SPIRITUAL SABBATHISM

By the late ABRAHAM HERBERT LEWIS, D. D., LL. D.

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than we occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions held by Christians . . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 9 3/4 inches in size, 13 1/4 inches thick, pages xvi—224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photograph frontpiece of the author.

Price $1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey
**Alfred University**

**ALFRED, N. Y.** Founded 1836

First Semester begins Sept. 13, 1910.

FOR PARTICULARS ADDRESS

Booth Colwell Davis, Ph. D., D.D., Pres.

ALFRED ACADEMY

GEORGE M. ELLIS, M. S., Principal.

First Semester begins Sept. 6, 1910.

**Milton College**


A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and college studies identical with those of the University of Wisconsin. Many deepening courses. Special advantages for the study of the English language and literature, Germanic and Romance Languages, courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Courses in Education and Physical Culture.

Club boarding, $1.75 per week; boarding in private families, $3 to $4 per week, including room rent and one meal.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

**Salem College**

SALEM

West Virginia

SPRING TERM BEGINS TUESDAY, MARCH 22, 1910.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy. The aim of the college is Thoroughness in all work. Graduates who can “make good.” Soul culture as well as body and mind. A helpful spirit. Christian character.

For catalogue and other information, address C. B. CLARK, M. A., Ped. D., President.

**Avernum Sabbath Tract Society**

**EXECUTIVE BOARD.**

STEPHEN BANCROFT, President, 48 Livingston Ave., Yonkers, N. Y.

A. T. TAYLOR, Recording Secretary, Plainfield, N. J.

Rev. Wm. W. BRACE, Corresponding Secretary, Plainfield, N. J.

F. J. HUDSON, Treasurer, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second-first day of each month, at 2 P.M.

**SABBATH VISITOR**

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, Plainfield, N. J.

**TERMS.**

Single copies per year........................................60 cents

Ten copies, or upwards, per copy..........................50 cents

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year, 7 cents a quarter.

ADDRESS communications to The American Sabbath Tract Society, Plainfield, N. J.

**THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.**

Rev. L. Clarke, President, Wethersfield, R. I.

R. L. BURLEY, Recording Secretary, Wethersfield, R. I.

George H. Ulter, Treasurer, Wethersfield, R. I.

Rev. R. B. Saunders, Corresponding Secretary, Ashaway, R. I.

Meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

**THE SEVENTH-DAY BAPTIST PULPIT**

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will be sent to every Sabbath School by each Sabbath School in the year by ministers living and departed.

This quarterly contains aü excellent and isolated Sabbath-keepers, but will be of value to all. Price, fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

**THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY.**

President—Rev. F. M. Tomkinson, President, Alfred, N. Y.

Rev. Arthur E. Main, Corresponding Secretary, Alfred, N. Y.

V. A. Bacon, Recording Secretary, Alfred, N. Y.

Meetings of the Board are held the second First-day of each month, at Plainfield, N. J., and the second Thursday of each month, at Ashaway, R. I.

The regular meetings of the Board are held in February, May, August and November, at the call of the President."

**THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.**

Next session will be held at Salem, W. Va., Aug. 22-29, 1910.

President—Pres. C. A. Clark, Salem, W. Va.

Rev. H. Van Horn, Recording Secretary—Prof. M. H. Van Horn, Salem, W. Va.

Rev. E. B. Saunders, Corresponding Secretary—Rev. T. J. Van Horn, Albin, W. Va.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.


**BOARD OF SYSTEMATIC FINANCE.**


Theodore L. Gardner, D. D., Editor.

Entered as second-class matter at Plainfield, N. J.

**TERMS OF SUBSCRIPTION.**

Per year.........................................................$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper will be sent until enclosures are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

**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. 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 are able 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. Tiltons 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, Edward D. Van Horn; correspond-
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 capacity of 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, washroom back, a level floor, 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 to 5 o'clock 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 adults', 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 through 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 social, 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 building.

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 are 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 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 school.

