

The Sabbath Recorder



REV. W. D. WILCOX
Recording Secretary of the General Conference.

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The Sabbath Recorder.

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PLAINFIELD, N. J., SEPTEMBER 2, 1907.

WHOLE NO. 3,261.

The Seventh-day Baptist General Conference

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

The Story of Conference.

This story will not give full details. It will aim at being a gliding outline of events, a sort of "Bird's Eye View." The clouds wept abundantly during the night of August 20. The thirsty earth and the dust-deep streets rejoiced because the heavens sorrowed, although if all could be seen by us we should know that the rain was "tears of joy." As a result, the morning of the opening day of Conference, August 21, was cool, bright and joyous. A large audience tent, new and white, occupied the University campus near the Kenyon Memorial Hall. The slope of the lawn made a natural amphitheatre in which each row of seats rose above the other in easy and comfortable graduation. Rev. L. C. Randolph, pastor of the Alfred church, being temporarily ill, President Davis of the University took the place of Mr. Randolph in giving the welcome to the Conference. After a most appropriate and happy introduction, Mr. Davis gave a touch of history which is too valuable to be lost, and it is therefore given here. He said:

But elaborate as are these evidences of your welcome, I must pause a moment to mention the historic associations of the spot that welcomes you.

While this is the hundred and fifth anniversary of this General Conference, Alfred is celebrating the centennial of its settlement. It was in 1807, that Clark Crandall and Nathan and Edward Green came, on foot, from Berlin, N. Y., and settled in the town of Alfred.

The following year they were joined by Luke Maxson, Maxson Green and Luke Green, and in rapid succession came the Satterlees, the Stillmans, the Burdicks, the Coons, the Places, the Hamiltons, the Saunderses, the Allens, the Champlins, the Fenners and others, who established, a century ago, this settlement of Seventh-day Baptists, out of which the First and Second

Alfred and other churches have grown; and which has furnished the environment for the founding and development of the University in the midst of whose halls you meet this morning.

These men were the ancestors of, and bore the names of the men and women into whose hospitable homes you come today. They were sturdy sons of toil—of New England birth and parentage—off-shots from the churches of Newport and Westerly. "Mostly poor, frugal from necessity, strong, industrious, claiming absolute freedom of religious faith and practice for themselves and all others, and the Bible as the only competent authority in matters of religion, they grappled fearlessly and courageously with the problems of their situation." We, their descendants, after a hundred years, bid you, our kinsmen in the flesh and in the Gospel, welcome to our hearts and homes. These same principles for which our fathers have stood, and which we maintain today, you and your fathers have loved and stood for in Rhode Island, New Jersey, Pennsylvania, West Virginia, Ohio, Illinois, Iowa, Wisconsin, Kansas, Minnesota, Nebraska, Colorado and the Pacific coast.

This Conference represents the concensus of faith of all these churches and individuals, and is the repository of their organized power, through all the decades of the century. The Conference is representative of these lofty ideals, because, first of all, the people have stood for them.

Nineteen hundred and seven also marks another notable anniversary. We have just celebrated the fiftieth year of the chartering of Alfred University by the Legislature of New York State, a charter which was granted after twenty-one years of honorable record in education of academic grade. For nearly three-quarters of the century, therefore, this educational institution has been enriching the lives of men with learning and sending its roots down deeper and deeper into the religious soil of the environment from which it was born. In promoting the Christian ministry and in furnishing candidates for the mission fields, this college and this church have

been indispensable allies of this Conference.

Yesterday, a council called by these churches, examined and called to ordination, in view to mission fields, home and foreign, three young men, two of them graduates of the University, another, sometime a student here. All of them developed, in part at least, their religious and missionary zeal and power under the fostering care of this community and this church. So the unity of this people and of our guests today, which might be elaborated and illustrated indefinitely, is a fulfillment of our Lord's prayer: "Holy Father, keep them in thy name which thou hast given me that they may be one even as we are one."

It is our pastor's wish that I tell you of his earnest desire that a spiritual awakening may accompany and follow this session of this general Conference; and that not only shall the church be refreshed and souls here saved, but that each of you shall carry away a good measure of enlarged fervor and zeal in the Master's cause, and that your home churches may all share in a general revival, during the coming months. This is particularly his message to you which I am commissioned to deliver in his stead. I would like to add a word which is on my heart, and which has rested there more heavily than ever before, during the past year. We live in the midst of a transition in this country, and I think it extends throughout the world, such as never before existed in the history of the race. It is the combined product of intercommunication, a rapidly growing complexity of human relations; a combination of economic, industrial, political and social interests, and a greater and greater freedom of public utterance and public criticism. It is the unrest which breeds discontent. It has been called a divine discontent which fosters progress, and I think it is capable of such interpretation and such a use; but it is none the less accompanied by tremendous hazards and fearful danger.

While public men in finance and politics are, here and there, breaking down under the enormous responsibilities which the new conditions have placed upon them, the indiscriminating public are getting in the habit of making wholesale denunciations of the men who carry responsibility—and faith in ultimate honor and character is in danger of being undermined. In religious and benevolent enterprises also, leadership and public service, which are seldom sought for mercenary or unhallowed purposes, are often ruthlessly assailed and criticised merely because it is public service; and it is the fashion to question motives and ventilate suspicions and

criticism. Such a tendency is most natural in the times in which we are living, and it will require the sweetest grace of Christians to discriminate between the things and motives that are purely commercial, and things and motives that are spiritual, to avoid such a tendency in any public meeting. I pray God that this Conference may demonstrate to a credulous world, that Seventh-day Baptists have faith in each other as well as faith in God. That they can discern the spiritual and benevolent motive that underlies all our work, and that prompts our workers; and that that discernment and charity may characterize every utterance and plan and thought, and thereby strengthen and enrich the spiritual impulses that are latent and active among us, and insure this Conference and this people against any loss from unguarded or uncharitable utterance or insinuation. The external conditions which make possible the temptation, will make the triumph over it all the more conspicuous and blessed.

Alfred—this community, this church, this University—reach out their hands to you our beloved brethren.

"The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace."

The opening address of President Main was given to our readers last week. It was an elaborate and carefully prepared discussion of Church and Denominational polity, and the relation of these to denominational life and growth. A committee on nominations was appointed at the close of the morning session. The general theme of the Conference program is "Power." The afternoon session brought a paper by Pres. William C. Daland on "Power in Public Worship, another paper by Martha Rose Stillman, M. D., on "The Value and Use of a Sound Body," and a paper by Paul P. Lyon on "Power in Industrial and Business Life." The first two papers appeared in last week's issue; the third will be found in this issue of the RECORDER.

The main feature of the evening session was a sermon by Rev. S. R. Wheeler. Theme, "True Power: Its Nature, Source and Ends. Text, Acts 1: 4-8. The sermon was followed by a "preparation service," led by Rev. S. H. Babcock. This was a prayer service in which a special blessing was sought as a preparation for the sessions of Conference.

Fifth Day, August 22.

A "Praise and Prayer Service" was held at six o'clock in the morning with a large attendance. From 9 o'clock until 10.15 was "Conference in Committees." This was followed by reports and business. The prominent feature of the program for the rest of the forenoon were two papers, one on "Power in Preaching," by Prof. Charles B. Clarke, the other on "Power in Missions," by Rev. W. L. Burdick. Prof. Clarke's paper is of such value that the RECORDER will print it in full. We commend the reading of it to all preachers. It is a view of them and their work from one outside their ranks but who is in full sympathy with them. The view is made more valuable because of this and because Prof. Clarke, being a teacher, appreciates both the strong and the weak points in the ministry as one who is not a teacher could not. Mr. Burdick's excellent paper on Missions goes into the Hands of the Missionary Secretary, who will use it according to his judgment.

Afternoon.

The afternoon was given up to the work of the Missionary Society. The program included the following items: China Missions, 1807-1847-1907," by J. W. Crofoot; Address by Secretary E. B. Saunders and an address on "For Whom Christ Died," by H. Eugene Davis. The Missionary Secretary will make report of that service for the RECORDER. The editor was compelled to be absent from that session because of editorial duties but he has heard abundant expression of approval of the interests of the afternoon.

Ordination Service.

The evening of Thursday was given up to ordination services. Mr. Jay W. Crofoot of Shanghai, H. Eugene Davis of North Loup, Nebr., who accompanies Mr. Crofoot to China, and Wilburt Davis of Marlboro, N. J., were ordained to the ministry, under the auspices of the churches of the Western Association at the request of the First Alfred Church, the Hartsville Church, and the church at Farnam, Nebr., of which these brethren are members. The ordination sermon was preached by Dr. Theodore L. Gardiner. The sermon centered around Christ's command, "Go ye into all the world," etc. A glimpse of Dr. Gardiner's

thought is found in the following: This command of Christ was essentially his last words on earth. It was at once command and comfort. God's plan for redeeming men is through the preaching of the Gospel. His disciples are related to the world in moral darkness as sunlight is related to the physical world. It is a glorious responsibility that those who are placed as watchmen on the walls of Zion are entrusted with a divine message and a solemn commission. Jesus the Christ, greatest of preachers, is their pattern. He said, "I sanctify myself." Following his example



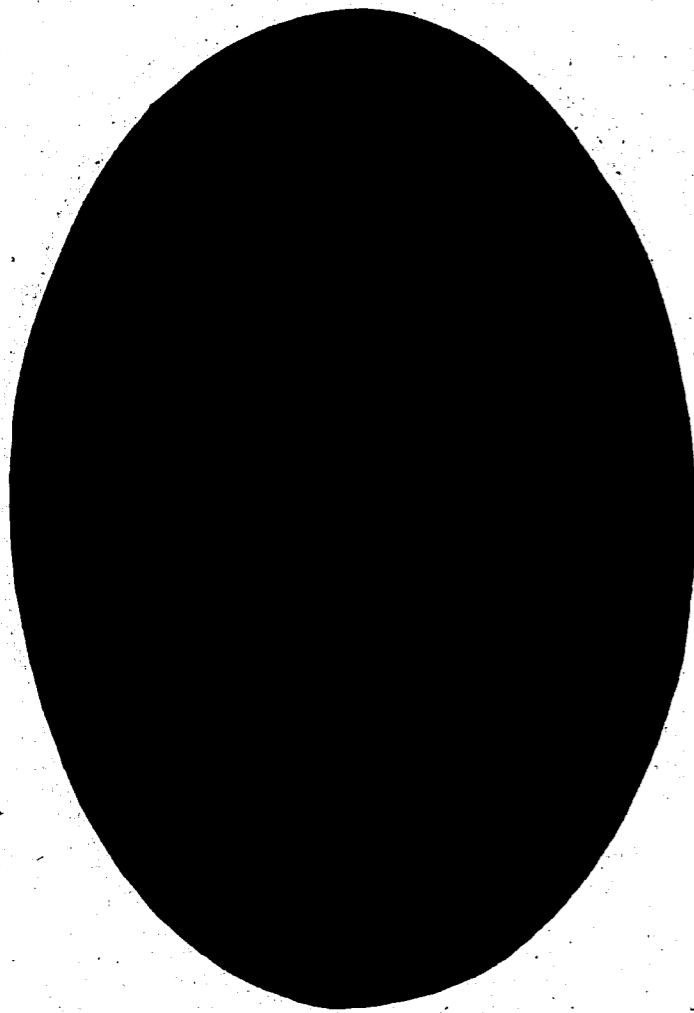
JAY W. CROFOOT.

the preacher should sanctify himself to his great work, making all other considerations secondary and subservient to that work. Pentecostal blessings await every one who will tarry in the path of duty and obedience, awaiting Divine guidance and power. Those who go forth tonight, newly consecrated in form, and we trust in heart, are to bear the message of life to distant lands and to those who for centuries have been in the shadows of darkness. The united prayers of this great audience will follow them and their work."

Prof. W. C. Whitford of the Theological Seminary brought "A Message from the Seminary." We are indebted to the Pro-

fessor for the following summary of his address:

This is a happy day for Alfred Theological Seminary, when three of its students are thus publicly sent out for active work in the Missionary field. We are proud of these young men, and have high hopes for their success. We believe that they will follow in the footsteps of their Master, and go about doing good. If it were not for the expectation that our students would be useful to the world in the name of Jesus Christ, we would close our doors and discontinue our work. What is the use of a theological seminary, anyway? Why should we not close our doors and let those who have a call



H. EUGENE DAVIS.

to the ministry of the Gospel go immediately into that work? There is great and pressing need of workers at once. A theological course takes time, and valuable time, too.

But when we stop to realize the importance of the work, we need no further argument to establish the fact that it is not a waste to use much time in preparation. The mistakes that a pastor makes are often very costly, not only to himself, but especially to the cause he represents. His work is not according to rules, but by principles. It is a matter of great painstaking so to apprehend these principles as not only to apply them always with discrimination for oneself, but also to apply them in instruction for

others that they may not misapprehend the message.

It is said the Koran has four thousand rules, and that the follower of Mohammed who wants to be perfect, has simply to master these four thousand precepts. The most religious class of the Jewish people, nineteen hundred years ago, made the mistake of thinking that the center of their religion was in the law. They taught that the chief duty of man is to make a hedge about the law to preserve it from any infringement. They not only laid stress upon all the precepts of the law of Moses, but they invented a multitude of rules to explain how each precept of the law should be kept. They fairly made it impossible for a laboring man to be righteous; for even to know all their precepts, to say nothing of obeying them, would take a good share of a man's time. Their scrupulous care of the letter of the law was a fruitful source of hypocrisy, which has been the undying reproach of Phariseism.

To the Pharisees, Jesus quoted the words of the prophet Hosea, speaking for Jehovah: "I will have mercy and not sacrifice." And "mercy" in this connection, refers, not so much to leniency towards those who need forgiveness, as piety toward God and kindness toward all fellow men.

The Jews of our Lord's time needed to learn, and we need to learn, that no amount of obedience to precepts can be accepted as a substitute for genuine heart service to our God. The first impression of any student of the Scripture is that righteousness consists in obedience to laws; but there is no real obedience without genuine devotion to the Law-giver.

