these Societies to become Executive Boards of the Seventh-day Baptist Church, appointed directly by itself when assembled in General Conference through its delegated representatives, would, it seems to me, be still more in accord with the New Testament doctrine. This was advocated by President Allen years ago; and a similar reorganization of their own Societies is desired by many Baptists.

The 15th chapter of the Acts brings before us the unity of the spreading Church, the principle of delegated representation, and the leadership of the apostles and elders. As Professor Ropes says, a great crisis for the apostolic and for Christian history had come. The fate of Christianity hung on the result of the Conference at Jerusalem. Fortunately the balance turned against breaking the unity of the Church; the pillars of the church at Jerusalem recognized the Gentile Christians as Christians indeed; and the day was saved for Paul and us. That Conference exemplified the doctrine of this address that the Church is a unit though its parts may be in Jerusalem, Syria, and Cilicia, in Rhode Island, New York, Wisconsin, and Minnesota. In the matter of government it is a representative democracy, its affairs being considered by people and leaders together, and then guided by men clothed with moral or delegated authority. The form is neither extreme Congregational, Presbyterian nor Episcopal, but a blending of the best in them all. It is rational independency, delegated leadership, and superintending oversight, combined.

Certain men went from Judea to Antioch and taught that no one can belong to the people of God and share in the salvation of the Messianic kingdom, who does not receive circumcision and live as a Jew. These Judaizers "encountered an able, resolute and clear-sighted opponent in the Apostle Paul." After no small dissension, Paul and Barnabas were appointed, with others, to go up to Jerusalem unto the apostles and elders about this question. Upon coming to Jerusalem the deputation was received by the church and the apostles and the elders, and

told them of the work of God. Whereupon a sect of believing Pharisees said that these Gentile converts must observe the law of Moses. They were answered by Peter, Barnabas and Paul; and then James, who seems to have been recognized as head of the Jerusalem church and president of the conference, said, "Brethren, hearken unto me." He then declared his judgment with respect to those that from among the Gentiles turn to God. Then it seemed good to the apostles and elders, with the whole church, to choose two chief men to return to Antioch with Paul and Barnabas, bearing a fraternal letter which opened thus: "The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting." The letter refers to the soul-subverting Judaizers as those "to whom we gave no commandment." Having come to one accord, the letter goes on to say, it seemed good to send brethren who should tell the same things that were written. "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." It is no wonder that when the letter was read to the congregation of Gentile Christians at Antioch, they rejoiced for the consolation.

Thus a time of great peril in the early history of the Church and of mankind was met wisely and fraternally, and both inward and outward unity were strengthened.

We live in a period of readjustment of human relations. True national life must be built upon the sense of brotherhood and fellow-citizenship among individuals. Right international relations can exist only among nations whose own life manifests justice, unity and strength; and the hope of a world-wide brotherhood cannot be realized until there shall first be just, wise and right international fellowship, as the basis of a politically organized world, without which—Kant said—there could be no world peace. To bring this about is a part of the mission of the Hague Conference. Human life everywhere, is both individual and collective; and the intellectual, social, economic, moral and religious welfare of men is promoted best when collective life becomes the sphere for the exercise and development of all that is best in the individual. Variety in religious and all kinds of life and activity requires co-operation in an organic whole composed of many members of different functions, for their greatest development. This is true of persons, boards, societies, states and nations. Groups of the like minded for special objects is normal, and it is the glory of Christianity that these groups may be co-ordinated.

Of course, reason, knowledge, religion and goodness are greater than all officers and institutions of the Church. But by the divine ordinance, the highest cultivation of reverence, beauty and holiness requires that we love the Church as the one body of Christ, in the unity, order and dignity of her faith, worship and service. And all that Christian theology claims for the Church must stand the test of science, philosophy, morals, religion, history and experience.

The New Testament conception, everywhere, is of one Church, whether in any given case the writer refers to a single or several local churches or to the whole body collectively. "Upon this rock I will build my Church," Christ said. After a period of persecution, the Church throughout all Judea and Galilee and Samaria had peace, being edified. "Observe," says Meyer, "the aspect of unity under which Luke, surveying the whole domain of Christendom, comprehends the churches which had been already formed and were in course of formation. The external bond of this unity was the apostles; the internal, the Spirit; Christ the one head; the forms of the union were not yet more fully developed than by the gradual institution of presbyters and deacons."

All the churches of Christ salute the churches of the Gentiles and the church that is in the house of Prisca and Aquila. First Corinthians is addressed to the Church of God which is at Corinth, even to them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours. "Give no occasion of stumbling," wrote Paul to the Corinthians, to the Church of God; and it was the Church of God that he had persecuted without measure.

Paul wrote to the Ephesians that God put all things in subjection under the feet of Christ, and gave him to be head over all things to the Church, which is his body; and to the Corinthians, that God had set in the Church, apostles, prophets, teachers, then miracles, gifts of healing, helps, governments, divers kinds of tongues. But, he adds, faith, hope, love, are greater gifts than these. In Ephesians, it is apostles, prophets, evangelists, pastors and teachers that our ascended Lord gave for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ.

Christians are called saints or the holy, not because they have already attained to complete saintliness, but because they are consecrated to saintly living and are therefore on the way to perfected holiness. So the Church, as local con-

gregations or as a unit, is called the Church of God and the body of Christ because the actual is on the way to realized ideals.

Though much that Jesus said and did was cast in Jewish moulds of thought and expression—for he was a Jew in the midst of Jewish surroundings—yet he was also the Son of Man and the world's Redeemer; and what he spoke, as Professor Wernle says, "he spoke for the world to hear." And the regulating principles of the first Jewish and mixed Christian congregations developed into the foundation principles of the universal Christian Church, our guide for all time.

The New Testament is the product and record of the Church's first experiences, not their cause. The Church, therefore, is the appointed interpreter of the Scriptures, as the Holy Spirit shows it the things of Jesus and guides it into all truth. The Church of the living God, with members fitly framed together, built and growing together into one holy temple in the Lord for a habitation of God in the Spirit—the Church of the living God—is the pillar and ground of the truth. As the reading of good literature helps to create a capacity for its understanding and appreciation, so the Church is to create a spiritual insight capable of perceiving the excellence of its Lord and of receiving his revealed truth. And it is called to exemplify the redeeming grace and unifying power of him who prayed for the unity of his disciples that the world may believe that his Father sent him into the world.

If the Constitution of our General Conference does not provide for its taking the initiative in the matter of giving counsel to all its members—local churches and boards—such a provision would be in exact accord with the New Testament doctrine of the Church; and this is our higher law. Our churches do not need more rules, or the exercise of self-government in the way of dropping unworthy persons, so much as they need a deep and ruling sense of obligation and privilege among the members of the one body. Exaggerated individualism and independence is destructive of unity and strength, everywhere. This Conference, representing now all denominational interests, does not need more rules and regulations, or the exercise of greater superintending power, so much as it needs, also, a more real and controlling sense of common life, obligation and privilege in our churches, boards and societies—the collective members of one body—the Seventh-day Baptist Church of God, whose members are sanctified in Christ Jesus and called to be saints, because we call upon the name of our Lord Jesus Christ in every place.

The body, a vital organism—such is Paul's reasoning—is not one member, but many. And feet, hands, eyes and ears cannot say to one another, "I have no need of you." The tendency to do this is always disintegrating, and in the end ruinous. "No one will dispute," says the Rev. Dr. David W. Forest, "the high function assigned in the New Testament to the Church as the school and home of the Christian life." Paul uses the word in three senses, or better, he speaks of the one Church from three points of view. (1) The local community of believers, as the church at Corinth, Ephesus, Hopkinton, Plainfield, Milton, and so on. (2) The whole number of disciples. (3) The ideal Church. The contrast between the present and the ideal Church is that between the Church as it is now and as it is yet to become. A field of corn or wheat is called corn or wheat at all stages of its growth. In the hope, purpose and power of the in-dwelling Spirit, the Church is being prepared for a glorious presentation to its Lord, not having spot, or wrinkle, or any such thing, but holy and without blemish. But on account of denominational schisms, the highest present realization of our ideals is what we call our denomination, or in the New Testament conception, the Seventh-day Baptist Church. In New Testament times every Christian was a member of the Church or body of Christ. Now every Seventh-day Baptist Christian is a member of the Seventh-day Baptist church. Our membership in the local congregation is grounded in our membership in the Church of the larger view, where the relation is more vital, close and sacred than the local church. I have been a member of the Adams Center, First Hopkinton, Plainfield and First Alfred churches, because they recognized me as a Seventh-day Baptist Christian. I have been a citizen of Rhode Island, New Jersey and New York because I am a citizen of the United States. This larger membership is a reality, not a mere mental concept. At a New England picnic in California, on the fourth of last July, one of the speakers said: "We perhaps take pride in being called 'Yankees,' and we have a right to be proud of the fact; but let an enemy arise at any corner of this broad land of ours, and every man forgets whether he is from the North or from the South, the East or the West, and knows only one thing, that he is an American."

