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The Sabbath Recorder

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The moment an institution, such as the church or a denomination, begins to contend for its own existence, instead of the cause it professes to serve, that moment it forfeits its right to existence. . . . The church is too much self-absorbed; . . . it is considered too much an end within itself, and not enough as a means to an end. It is only while the church is aggressively in pursuit of a living, militant purpose that it is powerful. When the true missionary spirit ceases to move and direct its activities, spiritual death is inevitable. While the church is animated and inspired by a spirit and ambition to teach, to help, to save and uplift, growth and prosperity attend it. . . . When the church becomes an end in itself, its work is done and God will bid it "move out." To the extent that the church is engrossed and absorbed in its own organization and machinery it is weak and useless. What does not serve, God through the divine order removes. In this great universe, God says to the church as he says to everything else: "Get busy, or get out."

Pres. C. B. Clark.

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EDITORIAL

Last Day of Convocation.

The blessing that Convocation brings to such a church as this at Lost Creek can not be estimated. So small a church can not hope to provide for Conference, and the only broadly denominational body it is able to entertain is the Convocation. The associations are composed of members of churches near by, with only a few ministers as delegates; but the Convocation brings together a large number of our pastors, thus giving old and young a chance to know them. Without this gathering, the young members of the Lost Creek Church might never be able to meet many denominational leaders. It is a great inspiration to denominational loyalty, for this people to entertain for four days, in their homes, and to meet in church services and social gatherings, these men, who, as heads of our churches, represent in a special way the life and thought of our people.

The sessions of the last day began with a praise service led by W. L. Davis. Then came an excellent paper on "The Church and Intellectual Culture," prepared by Paul E. Titworth and read by Dean Main. The paper was scholarly and helpful, and we hope the RECORDER may be able to offer it to its readers. It was spoken of in the highest terms by several brethren in the discussion that followed its reading.

After this discussion the following officers were elected for the year to come: president, Edgar D. Van Horn; correspond-

ing secretary, Theo. L. Gardiner; secretary and treasurer, Edward E. Whitford; committee on recreation, J. E. Hutchins and Curtis F. Randolph.

Another pleasant two hours of social intercourse, well improved by ministers and laymen alike, brought us to the closing session. This was opened by a paper by Rev. Edgar D. Van Horn; theme, "The Church and its Duties to Its Members." This too will be given our readers. The discussion that followed, upon the question of caring for non-resident church members and the lone Sabbath-keepers, was full of helpful suggestions. We wish that every non-resident member and lone Sabbath-keeper in the land could have heard the tender words of pleading in their behalf, in an effort to devise ways by which to help them. The question of pastoral care over young people who need counsel upon questions that trouble them was carefully considered, and both pastors and teachers were urged to be more sympathetic, and to come into closer touch with those who are troubled with doubts. Brother Van Horn, pastor of the New York City Church, urged all pastors who have church members in and around that great city, not identified with our church, to give him information regarding their whereabouts, in order that he may visit them. Steps were taken looking toward more practical work in this line.

The hour of adjournment drew near and the discussion had to give way to the few necessary items of business. The committee reported twenty-two ministers present and about fifty laymen, making about seventy-five delegates from abroad.

Then came the hearty vote of thanks for the royal entertainment given by the Lost Creek Church. Its members deserve every good word that can be spoken for the excellent arrangements made. President Davis besought the blessing of God upon the people we leave behind as we go from this place, and all the congregation said, with heart and voice, "Amen."

The General Conference.

The Seventh-day Baptist General Conference convened at Salem, W. Va., August 24, 1910, for its one hundred and eighth anniversary. For two days the delegates had been arriving from the Convocation at Lost Creek and from various sections of the denomination, and on this day a large congregation assembled in the college auditorium, to be present at the opening exercises.

The beautiful new college building makes a fine appearance, and is a magnificent place for Conference. The auditorium will seat a thousand people, and is by far the finest in the denomination. The ample rooms below have been fitted up for meeting places for the boards and committees,—one each for Education, Missionary, Tract, Memorial, Sabbath School, Woman's and Young People's boards.

The old chapel makes a splendid dining-hall, with a large kitchen built on at the back, on a level with the chapel floor, and extending to the hillside. The arrangements for feeding the people could not well be bettered. About three hundred can be seated at the tables at one time. At this writing about one hundred and seventy-five delegates have arrived from abroad. These alone would seem like a small company in the auditorium, but with the local attendance the audience is all that could be desired. The easy new opera chairs, set in semicircles, so each hearer may face the speaker, and with floor rising toward the rear of the room, help to make the people very comfortable. The large stage with ample room for choir and those taking part in each program, is beautifully decorated with flowers, plants and ferns, and makes a pleasing picture for an audience to look upon.

Under these inviting and restful circumstances, President C. B. Clark called the first meeting of Conference to order. Words of welcome were spoken by Pastor Hills and responded to by Rev. W. C. Whitford, and after the Salem quartet had favored us with a song, the president's address was given. This was thoughtful, full of good suggestions and helpful words. We bespeak for it a careful study on the part of

our readers. After the appointment of a nominating committee, the president explained the program proposed for this session, and adjourned the meeting for the first noon hour. Meal tickets were sold at the uniform rate of twenty-five cents a meal.

The first afternoon session was given to the program of the Young People's Board. Professor M. H. Van Horn presided and the young people's hour was filled with interesting reports and papers which will appear in this paper in due time. The praise service was led by Okey W. Davis.

After the regular session each afternoon the time from 4.10 to 5.00 is to be given to three special conferences held at the same time, and conducted by leaders appointed for that purpose. The sections are—the adult's, youth's, and children's sections. This afternoon the topic for the adults was how to secure loyalty from our sons and daughters. The youth considered the question of choosing a life-work, and the children considered the ways in which the Junior societies may become greater sources of help.

In the young people's hour A. J. C. Bond gave an account of the quartet work in Wisconsin, under the direction of Brother James Hurley. Six weeks of this work had been done, in which, owing to the ill health of Brother Hurley, the boys had sometimes to do both preaching and singing. This work was pronounced a good beginning by the young people, and Brother Bond urged that it be continued. The report shows that all bills of this quartet have been paid and that seventy-five dollars is still in hand for this work.

The adult conference brought out some very pertinent remarks upon the way to hold our young people, and keep them loyal to the Sabbath and to the church. Ways suggested:

1. A helpful example of loyalty on the part of parents. Make our children feel that we love the cause ourselves.
2. Give them proper environment; furnish them proper amusements, and entertainments, and teach them what to avoid.
3. Help them to realize the necessity

and the beauty of Christian character as the supreme aim of life.

4. Teach the children the Bible at home, and help them to understand the truths we hold dear.

5. Plan for our children to live under the continual influences of our denominational literature. One father who is to send his boy away to Milton proposes to send him the RECORDER in his own name while in school, even though the family where he is to board has it also.

6. Do not talk discouragingly about our cause before the children—be hopeful.

GOOD SAYINGS.

Some of the good sayings in this first session are here given:

"The parents' influence and example are the most important of all things to the welfare of the child."

"Loyalty will breed loyalty in the home, if the parents' loyalty is genuine; but worse than nothing if the children see that the parents are insincere.

"The child needs help to see and choose the right for himself, rather than to be made to go right only by the arbitrary will of the parent."

"One cause of apostasy not yet mentioned here is the tendency to recognize as absolutely right those Christians who do not recognize the plainest Bible truths. This leaves the impression that those who do not keep Sabbath are as near the truth as those who do."

"Practical lines of work such as orphanages and rescue homes might be helpful and furnish employment for our own."

Conference Reception.

The first evening of Conference had been set apart for an informal reception and sociable, thus giving the people opportunity early in the week to become acquainted, and to renew old acquaintances. The first hour was devoted to hand-shaking and visiting and the second was filled with pleasant entertainment by the college students. Solos, duets and choruses were given in a manner to reflect great credit upon the school, and

everybody was delighted with this social feature of the day's program.

EDUCATION SOCIETY'S SESSION.

President Daland presided. The reports were read by Dean Main, who stated that before the close of this session the delegates from abroad would be asked to give one hundred and twenty-five dollars to furnish one room in the new building¹.

The two excellent papers presented will be given our readers, so we need say nothing regarding them here. We note some points in the reports, which should be of interest to all RECORDER readers, about which we as a people should be glad, and some of which we should lay to heart.

ALFRED UNIVERSITY.

About seven hundred people have, during the year, pledged and contributed \$121,650.20 to pay Alfred's debt and increase its betterment fund, including Andrew Carnegie, who pledged \$25,000 for a new library building. This is regarded as the most important achievement in the history of the University. The school has been able to make up its budget for the year without any loan or the incurring of debt, and the trustees propose to run the school in the future with the college's income.

A committee has been appointed to increase the endowment funds so the school may at an early day give more adequate salaries to the teaching force.

THE AGRICULTURAL SCHOOL.

The opening year of the state school of agriculture has been most gratifying. The enrolment aggregated fifty regular and special students, aside from 18 duplicates from the college, the most of the latter being registered in the domestic science department.

The main building was ready for occupancy in January, though not entirely finished then. It is a splendid building, admirably adapted for its work. The domestic science equipment is among the best in the State. The large experimental farm is in full operation and is a valuable adjunct to the teaching equipment.

An additional appropriation of \$10,000 has been made for building and equipment, making in all \$125,000. A maintenance of \$23,000 is provided for the coming year. The main building for the school is now practically finished, and the dairy-house and greenhouse will be finished by fall.

¹ Later, President Clark protested against carrying out this suggestion.

The barn, which was destroyed by fire on December 31, is being rebuilt.

With the opening of the next school year, this agricultural school will be one of the best equipped schools of its kind in the country, both as to buildings and other material equipment, and as to teaching force.

Practical training for the pursuits of agriculture is the object of the school, and it meets a deeply felt want, not only in its own locality, but for a wide constituency, wherever agricultural education is desired.

For residents of New York State, tuition is free in the agricultural school, as it is also in the ceramic school.

THE CIRCULATING LIBRARY.

Dean Main reports 240 volumes in the circulating library of the Theological Seminary. Many of them are up-to-date books on Bible study and religious and sociological subjects. These books can be drawn by any one who wishes to read them, and will be sent each way by mail, free of expense to the reader, unless he sees fit to pay postage one way.

MILTON COLLEGE.

Milton has been cheered by a bequest of about \$15,000, the income of which will, before long, be devoted to the maintenance of the college library. The department of domestic science, which has been doing such good work, is likely—nay, is *sure* to suffer, if some one does not come to its help with more money.

Contracts for a new gymnasium and auditorium have already been placed, with the exception of the heating equipments. Eight thousand five hundred dollars have been pledged for this building, and as much more will be needed to complete and equip the gymnasium and provide a central heating plant for all the buildings.

In order that Milton's departments may do their work without necessity of deficits, the school needs at least \$80,000 additional endowment; and in order to be able to pay the teachers a better salary, which they greatly need, an addition of another \$50,000 is necessary. Milton lays these burdens upon the hearts of the people. It is too bad to have Milton so handicapped by financial embarrassment, when a united effort on the part of all might relieve both Milton and Salem of their trouble in this respect.

SALEM COLLEGE.

Salem reports \$1,877.37 received during the year from tuitions. The school has a debt for current expenses of \$729.26. This deficit should be made up immediately. It will be up-hill work for Salem to begin a new year with such a debt for running expenses. It has cost \$4,556.26 to run the school during the year. The total endowment and scholarship funds now owned by Salem College amount to only \$4,750.30.

There is a debt of something like \$12,000 on the new building. Would that every Seventh-day Baptist could see this magnificent structure and realize how much it was needed. The college, too, is suffering for want of modern books in the library for the use of students in the sciences. Please read carefully the appeal of the trustees regarding Salem's great needs:

FINANCIAL APPEAL.

We wish it were possible to avoid this distasteful subject altogether. We note with interest and congratulation that Alfred University has recently raised its debt, and as we understand, is to be the possessor of a Carnegie Library. Now that this seems to be an accomplished fact, we do respectfully call your attention to the fact that while Salem's sister institutions have and possess an appreciable endowment, Salem has comparatively little, almost none. We respectfully call your attention also to the fact that it will require about twelve thousand dollars to complete the payments on the new building. We beg leave to submit, too, that Salem College has an important mission, that it is highly necessary to the interests of the Southeastern Association, that her teachers are working on small salaries, and that in the face of most rigid economy, there is and must be an annual deficit. We respectfully call your attention to these facts, and in the light of them we earnestly solicit your hearty cooperation and assistance in helping us to solve this difficult problem. We would appreciate even a modest endowment, and while we earnestly solicit the friends of education to remember our needs in this respect, yet our most urgent financial need at the present time is funds with which to complete the payments on the new building and to meet running expenses. The last meeting our board authorized our financial agent to solicit small five-year subscriptions over the widest possible territory, hoping thereby to raise a considerable yearly income with which to meet the annual running expenses, without incurring hardship to any person. We respectfully solicit the enlistment of your cooperation and assistance in this matter also.

Ode to Salem College.

A. J. C. BOND.

Sung by the Glee Club at Conference.

Hail to thee, O Salem College,
With thy home among the hills;
Source of noble inspiration,
As our life new purpose thrills;
Guarding hills, sublime, surround thee,
Ne'er to cease their watch again;
Safer yet, since thou art planted
Deeply in the hearts of men.