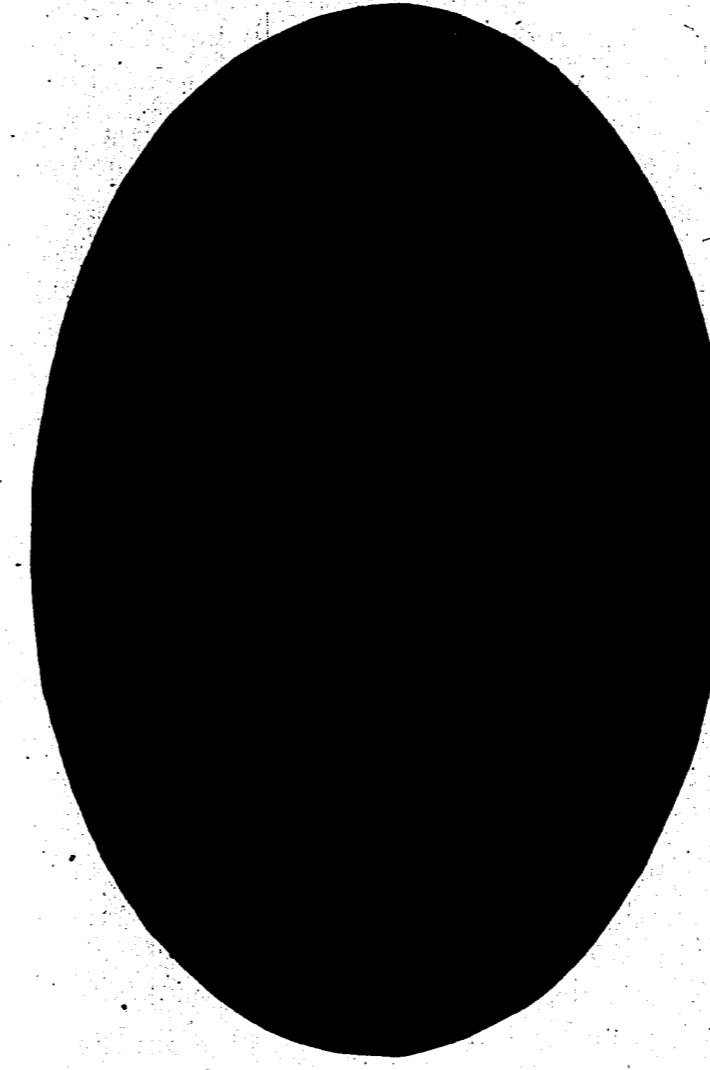
The Pharisees criticised the disciples of Jesus because they plucked the heads of wheat and rolled out the kernels on the Sabbath. They had so overlaid the observance of the Sabbath with restrictions and requirements, that it had become a burden instead of a delight. Jesus needed to correct the abuses that had gathered about this institution, in order that it might be preserved for us.

And this is but one of many examples. In the Sermon on the Mount, our Savior gave a number of illustrations of the contrasts between his teaching and that of the Pharisees in their interpretation of the law of Moses. His teachings not only differed materially from their teachings, but certainly, also, he did not hesitate to criticise the law itself as it stands written in the Old Testament. Yet we should not understand that he was hostile to that law. He gave distinct assurances that he was not come to de-

stroy that law, but to fulfill it, and this word "fulfill" as the context plainly shows, cannot be made to mean *do away with*.

Jesus did not come to establish a new set of laws to take the place of the old. To interpret the Sermon on the Mount as a substitute for the Ten Commandments is completely to misunderstand it. It is an exposition of principles.

The new covenant is written upon the fleshly table of the heart instead of engraven on stone. When the Christian has grasped the principles that underlie our Savior's teachings, he has arisen



WILBURT DAVIS.

above the law. I do not mean that he will have no longer an obligation to perform the duties that are enjoined by the law, but that he will obey the law instinctively without realizing anything at all of its compelling force.

It is the aim of Alfred Theological Seminary to send forth young men equipped for the work of the Master, and filled with a zeal for the truth at all hazards.

May our heavenly Father prosper the work of these young men who are dear to us, and preserve them from the errors of the world.

Secretary Saunders of the Missionary Board brought "A Message from the Mis-

sionary Board." He said that choosing and ordaining is an act of God, through Jesus, the great preacher. God only can anoint us for service. The mountain top of holy experiences must give us strength and power to teach and to lead men to Him who forgiveth sin and healeth souls.

Rev. Eli F. Loofboro, Secretary of the Pacific Coast Seventh-day Baptist Association brought a "Message from the Churches." He spoke of his own field of work on the Pacific Coast stretching from Canada to Mexico, and of the blessed privilege of the churches of Jesus Christ to ordain and send forth workers into the world's wide harvest field. He urged that consecrated homes and hearts through which consecrated and efficient Christians come must always be the places out from which workers are born. "No man is saved until those whom he may help are saved."

Consecrating prayers were offered by Rev. A. G. Crofoot, father of one of the candidates, Dean Main of the Theological Seminary, and by Rev. S. R. Wheeler, pastor of the church of which Mr. Wilburt Davis is a member. A thousand people, more or less, witnessed this ceremony. It was deeply solemn, richly spiritual and restful. The whole evening service was uplifting, enriching and inspiring.

Friday, August 23.

The early morning prayer meeting was led by Rev. H. N. Jordan. Conference again met in committees according to the usual order. At 10.45, Miss Ethel A. Haven read a paper on "Power in Denominational Literature." We shall publish a summary of the paper if not the paper entire. This was followed by a paper by Rev. T. J. Van Horn on "Power in Church Life." Mr. Van Horn has promised an outline of the sermon for our readers. Rev. D. B. Coon led a "Quiet Half-hour," and the services of the forenoon closed with the tide of interest and instruction steadily rising.

Afternoon.

The main feature of the afternoon was the report of the American Sabbath Tract Society. This consisted of report of the Executive Board, made up by reports of the Treasurer, Frank J. Hubbard, Business Manager N. O. Moore and the Corresponding Secretary, Rev. A. H. Lewis.

After the presentation of the reports, came an open parliament, the interest of which was vigorously sustained. Various phases of the work of the Board were discussed. Much enthusiasm and interest were evinced. The success of the business manager and the "supervisory committee" of the publishing house during the past year, in spite of the difficulties, were clearly set forth and strongly commended. It was evident at the close of the session that the people had confidence in those who manage its interests connected with the Tract Society, and that those who have these interests in charge have confidence in the people.

Sabbath Eve.

There were two services on Sabbath eve—one in the tent and one in the church. Rev. W. D. Burdick preached in the tent on "Power in Keeping and Teaching the Sabbath." Rev. George W. Hills conducted the Prayer and Testimony service following the sermon. At the church, Rev. A. J. C. Bond preached, his theme being, "Power in Keeping the Sabbath," and Rev. J. G. Burdick conducted the Prayer and Testimony. Although the evening was unusually cool with high wind, the attendance on both these services was large and the effect on the hearts of the people made excellent preparation for the day following.

Sabbath Day.

The early prayer meeting on Sabbath Day was led by Rev. L. D. Seager. At nine o'clock, the Lord's Supper was celebrated by a congregation of many hundred people assembled in the church. Rev. O. D. Sherman and Rev. A. G. Crofoot conducted the service. This service was "delightfully spiritual and deeply religious. It was a blessed expression of Christian fellowship."

At 10.30, Rev. A. H. Lewis preached in the tent and Rev. Clayton A. Burdick in the church. About one thousand people crowded the tent and five hundred crowded the church. A summary of the sermon by Dr. Lewis has already appeared in the RECORDER and our readers will have the benefit and pleasure of a summary of the sermon by Mr. Burdick in the near future. A joint collection for the three societies was taken in each place aggregating three hun-

dred seventy-five dollars (eight hundred forty-five people partook of dinner at the dining tent that day).

Sabbath Afternoon.

The afternoon of Sabbath day was given up to the Sabbath school work. Rev. Walter L. Greene acted as superintendent and Prof. Paul E. Titsworth as assistant. We are indebted to Prof. Titsworth for the following summary of the Sabbath school service:

In accordance with the urgent recommendation of last year's Conference, the session of the Sabbath School, which convened at three o'clock Sabbath afternoon, was taken up with the teaching of the regular Bible school lesson. Following the lines of organization of the First Alfred school there were six different sections in operation simultaneously: the adult department, which also includes the organized classes such as the Bethel class for young married people, the Phila-thea class for young women, and the Baracca class for young men; the intermediate school, which provided instruction for those between the ages of twelve and sixteen; and the primary department for those under twelve.

These six divisions of the school held separate opening and recitation exercises, but met together for the review and closing services. Rev. W. L. Greene, Field Secretary of the Sabbath School Board, had general charge of the hour. He was assisted in the adult school by Paul E. Titsworth, of Alfred, in the intermediate by D. E. Titsworth, of Plainfield, and in the primary department by Mrs. Charles Stillman, of Alfred. The adult section was the largest part of the school; approximately five hundred people associated themselves with the various classes. For this division, nineteen teachers were chosen who posted themselves at regular intervals in the tent, and at the close of the opening service arose and proceeded with the instruction of those in their division and thus handled the crowd as conveniently as possible in the large and well-filled tent.

In the general closing exercises the application of the lesson for the primary department in the Blakslee lessons was given by Mrs. Jessie Mayne Gibbs, of Buffalo, who made loyalty to principle the point of her words. For the older classes Dr. Gardiner applied the conditions of and possibilities before the Israelites, to present lives.

The interest was marked throughout the exercise, and a collection amounting to \$44.11 was taken for the Sabbath School Board.

Evening services.

At six o'clock, President Daland of Milton College gave an "organ recital" at the church. About six hundred people crowded into all the available space within the building and around the doors, while many others sought in vain to come within hearing distance.

The services of the evening next after the Sabbath presented the work of the Woman's Board, under the following items:

Report of Treasurer, Mrs. George R. Boss; Report of Corresponding Secretary, Mrs. T. J. Van Horn; "A Bundle of Old Letters," Mrs. T. J. Van Horn; "Power in the Home," Mrs. Cortez R. Clawson. The session was of more than usual interest and various features of it will be reported in the RECORDER by the editor of the Woman's Page.

First Day, August 25.

The first prominent feature in the program for the morning was "The Sabbath School Board." This included the annual report by Prof. Esle F. Randolph, President, an address on "Educational Evangelism" by Rev. Walter L. Greene, and an address on "The Child and the Future in the Balance," by R. Bertrand Tolbert. At the close of the service a joint offering was taken for the society amounting to \$69.52. We are indebted to Prof. Frank L. Greene for the following summary of that service:

On Sunday morning the Sabbath School Board presented its annual report through the president of the Board, Prin. Esle F. Randolph, of New York. The report indicates fruitful activity during the year. After speaking of the maintenance and cost of the *Sabbath Visitor* and *Helping Hand*, published under the auspices of the Board, note was made of the issue of a new edition of the *Catechism* for the use of schools, embodying some additions and improvements. Emphasis was laid upon the recent publication of *A Manual for Bible Study for the Use of Pastors' Training Classes, Sabbath Schools, and the Home*, by Field Secretary W. L. Greene. The preparation of this book we believe to be a distinct step forward, and the Board is to be commended for its promptness in supplying this need as expressed at Conference a year ago.

The report of the Field Secretary, in addition to this editorial work, shows a very busy year. The Board is evidently deeply impressed with the vital importance of this work and a

like appreciation is growing throughout the denomination. Bro. Greene recognizes the value of practical experience as a pastor in order to better develop and adapt his plans to the needs of our young people. He has therefore accepted the pastorate of the Second Brookfield church with the expectation of employing a limited portion of his time to continue the work of the Board by short visits and correspondence. In no sense do the Board regard this plan as abandoning the work, but as a means to better equipment and closer adaptation of that work to the needs of churches and schools. They will ask for and should receive the same moral and financial support for the future activity.

The treasurer's report shows a larger number of churches making systematic contributions. The receipts have been \$1217.68 and the disbursements 1148.50, with outstanding loans of \$400.

Following this report Field Secretary Greene gave an address on "Educational Evangelism," emphasizing the necessity of a systematic training of the young as leading to the acceptance of Christ and as a groundwork for permanent and well-balanced Christian character. The address was much appreciated, and we hope it will appear in such form that all may read.

"The Child and the Future in the Balance" was the theme for a short but sound and stirring address by R. Bertrand Tolbert, acting pastor of the New York City Church.

Faith, energy, and hopefulness appear in this program of the Sabbath School Board.

The afternoon session was occupied by the Education Society, in which appeared the report of the Executive Board. This included the reports of the Treasurer, Prof. A. B. Kenyon and the Corresponding Secretary, Dean Main. Pres. William C. Daland discussed the nature and scope of "Power in Education." Pres. Cortez R. Clawson discussed "The Sources of Power and Education." Pres. Boothe C. Davis presented a paper on "The Ends of Power in Education." The program closed by an address from Dean Main on "New Evangelism." The program was strong and of more than usual value as to content of thought.

A glimpse of Dr. Daland's paper is found in the following summary. He defined education as that process whereby the people of one generation consciously try to fit their children for the life of the next generation. Power or efficiency in education is attained when those principles of

mental development are regarded that lend to produce a well-informed mind, a well-trained mind, a well-balanced mind, and an excellent moral character. After the relations between the mind and body and the interaction between heredity and environment these principles were enumerated as those of habit, self-activity, natural development, appreciation, interest, language, association, expression and the regulation of emotions.

President Davis presented high ideals concerning the objects for which education should be sought. He made character building and development of spiritual life the central thought, affirming that the true end of education is found in these only. He said that education does not consist in gaining knowledge from outside but in the development of one's life along lines that are highest and best. We hope to give Pres. Davis's paper more at length in a future number of the RECORDER.

The summary of President Clawson's paper appeared on page 906 in last week's issue.

The closing address by Dean Main on the "New Evangelism" was marked by clearness, intensity and power, to the spell of which the audience yielded with that eager stillness and attention which indicate the triumph of high thought over all other influences. A slight glimpse appears in the following:

"New Evangelism" does not mean a new evangel but new points of view, new emphasis, new methods, in the preaching of the old gospel.