The church at Ephesus is called the Church of the Lord which he purchased with his own blood, because it was a representative member of that great whole which became the possession of God at so unspeakable a price. And, as Professor

Hort says, Paul takes frequent and great pains to guard the several churches against ruinous isolation and independence. "By itself, each of these details may seem trivial, enough; but together they help to show how Saint Paul's recognition of the individual responsibility and substantial independence of single city Ecclesiae was brought into harmony with his sense of the unity of the body of Christ as a whole, by this watchful care to seize every opportunity of enkindling and keeping alive in each society a consciousness of its share in the life of the great Ecclesia."

"One must relate," says Bartlett, in "The Apostolic Age," "organization to the spirit of the life to be organized. This was essentially fraternal. Church life was above all things, mutual fellowship, a co-operation of all the members of each Ecclesia, conceived as members of an organism or body, for the ends common to all. These may be summed up as the realization of the Christ-life, individually and collectively. To serve this end was the vocation of each and all. All ministered thereto according to ability or "gift," with goods material or spiritual. This general ministry was so realized that it is doubtful whether any notion of a regular ministry as distinguished from the saints existed at all to begin with. The distinction was probably one which only grew up as the specialization of functions, resting on gifts, took actual shape before their eyes."

This idea of the Church's universal ministry sprang from their deep sense of having the power of the Holy Spirit both collectively and individually. There was no such distinction between "clergy" and "laity" as afterward prevailed, when these words designated a certain worth and dignity as pertaining to an office quite apart from the worthiness and efficiency of the man who fills it. Such terms as ministry, deacons, elders, bishops, prophets, teachers and others are used of men who performed certain functions felt and recognized as necessary, that all things might be done decently, and in good order, and unto the Church's up-building. As Canon Robinson of Westminster says, "Church order is from the beginning a growth, directed by the constant presence within of the Holy Spirit, so as to meet the needs of the living and multiplying society; it is not a scheme delivered by the Lord to the apostles, and by the apostles to the Church; the body of Christ is an organism rather than an organization;" and possesses the power to assume from time to time such outward forms of in-dwelling life as shall best serve to accomplish appointed ends, and fulfil the func-

tions of witnessing, preaching, teaching, labor in the word, etc.

In the book of The Acts we read that Paul and Barnabas appointed them elders in every church. Probably by the joint action of the apostles and the congregations, a plurality of elders was chosen in each church to guide its affairs in the way of dignity and growth. The apostles themselves exercised superintendence over the churches, not because they had a special commission clothing them with such official authority, but by the moral authority they possessed as men commissioned by the Master and having the power of the keys, to proclaim the conditions of entrance into the Church and kingdom. Not by the fault of our Missionary Board, or from the lack of funds, but on account of traditional church independence and opposition to superintendence in religious things, of all departments of our denominational interests, home missions seem to me to be more imperfectly organized and looked after than any other. There is need of just the work done by apostles and elders. The words of Paul to the elders of Ephesus are for us too: "Take heed unto yourselves and to all the flock, in which the Holy Spirit hath made you bishops, to feed the Church of the Lord which he purchased with his own blood." Our last Conference approved the principles and methods for our mission fields; and if carried out would increase efficiency and growth.

But the Church is universal in its nature, spirit, mission and work; the Gospel is for all nations, unto the uttermost part of the earth; and the world-wide publication of this glad news has been made the duty and privilege of the Church.

I have said that this address is to no inconsiderable extent the relation of personal experience. Years ago, in harmony of action with such men as Rev. Stephen Burdick and Rev. Wardner C. Titsworth, of sacred memory, and other equally good and wise men now living, I favored discontinuing the Lord's Supper at meetings of Associations and Conferences. Under the influence of training and tradition, I then believed that the local church was the supreme finality in organized church life, and that denomination, Conference, Association, if not "church" itself, were names that stood for little more than voluntary and external religious organizations. But the New Testament teaches me now that the essential, spiritual and moral elements of our common faith, hope and love, belong more to the larger and united body than to the individual and local church. At this anniversary, therefore,

it seems to me that there could be no more fitting time or place for the cup of blessing, a communion of the blood of Christ; and for the broken bread, a communion of the body of Christ, than this General Conference, our annual church meeting. Are we not branches of one vine throbbing with a common life?

Paul went up to Jerusalem to confer with them who were of repute, to show, Weizsacker remarks, that "with all his independence of action, he never lost sight of the hope of joining in the erection of one great catholic Church of Christ." The degree of unity that now exists in local churches, between the churches of our denomination, and among the denominations, is not yet ideal but imperfect, because of the imperfection of members in fraternity, fellowship and self-denying service. But by the power of unfolding spiritual and moral life, and according to the promise and prayer of our Lord, the Church is growing out of imperfection into perfection of unity. The knowledge of truth is increasing; and truth is sanctifying in them, who, as sons and daughters of the Lord Almighty, are perfecting holiness in the fear of God.

It is probable that most of the great men from whose minds and hearts came the Declaration of American Independence, the Articles of Confederation and the American Constitution were thinking more of a strong confederation of states than of a great united nation. The logic of then existing events was on their side; but the logic of history and of national progress is now against them. The War of the Rebellion was not a war of rebellion; it was a war of ideas—the idea of states' rights against the idea of a nation. And many a Southern patriot has substituted for the idea of devotion to the state, the idea of devotion to the nation. General Robert E. Lee, a noble man, a great soldier, and the pride of the South, became the champion of reason, fairness, progress and constructive work for his country, and won not sectional, but national fame.

"In the matters of foreign and interstate commerce," says Judge Bradley, of the Supreme Court, "there are no states." In the matters of the kingdom of God there ought to be no North or South, East or West; no churches, Associations, Boards or Societies; only, for us, the Seventh-day Baptist Church of Christ. But we are now in a war of ideas, not of rebellion. As in the case of the Civil War, there are good, conscientious and able men on both sides. It is not a conflict between state rights and national unity, but between extreme church individualism and denominational or church unity in the sense

already set forth. At the Chicago Council, in 1890, I fought hard against principles that I now as sincerely advocate. Study, experience and observation have convinced me that they are essential and fundamental, Scriptural and rational.

In the firm belief that all true life, all wisdom, all efficiency, have their great original source in the ever-living and ever-present Spirit of Jehovah God, may truth and righteousness alone prevail here and throughout our Zion and bring peace.

May there be love, not hatred; reason, not passion; fairness, not prejudice; progress, not obstruction; constructive work, not destruction. Then the result of our war of ideas waged in a Christian spirit and in loyalty to right as God gives us to see the right, will be increased unity and fellowship, rather than alienation; harmony rather than discord; power rather than weakness.

For this let us work and pray, that the peace of God, which passeth all understanding, may guard our hearts and our thoughts in Christ Jesus.

Sermon.

Outline of sermon by A. H. Lewis, preached on Sabbath morning at Conference, August 24.

This sermon has no text. The modern habit of seeming to preach from a specific text is of doubtful value. The theme is Denominational Personality. It is a pertinent, vital, full-pulsed theme for this time and place. Seventh-day Baptists cannot neglect the consideration of it without great loss. This audience of representative Seventh-day Baptists, gathered here to consider denominational interests will be guilty of neglect if this theme is lightly considered or waived aside. I wish I had larger and higher conceptions of the importance of it. I wish you had. If what I say is unmeaning to you, it will be evidence of my inability to treat the theme as it ought to be treated, and of your inability to be impressed by it because you are not alive to the demands of the hour. A poor light in photography gives a blurred picture. If a poor plate or a bad lens be added, the blur degenerates into a blotch. I would that your hearts were doubly prepared and that I had the power to choose some "saber cuts of Saxon speech," worthy the theme and the occasion.

We must begin with clear-cut definitions. Personality and self-consciousness are vital points in the theme. Self-consciousness is the state of being awake, aware, animate, endowed with feeling, capable of attributing sensations and cognitions to one's self. It gives unity of self-knowledge and self-experience. It enables one

to consider himself, the elements of his character, his place, mission and destiny. Denominational personality and self-consciousness give wakefulness and watchfulness, concerning denominational interests. It prevents indifference and comatoseness. It appreciates the purposes for which denominations exist, and the duties resulting from existence. Self-conscious personality is the primary source of strength, and the mainspring of action. It summarizes, individualizes and unifies many lives into one. It searches for the great truths that require denominational existence and struggles to exemplify them in character and conduct. It is not creed. It is not sentiment. It is not emotion. It includes these, grows from them and in them, as trees grow in the forests, grain in the fields, or flowers in the garden. The genesis and development of denominational self-consciousness and personality require certain fundamental elements among which the following are indispensable.

PURPOSE AND PERSONALITY.