An additional appropriation of $10,000 has been made for building and equipment, making in all $12,000. A maintenance of $2,500 is provided for the coming year. The main building for the school is now practically finished, and the dairyhouse and greenhouse will be finished by fall.

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 heating apparatus. 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 district will have to contribute an 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, for it will cost $4750.30 a month to run the school during the year. The total endowment and scholarship funds now owned by Salem College amount to only $4750.30.

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 in our power 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 this deficit should be up-hill work for Salem during the year. It will be up-hill work for Salem during the year.

Отец г. Р. Бионд.

 sung by the readers, Conference.

Hail to thee, O Salem College,

With thy home among the hills;

Source of noble inspiration,

As our new spur purpose thrills;

Guarding hills, sublime, around thee,

Ne'er to cease their watch again;

Salem's voice, 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.

"Mountainiers 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, thus nurtured,

Loving praise shall ever give.

When our feet afar have wandered

Still our paths shall lead to thee;

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. Tresie 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 cannot 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 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 that 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 song, Within the world to glow;
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 children 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 last 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 457, 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. Wherever it leads 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 presented 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. 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 goodness.

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 be among 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 finish the Conference with a good audience for the evening services. After the song service Rev. Mr. Woolfer 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," I 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 came 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.
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 20 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 annexation of Manzurz of industry and education, religious freedom will be granted. Both Coreans and Japanese have received encouragement. Cases are officially reported in Vienna since 250 per month. Possibly, had I used the personal pronoun "I," his perplexity would not have been so great: for if he read my sermon carefully, he could 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.

Professor James Deed.

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 attracted 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.

Probatle 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 Gardner:

I notice in the Recorder of August 15 that in his sermon, Brother Ne Plus is somewhat perplexed to find such a good sermon. He asks: "Is there a world beyond that of the man?" And the prophet Isaiah, then, in saying: "If evolution is the only true and correct basis, then as Christ and the apostles were teaching in advance of the time of Moses and the prophets, as so Professors Zueblin, Ross, Summer, 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 proofs, not a threat to determine 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 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. 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 God as shown in the Nazarene 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 Ziebiin, 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 retorts and retortations. If 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 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 the church of the apostles of old. 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, redeeming agency in the world. It can solve every problem and hold its rightful place anywhere and under any conditions when men think and speak rightly of its mission. If we want a revivified and influential church we must talk it up.—The Standard.

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.
Contributing Editor.

That he 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,
Not that this one thing happens unto you
Which he would not allow if so 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 get the tender Fatherhood?
But think he makes mistakes, when he sends
Some hindrance which your eager haste offends,
Or when he lets you hurt, 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 cherished 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.

A Task and Faith in It.

A task and faith in it are necessities of success; not necessary, a big task, but a good one, honest work, and faith in its helpfulness, 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 "give us to do." For surely nothing more happily 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 or many"toad garden" or "toad 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, decide to do our best on the present work ahead for us, doing well that 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 stonecutter 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, to shine?

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 tempters 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.

Interspersed, too, is disturbance commonly. 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 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 poor, pure,—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 un cemented 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 Tyrolean 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 Gloumgam, 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 Pisgah and Shiloh, New Jersey, and that that church was the mother of the Salem Church, of which the bonds are still held at Salem, New Jersey, and have therefore numerous blood relatives be disposed to 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 bounds of one denomination, and the representatives of these same denominations in other parts of the country are brothers and sisters in Christ.

We appreciate the generous spirit with which you have invited us to your homes, to the Southeastern Association at Salem. 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.

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 gaining 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 to our 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 understand more and more to keep us united. We need to 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 this country. 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 as that which comes from books or teachers. When I last visited Salem I had the privilege of attending a meeting of the members of Mrs. Whitford's class at 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 acquaintance-ship 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 of the church books we would find 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 bounds of one denomination, and the representatives of these same denominations in other parts of the country are brothers and sisters in Christ.

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.

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, refreshed, invigorated and lowlaidens of human life to serve more faithfully our God by serving our fellow toilers.