The new evangelism will place new emphasis on the doctrine of a living, personal Savior, the Christ in human history and experience. The God of the new evangelism will be just and holy, but most of all righteous, loving, and merciful, the God and Father of Jesus Christ. Man's worth will be estimated in the light of what his redemption cost. The new preaching will be more Biblical in content, spirit, and method. It will have a message for men, women, boys and girls, one by one; and for men collectively, teaching that the best remedy for all social evils is the religion and ethics of Jesus. The new evangelism will have warmth, sympathy, zeal, fervor; but its heralds will be trained men. It will tell children that by the goodness of their heavenly Father they belong to the kingdom of heaven, and exhort them to stay there. The holy solidarity of the family will be a part of the glad news.

The church will have a warmer welcome for men who have slowly thought their way to high moral and spiritual choices though they may not have had the marked inward experiences of many others more emotional than they. The new evangelism will gladly recognize the good in all great religions but will claim for the Christian religion that it has the best that is in them all. The new heralding of the old gospel will be in the name of the Church in the larger sense, as representing all disciples of our Lord; but for us it will possess a clear and vigorous denominational consciousness and conscious. Finally, the new evangelism will feel that it stands for the Old and New Testament doctrine of the universal priesthood of believers, all of whom have a right to tell of Jesus and his love.

Evening Session.

The evening session was given to the Young People's Board. The general theme of the program was the "Development of our Young People into Usefulness." The interest of the session was well sustained and we are indebted to Mr. A. E. Webster for the following brief summary of the service:

Among the most interesting departments of denominational activity is the work being done by the Young People's Board. One of the largest audiences of the Conference was in attendance at the session of the Board Sunday evening when the results of the past year were reviewed, and plans for the future laid. After a preliminary service of song, prayer was offered by R. Bertrand Tolbert of New York City. This was followed by a number of short addresses on various phases of the young people's work, all bearing upon the general theme of the evening, "The Development of our Young People into Lives of Usefulness." The feature of the evening's session, however, was the presentation of the banner which is given annually to the society doing the most work in raising money, in Sabbath Reform work, in Bible study, and in Missionary effort. The banner was presented again this year to the Ashaway Christian Endeavor Society, who by hard work had won the emblem the year before. Many societies were presented with certificates, certifying that work of merit had been accomplished by them during the past year.

Second Day, August 26.

The forenoon of the last day of Conference was crowded full of business. The report of the Committee on Finance was adopted, with the understanding that the

Chairman will make a full statement concerning the situation through the RECORDER. The Committee on Sabbath School work reported as follows:

1. We recommend that the General Conference approve of the tentative arrangement made by the Sabbath School Board with the Field Secretary for work for the coming year.

2. Your committee believe that it would be of advantage to the Sabbath School Board to be incorporated, and we would therefore recommend the advisability of the same, with the assurance that the schools will be willing to meet the necessary expense.

3. We recommend that pastors and superintendents be asked to urge upon churches and Sabbath schools the necessity of keeping up their contributions to the Board, and ask that frequent and regular remittances be made.

4. We believe the International Lessons to be best adapted to the great majority of our schools, and recommend their continuance in the *Helping Hand*. We recognize the desirability of graded and systematic courses of study for those schools and classes that are prepared to introduce and feel the need of independent courses. Schools so situated should feel free to take up such courses of study as seem best suited to their needs.

5. We would urge that our Sabbath school teachers place special emphasis upon the facts, truths and principles of the Bible and religion, rather than theories about them.

6. Your committee believes that Sabbath schools should pay more attention to the committing to memory of verses and passages from the Bible.

7. We recommend that superintendents of primary departments, teachers and others be urged to contribute original matter for publication in the *Sabbath Visitor*.

8. We recommend that the Manual and Catechism be heartily commended for use in churches, schools and homes.

9. Your committee recommends the adoption of the report of the Sabbath School Board.

Respectfully submitted,

PAUL E. TITSWORTH, *Chairman*.

Afternoon.

The Report of the Tract Society Committee was adopted as follows:

To the Seventh-day Baptist General Conference.

The committee of the American Sabbath Tract Society would respectfully submit the following report:

1. *Resolved*, That we commend the methods of the Supervisory Committee and the business manager of the publishing house, and congratulate them upon the success with which they have conducted the business of the Tract Society during the past year; and assure them of our confidence and support in the future.

2. *Resolved*, That we heartily commend the action of the Tract Board in changing the RECORDER to magazine form, and that we approve the plans of the Board in publishing a monthly edition of the RECORDER containing Sabbath reform matter for general distribution, and urge our people to contribute liberally to its support.

3. *Whereas*, The Tract Board has released Dr. A. H. Lewis from the editorship of the SABBATH RECORDER and restored him to the special work to which he was called and set apart by this people eleven years ago; and whereas the editor's weekly duties make it next to impossible for any material work in research and writing to be accomplished; and believing that many valuable things from Dr. Lewis's pen are still unrecorded, which will be of inestimable value to those who shall stand for the Sabbath and our cause, when his work has become history;

This committee therefore recommends to the General Conference, that it approve the action of the Tract Board, and that it urge upon all the churches comprising the General Conference that they give the Tract Board and Dr. Lewis their earnest prayers and their moral and financial support.

4. *Whereas*, The Board of the American Sabbath Tract Society have called Dr. Theo. L. Gardiner to the editorship of the SABBATH RECORDER, therefore,

Resolved, That this committee recommend that Conference approve of this action.

Respectfully submitted,

GEO. W. HILLS, *Chairman*,
HENRY N. JORDAN, *Sec'y*.

The Committee on Credentials reported 528 "Accredited delegates present."

The report of the Committee on Education was adopted, as follows:

Resolved, First, That in these times of readjustment of theological thought, we rejoice in the fact that we have such an efficient Theological Seminary in which to prepare our young men for the gospel ministry; and we hereby express our hearty approval of the work of Dean Main and his co-laborers in this line of education that is so vital to our denominational life.

Second—*Resolved*, That we approve the action of the trustees in permitting Dean Main to spend

a portion of each year in the preparation of a Manual of Theology, in which the Old and New Testament teachings shall be set forth from the view point of a Seventh-day Baptist; and we also approve of the re-enforcement of the department with efficient teachers.

Third—*Whereas*, The Theological Seminary has been hard pressed in the effort to secure an adequate and up-to-date library, which is so essential to successful work, and without which the teachers and students must be handicapped in their work, therefore, *Resolved*, That we urge upon our people to establish a special fund with which to furnish the much needed books for the Theological library.

Fourth—*Resolved*, That we urge upon our colleges, namely, Alfred, Milton and Salem, to do all they can to induce students for the ministry to secure their theological education at our own seminary, when through with their college work.

Fifth—*Resolved*, That we hereby express our appreciation and approval of the work and activity of the Education Society.

Sixth—*Resolved*, That we recommend to our denomination everywhere the service of this society as a trustee of funds for the aid of our several educational institutions.

Resolved, That at least one Sabbath—including Sabbath evening prayer meeting—each year, be given to prayer and preaching to encourage, advance and deepen spirituality of the students of our colleges and Theological Seminary.

Resolved, That the time for this service be selected, and made known to the churches by the Board of our Education Society.

Resolved, That, inasmuch as a healthful moral, religious and social atmosphere is of vital importance in the formation of character, during the period of school and college life, we urge upon our people the importance of encouraging all young people of Seventh-day Baptist families to spend a good proportion of their school and college life in our own excellent institutions; also that we commend these institutions to the consideration of all able to render them financial support, especially in view of the remarkable greater inducements now offered by other and richer institutions.

Respectfully submitted,

C. C. CHIPMAN, *Chairman*.

The Nominating Committee reported few changes in the Boards of the various societies. The officers for the ensuing year are:

To the Seventh-day Baptist General Conference:

Your Nominating Committee would submit for your consideration and approval, the following nominations:

President, Moses H. Van Horn, Salem, W. Va.; *Vice-presidents*, Frank Hill, Ashaway, R. I., Samuel B. Bond, Salem, W. Va., Rev. Ira Lee Cottrell, Leonardsville, N. Y., Rev. Edgar D. Van Horn, Alfred Station, N. Y., U. S. Griffin, Nortonville, Kan., Rev. A. P. Ashurst, Hammond, La.; *Recording Secretary*, Rev. Wayland D. Wilcox, Alfred, N. Y.; *Corresponding Secretary*, Frank L. Greene, Alfred, N. Y.; *Treasurer*, Rev. William C. Whitford, Alfred, N. Y.; *Executive Committee*: three years, Rev. T. L. Gardiner, Plainfield, N. J., Rev. H. C. Van Horn, Lost Creek, W. Va.; two years, W. H. Crandall, Alfred, N. Y., L. C. Randolph, Alfred, N. Y.; one year, Rev. W. L. Burdick, Ashaway, R. I., David E. Titsworth, Plainfield, N. J.

The special "Committee of Fifteen" to consider recommendations presented in the president's address, was elected as follows:

Committee of Fifteen, recommended in the President's address: Dr. George W. Post, Chicago, Ill., W. R. Potter, Hammond, La., G. H. F. Randolph, Fouke, Ark., W. D. Burdick, Farina, Ill., E. A. Witter, Salem, W. Va., Lucian Lowther, Salem, W. Va., Prof. C. B. Clark, Alfred, N. Y., Dean A. E. Main, Alfred, N. Y., I. L. Cottrell, Leonardsville, N. Y., Dr. S. C. Maxson, Utica, N. Y., Geo. H. Utter, Westerly, R. I., C. C. Chipman, New York, Ira B. Crandall, Westerly, R. I., O. S. Rogers, Plainfield, N. J., E. M. Tomlinson, Alfred, N. Y.

The report on Missionary Interests was adopted as follows:

To the Seventh-day Baptist General Conference:

Your Committee on Missionary Interests has considered the questions submitted to it, and reports as follows:

We are grateful to our Father in heaven for the encouraging report of our Missionary Board of Managers. The payment of the debt and the undiminished contributions for our several departments of work show that the true missionary spirit is increasing among us, renewing our hope and faith that the good work may hereafter advance with greater volume and efficiency; that the things that remain may be strengthened, our borders enlarged and the gospel proclaimed to the regions beyond. We commend our Board of Managers for their wise and faithful service, and pledge them our sympathy, prayers and support for the future.

We believe that the fields are white and golden for the harvest, that the day of opportunity is at noontide, that the call of God and the needs of the world demand more laborers in these harvest fields, that there should be an advance all along the line, that unitedly we should pray and give that the Lord may send laborers into his vineyard.

1. We therefore recommend that the Missionary Society, at its ensuing annual meeting, amend Article 5 of its Constitution, so that it shall read as follows:

ARTICLE 5. Each Seventh-day Baptist Association is requested to elect annually a permanent committee, to consist of one person, whose relation to the Board of Managers shall be that of an advisory committee, for the purpose of definitely ascertaining the spiritual needs of the Association, and the available help by pastors and others in providing for these and kindred needy localities, and reporting these conditions to the Board of Managers with recommendations.

2. We recommend that each local church, or community of Christian workers, whether pastorless or otherwise, shall freely communicate to their Associational Committee, or to the Missionary Board, by the officers of the church, or a local committee appointed by the church, or in any other way in regard to their needs, and take counsel together concerning the same. This shall not in any way obstruct or hinder the work anywhere now in progress.

3. We recommend and urge all our pastors and their churches to exercise a practical sympathy for pastorless churches and isolated Sabbath-keepers, and to give heed to the oft repeated counsel of the Missionary Board, that a portion of their time and service be granted to these needy fields, thus giving them aid and comfort.

Respectfully submitted,

S. BABCOCK, *Chairman*,
WM. L. CLARKE, *Clerk*.

The "Special Order" for considering the report of the Committee on Petitions was taken up, resulting in making Boulder, Colorado, the place of meeting for the next Conference, as follows:

To the Seventh-day Baptist General Conference, in session, 1907, at Alfred, N. Y.:

The Seventh-day Baptist Church of Boulder, Colorado, does petition the General Conference to meet with them at Boulder, in 1908, entertainment to be offered as follows:

The Chautauqua auditorium, with seating capacity of several thousand, is supplied, rent free.

Conference to assume management of the Chautauqua dining-hall and equipment, paying a rental of twenty-five dollars (\$25.00), Conference to provide all meals to those entertained.

Conference to pay for all lights and furnish their own watchmen.

Cottages and tents will be for rent by the Chautauqua Association to those who wish to camp on the Chautauqua grounds, at an expense, with furnishings for the session, of from three to four dollars per individual, two to four occupying a tent or room, as may be ascertained from the appended schedule of rates. Furnished rooms in residence sections of the city can be obtained at moderate rates.

It is expected that there will be ample accommodations on the Chautauqua grounds for all who attend, but on the other hand, the Conference is not required to assume their rental in advance.

THE SEVENTH-DAY BAPTIST CHURCH OF BOULDER, COLORADO, BY THE CONFERENCE COMMITTEE,

F. O. BURDICK,
D. M. ANDREWS,
A. L. CLARKE,
CHAS. F. SAUNDERS,
W. F. McWHORTER.

Boulder, Colorado.

August 9, 1907.

Rev. Mr. Wing, lately called to be pastor at DeRuyter, being commended to the Conference by the Central Association, came to the platform, was formally welcomed, in behalf of the Conference by the President. Mr. Wing made a fitting response.

The "Quiet Hour" service which closed the session was conducted by President Boothe C. Davis. He took the Third Chapter of Philippians, those sweet words of fellowship, for his message. His exposition of the Chapter was a beautiful climax of the "Quiet Hours" of preceeding days. When he ceased, the audience was bound anew in bonds of brotherhood in Christ, and in restful peace, "In His name."

Monday Afternoon.

The session began with an open parliament on church finances, in which the duties of the "Church Treasurer" was a prominent feature. This was followed by an address on "Power in Pastoral Work," by Rev. Ira Lee Cottrell. He made the personal character of the pastor's work a prominent feature of his address, and em-

phasized the need of "loving service" as the greatest element of true power.

The nature of the "Power of Conference" was discussed by J. Nelson Norwood in a paper carefully prepared. A glimpse of Mr. Norwood's thoughts will prepare the way for a summary which will come before our readers later. The true power of Conference over us is spiritual, rather than official. It should educate, inspire, enthuse and spiritualize us by touching and directing our inner life. It should unify and lead the people. These years of transition of thought and readjustment of methods and polity call for wise and sane leadership, through the General Conference. This demands responsive following on the part of the people.