Nothing less than a definite purpose, with consequent action, can create personality. Purposelessness destroys personality. Individuality separates a given thing, thought, word, sentence, person or group of persons, from all others; but individuality is lower than personality. Queerness, crankiness, narrowness and bigotry may create individuality, resulting in separateness, inability to attain genuine personality, and unfitness to co-operate with others or to contribute anything to true denominationalism. True personality is far more than individuality. It is individuality enlarged, developed, cultured. Men grow into personality; they become persons in the higher sense, gradually. Jesus, the Christ, is the ideal person of all history. The higher forms of life and personality, intellectual and spiritual, are more fully realized in a community of experiences than in individual experience. The social and religious self, expressed in a Christian denomination is a larger, richer and more varied form of selfhood and individuality than any single self can be. Christianity claims complete unity through spiritual oneness with God and in God. We apprehend all too feebly the spiritual unity and divine personality of the people of God as these appear in the later chapters of John's gospel. The Church is a spiritual organism, the product of divine organic life, revealed in Jesus, and centering in him. This gives an unbroken community of human lives united with God, a divine-human unity and verity. Denominationalism is a part of this outworking and inweaving of the human and the divine. It belongs to the earthward side of existence. It is temporary and

transient, compared with existence as a whole, but a necessary feature of the process by which divine truth and life find expression and unfolding among men. Such denominationalism and consequent denominational personality and consciousness belong to the earthly stage of spiritual unfolding and development. They are a normal feature of the divine order by which the kingdom of heaven is established among men.

Denominational personality makes a denomination believe and realize that it has some vital and definite purpose and mission in the world. Modern denominationalism is a product of the Protestant movement; that movement made it unavoidable. So long as it aids the unfolding of truth and develops such personal and denominational character as promote the extension and strengthening of the kingdom of God, it ought to continue. When it ceases to do this it ought to die. Protestant denominations are awakening to this fact as never before. The full results of that awakening do not yet appear. Enough is evident to challenge Seventh-day Baptists to an acute consideration of their right to denominational existence. If that existence does not promote vital truth, truth essential to the permanence and extension of the Kingdom of God, duty demands disbanding. Justifiable denominationalism cannot rest on fads, fancies, whims or superstitions. Minorities must be founded on more than these or be charged, justly, with schism and stand condemned. Minorities may be fad-born and ephemeral, or truth-born, enduring and perduring. Age, endurance and antecedents are in our favor as a divinely kept minority representing the vital connection between Sabbath observance, public worship, Godliness and the development of spiritual life. If our existence and work do not promote these, we ought not to be. That is the conclusion of the whole matter. We cannot escape it. We ought to welcome it and rejoice in it. There is no longer time to dream about ourselves. We must find ourselves and prove our right to be, or abandon the search and sink into oblivion. That is the logic of the situation and experience always forces men to logical ultimates. The transition through which Protestantism is passing, is already well advanced, and we are in the tide-drift. Are we more than a bit of wreckage or a bunch of worthless seaweed?

SELF-ANALYSIS.

There are times when introspection, sharp, merciless introspection is the dominant duty of the hour. That hour has come to Seventh-day Baptists.

About thirty years ago a symposium on denominational consciousness appeared in the RECORDER

under the inquiry, "What do we think of Ourselves." Most of the men who took part in that expression of opinion have gone hence. Last year the RECORDER sought a similar expression under the inquiry, "What is our Mission?" Letters were sent to all Seventh-day Baptist pastors and to ministers not now pastors. Of course these men were not under specific obligations to answer. I will not assume to say why the responses were few. Whatever the reason, the evidence of declining or quiescent denominational consciousness and personality was too great to be ignored. Thirteen responses came from pastors; seven of these were from the Northwestern Association; three from the Western; one from the Eastern; one from the Southeastern; one from the Southwestern, and none from the Central. Two answers came from teachers in the Theological Seminary, three came from men not in the active ministry, and one from the widow of a pastor who was a Sabbath specialist. This gave nineteen answers, about one quarter as many as were expected. Note the fact that one Association was not represented, three Associations had but one representative each, and the number of church members unrepresented was greatly in excess of those represented. The conclusion is unavoidable, that if denominational consciousness exists in any adequate degree, it is not responsive. A fair deduction from the answers received is that if we have not a specific mission as Seventh-day Baptists, we have no right to denominational existence. This was indirect evidence of a moderate amount of denominational personality and consciousness.

These facts compel one to ask whether Seventh-day Baptists possess the requisite elements and tendencies for the development of a vigorous denominational personality adequate to the demands and dangers that confront them. This is a grave question, from which we must not shrink. To go to the operating table voluntarily and bid the surgeon "cut," is not easy. I have waited many years before making answer as I now do. When I began work as a specialist in Sabbath history and Sabbath reform, I determined to leave the more immediate issues of denominational life and development to others. I knew that the field of historic investigation and the practical conclusions resulting from such investigation would demand more than any one life could give. For thirty years I held to that course, as far as possible. Meanwhile, much valuable work was done by other specialists. Bailey, Wardner, Morton and Jones wrought earnestly and well, though unfortunately Bailey's Sabbath Commentary is the most permanent result of their work, so far as

literature is concerned. My late editorial associate, Dr. C. D. Pottér, a man of rare ability for research, planned a book on the History of the Sabbath in the Eastern Church, but he was called home before that work was accomplished. The death of these men, and the departure from earth of a few consecrated and liberal financial supporters of the American Sabbath Tract Society brought the Sabbath Reform interests of our denomination into serious decline. Neither voices nor pens have taken up the work that Morton, Bailey, Wardner, Jones and Potter laid down. Meanwhile, anti-denominational influences have increased rapidly. With the death of these specialists and the increase of anti-denominational influences, denominational personality has weakened. Too much has not been said or done along general lines of thought and work, but too little has been done to deepen and strengthen the influences that gave birth to our denomination, and which alone can continue it. Denominational personality has been dissipated at a time, when, of all others, it ought to have been fostered. This is the situation today. We possess the latent requisites of a keen denominational conscience, and corresponding vigor, and activity, but these elements are too nearly inert, quiescent, unexpressed and inactive. They yield to pressure from without when they ought to resist it. They succumb to growing drowsiness when they ought to be aware, awake and active. Our home missionary interests are at low ebb; our foreign interests feel some new impulse only because the China field must be re-enforced. Our specifically denominational work represented in the Tract Society is striving hard to keep itself afloat by running a printing house to pay expenses. While our schools are not so directly denominational as the Tract and Missionary Societies are, there is not denominational conscience sufficient to give them the patronage that they deserve from the Seventh-day Baptists, and which the children of the Seventh-day Baptists so sorely need. We have come to the forks of the road. The easy down grade of waning denominationalism marks the left-hand way. The end of that road is not distant. It lies in the valley of denominational extinction. The right-hand road is an up-grade along the path of higher spiritual attainments, better Sabbath observance, clearer apprehension of our mission and stronger convictions that we are not the foolish minority of fossils that the world holds us to be.

CAN WE?

Can we take the right-hand road? We can if we will. We cannot unless sharp and immediate reaction takes place. That reaction will not take

place if those who listen to those words smile at them as the notions of an over-zealous specialist. I claim nothing for myself, nor for my opinions. I have taken part in forty-two of the last forty-five General Conferences. Forty-five years of study and observation give me some right to speak, and the deepest convictions of my heart forbid me to say less than I am now saying. The awakening of denominational consciousness, personality and power must begin with our pastors. They must give more time and study to denominational issues. They must know more concerning the reasons why there has been and yet is a Seventh-day Baptist denomination, why it was organized and for what it continues. Let no easy-going man in the pew assume that pastors have led in denominational decline. They have not. Too often they have struggled against it, hopelessly, because their people have been unresponsive, or supinely opposed to the development of denominational personality. The awakening of the people must be attained. Undenominational congregations make undenominational pastors. Underpaid pastors are hindered in personal development and in denominational work. The times are prosperous. Men are able to do more for the Church of Christ and for denominational interests than they are doing. The supreme need of this hour is convictions. We are surrounded by the moral and spiritual miasma of a convictionless era. The age is easy-going, lawless, indifferent concerning obligations and weak because of low ideals. Individual and denominational personality are not cultivated. We are breathing that miasma. It paralyzes our energies. It saps our vigor. It makes us aspirationless. It maroons us on the islands of doing nothing, or swallows us in the quicksands of inaction, and threatens to hold us until the tide goes out and leaves us stranded beyond recovery. Let no superficial thinker, with weak denominational pulse-throb, combine faint praise and fatal denial by saying: "His words are eloquent, but his fears are groundless." I seek neither praise nor blame. I do seek you, and the strengthening of our beloved Zion. I appeal to you by the memory of the past, while I warn you of impending danger. Pastors, why have you not taken up the mantles of fallen leaders, Thomas B. Brown, J. W. Morton, Nathan Wardner and James Bailey, able denominational specialists? Business men, why do you not lay up more treasures in heaven by investing your increasing wealth in God's work? There are men of the last generation, now in heaven, whose money has done more for God and righteousness, for missions and Sabbath Reform, for schools and denomina-

tional life in 1907, than many years of commonplace preaching can do. Business men have great power for good which they do not realize. Were it not for the money paid into the treasuries of our denominational societies by "dead hands," we should be as bankrupt as a dry oil well, or a "colorless" gold mine. If the work of the year just closed had depended on the contributions of the people now living, the deficit in the accounts of George H. Utter and Frank J. Hubbard, treasurers, would have been a hole as widely gaping as the wounds of Julius Caesar. This lack of money is definite proof of weak denominational personality. It is evidence of low spiritual life, of flabid denominational muscles, of poor digestion and weak heart action.