Chorus—

Lift thy voice, O sons of Salem,
Swell the chorus with thy praise;
Wooded hill and winding valley
Echo back the song we raise.

"Mountaineers are always freemen,"
Free from tyrant's galling chain;
Yet through thee a greater freedom,
Love to God and man, we gain.
Lessons of thy sacred teaching
Fit us for the school of life;
From thy halls go silent heroes
Bearing laurels in the strife.—*Cho.*

Noble sons can ne'er forget thee,
Who hast taught them how to live;
Faithful daughters, thou hast nurtured,
Loving praise shall ever give.
When our feet afar have wandered
Still our thoughts shall linger here,
As at evening's misty twilight
Visions of the past appear.—*Cho.*

THE SABBATH-SCHOOL HOUR.

One of the interesting sessions of Conference was held by the Sabbath School Board. Prof. Esle F. Randolph presided and read the annual report. Then came two addresses which RECORDER readers will be glad to read in due time. "The Church and the Sabbath School" was presented by Rev. E. D. Van Horn, and "Progressive Methods for the Rural Sabbath School," by Dr. H. L. Hulett. Mrs. Treësie Trainer sang a solo, and then came three fifteen-minute addresses on "Conditions of Efficiency in Sabbath-school Work;" "The Teacher," by Rev. Edwin Shaw; "The Course of Study," Rev. J. L. Skaggs, and "Organization," Rev. H. N. Jordan. These were followed by Secretary W. L. Greene, on "Religious Instruction in the Home." The papers were all well worth studying, and I will not spoil them by trying to report them.

The Sabbath-school room at Conference was fitted up with a fine line of exhibits on Sabbath-school work and literature.

Papers, books, note-books, pictures and different kinds of helps were there shown. Several periodicals for sample copies to be given out were provided, and exhibits of different ways of illustration were to be seen on the shelves.

Following the Sabbath-school program came "The People in Conference," for the second day. The adult section considered the education of our children, the youth's section, the subject of education for character, and the children's section that of seeing God in nature.

Some good things were said in the adult conference which I tried to catch with my pen:

"Our public schools provide for instruction in all the elements pertaining to civilization excepting religion. We can not take too much pains, in our own homes and our schools, in teaching those things that belong to our religious life."

"An ideal home will make the young people strong on all sides. If one line of culture is omitted, the child is a loser. This is preeminently true when that line is the religious. To neglect the spiritual education leaves the best side of the man undeveloped."

"Our Sabbath schools afford most excellent opportunities for Christian culture, and we should improve these opportunities well."

"The question as to what schools we choose for our boys and girls means much more than that of expense and convenience. It means more than the course of study; it takes into account the character of the teachers and their influence over our young people."

"There is no more important question for us to settle than that of the education of our children. Our entire future depends much upon this."

"Parents ought to be willing to make the necessary sacrifice to pay tuition in our own schools rather than send to state schools for the sake of getting free tuition."

"When we educate our children we should have in mind their character, and their future as Seventh-day Baptists. The

importance of the Sabbath in God's plan should be explained, so the child can see that it is worth while to be a Sabbath-keeper."

"It is up-hill work for boys and girls when fathers and mothers do not seem to care whether their children are educated or not."

"It is a great thing to help a good boy onto his feet by paying tuition, or by any aid that will enable him to go to school."

Sabbath Day at Conference.

A bright cool Sabbath morning, fresh and beautiful after rain, made an ideal day for the people in the surrounding country to go to church. Accordingly they began to drive into town at an early hour, and by ten o'clock the auditorium was well filled. For an hour before the sermon a communion service had been held and greatly enjoyed by a large company of people, who thus were well prepared to enjoy the sermon by Dean Main which followed. During the noon recess three hundred and thirty-seven, besides the waiters, were served at the tables, after which the guests rested and visited in the various resting-rooms until time for Sabbath school, 2.45 p. m. This service was in charge of Walter L. Greene. The young men gathered in the east gallery, the young women in the west gallery, all the intermediates in the south gallery, and the children occupied the large stage in front. Just before retiring to their recitation rooms the children sang:—

God make my life a little light,
Within the world to glow;
A little flame that burneth bright
Wherever I may go.

God make my life a little flow'r,
That giveth joy to all,
Content to bloom in native bow'r,
Although its place be small.

God make my life a little song,
That comforteth the sad,
That helpeth others to be strong,
And makes the singer glad.

God make my life a little hymn,
Of tenderness and praise:
Of faith—that never waxeth dim—
In all his wondrous ways.

As the last words were sung, the organist struck up a simple march, the chil-

dren filed from the stage, and the young people and youths from the galleries, into their recitation rooms for class work. This work by classes lasted twenty-five minutes. Then followed a word-picture of the scene in which the lesson was cast by one who had visited it, and some application of the teachings of the lesson. After this Brother Samuel H. Davis gave a talk to the children upon what it is to be a Christian. He illustrated the difference in the ease with which children and old people come into the Christian life by showing how easy it is to teach a child to walk, and how hard it would be to teach a man of fifty years to walk, if he had never been taught to do so.

The secretary reported an attendance of 451, of which number 41 were in the primary classes, 54 were intermediates, 47 young men, 72 young women, and 237 adults. The offering for the Sabbath School Board amounted to fifteen dollars. The collection this morning for the three societies was one hundred and sixty-nine dollars and twenty-nine cents.

FOURTH ADULT CONFERENCE.

Immediately following the Sabbath school was the fourth conference of the adult section. The subject was, "The Bible a Help to Divine Living." "Living the Divine Life" was the theme running all through the Conference program. It was made prominent in every session, and now the Sabbath afternoon conference very appropriately made the topic, The Bible a help to such living. A great many testimonies were given by those who had found the Bible a lamp to their feet and a light to their path, and who had made the blessed Book the man of their counsel. Some spoke of the Bible as the revelation of a better life beyond, and others emphasized its worth as a practical guide and help in the life that now is. If we are true to it in the present time, we need have no misgivings about the future. Whoever feeds on the Word will grow strong in spiritual things.

Sunday at Salem.

After one hour and ten minutes given to a business session, in which much work was done with dispatch and harmony, the regular program was taken up on schedule time.

This Conference thus far has been especially marked by its prompt work on exact time. The first address was prepared by Paul E. Titsworth, on "Christian Character as a Social Asset." In the absence of Brother Titsworth, Dean Main read this paper.

"Being a Brother to Jesus Christ," was the subject of a powerful sermon by President B. C. Davis, from the text, Mark iii, 35: "For whosoever shall do the will of God, the same is my brother."

The afternoon was given to a program prepared by the Seventh-day Baptist Association of Physicians and Dentists, and the session was in charge of Dr. A. S. Maxson of Milton Junction. The first item was the president's address. Then followed a paper on "Little Foxes that Kill the Vines," written by Miss Harriet Inglis, a graduate nurse, and read by Dr. Xenia Bond of Salem; "Oral Hygiene," by Dr. H. W. Prentice, of New York City; "Keeping the Body a Suitable Temple for the Holy Ghost," by Dr. H. L. Hulett; and "Thoughts on Holiness," by Dr. E. S. Maxson of Syracuse, N. Y. It is hoped that in due time all the papers of this session will appear in the RECORDER.

At this point Corliss F. Randolph introduced the two representatives of the German Seventh-day Baptists, who were present.

Rev. John A. Pentz and Rev. Wm. A. Resser each occupied a few moments while they spoke, in a very interesting manner, of their home people and their work, and expressed the hope that the two denominations might be one. After their remarks the following resolution of welcome was adopted and President Clark extended, in behalf of Conference, a hand of welcome and wished them and their people all spiritual good.

Resolved. That we extend to our brethren, the Rev. and Bishop John A. Pentz, and the Rev. William A. Resser, of the German Seventh-day Baptists of Pennsylvania, a most cordial and fraternal welcome; and assure them of our desire to have established between those whom they represent and ourselves, the closest possible fellowship in spirit, purpose and work.

SEVEN SIMULTANEOUS CONFERENCES.

At the close of the physicians' session, seven separate conferences were announced

to take place in as many different rooms, after a recess of ten minutes. There was one for lone Sabbath-keepers, one for business men, one for ministers, for home-makers—mothers, for young men, for young women, and one for the children. These conferences are referred to as having been exceedingly interesting and helpful. The editor could not attend any of them, and was not very successful in securing persons to take notes of them for his use.

SUNDAY EVENING.

There was quite a stampede of delegates and visitors for the evening trains; but enough were left to furnish the Conference with a good audience for the evening services. After the song service Rev. Mr. Wooster of the Salem Baptist Church offered prayer, and the choir sang an anthem. The sermon by Rev. W. L. Burdick was upon the subject, "The Right to be Called a Child of God," 1 John iii, 2: "Behold, now are we the sons of God." A Bible reading on "Faith" as a help to higher living, by Rev. Henry N. Jordan, closed the exercises of this busy day.

Again as we were about to close the meeting President Clark requested the singing of his favorite song, "Where He Leads Me." This song, sung softly, as Brother Clark always wishes it to be, proved a very appropriate and effective closing vesper service. We give the words here:

I can hear my Saviour calling,
Take thy cross and follow me.

Chorus—

Where he leads me I will follow,
I'll go with him all the way.

I'll go with him through the garden,
I'll go with him, with him all the way.

I'll go with him through the judgment,
I'll go with him all the way.

He will give me grace and glory,
And go with me all the way.

I have given the words without the repetitions that occur in the music, in which the first line of each stanza is repeated three times. The peace-giving effect of this song, sung at the close of a day of spiritual meetings, was very marked. Those who witnessed this effect will not soon forget it.

CONDENSED NEWS

Nicaragua.

Managua has peace at last, and the Nicaraguan government is in the hands of Juan J. Estrada, provisional president, leader of the revolution that overthrew the government of Madriz. Articles have been signed, the first clause of which arranges for free elections for the presidency, to be held within six months or a year (reports have so far varied) of the present time. And so this one of our turbulent southern neighbors is again tranquil, and Managua may look to reopening her courts and schools and to resuming her sadly interrupted traffic.

Corea now Cho-Sen.

On August 29 the proclamation of the annexation of Corea by Japan was made public. Simultaneously with this official act, according to the terms of the treaty, the Emperor of Corea ceded to the Emperor of Japan all rights of sovereignty, and Corea took the name of Cho-Sen. The new administration will advance over eight million dollars for the encouragement of industry and education, religious freedom will be recognized, the poorer people will have their unpaid taxes canceled, and prisoners held for slight offences will be granted amnesty. All present agreements in regard to duties will hold good for ten years. Missionaries in Corea believe the natives will be well treated by the Chinese, and both Coreans and Japanese have received the proclamation quietly.

Cholera.

Cholera still claims new victims in Italy. Cases are officially reported in Vienna (Aug. 26), also in Spandau, Prussia (Aug. 29). Some improvement in cholera conditions in South Russia is announced. Physicians, nurses and ambulances have been enrolled in Berlin, in preparation for a possible epidemic there. The *New York Tribune* (Aug. 29) states that two thousand American travelers sailed from Europe the day before, the return of many having been hastened by the spread of this dreaded disease.

In Germany.

Again Emperor William has been charged with indiscreet public speaking, and a majority of the German newspapers have been criticizing adversely his remarks, made at a provincial dinner at Königsberg, which are said to have emphasized his belief in the medieval idea of the divine right of kings to rule. These remarks were construed by some as a declaration of absolutism, against the rights of the people. Doubtless there has been a misunderstanding, which some, who enjoy an agitation, have made the most of. The Chancellor, so declares a semi-official German paper, will defend the Emperor.

Forest Fires.

Forty employees of the Forest Service are in hospitals (Aug. 29), many are dead and some are blinded. There is as yet no provision made by which the men injured in this service can receive money from the government to pay hospital fees or for surgical attendance.

Some of the fires are under control, but Forestry officials do not feel, as yet, much encouragement. One of these officials reports that two thousand temporary employees are engaged in fighting the flames in the Oregon forests, together with 250 United States troops and three companies of state militia.

Professor James Dead.

On August 26, Prof. William James, of Harvard University, brother of Henry James, the noted English author, died of heart disease, at the age of sixty-eight years. He was perhaps America's foremost philosopher and practically the founder of the modern school of psychology. In his books he has dealt with psychology, popular philosophy, human immortality, pragmatism and kindred subjects.

Public Address by a Chinese Lady.

In the Conference of Chinese Students in the Eastern States of this country, held at Hartford, Conn., Miss Ping Hsia Hu, of Wellesley, for several years a student in Japan and now three years in this country, delivered an address which was listened to attentively. This attracts more than a passing notice when we think that, less than ten years ago, it would have been thought

improper for a Chinese girl to appear publicly before young men.

Probable Cure for Leprosy.

It is believed now that a cure will be found for leprosy. The lepra bacillus was discovered in 1879 by Hansen and now three United States physicians, after months of patient toil, have grown the bacilli in pure culture outside the human body. This is claimed as the first step in the production of a vaccine or serum for the cure or prevention of leprosy.

Brief Mention.

Five millions of the new postal savings stamps have been printed.

Rev. Dr. J. Wilbur Chapman is to leave this country soon for Great Britain, where he will begin a world-wide evangelistic movement.

On August 28 Montenegro was formally declared a kingdom, with King Nicholas I as its head.

