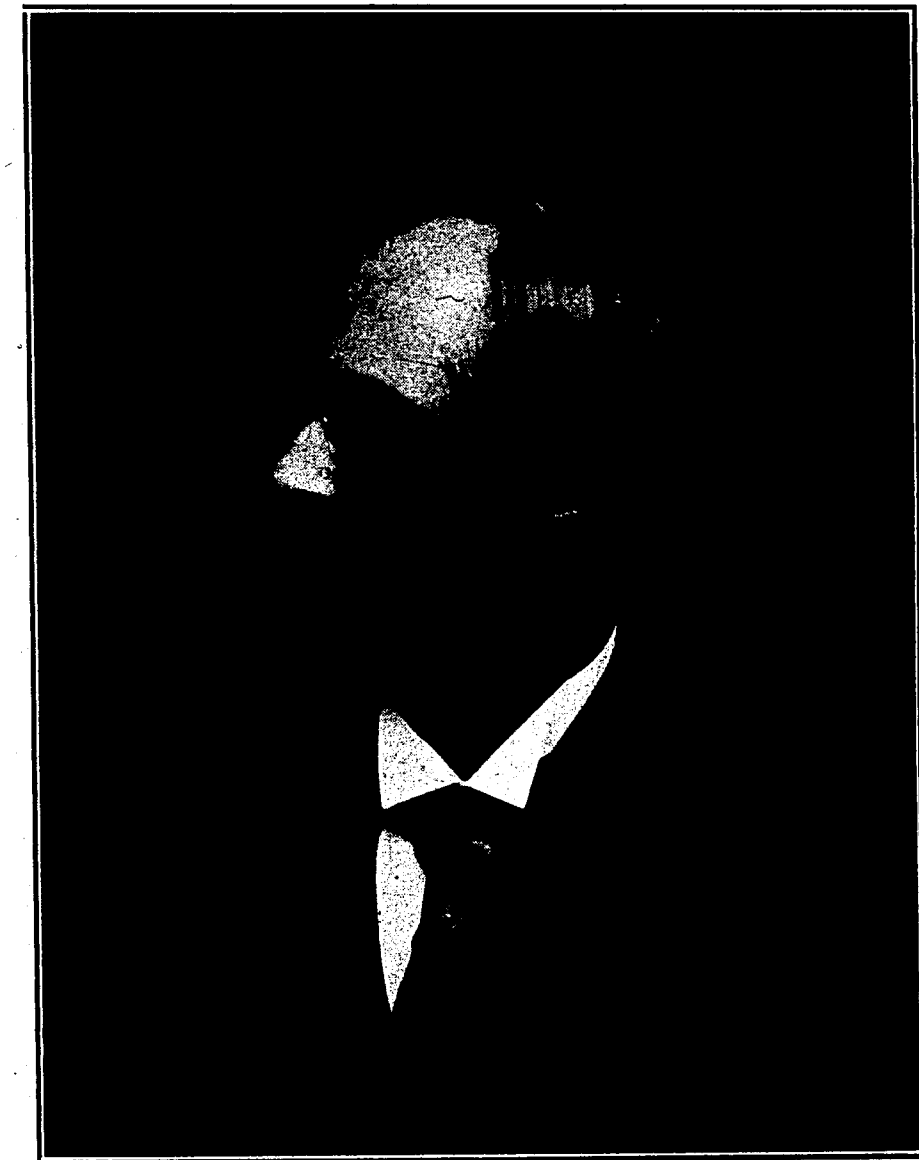


# The Sabbath Recorder



REV. GEORGE B. SHAW  
*Pastor Plainfield Seventh-day Baptist Church*

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# The Sabbath Recorder.

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

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

VOL. 63, NO. 34.

PLAINFIELD, N. J., AUGUST 26, 1907.

WHOLE NO. 3,260.

## Farewell to Dr. Gardiner.

Rev. Theo. L. Gardiner, D. D., became pastor of the church at North Loup, Neb., less than one year ago. His work had begun most auspiciously and strong bonds held him and the church when he was called to take charge of the SABBATH RECORDER. It was a "sad surprise," when the church, without warning, was called to surrender their leader, and break the bonds of love and fellowship so soon. To accept his resignation was "like a funeral." The denominational loyalty to the church shines forth with great beauty in their action, which released him. We have secured the following resolutions and tributes which will be an appropriate introduction of Doctor Gardiner to the readers of the RECORDER. The writer adds warm welcome to the coming editor and hearty congratulations to the readers of these pages, in view of Doctor Gardiner's coming. The resolutions were adopted by the church at the morning service on the first Sabbath after the call to Brother Gardiner had been placed before his church—ED. RECORDER.

## RESOLUTIONS.

"Again confronted with the trial of being left without a leader in releasing at once, our especially able, efficient and well-beloved pastor, that he may accept a call from the Tract Board to assume the editorship of the SABBATH RECORDER and to become in a certain sense the pastor of all our churches, and recognizing the ability of the man and his especial fitness for this position, due to his high character, his educational work, his travels abroad and his full knowledge of our denominational needs, interests and possibilities, in the west as well as in the east and moved by a sense of duty and loyalty to our denominational interests, rather than by preference or personal choice, therefore,

"Resolved, that waiving the interests of this church and the needs of this field, that we accept the resignation of our pastor, Rev. Theo. L. Gardiner, to take effect at

his own instance, Sept. 1, 1907, thus leaving him free to accept this call of the Tract Board and that we pledge him our good will and moral support in this broader field of work and usefulness; and we also at this time extend to his excellent wife and helper our thanks for the services she has rendered us as his co-laborer and as a teacher in our Sabbath School and a worker in all departments of the church."

Respectfully submitted,

R. G. THORNGATE,  
MRS. DELIA CHASE,  
MRS. SABRINIA WILLIAMS,  
E. J. BABCOCK,  
DR. MERTON BURDICK,  
Committee.

North Loup, Nebraska,  
July 21, 1907.

On Sabbath evening, August 10, a farewell meeting was held, Walter G. Rood presiding. After appropriate words by Mr. Rood and prayer by Henry Chase, a program consisting of music and papers from members of the church was presented, followed by a parting word from the pastor. The paper by Mrs. Angeline Abby and Mrs. Jessie Babcock are given below:

## A FEW THOUGHTS.

The first thoughts which came to us, upon hearing of the call of Doctor Gardiner to the editorship of THE SABBATH RECORDER, were: "You cannot go. Tell them that you cannot come. It is too much to expect. Only one short year! The work has just begun. It is estimated that it takes about three years for a pastor and church of this size to become acquainted. It seems unjust and wrong that he should be required to leave when the work is scarce begun."

But this is the selfish view of the case. Those worthy the name of disciples must deny themselves, take up the cross daily and follow Christ. Some days it must be heavier than others, but we must bear it patiently, lovingly and with praise and re-



joining; walking in the footsteps of Him who bore the cross which was to be the instrument of his death and wore the crown of thorns for us.

When Paul, about to depart for Jerusalem, was besought by his friends not to go, he rebuked them by saying: "What mean ye to weep and to break mine heart?" This should not be a time of weeping or bewailing and of the "harrowing" of each other's feelings. The pastor and his wife have enough to bear without being burdened with our grief. Rather it should be a time of rejoicing that they are called to a larger field of labor. Our pastor will still preach to us and to thousands of others from the printed page. His words may be treasured and kept upon our library shelves and re-read many times. Most people retain what they receive through the eye better than what they receive through the ear. We shall thus be able to profit by his instruction, while we have the satisfying consciousness that many others are being benefitted by his wise words.

While we shall miss the loving hand-clasps and the genial smiles of our pastor and his wife, let us rejoice that God has called them to do greater work for Him.

One little year has gone,  
What has been gained?  
Have we great strength received  
Of heart and soul,  
That we may better stand  
The burden and the heat?  
Courage and endurance learned to fight  
This battle of the Lord's?

One little year has gone  
What has been wrought?  
Has every soldier in his place  
Performed his part?  
Fought valiantly each day  
To conquer sin,  
To vanquish error swift  
And truth enthroned?

One little year has gone.  
How have we wrought?  
Has each one faithfully  
Upheld the hands  
Of these our leaders, both,  
Seeking to strengthen them  
When courage waned,  
By act, or word, or smile?

One little year has gone.  
These two have wrought  
With power to lift men up  
From slough of sin,  
And set their feet upon  
The solid rock.  
Despondent ones, and sicks souls  
Have strength and courage gained.

A grand, new year has come!  
What will it bring?  
—'Tis great in possibilities,—  
For our dear friends  
Work strenuous and hard,  
The honors may be great,  
But great the cares.  
So let us each and all  
Uphold them with our prayers.  
—ANGELINE ABBEY.

\*\*\*

"HAIL"—"FAREWELL."

But a year ago and a welcoming "Hail"  
Was borne on the Western breeze,  
To a leader who came to our sunny plain  
From the land of rocks and trees;  
A leader who came with the beautiful strength  
Of those native hills and rocks,  
To labor with love, like that from above.  
For one of God's struggling flocks.

He came from the land of the fruit and the vine  
To our glowing Western hills,  
Bringing the roots and the seeds of truth,  
And planting wherever God wills.  
Like the fruitful tree, he flourished and grew  
And fed this hungry band,  
And a helper true, by his side there grew  
To strengthen his brave, right hand.

They've called him back to his Eastern home,  
To the ocean's majestic swell;  
The "Hail" has hardly died on our lips  
Before we must say "Farewell."  
With sorrowful voice, we say "Amen,"  
To this higher, better call,  
But the faith in God, wherever we've trod,  
Bids us hope it is best for all.

We send him back to your Eastern Land,  
With the strength of your granite hills,  
As broad as our prairies, as deep as our soil,  
As gay as our rippling rills,  
As cheerful and bright as our sunniest days,  
As rich as our Western lands,  
And wherever he goes, the Lord himself knows  
How fruitful his loving hands.

With the age and the dignity of the East,  
And the youthfulness of the West,  
With faith in the Lord to equal both,  
May he be supremely blest.  
With the best of the East and the best from the  
West,  
And the Lord's best gift by his side,  
We cry him "God-speed," whatever our need,  
With the tears that we cannot hide.

—JESSIE T. BABCOCK.

On Sabbath, August 3, a great congregation gathered about the baptismal waters and witnessed the baptism of twelve willing candidates, several of whom were men and women. It was interesting to see six brothers and sisters from the same family, going forward together in this sacred ordinance. The last Sabbath of Pastor Gardiner's stay with his church was made memorable by the reception of these twelve new members.

### The Seventh-day Baptist General Conference

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

#### Power in Public Worship.

Address at Conference, Aug. 21, 1907.

PRESIDENT W. C. DALAND, D. D.

By worship is meant primarily that homage or reverence which is due from man towards God. The word means literally honor or worthiness—"worthship." It also signifies secondarily and in particular sacrifice, prayer, praise, adoration; in short those outward acts in connection with religion that constitute the expression of the homage or reverence that are the essence of worship itself.

The theme, "Power in Public Worship" has reference to the secondary meaning and seems to signify virtue and efficiency in the outward acts of worship rather than the virtue or efficiency of the reverence itself, although the latter is essential to the former.

The source, nature and end of true worship are set forth by our Lord in His conversation with the Samaritan woman at Jacob's well. She referred to the differences between the worship of the Jews in the temple at Jerusalem and that of the Samaritans in the Mount of Blessing. Our Savior pointed her to a higher spiritual ideal when He said the time would come that these distinctions should vanish. "God is a Spirit," He said, "and they that worship him must worship him in spirit and in truth." John, 4:24. The source of virtue in this inward or spiritual worship is thus the sanctifying presence of the Spirit of God. The nature of this worship is sincere and true heart-homage or soul-reverence. The power of this is its truth and sincerity. The end is the glory of God, and in man a spiritual nature, likeness to God, whereby He is glorified.

Simple as are these conceptions, a full and complete analysis of them will reveal their wonderful

comprehensiveness. The source of power in worship is the Holy Spirit. His work, however, is not simple, but manifold. The carnal or un-renewed heart cannot offer true worship to God. The prayers of the wicked are an abomination to the Lord. Prov. 15:26; 28:9. Hence the source of efficient worship must be the work of the Holy Spirit in regeneration, whereby we become in a special sense sons of God. In like manner the power of worship is increased by the work of the Holy Spirit in sanctification. Further, on the human side contrition, confession of sin, faith in Jesus Christ, and obedience are conditions and hence sources of power in worship. The nature of this power is in the truth and sincerity of the worship. Sincerity is the subjective and truth the objective aspect of the same element. One may be sincere and yet lie in grievous error. The worship of such a soul is doubtless accepted to some degree, but true worship involves both inward sincerity and the full possession of the truth as it is in Jesus. Without sincerity worship is vain. The most efficient worship, then, involves both sincerity of heart and faith and full belief of the truth. In proportion as the soul is in possession of truth, so is one's worship the more nearly perfect. The end of worship, agreeable to the definition, is the glory of God. But the highest glory of God is not given by the Heavens which declare it, nor by Nature which is His wondrous handiwork, but by the spiritual excellence of man, redeemed and made anew in God's image. "Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen." Eph. 3:21. When all mankind, gloriously redeemed, constituting the church triumphant, shall offer true worship and sing the new song, then

will the end of the highest worship be attained—not here, but in the consummation of God's Kingdom hereafter.

Inspiring as these considerations would be for our continued meditation, it is evident that we must pass to the proper subject before us, that of power and efficiency in the outward acts of public worship; but in doing so it is well for us first to take up the matter of the end or object of such worship and thus limit to some extent the field to be traversed, lest too much of our time be taken up with the whole task. The end and purpose of such outward acts as sacrifice, prayer, praise, adoration and other elements of public worship has undergone a radical change in the history of the world and of the church. At first the end in worship was the influencing of the Deity; power in worship was conceived as directed towards God. Prayers, sacrifices, and the like were to secure the Divine favor or to determine the Divine agency to the accomplishment of some end for the benefit of man. This was always the pagan conception of worship, and the same was to a great extent the Hebrew idea. When Jacob, the progenitor of the Israelitish race, was first inspired to reverent worship at Bethel, he said, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set for a pillar, shall be God's house." Gen. 28:20, 21. Indeed even in Christianity there is a large residuum of this notion. We worship in order to gain some end from God. But it is now clear to most minds, and upon a little thought becomes perfectly manifest, that, while the end in worship is the glory of God, the object toward which its power is directed is the spiritual improvement of the worshiper; and as the highest spiritual excellence of man is God's greatest glory, it will be best to consider this as the tangible end toward which public worship is directed.