The emphatic need of the hour is larger and richer Christian personality in the individual members of the denomination. This must be attained before larger or diviner denominational personality can be attained. Denominational personality, self-hood, self-consciousness, are created by the coalescing and development into unity of the individual lives of the denomination. The grade of denominational life depends on the grade of individual life, as a brand of flour depends on the grade of wheat sent to mill. We have individuality enough in some directions, so much that it prevents co-operation, cohesion and that unity without which denominational personality is impossible. Our supreme need is higher and holier purposes, and greater faith in ourselves. These will give that high, strong, sanctified personality that distinguishes the genuine reformer from the bigoted crank. Disintegration awaits us unless greater denominational personality is developed. We must have deeper denominational self-consciousness; consciousness that is born of deep convictions and vigorous conscience. We must attain this or our history will hasten toward an epitaph.

These are not words of momentary impulse. They have been written and rewritten in the silence of my library, days before they are spoken in your hearing. I can abate nothing from their earnestness. I long for power to make them clearer in meaning, sharper in effect, more insistent and more impinging. They are born of deepest convictions and winged with pleading love. Because I love the truth I have spoken. Because I prize our beloved Zion above my chief joy, I sound these warnings. Because I know what glory and honor and power are calling us to new life and effort, and what pitiful ruin, vain regrets, and useless moaning are near at hand, unless we take the right-hand road, therefore do I plead. The answer lies between us and God.

No one can evade it. Silence is answer. Inaction is answer. Indifference is answer. Evasion is answer. We are at the parting of the ways. Which road will you take?

Report of Geo. Seeley.

[The following from Brother Seeley came to hand just after the report of the Tract Board to Conference was ready for printing. We give it here, as his report and his message to the denomination in Conference, assembled.]

DEAR BRETHREN:

I wish the following to be considered as report and message combined:

We as Seventh-day Baptists have a special mission and message committed to our trust by the Head of the church, Jesus the Lord of the Sabbath, and it is of greatest and grandest importance. It is the restoration of the Sabbath of Jehovah, instituted in Eden, observed by the people of God during the ages down to the time of the giving of the Law, contained in the Ten Commandments given on Sinai, and kept by the patriarchs, prophets and followers of God up to the time of Christ. He and the apostolic church, gave it their sanction and observance, and like all of the Ten Commandments, held it to be immutable and unchangeable till the end of time. Paganism and Papacy, intending to subvert and overthrow this institution of God, brought in the Sunday Rest Day, to take the place of the true Sabbath Day. This has remained as one of the bulwarks of anti-Christ till this day, filling the so-called Christian world with false doctrine regarding the Sabbath that Christ honored when he came to redeem the lost family of man. During all the ages from Christ till now, the God of Heaven has had His people in nowise connected with the paganized papal Christianity of the nations. True Sabbath keepers though not numerous since primitive Christianity waned away, have continued to contend for the faith once delivered to the saints, and in true apostolic succession have maintained and declared this great truth in the face of the dire opposition of millions of contending forces. They yet live, hold their ground and advance little by little, till the day dawns for greater and more glorious achievements, when this truth shall cover the earth as the waters cover the sea. I trust that we as

Seventh-day Baptists are in some humble way fulfilling our holy mission and are continually rising to fill higher ground and working with an increasing purpose until we shall attain unto the stature of the fullness of Christ in Sabbath Reform, and all other good words and works. These are the days when various denominations are uniting their interests, but we can never unite with non-Sabbath keeping people. Sooner or later our borders as a denomination must be enlarged by numbers flocking to the Bible Sabbath standard from the Sunday-keeping peoples, finding the Bible Sabbath safer and stronger ground, because of its divine origin, while Sunday observing is only man-made, and has no scriptural authority. Now, the question is how are we to do this great work and what instruments are we to employ in forwarding it?

Preaching the whole council of God, the law and the gospel; we are doing this more than any other people. More men and money are needed to do it on a larger scale, and more prayers, more consecration to the Lord. We remember the words of Jesus, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10:2). Prayer for laborers; this is the Master's way of doing it. Shall we not take his advice? Men and means go together. Finances are at hand when the laborers are ready to go to the work. Prayer is the mightiest agency known to earth. It has closed heaven and opened it again. Is this cry of prayer going up to heaven day by day from ministers and people? If so, look for the windows of heaven to open at any time. Prayer in our homes that our sons and daughters may be called to the work, and gladly respond. The silver and the gold are his as well as the workers. All should be consecrated to God from the starting point of life. There can be no lack if his divine method is pursued. Try it, ye Seventh-day Baptists who have borne the burden and heat of the day. Try it, in the church and at the family altar. Try it, Juniors as well as Seniors, in Christian Endeavor and see if God's method of working is not gloriously successful. But with all this, there must be more faith, and remem-

ber, faith is the gift of God. When a cry comes from a new field, let us heed it. Such ones have just received this distinguished truth, let us not hesitate to send laborers to gather in the harvest. Have we not let some open doors close by neglect in this particular?

During the year ending this month, I have sent from this office a large amount of Sabbath literature, in all nearly a quarter of a million pages, and though this seed is like some of nature's productions, slow of growth, taking a good while to germinate, yet it is of sure success ultimately, for it is God's truth, and cannot return unto Him void; it will be successful. Our new tracts, "Sunday Observance is Non-Protestant," "Christ and the Sabbath," and "The Evolution of Sunday Legislation," all of which are good and well adapted for the work, as well as the older tracts, many of which cannot be excelled, are done up in neat envelopes, accompanied by a brief introduction, pasted on the cover of one tract in each parcel, giving a brief history of Seventh-day Baptists. The SABBATH RECORDER in its new form, and especially the Sabbath Reform number in its fascinating appearance and rich contents, must be a benediction wherever it goes. And our *Sabbath Visitor*, many copies of which have been sent to me for distribution during the year, have gone into many Canadian homes where children and young people abound, and they are so glad to get them, abounding in sweet and beautiful things for the young. I am always grateful to the dear young people, who are so interested in my work as to send them. Send more, dear young friends, and God will bless your work of faith and labor of love.

In conclusion, may I ask the prayers and Christian sympathy of all our people, for all should be much interested in this work of sending the knowledge of the Sabbath broadcast throughout this vast dominion. May God bless all.

"Habiliments for Infants" is a sign in a clothing store in Boston. A Western visitor, seeing it, stopped in amazement. "What does that mean?" he asked his better-acquainted fellow Westerner. "That?" said the other. "O, that is Boston dialect for kids' duds."—*Youth's Companion*.

Missions

From China.

[The RECORDER is under obligations to Miss Alzina Saunders, Quonocontaug, R. I., for the following letter, addressed to her by Miss Burdick of Shanghai, China.—ED.]

MY DEAR MISS SAUNDERS:

Your note of March 21, reached me right in the midst of the great Conference. I am sorry I did not meet the Miss Hill of whom you wrote. Neither her name nor that of Miss Hagler appears on the list of delegates or visitors in attendance. She may have given up coming. Toward the last the word seems to have gone out that lodging was not to be had in Shanghai, but I know where several others could have been cared for. I had a single iron bed, which was not occupied, but things were pretty full, after all. I was at a meeting led by Mr. Houlding, but did not realize until long after that he was the man of whom you wrote. In some way it got into my mind that the one you had called my attention to was coming from home, and I was looking for him among the visitors from abroad. The meeting he led was in many ways a helpful one. I remember particularly of his telling of a time when he was troubled with sleeplessness and one night as he was awake he thought of the disciples toiling and rowing in the storm while the Master was sleeping, and suddenly it came to him, "O Lord thou wast a good sleeper," he asked, with fresh faith, for the gift of sleep, and it was given.

There was a bit of paper in your letter about which you said nothing. That seemed to indicate that you wished it to help on mission work in some way. I wonder if you would approve of the use to which it was put? Usually when I make little trips into the country to see our church members, I foot my own bills, but certain circumstances made me willing to apply your gift to that object. You doubtless remember Dzau Tsung-lau (Chung-la) who went to America with Mr. and Mrs. Carpenter years ago. He has been dead for many years, but his wife, a church member, still lives in his country home. She cannot read

and seldom is able to be with us at services. Sad to say, all those who live at home are not Christians. The son, who is a Christian, stays in Shanghai and is a help to us in many ways. I had been feeling that I ought to go to see Mrs. Dzau and when word came that one of the daughters-in-law was ill, the time to go seemed to have arrived. We went by ricksha two miles or more, then crossed the river and went by wheelbarrow eight English miles into the country. Mother Dzau seemed glad to see us. The poor sick daughter-in-law could not be glad about anything. She had been taken ill, she said, before wheat commenced to head out and now it was wheat harvest. This woman has never been in the least willing to listen to the gospel, and on this occasion her ears seemed as closed as ever. As I was sitting beside her, I was wondering how she could bear all the weary days without anything of what we know as Christian comfort to sustain her, and I asked her what had been most on her mind while she had been lying there. Her answer was, with such a sigh, "The work which needs to be done." I suppose she knows little else to think of. Just think of it. Do you think Christians begin to appreciate their blessings? It is theirs to "think God's thoughts after Him," if they will. We had about three hours in the home, then had to start on our return journey. Mrs. Dzau seemed ready for the little Scripture reading and prayer, but she was the only one of the family who came in.