"Somewhat Perplexed."

DEAR BROTHER GARDINER:

I notice in the *RECORDER* of August 15 Brother Ne Plus is "somewhat perplexed" over articles appearing in the *RECORDER* "from time to time." Yet I noticed his quotations are all from my sermon, which you were kind enough to publish in your issue of August 8. Will you grant this explanation?

Possibly, had I used the personal pronoun "I" instead of "we," his perplexity would not have been so great; for if he read my sermon carefully, he could but see that I lay no claim to "scientific training and thinking," but use the pronoun "we" with that license which is taken by many writers and speakers.

From the letters of commendation received since the publication of my sermon, both from clergy and laity, I feel justified in saying "we" in a broader sense.

But to the question why I (if I may not say "we") am "forced to the conclusion that God did not create man in his own likeness and image," etc., we do not dispute that growth, development, is evolution in a certain sense; but will Brother Ne Plus claim for a moment that the development

of the flower from the seed or the man from the child is all our teachers of "scientific training and thinking" mean by the term "evolution"? Come now, my brother, let us meet this fairly, for we are not here for controversy.

Evolution is defined as "development or growth," we admit, but it is also defined as "The derivation or the doctrine of the derivation of all forms of life by gradual modification from earlier or simpler forms or from one rudimentary form." Now, I hope my brother will pardon me the application I make of his illustration. I do not wish to seem sarcastic or unkind. If the "six-year-old boy" of his illustration had been born an ape or any other animal of the lower order and had developed into the son of which he is now so proud, he not only would have an unanswerable argument, but could furnish scientists with the missing link for which they have so long sought.

No, we do not dispute that growth is in a sense evolution, but is evolution, in the sense of growth, creation? If so, God's work is not yet finished, but is still going on, and so Ingersoll failed to find one of the mistakes of Moses (granting that Moses wrote Genesis); for Gen. ii, 1 says: "Thus the heavens and the earth were finished, and all the hosts of them," when, as a matter of fact, his work was not finished.

Paul says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. xi, 3). Now, does my brother think Paul had the "scientific training and thinking," so that we can truthfully say he was speaking of evolution? No one, I suppose, will question that John i, 1-5 refers to Christ, and we are told in the third verse that "all things were made by him." Does John mean that Christ evolved all things? "Honor bright," was John an evolutionist? John and Paul were teaching what they had learned from Christ. Am I not justified, then, in saying: "If evolution is the only true and correct basis, then as Christ and the apostles' teaching was in advance of that of Moses and the prophets, so Professors Zueblin, Ross, Sumner, Earp, Briggs and Foster, logically should be in advance of Christ and the apostles"?

It was not in the spirit of controversy that I said, "I maintain without fear of successful contradiction," etc., but in the sense that I have often said, and say today, "I fear no man on the Sabbath question, I care not how learned;" not that I would be egotistic or dogmatic, but I seek the truth and if they have it I welcome it. So I say to my brother evolutionist, give us proof, not a theory to undermine our faith in God and his Word, and leave us stranded on the low sands of doubt, while the tide of skepticism is rising.

I frankly say to you, now, that if there is not evidence that has not yet been shown; if evolution is the correct theory; if God uses the same methods in both the material and spiritual realm; if the Decalogue is a Hebrew conception; if the Sabbath is the fragmentary ideas of the nations of earth gathered by the Hebrew people—in short, if God is not the author of the Decalogue, and religious thought has no divine basis other than God in nature as shown in growth and development, then I confess to you as an honest man (for God demands honesty in the pulpit as well as in the pew) I must say to our young people, "The seventh day of the week is no longer the Sabbath, for Doctor Crafts says, 'The first day of the week recurring every seventh day is now the Sabbath'; so don't inconvenience yourselves with giving heed to a Hebrew conception, for Doctor Wilbur F. Crafts has had, to help him, over eighteen hundred years of growth and development more than the antiquated Christ and his apostles. Don't be particular about the marriage relation for 'There can be and are holier alliances without the marriage bond than with it,' says Professor Zueblin, and he is up to date."

Now, if this is illogical, while I am not from Missouri, yet I am willing to be shown. But after over ten long and bitter years of searching without finding it, I do not expect it now. So I shall stay on the old ship, and preach the same old Gospel of faith in God and the Bible, until proof shall come. With all the mistakes of the past, and criticisms unnumbered, I still am

Yours truly,

J. T. DAVIS.

(Ne Plus—Ne Minus.)

Talk it Up and Not Down.

It is not only a bad habit, but an injurious precedent to get into the way of talking about the church as seriously deficient in meeting the needs of the people; as having lost its hold upon the community; or as virtually decadent and making a fruitless effort to win in a lost cause. It might be supposed from much that is said and written that the church had seen its day and is no longer taken seriously by the people at large. Nothing can more effectually nullify the good influence of the church and destroy the efficiency of its distinctive mission, than the frequent repetition and continuous circulation of unfavorable criticism among the people. No church is strong enough nor has it sufficient influence to withstand adverse comments which have become common, whether within or without its membership. Any church can be killed by it, any prayer meeting soon can be made an uninteresting and unsavory affair by generous expressions of faultfinding and by frequent references to its defects. Any pastor, however able as a preacher or devoted as a man of God, can have his influence and so his usefulness in any field destroyed by insinuations and uncharitable comparisons. If the church is weak and decadent today, it is so only in the thought of those who make bold to criticize. In some communities it has been talked to death, not from the pulpit, but from those who magnified its defects. The church today in its essential mission and constitution can be nothing less than was the church of the apostolic day. The trouble largely at the present time lies not in the inefficiency of any church to hold its rightful place in the community, but in the mind of the community which carries an impression that the church has lost something it once possessed. It may be said with justice that this alarming state of mind has been induced not by a deficient church, but from defects of human judgment, estimates and methods. The church is still the one divine, redemptive agency in the world. It can solve every problem and hold its rightful place anywhere and under every condition when men think and speak rightly of its mission. If we want a revived and influential church we must talk it up.—*The Standard.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

He that abideth in me, and I in him, the same bringeth forth much fruit.

What Does it Mean?

It does not matter what it means, poor heart;
The dear Lord knows; to bear it is your part,
Nor think some strange thing happens unto you
Which he would not allow so if he knew.
He does know; in his all-wise love, he knows it;
And allows it for your good.
He is not hard; you do not think he is,
When in the dark you find your hand in his;
When it was lighter, you tried to walk alone;
And thought the strength he gave you, all your own.
You did not ask what that last blessing meant,
Just smiled and took it, satisfied, content.
You did not think it strange, you thought he knew,
And planned the sweet surprise that came to you.
Tried one, do you, then, take the sweet and good,
Yet can not trust the tender Fatherhood?
But think he makes mistakes, when he sends
Some hindrance which your eager haste offends,
Or when he lets the wicked plot you harm,
And stirs a whirlwind, when you seek a calm.
You think it strange, this trial, swift and keen,
And in your weakness ask what does it mean?
I think the language of God's heart would read,
I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days:
But if I do, he'll lose himself from me;
My outstretched hand he will not wait to see.
I'll place a hindering wall before his feet;
There he will wait, and there we two shall meet.
I do it not in wrath, for broken laws,
As wilful disobedience, but because
I want him nearer, and can not wait
For him to come; he might wander late.
My child will wonder, will not understand;
Still, half in doubt, he'll clasp my outstretched hand.
But when, at last, upon my breast he leans,
He will have ceased to wonder what it means.

—Selected.

A Task and Faith in It.

A task and faith in it are necessities of success. Not necessarily a big task, but a good one, however small, and faith in its usefulness, in its place among things, and in ourselves as able to do it, since it has fallen to us to do.

Fallen to us to do—significant words! And how much more significant if in their place we read "given to us to do." For surely nothing merely happens in the world where God is the sovereign; especially nothing happens where his subjects, who are also his sons and daughters, are concerned.

"To every man his work," it is written in the Scriptures. That being true, must it not follow that the task on which we are at work was set for our doing? If so, then we are not occupying a false position or the place of another; and if not so, since there is some task that we are personally in the world to perform, shall we not find it most quickly and certainly by doing whatsoever our hands find to do, with all our might? Is it not probable that our very own task will in time come to us if we keep on thus faithfully doing what we find to do?

To go out into the world, as the knights of old went, seeking the thing appointed for us, would not be sure to bring us to our own. Those olden knights met with many an adventure and often a broken shield, sometimes a broken skull; but how often, also, a mistaken cause, needless pain, wasted energy and life. It is too costly. Since we know not just where to seek our task, why not accept the one beside us for the nonce, asking and expecting that the Master of workmen will see to it that we receive our own in time. In time means exactly when we ought; soon enough to accomplish all we have to do, all he expects. Surely diligence and patience and careful attention to present duty, however seemingly insignificant, is no mean preparation for the highest and best that lies beyond.

A task and faith in it is what we need, but if we have the task and no faith in it, how shall we do it well? If we are indeed sure that there is something better than our present work ahead for us, doing well what we are now attempting is sure to be the quickest, if not the only road thereto. But if we have no heart for our task, no faith in its lawfulness, helpfulness, worth, how can we put into it the energy essential to win success?

If the task in which we have faith is one which meets a real need, is doing actual good, is instrumental in making even a

small part of the world better and happier, even though it be humble and in an out-of-the-way place, we may be content. We are working not in vain, we are getting ready for the larger task, we shall come into our own.—*The Union Signal.*

The Master's Plans.

A contemporary writer gives this very apt illustration of the duty of one's own work and not worrying because the great plan, as a whole, is not comprehended:

"A gentleman who was walking near an unoccupied building one day saw a stone-cutter chiseling patiently at a block of stone in front of him. The gentleman went up to him.

"Still chiseling?" he remarked pleasantly.

"Yes, still chiseling," replied the workman, going on with his work.

"In what part of the building does this stone belong?" asked the gentleman.

"I don't know," replied the stone-cutter; "I haven't seen the plans."

"Then he went on chiseling, chiseling. Now, that is what we should do. We have not seen the great plans of the Master Architect, but each of us has his work to do, and we should chisel away until it is done."

—*Selected.*

The Meaning of Pain.

The cry of man's anguish went up unto God:

"Lord, take away pain—

The shadow that darkens the world thou hast made,

The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—

Lord, take away pain from the world thou hast made,

That it love thee the more!"

Then answered the Lord to the cry of his world:

"Shall I take away pain,

And with it the power of the soul to endure,
Made strong by the strain?

Shall I take away pity, that knits heart to heart,
And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love, that redeems with a price
And smiles at its loss?

Can ye spare from your lives, that would climb
unto mine,

The Christ on his cross?"

—*In Christian Endeavor World.*

Telephone Temptations.

The promptness with which we can put ourselves into communication with others by the convenient current, and sitting at ease at our own table can summon to our bar, as it were, the delinquent tradesman or committee-worker, brings its peculiar set of temptations. Our tempers miss the chance to cool which used to be provided by putting on street-wraps, walking out, and ringing the bell, or even by getting writing materials ready. Peremptoriness is on the increase. Things are said over the line which would not have been said face to face. Inconsiderateness, too, is growing distressingly common. We interrupt our neighbor's activities as we should not have dreamed of doing in the days when we could not have put her to trouble without first having gone to some trouble ourselves. Families with telephones are called up at all hours, in all weathers, to do trifling errands for those without. None of our modern inventions has ever put the good-natured so absolutely at the mercy of the selfish. As time goes on, it may be that a code of telephone manners will shape itself to the general acceptance. For the present, each of us must try to form one for himself—and follow it.—*Selected.*

Woman's Missionary Work.

[This short article was found in a seat, after woman's hour, in one of the associations. The editor does not know the author.]

I wish to speak of the duty of our women toward missionary work. By missionary work I do not mean simply the work on the foreign field, but missionary work both at home and abroad—missionary work for your neighbor, and under your own roof-tree.

Our women's societies are, or should be, missionary societies, pushing the cause of missions, that is, Christianity, in any and all directions. There are our valiant workers in China, striving to bring the blessings of Christianity—aye, and even human comfort, into starved, pain-racked lives. Only those who realize fully the depraved condition of many of the Chinese can appreciate what it means to bring human kindness and Christianity into those lives.

It is the duty and privilege of our women to aid in this work by their funds, their sympathy and their prayers. No society meeting should ever be held without an earnest, fervent prayer for the workers on the foreign field—aye, and more than that, a financial contribution towards that field. But then is not the time to think our duty is done, for it is only begun. Here is our home mission field, our pastorless churches, the sin and depravity in our own land. Do we not have the same duty toward our work and workers at home? Should we not do everything in our power and with God's help to bring the Christly blessing into human hearts everywhere? Friends, let us in every way speed the cause of missions. Do I hear some one say, "Our funds are limited; we can not do what we would had we the means"? That need not worry us; let us give what we have, and send a prayer with it, and the result will be blessing a hundred fold. And, thank God, Christ's love is unlimited, and human love and sympathy, Christ-led, is unlimited. Let us use it on every hand.

How shall we use it? Have some pleasant, encouraging word and a bright smile for every man, woman and child you meet; refrain from all unkind criticism of your fellow beings. If you can not think of any good things to say about them, say nothing; but I am sure there is no person living about whom we can not find at least one good thing to say. Does some one say, "This is not missionary work"? Prove it.