The inward source of power in worship to improve the worshiper is of course primarily the direct influence of the Divine Spirit, but we shall here leave this as already considered and pass to the external sources of power. These are chiefly reverence, dignity, order, and impressiveness. It will also be borne in mind that under the head of worship is not included the preaching of the gospel or other means of evangelization. These in an indirect way may be regarded as worship, in that they glorify God; they are, however, not properly designated by the term and are not here considered except incidentally, as the sermon is

always a part of the public worship of the church. Preaching is instruction or exhortation rather than an act of worship.

Power in public worship is, of course, that which makes it the best expression of reverence. Therefore the sources enumerated and any others that might be mentioned are such in so far as they conduce to reverence. With this in mind the various elements of public worship may be taken up in order and this truth illustrated.

Sacrifice in the literal sense we do not have in our worship, but the memorial of the Great Sacrifice is nevertheless the most important act of Christian worship, the Lord's Supper. It does not conduce to the efficiency of worship to have the Lord's Supper so frequently as to make it too common in the eyes of beholders, nor yet so infrequently as to give it too little importance. I think that we as extreme protestants err in the too infrequent observance of the Lord's Supper. It ought to be more highly exalted among us than it is. Moreover care ought to be taken to celebrate it in the most reverential, dignified, orderly, and impressive manner. Nothing slovenly or careless ought to appear in the conduct of this act of worship, either in manner, language, or any other element of the ceremony. Baptism, as a kindred rite, may here be mentioned and is subject to the same remarks. Everything in connection with this ceremony, the arrangements for the service, the attire of those involved, and all matters of detail ought to have scrupulous care and attention, in order that the whole may be reverent, dignified, orderly, and impressive.

Public prayer ought to possess the same characteristics. The private, personal prayer of the individual worshiper will inevitably be efficacious in proportion as it is the soul's sincere desire expressed with faith toward God. This will certainly be reverential so far as the individual worshiper is concerned. So also prayer in the social meeting is more or less of a personal nature. In contrast with this is the public prayer offered by the pastor or other minister performing this service for the congregation. In this he is voicing the needs of the people, and his performance of this duty ought to be marked by distinct reverence, dignity, order, and impressiveness. The language ought to be well and carefully chosen, the petitions universal and expressive of the varied needs of the people. There ought to be a logical and appropriate order in the prayer; as, for example, confession of sin, prayer for forgiveness, thanksgiving, prayer for all the needs of the congregation, for the universal church and her ministers, for sinning, sor-

rowing, and suffering humanity, for erring Israel, for the unenlightened heathen, for the state, for those in authority, and for the coming of the Kingdom of Christ universally. The manner of the officiating minister and of the people ought to be reverent and devout, and everything done to increase the impressiveness of the service. The people ought to assume some appropriate attitude; as kneeling, standing, sitting with bowed head and covered face. No Christian ought to remain in an easy and comfortable attitude, lolling about, sitting with crossed legs, or occupied in gazing about the room.

Praise in the Christian church involves the use of psalms—and other scriptural canticles;—hymns, or poems addressed to God and expressive of worship; and spiritual songs, not addressed to God, but tending to lift the souls of the singers and listeners to a plane of spiritual exaltation. Psalms and hymns are more appropriate in public worship than other songs, though the latter are of great service in evangelistic meetings and on many occasions.

In all these three elements of worship power and impressiveness are usually gained by the avoidance of novelty and a use, as far as possible, of language and customs that have the sanction of antiquity. Just as the authorized version of the Bible is more impressive when read than the revised version, so ancient customs and language hallowed by long use in public worship are better than any novelty. The latter may be of use in certain services of an evangelistic character, but in the public worship of God by His people the more dignified and reverential forms and words should be used. Those customs which have been evolved by slow degrees from the worship of ancient Israel and that of the early Christian Church are on the whole likely to be better and more suitable than any form or order devised by those who have cast aside the ancient ways. Our puritan ancestors cast aside many beautiful forms, rich in language and noble in thought, and instead devised an over-plain, anti-formal form, stiffer and less appropriate.

Anciently the people took more part than we in the solemn exercises of public worship; prayer, praise and the Lord's Supper occupied the central position in the mind of the worshipers. Nowadays, at least in our own churches, the people regard themselves as passive receptacles, they go to church to be spiritually entertained. The minister and the choir do nearly everything. The sermon is the central feature, unless the music as entertainment rivals it. The church is turned into a religious concert and lecture hall, in which we are entertained and interested by what is pre-

sented to us and by the minister's views on questions of the day from the point of view of religion. It should be remembered that, while worship is for the spiritual benefit of those who participate in it or witness it, nevertheless sermons are to instruct and not to interest (except as a means to instruction) and hymns and anthems of praise are rendered for the honor of God and not for the entertainment of the listeners. Worship ought to be such that every Christian will necessarily feel himself to be a participant and not merely an observer or listener. One not a Christian ought to feel himself a witness of an impressive act of worship and not one of an audience to be entertained. This is the ideal to be reached if possible in order to obtain the greatest possible power in public worship. What conduces to this gives power; what hinders this takes power away.

Of course it is not necessary to go into the question of formalism *versus* spontaneity. That it not the question; it is a question of how much and what is most impressive. So in regard to dignity, the time and occasion determine how much. There are those who might at some time and under certain circumstances find impressive the song, "I'll go where you want me to go, dear Lord;" but in general the most powerful impression, the best and most lasting, is made by clinging to the use of the second person singular and not trying to be too familiar and colloquial with the Almighty.

Before closing I will enumerate some ancient customs that might with profit be brought back into use by the churches today. Some have, with sundry modern variations, been re-introduced here and there. Then I will suggest an order of service that might exhibit some of these. Finally I will give a few general and practical suggestions that increase the power and efficiency of worship in our churches, hoping that ministers and others may follow them or such of them as commend themselves to their good judgment.

Ancient customs that might be used are the following:

1. The saying of "Amen" by the whole congregation at the close of prayers and benedictions, instead of the use of this form of expression by the minister alone. The former is much more sensible.

2. The use of "Amen" also after hymns and ascriptions of praise.

3. The use of the ancient doxology, known as the Gloria Patria, which was the origin of all poetic doxologies, after psalms and other scrip-



tural canticles when read, sung, or chanted by the congregation.

4. The singing or chanting of psalms and scriptural pieces by the whole congregation, led by the choir.

5. The more frequent use of the Lord's Prayer and some of the more ancient forms of response by the people.

6. Perhaps the most ancient creed, known as the "Apostles' Creed."

The use of a lesson from the Old Testament and one from the New Testament in the early part of the service and the regular introduction of the sermon corresponds to the service of the ancient synagogue, in which a lesson was always read first from the Pentateuch and then from the Prophets, with a sermon following.

The following order is merely suggestive of the most appropriate way to arrange the elements of the service agreeable to what has been said:

1. A Scriptural ascription of praise.
2. An exhortation to worship followed by the Lord's Prayer.
3. Versicular responses leading to the Psalm.
4. Psalm read or sung responsively followed by the *Gloria Patria*.
5. Old Testament Lesson, followed by Old Testament canticle and Gloria.
6. New Testament Lesson, followed by New Testament canticle and Gloria.
7. Apostles' Creed, if used.
8. Prayer or prayers.
9. Anthem by choir.

Then notices and the like would naturally precede the sermon, before and after which a hymn would naturally be sung. The service would close with prayer and benediction. The foregoing is a complete service of worship without the anthem, which forms a transition from the service of worship to the following service of instruction. The Lord's Supper would then, when celebrated, follow the sermon. I would suggest as appropriate that the congregation stand when offering praise, sit to receive instruction, i. e., during the reading of the lesson (not psalm) and during the sermon, and sit with bowed head during the prayer and benediction. The offering comes, of course, in connection with the sermon or the Lord's Supper.

In conclusion I would recommend to all who conduct public worship the following matters, for their consideration:

1. More careful attention to all details.
2. More study of public prayer.
3. More careful selection of hymns, having re-

gard to the sentiment, the language, and the music.

4. The adoption of some of the more ancient customs mentioned, involving more participation by the worshipers, so far as these customs are found helpful and are better than new inventions.

5. Care in all things to secure reverence, dignity, order, and impressiveness in the service with reverence and decorum on the part of the people.

### Power in Education.

PRES. W. C. DALAND.

*Delivered at Conference, Education Society Hour.*

In considering the subject of the power or efficiency of education, it seems to me that we must look at education as that process whereby the people of one generation consciously try to fit their children for the life of the next generation. In a wider sense, education is simply fitness for life or the means whereby we are fitted for life or any part of the duties of life. But this view of education is too wide, for according to it, an accident that happened to one's grandfather in his boyhood might be part of one's education. So, likewise, the practical experience gained by the poor boy compelled to earn his living, blacking boots, is an education. The considerations of heredity or environment that enter into this wider notion of education are infinite. On the other hand, it will not do to limit education to what one obtains by pursuing a course of study in a given college or professional school. This is too narrow and special. The limitation first stated suggests all that in general the people of a given country, at a given period of time in the world's history, think well to provide for their sons and daughters to prepare them for their future life. That in general, whatever it be, is the prevailing education of that country at that time; it is the ideal held by the people of the fullest information and the best training for their youth. Thus we speak of ancient or modern education, of education in the seventeenth century compared with that in the eighteenth century, or of education in England, France or Germany compared with that in the United States. We do not mean the provision a particular parent makes for his children, but the general provision consciously made and generally in force. One who has had the advantages of this prevailing course of training, we call an educated man or woman; one who, for any reason, has lacked this, and who in his life exhibits this lack, we call an uneducated person.

The idea of education we have in mind suggests that it is a special process of evolution within a greater course of evolution. It is the evolution of the individual within the larger evolution of society. We are reminded by it that the education of a son very likely ought not to be exactly like that of his father; that the education of today is certainly not that of the distant past; also that the education in one part of the globe is not the same as that in every other. Plato was an educated man, but he could not state the law of gravitation; he never heard of it. Nevertheless, it is a necessary part of every school boy's intellectual outfit. Julius Caesar was a man of varied accomplishments and a superb military genius, but he did not know the composition of gunpowder; nor is it likely that he could have explained and classified the uses of the Latin subjunctive mood in his own commentaries; perhaps he never heard of those either. But we make our schoolboys master these things, after our manner, and we do well. The best education for a boy in Chicago about to go into business would not be the best for a London youth with aspirations toward a clerkship in Lombard Street. Still, in general, as modern civilization is more nearly unified than any that has preceded it, so the word education suggests to the mind a more unified concept today than ever before in the history of the world.

A further limitation of the subject seems to be necessary, and that is a confinement of it to the informing and training of the mind. While, truly, the training of the body is an important part of education, and the care and promotion of physical health is essential and fundamental, still for the purposes of this paper, these things will be taken for granted and omitted. According to the common acceptance of the term, a man may be weak or ill and yet we say he is educated. Another man may be well and strong and we have to admit that he is uneducated in spite of his ruddy countenance and stout frame. The ideal, of course, is "a sound mind in a sound body." Education without good health is inefficient. Also a certain training of the hand and eye is indispensable to the training of the mind, as in writing or drawing. Nevertheless, to confine the subject within proper limits for treatment, it seems best to consider it as having to do chiefly with what we call the mind, which is after all, the man. Likewise, it seems best to leave religion, in the proper sense, out of account, although that is of the highest importance. We take refuge again in the common acceptance of the word education. A man may be educated and yet be what we should call an infidel; on the other hand,

one may be very religious and yet uneducated. Gymnastics and prayers, then, we leave out of consideration; not because of their lack of importance, for they are paramount, but in order to limit the subject.

In like manner we shall not discuss ideals, save to observe that the value of the two prominent educational ideals we must all recognize; first, the liberal ideal, that of the development of all the student's powers in general; second, the special or professional ideal, that of such a development of them as is best suited to the age, society, sphere of action, or calling in life in which he is placed. Education, as defined and limited, must involve a just blending of both of these ideals.

Bearing these in mind, we may say that power in education is its efficiency to produce a well-informed mind, a well-trained mind, a well-balanced mind, and a mind with a good will, that is an excellent character. This is what an education should do for one. If it does this, it is an efficient education. This end is the one towards which the best education at the present time is surely directed.

Of course not all is education that bears the name. I saw some knives once that were described as silver-plated, but the coating that had been put on them was wholly innocent of the precious metal. In a day or two it looked like dull lead. So one may have the label of education and not know how to spell "principal" (principle) or "especially," nor be able to think his way through an extended argument. He may even lose his temper and employ language not the prettiest. Such would not have a well-informed, well-trained, well-balanced mind, nor a character wholly excellent. It is unfortunate that a machine does not always do the work that it is constructed to do. How to make our education efficient to these ends is the problem.

The mental powers have been mentioned; but we must bear in mind that strictly there are no such things as separate powers or faculties. The mind or the human consciousness seems to be a kind of indivisible whole. There are in it certain processes going on, but it has no clearly defined parts. For example, the memory is not a thing or an organ to be trained, as the hand is trained, although it is very convenient to speak of training or strengthening the memory. What can be done is to direct certain processes, such as what is called the association of ideas and form certain habits of attention and arrangement which result in increased ability to recall what is desired. It is upon certain principles, then, which are found to prevail in the constitution



of the mind and upon attention to these principles that power and efficiency in education depends. These principles blend together in their working, so that we cannot say that upon one depends one element of success or power, upon another another, and so on. For example, the principle of interest, that is, that the pupil's interest must be awakened in what he is doing, if he is to succeed, applies just as much to the acquisition of information as to the gaining of skill. The principle of habit has just as much bearing on the production of a well-balanced mind as upon the forming of a good moral character.

Two most important principles, by our limitation of the subject, are left out: the interaction or relation between the mind and the body, whatever that relation is; and the interaction or interplay of heredity and environment in the development of the mind. These are absolutely fundamental, but they reach too deeply into the unknown and the far-distant to be treated by me in a way at all satisfactory. It is enough to say that a basis of sound common sense in education will always try to secure the very best bodily conditions of mental activity and also either to allow certain hereditary tendencies to have their way or to overcome and correct them by painstaking effort, as the case may require.

Leaving these two principles, therefore, let us enumerate several other important ones that lie at the basis of efficiency in education. They may well be mentioned in a certain order, beginning with these lying deepest in our nature and therefore most fundamental.