"The Ends" to be sought through Conference were discussed by Charles B. Hull. We hope that a summary of his paper will be secured for our readers. Among the ends to be sought, Mr. Hull named harmony of purpose and action among the churches comprising the Conference. Loose organization forbids denominational success. Conference should be our great denominational council chamber. Conference must represent and guide our work as united churches. The papers of Mr. Norwood and Mr. Hull dealt with "readjustment," problems touching denominational polity and work. They will be interesting reading with valuable suggestions.

Closing Session.

The program for the last session of Conference was this:

"Our Supreme Source of Power and Guide to Truth and Duty," John 16:12-16—"Our Need", Rev. F. O. Burdick; "The Guide," Rev. W. D. Wilcox; "The Result," R. B. Tolbert.

Prayer and Testimony—Pastor Randolph.

Mr. Burdick discussed the urgent and constant necessity for a competent guide. He illustrated that need by illustrations from mountain-climbing experiences. A great practical truth was set forth when he urged that we must follow our divine guide and keep close to him. Our guide meets all needs. He is the ever-living, all-loving and all-efficient guide and leader.

Mr. Wilcox spoke of the Spirit of God as the one supreme Guide. He made a fine analysis of the continual work of the Holy Spirit in the history of the church

of God. Jesus did not speak of the Spirit and his work, until the end of his own earth life was at hand. That Spirit is "God in action" to bless, teach, sanctify and guide His people into all truth and up to higher life.

Mr. Tolbert emphasized the need of Spirit-filled men. Men to whom the Spirit of God has shown the path of duty and their own selves. Such men are "men of vision," seeing truth and duty in the light of truth revealed by the Spirit. Through the Spirit, men are clothed with the full "armor of God."

This symposium, and the work of the Spirit in the hearts of the great audience, prepared the way for a closing "testimony service," that was abundant and rich in spiritual blessing and power. People crowded the time with testimony and praise, until Mr. Randolph was compelled to call a halt, because the evening hours would not wait.

This ended a series of meetings, earnest, strong, deep of tide and of higher spiritual tone. The attendance was large from the first. Six hundred delegates and visitors were in attendance. The weather was superb; cool, bright, winsome. Accident, illness and undesirable debate were wholly absent. High standards of excellence abounded in everything. Music was abundant, varied and satisfying. Rev. E. D. Van Horn was musical director, with a large and efficient choir. Musical recitals, in which President Daland, Miss Alberta Crandall, Miss Hazel Pierce, Mrs. Violet Truell Johnson, Frank Hill, Jr., and others were prominent, were crowded into spare hours, and the church was always crowded by delighted listeners. The Milton Quartet won laurels and brought much good by their singing. We cannot give full details as to persons and programs. It is enough to say that the power of music—organ, piano, violin, cornet, and vocal—to instruct, entertain and aid in worship, was in evidence on every hand. The commissary department was excellent, just as we had reason to expect under the efficient management of the various local committees. Delegates from the Atlantic coast, the Pacific slope, from Louisiana and Texas to the far north, mingled in fraternal converse. An universal verdict was "A blessed Conference."

Power in Business and Industrial Life; its Nature, Source and Ends.

PAUL P. LYON.

A Paper at Conference, Alfred, N. Y., Aug. 21, 1907.

The program committee has done at least half the work on this paper in giving me a subject and then specifying just how it should be treated. Maybe there are prescribed forms of literary architecture on one or another of which all sermons are built, and this is one of them. I am tempted to believe so because I have heard of sermons before which were built on exactly the same framework. One was preached by a Scotch preacher who made a peculiar use of the personal pronouns. For example, instead of saying "The Conference is a most enjoyable occasion," he would have said, "The Conference—it is a most enjoyable occasion," or, "The Secretary—he is a handsome man." This preacher announced that on the following Sunday he wanted all his parishioners present, as he would preach an important sermon about "The Devil: Who the Devil—he was; Where the Devil—he was; and What the Devil—He Was Roaring About." I will leave it to you if this sermon and my subject are not built on the same plan.

Power is that quality in men or machinery which gets things done. It molds events. It makes things move. Power in business life is that quality by which a man makes himself a leader in his line. He runs the best store in town. He makes the best cheese in western New York, or the best tile in the United States.

Integrity is power. The man who takes care of his paper at the bank exactly when it is due has ready access to power in the shape of bank notes that the careless man does not get a second chance at. The merchant who has a habit of selling you goods as good as he says they are and warns you when they are not quite right, that man will be doing business at the old stand when his sharp practice competitors are asking him for a job—or a hand out.

A large share of the transactions of the commercial world are done on trust. Even when it seems that everything is drawn up tight in black and white, there comes a stage in every proceeding where we must trust the other fellow and he must trust us. That confidence is given and taken without a second thought, if the parties thereto are men of integrity in their business and private life. If not, when that inevitable point is reached, there is delay, or the deal is off. Business cannot be carried on without trust, and confidence cannot be had in a shifty man.

Enthusiasm is power. I have seen the Ohio River, in midsummer, so nearly dry that no traffic could pass up and down upon it, and a little sixteen-foot launch would run aground in the riffles. Business was at a standstill. There was no power there. Again I have stood on its banks in the springtime, literally by the hour, watching it running bank-full, carrying millions of tons of ice and thousands of tons of coal on its bosom. A million men by some concerted action might try to stop it; it would not even hesitate. That is power—the power of enthusiasm, brim full, running over.

System is power. The great railroads are run by a marvelously intricate system. As long as they stick to the system, merchandise and passengers are transported swiftly and smoothly. As soon as one man violates the rules, something happens, and business is liable to quit for everybody but the doctor. Business houses which adopt workable systems and then work them are the only ones that survive in these days of keen competition.

Thoroughness is power. And that means thoroughness of preparation as well as completeness of execution. He who goes at the enterprise without a broad knowledge of it, will fail almost as surely as he who gets tired and quits at the half-way point. Power comes from knowledge of all these essentials and a doing of them. Power comes from clean hands and a pure heart. It comes from strong muscles and a clear brain. These, in turn, come from simple living such as you are most likely to find in active Christian homes.

It is said to be a fact, that with one or two exceptions, every one of the presidents of the United States has been a devout Christian man or the son of devout parents. Even Bob Ingersoll, admittedly one of the brightest men of the nineteenth century, got his ability from Christian parents and had not the grace to acknowledge it. Almost without exception, the giant thinkers and men of action have come from Christian parents. It behooves us, then, to live active Christian lives, as well for our children's sake as for our own. We can be better business men and bequeath to our children a bigger chance if we do.

I take it we are here to make ourselves better citizens, better Christians and better Seventh-day Baptists. The problem is always before us, how to be creditable business men and successful Sabbath keepers. I am convinced that one who has been reared in a Sabbath-keeping home cannot violate his training on that point, and retain all those qualities which seem to be essential to a real power in industrial life.

If it is important to be square and honest with men, it is more so with God. You have entered into a covenant with Him. Keep it to the last detail, even if it cost you more for the moment than you get out of it. That is the basis on which a big business success is built. That is the basis on which we accumulate riches in a spiritual way. You started out to keep the Sabbath. Keep it precisely as you understand your contract calls for. It is a cheap man who tries to slide out of a plainly understood contract, just because he thinks he can make a little more by doing so. It is a cheap man who violates his plain understanding of God's command just because he thinks he can make a little more by it. The two types are one, and the same. A man who will cheat God will cheat his fellow man unless he is afraid of getting caught at it. Beware of him.

If any of you young people expect to tackle this problem, as you must, bear this in mind: the world will not estimate you any higher than you estimate yourself. If you tag yourself a cheap man, that is the class to which you will be assigned. If you label yourself a strong man, willing to stick to your principles, you take a place by very force, in a higher class. You stand out distinct from the crowds of mediocre men. You'll get advertising good and plenty if you observe the Seventh-day; and advertising pays in the business world. If you mix enthusiasm, system and thoroughness with your integrity, you will take a place and keep it, that you will never reach with the handicap of a cheap man's tag.

Power in Preaching.

PROF. CHAS. B. CLARKE.

A paper at the Seventh-day Baptist General Conference, Alfred, N. Y., Aug. 22, 1907.

The writer of this paper holds the ministry of the Gospel to be the highest calling in which a man can engage. That the proclamation of the preacher's message should be with power, and that through this power men and women should experience a changed life, there can be no question. Jesus himself preached with astonishing power, and he evidently intended that his followers and disciples in all ages should exercise great power in influencing the lives of others. All will agree that it would be a mistake to assume that the truth of the Gospel is no longer needed, or that, in the lapse of time, its intrinsic power has abated. In no age has the need of the higher life more sorely demonstrated itself than in the present, and that this need can be met by a potential and living Gospel, is the faith of all good men everywhere.

Why the preaching of the Gospel seems to be attended with less power in our modern times may be accounted for in several ways. In the first place, because we are apt to idealize the past; we may overrate the influence of preaching in the early days of the Christian church, and forget the actual conditions that existed, for example, in the Corinthian church. Another reason for its apparent failure to influence men as it did in other generations is the fact that, to some extent, at least, the ministry of today fails or has failed to adapt the content of the Gospel of Jesus to the changed and changing conditions of our modern life in its economic, industrial, political, social and intellectual problems.

Again, during the hundreds of years just past, in which time, men received without question the teachings of the Church as final and absolute in its authority, the pulpit commanded unquestioned obedience. The word of the preacher was final and absolute. If he threatened, the community was terrorized. If he flattered, the recipients felt lifted into heaven and their spiritual elation was unbounded. This sort of power, while great in its kind, is now looked upon as an exploded superstition—and rightly so, for it was very far indeed from the spirit and gentleness of the Master. The power of dogma as an absolute dictation, is passing away as it ought to pass away. The majority of intelligent men and women everywhere insist that a rational basis shall be given to all the demands of life. Whatever is without reason is rejected, and the church that hopes to hold a sort of hypnotic spell over an unenlightened and cringing laity must sooner or later meet the fate of mediævalism. The sooner we, as Christian workers, are forever done with the methods of the spiritual juggler, the better for us and the world. The only power we need or should covet is the power of a perfect life, the power to persuade men and women to voluntarily choose the higher life of truth and virtue and justice; and that, too, while they are in full possession of every mental faculty. But for every ounce of power we desire, we should cultivate a pound of the sense of responsibility. The methods once so common in the popular revival belong to the past and no minister ought to think of reviving them.

An appreciation of the true work of Jesus as a teacher of men will furnish us with the best and truest conception of the nature, as well as the source, of the power which belongs to the religious teacher. His life of teaching and service seemed to focus upon the thought of bringing men into the happy relation with the character

of God. Not less today, will power in preaching be conditioned by the minister's comprehension of the divine character of God; by his faith in that character, and the inner aspirations of his soul after it. It was because Jesus lived in constant contemplation of the divine excellence of God that he lived the life of divine excellence and power that he did. The soul of the preacher must be flooded with the glory of divine consciousness. If the supreme beauty of divine goodness and perfection stirs not the life and thought of the messenger, how can the message awaken the desire for it in souls less given to reflection. It is for the minister to pierce through and clear away the mists of superstition which have for ages obscured the true nature of the divine love of God. Distorted vision of the true nature of divine goodness has long robbed humanity of adequate motives to embrace the life of love, justice and truth. The grandeur of the ministry as a calling to bring our human lives into perfect adjustment with the life of God in the universe, which is our true salvation, makes the ministry not only the highest, but the most desirable for one who is anxious to serve the spiritual interest of his fellows. A ministry devoted to the maintenance of dogma, has little appeal to the young man of today who is in earnest in helping humanity in the solution of our many and serious practical problems.

Thoughtful men who see how intricate and complex is the life of today, have little patience with the young man who feels that good desires and intentions are alone sufficient to justify his call to the ministry. The life by which a minister leads the way to union with the life of God and which form the basis of power in his preaching, does not come without a corresponding depth of intellectual and spiritual search. Two things at least, it seems to me, are indispensably necessary as means in the attainment of the life which makes for power in preaching. The first is *study*, and the second is *inner experience*.

Every preacher who preaches with power, *must be a student*; not a superficial, casual student, but a patient, earnest, pains-taking student. Some have insisted that inspiration alone is sufficient. Inspiration is a divine gift, no doubt; but the inspiration which visits the unstudious, passive mind is, for the most part, of a rather indifferent type. It may amuse, or sometimes excite, but it has little power to lift the lives of men onto the plain of eternal truth living. The preacher whose parish contains harder working men or women than himself, will sooner or later, lose his grip on that community. The preacher ought

not to be afraid of work of any kind, and particularly of study. To study is not merely to read. Studying is nothing less than reaching fresh convictions of truth and life and duty, day by day. Theology, while essential, does not alone constitute a balanced intellectual diet for a minister. He should familiarize himself with the deepest resources of human nature. He should be able to trace the divine handiwork in nature, history and social development. Psychology and philosophy too, should not be neglected. Above all else he should study the Bible, not as a perfunctory dictation, but as a vital religious experience, capable on its best side of being duplicated or even surpassed in a vital spiritual experience of his own. One of the most deadening and benumbing hindrances to intellectual and spiritual growth in pastor or layman, is the assumption that all truth has been discovered, and it remains, therefore, only to be received at the hands of another. Pastors, if you would lead your flocks into green pastures, you can do so by spending nothing less than one-half your working time in earnest, thoughtful, resolute study. He who thinks that Christianity has spoken its last word, robs himself of one of the highest sources of thought inspiration. If between this and another Convocation and General Conference, every pastor and Christian worker will read and ponder half a dozen living books on the problems of our age, reflecting on them in the light of the life principles of Jesus, it will warrant a most inspiring and helpful meeting.

Study is absolutely essential as a source of power in the pulpit, but study must be crowned with a living, vital, inner experience of spiritual growth. The man who reads but who has no conscious experience, no struggle, no inward vital knowledge to match his reading, makes study a task and adds but little to the power of his message. Truth does not become one's own until it enters the life, until the inner and the outer correspond, until the soul and the action agree, until thought and conscience meet.