The first great grandchild of the family was just a month old the day we were there, and a beautiful child he is. On the way back we went to see one of the old school girls who is married and is living in the country, and just after crossing the river we tried to find our Nyi Pau, whose home had just missed being involved in a big fire. She had moved away while the fire was burning.

This is a partial story of my day. It was good of you to write. Thank you for so doing. I depend much upon your prayers and those of others who must be a little less occupied than those who have their full strength for active duties.

With much love,

SUSIE BURDICK.

West Gate, Shanghai, China,
June 13, 1907.

China News Item.

"Conditions in West China" is the theme of a report by the Rev. Wilfred A. Maw of Chunking, a city and river port in the province of Sze-Chuan, to the American Tract Society. West China is a region from which but little news reaches this country. We hear usually from the coast, the northern, central, and southern portions of the empire.

"West China presents a number of fascinating problems to the student," says Mr. Maw, "and of all these the question of evangelizing it is the most fascinating and puzzling. Beyond all cavil, religious literature must play a very prominent part in the work. A missionary at our recent annual meeting emphasized this in the strongest possible way. He said: 'I simply could not get on in my district without the Tract Society's literature.'

"The spread of education is bringing a tremendous demand for literature dealing with foreign learning. The fact that a book tells of foreign ways and customs now insures it a ready sale, while not so very long ago it would have insured its rejection as being unworthy of consideration by a scholar. One hears now of complete sets of the Encyclopedia Britannica (in English) being sold to Chinese, about thirty large volumes to a set, the whole costing over \$100.00 in gold. Truly, times are moving. Great numbers of Chinese firms are entering the race and selling enormous quantities of educational books.

"Two things are apparent. Education is more highly prized than ever, and the Chinese mind is receptive to Western knowledge as never before. When one hears of Chinese (non-Christian) newspapers saying, 'Down with the idols! the Christian religion is the best,' one feels like exclaiming, 'What next!'

"One phase of this movement has hardly been given due weight. This Western learning has been a great factor for enlightenment. It has swept away dozens of superstitions which were more or less bound up with Buddhism, Taoism, etc., and thus has made these religions lose their hold on the popular mind.

"These facts are not only causing the old religions to totter, but they loudly call for a hearing to be given to the 'foreign' re-

ligion. The old religions have been weighed in the balance and found wanting, and it is not strange to us, with our experience of the restlessness of the human heart and its hunger for peace and satisfaction, that the Chinese, having satisfied themselves that our learning is based on truth, should carry their inquiries into the sphere of religion, begin to study Christianity in real earnest and consider the possibility of its being the future religion of China.

"There is no doubt that the mission schools are held in very high esteem. The revocation of the edict which ruled out of the examinations scholars from mission schools has, no doubt, further emphasized the fact that the very best education in the empire is *Christian*. Complaints are made that the official schools have poor teachers, who are really not qualified to teach foreign subjects. The Japanese seem to be cordially hated, and the students cannot stomach the conceit of the Japanese professors. At the Chentu University four Japanese professors have had to leave in the short space of two years.

"Another encouraging feature is the fact that more interest is being taken in the education of girls and that such education as there is is almost entirely Christian. Mission schools for girls are overflowing and many have to be turned away for lack of accommodation.

"In short, we must now look on a great movement toward Christianity as certain in the near future. The picked men and women of the province will be those who have passed through our schools, and many of them will be out-and-out Christians.

"Already the upper classes are more sympathetic and cordial toward the foreign missionary.

"Christian literature has helped largely to bring about this change of attitude, and Christian literature is indispensable if we are to cope with such a huge movement. We must be prepared for very big things, our cords must be lengthened and our stakes strengthened to deal with a rush of millions toward Christianity. I believe that the West China Religious Tract Society has a splendid future before it, and we again make an urgent appeal for help from our brethren across the seas. It is your privilege to be one with us in this good

work. This day is a day of good things, and we must not hold our peace. We are aiming at sending out such a stream of life-giving literature that the knowledge of the Lord shall cover West China and Thibet as the waters cover the sea."

The Encyclopedia of Missions states that "the various tract societies have exerted great influences for good in different parts of the (Chinese) empire."

Tract Society Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 11, 1907, at two o'clock, P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, C. C. Chipman, A. H. Lewis, F. J. Hubbard, J. D. Spicer, G. B. Shaw, Asa F. Randolph, W. H. Rogers, Corliss F. Randolph, M. L. Clawson, A. L. Titsworth, and Business Manager N. O. Moore.

Prayer was offered by Rev. A. H. Lewis. Minutes of last meeting were read.

The report of the Business Manager of the Publishing House, N. O. Moore, approved by the Supervisory Committee, was presented and adopted.

The Treasurer presented statement of receipts and disbursements since the last meeting. He also reported the receipt of a bequest of \$25.00 from Rosannah Green of New Auburn, Minn., which on motion was ordered placed in the permanent fund and the Board hereby makes record of its appreciation of the gift.

The report of Rev. George Seeley for the year was presented by the Corresponding Secretary. The annual report of the Corresponding Secretary was presented and adopted.

Correspondence was received through Pres. Babcock from C. B. Hull regarding a contribution to the expenses of the Board of Systematic Benevolence.

Voted, that we appropriate \$100.00 toward the expenses of said Board.

Correspondence was received from Rev. T. L. Gardiner, D. D., embodying his acceptance of the editorship of the SABBATH RECORDER. Voted that the letter be placed in full on our records as follows:

Mr. A. L. TITSWORTH, *Secretary,*
Plainfield, N. J.

MY DEAR FRIEND:—Your letter informing me of the action of the Tract Board, in calling me to the editorship of the SABBATH RECORDER, came to hand day before yesterday, just in time for Sabbath. Letters from Dr. Lewis and Bro. Hubbard had already reached me, telling of the Board's choice, and assuring me that official notice would soon follow. I was in great distress of mind over leaving my church so soon after coming to North Loup, and yesterday laid the burden upon them in Sabbath service, reading them all letters regarding the retiring of Dr. Lewis, and the call to become his successor. A special church meeting to consider the matter was called for today, and it was largely attended. They said they felt as though they had had a funeral; and while deep sorrow was manifested on every hand, they gave the best demonstration of the true spirit of denominational loyalty I ever saw in my life. It was wonderful how they put personal preferences aside, and considered the good of the denomination and the broader field, rather than that of a single church.

In view of the fact that they expected me to attend Conference, they decided that it would not be wise to ask me to return to Nebraska for a few weeks only, and unanimously voted that it was their "duty" to release me from the pastorate, in order that I might accept the call of the Board. They were enthusiastic in their loyalty to the RECORDER and the work of the Tract Board, even though deeply grieved over the loss of their pastor.

I therefore accept the call of the Board. I hope to reach Plainfield by September 1, when we can talk matters over and complete all plans. I trust that God has led us, both in Plainfield and in North Loup, thus far. Their decision showed a loyal self-sacrificing spirit in this church. May God's blessing rest upon us all; and I pray that he may help me to do the work in such a manner as to redound to his glory.

Sincerely,

THEO. L. GARDINER.

North Loup, Neb.,
July 21, 1907.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

The mental weakling is out of the intellectual race and can win no prize that will be an honor to his manhood.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Life.

BY MARGARET RIDGELY SCHOTT.

We weave, like Eastern slaves against the loom,
Our tangled skeins of checkered shade and bloom;
Breathless—we watch the vivid colors blend,
But may not know the pattern till the end.

—Sel.

The Opportunity of Christian Culture in the Home.

MRS. A. C. DAVIS JR.

There is no subject that should be of more importance and vital interest to women than that of Christian culture in the home. Surely it ought to interest all. Every member of the household has a part in maintaining the Christian culture in the home. To those who are parents the responsibility is great and the opportunities are manifold. The home is the foundation of all true Christian culture. True it is, that the church and Sabbath school follow closely and join hands with the home in Christian training, but the first seeds of this Christian culture should be sown in the home. The home should be founded on religion.

The ideal home is not four square walls with roof and rooms, but a sanctuary, a "place where the heart can bloom," a place where all join together in unity for the welfare of mankind and a place to find God and Heaven. Too many homes in these days are mere lodging places, and the principal thought is work, with no time for soul culture that we all so much need.

Is there wise, loving co-operation at the head? Is the husband or father all absorbed in his business, thinking of the material good things he can give his family, instead of wisely giving them just the necessary and spending the rest of his energy on the cultivation of the character? How many a rich man spoils his sons and then disinherits them as unworthy!