According to this the first is the principle of Habit. This means that all activity, physical and mental, produces certain tendencies which result in what we call habits. The basis of habit is a modification of the structure of the brain and nervous system whereby thoughts, feelings, and acts, in fact all mental experiences, once occurring, tend to recur. Just why this is so cannot perhaps be explained, but the fact lies at the basis of all mental development. It is as though a thought, a feeling, or an act made a groove and that subsequent experience tended to follow in the groove made. Repetition makes thoughts and acts easier, diminishes one's consciousness of them, and makes them more nearly perfect as processes. Bad habits (those we find to be disadvantageous) are hard to break. Pleasure is usually their source and we are conscious of effort in trying to overcome them. Good habits (those that we find to be advantageous) are not spontaneous. Reason is usually their source and we are conscious of an effort to make

them. We do not try to break them. They are really just as hard to break as bad ones are. Take the habit of telling the truth, for example. Any liar will tell you that he has to be constantly on the watch lest he inadvertently tell the truth and spoil his carefully planned lie. Power in education comes from the formation and strengthening of right habits as well as the prevention and elimination of wrong habits in early life. This principle of habit is one of stupendous magnitude and teachers ought to feel a grave responsibility in this matter. Power in education is attained when teachers attend to the habits of their pupils. The great danger lies in neglecting them till too late. Important habits to form are those of thoroughness, clear thought and utterance, attention, and recognizing and seeing the beautiful in nature and art and the good in human life. These early formed are great sources of power. Of bad habits and their weakening influence there is no need to treat.

Another principle that is fundamental to all processes of mental development is that of self-activity. By this is meant the fact that knowledge and training cannot be either inherited or transferred from one mind to another, but must be acquired by one's self. Education, which is the unfolding of the possibilities of one's nature, is not the imparting of information or discipline by another, but it is the gaining of knowledge by exercise and of training by the voluntary activity of the developing mind. Every pupil is thus his own instructor. All the teacher can really do is to plan and lay out the work, furnish appropriate motives to action, help the pupil to criticise himself and his work, and set the pupil a good example. The teacher who does these things has power and efficiency in his teaching; he who fails to secure this self-activity in his pupils lacks this power.

A very important principle, also of a general nature, is that of Development. This signifies that the development of the human mind proceeds in a definite natural order, from infancy to maturity, and that this order must be understood and observed in all efficient education. Development is also true of separate processes when considered by themselves. There are somewhat well-defined periods of human development and there are subjects of study properly suited to these. There is also a logical order in which different subjects are to be taught, and likewise an order in which the divisions of any subject ought to be presented to the mind. Of all the requirements of this principle of development the most important is that teaching should properly meet the nature of the mind in the different

periods of its growth: infancy (one to four years of age) when muscular co-ordinations are few and imperfect and mental experiences are vague, when the child learns to walk and talk and to help himself: early childhood (five to eight years of age) when the child is capable of more command and direction to the motor mechanism, when the mind becomes more retentive, when there is a great love of spontaneous activity, when the education chiefly should be training to do many simple things, the period of the kindergarten and the primary school: later childhood (nine to twelve years of age) when the power of language is developed, when the child learns to read, when books become first to be of real use: adolescence (thirteen to eighteen years of age) when the nervous system is forming, when the creative instincts awaken, the constructive age, the impressionable age, the age for literature, for ideals, for sentiments, the age of religious conversion, important as the age for the foundation of scholarship and character; maturity (the age from eighteen or twenty onward) when there is capacity for original and independent work. Power in education is attained when these periods of development are considered and the proper subjects are brought to the mind at the proper time, so that the instincts are appealed to as they ripen and develop. In addition to this there are many subordinate principles of right teaching which grow out of the natural and orderly progress of the mind in its work, whatever the form of its activity. So efficient teaching proceeds from what is known to the unknown that is related to it, rather than to what is unrelated; from the concrete to the abstract rather than the reverse; from the simple to the complex rather than the reverse; and so forth.

Another principle quite fundamental is that of Apperception. By this is meant that all mental development, whether of the intellect, feelings, or will, proceeds through the interpretation of new experiences by means of those past experiences which have been assimilated by the mind. This interpretation is what is called apperception. It is always present in the acquisition of knowledge. In this case the reinforcement of perception by memories and imaginings. Because of the differences in the memories and imaginings of people, they see and hear, as we say, with different eyes and ears. The picture is the same; the tune is the same. Past experiences make one person see and hear much more than another. We say they perceive the same things, but apperceive them differently. Power in teaching, then, is obtained when advantage is taken of the pre-

vious knowledge and experience of the pupil. What is true of the gaining of knowledge is true of other mental processes. No two people would think, feel, or act exactly alike in the face of the same set of circumstances. Power in education is obtained when these facts are taken into account. Weakness is characteristic of that education that would treat every pupil like every other and present facts and give discipline in the same way to all.

Another principle, fundamental especially to the gaining of knowledge, is that of Interest. By this is meant that attention, which is necessary to the learning of anything, is determined by interest. By interest also attention is made steady and permanent. No one can learn without paying attention to the instruction and to the work. One cannot even get all the good out of a sermon unless he pays attention. It is idle to command attention; it is hard to compel one's own attention. Interest must be awakened; then attention follows; after that as a consequence knowledge is gained and mastered. "A pupil will learn what interests him," is a common saying. Joseph Cook said, "Interest is the mother of attention, attention is the mother of knowledge; if you would win the daughter, make sure of the mother and grandmother." Education to be efficient should widen and multiply the pupil's interests as well as take advantage of those already awakened.

Certain other principles may be mentioned without treating of them fully. Power in education is obtained by having regard to the fact that all our knowledge comes through sensation, and that so far as possible teaching should be by actual contact with the objects studied. Regard also should be had to the power of the creative imagination and to the law of association of ideas on which both memory and imagination depend. The value of the study of language and its connection with the processes of reasoning should also be taken note of in any scheme of efficient education.

Suggestive by the relation of thought to language is the important principle of Expression. This is based upon the fact that any stimulus to the brain is incomplete until its motor tendencies have found some expression, however slight. This expression makes the original experience clearer and more intense, as well as more concrete, and thus gives it significance and permanence. This means that a fact of knowledge is made more one's own when one acts upon it or does something appropriate to it. If you are told how to go to a certain place, draw a map of the route and your



knowledge becomes more clear and positive. Power in education is obtained when provision is made for adequate expression on the part of pupils of their ideas. When impressions are passively received and do not issue in action, they gradually lead to insensibility. Hence knowledge should be put in practice. Art should follow science. If you make a good resolution, act upon it. If you feel and are convinced that you ought to do something, do it. If you omit the action, your knowledge and feeling for the right will afterward be less clear and acute.

All our mental processes are a mixture of knowing, feeling, and willing. Feelings supply the strongest—perhaps the only—motives to the will and largely determine thought as well as action. Character, which is made by the will, is attained, therefore, not by the gaining of knowledge, but by a careful cultivation of the emotions, both in stimulating those that are weak and in repressing those that are too dominant. The chief power in education comes, therefore, not when the greatest amount of knowledge is gained, nor the highest degree of skill attained, but when all the functions of the soul are justly blended, and the character is well-rounded; so that feeling and sympathy do not unduly sway the judgment and neither the intellect nor a stubborn will prevent the due action of the feelings. When to the proper development of the intellect and the gaining of the necessary skill in the chief departments of human activity there is added such a well-balanced soul and a good will, trained by habit to choose the higher rather than the lower motive, then the education and training may be said to be good. Then will be found the real power in education.

#### Power in Education—Its Sources.

PRES. CORTEZ R. CLAWSON.

*Delivered at Conference, Education Society Hour.*

In the process of education, evolution and individualism work together to bring about culture and power. Every great epoch bears marks of a prior influence. Every great intellect owes its inspiration to a preceding age. A thousand forests of oak may lie in the first acorn and the germs from which nations were to be evolved lay folded already in the first man, the different generations of men not being so many repetitions of the creative power but a serial exhibition of just one fiat of divine power. \* \* \* There is no more interesting chapter in the history of education than the tracing back of epochs of special activity to the obscure source from which

they arose. A river is a mighty power at its emptying point. Only as we trace it in its meanderings back among the hills to some obscure streamlet do we realize where its mighty power was born. We delight to analyze the source from which noble examples of our race secured their inspiration. In almost every instance we would find on investigation that it arose from some obscure source. Young lives today lie all unconscious of their power. \* \* \* What shall be the Master's "Come forth" to awaken to newness of life, to a consciousness of great soul forces? To one, the hills and skies may become his instructor; to another, the fowls of the air, the flowers and fossils at his feet; while to still another the beauties of sea or plain may speak an unmistakable language.

I presume there is not a soul before me this afternoon with which there does not linger like a holy benediction to influence it the inspiration that has come from some work of art or nature; whose soul has not been lifted to holier heights by some sweet melody or whose heart has not been moved by a thousand ministering voices of nature. The plant at his feet was the "Arise, come forth" that awoke the slumbering genius of the great Swedish botanist. It was the great canopy of the skies that spoke to Copernicus, Galileo and Kepler. A responsive soul was wrought upon by an unseen power and the law of gravitation was discovered. The heart throbbings of a suffering humanity touched a responsive chord and power awoke in the souls of Jenner, Morton, and Lister. Once awakened the task of directing becomes a vital question. The master hand is to lead the soul to see itself as a spark of the divine life and that in the unfolding plan he must play a winning or a losing part. \* \* \* In analyzing the source of the soul's power one may, like Ritcher, picture the time and place of the birth of power, while others, and the great majority perhaps, may picture a Christian home and Christian influences of brothers and sisters, supplemented in every case by Christian training in Christian schools. In the class-rooms under the training of Christian teachers men and women come to themselves, find themselves, and become conscious of great soul forces. It may be in our denominational schools that young men and women awake to the consciousness of power and of a holy mission in life. \* \* \* This is what education ought to do. A college training is not limited to a store-house of facts that a student may take away with him from college. If he is trained properly he will take away with him brains fitted to think out some of the problems of life. He may never have occasion to use the

mythologies of the Greeks and Romans, but the hours of careful study by which he wrought the story into intelligible translation have added to his vocabulary of expression and increased his love for the beautiful in language. He may never use his algebraic formulas or his calculus, but years of study have increased his reasoning faculty and he goes into the world with brains more valuable than facts and figures. He may never have occasion to analyze the flowers that strew his pathway, or geologize as he passes along the highways, but all this training has enlarged his view of life, increased his appreciative power and made him conscious of a great God—the God of nature—and his ability to see him and read his message as it is written across the earth. \* \* \* No arguments can be adduced to controvert the efficiency of college training for our boys and girls, not a superficial training, not a one-sided development—that always causes discord in life; it is the balance, the symmetry and the correct proportion of the faculties which give power and confidence and makes the whole life harmonious. A successful life must be self-poised and well centered. This equilibrium can only be gained by a well rounded development of the whole man intellectually and spiritually. \* \* \* Culture ought to set our mental qualities free, to enable us to be ourselves in the best way, to rid us of all self-consciousness, to make us transparently sincere and simple in speech and habit.

Life touches life so closely one of the greatest agencies in the making of character is the true, Christian teacher. His life is the power behind the throne in all Christian education. His words, his manner, his interest, enthusiasm, and actions fit souls for eternity. All along life's pathway character stands illumined by the influence of consecrated Christian teachers. The sacred influences of early life, together with proper school training have been the true sources of power all along the pathway of the centuries. \* \* \*

#### The Value and Use of a Sound Body.

MARTHA ROSE STILLMAN, M. D.

*Delivered at Conference, Wednesday, Aug. 21.*

During the successive stages in development of the race different phases of human life have been the center of especial attention. Man has a three-fold nature, the different parts so closely united that no dividing lines can separate them—a fact which becomes more and more evident to one who studies the manifestations and powers of either part. No spiritual life and development is possible where the intellectual functions are

wanting and the normal development of intellectual and spiritual power is usually reached only by those individuals possessed of a high grade of physical health and strength.

In mediæval times there was in the church great contempt for the body. Now the necessity for physical well-being is becoming extensively recognized.

A constant problem before thoughtful men and women of recent times is—How shall the individual, and directly the state, be elevated and brought nearer the ideal? The day is passing when the task is considered to be one which can be left to pastors, priests and missionaries. Education has taken its place as an additional powerful element in solving the problem, and in the classes established in connection with churches, Y. M. C. A.'s, social organizations, and even manufactories, and in the lecture courses made easily accessible to the public, the people are being trained in the orderly use of the intellect as well as in gaining broader knowledge. Clergymen, teachers, and physicians are finding that their fields of labor are not isolated from each other, but that the foundation of soundness and perfection is the same underneath each, the manifestations of activity overlapping and being interdependent. All the powers of the individual—spiritual, mental, and physical—must be brought to perfection; the entire man must be lifted. Is it without significance that in the institutions of learning so much prominence has been given to college athletics? While this has possibly been carried too far, the effort is to bring these things to their safe and legitimate use, rather than to abolish them, their value being everywhere recognized. The establishment and increasing activity of Boards of Health, improved sanitation of cities and towns, the building of model tenements in the large cities, the pure food law, child labor legislation, and similar movements point to the awakening of the people to the importance of public health.

The great law-giver, Moses, having been in direct communication with God, inculcated a remarkable system of hygiene into the religious life of the Hebrew nation. Care and thought for the human body was entirely consistent with the spiritual worship of Jehovah, and the results are seen in the unparalleled vitality of that people and their freedom from disease. It promises well for any nation or body of people that it gives due attention to physical health.

Health is defined as soundness of body; that condition of a living organism and of its various parts and functions which conduce to efficient and prolonged life; a normal bodily condition.



There are some essential conditions for the development and preservation of a sound body. The muscular system needs to be well developed. Muscular activity produces most of the heat of the body, the fuel being formed from the food, and the heat distributed by the circulation. When properly regulated, walking, bicycling, rowing and swimming are especially good exercises for the symmetrical development of the muscular system. When muscular activity is coupled with invigorating and elevating mental and spiritual enjoyment, the best results are obtained. Better pull an oar on the lake or river than use an exerciser in one's room; better climb a hill at sunrise than use parallel bars in the gymnasium. Exercise also improves the circulation, digestion, bony framework and lung power.

Work and rest should alternate, fatigue being produced by the development of waste products in the muscles and from the exhaustion of the nervous system in originating muscular activity. To change the form of one's work is of benefit, but there should be every day a period of absolute rest and relaxation when muscular and mental effort are suspended. Pain and fatigue are sentinels giving a warning which is not to be disregarded. Do not overwork. It means permanent loss to draw from your stock of vitality more than you add; to use today the force that should not be used until tomorrow. Have a reserve for emergencies. The divine order for a weekly rest has its warrant not alone that God may be remembered and honored, but because this order is necessary for man's physical and intellectual as well as spiritual good.

Sleep should be regular and in generous amount. Sleep gives opportunity for the exhausted brain cells and other tissues to be restored and regain their balance. The fretfulness, irritability and impaired digestion seen in children after attending an evening party, returning late from an excursion, or even enjoying a church sociable leave one in serious doubt as to the propriety of allowing the unnecessary expenditure of force and loss of adequate sleep which lessen their vitality. Frequent repetitions of these irregularities cannot but permanently injure the child's nervous system. The entertainment committees of our Sabbath Schools, Christian Endeavor Societies and Ladies' Societies, may consider this with profit to the children, if not to the entertainment of the adults.