Since I have little knowledge of elocution, it would be presumption on my part to consider the relation of expression to power in preaching. I do, however, have a thought or two that I would like to add under this head. Good delivery is highly desirable, but good delivery in the pulpit, it seems, would be characterized chiefly by plain simple utterance. It is not the place certainly, for the display of oratorical talent. Ornamentation, flowery rhetoric, exaggeration, subtle logic, witticisms, and particularly personalities, detract much, it seems to me, from the power of the preacher's message. If a minister

is the student we have spoken of, if his inner life is fresh and progressive, little need will there be of resorting to novelty for the sake of interest. Vehement thundering is still more inappropriate. Doubtless it is difficult to always avoid dullness in preaching, but to break dullness with light stories or superficial sentiment, adds indignity to dullness. A sermon that is made strong and thoughtful, a vital message, full of sympathetic appreciation, is not likely to bore its hearers. A thoughtful minister will make a thinking, reflecting people; but deliver us from the preacher without a message. We do not mean, of course, that the preacher is to take the stoic for his ideal. Warmth of expression is not only desirable, but highly necessary. Earnestness in the pulpit is appropriate and commendable, but vehement utterance is not to be confounded with earnestness. Zeal in the pulpit must be kindled in the preacher's study. Get busy and earnest in your study and preparation, and it will not only be natural, but difficult to be otherwise in the delivery of your message. This last principle I have demonstrated over and over again in teaching, and I cannot see why it should be difficult in preaching.

There are doubtless other sources of power in preaching which deserve particular mention, but I will content myself with a brief consideration of one further topic. The pastor whose message comes to his people with power for helpfulness, must consciously enter into social, intellectual and spiritual sympathy with the life of his parish. Each individual, as well as community, has problems to face. The minister who would bring to his pulpit a message of life and spiritual helpfulness, must know how in private to enter into the inner lives of each and all classes and individuals. To secure fellowship and sympathy it is necessary to be more than a "good fellow," however desirable that may be. The preacher must, like other professional men, become a problem-solver. Comradeship is necessary, but unless from the child to the senior, there is a sense of security in the pastor's confidence, as well as reliance and trust in his judgment, little indeed will he learn of the deeper and spiritual problems of his parish. This is especially true in the case of young men and women who are settling the question of religious faith. If, in these intellectual and spiritual struggles, by word or act or suggestion, you show that you consider lightly the meaning and pains of this struggle, the door of opportunity to help will never be opened to you but once. You must meet every honest inquiry, even though that inquiry be of

doubt, with a truer answer than that they are yielding to a suggestion of the devil. Every question of an honest heart demands from you a sane and reasonable answer; one that is adequate and covers the ground. You have no right to ask a young man to deny his reason to help his faith. If you do, he will never forgive your weakness.

With this equipment, not omitting a life of earnest prayer, the pastor should deliver his message without fear and trembling. If you are afraid to speak out your honest convictions none will respect you or your message. Your words and attitude must have the ring of conviction. Do not preach vaguely until your hearers are perplexed as to your real position. This only adds to their uncertainty and confusion. On the other hand, avoid the mistake of pretending to know what you do not.

Even after you have done your best, you will still have to bear the reproach of the offended, but if you are not clear cut, you will eventually bear the reproach of all. If you are a true intellectual and spiritual leader, your faith in truth will be stronger than your faith in the crowd. If your message is delivered in godly sincerity, and your life shows that you follow the leadings of your highest convictions, you will not speak in vain. True courage, however, does not mean an overweening self-confidence, nor a selfish, unholy independence.

Finally, for what end shall this power in preaching be attained? Is it for entertainment? Is it to furnish a pleasant way of passing an hour or two on Sabbath day? Is it for religious and spiritual instruction merely? No, not merely for spiritual instruction, though this is certainly the beginning. The end can hardly be said to have been reached until each and all are not only led to acknowledge the supremacy of the true life, but are also inspired to live it concretely. The end is attained when the will sets out to realize in experience the life of the child of God—the highest we are capable of attaining in spiritual truth. These higher ideals of spiritual life are resisted by our life of sense and animalism. The passions and appetites, as well as the limitations of our physical nature, oppose the development of our higher nature, and it is this opposition that makes the function of the ministry so necessary.

The end, therefore, of power in preaching, is to create and energize the higher life to the point of conquering the lower, and the purpose of preaching is achieved when, in each man and woman, the carnal is subdued unto the spiritual.

Power in Education—Its Ends.

An address at Conference by Pres. Boothe Colwell Davis.

In the preceding addresses upon Power in Education, power has been assumed to be efficiency, viz., the education that will produce desirable results, and give a maximum of the needed qualities to the individual privileged to enjoy, or acquire education.

The nature and scope and the sources of such education have already been fully and ably presented, and it only remains for the present paper to present the desirable ends to be sought, by the application of power in education, in the light of its nature and scope, and through the sources, with which you are already familiar.

Numberless ways have been adopted by writers on educational themes for stating the ends of education. Among the more recent, and the one which perhaps comprehends most, is the statement that "Education is the adjustment of the individual to the possessions of the race." If this be true, the content of education must be so arranged as to produce different results in different periods of the world's history; for it must be evident to every one, that the possessions of the race were far different in the days of the Roman Empire and at the dawning of the Christian era, from those in the days of Abraham, when he, like the Arab sheik that he was, roamed with his tribe and his herds over Palestine and Egypt. It is equally evident that the possessions of the race are far different today from what they were when Rome was in her glory, or during the dark ages which followed her fall.

Certain fundamental ends in education will remain constant through all the varying fortunes of the possessions of the race. I shall first try to point these out in a somewhat general way, and then consider in greater detail, ends in education that must be sought today with the peculiar possessions of the race in the twentieth century.

One writer has defined the end or purpose of education to be, to give the individual "ability to appropriate and utilize knowledge for the development of the inner man, and for active participation in one's spiritual and natural environments."

This definition of the end of education is also comprehensive, and gives place for the varying content, not only of knowledge in the different periods of the world's progress, but also of the varying spiritual and natural environment in which the individual may find himself placed. It is, however, more specific than the first defi-

inition, in that it calls attention to four indispensable activities.

Here let me pause to call attention to the relation of activity to the ends of education. All are dependent upon activity, and accomplished only through activity. Show me the individual in whom activity cannot be inspired, and I will show you the individual immune against education.

The first activity required by this definition is the appropriation and utilization of knowledge.

It has sometimes been supposed that the acquisition of knowledge alone, constitutes education. This theory, however, is erroneous, and its deception has wrought much harm to individuals who have sought no other ends, and whose so-called education has therefore been devoid of power. Knowledge must be appropriated and utilized for certain specific ends, in order to give power.

The second activity specified in this definition is development; viz., the development of the inner man. Growth of the intellectual and moral sensibilities is an indispensable attendant and end in the education that has power and that gives power. A third activity is participation in spiritual environment. Note that the spiritual is here placed before the natural. Most treaties upon life have made the natural precede and lead up to the spiritual.

The great scientist, Prof. Henry Drummond, wrote his most noted book on the theme "Natural Law in the Spiritual World." But he lived to restate his interpretation of science, and to speak of "Spiritual Law in the Natural World." We must make our own way through this life by participation in our natural or physical environment and this activity is mentioned as the fourth to succeed participation in the spiritual environment.

When all our participation in nature, in science, in industry and commerce, shall be tempered by a preceding participation in the spiritual, the evils of commercialism, materialism and animalism will forever disappear.

Then and only then will the true ends of education be accomplished.

Keeping these four activities in mind, viz: appropriation and utilization of knowledge, development of the personality, participation in one's spiritual and then in his natural environment, it is easy to see that we can estimate a man's worth by his intellectual grasp, his progressive ethical insight, and his power for action toward first, right, and finally toward useful ends.

The world we are to live in is the world

representing the thought of the Creator, and the correlated nature of man.

It is the world we are to know in order to gain the soul's highest realization in the light of its spiritual Creator and its spiritual functions. Furthermore it is the world we are to know in order to adapt ourselves to its natural forces, and resources, and to work in successfully with its materials.

Hence a changing content of education is demanded, as a larger vision is gained, of the real meaning and availability of our world.

Modern psychology and pedagogy recognize the fact that the inquiring mind of the child, under normal conditions is very nearly susceptible to religious and ethical ideas and teachings. It has this power long before it can grapple with social and economic problems. Before it recognizes itself a part of the social organism, or a sovereign citizen of the state, the little mind grasps the idea of God, of moral obligations and of the future life.

Studies of child life and child psychology have led me to believe that early childhood is the time when religious impulses naturally are strongest, and furthermore that the supreme end of education is attained in the power to reach one's highest possible participation in his natural environment through the spiritual apprehensions, and loves which are "the first and the last—the beginning and the end" of character.

The church has been all too tardy in recognizing this fundamental characteristic of normal childhood, and the consequent necessity for religious education before the years of adolescence.

I rejoice that some of our pastors are beginning to see the importance of this early religious education, and that practical measures are being adopted for carrying it on. The *Manual of Bible Study*, prepared this year by Rev. Walter L. Greene, and published by the Sabbath School Board, is, to my mind, the most hopeful mark of progress during the past year. Its adoption and use are in fullest accord with the ideal ends of education.

A third definition of the ends of education is worthy of a passing thought. It is as follows: viz., "Clear observation, accurate recording facts, just inference, and strong, choice expression are the ends to be attained by the work of the schools and these ends become the means for correcting all sorts of unjust, illogical conclusions as to politics and morals."

The majority of political and social evils arise from unjust or fallacious inference. The ability to observe clearly, to record accurately, to judge justly, and to state concisely, is the best possible

corrective for such evils. Power in education must give these results.

But my statement of the ends of education should doubtless include in greater detail the desirable qualities of an educated man.

Here my limitations become most conspicuous. Want of time, and the inexhaustible characteristics and subdivisions of character make satisfactory treatment of details in a brief paper, impossible.

One might begin by specifying "right habits" as the foundation of character.

We are, more than we know, creatures of habit. Education should establish stability in right habit. Sudden resolutions to change the tenor of life, sudden conversions from an evil life to one of goodness all too frequently end in failures, because the old tendencies hold on to the life so grimly that the new impulses are often over-powered.

To prepare for the highest moral life and a persevering religious life, early habits of the right kind are the only secure foundation.

I am not denying the miraculous power of God to transform a sinner into a saint in a marvelously short time. But I am an advocate of an education which will build up and promote Christian character from the earliest childhood, and which will not make a mockery of religion, and put God and human nature to the unreasonable and unnatural test by indulging in a life of sin until some period in adult life, and then expect miraculous power to transform the sinner into a saint in a single moment, merely by such power.

Ability to enjoy the true, the beautiful and the good, constitutes also a very large element of character and a very desirable end in education.

Richness in emotional life is a quality which our materialistic age should not destroy from character. Science may be pursued purely for what it will yield in the possibility for gain; or it may be pursued as a source of rich and refined intellectual emotions.

There is a joy in the discovery of truth; a joy in the freedom and grasp of thought.

Aesthetic power based upon fine discriminations, finds a perpetual joy in the sky and sea, in mountain and forest, in music and poetry, in sentiment and song.

Education should cultivate these emotions while teaching men to utilize the forces and resources of nature for commercial purposes.

The best philosophy of life teaches us that self realization and service are the goal of character.

The old hedonistic theory that selfish pleasure

is the supreme motive, is unworthy a place in the pedagogy of the twentieth century.

Prof. John Dewey in discussing *interest*, tells us that the real object of desire is not pleasure, but self expression. That pleasure arrives, not as the goal of an impulse, but as an accompaniment of the putting forth of activity. We are therefore not to work for the pleasure, but to find the pleasure in the work. Happiness through work should be the creed of twentieth century education.

Evolution is applied to sociology and religion as it once was only to geology, and its truest word today is that the idler and the drone degenerates as does the parasite in the lower animal kingdom.

The destruction of the body on which it feeds, leaves it, in turn, to die unfed. Social consciousness and ideals of citizenship and patriotism are implied in what has already been said of the ends of education. They can only be mentioned in this brief paper, and their inherent place in true culture affirmed.

Our modern political and social development based, as it is, upon economic changes, is continually demanding a clearer and more sensitive social consciousness. The extreme individualism, so prominent in the early education and history of our country, is giving place, more and more, to a vision of the needs of society and to the duty of social service.

Patriotism, while broadening in its scope, is and must remain an indispensable element in the education of citizens of a republic, who are to exercise the sovereign power of the state.

All education should lead, as an end, to unimpeachable honesty. This, like the other ends

"Work" In Scotland.

A New Yorker who crosses the Atlantic several times a year says that last year he was in Dundee, Scotland, when he found himself in need of shoes.

On entering a first shop he came to, says *Success Magazine*, he was surprised to find that patrons were expected to sit in an ordinary stiff, high-backed chair, and that there was no rest for the feet, nothing, in fact, in the way of accommodation.

After making his purchase, and as he was about to leave the shop, he said to the clerk:

"In American shoe stores there is a rest placed on the floor in front of each customer, and on this rest is a seat on which sits the clerk as he fits the customer."

I have mentioned, is not new, but a new emphasis is laid upon it by so many recent conspicuous failures in public life. I believe there are abundant evidences that character is rising and that ethical ideals are higher than ever, nevertheless, sterling integrity is at a premium more than ever before, because industrial concentration is increasing the responsibility and burden that is laid upon honesty and uprightness. Particularly is this true in the administration of public or corporate interests.

That "every man may look, not only on his own things but also upon the things of others" is an end of education which must be interpreted so broadly as to extend, not only to every function of society, politics and religion, but to every nation and people, and kindred and tongue. The ends which are sought in education for industrial, commercial and professional purposes, are all subordinate to, and overshadowed by, the supreme ends of being.

As Seventh-day Baptists we must hold that the end of power in education is not attained when our children disregard conscience, reject the plain word of God and abandon the faith of their fathers. Nor can such factors as home influence, church environment for school and college life, be disregarded by us in the ends we seek.

We desire our children educated so that they may win a fair share of the world's emoluments and compete successfully in the struggle for existence, but the ultimate end lies still beyond. It is in the perfection of being—the self-realization which exalts the human to the realm of the Divine and issues in the Glory of God, through obedience, love and service.