My final word is this: Let us study missions in all their aspects, learn all we can about the workers, the countries in which they work, the people for whom they labor, how missionary work can best be done. Let us organize mission-study classes in all our women's societies and study missions until we know them from a to z. Not only that, but study human nature, and above all study the will of God. These are the thoughts briefly and roughly expressed which I leave with you this afternoon.

The Wailing-place of the Jews.

From the Russians who weep in Gethsemane one may go down into the city of Jerusalem to the Jews to weep in their wailing-place. It is strange and interesting to

compare the two griefs. Nothing in the Holy Land touched me so much as the simple faith, the deep reverence, the heartfelt love and sorrow, of the Russian pilgrims. Totally free from self-consciousness, like children, they show all the feelings of their hearts. In all the holy places they kiss the ground. Wherever they think the Saviour suffered or was sad, they weep today, men and women alike. The Jews are prouder, are more self-conscious; yet every time I visited their wailing-place I felt that their grief, too, in its different, less touching way, was often genuine.

The wailing-place is a rather narrow paved alley between a whitewashed wall and a gigantic ancient wall formed of huge blocks of uncemented stone, worn away, so it is said, by kissing lips. In the alley are wooden benches. The Jews, both men and women, go there not only on Fridays, but on all the days of the week. Standing in rows close to the great wall, with their faces toward it and almost touching it, they read their Hebrew books of prayer, murmur the words aloud, weep, bow, sometimes almost to the earth, and often press their lips fervently against the blocks of stone. The women wear shawls and keep themselves at the ends of the alley. The men cluster in the middle. Behind these mourners a blind Moslem, conducted by a Jew, often goes to and fro demanding alms from the onlookers. The wailing-place is in the Tyropean Valley, and the great wall is at the west side of the temple area. Whereas the Russian pilgrims never even glance at those who watch their tears—such at least is my experience of them—the Jews are often obviously aware of the interest their mourning creates. I have seen them peep furtively round to take observations, and return to their lamentations with what seemed a greater zest when they knew the eyes of strangers were upon them. Nevertheless, many of them really weep, pray with earnestness and rock themselves to and fro as if genuinely tormented. But the Jew is by nature acutely aware of the things and people about him. The Russian peasant is not.—*Robert Hichens, in August Century.*

Conference at Salem.

Address of Welcome.

PASTOR GEO. W. HILLS.

It becomes my very pleasant duty to extend to you a welcome as you come to our city, our homes, to the Southeastern Association and to this new college building. It seems very appropriate that this should be the first meeting in our new college building.

This is much like a reunion of many cousins. We are told by C. F. Randolph in his history of the Seventh-day Baptists in West Virginia that William Davis from Glamorgan, Wales, was the father of the church at Shrewsbury in Monmouth Co., N. J., and that that church was the mother of several churches in New Jersey and Ohio, and has representatives in many other of our churches, reaching to the Pacific on the west, the church itself moving to this place at a later date. Many of these churches have representatives here at this session.

In the early part of the eighteenth century the Shrewsbury Church was organized with a membership of sixteen, nine of whom bore the name of Davis; so it is little wonder that we find many by this name among us. The Randolphs came from Piscataway, the names Bee and Kelly from Salem, near Shiloh, N. J., the Bonds from Cecil County, in the northeast corner of Maryland.

When those pioneer heroes located in the wilderness here, they, Abram-like, established an altar of worship. They found two necessities confronting them. First, they needed a place of worship, and the Seventh-day Baptist church at the east end of this city is the monument of their faithfulness in meeting this need. The second was protection against Indians. To meet this need they built a fort in what is now Doctor Kennedy's garden. This has long since disappeared before the march of civilization.

Thus we meet on historic ground which is well attested by the inscriptions found on the headstones in the cemetery by the side of our church here in Salem.

But there is a closer relationship than that of cousins, as dear as that is. We are brothers and sisters in Christ, met here in this annual home-coming to mingle our voices and prayers in praise and in plans for successfully meeting the exacting demands of duty and growth that rest upon us.

We hope and pray that this Conference may be an epoch-making meeting, and that it may bring to us as a people a new inspiration, a mighty uplift, a pentecostal baptism of spiritual fire, a mountain-top experience that will prepare us to go down again from this place into the valleys and lowlands of human life to serve more faithfully our God by serving our fellow toilers. And by it may we secure a better understanding of our needs, and what we stand for as a people, that we may see with clearer vision the numberless doors of opportunity with their attendant possibilities and responsibilities. May this be a history-making, character-building meeting, that will lead us to fuller consecration and more loyal service.

Again we bid you welcome. May God's richest blessings come to you during your stay among us; and as the days and years come and go, may you be filled with the divine love and led by the Holy Spirit.

Response to the Address of Welcome.

REV. WM. C. WHITFORD.

It gives me great pleasure to reply on behalf of this Conference to the hospitable welcome of the Salem Church, and its pastor, and the people of Salem. We appreciate the generous spirit with which you have received us, and are ministering to our wants. We realize that you have spent much time and effort to make us comfortable. We could not come to this beautiful town and enjoy these meetings if some of you had not begun planning weeks ago and spent much pains in carrying out plans in various directions in order that all outward circumstances might be conducive to our profitable attention to the meetings before us.

Not the least of our enjoyment in attendance upon this Conference is in the welcome that you give us to your homes. It is easily possible that the General Conference might be held at some assembly

grounds or camping place remote from the homes of our people. The delegates would have the opportunity to meet and greet one another; but they would miss this welcome that you are giving us.

We are a united people, but we need to emphasize the means that tend to keep us a united people. We should see to it that none of the links in the chain that binds us together are neglected.

Many of us can trace our ancestry back to the representatives of the earliest churches in Rhode Island and New Jersey, and have therefore numerous blood relatives in any gathering of this kind. The very peculiarity of our belief is of help to the student of genealogical matters who would find out about his ancestors or his living relatives. It is well worth our while to notice this blood relationship, and to take pride in the heroism and devotion of our ancestors. May we emulate their virtues and take care that we bring no blot on the family names that have been handed down to us with such an honorable inheritance.

Some of us feel closely related with a certain few because we have received a part of our education in their company. Education is far more than what we receive from books. The living contact with our friends in college or other school is as really a part of our education as that which comes from books or teachers. When I last visited Salem I had the privilege of attending a reunion of the members of Mrs. Whitford's class in Alfred University, at which reunion a majority of the class were present.

The most conspicuous tie which binds us together is the bond of a common religious belief. We are known before the world as Sabbath-keepers, and Sabbath-keepers of a particular variety. This common belief is what justifies our various organizations for common work, and our assembly here for listening to reports and proposed plans, and to determine what is best to be done in the furtherance of the work committed to us in view of our beliefs.

But there is a still stronger bond that binds us together: stronger than the tie of common ancestors, stronger than the tie of acquaintanceship that comes from studying together in our schools, stronger even than the tie of common religious creeds, and that

is the tie of common purpose in the sight of God, and common devotion to our one Lord and Master. In this age of the world we are coming to realize that uniformity of beliefs is a practical impossibility. If we should make a careful examination we would find that there is a considerable difference in matters of belief between our various churches, and these matters relate to what fifty or a hundred years ago would be called the essentials. We would find also these same differences of belief within the membership of a single church. Some may be disposed to mourn over this fact; but it is not really the greatest calamity. We need something of an outer unity. There must be a certain common stock of belief in order that a denomination may present to the world a logical reason for its existence. But the essential requirement is that this common stock of belief should really be a living faith. Beneath the outer forms there must be life.

Two tokens of life are activity and change. The one is essential, the other is accidental. I would be very far from saying that a man must be continually changing his beliefs if he would maintain his spiritual life. There is no value in change for the sake of change. No doctrine is of value simply because it is new. Those who quickly discard cherished creeds and go after the fads of the day may be in the way of death rather than of life. But whatever we may say about change, activity is really necessary for any sort of life, spiritual or physical, and with activity there must be progress. If we are making progress, the chances are that our movements will not be identical, and that we will be growing apart so far as a formal statement of our beliefs is concerned. We dishonor our ancestors not by departing from their creeds, but by forgetting the principle that is back of their beliefs—devotion to truth in spite of the cost.

With all our differences we have a great deal more to bind us together than most denominations, and our bonds are all the stronger because there is liberty among us and emphasis upon the right of private judgment.

It is proper that we should recognize our points of similarity with other Chris-

tians. We gain more than we lose when we join with those outside our church in Bible-school associations or Christian Endeavor work. We do ourselves credit by our connection with the Federal Council of the Churches of Christ in America. We could not consistently hold aloof from such associations while we have diversities of belief so material among ourselves.

We do not wish, however, to escape the influence of the bands that draw us together as a peculiar people. We visit freely with other Christians and work with them; but we are at home with those who share our inheritance.

Rejoicing then in this harmony in the midst of variety, and unity in spite of diversity, on the behalf of the Seventh-day Baptist General Conference I accept with pleasure the kind hospitality of the Salem Church.

The President's Address.

REV. C. B. CLARK.

It costs a great deal to maintain these annual gatherings. It costs money, time and effort. When one figures the money value of the time of hundreds of people, the railroad fares, the cost of running the meetings, the effort involved and many other considerations, we find that Conference costs much in many ways. One instinctively asks: "Does it all pay?" No categorical answer can be given to the question. Whether it pays or not depends wholly upon ourselves. The answer is the spirit and purpose with which we seize or do not seize the opportunities which Conference brings with it. It lies within ourselves to make this Conference a failure and it also lies within our power to make it a great success and blessing to ourselves and our people in general. If at the very beginning of this General Conference we resolve within our hearts that we shall put aside all trivial and petty considerations, and purposefully put ourselves where the central electric currents of the divine will can enter, vitalize and possess our spiritual consciousness, it will pay. If in consequence of such uplift and spiritual enlightenment we shall each become a distributing center of divine power and influence, it will pay. If as the result of the soul-uplift experienced

here we are inspired to live the divine life, it will pay. If each one will so consciously affiliate himself with the divine presence and personality of God as to be appreciably and sensibly lifted into consciousness of sweet harmony with God, the petty considerations of "who" and "how" and "when" and "where" may be allowed to sink to their proper level of insignificance.

As president of this annual gathering, I have but a single pivotal thought to lay before you. I hope by divine aid to bring this thought to you in a manner so simple, so clear, so unmistakable, so unequivocal and yet so forcible that the message can not fail to be understood and hold a meaning. I deem its truth not only worthy of our consideration, but absolutely vital, not only to us as individuals, but to us especially as a denomination. This truth is not one for theoretical consideration, but one to be acted upon. It is not a man-made rule, but a divine law, and this address will occupy itself in an effort to state the law and suggest some of its meanings. The thought is this: The moment an institution, such as the church or a denomination, begins to contend for its own existence, instead of the cause it professes to serve, that moment it forfeits its right to existence. And it may be added that it is only a question of time when, under the divine order, it must perish. A little observation shows how universal is this law in the world of nature, and the student of history knows how truthfully it applies to the life of institutions and organizations. You can not keep life in a functionless organism. It perishes, do what you will to prolong its existence. Such seems to be a law of the Eternal.

A few days ago I passed a Sunday in the city of Chicago. In the newspaper of that date I read the notice of an evening service in a great South-Side church in that city, announcing as the theme of the evening service: "Why I am not a Seventh-day Adventist." The theme interested me and I went to hear the sermon. Our route to this church took us through the "red light" district which lay not more than two blocks from this church. Here is the situation: Within two blocks of this church where the minister of Jesus Christ was doing his best to bring a sister church into contempt, were

men and women by hundreds if not by thousands abandoning religion, virtue and self-respect for a life of debauchery and vice. This is but an instance of hundreds in which the ministry and the church is forfeiting its opportunity for doing the work for which it was called into existence. Again, it is no uncommon experience to read in church papers articles in which fellow ministers use much space and time telling how dangerous, if not positively alarming, are the views held and taught by some yokefellow in the cause of human betterment, and how, if he doesn't desist at once, not only denominational existence but even the cause of the church is in dire peril. All this goes on while souls that are eager, earnest, honest, and gaunt with spiritual hunger fold up the papers a little more bewildered, perplexed and discouraged. It is small wonder under existing conditions that the church is without power and influence. There is danger, but for the most part it lies in unrecognized sources.

The institution, church or denomination which turns inward upon itself is looking into the bottomless pit. The outward look, that is, the aggressive look, is the only saving look for an institution like the church. When its chief concern becomes its own existence, death and decay have already begun their work. While the church continues aggressively to serve the cause which gave it being and existence, it will grow and flourish. Indifference to this primary law of life is positively fatal. It is a divine law and it is useless to contend with God and the universe. It is my desire to direct your attention to these principles as something pertinent and worthy of your best thought and consideration. They apply to church and denominational life. The church, or rather the churches, especially the Protestant churches, have been superficial and short-sighted in their study and methods. Would to God that *we could* be endowed with the capacity to see, realize and appreciate that in dealing with these principles of life and death, expressed as the divine will through the laws of the universe, we are just as unquestionably dealing with God as we are when we confer with the Decalogue. More than anything in the world we need an enlarged horizon

and an increased power of vision, with a correspondingly deepened sense of responsibility and conviction. So at this Conference there should be a universal prayer for a baptism of insight, for the penetrating eye, and then for the heart and courage to adjust ourselves to our convictions.