Cleanliness in person and surroundings seems necessary alike to one's self-respect and to hygienic living. The present war against tuberculosis gives great prominence to cleanliness, fresh air, and sunshine. When one remembers that

each person should have forty to sixty cubic feet of fresh air a minute, he sees the absolute necessity for good ventilation when indoors and the great advantage of spending as much time as possible in the open air.

But much worse than breathing air that is contaminated with waste products from the lungs is the inhalation of tobacco smoke. Here there is, passing over the delicate and absorbent mucous membrane, a poison classed with prussic acid in the rapidity of its killing when taken in poisonous doses. Men would be killed more often were they not habituated gradually to the drug. Damage is wrought slowly, but none the less surely, the heart, brain, nerves, stomach, blood and mucous membranes being injured by tobacco using. Statistics show that among college students, scholarship is almost invariably in inverse proportion to the use of tobacco. A New York physician says: "The universal experience of all mankind will attest—that, precisely in the ratio that persons indulge in narcotic stimulants, the mental powers are unbalanced, the lower propensities acquire undue and immoderate activity at the expense, not only of vital stamina, but also of the moral and intellectual nature. Tobacco using, even more than liquor drinking, disqualifies the mind for exercising its intuition concerning the right and wrong; it degrades the moral sense below the intellectual recognitions." Professor Hopkins of Williams College once said to a graduating class, "I may express to you my conviction that habitual narcotic stimulation of the brain is not compatible with the fullest consecration of the body as the temple of God." An English physician, after his observations on the effects of tobacco, says: "If the evil ended with the individual who, by the indulgence of a pernicious custom, injures his own health and impairs his own faculties of mind and body, he might be left to his enjoyment, his fool's paradise, unmolested. This, however, is not the case. In no instance is the sin of the father more strikingly visited upon the children than in that of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit." There is a profound conviction among multitudes of people that a disciple of Christ whose model of life is the Master, cannot injure his body and mind and lower his moral nature by the use of tobacco without spiritual loss to himself and injury to others.

From injudicious diet there may be produced in the body poisons which give physical debility and a sluggish brain. A good variety of simple food, taken regularly and slowly and in moderate amount does not make too heavy demands on the digestive system; and detract from other organs their due amount of blood.

Many persons, perhaps a majority of people, do not drink water enough. One should drink daily at least a pint and a half beside that which is taken in the food.

What of alcoholic drinks? Is there a man, woman or child who does not know of the injurious effects of even the moderate use of alcoholic liquors? Children in the schools are taught that alcohol, like tobacco, irritates the nerves, the restlessness demanding more of that which caused it, making it an evil which preys more and more upon the strength and vitality of the individual. The fact that all the organs of the body, as well as the working of the mind, and the soundness of the morals, are injured or destroyed by alcohol should turn every intelligent person from it, with abhorrence. An old Jewish proverb says, "When Satan cannot go in person, he sends wine."

Vitality, that indefinable force which gives endurance and energy to the body, which are necessary to abounding physical life, is most intimately associated with the nervous system. The amount of vitality is in proportion to the development and strength of the nervous organization. The chief center of the nervous system is the brain. The brain is the point of contact between the intellect and the body. All voluntary and involuntary activity of the body has its source in the nervous mechanism and here alone does mentality originate. The brain substance is built up, as are other body cells, by the products of digestion carried to it by the blood; without exercise of the muscles, the development of the brain structure is incomplete. Yet from this same organ, dependent on the normal physical forces for its perfect formation, come the intellectual faculties which elevate man to a peculiar position among created things. Here reside consciousness, sense, the reason and the will.

All waste of nerve force is especially injurious. No ordinary physical effort brings greater fatigue to the body than does the exercise of the stronger emotions. The oil of life is burned out when such passions as envy, jealousy, anger, and hate are kindled. In health, the pleasurable sensations from the satisfaction of normal appetites are keen and tend to a person's happiness, whereas ill-health causes lack of self-control and abnormal appetites leading to excesses

which destroy his happiness and deprive one of his self-respect. The more one caters to the senses, the more they demand. True happiness comes from the satisfaction of mind and spirit which is conducive also to ease of the body. Sanitary and temperate living and pure thinking give rest and soundness to the body and leave the spirit untrampled in its activities. There will be less incompetence, deceit and crime when men have learned to conserve their nerve force and trained their minds to self-control.

The value of a sound body is seen in every phase of life. In the commercial world, the man of perfect health has great advantages. Active and clear-headed, he endures the routine and plans for advanced work when a weak and exhausted man fails. The boy who can be regularly at his post with strength for the day's requirements will take precedence over the one who is frequently detained by physical indisposition. Men must come to definite standards of height, lung capacity and strength for certain positions; a man who is color-blind cannot be a locomotive engineer; no person using liquor or cigarettes can be an employee of the Pittsburg Railway Company, because physically and mentally unfitted for such responsibilities. When the body is not up to a good standard, work is not of the highest quality possible, is done with unnecessary friction and with lack of the best judgment.

The development of the intellectual faculties depends largely upon the physical stamina. The cultivation of any talent,—art, music or literature—demands a well developed brain and a body under good control. Lack of vitality cannot be compensated by any force of will or persistence of effort. A sound body is primary; native ability, education, opportunity, and determination are secondary. The great men have been those with strong bodies and abundant vitality. Gladstone, Bryant, Tolstoi serve as examples, while Byron and Burns are sad pictures of men who were endowed with marked ability, but died early at thirty-six and thirty-seven years—broken down by dissipation. In exceptional cases, nature seems to have given fine intellectual and spiritual endowment in compensation for a naturally delicate body. Mrs. Browning, always in feeble health, and Pope, who was naturally delicate, and deformed from his birth, gave to the world the products of their minds and beautiful spirits.

In the maintenance of right relations with one's fellowmen, the balance and poise based on normal functions of body and mind are of inestimable service. A night's refreshing sleep often replaces friction and misunderstanding with har-



mony and patience. The man exhausted in muscle and nerve is in a condition of lowered mental tone and lessened moral resistance. Clear judgment and rigid self-command are necessary in the discernment of right and wrong, and in holding one's actions to the standards of one's ideals.

The soul as well as the mind is served by the body. Where more than for the life of the spirit shall the equipment be the most perfect and delicately adjusted? A period of illness, overwork or anxiety is often the cause of great depression in the religious life. Man's hope and faith are conspicuously influenced by his physical condition. To be one's best requires a sound body. Shall it be a matter of indifference to perfect the body as the servant of the spirit? Of their reciprocal relation we have evidence in the manifestations of the influence of the spirit over the body. How often we have seen a person beautified, and made erect and vigorous by a wholesome change in the attitude of the spirit. Many bodily functions are performed more perfectly when mental quietness and peace in the spirit obtain. Moral fineness beautifies the body.

One's usefulness to the world is gauged to a considerable extent by his health. Personal influence is a great power, and the health and beauty of the body adds much to the force of

a fine mentality and strong spiritual life. Those rare persons possessing such a harmonious development have tremendous influence in attracting others to nobility and usefulness in life. If we are to be useful servants of the Master, to raise the standards of living and win men to truth and righteousness, we need every equipment. Only in man, the crowning work of God's hand, do we find the union of spirit, mind and body. And with its inherent divinity, the Father has left this wonderful creation to work out its own highest good. Let us not fail. To seek perfection of the body is our honor to Him who gives to the short-lived violet no less beauty and perfection than to the sturdy oak.

What greater stimulus to honor the body, cultivate the mind and strengthen the spiritual life do we need than to remember that the Savior came as a man, living the earthly life, loving the men and women who knew him, as a Friend, feeding the hungry, healing the maimed and the sick, and redeeming from sordidness and sin those who came into contact with his pure life?

We know that God has implanted in every human body his own divine spirit. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own, for ye are bought with a price; glorify God therefore in the body."

Business meeting was called to order by the moderator on First-day morning at 10 o'clock. Prayer by Pastor Sayre. It was voted that the name of the organization be changed to the "Semi-Annual Meeting of the Churches of Minnesota and Northern Wisconsin." The Cartwright (Wis.) church was then accepted as a member and as such received a welcome, extended by Rev. Sayre. Steps were taken at this time to place a missionary on the Minnesota and Northern Wisconsin fields.

An invitation was received and accepted from the Cartwright church to convene with them at the next Semi-Annual Meeting. The officers for this meeting are: Moderator, Mrs. Rose Williams; Clerk, Mrs. Jennie Carpenter. Pastor Sayre was appointed as our delegate to the next Iowa Yearly Meeting.

In the afternoon, the praise service was led by Mrs. Annie Churchward, and a sermon was preached by Pastor Sayre, followed by a paper by K. R. Wells, which closed the series of meetings.

D. T. ROUNSEVILLE,  
*Corresponding Secretary.*

The semi-annual meeting of the Minnesota Seventh-day Baptist churches convened with the church at Dodge Center on June 28, 1907, at 2 o'clock. The praise service was led by Miss Myrtelle Ellis and the introductory sermon was preached by Pastor C. S. Sayre. The meeting was then called to order by the moderator, and after the reading of the minutes of the last meeting, the following program committee was elected: Mrs. Jennie Carpenter, Mrs. Elsie Harris and L. H. North. In the evening, the praise service was led by I. N. Rounseville, and prayer and conference meeting followed, conducted by Mrs. Rosa Williams.

Rev. W. H. Ernst preached on Sabbath morning, after which we were favored with a selection by the Milton College Male Quartette. The C. E. Meeting in the afternoon was led by Miss Nettie Crandall and special music was furnished by Pastor and Mrs. Sayre and the Quartette. The evening meeting was in charge of the College Quartette and was devoted to talks by different ones in the interests of Milton College.

## THE CONVOCATION

### The Story of the Convocation.

This story starts before it begins. The previous day was hot, very hot. The pastor and the editor went to the train at 8.42 A. M. A group of our friends was already at the station. An invalid woman was one of the group. When the train came, the invalid's brother lifted her from the carriage, carried her across the tracks and without waiting for a tardy train man to bring the portable step to aid him, with the invalid on his left arm, he drew himself onto the train, carried the invalid into a coach from which he was sent to another because that one was "not to go through;" then into another coach where he placed her in a seat. All this was done not with the air of an athlete, but as gently as a mother carries a weary babe. The casual on-looker saw only an unusual exhibition of tenderness and unexpected strength. I saw far deeper meaning in that service of love. To me it was a sermon, an eloquent sermon. It was a picture of the way in which the "Everlasting Arms" of our Father carry His children over rough paths and up the steeps of earthly experience. Actions speak, and that deacon preached a better sermon in three minutes than some preachers do in an hour. There were no repetitions. There were no apologies. There was no wandering about seeking for something to say. The theme was "Loving Service." It was service from the heart, speaking through obedient arms made doubly strong because the heart said, "helplessness needs your strength." The deacon did not know he was preaching. I have heard him say, "I cannot talk; give me something to do." But that morning he was eloquent, silently eloquent. All that is best in human experience comes through such preaching. The sermon thrilled me. I could not forget. It was an excellent preparation for the Convocation. That sermon is why this story starts before it begins. The deacon's pastor went to the Convocation with the editor. The invalid and her friends went too, for rest.

We reached Nile at 8 P. M., just as Dr. Platts, president of the Convocation began his opening address. Did you read it? If you did not, you failed to learn how the Convocation originated, what its purpose is and what the excellent program introduced by the address aims at. Yes, it was in the RECORDER last week.

The following shows the program for the forenoon of Fourth-day, August 14: 9.00, Devotional Services, Rev. E. D. Van Horn; 9.30, Studies in the Pentateuch, Prof. William C. Whitford, D. D.; 10.30, "The Kingdom of Heaven:" (1) At Hand, Rev. W. D. Burdick; (2) The Nature of, Rev. George W. Hills; (3) Conditions of Membership, Rev. E. A. Witter. 11.30, A Quiet Hour, Rev. A. G. Crofoot.

This story cannot summarize the various items on the program. Prof. Whitford treated his "Studies" by way of familiar lectures with question and open parliament. He could not make them exhaustive as to the theme, and they awakened too much interest to be exhausting or wearisome to the audience. Interest in them grew from first to last. Some things he said concerning "The Bible as Literature," appear in another column.

The symposium concerning "The Kingdom of Heaven" was listened to with deep interest. The three papers contained so much of interest that we should be glad to give them entire if possible. Summaries of them will be found in another place. The theme is so all-inclusive, beginning in the Old Testament and unfolding in the New, that no treatment could do more than outline it in a single hour. Please do not wrong yourself by neglecting to read what Burdick, Hills, and Witter said.

The afternoon of Wednesday included an easy-going ball game, "walks and talks," etc. The evening brought a most interesting Bible reading service under direction of Dean Main on "Jesus the Son of Man, the Son of God." We are indebted to him for a summary of the same.



**The Bible as Literature.**

PROF. W. C. WHITFORD.

The Bible is not a book of theology written from a philosophical point of view. It is a religious book, in fact, the religious book par excellence, but the religious truth which it contains is not always or chiefly in the form of exposition or exhortation. The literature of the Bible is of the most varied character. It is a divine book, but also most intensely human. Here we have prose and poetry, history, biography, legend, story, parable, sermon, riddle, prayer, hymn, letter, exhortation, prophecy, vision, and other kinds of literature in the richest variety.

Our Christian ancestors made the mistake of giving little attention to the distinguishing of this variety, but regarded the whole book as above the classifications of literature, and as a special message written by the Holy Spirit with very little human aid. We get the truest insight into the divine message by recognizing the human element in the authorship of sacred scripture, and in studying the Bible as literature.

The most obvious classification of writings is into prose and poetry; but it is not always easy to make this distinction. There is often a certain rhythm about prose, and poetry is often written in blank verse. The real difference is not so much in the outward form as in the kind of thought. Productions in prose abounding in figures of speech often approach nearer to the really poetic than some formal poems.

The differentiating of prose and poetry in the Bible is especially difficult from the fact that the scribes who preserved the manuscripts for us were of the most part ignorant of this distinction, and wrote poetry precisely as if it were prose. The accentuation and verse divisions of our Hebrew Bibles according to the Massoretic text are very far removed from the spirit of the authors of the various books. It is only by patient study that much of the poetry of the Old Testament has been rediscovered.

Much of the early part of Genesis is poetry. We have at the beginning two poems of Creation, and then a poem of the Fall. These are easily distinguished in the original by the length of the lines. The poetry of the Bible is not always in long pieces like these. It very often happens that a few lines of poetry are inserted in the midst of a prose narrative. For example, about the sun standing still on the day of Joshua's victory in Beth-horon. Joshua 10:12-14.

Sun, stand thou still upon Gideon;  
And thou, Moon, in the valley of Ayalon.  
And the Sun stood still,

And the moon stayed,  
Until the nation had avenged themselves of  
their enemies.

Compare the prose narrative in the previous  
verse, Josh. 10:11.