The clerk listened respectfully to all this. Then, leaning confidentially toward the American, he said:

"That's all very well in America, sir, but here our employers do not like to see us sitting down when we work."

Hard on the Newspapers.

W. Bourke Cockran, at a St. Patrick's day dinner, told a story of an Irishman who was talking about the case of Baring Gould, whose obituary was recently printed by mistake, Mr. Gould still being happily in circulation: "So," said the Irishman, "they've printed the funeral notice av a man that ain't dead yet, hov they? Faith, an' it's a nice fix he'd be in now if he was wan o' thim people that belaves iverything they see in the papers."

THE CONVOCATION

Story of the Convocation.

(Concluded)

This story makes no effort to analyze or summarize the papers presented before the Convocation. Herbert Lewis Cottrell conducted the Devotional Services on Thursday morning. The first hour thereafter was given to "Studies in the Pentateuch," by Professor William C. Whitford, in which he aimed to show the "composite" structure of those books. "The Kingdom of Heaven, Its Relations to Civil Government and to Social and Political Reforms," was the theme for the rest of the forenoon session. The first part of the theme had been assigned to Hon. George H. Utter. He could not be present and his paper, being delayed, was read at a later session.

Rev. Oliver D. Sherman presented a paper on the second part of the general theme, "Social and Political Reforms." Rev. B. F. Rogers conducted "A Quiet Hour." The afternoon was given to recreation and social converse. Rev. H. Eugene Davis conducted the Devotional Services at the opening of the evening session. The address of the evening, "Jesus and the Labor Question," was by Professor Charles B. Clarke, of Alfred University. This was a paper of more than usual merit to which the audience listened with unflagging interest. It will appear in the RECORDER next week.

SIXTH DAY, AUGUST 16.

The Devotional Services of the morning were conducted by Mr. Okey Davis. Professor Whitford continued "Studies in the Pentateuch." He presented the "constructive view" of literary criticism and called special attention to what appears to the public mind the most favorable results of modern investigation. The Professor's closing sentence in reply to a question concerning traces of historic incompleteness in the Book of Numbers, was an excellent summary of the practical conclusions based upon the studies he had given. He said: "The author of the Book of Numbers was recording events because of their religious significance and their religious and ethical teachings.

He did not aim to write faultless history so far as complete dates and connected events were concerned."

The general theme for the next hour was, "The Kingdom of Heaven—The Law of Service." "To every Man According to His Need," had been assigned to Rev. C. S. Sayre. In his absence, President Daland and Dr. Platts discussed that theme. The Rev. S. R. Wheeler had been assigned, "From Every Man According to His Ability." In Mr. Wheeler's absence, his paper was read by Professor Paul Titsworth. Miss Emma Cartwright conducted the "Quiet Hour."

Sabbath eve was occupied by "General Prayer and Testimony Meeting." In the absence of Rev. E. B. Saunders, the services were conducted by Rev. Edgar D. Van Horn. There was a large attendance, a deep spiritual tone pervaded the meeting and the service was a restful and spiritual preparation for the duties of the Sabbath.

SABBATH DAY.

The Convocation sermon was preached by Rev. Theodore L. Gardiner. The services of the morning were in charge of the Pastor of the Church, Rev. A. J. C. Bond. The Milton College Quartet sang "Cling to the Bible." It was an appropriate part of the service, since the theme of the sermon, speaking in general, was spiritual values in the Word of God. The lesson was Isaiah 53, and texts Luke 24:25-27 and John 5:39. The central thought of the sermon was the unity of the Bible centering in and around Jesus the Christ. Dr. Gardiner showed how that thought binds the Old and New Testaments into one great "Unity in Variety." Among the many fine contrasts of thought was this: "Genesis is the apocalypse of the dateless past; Revelation is the apocalypse of the dateless future. Between these two lies the story of the everlasting Christ binding the past and the future into one eternal unity. The presence of God revealed as Shekina and fully unfolded in His Son Jesus, is the light and life of the entire book." The sermon was greatly enjoyed.

The Milton College Quartet gave a musi-

cal entertainment which filled the evening after the Sabbath. The burning sun had smitten the editor so vigorously that he was unable to enjoy the concert. A great crowd of people did enjoy it, whose commendations of the music and the way in which it was rendered were the common theme of conversation for the next morning. "The Milton Boys" demonstrated not only the power of music but the power of song from lips taught by consecrated hearts.

FIRST DAY, AUGUST 18.

Devotional Services were led by Rev. S. H. Babcock. Rev. L. C. Randolph to whom the service of the first hour had been assigned could not be present because of illness. A. H. Lewis conducted a symposium on "What Ought to be the Attitude of Pastors toward the Historic and Literary Study of the Bible." A large number of people took part in the symposium and the interest was so great at the close of the hour that it was laid over for consideration on the following morning.

"Provisions for Worship in the Kingdom of Heaven," was the theme of discussion during the second hour of the morning. Rev. I. L. Cottrell discussed "The Sabbath" as a prominent, if not the most prominent, provision. A paper by R. B. Tolbert—"Access to God by the Blood of Jesus" was read by President Daland.

The session on Sunday evening was opened by "A Song Service" led by Mr. L. H. Stringer. Dr. Randolph being still absent because of illness, the evening was occupied by Rev. Alonzo T. Jones, one of the Chaplains of the Sanitarium at Battle Creek, Michigan. He brought a fraternal message of Christian greeting to the Convocation, and to the Seventh-day Baptists. He said: "The Sanitarium cherishes an open-hearted attitude toward Seventh-day Baptists and labors to extend a knowledge of neglected Sabbath Truth to all the world. He referred to the pleasant relations existing between the Sanitarium and Seventh-day Baptists now there, and in Battle Creek, and declared that "more of the same kind would find welcome there."

Monday, August 19th, was the last day of the Convocation, at Nile. Rev. H. N. Jordan conducted the Devotional Services of the morning. The symposium on the

"Attitude of Pastors toward Biblical Investigation" was continued with increased interest. The conclusions of the symposium may be summed up in a few words. There is no reason to fear that the Bible will be weakened or overthrown as the result of the most searching and long continued historic and literary investigation. The results of such investigations have already exalted the Old Testament. Our attitude should be one of open-mindedness, reverent faith and non-combativeness. The RECORDER believes that the result of the "studies in the Pentateuch" by Professor Whitford and of the symposium which followed will clarify the situation in the minds of those who may have been in doubt concerning the value of such investigation of the Bible. It was agreed by all that the term, "Higher Criticism," should be replaced by a simpler and more accurate term, such as: "Historic and Literary Investigations."

The second hour of the morning considered "The Kingdom of Heaven—The Measure of Values." Rev. A. J. C. Bond discussed, "The Value of Service," using the "Parable of the Talents" as a special illustration. Prof. M. H. Van Horn discussed, "Money Values, The Widow's Mite," in which he set forth the high religious value of money and of all worldly things. Rev. M. G. Stillman discussed "Quality of Values." In the absence of Mr. Stillman, his paper was read by his wife. Rev. George P. Kenyon conducted "The Quiet Hour."

The theme Monday evening was: "What Seventh-day Baptists Stand For." A paper by Rev. George W. Burdick showed that they stand for "A Saving Gospel."

Rev. T. J. Van Horn demonstrated with vigor and clearness that they stand for "An Unmutilated Bible." A. H. Lewis in a brief address said they stand for "An Unchanged Sabbath," in which he urged that the permanent value of the Sabbath is in its spiritual character and meaning.

TUESDAY, AUGUST 20.

The Convocation adjourned on Monday evening to meet at Alfred on Tuesday. The train on which members of the Convocation traveled was so much delayed that the morning session of that day was omitted. The afternoon service at Alfred was

occupied by the examination of three candidates for the ministry at the request of the churches of which they were members. The following account of the examination is furnished us by the secretary of the Council, J. N. Norwood:

The Council convened to examine J. W. Crofoot, H. Eugene Davis and Wilburt Davis for ordination to the Gospel Ministry at the First Alfred Church, Tuesday, August 20, 1907, at 2.30 P. M. It was composed of delegates representing the churches of the Western Association, and was convened by the authority of the First Alfred, Hartsville, N. Y., and Farnam, Neb., Seventh-day Baptist Churches.

Prayer was offered by Rev. George W. Lewis, of Milton Junction, Wis. The Council was organized with Rev. S. H. Babcock of Little Genesee, N. Y., as chairman. On motion of Dr. Main, friends from other Associations and Rev. A. T. Jones of Battle Creek, Michigan, were invited to take part in the deliberation. The candidates were then called upon and read statements of their Christian experience and articles of belief, which had been carefully prepared beforehand. The following points culled from the three papers will indicate their general position in which they showed remarkable agreement:

1. God—I believe God to be a personal spirit. God is the source and governor of all things. God is a perfect personal spirit who creates, sustains and rules over all. God is our Father.

2. Man—Man is the highest creation of God being made in his own image. Man has a two-fold nature; body and spirit which are closely connected. I am convinced, by evidence, of the immortality of Christians.

3. Sin—Sin is discord. It is the opposite of good in conduct and character. Sinfulness of man is recognized by other religions and is assumed in the Bible. Sin is non-recognition of duty to God the Father.

4. Bible—The Bible is man's record of God's revelation to him. It is inspired in so far as it speaks for God. It is authoritative because it contains the highest moral and religious truths. It was written by inspired men. It contains the record of God's progressive revelation.

5. Jesus Christ—He was in a unique sense the Son of God. He was both human and divine. Jesus' death on the cross was the means of life to all.

6. The Holy Spirit—The Holy Spirit is God in man. The Holy Spirit is God in action. He is the spirit of truth. Too much has been made of an "emotional ecstasy" called sanctification.

7. Salvation—Salvation is a change from sin to righteousness. We are cleansed from sin by the blood of Christ.

8. Righteousness—This is a state of heart and mind, which expresses love to God and man. One who is righteous has a conscience void of offense toward God and man.

9. Kingdom of Heaven—It is the spiritual reign of God in the actual life of man. It is not an outward organization, but it is established wherever men follow the leading of God. It is a growing affair like "first the blade, then the ear, then the full corn in the ear." It is universal, not territorial, racial or social. It is for all who fulfill the conditions of membership; qualities of meekness, humility, etc. It is among us.

10. The Church—The Christian Church is "The religious society tracing its origin historically from Jesus." It is made up of those who seek to work out the principles of Christ's Kingdom.

11. Baptism—Baptism is the ordinance of immersion which symbolizes burial with Christ and rising to newness of life. It is more than a mere rite.

12. The Lord's Supper—This is the ordinance of remembrance, symbolizing to the believer the meaning of Christ's life and death. It is the type of spiritual feeding on God.

13. Sabbath—The Sabbath is time set apart by God for special religious benefit to man.

14. Ministry—This is the sacred calling of giving to the world by living, teaching and preaching the Gospel of Jesus Christ.

15. Future Life—God made man in his own image, hence man's soul is immortal. There is less dogmatizing on this subject than formerly.

Several questions were asked the candidates when their statements had been read, especially as to agreement with our "Ex-

pose of faith and practice." It was voted to recommend the men for ordination and after ordination to recognition by the Conference, through the Advisory Board.

The Council adjourned to meet Thursday evening at 7.30, in the Conference tent for the ordination ceremony.

J. N. NORWOOD, *Clerk of Council.*

The closing session of the Convocation on Tuesday evening considered "The Kingdom of Heaven, Its Consummation." Mr. A. E. Webster discussed the consummation of the Kingdom "In This World," and Rev. D. B. Coon, "In the World to Come."

As the reader will notice, the central theme for the Convocation was "The Kingdom of Heaven." The program was so arranged as to give a connected but progressive view of the kingdom in its highest spiritual relations to men, and along practical lines. The studies concerning the Bible and the sermon by Dr. Gardiner on Sabbath morning were essential studies concerning the Kingdom as it is unfolded in the Bible and in the work of Jesus the Messiah. This unity in the program was a strong feature filling the entire Convocation with deep spiritual considerations coupled with definite and practical suggestions. At least one hundred people were enrolled as attendants and members of the Convocation while the evening meetings were much increased by people of the community.

This third annual meeting of the Convocation has demonstrated its value and a deep conviction that it should be made a permanent feature of our great annual gatherings. The writer believes that it should be made a part of the General Conference, by some simple bond of organization. In closing this story the writer repeats his personal appreciation of the helpful influences of the Convocation, and his conviction that it is of almost immeasurable value to the pastors of the denomination, both younger and older. Long may the Convocation live to teach, emphasize and exalt the work of the Christian ministry and to unfold the glory of the Kingdom of God.

Many flowers open to the sun, but only one follows him constantly. Heart, be thou the sunflower, not only open to receive God's blessing, but constant in looking to him.—*Richter.*

The Kingdom of God and Civil Government.

A Convocation address by Hon. George H. Utter.

The condition which faces me just at present is much like that which faced the preacher who, having become involved in a long and disconnected sentence, exclaimed, "Brethren, I have forgotten my subject and I have lost my predicate, but I know that I was bound for the glory of God!" The subject which was assigned to me has been mislaid in its exact wording, but its idea remains; and that idea is the relation of the Kingdom of God to the kingdom of men, or to civil government.

Such a subject is of especial interest to a body of American citizens. In this country we boast of a government of the people and for the people, and by the people, and though it may sometimes seem that we are in fact a long way removed from our ideal, yet we are constantly approaching nearer and nearer to that ideal. A government for the people must be an unselfish government; a government by the people must depend upon individuals who can see the interests of all as superior to the interests of any class or body of citizens; and where can such individuals be found except among those who, in a greater or a less degree, have come under the influence of the Kingdom of God? Our free government rests upon the great commandments of the Master—love of God or the recognition of authority, and love of man, or the recognition of mutual responsibility and opportunity. Therefore such a subject as has been assigned to me is of importance and interest to a body of Christians seeking how best to make real among men the ideals of the world's greatest and best teacher, Christ Jesus.