The very fact that the church seems to be feeling around to find fresh adjustments, or rediscover its mission is both a favorable and an unfavorable indication,—favorable in that it is indicative of some life and purpose at least; unfavorable in that it betokens loss of vision, ill adjustment, uncertainty of purpose, and loss of power and confidence to direct the spiritual destinies of men. Possibly some may feel that this view is unwarranted and pessimistic. Candidly, I am pessimistic for any cause that is divorced from God and his methods, but for the cause that is affiliated with God here is optimism. The cause that is allied with the universe, however mean to the sight of man, will succeed. All others, regardless of pretension or boast, must fail.

The facts and conditions just cited are spoken first to the church in general, but they seem to be equally applicable to all denominations, and ours seems to be no exception. Not long since a young man acting as pastor of a well-to-do church gave the conditions just cited as the essential reason why he felt that he must abandon the ministry. I give them here and now as reasons why he should not abandon it. The need, first, of men who see conditions and then are willing to lay themselves at the feet of human needs, is imperative. And yet while I say this, I feel that the proper attitude toward such young men is one of sympathy, for a young man entering the ministry today must be willing to face blame and censure, without retaliation. He must be willing to be misunderstood, for the sake of God and the higher interests of mankind. If in this connection you will permit me to do so, I will say that these conditions constitute one of the most serious, if not the most serious, obstacles to young men of talent considering the ministry as a life-work. These conditions confront them, not as a dream but as a sober reality. They feel, as do many others, that the church and the ministry are smitten

with impotence. Some of you may at this moment feel arising in your hearts something of censure for making this statement and perhaps the same feeling of reproof toward all who share such thoughts and judgments. But do you know that this feeling only confirms the decision they have reached, but would be glad to avoid. My friends, do you know we spend too much time and thought trying to put a good face on things, when we should with frankness go to the source of difficulties and eradicate them. This vice honeycombs the whole structure of modern society, and constitutes a serious danger to our civilization, to say nothing of the church. We live too much on the surface of things. We do not strike our roots deep enough to draw from the great principles of life which God has ordained to rule in the constitution of things. We drink too much from stagnant pools instead of perennial springs. We are too much inclined to overlook the difference between the fundamental and the secondary, and we show an alarming tendency to substitute the one for the other.

Please do not understand me to be a carping critic. I love the cause of the church. I want her to have moral nerve and power. I want to understand what are the causes of the spiritual nerveless inefficiency within the church. I do not believe it is a lack of interest. I do not believe it is because men do not want God, for men are spiritually hungry. I want to be constructive, not destructive, but I feel that we must deal with causes rather than with symptoms. I believe the cause lies to no small extent in changed conditions, which have not come about by the choice of the church, but with which the church must cope just as earnestly as though she had created the conditions with which she is struggling.

First, is not the church fighting with a broken lance? I believe it is. The broken lance is the appeal to the other world. For more than fifteen hundred years men thought of religion and its effects mostly in terms of another life. They wanted to get away from this world. They wanted to go to heaven. They wanted to shun hell. The modern man spends but little time thinking of either place, even the mod-

ern religious man doesn't; but particularly the man of affairs doesn't. It may be right or it may be wrong that he doesn't, and it is a fact anyway. Any appeal to that end is practically futile. Not many months ago in one of our cities I listened to a sermon by an evangelist on the theme: "Where shall I spend eternity?" His position was almost pitiable. He tried hard, but he was working an exhausted vein, and there was practically no response. It may have been due to the hardness of men's hearts, but I do not think so. Men have simply reacted against the "hereafter" kind of thinking so far that it is practically useless to make the appeal. Is it not a psychological fact—that is, a divine law—that little appeal can be made to men outside their present conscious concepts. The world's concept today is a present, practical one, and this would suggest that if you do not wish to fight with a broken lance you must make religion and Christianity fit the present issues of life. Men have so long held religion and Christianity to be a thing foreign and apart from life's concrete problems, that it is exceedingly difficult to have them feel that religion is something practical, and yet it is. The world is suffering seriously in a moral and religious way during this reaction from the loss of transcendental or ultramundane motives, and little if anything has been substituted for this loss. It seems to me to be the first duty and privilege of the ministry and the church to replace this unconscious loss. The reaction evidences a marked lack of moral and religious responsibility. Proof is not necessary; scanning the daily news is enough. The broken lance is the appeal to ultramundane motives. The need is to show that religion and Christianity is intrinsic and practical. It is both—intensely so.

The old school of religious thought is seeking to restore the moral life of the age by reviving transcendental motives, and they see hope in nothing else. Restoration, not substitution, is their slogan. To them substitution spells ruin. Of course it is true that restoration of ultramundane motives would revive moral responsibility, but this is possible only on the ground of restored medieval concepts of life. The

new school of religious thought has a different program. With it the mundane or earthly life is coordinated with the universal, making the life here and now a part of the divine and the absolute. This of course when consistently practiced leaves no escape—not even a moment's escape—from a life of moral responsibility to self, to others, to the world, to the universe, in short, to God. Life is all one and inseparable, and you must accord, or pay the penalty in terms of life. In the reaction and transition, with the old weakened, if not broken, and the new ill conceived and unappreciated, the moral anchorage is slight for the weaker elements of humanity, and consequently a tide of sensualism bears down upon the world. Men are always slow to grasp the significance of new concepts of life, and it will not be at all strange if some of the foremost advocates of the new school should follow the tide, even while the views advocated make life divinely significant. It always happens so. It was so in the fifteenth century when Protestantism was launched, and it is happening again. But mind what I say, the world will come back to its moral responsibility, even though it pays a heavy price to learn the lesson, and in the end all life will be on a higher, purer, sweeter, saner basis than it has ever been before. It may not be in my day or in yours, but it is nevertheless our privilege to hasten it. This is preeminently *our* privilege, and I would to God we had the vision to see it.

Let me say, that both sides of the controversy are wasting their breath while they accuse each other of working ruin and destruction to the cause of God and man. Both desire to work for human salvation and the cause of God. It is a question, not of motives but of conditions and practical psychology. The old school does teach responsibility, but it is somewhat slavish; the new school teaches responsibility, but it is dimly apprehended and it is therefore indirectly responsible for letting loose a flood of sensualism. Or perhaps it would be nearer the truth to say that both are indirectly responsible. But the fruits of this sensualism constitute a part of the price paid for learning the higher lesson of inner control, as against outer control of

life. Do not think it is strange, for while it is to be regretted and lamented it must be endured as a part of the sluffing-off process. Let us be charitable before God, and work like Christian men to keep things level and steady.

A second cause of spiritual inefficiency is that the church is too much self-absorbed. I mean by this that the church is considered too much an end within itself and not enough as a means to an end. It is only while the church is aggressively in pursuit of a living, militant purpose that it is powerful. When the true missionary spirit ceases to move and direct its activities, spiritual death is inevitable. While the church is animated and inspired by a spirit and ambition to teach, to help, to save and to uplift, growth and prosperity attend it,—not for the church's sake but for the sake of the cause which it serves. This is only another way of emphasizing my first thought; when the church becomes an end in itself, its work is done and God will bid it, "move out." To the extent that the church is engrossed and absorbed in its own organization and machinery it is weak and useless. What does not serve, God through the divine order removes. If we would live, then, we must serve. In this great universe, God says to the church as he says to everything else: "Get busy, or get out."

This is not to be construed as an attack upon organization. Organization is essential, and the more perfect a church is organized, the more efficiency will characterize its activity; but it is a mistake to confound elaborateness with efficiency. Organization beyond the point of simple efficiency is a source of weakness and not of strength. Efficient men are simple men. Efficient things are simple things. It is the elaborate that breaks down. The church has enough machinery at the present time and depends far too much upon it. Machine action is always mechanical and wooden, always formal, always paralyzing to the intellect and the soul. The soul that is spiritually sensitive detects it immediately. Mechanical action seems to be the "dry rot" within the church life today, and a fresh infusion of spiritual life seems to me to be its only cure.

The third cause of spiritual paralysis lies

in the fact that we are today in the grip of a deadly materialism. It is amazing how money-mad men are. It is amazing what moral risks are run, to say nothing of financial risks. Money has become the standard of life, and if you haven't made money you are not a success. This spirit is penetrating to the very recesses of life. No retreat protects you from its haunt. It separates social groups within the church, and often alienates the poorer classes. The laboring classes look with suspicion upon the motives of church activity. Many business men support the church and its affiliated organizations, not because they care for the principles of Jesus Christ, but as a matter of expediency and business policy. In order to raise money the church not infrequently makes no appeal to the intrinsic merits of the case, but resorts to material and even sensual motives. I ask, Are these the conditions of a conquering movement? Will the church, animated by questionable, if not sensual motives, ever conquer a sensual world? Whether in the Seventh-day Baptist Denomination or any other, is it not true that before the church can cope powerfully with the kingdom of evil it must rid itself of the materialism and sensualism which act with such positive toxic effect upon the spiritual life? While these are conditions for which no man or set of men are culpably blameworthy, and though they are a part of the very life of our age, still they must be just as persistently resisted and subdued as though they were. The minister can and should do much to assist his flock in warding off the subtle and insidious influences of an age so intensely materialistic as is our own.

Materialism affects the minister from a different angle. While he is not so likely to be smitten with the lust for wealth, nevertheless, unless he is continually on his guard, and indefatigably studious, he will suffer in the quality of his thinking and therefore in the power and influence of the pulpit. And this temptation is even the more likely to beset those ministers whose material comforts are in wide contrast to the ampler life around them. The character of the minister's thinking tells very sensibly upon his people. The minister should be an intellectual leader as well as

a spiritual leader. Indeed, he can not long be one without some experience in the other. To be such the minister should be a reader and a student,—a hard reader and a hard student. He should be an open-minded, aggressive student during the full term of his ministry. The purpose of his study should not be brilliancy; that would be entirely to misinterpret my thought. The purpose of study should be *vision*—the kind of vision referred to where the Wise Man says: "Where no vision is, the people perish." My brothers in the ministry, will you not read that text every day for several weeks or months and spend fifteen minutes each day pondering its meaning? It is the vision of the unseen—the ideal—that the Wise Man is speaking of. This is only another way of telling us that the minister must be a man of faith. And may I be permitted for want of time to say rather dogmatically that the man of faith can not help being a man of prayer? They are near being one and the same thing at the root.

A fourth cause of spiritual weakness in the church is the distrust engendered by the employment of much casuistry and an evident lack of sincerity in the common affairs of life. We are concerned quite too much with appearances, while facts and merit are often ignored or actually misrepresented. For my part I believe the kingdom of God has no interests that are aided by sophistry, subtility, policy or mental reservations. Nothing in the end is gained by manipulating the truth, though of course the servant of God should be ingenious and tactful. One stroke of simple sincerity will often carry the cause and interests of the Kingdom much further on its way than all the torturous astuteness and compromise of which the imagination is capable. Sincerity keeps a man near the base of spiritual supplies. To the sincere, life is always fresh and sweet. A return to the simple virtue of sincerity would mean a reign of personal trust, and trust always multiplies strength and power. Let sincerity reign within the ranks of church life at whatever cost of disclosure, and it will be a harbinger of blessing. Let the world and society become convinced that the church—that is, leaders and laymen—really

mean what they say in business, in speech, in song, in prayer, in sermon and in life, and the camp-fires of the church will soon show a forward march in the spiritual conquest of the world. No doubt returning to a sincere life would result in thinning out of the church ranks in some places, but even that might prove an advantage. It would no doubt relieve some of the obscurity between the church and the world, but that would not prove to be a loss to the church, and it might result in proving that church membership is a guarantee of practical righteousness, which today I am sorry to say it is not. A sincere life is strong and powerful; and if at the same time it is tempered with wisdom and good sense, it becomes a life of great results for the kingdom of God. Certainly no man can live long in the shadow of insincerity without suffering spiritual degeneracy.

Another foe to the divine life is professionalism in religion. Professionalism means that form has gotten the better of your interest and inspiration. To the extent that professionalism has mastered one's religious life, to that extent one is shorn of spiritual power. To the professional man or woman, religious life and religious expression are a grind and a drudgery, and the drudge life is of course a powerless one. A professionalized Bible is a Bible without inspiration, and a professionalized Christ can render you no aid. The professionalized Christian possesses neither spiritual insight nor hallowed inspiration. Indeed, no foe to divine living is more insidious or deadly, and none should be impeached with less sympathy than professionalism.

The last foe to spiritual efficiency and the divine life of which I can speak is our careless attitude toward the laws of health,—our failure to regard our bodies as temples of the Holy Spirit. It is a truth to be lamented that so few attach divine significance to the laws of health and life. A truth that I wish might be burned into the consciousness of every man and woman and especially the young is the fact that no man can with impunity violate a single law of the universe without suffering therefor in his spiritual and religious life. In other

words *all* laws are divine laws and can not be impeached except at the cost of forfeiting your fellowship with God. I do not see how life can become divine in its consciousness until we appreciate the fact that to live in the universe anywhere is to be in the presence of the divine, and that the so-called laws of nature is one way God has of telling us what the divine will is. Every time we neglect a law of health, or otherwise infract the principles of life, we sin against the universe, and its Maker. Religion falls just so far short of its complete function and privilege as it fails to impart spiritual significance and value to every act of life; and if no such value and significance can be attached, that act may be left undone to advantage.