The discernment of poetry is one of the great-  
est aids to the interpretation of Scripture.

Many people have thought that all the state-  
ments of prose narrative in the Bible must be  
received as historically literal. But if we once  
admit that the Bible is a part of the world's liter-  
ature, it is sheer assumption to hold that it must  
not be examined as other literature is examined  
to determine to what class its narratives belong.  
Not all is plain history which appears under the  
form of history. Read for example, Gen. 6:1-4.

I scarcely think that we can avoid the con-  
clusion that by "sons of God," our author means  
the angels. This is what, in other literatures,  
would be called a myth, a primitive religious  
story of the connection of the ancestors of the  
race with deity. Such stories in the Bible are  
far superior to those of Grecian, or Roman, or  
Assyrian mythology; for they are strictly mono-  
theistic and altogether free from debasing ele-  
ments that mar the religious teaching.

Modern historians in preparing their books  
have to examine with care their sources; for  
many writers of history of the earlier days did  
not take pains to separate the facts of history  
from legendary embellishment. A legend usually  
has a foundation of fact, but has grown mostly  
from the imagination of those through whose  
hands it has passed. Now who shall say *a priori*  
that since the Bible is sacred literature, it does  
not contain legends as well as literal history?  
Knickerbocker's history of New York, a rather  
humorous sketch of the early history of this  
state and the city which is now the metropolis  
of America, by Washington Irving, was reckoned  
at one time in Germany as an authentic history,  
and credited to Diedrich Knickerbocker. There  
never was such a man, to be sure, but much that  
the book contains is literal fact. The author,  
however, had no scruple to alter the narrative  
to suit his fancy, and to introduce amusing fea-  
tures. His book has therefore no great value as  
history.

Now I am not going to say that the Pentateuch  
is full of legends, but I am rather inclined to  
think that the verse which we have just read  
from the book of Joshua (ch. 10:11) is a legend.  
And when we once admit the legendary element  
does it not present the best means of explain-  
ing many difficult passages? The Bible is none  
the less valuable. Take, for example, the stories

about Abraham denying his wife twice, and Isaac  
once under very similar circumstances.  
Gen. 12:10-20; (J2) 20:1-13; (E) 26:6-11. (J)

A few years ago, a mother in sending her son  
to Alfred University, requested that he be not  
required to study geology; for she feared that  
his faith in the Bible might be undermined.  
It was not very long ago that most orthodox  
theologians understood that the world was made  
out of nothing in six days' time, and precisely  
4004 years before the Christian era. It is no  
wonder that they were disturbed when the scien-  
tists who studied geology brought to light the  
fact that many rocks of this earth have been  
formed at the bottom of the sea through count-  
less centuries, and that the same process of world  
formation which we read in the rocks is still go-  
ing on today.

After a while the prevailing interpretation of  
the first chapter of Genesis came to be that the  
days there mentioned represent indefinitely long  
periods of time. There has been manifested also  
wonderful ingenuity in reconciling the order of  
creation as there mentioned with the order that  
is shown from scientific research. But these  
efforts at reconciliation are all a mistake. Our  
author of Genesis did not mean to write a scien-  
tifically accurate treatise, and could not have done  
so if he had tried. Moreover, if he had under-  
taken and succeeded in such a task as the har-  
monists propose, his work would not have had  
the value which it did have for the age in which  
it was written and for all other ages past and  
present.

The Bible has been written for the sake of  
religious instruction, and is adapted for that end.  
The writer of Genesis intends only to present  
to us the world as the workmanship of a wise  
and loving God who spoke and it was done. He  
does not mean to imply that God used even so  
much as one day of twenty-four hours in creating  
the land animals and bringing them to their pres-  
ent development. He is intent upon the lesson,  
and arranges his material for the most artistic  
effect.

Now as regards the harmonizing, let us read  
Gen. 1:9-13, the work of the third day, and then  
Gen. 1:20-23, the work of the fifth day. From  
the researches of modern science, animal and  
vegetable life have been ever co-existent, and  
traces of vegetation cannot be found before the  
marks of animal life. The two have advanced  
side by side.

Read Gen. 1:14-19. The formation of the  
heavenly bodies after the earth itself, and after  
the appearance of vegetation upon it is entirely

contrary to the established results of astron-  
omical research.

We are not shut down to any makeshift of  
explanation, as for example, that the sacred  
writer records the creation of the luminaries  
at the time that they would appear to the ob-  
server after the clouds of mist had rolled away.

**The Kingdom of Heaven at Hand.**

REV. WILLARD D. BURDICK.

The idea of the "Kingdom of Heaven" was  
not new to the preaching of John the Baptist  
or Jesus Christ. Edersheim says of the Old  
Testament teachings of this kingdom, "This rule  
of heaven and Kingship of Jehovah was the very  
substance of the Old Testament; the object of  
the calling and mission of Israel; the meaning of  
all its ordinances, whether civil or religious; the  
underlying idea of all its institutions. It ex-  
plained alike the history of the people, the deal-  
ings of God with them, and the prospects opened  
up by the prophets. Without it the Old Testa-  
ment could not be understood; it gave perpetuity  
to its teachings, and dignity to its representations.  
This constituted alike the real contrast between  
Israel and the nations of antiquity, and Israel's  
real title to distinction. Thus the whole Old  
Testament was the preparatory presentation of  
the rule of heaven, and of the kingship of its  
Lord."

The centuries of prophetic silence following the  
stirring message of Malachi were broken by the  
voices of John the Baptist and of Jesus Christ,  
saying, "Repent, for the kingdom of heaven is at  
hand." Many in Israel heard the message and  
looked for the setting up of the kingdom of  
heaven immediately. But *their* plans were to  
end in disappointment, for in a few short months  
they read the title above the central cross on  
Calvary, "Jesus of Nazareth, the King of the  
Jews."

His disciples had even before this wavered  
in their belief that Jesus was then to set up his  
earthly kingdom; their great disappointment was  
voiced by the two on their walk to Emmaus,  
after the resurrection, when they said to Jesus,  
"But we trusted that it had been he which should  
have redeemed Israel."

The ascension of Jesus, together with the il-  
lumination of the Holy Spirit, brought about a  
radical change in the opinions of his disciples as  
to the nature of his kingdom; its establishment;  
its development; and final triumph, and yet there  
has not been, and there is not now a unity of  
belief that Jesus established his kingdom at the  
completion of his redemptive work. I believe that



the following are good evidences that Christ did set up his kingdom at the time of his earth mission:

#### 1. Old Testament Prophecy.

When interpreting the king's dream, Daniel said, "In the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed." \* \* \* In accord with the interpretation of this dream and other Old Testament teachings, many of the Jews, and some of other nations, were at the time of the birth of Christ, looking for the coming of the heavenly king. The wise men of the East came to Herod inquiring, "Where is he that is born King of the Jews?" Herod, in great anxiety, sought the aid of the priests and scribes who told him this prophecy, "and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

Among those of Israel who were looking for the coming of the king and the setting up of his kingdom were Simeon and Anna, who, when the child Jesus was presented in the temple, received him joyfully as the promised consolation of Israel and gave thanks to God for this fulfillment of his promises.

2. John the Baptist came with the message for the people to prepare the way for the coming of the Lord who was shortly to set up his kingdom. John's message really meant, "Repent, for the reign of God draws near." What we have further of his preaching is proof that John the Baptist believed that Jesus would immediately establish his kingdom. Furthermore, the multitudes who listened to his preaching believed this, and questioned if John were not the Christ.

3. Jesus' words are proof. He said, "The time is fulfilled, and the kingdom of God is at hand." "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." And he declared that some with him should not "taste death, till they see the kingdom of God come with power."

4. The devil recognized the great truth that Christ as king was setting up his kingdom, and that He would finally overthrow and gain to himself all other kingdoms, when, at the time of the great temptations, he told Jesus that he would give him all the kingdoms of the earth if he would fall down and worship him.

5. The disciples were sent out to preach "the kingdom of heaven is at hand." Paul believed that the kingdom had been established, and wrote, "Giving thanks unto the Father \* \* \* who hath delivered us from the power of darkness, and

hath translated us into the kingdom of his dear Son."

This founding of the kingdom of heaven called for new manifestations of the great love of God for the human race. The King himself came and established his kingdom. In him was realized that which was anticipated in the Jewish ceremonial laws and regulations. As King he exposed the hypocrisy of those who claimed to be children of the kingdom; he tore from about the laws of his kingdom already given by God; those man made laws and regulations that oftentimes quite destroyed their usefulness to men, and then unfolded these laws and explained their application and taught their real value; he invited all men to enter the kingdom of heaven; and he gathered about him a company of men and women as subjects in this kingdom who should go out with his world-wide policy of gathering into his kingdom Jew or Gentile.

1. Let us realize that the kingdom of heaven is not a kingdom of the future, it *exists*. The King is seeking for subjects *here and now*. You are *now* a child of the kingdom of heaven if you have been "born of water and of the Spirit." The King said, "He that believeth on the Son hath everlasting life."

2. There is inspiration and encouragement in the knowledge that the kingdom of heaven has been established and that it will finally triumph.

When Jesus said "the kingdom of heaven is at hand," he said it in view of the actual consummation of that kingdom. This is the more wonderful when we realize that he said it with a full consciousness of the mighty struggle through which he must pass in setting up the kingdom. He knew that the Jewish nation would reject him, and that his own followers would be sadly disappointed in his failure to set up a temporal kingdom; he knew that his earth life would be filled with heart pain; that he would be scoffed at; spit upon and crucified, and doubtless he realized that there might be centuries of struggle succeeding his ascension, between the forces of good and the forces of evil. But with great dignity and certainty he foretold the final supremacy of his kingdom when he said that it was at hand. There was never any uncertainty of its development manifested by him.

Men might trample on the laws of his kingdom, they might ridicule them, lie about them, say it makes no difference whether these laws are kept or not, but he could bear it, for he was establishing a kingdom whose every law would finally be established. Matt. 5:17-19.

When those poor, unlearned fishermen caught his view of the kingdom, and were filled with

the spirit of God, they went forward with great courage, perseverance and success, and Israel marveled "and took knowledge of them, that they had been with Jesus."

Great is the inspiration and encouragement gained from the belief in the kingdom of heaven established; that it is in process of evolution; and that its truths will triumph. "His truth is marching on."

The same message is ours. "The kingdom of heaven is at hand," for "we are laborers together with God." Not all who hear these truths of the kingdom from our lips and pens will heed them, but now and then choice souls will give ear, bend the knee before the King of Kings, and be received into the kingdom of heaven to unite with his loyal subjects in accomplishing the purpose of God.

#### The Nature of the Kingdom of Heaven.

REV. GEORGE W. HILLS.

Luke 17:20-21. "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for, behold the kingdom of God is within you." (Margin—Among you.)

The importance of the doctrine of the kingdom of heaven, or, kingdom of God, may be seen in the fact that it was the keynote of our Savior's message to the world; while the means by which souls may secure citizenship in the kingdom was the burden of His "good tidings of great joy." The kingdom of heaven is a real kingdom, and we may gather tangible facts concerning it. But more, it is the central idea, as well as the end and motive of all divine revelation.

If we look for the kingdom of heaven among the popular "isms," and "ologies" of our times, we will be seeking for the living among the dead. Popular notions lead only to earthly, material conceptions of the kingdom, as of a thing that is subject to the senses and the finite understandings of men, while the Scriptures teach that it is spiritual—a very present kingdom that will endure when things of time and sense shall have passed away. Jesus taught his disciples to pray to the Father in heaven: "Thy kingdom come." This prayer is but the expression of the intuitive longings of the human soul. Well-did our Lord know the hungerings of the inner life of sin-crushed humanity. These longings reach out for higher and purer life; a reign of love and justice; a time when, and a space where, sin and sorrow shall be banished; where the oppressor's rod shall be broken; where suffering shall be allayed, tears brushed away, heart-aches comforted, and wrongs righted. It is the soul's demand for "the better

day," when hopes shall become realities in conditions of righteousness and readjusted relations.

It is the demand of the ages, the hope of the race, for which the inner voices of the soul call in perpetual appeal. Without the many promises of our Lord regarding the kingdom, which serve as a lamp of hope, life, while tabernacled in the flesh, would be a prolonged, starless night, engulfing all in the blackness of desolation and despair.

There are two eternal realities for which the soul clamors in ceaseless demand. They are life and satisfaction. Our Savior came to meet those demands. "Life," "eternal life," "the way of life," "the bread of life," the nature, source and requirements of life, "the water of life," are the strands of teaching that He vitalized by His own inbreathed Spirit, and spun into one eternity-reaching thread of gold and light, with which He unites His teachings into a cord of sympathy and binds trusting souls to himself. He taught that life in the heavenly kingdom is the only life worth while. He further taught that that kingdom, is the only place where the soul's longings for full satisfaction can be realized.

About these promises hover the halo of divine glory as he instructs the trusting heart to voice the prayer that lingers on devout tongues: "thy kingdom come." Thus He colors the rainbow of divinely implanted hope, and hangs it against the black cloud of humanity's sins that stretch their gloom across the skies of time, and bids us take courage and look beyond, to the consummation of the kingdom of heaven that begins on earth, "not with observation, but is within you."

The Decalogue is the Constitution of the kingdom of heaven. It was given by the King himself, to Moses, His representative. It is perfect as He is perfect. It was traced in stone by the finger of God, punctuated by flashing lightnings, and underscored by the divine presence. It has never been found wanting and has never needed amendment. This Constitution teaches piety, and a code of morals by the divine "thou shalt not." Later, our Savior spoke these ten precepts in one condensed breath of divine love, saying: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: thou shalt love thy neighbor as thyself." (Matt. 22:37-39.)

This Constitution has approved itself to the world's best jurists, statesmen, and Godly men in all the lands and ages of human history, as the vital, fundamental law without which there could be nothing permanent and abiding in human



society, institutions or governments, and no progress in civilization.

In His sermon on the Mount, our Savior interpreted the principles of the Decalogue into laws for the citizens of His kingdom. He taught them with a new and higher meaning. Its first word is "blessed;" its first paragraph is the beatitudes. To bless is the burden of the beatitudes. In them the King struck the keynote of life lived in God's love, and sent it vibrating on the chords of trusting hearts in that, and all subsequent ages, that humanity might be prompted to reciprocate that love, and make human life a beauty and a blessing.