Some questions which greatly puzzled the disciples of Christ continue to puzzle us. What is the Kingdom of God, or the Kingdom of Christ? Where is this Kingdom? Is it visible? Has it location? Gladly would the disciples have given their efforts to its establishment had they known just how to apply them. When they argued among themselves as to who was to be the greatest in the Kingdom, they evidenced what was their conception of that Kingdom. They and their friends and their ancestors had been waiting anxiously for the coming of a king who should break the Roman yoke and restore to Israel that leadership among nations which it had once enjoyed as the chosen people of the Lord. Therefore it was not strange that they failed to understand the Kingdom of God as the Master described it. To them a Kingdom meant power, and power to be exercised over others. There

might be no recognition of such power for those who obeyed it, but there would be a satisfying sense of possessing it in obliging others to acknowledge the Kingdom.

But Christ taught these disciples, little by little, that the Kingdom of God was not to give to any one civil authority over his fellow men, but that it was to give to men the control over their own selves. Its authority was to be exercised only in the hearts of men. The hearts of men? No, in the heart of each man. It is in the heart of each man that the Kingdom of God finds a place. It has no authority save that which the heart recognizes. It exercises no sovereignty save that which the heart yields. The heart becomes the seat of this Kingdom only when the man opens it for the Kingdom to enter. Hence, it is only through the heart of a man that the Kingdom can make itself felt. In other words, the Kingdom of God cannot control a heart that is not willing to be controlled, and it can neither make its influence manifest nor exercise power save as it does so through the heart of which it has taken possession.

Yet the history of the world since the coming of Christ has shown that this Kingdom of God has controlled in the affairs of men. Its influence has been greatest when it has exercised that control through the hearts of men. Men who have sought to set up themselves as the accepted officials of that Kingdom, or who have sought to place upon other men their interpretation of the laws of that Kingdom, have weakened rather than strengthened the influence upon the world of the true Kingdom. It is only as the principles and the laws of this Kingdom of God have made themselves manifest through the lives of individual men that they have had effect upon mankind. All men admire the lives which are subject to and controlled by the laws of the Kingdom of God; but let any person tell his neighbor that he must do this, that or the other because the Kingdom of God as manifested in himself demands such doing, and the power of the Kingdom is gone. The Kingdom of God controls only the heart in which it is enthroned.

The Kingdoms of men, however, are antithesis to the Kingdom of God. They are formed to provide an orderly manner of communal life, and they have power to oblige, if need be, the unwilling to comply with the desires of the majority. It is not on love or willingness alone that they rest; they must sometimes exercise a coercive power, such as the Kingdom of God never exercises. True it is that many of the laws of the Kingdom of God have found an abiding place

among the laws of the kingdoms of men, but not because they are of the Kingdom of God. The last six of God's great commandments bear upon the relation of man to man, and all have been incorporated into the laws of men. But they have been so incorporated not because they are God's laws, but because human experience has proven that they are the best for the kingdoms of men. "Thou shalt not steal" of the Almighty has been incorporated into the civil law because experience has proven that the safety of property demands such protection. The responsibility of parents for their children and of children for their parents has been placed in the civil law because social security demands it. Covetousness and human passion are made legally wrong because our mutual relations demand protection from them. In the Kingdom of God these conditions prevail because they express God's will, but in the kingdoms of men they prevail because human experience has proven them best for human happiness.

How, then, is the Kingdom of God to make itself of influence upon the kingdoms of men? By the influence of Godly lives upon the world about them. "Ye are the salt of the earth," the Master said. That salt will make itself felt and effective if it has the real savor. A life must keep its savor by allegiance to and compliance with the laws of the Kingdom of God. True ideals and a true sense of responsibility to our fellows can be obtained in no other way. It is the Kingdom of God which furnishes the true measure of responsibility—"from those to whom much is given, much shall be required—and which teaches the blessedness of giving our possessions or ourselves—"it is more blessed to give than to receive." When a human heart has come into agreement with the laws of that Kingdom of God, its owner is prepared to do unto others as he would that they should do unto him; and that is the beginning of all honorable service in civil affairs. Having that, it is not difficult to see clearly in civil matters, and neither is it difficult to yield personal opinion to public opinion or to become the supporter of that which the public has decided is the will of the majority. The Kingdom of God set up in the heart of the individual citizen makes him a truer man, and therefore a better citizen of the Kingdom of Man. His influence will be for the welfare of others, he will be moved in public action not by selfishness, he will recognize that great opportunities bring great responsibilities, and he therefore a better citizen of the Kingdom of God is the best qualification for citizenship in the kingdoms of men.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Not by Might nor by Power, but by my Spirit
Saith the Lord of Hosts.

Morning.

MRS. C. M. LEWIS.

Awake my soul! the morning breaks,
The shadows flee away,
The rosy beams of early light
Flood all the mountains gray;

And kiss the valleys clothed in mist—
A shining silver haze
That floats like incense heavenward,
To meet the sun's bright rays.

So let my soul with joy arise
To greet the opening day,
And to the Sun of Righteousness
Glad morning offering pay.

Woman's work received its due share of interest and attention at Conference. In committee the women discussed freely and fully the various phases of the work. The discussions were helpful and suggestive and through the presence of two members of the Board a better understanding of the aims and obligations of our Board was secured. The recommendation of the committee to Conference, that the Woman's Board make the effort this year to raise \$3,000 was an indication of deep interest and the willingness to do hard work. The ladies suggested a motto for each month of the year and the first one appears at the head of this column.

On the evening after the Sabbath Mrs. L. A. Platts occupying the president's chair, the program arranged by the Board was carried out as follows:
Solo—Miss Elizabeth Stillman.
Scripture Reading—Mrs. E. D. Van Horn.
Prayer—Mrs. W. C. Titsworth.
Treasurer's report, read by Mrs. L. A. Platts.
Corresponding Secretary's report—Mrs. T. J. Van Horn.

Collection amounting to \$48.22.
Quartette (words written by Mrs. Clara Stillman Burdick. Music by Dr. J. M. Stillman)—Miss Elizabeth Stillman, Miss Bessie Burdick, Dr. Harry C. Prentice, Prof. Alfred E. Whitford.
"A Bundle of Old Letters"—Mrs. T. J. Van Horn.
Duet—Mrs. J. B. Cottrell, Mrs. W. C. Hubbard.
"Power in the Home"—Mrs. Cortez R. Clawson.
Solo—Miss Althea Crandall.

The program was listened to with close attention and one was heard to say that he might have forgotten the excellence of others but that it seemed as though this were the finest program the women had ever presented.

Mrs. Clawson's article will appear later on this page and deserves a careful reading and re-reading.

On Sunday afternoon an informal reception was held at which time the ladies were especially invited to greet our outgoing missionaries, Mrs. J. W. Crofoot and Mrs. H. Eugene Davis to the China field; Mrs. Wilburt Davis to the home field. It was a pleasure to look into the faces of these loyal, brave women, who so soon go out to the work before them.

A spirit of service characterized all the activities of the women during the week and gave promise of good things for the future.

Even for Her.

Over a half a century ago there wandered through the highlands of Scotland, in summer's heat and winter's cold, a most wretched and forlorn creature. She once had a home and loving friends; but, impelled by evil, she broke loose from all restraint and fell into disgrace. She became an outcast, and the terror of even those in whose company she had first gone astray. Her friends gave up all hope, and strove to bury her memory. After a few years the miserable woman forsook the abodes of men, and lived far up among the heath-clad hills and was only seen occasionally by some shepherd boy, running swiftly over the hills with a lamb or sheep across her shoulders; and after this a smoke rising above the low fire would show where

she was roasting the victim she had slain. "Muckle Bess" had never possessed any womanly grace or beauty. She was tall, stalwart and masculine in appearance and voice and now that she dressed only in the clothes she could steal from the lines and barns and lived almost without shelter from sun or storms, she was most forbidding in her appearance. It is little wonder that when the farmers' wives saw her they were terror-stricken. By her bitterness, dishonesty and profaneness, she had wholly separated herself from her kind. Her hand was against every man, and every man's hand against her. When "Muckle" Bess was past middle life, there was a great awakening in the Highlands. The people gathered from many parishes to hear the preaching of the Godly young men whose lips had been touched with fire from God's altar and who brought a living message from Him to the people. On a certain occasion, several congregations had gathered on the hillside in front of a "church" which would not hold a quarter of them. They were seated in groups of many hundreds, with a minister to address each company. Suddenly one of these groups were startled as if by an electric shock. "Muckle Bess," in all the grotesqueness of her poverty, stood like a giant before them. The women trembled and the men looked scornfully at her, as if to say: "Who hath warned you to flee from the wrath to come?" All thought she had come to cavil and disturb; and many a strong arm was held ready to put her away should she attempt it. But there she stood, her wild eyes firmly fixed, listening as if for life. At length a merciful woman moved and made room for her on the green sward and beckoned her. Bess forgot herself and called out in bitterness of spirit: "What ha' I to do wi' ye, honest Cressy Irving? I am na worthy to sit on the same ground wi' ye—it wad pollute ye all, gude wives and mothers. What is the glorious Gospel that noble lassie is preaching to ye—what is it to me? I ha' sinned away the day o' grace and e'en the all-powerful blood has na power to cleanse me!" Here the silence of death reigned over the company; and no one disturbed the woman in her anguish. She now ceased speaking to the people, and, raising her weather-beaten face to heaven, she

stretched forth her brawny hands and cried in tones of agony: "Oh, Thou God o' my fathers! Oh, Thou God of bonnie Scotland, that has been steeped in blood for Thy name's sake, look on me, a wretched sinner who has scorned Thee and defiled Thee! Oh, it is a fearful thing to fall into the hands of the livin' God!" Then, exhausted by her emotion, she fell fainting to the earth; and pitiful women, who had before fled at her approach, now ministered to her; and great fear fell on the people. Then the minister preached Christ as the only way of access to the Father, and set Him forth in all His glory as Mediator. He dwelt on Christ's compassion and tenderness, till all, even the poor outcast, were melted to tears. At length Bess cried out, in this most informal service: "Hear me, ye people of God! Hear me, ye angels above! Here me, ye powers of evil, while I avow afore ye all that I will e'en tak' Him at His word, and leave it there!" From that time forward Bess went from farmhouse to cottage, from field to pasture, telling in deep solemnity what God was able to do for the chief of sinners. And she told "the story" with streaming eyes; indeed, she was always weeping; and once, when reminded that God had called His children to peace and joy, she said: "Aye, aye, that's here within my breast; but how can I ever forget that I crucified the Lord o' Glory, and put Him to an open shame? There is na' time nor way to redeem the past. Let me wash His feet wi' my tears!" Bess lived to prove the genuineness of her repentance.—*A. J. Gordon in Missionary Tidings.*

A Free Ride.

A man who evidently hailed from rural parts walked into the Ellsworth Building the other day and asked on what floor a certain firm was located.

"They're not in this building," said the elevator man, "but get in the car anyhow, and I'll give you a ride."

The countryman got in and the elevator shot swiftly upward, to his immense delight.

When the car was again on the ground floor the farmer got out and reaching in his pocket said, "That was a fine ride. How much it is?" *Chicago Record-Herald.*

Confederates in Crime.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court-room and every person waited in almost breathless expectation for an answer to the judge's question.

The judge still waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move; his head was raised, his hands were clenched, and the blood had rushed into his pale, careworn face. His teeth were firmly set, and into his eyes came a flash of light.

Suddenly he rose to his feet, and in a low firm voice said:

"I have! Your honor, you have asked me a question, and I now ask it as the last favor on earth that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly, inhuman deed, I have no right to complain or condemn the verdict of twelve good men who have acted as a jury in this case, for their verdict is in accordance with the evidence.

"But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation. The judge leaned over the desk. The lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly repress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on his bench, the jury in the box, the lawyers in this bar, and most of the witnesses are guilty before Almighty God, and will have to appear before His

judgment throne, where we shall all be righteously judged.

"If twenty men conspire together for the murder of one person, the law of this land will arrest the twenty, and each will be tried, convicted and executed for a whole murder and not for one-twentieth of a crime.

"I have been made a drunkard by law. If it had not been for the legalized saloons in my town I would never have become a drunkard; I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out with the consent of the Government I would have been a sober man, an industrious workman, a tender father, and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless them—cast out upon the mercy of the cold world, while I am to be murdered by the strong arm of the state in which I live.

"God knows I tried to reform, but as long as the open saloon was in my open pathway, my weak diseased will-power was no mate against the fearful, consuming, agonizing, appetite for liquor. At last I sought the protection, care and sympathy of the church of Jesus Christ.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were supremely happy and our home was a perfect paradise.

"I was one of those who signed remonstrances against reopening the saloons in our town. The names of half of this jury can be found today on that petition certifying to the good moral character of these rumsellers and falsely saying that the sale of liquor was necessary in our town. The prosecuting attorney in this case is one that so eloquently pleaded with the court for the license, and the judge who now sits on the bench, and who asks me if I have anything to say before the sentence of death is passed upon me, granted the license."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some lawyers were moved to tears.

The judge made a motion as if to stop any further speech on the part of the prisoner, when the speaker hastily said:

"No, no. Your honor, do not close my

lips. They are the last words I shall utter on earth.

"I began my downward career at a saloon bar—legalized and protected by the commonwealth, which has received annually a part of the blood money from the poor, deluded victims. After the state has made me a drunkard and a murderer, I am taken before another bar—the bar of justice—by the same power of law that legalized the first bar, and now the law power will conduct me to the place of execution and hasten my soul to eternity. I shall appear before another bar—the judgment bar of God—and there you, who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me—the poor, weak victim of your traffic—alone responsible for the murder of my wife? Nay, I, in my drunken, frenzied, irresponsible condition have murdered one, but you have wilfully and deliberately murdered your thousands, and the murder mills are today in operation with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth. The liquor of this nation is responsible for nearly all the bloodshed, murders, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husbands and fathers to the prison and the gallows, and drives countless mothers and children out into the world to suffer and die. It furnishes nearly all of the criminal business of this and every other court, and blasts every community it touches.

"You legalize the saloons that made me a drunkard and murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and murdered according to the laws of this state. You will close by asking the Lord to have mercy on my soul. I will close by asking to your own individual responsibility, so God to open your blind eyes to the truth, that you will cease to give your support to this hell-born traffic."—*The Lincoln Magazine*.

Courage Through Confidence.