Now what has all this to do with this General Conference? Just this: It is sincerely hoped that having left our strenuous life behind for a few days, we will here and now resolve that we will during these days give ourselves a chance to hear divine voices. Let us even go so far as to pray for strength to accomplish what the impaired and imperfect past suggests is impossible. Let us give ourselves to God. Let him have his way with us. It is imperative that we shall hear *him* speak to our hearts and souls. One must hear divine voices, or spiritually retrograde. Further, we can not hear them indifferently of place and conditions. We must put ourselves to some pains and effort. If we can catch divine messages for the soul, this Conference will prove the wisdom of the occasion; if not, God pity us. Seriously, let us shut ourselves away from the artificial and the superficial; let us lay the show of the world aside, and let us commune with God. He has many things to say to us, if we have the ear that hears. Try from the beginning to get into sympathy with the spirit and purpose of the program. We have sought to arrange one that would bring you spiritual help and uplift, under the blessing of God. We trust and believe every one having had a part in the program has prepared himself in the same spirit. We hope, of course, that every part of the program may possess vital interest, but we ask especially that you give

yourselves a chance in the part of the program called "The People in Conference." This is suggested especially for the interest of the laity. Let us get close together, and speak from consecrated hearts. There is no objection to criticism if it is done in the right spirit. The one thought and purpose of the Executive Committee of Conference has been a message that would exalt the divine life, and bring us help in living it. Do what you can to help Conference realize this high purpose. Do not neglect prayer for visiting. Do not neglect and grieve the Holy Spirit by a trifling, superficial attitude. Come to the sessions on time and as far as possible remain to the close of each, that the meetings may not be disturbed by unnecessary noise and movement. Eat and drink temperately. Be cheerful and hopeful, but thoughtful as well. Be good listeners, and thus help the speakers. I am not asking that we shall lend ourselves to sentimentalism. Let our thoughts be sane and healthy; and if we are put into fresh and living touch with the divine life while here, we shall the better perceive the voice of God when we have returned to our vocations. Every condition of life will speak a message from God to the soul that is attuned to the divine harmony. If God has his way with us at this Conference, we will enter upon a new era of spiritual fruitfulness, and power for holy living.

Small Shoes vs. Large Bonnets.

We may teach the Chinese something in regard to the dressing of the feet, but teacher and pupil will have to change places in the matter of dressing the head. When some of the Chinese women at the Hartford Convention of Chinese Students were asked why they did not wear hats, the decision of most of them seemed to be that the bonnet, which we Americans are so proud of and under whose often towering expanse we can but carry our heads high, is of no use, serves no practical purpose, and takes up too much room in one's trunk. However, the traveling and sight-seeing public would probably not object to the room it takes in a trunk.

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The Afternoon Nap.

A nap in the afternoon is by no means a waste of time, if it be regularly taken by the busy house mother. She may feel that she has no right to such an indulgence and may refuse to yield to indolence, claiming that she is never tired until the right time comes for going to bed at night. If, as is usual with many a farmer's wife, her day begins at five o'clock and is hardly over before ten in the evening, she should by all means lie down in a darkened room and close her eyes for an hour in the mid-afternoon. The first three or four days sleep will elude her, but if she persists, drowsiness will steal over the brain and she will find that the oblivion of sleep will give her new strength to carry her cares cheerfully. Do not wait until the physicians order you to seek sanitary springs, but take your rest cure at home before you reach the breaking point. If you are young, the afternoon nap will help you to preserve your beauty. If you are old, it will help to make you young again.—*The Christian Herald.*

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 14, 1910, at 2.30 p. m.

STEPHEN BABCOCK,

President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Annual Meeting.

The annual meeting of the Seventh-day Baptist Missionary Society, for the election of officers and the transaction of such other business as may properly come before it, will be held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., on Wednesday, September 14, 1910, at 9.30 o'clock a. m.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

Resist the Devil.

REV. A. J. C. BOND.

Prayer meeting topic for September 17, 1910.

Daily Readings.

Sunday—Resist through prayer (Matt. vi, 13; Mark xiv, 38).

Monday—By reliance on our new nature (1 John v, 18-20).

Tuesday—By the Scripture (Luke iv, 1-13).

Wednesday—By the divine armor (Eph. vi, 10-18).

Thursday—By pure thoughts (1 John iii, 8, 9; Phil. iv, 8).

Friday—By trusting God (Jude 9; Rom. xvi, 20).

Sabbath day—Topic: Resist the devil! How? (Jas. iv, 1-10; 1 Pet. v, 8, 9).

JAMES IV, 1-10.

The subject of our lesson this week is one which they say is neglected or purposefully avoided by modern preachers.

As proof that it is a live question, two incidents come to my mind immediately upon taking up the pen to write these notes. The first took place in an upper room in Alfred where I was calling upon some of my student parishioners. A thoughtful freshman girl suddenly asked, "Pastor Bond, do you believe in a personal devil?" I was relieved to learn that the question grew out of some complications of mind in which she and other students were involved, rather than because of any fresh experience with his satanic majesty.

The second incident occurred recently on board a train in Nebraska, when I came upon two young theologues discussing the subject. The subject of conversation was changed when I joined them, otherwise I might have been able to give you something interesting upon the subject.

This is one of the questions regarding which there is much difference of opinion.

No doubt there are extreme views held by men equally honest and conscientious. There are those who always spell devil with a capital D and who ascribe to him power almost equal to that of God. He is waging a warfare with such fury and cunning that God himself can hardly withstand his advancing hosts. There are others who seem to think that the power of evil is practically *nil* in the world, and that an omnipotent and loving God will guide our drifting bark safely into the harbor of eternal bliss. The former live lives of fear, with the devil constantly at their heels, hoping that they may finally escape, and expecting that if they do they will be about the only ones in the community who will. Their lives are miserable. The latter drift along, moving along the line of least resistance, rendering humanity no service, failing to put down sin in their own lives or in the communities in which they live.

Perhaps, if I had very definite convictions of my own upon the subject, I would be anxious to set them forth, in all the habiliments of a well wrought out theory. But since I have not, I hasten to say that I have little interest in the subject except as it affects our daily life and conduct. It is upon this basis that James discusses the subject in his letter, and it brings it very close home to all of us. He speaks of the common sins of life which mark us as enemies of God. They are lust, murder, covetousness, self-seeking and jealousy, and James declares that they have their origin in our own inner striving for the things of earth—born even in our own pleasure-seeking.

We must share James' view of the subject, for it accords with our own experience. Thus considered it becomes a matter for sober thought, calling for serious and well-directed effort to escape. My belief in an omnipotent and loving Father gives me confidence that the affairs of the universe will be wisely directed and that truth will finally triumph. What alarms me is to discover within me an inclination to yield to some selfish impulse, to take a course of life lower than the highest that is open to me. What gives courage is to know that if we resist the devil he will flee from us.

And we do not have to depend upon our

own strength. "Draw nigh to God, and he will draw nigh to you," is a very practical exhortation with a most comforting assurance. This drawing nigh unto God will teach you what to resist, for in the light of his presence sin will assume its proper color. It will make you want to resist, for the joy of the presence of God makes us dislike sin. It will insure victory over sin, for if God be for us who can be against us? "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

DOUBTS.

As a part of the lesson notes this week we are printing a paper presented by Mr. Holsten at the last quarterly meeting of the Chicago and southern Wisconsin churches. I do not believe that all doubts are the suggestions of the devil, nor do I believe that the one who is freest from doubt is necessarily the best Christian. However, as the subject is treated, there may be found some relation between the subject of our lesson and the sentiment of the paper. Read it and see.

How to Deal With the Doubter.

E. M. HOLSTEN.

My text is home-made—not copied, but borrowed; and should you desire to locate its origin, and had you the right kind of eyes, (which fewer have than ought) you could find it in substance if not verbatim in the unwritten rules governing the life of that good Christian neighbor or friend of whom you have often said, "If there ever was a Christian, he's one."

It is this: "Cheer up, brace up. Keep sweet. Live consistent Christians every minute."

The average doubter has lost confidence in his fellow man rather than his God. Some of us real good professing Christians have given him the small end of a bargain, or have set in motion a mean little piece of gossip that hurts him. He loses faith first in the erring brother, second in himself, finally in his God. If his logic were good and his

reasoning processes were working right he would give us all the credit due us for our cowardly acts and not distrust his Maker or mistrust his Saviour.

The so-called doubter is out of joint with his friends and his neighbors and the world. He probably has a mental hobby, which steed is as chimerical and untrustworthy as Pegasus of mythological fame upon which Bellerophon tried to ride to heaven, and ignominiously falling off, became lame and blind.

The doubter may even let the weather set him on the wrong track. For instance, if he lives at Milton or Milton Junction, he reasons that no just God would cause Albion, Edgerton, Janesville and Walworth to have plenty of rain and Milton and Milton Junction be left to suffer. My logic may not be any better, but I reason that Milton and Milton Junction need about that much more hardship to keep their self-esteem down on a level with their neighbors'.

There are doubters, then there are doubters. The first class talk doubtful, think doubtful, and act doubtful, but pin them down to their real conscious self and they have no real doubts. It is just their peevish natures. If they were our children we would spank 'em. But since they are older people I will leave to you the question of how to deal with them.

The other class, the real doubter, the one who is in danger of losing his grip on the true faith, is a subject for a much more serious consideration.

The real doubter's stumbling-block may be in questioning the authentic inspiration of the Bible and perhaps the divinity of Christ. This naturally leads to doubting the existence of God.

Your doubter, if he be so badly off the track, will not be convinced with Bible argument. He doesn't believe the Bible, so he says, yet it has between its covers the most complete and conclusive evidence of its own authenticity. But how can he consider for a moment this great universe, the wonderful solar system and the minutest accuracy with which the members perform their revolutions, the seasons of our own earth and the thoughtful provision for the comfort and sustenance of man and beast,

vegetable and animal life with its millions of intricate and delicate mechanisms, the most superficial knowledge of which staggers the human mind in its attempt in grasping and holding, and the greatest of all, *man*, not only with all these gifts inherent, but crowned above all with *mind, consciousness, soul*, above all the inventions of genius and beyond all the discoveries of science, the most wonderful of all, and still say there is no God?

Can any rational being for a moment contemplate all these and doubt the existence of a supreme and infinite Architect, omnipotent and omniscient, with a mind so infinitely great that our puny human thought can not conceive it?

Could an all-powerful and all-knowing Creator and Father of the universe bring into being *souls*, free moral agents, with eternity as their goal, place them in this world of sin and wickedness to expand and unfold, to cultivate reason and gather knowledge, and still leave them without the least revelation of his will? There is but one answer, and the doubter can not truthfully avoid it.

Then whence the revelation? Except to the faithful saints whose closer walk with the Master has given them that keener vision which doubts never obscure and clouds never darken, there is naught but the good old Book.

Has the doubter come thus far with us, he can now but accept as the only record with a semblance of authenticity the Holy Scriptures as the revealed will of God, and Christ, his Son, the great living example and pattern.

Some of the nineteenth century orthodoxy will not stand the test of present-day historical and scientific knowledge; but the new interpretation of the Bible only makes the whole more harmonious and the text more convincing, and any-rational, reasonable and logical mind can accept it without reserve.

But logic and argument stand for little. Ninety-nine times out of a hundred the warm friendship and silent influence of a consistent and faithful Christian will dispel the clouds of doubt that are shutting the sunshine out of many a soul.

Don't stand in another's light. God

made you his windows. Through you let his light shine on the doubtful hearts.

Now this argument is excellent if presented by the right person in the right spirit, and any cheerful, earnest, sweet-spirited, consistent Christian is the right person.

We often hear of the honest doubter. Don't worry over him. If he is really honest his mind is open, and he will accept the truth quickly and easily.

It is the dishonest, stubborn doubter that is the problem; and it is only the loving spirit of Jesus Christ exemplified by the cheerful, earnest, sweet-spirited, consistent Christian that can ever reach his stony heart.

Milton Junction, Wis.

Endeavor Work as a Means of Spiritual Development.

BESSIE DAVIS.

Read in *Young People's Hour, Conference, Salem, W. Va.*

That Endeavor work is a means of spiritual development can, I think, be no more clearly illustrated than by considering for a few moments its beginning, its progress, and the mission, growth and means of growth of the Endeavorer.

First, let us go back and think of the great leader, Paul, who said, "Woe is unto me, if I preach not the gospel!" This faithful apostle believed in Christ for himself and he believed in him, also, for all the world. It may be truly said that he was the pioneer of the Christian Endeavor movement. He went about from place to place making converts and enlisting them in the same loving service—following the Saviour's example and obeying his divine commands.

This evangelization, begun twenty centuries ago, moved steadily forward until, in 1881, it merged itself into the Christian Endeavor Society, to which today the whole Christian world offers its hearty congratulations. Since the first year of its birth it has grown larger and stronger, until now thousands are upon its roll and its yearly conventions show the mighty force it has become. Surely, such progress in so noble a cause has meant spiritual life and development in the Endeavorers.

The mission of the Endeavor workers is to do God's work in the world. As he went about doing good, so they aim to follow his example. Christ's spirit and Paul's spirit underlie the Christian Endeavor movement. Christ himself is the center of this society; and while its members realize and acknowledge this, it will increase and prosper.