Blessedness is essentially spiritual, depending, not on the citizen's worldly conditions, birth, wealth or station in life, but depending alone on what he is—his character—his inner, spirit life. Take heed and keep yourselves from covetousness: for a man's life consisteth not in the abundance of the things he possesseth." It is the blood of Christ, not the blood of ancestors, that gives value to life. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." The beatitudes sum up the deep, broad and high philosophies of Christian life. They are the diatonic scale of heaven's melodies. Their key-note is blessing; their upper octave is "joy and peace in the Holy Spirit." Their soul-stirring symphonies, coming across the wide gulf of the centuries reach loyal hearts today and quicken them in response to heavenly music. The last beatitude breaks forth into a song of joy; not a light-hearted joy, such as those experience who shut their eyes to the dark things of life, and are seeking a short cut to heaven; but the heavenly joy of a spirit-filled heart in facing life, even the very worst the world can do. It is directly opposed to the teachings of materialism.

The King of the kingdom, is "God manifest in the flesh." (I. Tim. 3:16.) His coming attracted no public notice. Bethlehem had no room for Him. Not only is it true that the kingdom "cometh not with observation," but the King also came without observation. He was only a manger-cradled babe of an obscure family from despised Nazareth, unheralded and unknown to the world he came to save. Jesus spoke of the kingdom "within you," as if saying to his disciples, "You fail to get my meaning. You are looking for a kingdom to be set up by shock of battle and force of armies, having visible symbols and coins, bearing the image of some new Caesar. You are mistaken. The kingdom of heaven is unseen. It seeks no conquest of coun-

tries, but conquest of consciences and wills. Its realm is the human heart; its throne is not the throne of David, but it is on the highest mountain-peak of human life, and in the deepest affections of the heart."

Our Savior came "preaching the gospel of the kingdom of heaven." He acknowledged that He was the King, and added "To this end was I born." The angel told His mother, Mary: "Of His kingdom there shall be no end," which seems to be an echo from the words of Isaiah: "Of the increase of His kingdom there shall be no end." Notwithstanding these facts, Jesus said: "My kingdom is not of this world.

The power of the King is all His own. He is the source of power. He says of Himself: "All power is given unto me, in heaven and in earth." In the voice of the Psalmist we hear these words, "He ruleth by his might forever." In His methods, the most potent factor is love. He never compels. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Love is the greatest known force. If love will not draw a person into the kingdom, and keep him in it, nothing can.

\* \* \* \* \*

"The love of Christ constraineth us." John adds: "Love is of God; and everyone that loveth is begotten of God. He that loveth not knoweth not God; for God is love. Herein is the love of God manifested in us, that God hath sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins." "There is no fear in love: but perfect love casteth out fear, because fear hath torment; and he that feareth is not made perfect in love. We love Him because He first loved us." "Because God first loved us." Strange! But it is His way. By love unsolicited He appeals to the highest within the human soul, which is love. By His loving kindness He draws followers from the world to Himself and makes them citizens of His kingdom; and by the same power of love He binds them to Himself, and rules over them. In love is His power of government; and in love in his method.

In summing up the beatitudes, our Lord said to His disciples: "Ye are the salt of the earth," "Ye are the light of the world." "Salt may represent the conservative element in the politics of the kingdom, while "light" may represent the liberal element. These elements are in full harmony. They complement each other; both elements must dwell, at the same time, in the heart of every loyal citizen. The salt of the kingdom

conserves, keeps, saves, preserves, perpetuates, the principles and forces of the kingdom as they come into individual life. By this conservative power in the heart, the citizen is prepared to perform his full mission as such.

Thus human hands are entrusted with the sacred responsibility of bearing the precious Ark of God. The King makes Christians His ambassadors and sends them out into the world to sustain the relations between the kingdom of life and the kingdom of death. His ambassadors are not to be overcome of death, but are to overcome the death in sin by leading the world to accept their message of the Cross. They are to work and "pray in Christ's stead, be ye reconciled to God." They are "earthen vessels," but the message they carry is the precious jewel of eternal life. Mighty responsibilities! Yes. But they are strengthened for the service by the pulse-beat of divine love and the presence of the King, who bids them "abide in me and I in you," for the strength and grace they need to sustain them and give success.

\* \* \* \* \*

Human history and the Word of Inspiration teach the lesson that great opportunities glide by with padded sandals. The highest claims plead quietly, with but a smile or a tear. The deepest responsibilities roll by on the noiseless currents of events, in all their strength, for the "kingdom of heaven cometh not with observation." Not by force, not by political sleight-of-hand, but by the silent powers of the Holy Spirit, it subdues hearts. The parable of the "leavened meal" tells the story of the spiritual, living force that has gone out from Christ, the King, through His followers, into the world to conquer and subdue the darkness of sin by the gospel light that shines out through consecrated lives, until "the kingdoms of this world are become the kingdoms of our God and His Christ and He shall reign forever and ever."

#### Conditions of Membership in the Kingdom of Heaven.

E. ADELBERT WITTER.

Since the nature of the kingdom of heaven has been set forth by another, there is nothing left for me but to suppose the treatment has been along logical and well established lines of theological thought and teaching. It is necessary to take this position that we may have some ground upon which to predicate the conditions of membership in the kingdom of heaven.

If we turn to Matt. 3:2, we will find that John

the Baptist, the great forerunner of Christ, began his ministry with this invitation and statement, "Repent ye, for the kingdom of heaven is at hand." Had his teaching ended here, there would be in this no good ground for the claim that repentance was, by John the Baptist, considered necessary to entrance into the kingdom. But if we follow him, even through this chapter, we will have no doubt of his thought respecting this matter.

In the first chapter of Mark and fifteenth verse we find the Lord reported as beginning His public ministry in Galilee with this announcement, "The kingdom of God is at hand; repent ye, and believe the gospel." By referring to the context, we find that Jesus had just returned from his great trial in the wilderness of Judea. John the Baptist had been put in prison. The atmosphere was heavy with the expectation on the part of those who, following John, had seen Jesus baptized and heard the wonderful declaration respecting him that broke so forcibly from the depths of blue, "This is my well beloved son, hear ye him."

At the very outset of his public ministry Christ declared that repentance and faith were conditions of admission into the kingdom. These are facts set forth, but what did he mean by the use of these words? Why are these things indispensable to membership in the kingdom? These are questions that naturally arise in the mind of the thoughtful seeker. These are questions that must be largely answered before we can hope to win the world to Christ.

The doctrine of repentance, as taught by Jesus the Christ can be fully understood only when we have become acquainted with other parts of his teaching concerning God, man, and the righteousness of the kingdom.

"The contents of the idea of repentance must depend on the views set forth on these cardinal topics. If God be a Father, then repentance will mean, ceasing to regard Him under any lower aspect; if man be a being of infinite importance, as a moral subject and son of God, then repentance will mean realizing human dignity and responsibility; if the righteousness of the kingdom be spiritual and inward, having reference, not merely to outward acts, but to motives, then the summons to repentance will be a call, not merely to a life for moral ends, but to self-criticism, so as to discern between true and false righteousness. \* \* \* On this subject, as in reference to the idea of the kingdom, there is marked difference in tone and drift between Christ's teaching and that of the Baptist. Both use the same form of words, but they do not mean the same thing. Christ's conception of repentance springs out of



His new thoughts concerning the kingdom of heaven. The contrast between Jesus and John is specially apparent at two points. First. There is an inwardness in Christ's doctrine that is wholly lacking in John's. To perceive this we have only to compare the Sermon on the Mount with the directions given by the Baptist to the publicans, soldiers and others, who inquired what he would have them do." (Luke 3:10-14. A. B. Bruce.)

The Sermon on the Mount is an exposition of the righteousness of the kingdom; it may be used as an aid to self-examination and an exhortation to repentance. It bids men look into their hearts, and examine their affections and motives from which their actions seem to arise.

John, on the other hand, directed attention to merely outward conduct. He exhorted penitents to practice honesty and contentment.

In a kingdom of this world a ruler can take notice only of external acts. If the people abstain from stealing, violence, lying etc., they are considered to be righteous people, and are treated as such among the kingdoms of the world. The fact that Christ turned the thoughts of His hearers from acts to dispositions, shows conclusively that He had in view a kingdom of another and higher nature. He said, "My kingdom is not of this world."

The second point of contrast is, that repentance, as set forth by John, was an affair of details. As Christ presented it, it was a matter of principle, a radical change in the purpose and end of life.

John in his preaching, "repent, for the kingdom of heaven is at hand," seems to be saying to the people, "Alter your ways wherever they are amiss, make them right in the sight of the great King who is near." Christ's call to men was more than to a reform of this bad habit or that, it was to a radical change of mind, leading to a recognition of the kingdom of heaven as the highest good, and the most important subject that could occupy their thoughts.

In his declaration, "Seek ye first the kingdom of God and His righteousness," Christ sets forth the idea that hitherto the people, to whom he was speaking, had been living as though life was no more than meat, and the supreme question with them had been, what shall we eat, what shall we drink, and wherewithal shall we be clothed? He seems to say to them, "Henceforth, let loftier thoughts be yours, even the thought of becoming citizens of the divine kingdom. The form of the exhortation shows that the kingdom Christ has in mind is not the kingdom of popular expecta-

tion. He had in mind a kingdom for whose coming he knew the average hearer did not long.

The call was a summons to a radical repentance, a true change of mind and a new attitude with reference to the fundamental question of life, what is man's chief end and chief good?

That such a repentance and change of life and purpose may be experienced there is need of another element in man's nature. None can be moved to such inward and elemental change without a comprehensive view of the nature of the kingdom, and an unwavering confidence in the ultimate benefits of a citizenship in that kingdom, and in the power of God to realize these benefits to each and every citizen of that kingdom.

From the teachings of Christ it is evident that faith was a chief condition of admission into the kingdom. Where faith, (belief,) was wanting He declared the impossibility of doing many mighty works. He lived a life of holiness by faith in the heavenly father, and thereby set for the world an example by which he teaches to us the office work of faith. All this was significant of a new departure. It denoted a new conception of the kingdom.

Jesus put very tersely the effect of faith and repentance necessary to admission into the kingdom of heaven, when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

In the midst of the jostlings and strivings of the world after its honors and emoluments, it is easy for the child of God to be so entangled in these things, the great teacher seemed to think it necessary to forewarn his followers. The disciples themselves had been evidencing this condition of heart in their desire to know who was greatest in the kingdom of heaven. How beautifully was the lesson taught, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven;" how perfect was the example set by that great teacher.

Emptied of self-interest, He "bore our sins in his own body upon the tree." Forgetful of his own suffering, "he tasted death for every one." In the midst of the bitter agonies of that tasting of death, his humility, his utter abandonment to the will of the Father and fulfillment of the mission given him is manifest in his cry, "Father, forgive them, for they know not what they do."

Search the histories of the world and nowhere will you find another such example of the real essence of a life "hid with God," as is found in the life of Christ himself; and yet we are taught

that to become heirs of the kingdom, we must be like him, we must approach him in the essentials of his life.

Entrance into the kingdom is not to be based upon faith and repentance alone, but upon their resultant, the new birth, the new creation that prepares the citizen of the kingdom to find in their meat and drink to do the will of the father who is in heaven. Allegiance to all the interests of a kingdom is that which fits one to become a subject of that kingdom. The conception of the kingdom of heaven, and desirableness of citizenship in that kingdom, such as shall fill the soul with a loyal allegiance to all its interests is then a basis upon which entrance thereto must be predicated and rendered possible.

Christ has said, "not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven." It is not professions of the lips that opens the door of the kingdom, but the living, the doing with "a broken and a contrite heart, the will of the Father."

Do you say the task is great? Do you shrink neath the burdens' weight? "lift up your eyes unto the hills whence cometh your strength."

"The easy path in the lowland hath little of  
 • grand or new,  
 But a toilsome ascent leads on to a wide and  
 glorious view;  
 Peopled and warm is the valley, lonely and chill  
 the height,  
 But the peak that is nearer the storm-cloud  
 is nearer the stars of light.  
 For rapture of love is linked with the pain or  
 fear of loss,  
 And the hand that takes the crown must ache  
 with many a cross;  
 Yet he who hath never a conflict hath never  
 a victor's palm,  
 And only the toilers know the sweetness of rest  
 and calm."

The conditions of entering into the kingdom are such as to require a strong faith, that is ready for any task, and at the same time develop within the heart of the citizen of the heavenly kingdom a keenness of vision with which to meet and overcome every difficulty in the way of a full inheritance, for

"Deep as the deepest ocean are the pits that  
 sin has digged,  
 High as the highest mountains rise barriers by  
 sinning wrought.  
 Hedged in is the way before us, and the vision  
 of heaven obscured  
 Until, by faith and obedience we enter the king-  
 dom of our Lord."

### The Son of God and the Son of Man.

*A Bible Reading by Dean A. E. Main.*

The following statements were based upon eighty-five Scripture passages read by persons in the congregation:

1. The fundamental and constructive factor in the faith, life and work of the Apostle Paul was his doctrine of the Person of Christ. All that he became and wrought was due to this.
2. Eternal relations of the Son of God, his pre-existence, were the basis and explanation of his life and work on earth.
3. In the writings of Paul, the Father and the Son are co-ordinated, placed in the same rank of being.
4. The confession of Christ's lordship by the power of the Holy Spirit makes one a Christian.
5. For Paul, Christ was the law and the end of human effort.
6. In Christ man comes to know God and to have fellowship with him.
7. In Paul's later epistles the Jesus of Nazareth and the cross is the cosmical Lord; the Christ of history is seen to belong to the universe.

Christ's doctrine concerning himself:

1. His Messiahship.
2. His Divine Son-ship.
3. The Son of Man,—
  1. His majesty.
  2. His humiliation.
  3. The outcome of his humiliation.

The fourth evangelist interprets the name and mission of Christ in their high spiritual significance, and the nature of our experience in him.

The above Bible reading was supplemented by the following theological outline:

#### DOCTRINE OF THE DIVINE TRIUNITY AND TRINITY.

The doctrine of the Person of Christ has been the subject of controversy within the Church for ages. The results have ranged all the way from holding him to have been a mere man, of sinful propensities like ourselves, to an extreme form of trinitarianism not much short of tri-theism.

The doctrine has taken four general forms: (1) Trinitarianism in some form. (2) Sabellianism. (3) Arianism. (4) Socinianism.

A. There is a trinity, a three-kind, of Divine manifestation, in the Scriptures and in Christian experience. We have a Biblical and an experimental knowledge of God as Father, Son, and Holy Spirit.

B. The Bible and experience are best explained, not by Sabellianism, or Arianism, or Socinian-



ism; but by the doctrine of a trinity, a three-foldness, in the nature of the Divine Being, that makes possible these three kinds of Divine manifestations.

C. Helpful and illustrative facts in the mental operations of man, who is finite being made in the image and after the likeness of the eternal and infinite Being of God:

1. A consciousness of the real unity or oneness of the soul, the inner intellectual and moral self, the Ego as the books say, that in us which thinks, feels and wills.

2. The consciousness that this self, soul, or ego, is known to itself and manifests itself to others in three quite distinct sorts of activity—Intellectual, Emotional, and Volitional, or, in Thought, Feeling, and Will.