A few days ago I noticed a father walking along the street with his little child. The child ran on in advance of his father some distance when suddenly he stopped at the sight of a large dog standing by the side of the walk. He paused for a moment in a half-perplexed, half-frightened manner, then turned quickly, ran back to his father, took him by the hand and walked on by the ferocious beast with almost a defiant air.

My mind went back to the great heroes of the cross who have stood alone and faced the fiercest foe without a tremor, and I could account for their peculiar courage only as having its source in a confidence like that little child's. They were not alone, though they appeared to be; they had hold of their Father's hand.

This same truth is beautifully illustrated by the following incident which I read the other day in the *Boy's World*: "I was never badly frightened but once in my life," said Frank Stevens, of the Southern Pacific Railroad system, "and that was on a voyage home from Cape Nome, Alaska. Our ship ran into a terrific ocean blizzard, and I felt confident that we were going to the bottom. Finally, having some liberties on the boat, I made my way to the quarter-deck and the little house in which the captain was sheltered. Wrapt in his great-coat, he looked at me with unshrinking blue eyes when I asked:

"Cap, can we weather it?"

"Put your ear to that tube," was the reply. I did so, and could hear the steady 'chug' of the engines as they performed their full duty.

"Down there," he said, "is the chief engineer, and he believes in me. I'm up here, and I believe in him. I rather guess we'll ride this blow out."

"I did not worry any more. With two such men standing together for safety of ship and passengers, I was content to go to my stateroom and sleep as if I were on land."

If confidence in beings of limited resources can inspire a courage like this, so a Paul, a Luther, a Livingstone, can demonstrate fully the courage of a man who has real confidence in God.—*M. J. C.*

Biographical.

The following biographical sketches should have accompanied the account of the ordination of Messrs. Crofoot, H. E. Davis and Wilburt Davis. They are placed here owing to exigencies of the "make-up" of the paper.

REV. JAY W. CROFOOT.

Jay William Crofoot, elder son of Rev. Alonzo G. and Elnora Gardiner Crofoot, was born at Nile, N. Y., May 1, 1874. He was baptized by Rev. Wardner Carpenter Titsworth, and joined the First Alfred Seventh-day Baptist church, March 8, 1884. He was a student in the High School at Wellsville, N. Y., from 1890 to 1892, and in Alfred University from 1892 to 1895, graduating with B. A. After graduating from the University, Mr. Crofoot taught at Clark's Falls, Conn., one year and was Principal of the Alfred Grammar School three years. He was married to Hannah Lillian Larkin, daughter of George S. and Anna Titsworth Larkin, August 2, 1898. Mr. Crofoot was set apart for foreign mission work at the General Conference, held in Ashaway, R. I., in 1899, and went immediately to his work as teacher in our mission schools at Shanghai. He has spent the last year in the United States, and was ordained to the Gospel ministry at the General Conference in Alfred, N. Y., August 22, 1907.

REV. H. E. DAVIS.

Herbert Eugene Davis, son of Harrison E. and Eliza Jane Davis, was born in North Loup, Nebraska, August 1, 1879. His early education was received at a rural district school and at the North Loup high school. After graduation, he spent one year in teaching. In the autumn of 1898, Mr. Davis came to Alfred, New York, where he has spent nine years in study, being graduated from Alfred University with the class of 1904. During the last three years, he has been a student in Alfred Theological Seminary.

When thirteen years of age, Mr. Davis was baptized at North Loup, by Rev. J. B. Morton and united with the Seventh-day Baptist church. During student days, his membership was transferred to Alfred and later to the Hartsville, N. Y., church.

While he was a student at Alfred, several summers were spent in work with pastorless churches; one vacation, the Main Settlement and Shingle House churches were supplied by him, and during another,

the summer was passed with the Preston, Lincklaen and Otselic churches.

Mr. Davis has been, for several years, closely connected with Christian Endeavor and Young Men's Christian Association interests. Under the direction of the Young People's Board, he acted as its Field Secretary for the summer of 1905, spending the time with the Christian Endeavor societies of the Eastern Association. During the last three years, while taking the seminary course, he has been engaged in pastoral work, serving the Hartsville church for nearly three years, and the church at Hornell, one year.

In January, 1907, the Missionary Board called Mr. Davis to go to Lieu-oo, China, to assist Dr. Palmborg in the Mission there. The call was accepted, the pastorates were resigned at the end of the Seminary year and two months were spent in the Sanitarium at Battle Creek, Mich., in preparation for future work. In June, 1907, he was married to Mary A. Ross of Plainfield, New Jersey, who accompanied Mr. Davis to Battle Creek for some work in the Nurses' Training School there. He was ordained to the Gospel ministry at Alfred, New York, August 22, 1907.

REV. WILBURT DAVIS.

Wilburt Davis, son of Watson and Sarah Mason Davis, is a native of Salem county, New Jersey. His earlier education was secured in the local district schools and the public school at Shiloh, N. J. He went to Alfred, N. Y., for further study in the autumn of 1896, since which time he has spent a part of each year in school. He has taken studies in the Academy, the College and the Theological Seminary, attending to business a part of each year "to pay his way." Mr. Davis united with the Seventh-day Baptist church at Marlboro, N. J., in 1889, under the pastorate of the late Rev. J. C. Bowen. In 1900 his membership was transferred to the First Alfred church. Mr. Davis was "acting pastor" of the First Hebron and Hebron Center churches in Pennsylvania, during the summer of 1905, under the direction of the Young People's Board. He has continued to serve those churches since that time, being employed by them, directly. Mr. Davis was married to Leola Belle Clarke of Independence, N. Y., August 15, 1905. He was called to the pastorate of the church at Farnam, Neb., December, 1906, and enters upon that work on the first of September, 1907.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Sept. 21. The Death of Moses,.....Deut. 34: 1-12.
Sept. 28. Review.

LESSON XI.—SEPTEMBER 14, 1907.

MOSES PLEADING WITH ISRAEL.

Deut. 6: 1-15.

Golden Text.—"Beware lest thou forget the Lord." Deut. 6: 12.

DAILY READINGS.

First-day, Deut. 5: 1-21.

Second-day, Deut. 5: 22-33.

Third-day, Deut. 6: 1-15.

Fourth-day, Deut. 6: 16-7: 11.

Fifth-day, Deut. 7: 12-26.

Sixth-day, Deut. 8: 1-20.

Sabbath-day, II. Kings 22: 3-20.

INTRODUCTION.

The name of the fifth book of the Bible is derived from the Greek translation of ch. 17: 18. Although this translation is inaccurate, the name Deuteronomy—a Repetition of the Law—serves very well to define the contents of the book. The principal features are three great discourses of Moses delivered to the people as they sojourned in the land of Moab in the eleventh month of the fortieth year of the Exodus. These orations set forth the laws that are to be obeyed when the Children of Israel enter the Promised Land.

The view of many modern scholars is that this book was written in the reign of Manasseh or of Josiah, and first published in the year 621 B. C. It was ascribed to Moses in an age when there was no idea of literary proprietorship. It had a Mosaic foundation, and represented what the author was sure the great law-giver would present as suitable enactments for the age of King Josiah. In modern times we have a partial parallel to this literary usage in the later editions of Webster's dictionary. This book is still presented as Webster's dictionary, although the author has been a long time dead, and might be surprised at some portions of the

contents of the book that is presented in his name.

Here is a codification of the laws that should be obeyed by the pious Jews of the age of Josiah. The germ of these laws was in the enactments of Moses, and how more appropriately could they be set forth than in the name of that greatest of law-givers?

But whatever view we may take of the origin of this book, it is one of the most important books of the Old Testament and has special spiritual value.

The passage for our present study is taken from the hortatory introduction to the second of the three discourses, and contains verses frequently quoted in the New Testament. Our author is intent upon presenting an exalted view of Jehovah the God of Israel.

TIME.—The situation presented in this book is near the end of the fortieth year of the Exodus.

PLACE.—The scene is laid on the Plains of Moab, east of the Jordan.

PERSONS.—Moses and the people.

OUTLINE:

1. The Promise for Those who Obey. v. 1-3.
2. The Reverent Care due the Law. v. 4-9.
3. The Warning against Apostasy. v. 10-15.

NOTES.

1. *Now this is the commandment, the statutes, and the ordinances.* This is one of the many characteristic phrases of the Book of Deuteronomy. In ch. 5: 31 Moses has made a promise which he now proceeds to fulfill. Compare ch. 7: 11 and many other passages. *That ye might do them in the land,* etc. How appropriate to obey the laws of Jehovah in the land which Jehovah gives to his people!

2. *That thou mightest fear Jehovah thy God.* To instill in the minds of the people true reverence for Jehovah is the object of Moses' exhortation. *Thou, and thy son, and thy son's son.* It is not a mere temporary adherence to Jehovah that the great leader is seeking, but a permanent holding to him that shall pass as an inheritance from one generation to another. *That thy days may be prolonged.* A motive frequently mentioned in this book. Compare the reason attached to the fifth commandment.

3. *That it may be well with thee.* Our author accumulates weighty reasons for giving heed to his exhortations. *As Jehovah, the God of thy fathers, promised.* Compare Gen. 15: 5 and many other passages. The mentioning of the fact that Jehovah was the God of Abraham, Isaac, and Jacob adds emphasis to the promise declared in his name. Jehovah had done great things for

their fathers; why should they hesitate to believe the promises spoken to them? *A land flowing with milk and honey.* An expression often used of the Promised land to emphasize the fertility and abundance that those who lived there enjoyed.

4. *Hear, O Israel.* An exhortation serving as formal introduction to important precept. When our Saviour quotes this verse, according to Mark 12: 29, he does not omit this expression. *Jehovah our God is one Jehovah.* Jehovah is a God absolutely unique, not to be compared with other gods. Some of the Biblical writers teach that Jehovah is superior to other gods, but the Deuteronomist consistently asserts that Jehovah is the one God. This statement implies also that Jehovah cannot appropriately be regarded as divided and worshiped in a multitude of shrines as in the case of Baal.

5. *With all thy heart,* etc. In view of God's manifold benefits each one owes to him a complete devotion and undivided allegiance. All the faculties of our nature are to be centered upon this service. These two verses were selected by the Rabbis to be read by every pious Israelite twice a day, and we are not surprised to find our Saviour quoting this passage as expressing the chiefest precept of the law.

6. *These words * * * shall be upon thy heart.* The words of v. 4, 5 are the central feature of the law. They are ever to be the treasure of every one who undertakes God's service.

7. *And thou shalt teach them diligently unto thy children.* The word translated "teach diligently" is very emphatic, and is used only here. These words are to be pricked into the children, so that they cannot fail to remember them. They are also not to be forgotten in every condition or situation that a man may find himself whether of labor or of rest.

8. *And thou shalt bind them for a sign upon thy hand.* They are to be an ever present symbol of the gracious favor of Jehovah. In Exod. 13: 9, a similar precept to that of this verse is evidently to be interpreted figuratively. Here perhaps some outward act is intended in addition to the spirit of the precept. The Jews have obeyed with intense literalness by making little boxes of leather in which to place the words of the law, and then have fastened these boxes called phylacteries, on their arms or foreheads.

9. *And thou shalt write them upon the doorposts.* Orthodox Jews to this day enclose a little piece of parchment inscribed with the words of Deut. 6: 4-9 and 11: 13-21 in a small metal cylinder and affix it to the upper part of the right

hand doorpost of their homes. Thus they obey this precept.

10. *When Jehovah thy God shall bring thee into the land,* etc. Moses now proceeds to give a special warning against forgetting the God that blessed them when they are no longer looking forward to his gracious gifts, but have them actually in possession. *Great and goodly cities.* All these and many other material blessings are coming to them for which they have not labored at all.

11. *Cisterns hewn out.* These were tanks for the storage of water during the dry season. As they were hewn out of the rock each of these cisterns represented a great cost in labor.

12. *Then beware lest thou forget Jehovah.* In the enjoyment of these earthly blessings it would be very easy to forget the hand that had given them all this prosperity.

13. *And him shalt thou serve.* The Israelites were prone to turn aside to serve the gods of the heathen from whom Jehovah had taken all these goodly possessions for the sake of his people. *And shalt swear by his name.* The man who takes an oath naturally swears by the deity whom he fears and serves. An Israelite who swore by the name of any other god than Jehovah would be incidentally if not directly showing great irreverence to his God. This precept is not to be construed as favoring profane swearing. If a man must swear upon solemn occasion he cannot consistently use any other name than that of the God he serves.

14. *Ye shall not go after other gods.* It is in man's nature to be religious. If he turns away from Jehovah he is very liable to fall into the service of the false gods. Compare II. Kings 17, and many other passages.

15. *A jealous God.* One that can endure no rival. Compare note on Exod. 20: 5 in Lesson II. of this Quarter. *And he destroy thee from off the face of the earth.* Not in arbitrary anger but as a necessary consequence of the withdrawal of his favor of which they had shown themselves so unworthy.

SUGGESTIONS.

We condemn the children of Israel for their forgetfulness of Jehovah when Jehovah had done so much for them in bringing them out of the Egyptian bondage, caring for them in the wilderness, and giving them the land and other possessions of the Canaanites. How could they forget such a Benefactor! But God has done as much and more for us. We have material blessings beyond our counting, and his spiritual

blessings are beyond measure. Shall we show such base ingratitude as to forget him?

Some one says to do kindness to my fellow man is religion enough for me. But the first duty of man is to love God supremely. To love one's neighbor as one's self is not a separate and distinct principle that can be put into practice by itself. The action of the Good Samaritan was a demonstration of his devotion to God.

The precepts of our God are not arbitrary and abstract laws. This lesson as well as many other passages in Deuteronomy shows the appropriateness of our devotion to Jehovah.

Semi-Annual Meeting.

The semi-annual meeting of the Minnesota S. D. B. 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 quartette. 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.

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 (Wisconsin) 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 meet-

ing. The officers for this meeting are: Moderator, Mrs. Rosa Williams; Clerk, Mrs. Jennie Carpenter. Pastor Sayre was appointed as our delegate to the 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,
Cor. Sec.

Hope is a beautiful meteor; like the rainbow, it is not only lovely because of its seven rich and radiant stripes; it is a memorial of a covenant between man and his maker, telling us we were born for immortality, destined, unless we sepulcher our greatness, to the highest honor and noblest happiness.—*Melville*.

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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.
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