It will be a glorious thing, when the final testing day has come and we stand for judgment before our Master, to hear it said, "I was sick, and ye visited me; I was naked, and ye clothed me; I was hungry, and ye fed me." All these things and many more of the same Christlike nature are done by every Endeavor worker whose life grows Godward like Paul's.

It is the divine command that we "grow in grace." Only by so doing can we fulfil the law of our being and serve the end for which we were created. Henry Ward Beecher said we should live and labor in our time that what came to us as seed may go to the next generation as blossom, and what came to us as blossom may go to them as fruit. That is what is meant by spiritual development.

There is no figure more frequently used to set forth our progress in the divine life than the growth of a tree. Christ is the trunk from whence all the branches—his disciples—draw their life and strength. His grace is the vitalizing principle by which they are enabled to bear fruit. Just as the tree derives its life and strength and fruit-bearing power from the soil in which it is planted and the atmosphere which envelops it, so the Endeavorer draws his life and strength from Jesus Christ. "I am the vine," said Christ, "ye are the branches." "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

There are many varieties of trees, and each has its special property. Some, like the tall and stately palm, are useful in all their parts; of others the leaves are used for healing; others are for rest and shade; and still others are for the bearing of specific fruit. So each Endeavorer has his appointed work and place in the Christian economy. Just as the tree gives shade and shelter, so he will be a help and comfort

to his fellows. As the tree makes glad the desert places and turns the wilderness into a garden of delight, so will he scatter blessing and kindness, and refresh the world about him. He will be known everywhere by his fruit-bearing. "Every tree," said the Master, "is known by its own fruit." It is for this reason that the Endeavorer has been grafted upon Jesus Christ. It is meant that he should be a tree of righteousness in the garden of the Lord; that he should bring forth the fruits of righteousness which are through Jesus unto the glory and praise of God—the fruits of love, kindness, joy, peace and faithfulness.

The Endeavorer, as the tree, must have good soil, air, rain and sun. The soil is the Endeavor Society with all its strengthening influences. The air is the spirit of prayer, penetrating every act. The rain is the contact with the world. The sun is the sparkle and warmth of joy, which Christ bestows on all his servants.

If the Endeavor worker is to keep growing, he must press his muscles against obstacles and bend his back to burdens. An Endeavorer who never does for Christ things which are hard to do, will soon cease to be able to do anything for him. One who never gives till it hurts will get no gift of growth from God. One that does not lose his own life will not find it. But the Endeavorer that humbly and trustfully does what Christ would have him do, rejoicing in hardships and eager for any toil that pleases Christ, will find all the forces of omnipotence drawing him outward and upward into the largest and happiest spheres of life.

For the Endeavor worker there are various means by which he may grow spiritually, but the three which impress me most are—prayer, the Bible, and service. Of these prayer should be treated first, I think, because it is through prayer that the Endeavorers come into the kingdom of God. Jesus himself was a man of prayer. All through his earthly ministry he prayed much; and his disciples, realizing the effect prayer had upon his life, said to their Master: "Lord, teach us to pray." Jesus partially answered their petition by giving them a pattern—the Lord's Prayer.

It is highly important therefore that we,

as Christian Endeavorers, get into the habit of praying, and make it a rule of our lives to pray and read the Bible every day as a means of spiritual growth. Prayer is to the spiritual life what air and sunshine, food and water, are to the physical life. It is the atmosphere in which the Endeavorer lives; the key which opens the door of heaven; the wire which connects us with the great White Throne; the highway on which we meet the King in his glory; the golden stairway by which the angels convey the yearnings of our hearts up to our heavenly Father. Every true Endeavor worker must be filled with something of the longing that David felt toward the Omnipotent One when he cried, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Reading the Bible is the next element of growth. No man can do his work well upon an empty stomach, and the daily meals are a necessity. So the great necessity of Christian life is feeding upon Christ. He has said, "I am that bread of life," and he tells us where we may go and find the food which will satisfy and make us spiritually strong. We can not find this true heavenly manna in any cupboard outside of the Bible. Men are constantly seeking it elsewhere; they are trying to satisfy the higher nature with the wrong food.

No one can get the best food for the soul who does not commune with Christ himself, and taste of the words of life which the Scriptures contain. It needs the help of this great Physician to make us choose wisely for our spiritual appetite.

The Bible is a true and complete guide for living. It teaches all that is highest and noblest and purest in human life. It is God's given word that if we follow its instructions, if we heed its warnings and reproofs, we shall be made wise unto salvation.

The third element of spiritual growth in Endeavor work is service. The whole spirit of the Gospel is to inculcate and foster a desire in us to serve and be helpful to others; and the more we drink in of that spirit and the more we follow its blessed leadings, the more completely shall we grow into the full stature of Christian manhood

and into the likeness of our great exemplar, the Lord Jesus Christ.

Neither are there any so poor and lowly but that they can be in some way or other a blessing and a help to others. We may not have money or worldly goods, but oftentimes better than these is a word of encouragement and cheer, a kindly grasp of the hand, a sunny smile, or that expression of sympathy which shows that our hearts beat with Christian love. Our help to bring forth best results must be the prompting of a heart that seeks to do good for the sake of good. It must be a reflection from us of that love of God toward us and that help we receive from our heavenly Father, overflowing and giving out in love and helpfulness toward others. Every Endeavorer must take care to speak to those who have fallen on life's field. The true helper will not help the easiest way, but the best way. Then let us, as Endeavor workers, each day consecrate ourselves anew to the service of good will and helpfulness.

The Endeavorer grows spiritually because of service in little things. The origin of all great things is in little things. It is in small things that day by day we build up the lives we live. None are so small but that they leave an impression upon our minds and characters, and help make up the sum total of what we really are. A drop of water is comparatively nothing in itself, but constant dropping will wear away a stone or form an ocean. A little fire may kindle a great matter. A spark may ignite a magazine of powder which will destroy an entire village. A misplaced switch may derail a train of cars and cause the sacrifice of many precious lives. There is nothing so small in itself that it may not be the cause of the greatest results.

As it is with material things, so it is with things in the moral and spiritual world—apparently small causes produce the most wonderful effects. No one knows the far-reaching power of a kind word. The most benevolent man is not he who gives a large portion of his wealth in a moment of impulse, and spends the rest of his life in selfishness; but rather he who, by the use of every opportunity, endeavors to make the world brighter and better.

Upon these little things—the little kindnesses, the little virtues, the little sacrifices—hang the eternal things which lead the soul upward; and it is neglect or scorn of the small opportunities which mars the Endeavorer's life.

An earnest seeking to please God in little matters is a test of real devotion and love. None should be disheartened at the small opportunities which come for doing God's service. In the Master's hand each small endeavor can become a great achievement, and in the day of reckoning the reward will be to the faithful, whether he has many talents or few.

Then, Endeavor workers must not be content to follow Christ afar, but be ready and glad at all times to witness for him and to show that they claim him as their Saviour. They must praise him for what he has done for them in the past, entrust to him their future, and pray to him that they may grow daily in that feeling of brotherhood which will make all the world their kin.

What the Christian Endeavor Has Done For Me.

Mr. H. C. Van Horn,

DEAR BROTHER:—I read in the RECORDER a few weeks ago the suggestion that we have a testimony meeting in Young People's Work, using the topic above.

It has been several years since it was my privilege to be a member of any Christian Endeavor Society, but the help and good received while I could attend have been a great help and comfort to me all these years. I never have felt like turning back or had any desire to leave our loved Sabbath. The RECORDER is a very welcome visitor each week and it grows better all the time, if such *could* be the case.

Your sister in Christ,

MRS. HATTIE P. LANE.

Oriente, Okla.

News Notes.

VERONA, N. Y.—Three members were added to the church by baptism on August thirteenth, at which time the church roll was called and the Lord's Supper administered.

A farewell visit was made our pastor and his family on the evening of August seventh. Our hearts are saddened as they leave us, but we are thankful for the five pleasant years they have

lived among us. Our love and our prayers follow them as they go to Conference, and thence to their new field in Boulder, Colo. Mrs. Talbott, Mrs. Davis' mother, will remain in West Virginia with her son.

MILTON JUNCTION, WIS.—Thirteen members have recently been added to the church, ten by baptism and three by letter. The pulpit is being supplied during Pastor Bond's absence, first by the Junior C. E., then by the Rev. Mr. Drew of Milton, then by the Ladies' Aid Society; the two remaining Sabbaths are to be supplied by the Rev. Mr. Porter, of the M. E. Church, and by the C. E. Society.

ASHAWAY, R. I.—The annual Sabbath-school picnic was held in Mr. Charles Clarke's grove on Wednesday, August 10. The attendance was large and every one had a pleasant time. Rev. Clayton A. Burdick of Westerly gave an address and held the close attention of the audience as he told about the picnics of his boyhood days. Excellent music was rendered by a ladies' quartet. Ice-cream and lemonade were served.—Alexander Smith, city missionary, is holding gospel tent-meetings again this week.—Dr. Rosa W. Palmborg was with us last Sabbath and gave a very interesting talk about her work in China. She has been the guest of Deacon Clarke and other friends, as has also her sister, Miss Helen Palmborg.

Annual Meeting of the Seventh-day Baptist Education Society.

The annual meeting of the Seventh-day Baptist Education Society will be held at the Theological Seminary building in Alfred, New York, on Thursday, September 8, 1910, at eight o'clock in the evening, for the consideration of the annual report of the Executive Board, for the election of officers, and for the transaction of such other business as may properly come before the meeting.

EDWARD M. TOMLINSON,
President.

VERNON A. BAGGS,
Recording Secretary.

Annual Corporate Meeting of the Sabbath School Board.

The annual meeting of the Corporation of the Sabbath School Board of the Seventh-day Baptist General Conference will occur on Wednesday, September 14, 1910, at 5 o'clock in the afternoon, in the St. Paul Building, at 220 Broadway, New York City.

CORLISS F. RANDOLPH,
Recording Secretary.

The Bible and Evolution.

M. HARRY.

I need not try to harmonize the Bible with the evolution theory, for two most sufficient reasons. First, because it is an unproved theory as we have seen, eminent evolutionists themselves being judges. Second, because the Bible and the evolution theory are *utterly irreconcilable* as we now shall see.

1. The Study of God's Word from Creation until now never suggested to any one the evolution of man from a brute. Theistic evolutionists never came to their views through study of the Bible, but through study of skeptical founders and exponents of the doctrine. The Bible never made an evolutionist and never will. This abundantly appears when we consider the manifest teachings of the Book.

2. The Bible says, "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. i, 27). If this does not teach that man was a *special creation*, how should it read to teach that? For six thousand years this Scripture has made all who read it so believe. Is God's Word deceitful?

Again, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii, 7). This can only mean, man's body was first formed but was lifeless until life was breathed into it by the living God. I venture to say, not one in a million ever understood it otherwise. Evolutionists must either say it does not mean what it says or is untrue. Leading evolutionists do not hesitate to affirm the latter. A higher critic—theological evolutionist—says of Genesis, "A legendary book with a mythical introduction."

Again, the Bible says that God took a rib from the man, closing up the flesh thereof, and of it "made he a woman" (Gen. ii, 21, 22). Paul also says, "Adam was first formed," and "the man is not of the woman; but the woman of the man," showing that he understood it just as it reads. How do evolutionists regard this passage? They either ignore it, or admit, as does J. W. Conley, "It is well, however, for science to reserve its sneers at this passage of Scripture until it can give some satisfactory ac-

count of the origin of sex. One of the unsolved mysteries of evolution is found right here" (*Evolution of Man*, p. 111). Yes, science can never solve an insoluble problem. "The secret things (things that are not revealed) belong unto the Lord our God."

Another natural and necessary theory is, that man's evil or fallen nature is not the result of the fall as recorded in Genesis and recognized all through the Bible, but that it was inherent, that is, inherited from his animal ancestors. Hence, they have coined the phrase, "the tiger and the ape in him." J. W. Conley thus declares: "The first man possessed not only freedom of will and moral responsibility, but also animal propensities which responded to the solicitations of evil" (*Evolution of Man*, p. 123). If so, what caused the angels to sin, "which kept not their first estate"? How did the tiger and ape get into them? The Bible says, "By one man sin entered into the world, and death by sin." The Bible everywhere attributes sinful propensities and sinful deeds to the fall. Evolution teaches that the tiger and the ape were already in him. What more could come into him after the fall? If the tiger was in him before the fall, then man was a murderer before he fell, for the tiger is a murderer, always thirsting for blood. Thus does evolution make the Bible story of the fall a fiction and false. Evolutionists tell us to "live down the tiger and the ape"; the Bible tells us to crucify the "old man." Evolution teaches us to evolve the good out of us; the Bible says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Evolution teaches us to look and seek for the higher state by evolution from within; but Paul says, "I know that in me (that is, in my flesh) dwelleth no good thing," and "By the grace of God I am what I am."