3. The consciousness that each and all of these lines of mental activity are revelations of the same soul, self, or ego, in its own unity and wholeness.

4. The consciousness that these soul-activities, though manifesting in each class the unity, worth, and dignity of the one originating personality, soul, self, or ego, are yet known in self-consciousness as really separate in nature, but vitally inter-related and inter-dependent.

The highest and best development of the entire personality, soul, or ego, in inward harmony, strength, perfection, and blessedness, up toward the Absolute and Infinite, depends upon the uniform growth of the whole self in purity and power, along intellectual, emotional and volitional lines of mental and moral activity.

6. We can therefore affirm of the one soul, self, or ego, in a finite way, but as essential to true and complete personality, a triunity or three-foldness of being or nature, and a trinity or three-kinds of self-manifestation.

D. The one Jehovah God, then, in the triunity of his being, is supremely great, perfect and blessed; and in the trinity of his self-revelation as Father, Son, and Holy Spirit, is known to us his children as the God of infinite holiness, redeeming love, and sanctifying power, our Creator, who is blessed forever. Amen.

Gleans from a recent examination in the San Francisco schools:

"Define fathom, and form a sentence with it." "A fathom is six feet. A fly has fathom."

"Define species." "Species is kind. A boy must be species to his mother."

"Define odorless." "Odorless is without a scent. A man who is odorless cannot travel in Europe."

**Education Society Board Meeting.**

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., August 11, 1907, at 8 o'clock P. M. Present, Prof. E. M. Tomlinson, Dean A. E. Main, Pres. B. C. Davis, Rev. J. B. Clarke, Prof. E. P. Saunders, Mrs. W. C. Titsworth, V. A. Baggs.

The President, Prof. E. M. Tomlinson, called the meeting to order and prayer was offered by Pres. B. C. Davis. The Treasurer's report of the Fourth Quarter, 52d year, May 1 to August 1, 1907, was presented and on motion it was voted it be approved when audited. Voted to pay the Treasurer of the Theological Seminary \$600.00, and to the Treasurer of Alfred University \$300.00 for general fund. It was voted that abstract of the Treasurer's report for the year be approved and forwarded for publication. Voted that it is the sense of this Board that the societies receiving the benefit of the labor of the Board of Systematic Benevolence should share proportionately in the expenses of the Board. On motion the report of the Trustees of Alfred University as presented by Pres. Davis be approved as a part of the report of this Board to the General Conference.

Adjourned.

V. A. BAGGS, *Rec. Sec.*

**When Sir Walter Moved,**

Here is Sir Walter Scott's amusing account of his "fitting" from Ashestiel to Abbotsford: "The neighbors have been much delighted with the procession of my furniture, in which old swords, bows, targets, and lances made a very conspicuous show. A family of turkeys was accommodated within the helmet of some *preux chevalier* of ancient border fame; and the very cows, for aught I know, were bearing banners and muskets. I assure your ladyship that this caravan, attended by a dozen of ragged rosy peasant children, carrying fishing-rods and spears, and leading ponies, greyhounds, and spaniels, would, as it crossed the Tweed have furnished no bad subject for the pencil, and really reminded me of the gypsy groups of Callot upon their march."—*Edinburgh Under Sir Walter Scott.*

**Education Society Treasurer's Report.**

Fourth Quarter, 52d Year—May 1 to August 1, 1907.

*I. Revenue and Expenditure.*

DR.	
Balance May 1, 1907:	
Seminary Fund .....	\$ 483 85
General Fund .....	212 78— \$696 63
Interest on Bonds and Mortgages:	
Alfred University .....	16 50
A. J. Armstrong .....	18 00
W. C. Belcher Land Mortgage Co. ....	60 00
Mrs. S. D. Burdick .....	3 50
C. Gardner Callen .....	24 72
.....	32 50
O. P. Fairfield .....	60 00
Fred W. Mundt .....	75 00
G. W. Rosebush .....	31 50
C. L. Shaw .....	69 00
Della M. Sullivan .....	45 00
Charles R. Voorhees .....	9 00
Edith B. Wheaton .....	15 00
J. J. Wilcox .....	90 00— 549 72
Interest on Note:	
D. H. Goodville, per Daniel Lewis .....	60 82
Interest on Theological Endowment Notes:	
C. B. Hull .....	5 00
T. B. Titsworth .....	18 00— 23 00
Contributions for Theological Seminary:	
(a) From S. D. B. Memorial Fund .....	100 00
(b) From Associations:	
Southeastern .....	\$ 6 42
Eastern .....	24 80
Central .....	18 60
Western .....	6 74
Northwestern .....	26 43— 82 99
(c) From Churches:	
Farina, Ill. ....	8 46
Fouke, Ark. ....	6 42
Friendship, Nile, N. Y. ....	16 82
Nortonville, Kan. ....	50 00
Pawcatuck, West-erly, R. I. ....	17 29
Plainfield, N. J. ....	25 51
Little Genesee, N. Y., Y. P. S. ....	5 00
Riverside, Cal. ....	1 05

Rotterdam, Hol-land .....	3 00	
Salem, W. Va. ...	3 25	
Shiloh, N. J. ....	5 86—	142 66
(d) From Individuals:		
A Friend .....	1 00	
A Friend .....	25 00	
A. A. Whitford, Farina, Ill. ....	1 00—	27 00— 352 65
Total .....		\$1,682 82

CR.		
Alfred Theological Seminary .....	450 00	
Alfred University—General Fund .....	200 00	
Salary of Treasurer .....	25 00	
Balance August 1, 1907:		
Seminary Fund .....	664 71	
General Fund .....	343 11— 1,007 82	
Total .....		\$1,682 82

*II. Principal.*

DR.		
Payments on Bonds and Mortgages:		
A. J. Armstrong .....	\$600 00	
Mrs. S. D. Burdick .....	100 00— \$700 00	
Total .....		\$700 00
CR.		
Overdraft last report .....	\$ 13 91	
Invested in Stock:		
Alfred Mutual Loan Association ...	14 00	
Balance August 1, 1907 .....	672 09	
Total .....		\$700 00

*III. Condition of Endowment.*

(a) Productive:	
Bonds and Mortgages.....	\$35,771 80
Stock .....	2,786 54
Notes Receivable .....	2,000 00
Theological Endowment Notes .....	4,689 00
Cash .....	672 09 45,919 43
(b) Non-Productive:	
Notes Receivable .....	175 00
Theological Endowment Notes .....	200 00
Theological Pledges .....	237 50— 612 50
Total .....	\$46,531 93

Respectfully submitted,

A. B. KENYON, *Treas.*

August 1, 1907.



## Missions

### Destitute Fields.

In several of the Associations at the time of the annual meetings an effort was made to meet the needs of some of the destitute churches and fields. At Leonardsville a committee was appointed to visit such places in the Central Association. I have recently learned of one of the pastorless churches in this Association which is being supplied by a consecrated business man during his summer vacation. Another church has written for a copy of the *Seventh-day Baptist Pulpit* to be used by the young people for the Sabbath service. The Lincklaen Centre church has been visited by Brother Wing, pastor of the DeRuyter church and several meetings have been held.

In the Southeastern Association measures were attempted during the meetings to provide in some way for the destitute churches in their locality. This interest and spirit is very encouraging. Possibly the second chapter of Phillipians is getting hold of us. We need more of it. Some of the business men, students and professors have consented to supply several of the pastorless churches until they can be otherwise provided. If we cannot have what we would like we can in some way keep up the appointments of the church, the Sabbath school and prayer meeting. We have the material with which to do this. I pray there is not a church which will allow its doors to be closed and appointments given up or even suspended. If you are discouraged, please write the Missionary Board. If we cannot do more, we can pray for you.

Rev. George B. Shaw tells of seeing written in large letters over a long bridge the following, "Keep to the right and keep moving." This was in one of his best sermons and is a good thing for Seventh-day Baptists to do.

E. B. SAUNDERS,  
Cor. Sec.

The following letter to the Seventh-day Baptist Missionary Society from Summer-

ville, Mo., addressed to Secretary Saunders, will be of interest:

"DEAR BRETHREN.—In behalf of the Blessed Lord I address you for the purpose of informing you that many persons in and around here expressed themselves to me as being anxious for a Seventh-day Baptist evangelist to be sent here to hold a series of meetings. Many of the leading and oldest citizens say they are convinced that the Seventh Day is the Sabbath of the Bible and that the manner in which Elder Randolph and Hurley conducted their services has given the people great anxiety to become better acquainted with our faith. This request has been made by people of every denomination and by many who are not members of any denomination. Very little preaching has been done here in any of the churches since our ministers were here, and when there has been services it has amounted to almost nothing. Will you, in earnest pray, and lay the demands of this people before the All wise God, that He will direct the Missionary Board in sending the right man here to teach the people to serve the Lord in "spirit and in truth." The door is open for this work at your hands. I am frequently asked, "when are those preachers coming again?" "I would be glad if they would come, I like to hear them." The people here request me to write this to you and ask you to send preachers. I could get a long list of petitioners asking you to send an evangelist here. Praying the Good Lord to guide you in this matter I write this in behalf of many citizens.

Yours respectfully,  
T. G. HELM.

There is something within us all that says "strive for something higher." Don't be satisfied with what you are. This is a natural longing of the soul and was implanted in us by our Maker. It is the guarantee of progress. It is a light within that never fails. "The spirit of man is the candle of the Lord." The great Creator shines through us all. He made our natures with all their different modes of functioning. As nature about us bombards our souls through the five senses, it rouses us to a natural expression of what is in us and we hear the voice that says, "Onward, forward, upward, Godward!"

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

### Blindness.

MRS. H. L. HULETT.

What soul can say, "There is no God?"  
'Tis he whose eyes are holden  
To wonders of the earth and sky,  
The star-lit heavens majesty;  
The day-dawn's gird-led symphony,  
And sunset's glory golden.

The soul who says there is no God  
'Tis he who walks unseeing;  
For mountain's strength and ocean's power,  
And beauty of each wayside flower,  
Proclaim their maker hour by hour,  
As life is swiftly fleeing.

Oh Thou who healed in days of old,  
These blind eyes open!  
Dispel the darkness of their night,  
Then may thy works, revealed to sight,  
Be of Thy great Creative might,  
Each, an unailing token.

### Opportunities of Christian Culture in the Home.

MRS. A. C. DAVIS, JR.

(Continued)

Never put a child to bed with thoughts of anger or fear.

There is a pathetic story told of a child who was dismissed to his bed unkissed because for the seventh time he had disobeyed. When afterward found his slumbering lashes were wet with tears and the parent bent over and added his own tears and then turned to God that he would in a like manner bend over him and forgive his folly and sin. If we would have our children know of the wonderful love and forgiveness of God, they must see something of these qualities reflected in our characters. Then there is the opportunity that comes to us on the Sabbath to teach love and respect for sacred things.

The following stories illustrate it:

#### I.

"I'm not going to church" said the oldest son. "It's no use sitting there listening

to that old blatherskyte. He's too stupid for anything.

"Right you are," said Mr. Jennings. "If a man can't preach a better sermon than he does, he'd better stay out of the pulpit."

"Oh, come, pleaded Mrs. Jennings, I think it doesn't look well if we don't all go to church."

"Well," said Mr. Jennings, settling himself in his easy chair with a newspaper, "get a minister that can say something and say it in an interesting way, and we'll go."

"Well, Annie, you and I will go," said the mother.

"All right!" laughed Mr. Jennings, "I think the preacher is about suited to the intellect of women."

#### II.

"Who is to preach today?" asked Mr. Barrows.

"The Rev. Mr. Porter supplies our pulpit today," responded his wife.

"Oh, mother!" exclaimed Phillip. "Must we go to hear that old stick?"

"My son," expostulated the father, "I can't allow you to use such an expression in regard to a minister who is also an old man."

"But, father," urged Phillip, "his sermons are so dry. I never can listen to them."

"I wonder," replied the father, "if you think that our only reason for going to church is to hear the sermon?"

"Why, what else do we go for, father?"

"To worship God," replied Mr. Barrows, "and the sermon really is only one means of directing our thought in the right channel. If you find the sermon uninteresting, you can withdraw into yourself."

"Well, father, I don't know how to do that. I get to thinking of all sorts of things."

"It will be good training for you to try to follow the sermon. If you cannot understand it, then you might think of all the things you have to be thankful for; and don't forget that the privilege of church going is one of them. There are boys who never can go to church and I am sure you would not want to change places with them. You might commit a hymn to memory while you are sitting quietly in the church. You can't understand it now, but when you are as old as I am, you will realize that it is a very great pleasure to

have the memory stored with beautiful thoughts and now is the time when you can best commit such thoughts to your memory. Try it today. If you find the sermon tedious, see if you cannot learn the hymn, "How gentle God's commands," so that you can repeat it to me after church. And then my son, I want you never to speak of an old person with disrespect. This afternoon you might employ yourself to good advantage by looking up in the Bible the places where you are commanded to reverence age."

Such pictures as these are all too familiar to most of us. Let us try and emulate the last one and follow out the suggestions given. Help the children to feel that the Sabbath is a day of "Rest and Gladness." Help them in preparing their lessons for Sabbath school and Junior Christian Endeavor. Tell the little ones some Bible story in a simple manner, and sing with them some favorite hymn. It will not be long before the youngest of the family will see that the day is one set apart for different things than those on week days.

Here is a pretty poem:

"In the morn of the holy Sabbath,  
I like in the church to see,  
The dear little children clustered,  
Worshipping there with me.  
I am sure that the gentle pastor,  
Whose words are like summer dew,  
Is cheered as he gazes over  
Dear little heads in the pew.

"Faces earnest and thoughtful,  
Innocent, grave, and sweet,  
They look in the congregation  
Like lilies among the wheat.  
And I think that the tender Master,  
Whose mercies are ever new,  
Has a special benediction  
For dear little heads in the pew.

"When they hear 'The Lord is my shepherd,  
Or 'Suffer the babes to come,'  
They are glad that the loving Jesus  
Has given the lambs a home,  
A place of their own with His people.  
He cares for me and for you;  
But close in his arms He gathers  
The dear little heads in the pew."

If you would give new inspiration for Christian culture in the home, read the lives of such women as Frances E. Willard,

Queen Victoria and Margaret E. Sangster, also the life and wonderful writings of Froebel who has raised the standard of the home so high and who has pictured so beautifully the "New Family" and "The Radiant Mother."

But last of all let us not forget the perfect life of Christ, with his wonderful sayings, which have been the inspiration to so many homes.