Is the wife or mother filling her place of love in the home? Is her love ever bright like the lighthouse beside the fort? Not

all days will be sunshine and joy but we can change many unhappy situations into those of happiness and harmony. Some one has said, "There is no might in the universe that can contend with love. It reigns supreme." A mother's life of all others should be a life of unselfishness, love and helpfulness. The family altar is one of the strongest means of maintaining Christian culture in the home. There should be family prayer and reading of the Bible in the morning or evening or both. A song may accompany this. The monks who built the cathedrals of the world, believed that wherever the worship of God was set up, the evil spirits would hasten away. In a similar way the family altar will help to keep away evil influences. There are families where the conversation at the table is almost entirely about the food, praising it, apologizing or fault-finding. A little praise is sometimes good. Fault-finding should never be allowed. This is the time when the entire family are together and the conversation should be such as is profitable and pleasant and not such as to give the impression that eating is the best part of life, since it is only a means to a higher end. Christ said, "The life is more than meat and the body more than raiment." Then there are the opportunities that all parents have of giving Christian culture to their children. And in how many ways can we give this? It would be impossible for me to name them all in one short paper but I will simply speak of a few that impress me most.

None of us, I hope, have forgotten the little childish prayer that we learned to say at our mother's knee. And yet there are those who are not taught to pray. I was much surprised one day in a Junior meeting, when asking for some short prayers, to be told by one little girl that she did not know any; that her mother did not have time to teach her. What an influence that child will miss when she grows to womanhood and goes out from the home circle, to meet life's problems!

The bed-time hour should be the sweetest and most holy of all the day for the mother and children. Let them tell to her the experiences of the day. This confidence in mother goes far to keep the boy or girl from wrong doing. Let them feel you love them and sympathize in all their joys and

sorrows, for truly the sorrows of youth are as real to them as those in after years. Here is a little prayer that is loved by most children:

"Jesus, tender Shepherd, hear me:
Bless thy little lamb tonight;
Through the darkness be thou near me,
Watch my sleep till morning light.

All this day thy hand hath led me,
And I thank thee for thy care;
Thou hast warmed me, clothed me, fed me,
Listen to my evening prayer.

Let my sins be all forgiven.
Bless the friends I love so well.
Take me when I die to heaven,
Happy there with thee to dwell."

Give to the children some of Frances Havergal's "Little Pillows" or good night thoughts. Tell them that as they have little pillows on which to rest their weary heads, so they need little pillows for their weary hearts and then give them one short verse and weave it into a simple story. Such verses as "Come unto me," "Forget not all his benefits" and "Whiter than snow." A companion book of "Little Pillows" is "Morning Bells," by the same author, which contains appropriate thoughts for the beginning of the day.

(To be continued)

A Tribute.

[Written by Mary B. York, after the death of George Raymond Crandall, and dedicated to his mother.]

Child of mine in Jesus' care,
Eye of faith beholds you there,
Mingling with the children throngs
Who to Him and heaven belong.

Happy child, beyond all harm,
Sickness, sorrow or alarm;
Mother, still beneath their sway,
Will come to you some bright day.

Then hand in hand we'll walk and talk
Of all the wonders love has wrought,
We'll tell in song or pleasing story,
Of all nature, grace and glory.

Of teeming worlds in ample space,
Of man equipped for grandest race,
Of Grace that paved a shining way
Lest any in the race might stray.

The race well run, the prize awaits
The opening of pearly gates;
Swung into light, oh glad surprise,
For naught but glory meets my eyes.

Here the heavenly mansions are,
And the bright and morning star.
Here, all darkness fled away,
Remains one blest eternal day.

Peace, Pace and Poise.

LOUISE C. PURINGTON, M. D.
"What's the use of worrying,
Of hurrying
And scurrying,
Everybody flurrying,
And breaking up their rest,
When everything is teaching us,
Preaching and beseeching us,
To settle down and end the fuss,
For quiet days are best!"

The president of a great organization was heard to say recently—"There is no rest for us; we must keep up a steady pace all summer." If this means a good night's sleep after each day's steady pace, and plenty of fresh air and exercise in the open, all right—perhaps.

Another president, and that of a great labor organization (though most of our organizations are that!), says:

"Vacations are the coupons on the bonds of industry that mature semi-annually. Cut these coupons regularly, so that they in turn may be vitalized and bear interest."

It is the steady grind that tells, as well as the tremendous spurt with its inevitable reaction. If we obeyed the divine command, "Six days shalt thou labor and do all thy work; the seventh is the Sabbath of the Lord thy God, in it thou shalt do no manner of work," physical, mental and spiritual necessities would in a measure be met. Who does not take the week's work into the Sabbath, thinking up broken thoughts and disconnected activities? God only knows!

Not that work kills; it is the overwork, with worry, and the friction incident thereto. Worry destroys the peace; it is fatal to pace, and leaves one stranded, out of poise and self-control. The lawyer who went along the street in a New York town wringing his hands and saying aloud to himself, "Don't fret, Eliza, don't fret!" re-

vealed unconsciously the atmosphere in his home, typical of many.

If worry is "a lung disease, caused by lack of oxygen," we have an antidote in deep draughts of God's open; in sweet sleep, and in a good digestion. "Indigestion is the mother of indiscretion," and there are a great many of us in the family allied to mother and child. Nerve is dependent upon nourishment and is powerful, or limp, according to the kind and quantity taken. Nerve is the supreme physical fact and when that is gone, beware!

Eating should be a more leisurely affair, not only to favor the process of digestion, but to fulfill in the body the mission of food to muscles, nerves and blood. A hearty meal when one is over tired, means, usually, indigestion.

"The abuse of sleep," says Dr. Cyrus Edson, "is a prime factor in physical degeneracy, as much so as the abuse of alcohol." One-third of life is spent in sleep, making a general average of eight hours out of twenty-four. Napoleon, Goethe and Humboldt required less.

Rest before going to bed, before eating and before bathing. The warm bath is one of the best aids to sleep. Massage is another. Monotony in counting, or watching in imagination the sheep pass by—

"A flock of sheep that leisurely pass by
One by one; the sound of rain and bees
Murmuring; the fall of rivers, winds and seas,
Smooth fields; wide sheets of water and pure
sky."

The summer bath is better daily at the same hour, on rising or in the late afternoon.

"The Listener," *Boston Transcript*, says, "do not miss the summer chance where you are." The bird in the hand, the trees (who in the world is so destitute as to be without a tree?) "the beautiful firmament on high"—all yours.

What more delightful occupation on summer nights than to study the moon? Get your best friend, as I did, to give you a field glass, and presto! the face of the world is changed. The vision grows to include a world of beauty and delight of which you have hitherto not dreamed.

—*The Union Signal*.

Too Much Bark.

The following comes from an Oregon correspondent under date of Aug. 5, 1907:

I heard the other day of a young Quaker who wrote back to his father, telling him of the wonderful size of the berries and farm products of this country. He told him that the bark of the Sequoia Gigantica tree was 24 inches thick. The old father wrote to him and said, "My son, I regret that thee hath fallen into the habit of lying, along with other Westerners. You know the bark of no tree could be so thick." The son, upon receipt of this letter, went and got a large trunk of bark 26 inches thick. He expressed it to his father in Pennsylvania, C. O. D. It cost the old man \$14.00 to get it out of the express office, and when he looked it over, he sat down and wrote: "My son John: Thee need not prove thy statements any more. It is too expensive. We will take thee at thy word."

The Childless Home.

In a recent local paper I noticed the fact that Hannah and Joseph Bennet had celebrated their golden wedding. They are plain, God-fearing people. Their circumstances are quite comfortable, but unfortunately they have no children. They have not endowed orphanages nor colleges. They have done something better.

They have given homes to twenty-two children. They never had more than three under their roof at one time. Those that could receive it were given good, common educations. Some learned trades. When they were married they were given a "setting out," as our forefathers called it.

The Bennets did not parade their philanthropy. Reader, can you not get some incentive from plain Joseph and Hannah? I recall another mother, whose five children lie in a village cemetery. She did not cry out, "Lord, thou hast forsaken me." She gave to poor parents each year the means to clothe their children. She gave about as much as her five would have received had they lived. Her benevolence was distributed widely. Some children were supplied with text-books for school, along with shoes and hose. Others would receive clothing or Christmas joys. Very little of her money lay idle.—*Herald and Presbyterian*.

Young People's Work

Young People's Board.

RECEIPTS FOR JUNE AND JULY.