Lyman Abbott tells us, "Evolution is the doctrine that this life of man, this moral, this ethical, this spiritual nature of man has been developed by natural processes" (*Theology of an Evolutionist*). The Bible distinctly teaches that man's moral, ethical and spiritual nature is *wholly* the product of supernatural and spiritual power "shed abroad in our hearts by the Holy Ghost

which is given unto us." It teaches us we must "be born again" of the Holy Ghost. I know of no doctrine more diametrically opposed to Bible teachings than this. Natural power and processes never made a child of God. "We are children of God by faith." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Again, the Bible squarely contradicts the theory of moral and physical evolution from lower forms. In man's earliest history he must have had a more perfect body, for he lived to even 969 years. And with all our boasted progress (evolution?) in many ways, the morality of the apostles and the prophets and Christ, the chief corner stone, is and always will be above us. The endless message of God's messengers will be, "Back to Christ, back to the Bible," "that the man of God may be perfect."

Further, God's works harmonize. The Scripture distinctly teaches that the second birth is, and the resurrection will be, supernatural and sudden—"in a moment, in the twinkling of an eye;" why should not man's first creation also have been sudden and supernatural? If not, it would be unlike the other two changes. But we are not left to inference from analogy, for God says he "created him," and "breathed into his nostrils the breath of life."

The antagonism between the Bible and evolution is so manifest and violent that I need not note it further. It was natural that a prominent evolutionist should say that evolution "turns God out of doors." Hence, the founders and chief exponents of the theory were and are atheists, or practically atheistic; and those universities and colleges where it has its strongest and most general acceptance are centers of rationalism, skepticism, liberalism, and the rejection of the fundamental doctrines of the Bible. It is perfectly natural that Universalists, atheists, skeptics of all grades and heathen philosophers should all be evolutionists. Carnal things suit the carnal mind. It is only natural that young men adopting evolutionism lose spiritually, and not a few drift out and away from the ministry, and even away from the Christ-life altogether. Why should they not thus drift? If man's moral, ethical and spir-

itual nature is a natural production, why should he seek the supernatural? The Bible and evolution do not come from the same place. "Cling to the Bible, my boy."

FALLACIES OF EVOLUTIONISTS.

1. They assume that all forms of life have been evolved from one or a few simple forms of life, without the discovery of *one* missing link or *one* good specimen of one species of animal derived from another. How can they draw such a conclusion from premises which even eminent evolutionists themselves admit are unproved and which 99 out of 100 common people reject? Is there anything more illogical?

2. They assume man's moral and physical nature to be a natural product, against the consciousness of every soul really born again, and the clearest testimony of God's Word.

3. They assume there is unlimited unraveling power in science. Baldwin (*Bible of Nature*, p. 188), in replying to the claim that "man arose in a manner beyond the ken of science," says that this claim "dogmatically sets a limit to the unraveling power of science"—a claim which the experience of all men contradicts, and inspiration brands as false when it says, "The wisdom of this world is foolishness with God," and "The world by wisdom knew not God." Man can no more discover and explain the mysterious union of spirit and life with matter than he can comprehend Divinity.

4. They assume that the plainest and most explicit testimony of Scripture must be set aside in order to establish and commend what, as we have seen, neither science nor Scripture teaches.

5. They assume that all good and progress in the human race have been naturally evolved from within man, against the teaching of the Bible and all Christian experience that "in my flesh dwelleth no good thing," and, "There is none that doeth good, no, not one;" and against the history of the human race, which clearly reveals that always and everywhere, without divine and spiritual power infused from without, the human "heart is deceitful . . . and desperately wicked;" and against the fact that every tribe and nation destitute of gospel influence is much lower morally than Adam and Abel, Noah, Abraham, or Israel under

Moses. There is no progress morally until God crucifies the natural, and comes in, to work in us to will and to do of his good pleasure.

6. They assume that men are better on the whole than ever before. There are more good people now than before, we hope, but men nowhere are better than Christ, the prophets and apostles, nor ever will be.

Thus we see that modern evolutionism is wholly unscientific, unphilosophic and unscriptural. Nothing is certain about it. Every assumption of the whole theory is purely sand.

I would say, not only to the young men, but to all, Use your own judgment; think for yourselves; and, above all, "Let the Word of Christ dwell in you richly" and "be filled with the Holy Ghost"; then, neither the devil nor "the wisdom of this world," which "is foolishness with God," can ever make you an evolutionist; for you must believe that "God created man in his own image."

Let me commend to those who may not have much time to read or means to spend, the following: *The Other Side of Evolution*, by Patterson (Westminster Press, 328 Wabash Ave., Chicago, Ill., 40 cents post-paid), and *The Higher Criticism and Why it Cannot be Accepted*, and *The Collapse of Evolution* (Bible League of North America, Bible House, New York City, 10 cents each).

New Auburn, Minn., Aug. 22, 1910.

Home News.

DODGE CENTER, MINN.—The Minnesota drouth has been broken within the last two weeks. It seems like a miracle to see the rapidity with which the apparently lifeless lawns and pastures have taken on a dress of green under the rains and humid atmosphere.

During the month of July Brother Harry North of Milton, Wis., with his bride on their wedding trip visited his parents, Mr. and Mrs. Andrew North, and his many friends at Dodge Center. A family gathering of twenty-five relatives was held in their honor at the home of the parents of the groom. It was a very enjoyable occasion for all present.

On July 17 our Sabbath-school picnic was held in Stiver's grove. Picnic dinner, ice-cream, candies, firecrackers, etc., were the

order of the day. After dinner the Dodge Center Seventh-day Baptist band treated the crowd to some fine music as they are capable of doing. They have the name of being the best band in town. It was a treat to the band and audience to have Brother Harry North and Brother Irl Rounseville present and take part with the band. Under the leadership of Miss Cora Ellis several of the little folks entertained the audience with recitations. Brother R. J. Mills took the pictures of those present on the bank of the river. Every one seemed to have a good time.

On the evening of August 20 the Christian Endeavor Society held an ice-cream social on the village lawn, taking in \$6.34, at which time the band entertained the crowd.

On August 20 the baptismal waters were visited to witness the baptism of three of the Sabbath-school scholars by Pastor Sayre.

Our pastor has gone to New Auburn, Wis., to assist Elder Hurley in evangelistic work.

MRS. G. W. LEWIS,
Correspondent.

Aug. 23, 1910.

SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

Sabbath School

LESSON XII.—SEPT. 17, 1910.

THREE QUESTIONS.

Matthew xxii, 15-22, 34-46.

Golden Text.—"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. xxii, 21.

DAILY READINGS.

First-day, Luke x, 25-37.

Second-day, Deut. vi, 1-19.

Third-day, Rom. xiii, 1-14.

Fourth-day, Mark xii, 13-27.

Fifth-day, Mark xii, 28-37.

Sixth-day, Luke xx, 20-40.

Sabbath-day, Matt. xxii, 15-22, 34-46.

(For Lesson Notes, see *Helping Hand*.)

National Rating League, of Chicago, wants some more Seventh-day road men. Write D. L. Coon, Mankato, Minn., who secured his position through a RECORDER ad, or write direct to our office. National Rating League, W. M. Davis, Mgr., 438 W. 63d St., Chicago, Ill. *tf.*

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A position by a German Seventh-day Baptist minister who has taught public school 26 years, is a widower and must earn money. Has edited a newspaper. Address Box 225, Ephrata, Pa.

Pastors, church clerks or sextons—please look over your printed matter and see if you have unused copies of the Year Book for 1909. Notify the RECORDER office if you have any, as we have calls that we can not supply.

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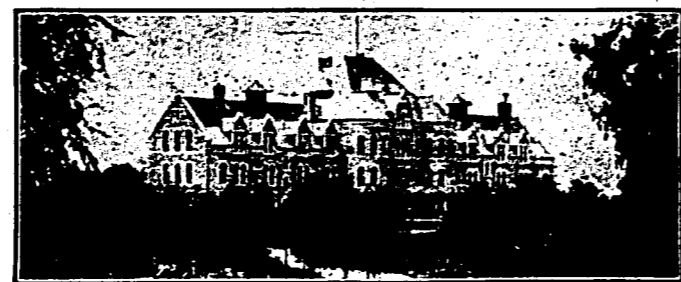
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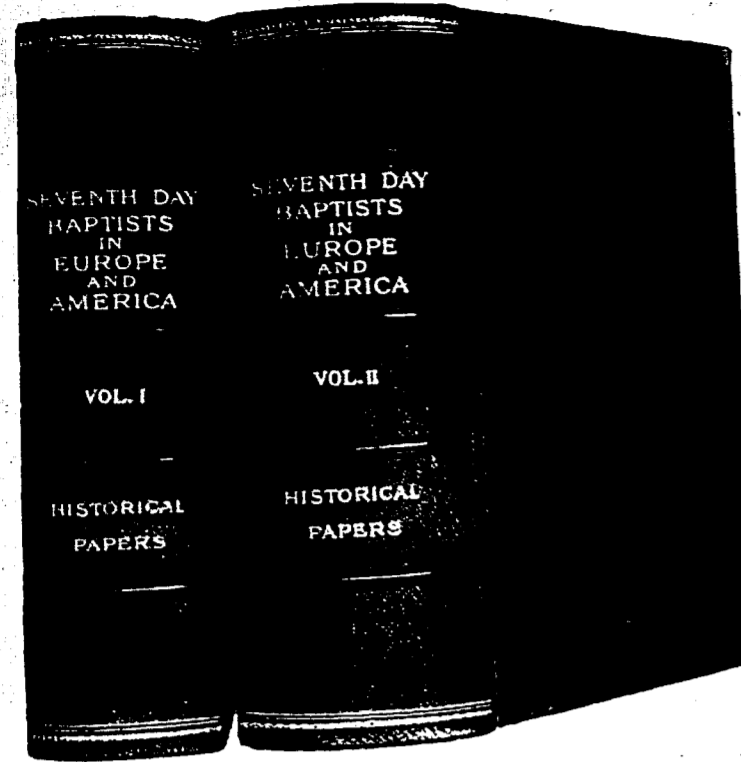
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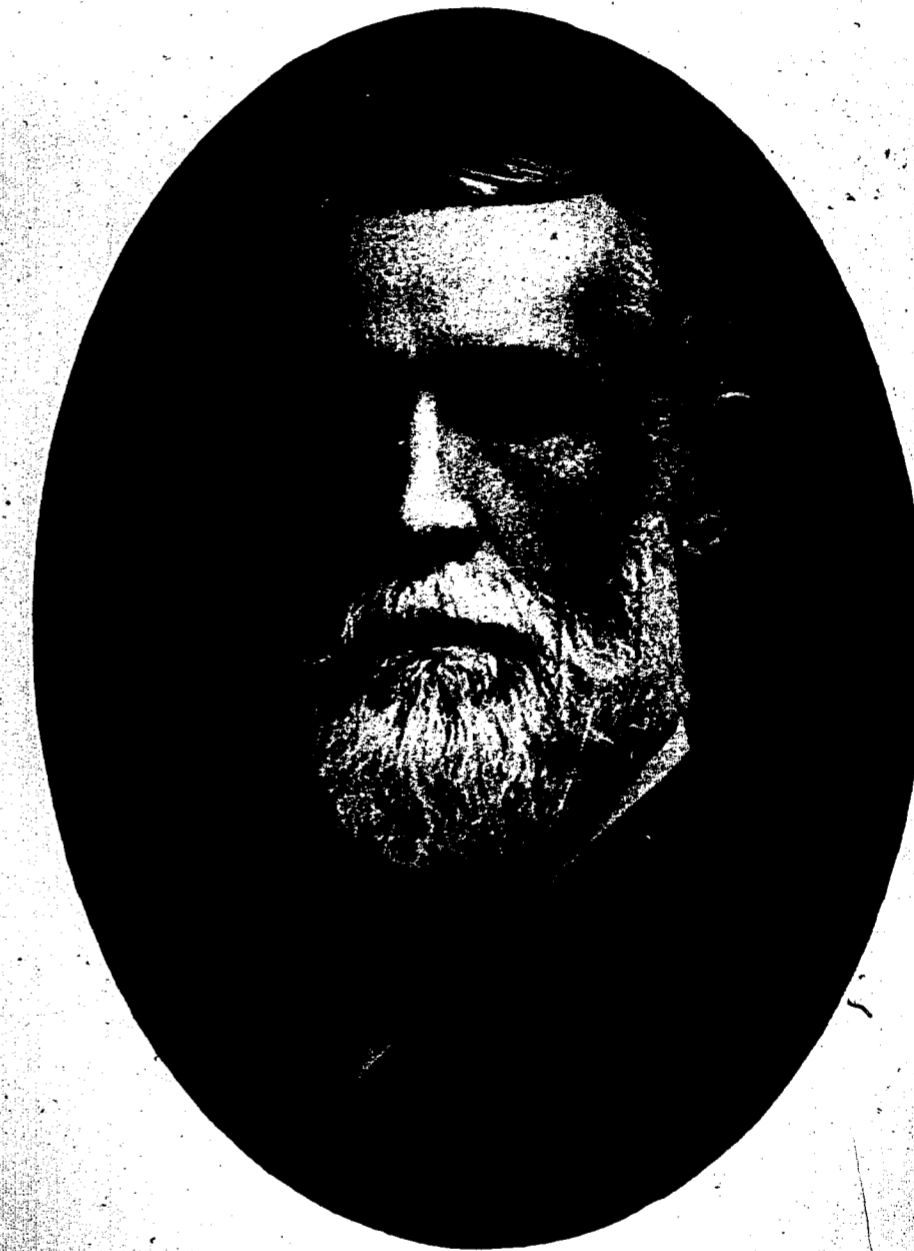
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