Let me give you in closing a picture of an ideal home. A father and three children are sitting on the porch eating their supper of bread and milk and berries. The beautiful sun is going to sleep in the West. The birds are singing their good night songs and the frogs can be heard in the meadow not far away. Now and then a whippoorwill sends out her melancholy cry. The children have been telling father of their work at school. Presently mother's voice is heard within singing the old song:

"On the other side of Jordan  
In the green fields of Eden  
Where the tree of life is blooming,  
There is rest for you,  
There is rest for the weary."

Now we know that baby is drifting into dreamland. Of all the songs that mother sings, this is the most fascinating, with its vivid picture, its mystery and promise.

By and by mother joins them on the porch. Esther is watching steadily the evening star and presently low sobs are heard and she hides her face in her lap. Turning to her sister, she says, "I was thinking about little Raymond." Raymond was a real nice little boy who used to play with them, but he had diphtheria and died. Mother calls Esther to her and as she takes her in her lap, smoothing her long hair the following conversation begins: "But mother, where—is—Raymond?" Then the mother says, looking at the stars above her, that she likes to think of them as the home lights of heaven, happy home lights, familiar and dear! Beyond them, there somewhere with our Father—God—is heaven, the true home of earth-pilgrims, from whence 'they shall go no more out, forever!"

Then the child says, "Do you think that God might have meant the sunset for the gateway into heaven? It looks so like a

great beautiful gateway, lots of times, mother!"

Mother thinks that there are many gateways, but that undoubtedly this is one.

Then she says: "Here on earth we are all pilgrims—pilgrims seeking a City. But this City is more beautiful than any capital on earth—it is at God's right hand—beyond the reach of pain or sorrow and abides forever. This is the 'Holy City' about which we hear sung so beautifully at church sometimes. Our Saviour, Himself, was once a pilgrim, because He loved us He would walk our way! 'Pilgrims, all of us,' mother concludes, 'from father and mother down to baby! Each time we conquer a selfish impulse we have passed a little hill on our way; every time we sing happy songs, we are cheering other pilgrims. Every time we share our joys, every time we help even in such every day matters as caring for baby or running errands, we are progressing on our journey toward the Heavenly City—the city that hath foundations!'"

"Christian culture," how much it means! Let us all strive to make our homes the very center of Christian culture and fit stepping-stones to our Heavenly Home.

#### The Torch.

The God of the Great Endeavor gave me a torch to bear.  
I lifted it high above me in the dark and murky air,  
And straightway, with loud hosannas, the crowd acclaimed its light  
And followed me as I carried my torch thro' the starless night;  
And, mad with people's praises and drunken with vanity,  
I forgot 'twas the torch that drew them, and fancied they followed me.  
But slowly my arm grew weary upholding the shining load,  
And my tired feet went stumbling over the hilly road  
And I fell with the torch beneath me. In a moment the flame was out!  
Then, lo! from the throng a stripling sprang forth with a mighty shout,  
Caught up the torch as it smouldered and lifted it high again,  
Till, fanned by the winds of heaven, it fired the souls of men!

And, as I lay in darkness, the feet of the trampling crowd

Passed over and far beyond me, its peans proclaimed aloud,

While I learned, in the deepening shadows, this glorious verity:

'Tis the torch that the people follow, whoever the bearer be!

—Elizabeth R. Finley.

#### Quarterly Meeting

*Of the Churches of Southern Wisconsin and Chicago, Ill.*

The Quarterly Meeting of the churches of Southern Wisconsin and Chicago met with the Seventh-day Baptist church at Rock River, July 26-28, 1907. The opening service was held on the evening before the Sabbath when Rev. G. W. Lewis of Milton Junction preached on the subject, "The Value of the Soul and God's plan for its Salvation." Text, Matt. 16: 26.

Sabbath morning Rev. M. G. Stillman of Walworth, "hit" us all in his sermon from 1. Peter 3: 15. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Sabbath afternoon the Bible School was led by Superintendent C. A. Nelson and the review was conducted by Rev. Edwin Shaw of Milton. This service was followed by a sermon by Dr. L. A. Platts of Milton, from the text, John 3: 3. The value of an open confession and using the action of Nicodemus by contrast. The few who attended the evening meeting listened to a very helpful sermon by Dr. Daland of Milton College, his text being taken from the story of the life of Joseph.

On Sunday morning the meeting assembled to discuss the question, "The Relation of the Church to its own Neighborhood." After singing, and prayer by Mrs. L. A. Platts, the general question was introduced by the chairman, Rev. T. J. Van Horn. The church ought to observe carefully the order given by the great Head of the church, in Luke 24: 47, and Acts 1: 8, "Beginning from Jerusalem." Rev. O. S. Mills who was to show the "Relation of the Church to the Social Life of the Neighborhood," was unable to attend on account of illness and Professor Edwin Shaw pre-



sented this phase of the topic. The church ought to take the lead in directing the social life of the neighborhood, encouraging harmless and wholesome recreations for its young people. Prof. A. B. West gave some very practical suggestions as to the "Relation of the Church to the Business and Industrial Enterprises of the Neighborhood." Business men, recognizing the value of the church to these interests, are free in their support of the church. But the relationship is mutual and church members ought not to bring reproach upon the church nor embarrass business men by slackness and delay in settling their financial accounts. "The Relation of the Church to the Homes of the Neighborhood" was treated by Dr. Platts in his usual thorough manner. The influences of the church ought to be extended to all the homes of the neighborhood. The usual discussion followed the presentation of these topics and such was the interest that the session was extended a half hour to permit the interchange of thought. There was a general opinion that consecrated men and women should use their opportunities in business and social life that God may be glorified and the church built up in the neighborhood. Especially should the home atmosphere foster a reverence for religion and religious leaders and the home life should be made to supplement the good work of the church. Those who participated in the discussion were Mrs. L. A. Platts, Mrs. A. B. West, Mrs. C. A. Davis, Mrs. T. J. Van Horn, Rev. M. G. Stillman, Professor Paul E. Titsworth, Rev. G. W. Lewis and Mr. Alton Churchward.

Sunday afternoon a most interesting paper was read by Prof. Paul E. Titsworth. This was followed by a consecration service led by Mr. C. B. Loofboro of Milton. This was the closing session of the Quarterly Meeting. The sessions were held at a very busy time of the year and the attendance was not large, yet we trust that it was a helpful meeting.

C. A. DAVIS,  
Sec., Pro Tem.

It is not by what you try to get out of the world that your life will be enriched; it is by what you give to the world.—*Washington Gladden, D. D.*

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

Sept. 14. Moses Pleading with Israel....Deut. 6: 1-15.  
Sept. 21. The Death of Moses.....Deut. 34: 1-12.  
Sept. 28. Review.

LESSON X.—SEPTEMBER 7, 1907.

THE BRAZEN SERPENT.

Num. 21: 1-9.

*Golden Text.*—"As Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15.

DAILY READINGS.

First-day, Numb. 16: 1-24.

Second-day, Numb. 16: 25-50.

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

Fourth-day, Numb. 20: 14-29.

Fifth-day, Numb. 21: 1-9.

Sixth-day, Numb. 21: 10-35.

Sabbath-day, John 1: 1-21.

INTRODUCTION.

For lack of faith in God, as shown by their reception of the report of the spies and for their proposal to revolt against the leadership of Moses and to return into Egypt, the people were punished by being excluded from the Promised Land for forty years. Speaking more accurately, the period was thirty-eight years and a little more, and it was only the men of that generation who were then over twenty years of age that were excluded.

There were some who repented speedily of their faintheartedness at the report of the spies, and went up against the Canaanites without the approval of Moses. They were defeated with great loss.

We know almost nothing of the wanderings of the Children of Israel till the fortieth year. It is possible that the ark remained all this time at Kadesh, and that the people wandered about in small companies seeking pasturage for their flocks, ever returning to the sacred abiding place of Jehovah, the tent of meeting.

There were during this period occasional rebellions against the authority of Moses and

Aaron and the guidance of Jehovah. Korah was the leader of a revolt against the exclusiveness of Aaron and his sons in the management of the priests' office. Dathan and Abiram tried to usurp the authority of Moses, and reminded him that he had not led the people into a land flowing with milk and honey. These rebels and their followers perished miserably at the hand of Jehovah.

When at length the people had reassembled at Kadesh they thought to go up to the Promised Land by passing through the territory of Edom, but the king of Edom refused the necessary permission. They were obliged therefore to make a toilsome detour to the southward, and to pass through a region that was desert in the strict sense of the term.

Just before our lesson the death of Aaron is recorded and the succession of Eleazar to his father's place.

*TIME.*—In the fortieth year of the Exodus. (Apparently in the fifth month or a little later).

*PLACES.*—In the wilderness just south of Canaan, in the vicinity of Mount Hor, and in the neighborhood of the Red Sea.

*PERSONS.*—Moses and the Children of Israel; the Canaanites.

*OUTLINE:*

1. Conflict with the Canaanites. v. 1-3.
2. The People Murmur and are Bitten by Serpents. v. 4-6.
3. The Brazen Serpent a Means of Deliverance. v. 7-9.

*NOTES.*

1. *And the Canaanite, the king of Arad.* The first three verses of this chapter present a number of difficulties. In the first place the first line as it stands in the common Hebrew text is hardly grammatical. It is probable that the expression, "the king of Arad," should be omitted. It is Hormah that our author is talking about. From Joshua 12: 14 it is seen that Arad and Hormah are two distinct cities. In the second place it is hard to understand how if the Israelites conquered these cities and destroyed them now, they should be rebuilt and have to be conquered over again when the people entered the land under Joshua a year or so later. It is very probable that our author mentions the victory of the Israelites by anticipation, and that the time is after the Israelites had crossed the Jordan. *Atharim.* This name does not occur elsewhere. Possibly it is the name of a caravan route. Some have imagined that it is a misspelling for the word "spies," but that does not seem very probable. *And fought against Israel, and took some*

*of them captive.* Compare the earlier defeat at Hormah mentioned at the end of ch. 14.

2. *If thou wilt indeed deliver this people into my hand.* A conditional vow is not to be considered as a bargain. Compare Jacob's vow at Bethel. Gen. 28: 20-22. The people plead for the help of God in overcoming their enemies, and promise that when they are victorious they will put the conquered under the ban of utter destruction, thus devoting them to God.

3. *Hormah.* This noun is from the same root as the verb translated "utterly destroy." Another noun from the same root is frequently translated, "the devoted thing." The place thus called is probably the rebuilt city occupying the site of the early Canaanite town. We need not stop to defend the Israelites for their cruel butchery of the defeated enemies. That was an age of cruelty, and no one thought of enemies as deserving any mercy. It was considered a mark of loyalty towards Jehovah to be relentless towards the enemies of his people.

4. *And they journeyed from mount Hor.* Where Aaron died. If Aaron's death was before the time of our lesson, as we infer from the present arrangement of the narrative, we are inclined to look for Mt. Hor in the vicinity of Hormah. It is accordingly located by many geographers northwest of Edom. There is however strong testimony in favor of a mountain fifty miles south of the Dead Sea, just south of Petra. *By the way to the Red Sea.* In order to get around the territory of Edom the Israelites had to march directly away from the Promised Land. *And the soul of the people was much discouraged.* Under the circumstances we can have some sympathy with their utter discouragement; but it is one thing to be disappointed by unfavorable conditions and quite another to turn aside to sin in view of that discouragement.

5. *And the people spake against God and against Moses.* It was the old story over again. They were ready to throw up their allegiance to God whenever discomfort or danger appeared, to forget past deliverances and lose all faith in the blessed promise for the future. *Brought us up out of Egypt to die in the wilderness.* They so far forgot all gratitude as to intimate that the great deliverance from Egypt amounted to nothing. *Our soul loatheth this light bread.* That is, contemptible worthless bread. Later tradition magnified the excellence of the manna; but probably it had a sweetish taste. If one is in a mind to complain, he will be able to find as Lord and Master, desiring to partake of his life.

something to complain about even if it be associated with the greatest of blessings.

6. *And Jehovah sent fiery serpents.* The serpents are called fiery possibly from their appearance, but very likely from the terrible effects of their bites filling the body with inflammation and poison. To this day there are many venomous serpents in the southern part of the great valley called the Arabah connecting the Dead Sea with the Gulf of Akiba. *They bit the people.* The verb translated "bit" means to bite with fatal effect.

7. *We have sinned.* The terrible calamity brought the people to repentance. Our narrative is very much condensed. We don't know how long the people suffered before they reflected upon their error, and came to Moses with full confession; it may have been days, or it may have been months.

8. *Make thee a fiery serpent.* The means of deliverance was to be such as to test the faith of the people. They were not wounded by one serpent and healed by another. Their salvation came through trust in the God against whom they had formerly complained. The serpent upon the standard was the symbol of the power of God over the poison of the serpents that crawled upon the earth. The deliverance wrought by means of this brazen serpent is a shadowy figure of the great deliverance that has come through Jesus Christ our Lord who like it accomplished his mission through being lifted up. Compare John 3:14, 15 where the verb "lifted up" is a technical expression meaning *be crucified*.

9. *A serpent of brass.* It seems that this image was preserved after it had served its purpose, and having become an object of worship on the part of the people was destroyed by Hezekiah. II. Kings 18:4. Serpent worship was not uncommon among ancient peoples.

#### SUGGESTIONS.

Our Savior's words in the gospel according to John show that this brazen serpent is really a type of Christ; but the likeness should not be pressed too closely. We should note also that in either case it is not an idle glance that counts for deliverance. If a man who had been bitten by the serpent had accidentally let his eyes rest on this brazen serpent he would not be healed. He must look, and repent, and think of the God of Israel against whom he had murmured. The man who curiously studies about the crucifixion of Jesus is not getting salvation for his soul unless he gives allegiance to the crucified one. Some people think that it is their sacred

privilege to complain. There is great danger that in that complaining, they will dishonor God. For it is in the divine providence that the circumstances of our lives are ordered.

We do not know that there was an Israelite so unwise as to refuse to look at the brazen serpent after it had been elevated on the standard. What would you say of a man who thought so little of his eternal salvation as to refuse to give heed to the Saviour who has been lifted up for his sake?

#### Time in European Nations.

#### DIFFERENT STANDARDS IN USE IN GROUPS OF CONTINENTAL COUNTRIES.

The German Empire has a uniform time, adopted April 1, 1903, the central European time, so called, which is one hour faster than the time of the Greenwich meridian. The same standard, says the *Chicago Chronicle*, is in use in Australia, Hungary, Italy, Switzerland, Denmark, Norway and Sweden.

The west European time is the time of the Greenwich meridian, and is used in England, Holland, Belgium, Luxembourg and Spain. France, out of national vanity, holds to the time of Paris, both for herself and for her colonies in Algiers and Tunis, only nine minutes faster than Greenwich time.

The east European time is the same as the time of St. Petersburg, which is 2 hours, 1 minute and 13 seconds faster than Greenwich time. This standard is used in European Russia, Turkey in Europe, Roumania and Bulgaria.

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

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

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

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

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