Collection, Central Association:		
Dr. Palmborg	\$ 3 15	
Young People's Work	5 15	
S. D. B. <i>Endeavorer</i>	35	
Evangelistic	25	\$ 8 90
Collection, Western Association:		
Dr. Palmborg	\$ 1 06	
Young People's Work	7 64	
<i>Endeavorer</i>	2 65	
Evangelistic	20	11 55
Collection, Northwestern Association:		
Young People's Work	15 78	
Orlo H. Perry, Verona, N. Y., Y. P. W. Alfred, N. Y.,	1 07	
Dr. Palmborg	25 00	
Church	\$10 92	
Y. P. W. Evangelistic	3 53	14 45
Intermediate,		
Dr. Palmborg	5 00	
Missionary Society	5 00	
Evangelistic	5 00	15 00
Juniors, Dr. Palmborg	5 00	
Juniors "One Cent Association"—to-ward education of Ammokoos	5 99	
Junior Girls' Athletic Bible Class and Junior Bible Class,		
Dr. Palmborg	5 00	
D. H. Davis	5 00	
Susie Burdick	5 00	15 00
Shiloh, N. J.,		
Tract Society	5 00	
Missionary Society	5 00	
Dr. Palmborg	10 00	20 00
Plainfield, N. J.,		
Tract Society	30 00	
Missionary Society	20 00	50 00
Nortonville, Kan. Young People's Work,	20 00	
Westerly, R. I., Young People's Work,	12 50	
Richburg, N. Y., Dr. Palmborg	5 82	
Little Genesee, N. Y.,		
Evangelistic	\$15 00	
Tract Society	5 00	
Dr. Palmborg	10 00	
Theological Seminary	5 00	
Missionary Society	15 00	50 00
Nile, N. Y.,		
Dr. Palmborg	3 00	
Tract Society	3 00	
Young People's Work	6 00	12 00

West Hallock, Ill., Dr. Palmborg 12 50
 Dr. Davis for *Endeavorer* 20 00

Total \$320 56
 EDA R. COON, *Treasurer.*

HOME NEWS

DERUYTER, N. Y.—Several former residents, members of our church, have been in town recently and were gladly welcomed at our Sabbath services.—Although the season has been late on account of the cold weather in the spring and early summer, frequent showers and the hot weather have brought vegetation on so rapidly, that it seems as though nature never wore a fairer garb.—Our new school building is already attaining stately proportions and soon DeRuyter Institute, the old "stone heap," around which cluster so many precious memories, will be a thing of the past.—Our Sabbath services and Friday evening Christian Endeavor meetings are well attended with a growing interest. The prayer Circle which meets every Tuesday evening at the homes of its members, is a source of strength and comfort to all who avail themselves of its precious privileges. Our new pastor, Rev. L. A. Wing, quickly won his way into our hearts, and is very much liked by outsiders also. He is an earnest speaker, faithfully preaching the Word to us every Sabbath morning and going to Lincklaen Center for a service in the afternoon.—Several weeks since at a special church meeting called for the purpose, a motion was made and carried that we raise money to purchase new seats, also to paint and paper the interior of the church. Already \$161.00 have been given or pledged, all free will offerings and the prospect seems good that we will be able to do this work before winter.

E. M. A.

The photos of the ministers of our denomination are being arranged in a group which is to be 16x20, mounted on a 20x24 mount; but on account of unavoidable delay, the large pictures will not be ready to deliver until shortly after Conference, but hope to be able to show a small proof of some during Conference week.

H. C. HUNTING.

Alfred, N. Y.

MARRIAGES

DAVIS-BABCOCK.—In Jackson Center, Ohio, at the bride's home, June 26, 1907, by pastor D. C. Lippincott, Rev. Darius King Davis of Milton, Wis., and Mrs. Phebe M. Babcock, of Jackson Center, Ohio.

HUGHES-POULTON.—At the home of Mrs. Thatima Hughes, the mother of the groom, July 24, 1907, by pastor D. C. Lippincott, Mr. John Arlington Hughes of Jackson Center, Ohio, and Miss Rosalea Regina Poulton, of Woodfield, Ohio.

BABCOCK-EDWARDS.—At Button's Falls, Leonardsville, N. Y., Aug. 5, 1907, by Rev. I. L. Cottrell, Roy C. Babcock, formerly of Nortonville, Kan., and Miss Ella M. Edwards, all of Leonardsville.

STEWART-CAMPBELL.—At the home of the bride's father, M. A. Campbell, in New Auburn, Minn., Aug. 7, 1907, by Rev. Edwin Shaw, Mr. Howard Clifford Stewart of Albion, Wis., and Amy Gertrude Campbell, of Minnesota.

FISK-BURDICK.—On the sixth inst. at Cortland, N. Y., Mr. Willis J. Fisk and Miss May A. Burdick were united in marriage by the Rev. H. E. Gurney, pastor of the First Congregational Church of that city.

DEATHS

LAWRENCE.—Stella Frair Lawrence was born Aug. 15, 1887, on Jordan Hill, Allegany county, N. Y., was married to Ivan Lawrence, June 27, 1906, died at her home in Richburg, Aug. 4, 1907.

The subject of this notice was the daughter of Giles Frair and Carrie Bassett Frair of Richburg, N. Y., and grand-daughter of Frank Bassett, of Andover, N. Y. Fair in form and countenance, sunny in disposition, open, generous and confiding by nature, she was beloved by all who knew her; and what seems like an untimely death brought the shadow of bereavement over all the community. Funeral was largely attended at the Brick Church, Aug. 7. Services conducted by Rev. O. D. Sherman. Text, Isaiah 53:4-5; Romans 14:7.

O. D. S.

HOOD.—Benjamin Hood was born April 16, 1830, in Hartsville, N. Y.; he was married to Harriet L. Allen of Bolivar, N. Y., Feb. 10, 1856, and died at his home in Richburg, N. Y., Aug. 8, 1907.

The subject of this notice enjoyed the respect and esteem of his neighbors and confidence of his brethren in the church, for his upright Christian character. He was baptized and joined the Richburg church Dec. 16, 1893, and until enfeebled by disease was in attendance on church services. His illness was long and painful. An iron constitution and a brave will made a strong fight for life, but at last death came, sweetly, gently, and the weary one was at rest.

Funeral services were conducted by the pastor at the home of the deceased, Sabbath afternoon, Aug. 10. Text, John 11:23, "Thy brother shall rise again."

O. D. S.

DUNN.—Mrs. Helen Clarke Dunn, widow of the late Rev. E. M. Dunn, died in Milton, Wis., Aug. 1, 1907, in the 76th year of her age.

Mrs. Dunn was born in West Edmeston, N. Y., and was the oldest in a family of seven children living to an adult age, born to Ephraim Clarke and Angeline Crumb Clarke. Three of this family are still living, Mrs. Wellington Clarke of Milton, Mrs. Edward L. Hyde of Boston, Mass., and Frank B. Clarke of St. Paul, Minn. Three children, two daughters and one son also survive her; two of these, the eldest daughter and the son are spending the summer in Europe, the younger daughter being with the mother, tenderly caring for her. Mrs. Dunn has been in rather feeble health for a number of years, and spent last winter in Hammond, La., in the hope that the milder climate would prove a benefit to her. For a time it seemed as though this hope would be realized, but new complications in her physical condition appeared, which made the issue, for a time, seem doubtful. Her son brought her north to the home of the elder daughter, at Whitewater, Wis., where, with the best of medical care and nursing, it was thought she was sufficiently improved to justify the son and older daughter in carrying out their long made plans to spend the summer in foreign travel. She came to her own home in Milton, where she was joined by the younger daughter. It soon became evident that hopes for even a partial recovery were not well founded, and she quietly and peacefully sank to rest. Mrs. Dunn was a woman of rare native grace and Christian culture. She was a student at Alfred in its academy days under Professor W. C. Kenyon, where she studied music under Miss Susan

E. Crandall, afterwards wife of Prof. E. P. Larkin. In 1855, she came with her father's family to Walworth, Wis., when she was called to the charge of the department of music in Albion Academy. Two years later she was married to Elston M. Dunn, of Plainfield, N. J., and lived in that city about twenty years. Another twenty years were passed in Milton, as the wife of the much loved and revered pastor of the Seventh-day Baptist church. For the last eleven years, and until her death, she kept her home in Milton, spending much time at the homes of her children. Her peaceful passing was a fitting end to such a life as she had lived, "For so he giveth his beloved sleep."

L. A. P.

Meeting of the Sabbath School Board.

Pursuant to an order of the president, the Sabbath School Board of the Seventh-day Baptist General Conference met in special session, on Wednesday, August 7, 1907, at 10 o'clock A. M., at 220 Broadway, New York City, with the president, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Stephen Babcock, Charles C. Chipman, Corliss F. Randolph, and the Field Secretary, Rev. Walter L. Greene.

Visitor: J. Alfred Wilson.

Prayer was offered by Rev. Walter L. Greene.

The recording secretary read the call for the meeting, and reported that a notice of the meeting had been mailed to all the members of the Board.

The minutes of the last meeting were read.

The recording secretary reported correspondence from Rev. Walter L. Greene.

After a prolonged discussion of the plans for the future work of the Board, tentative terms were named for a limited amount of the time of the Field Secretary for the work of this Board, who had already accepted the pastorate of a church for next year; such arrangement to be subject to the approval of the General Conference.

The annual report of the Board to the General Conference was presented by the recording secretary, and adopted.

A "Form of Bequest," prepared by Herbert G. Whipple, Esq., for the Sabbath School Board, was presented by the re-

recording secretary, and adopted by the Board. The recording secretary was requested to convey to Mr. Whipple the appreciative thanks of the Board for his courtesy in this connection.

It was voted that an edition of one thousand (1,000) copies of the revised *Catechism* be printed.

It was voted that the president and treasurer be authorized to borrow the funds necessary for meeting the bills of the Board.

The minutes were read and approved. Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

AS THE CONDUCTOR SAW IT.

I was doing an afternoon shift on the belt line that runs circles around Asbury Park—an easy job that left plenty of time for the philosophy that is the car man's delight. It was about two o'clock in the afternoon, when a lady climbed on the car, and speaking as if she begrudged every breath she spent on such a low creature as a conductor, she chopped off these words:

"Let me off at Sunset," meaning Sunset Avenue, of course, as I well knew; but the day was pleasant, and the lady looked as if she needed the air, so I said nothing.

On and on we went, going round and round the town, and on each trip I remembered collecting her fare, and didn't bother her any more. But by and by she began to recognize the scenery, and calling to me, she said:

"I thought you were to let me off at Sunset?"

At that I pulled a huge nickel watch from my pocket, and looking long at it and making big eyes, I said with the best brogue I kept for use at such times:

"Shure, mum, and the sun is yit two hours high."

Of course she told the whole story to the "super," and he fired me. For being rude to a lady? Bless you, no—for failing to collect the extra fares.—From "Women 'Fares' as the Conductor Sees Them," in the September Woman's Home Companion.

Notice.

The annual meeting of the Iowa churches will be held with the Welton Seventh-day Baptist Church, September 6, 7 and 8, 1907. Introductory sermon by the Rev. J. T. Davis. Moderator, A. E. Forsythe; Secretary, L. L. Loofboro.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

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 IX.—AUGUST 31, 1907.

THE TWO REPORTS OF THE SPIES.

Num. 13: 17-20, 23-33.

Golden Text.—"The Lord is with us; fear them not." Num. 14: 9.

DAILY READINGS.

First-day, Numb. 13: 1-20.

Second-day, Numb. 13: 21-33.

Third-day, Numb. 14: 1-25.

Fourth-day, Numb. 14: 26-45.

Fifth-day, Deut. 1: 19-46.

Sixth-day, Josh. 14: 1-15.

Sabbath-day, Psa. 91: 1-16.

INTRODUCTION.

Our present lesson follows shortly after that of last week. When the Children of Israel departed from Mount Sinai they were bound for the land of Canaan by the shortest route, and purposed to go in to possess it right away. But they were not prepared to trust in Jehovah in spite of all dangers and discouragements, and so their present enterprise speedily came to failure.

The sending forth of the spies or scouts was a wise measure. We should however find out about the dangers that are before us not that we may be dismayed by their magnitude, but that we may take proper precautions in meeting them. While the spies agreed in the main as to the facts discovered by their mission, the majority of their number gave the wrong coloring to their report. Every rose has its thorns; but because it has thorns should be no reason for not plucking it.

There seem to be two parallel accounts mingled in the 13th and 14th chapters of Numbers; for the extent of the survey of the land is reported differently, and in one case Caleb stands alone as making an encouraging report while in the other Joshua is associated with him.

In Deuteronomy the people are represented as asking that the spies be sent out, while here Moses as directed by Jehovah sends them. These seeming discrepancies need not trouble us; for they are like the variations in the Gospel narratives. We are not sure for example whether Pilate proposed to release our Master instead of Barabbas before the people made their request for the release of some prisoner or not till after they brought up this matter.

TIME.—A few weeks after last week's lesson.

PLACE.—Kadesh in the wilderness of Paran, at the southern border of the Promised Land.

PERSONS.—Moses and Aaron; the twelve spies, Caleb in particular; the people.

OUTLINE:

1. The Spies are Sent Forth. v. 17-20.
2. The Spies Return with Samples of Fruit. v. 23-26.
3. The Spies Make a General Report. v. 27-29.
4. Caleb Gives his Opinion. v. 30.
5. The Majority Give their Opinion. v. 31-33.

NOTES.

17. *And Moses sent them to spy out the land of Canaan.* The spies were not selected at random, nor were they chosen especially for fleetness of foot. They were princes of Israel, and supposedly men of character and discernment. *Get you up this way by the South.* The South (literally, the Dry) was the name applied to the southernmost portion of the land of Canaan, a region lying between the hill country and the wilderness and better adapted to grazing than agriculture.

18. *And see the land.* In one sense we might say that they did not need to inspect it, since Jehovah had promised them a goodly land, flowing with milk and honey; but he would have them see for themselves.

19. *And what cities they are that they dwell in.* It was important that they should know the size and location of the towns and their facilities for defense against attack.

20. *Bring of the fruit of the land.* They were to bring back specimens of the fruit to make their report vivid. *The time of the first ripe grapes.* That is July or August. *Valley of Eshcol.* Evidently near Hebron. The name of the valley is derived from the cluster of grapes, as explained in v. 24. *They bare it upon a staff between two.* This circumstance shows the size of the cluster. *Pomegranates.* This fruit is about the size of an orange, having a hard rind and a soft juicy pulp. The pomegranate figure was often used in art.

25. *At the end of forty days.* They had taken time for careful exploration both as to the fertility of the land and as to the readiness of the inhabitants for war.

26. *And to all the congregation of the Children of Israel.* We are to imagine that there was a formal assembly to hear the report of the spies.

27. *Suurely it floweth with milk and honey.* A proverbial expression for great fertility. It furnished abundant pasturage for cattle, so that there was no lack of milk. It was full of flowers to supply honey for the bees. *And this is the fruit of it.* No doubt they gave a long report of which we have only the barest summary. Of course they displayed the cluster of grapes.

28. *Howbeit the people that dwell in the land are strong.* They mention the fertility of the land first, but what impressed them most was the strength of the inhabitants. They were dismayed and discouraged. Even if it were not for Caleb's report we could set this impression down to their own faint-heartedness; for there is no reason to believe that the Canaanites in general were larger in stature or possessed greater physical strength than the Israelites. Only a few of the cities had walls that were at all formidable. The size and strength of the children of Anak were greatly exaggerated. See v. 33.

29. *Amalek dwelleth in the land of the South.* The Amalekites traced their origin from Esau. *The Hittite.* Modern investigations have shown that the Hittites were a nation of considerable importance in the history of the world. They were the most powerful of the peoples of Canaan. *The Jebusite.* This people possessed the stronghold which was later the site of Jerusalem. *The Amorite.* This name is sometimes used as a general designation of all the people of the land, and so is the name Canaanite. Here the reference is on the one hand to a people dwelling in the hill country, and on the other to the plain-dwellers. With the names given in this verse compare the lists in Gen. 15:19, 20; Exod. 3:8, 17 and elsewhere.

30. *And Caleb stilled the people before Moses.* There was one of the spies at least that was not dismayed by the difficulties. Caleb was prompt to express the opinion that they were well able to overcome all difficulties. He looked rather to the promises of God than to the strength of the adversaries. From the fact that Caleb is spoken of in the Book of Joshua as a Kenizzite it is inferred that he was really of Canaanite origin, and had been adopted into the ranks of the Children of Israel. It is a matter of sur-

prise that Joshua is not mentioned in this connection.

31. *We are not able to go up against this people.* Caleb's companions through their lack of faith present an opinion directly the opposite of his. They thought that it was practically impossible to possess the land.

32. *An evil report.* A defamation. This does not mean that they denied that the land flowed with milk and honey, but that their opinion was that all things considered the land presented a decidedly unfavorable prospect. *A land that eateth up the inhabitants thereof.* Some have imagined that this means that the land scarcely furnished support for its people, but these spies would hardly deny their former report of fertility. Probably they meant that the inhabitants were continually fighting with one another for possession of favorable places, and that therefore the men that survived were very warlike and ready for foreign invaders.

33. *The Nephilim.* The rendering of King James' Version, "giants," seems just as good in this connection. By the use of the word as a proper name our translators indicate that they think that a particular race of giants is intended. The word occurs elsewhere in the Bible only at Gen. 6:4.

SUGGESTIONS.

There is a right way and a wrong way to look at difficulties. If one is going in the path that God has marked for him every difficulty is an obstacle to be surmounted. The Children of Israel were right in noticing the obstacles in the way of their immediate possession of the land, but when they were dismayed by these obstacles they were showing lack of faith in the God that had brought them up out of the land of Egypt.

As we condemn these spies for their faint-heartedness, and the people for their ready acceptance of the discouraging report, we ought to look at our own selves and see if we have ever been lacking in faith toward God when our surroundings presented an unfavorable aspect.

Into every life a time will come when there is opportunity to stand alone for the right as Caleb did. Are you getting ready for such a trying time? There will be no time to get ready when the opportunity comes.

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold, love God. Practice in life whatever you pray for and God will give it you more abundantly.

Plainfield, N. J.

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