And by it we may 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.

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. R. 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 fare and the cost of 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 purify our purpose, we make ourselves worthy of the love and confidence of the church and the students. We shall be properly put ourselves where the central and universal purpose of the church is 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 cannot 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 right 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 truly and fully it applies to the life of institutions and organizations. You cannot 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 not 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 yokefellows in the cause of human betterment, and how, if we do not begin 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 such 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 the institution. 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, that it applies as positively fatal. It is a divine law and it is universal. It is the will of God and it is the will of God and it is the will of God and it is the will of God and it is the will of God, 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 and the church, 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.

This will be for 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 a tendency 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 denominational life. There is danger, but for the most part it is universal, however mean to the sight of man, it is just ourselves to our opportunity for doing the work for which and then for the heart and courage to adjust ourselves to our convictions.
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 what 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? Certainly this scheme 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, and the holiest pools instead of perennial springs, the whole structure of modern society, and constitute 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.

Please do not understand me to be a carpeting 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 nervous 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 in some small extent in changed conditions, which have not come about by the choice of the church, but with which the church must content itself 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 have had religious thought of religion and its effects mostly in terms of another life. They wanted to get away from this world. They wanted to shun hell. The modern man spends but little time thinking of either place, even the modern 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, the basis of which was the theme: “When shall I spend eternity?” This 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 to scan the daily news. Or, if you will have 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—in intensity 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.
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 a deadly perversion of life. No retreat protects you from its haunts. 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, but 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 conditions the expected results of the church movement? Will the church, animated by questionable, if not sensual motives, ever conquer a sexual world? Whether in the Seventh-day Baptist Denomination or any other, is it not true that before the church can ever hope to reach the entire kingdom and evil it must rid itself of the materialism and 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, subtlety, 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 insecurity 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 adulterating Christian democracy.

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. A 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 professional 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 that we must be lamed that so few attach divine significance to the laws of health and life. A truth that we must 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
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 take your rest; the oblivion of sleep will give you new strength to carry your cares cheerfully. 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, 230 Broadway, New York City, N. Y., on Wednesday, September 14, 1910, at 2:30 p. m.

S. B. Babcock,
President.

Arthur L. Tittsworth,
Recording Secretary.

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 parasol 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.

The Sabbath Recorder.

Young People's Work

No doubt there are extreme views held by men equally honest and conscientious. There are those who always speak 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 daily walk and be a means 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 this 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 strivings 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 my 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 us desire to rest 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 creation shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

DUBBETS.

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 I have the 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 time and again the flint 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 resists, as is 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. If there are doubters, 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'd 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 the 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, omniscient, with a mind to infinite perfection 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?

Endevor 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, 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 and development.

First, let us go back and think of the great leader, Paul, who said, "Wo 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 founder of the 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 evangelizing, 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, "To live is to 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. That which is no figure more frequently used to represent our growth is the vine. As the tree grows in 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 others are for the bearing of sweet 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." For this reason that which is done 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 of Christ. Every Endeavorer 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 is for food, and the foundation upon which it is built. 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 find the will 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 the Endeavor work is service. The whole spirit of the Gospel is to inculcate and foster the desire in us to use all that we have to help 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, sympathy 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 God and all who are helped through us.

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 poor as those who do not look for the little things upon our minds and characters, and help make up the sun 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 benedictional 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.
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 God 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. Perhaps one might 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 him, closing 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 account 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.”

A further 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 teaches the world where 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 the fall; for the tiger is a murderer and 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 that the evolutionist’s outgrowth is anathema to God and 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.” 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.

The Rev. Mr. Thirteen members conle have 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 one or many.

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.

Orienta, 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.

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. TOLMISON, 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 evening, September 13, 1910, at 5 o’clock in the afternoon, in the St. Paul Building, at 220 Broadway, New York City.

COLELLS F. RANDOLPH, Recording Secretary.
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 960 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 words harmonize. The Scripture distinguishes 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 perience. “Evolution is so manifest and violent that I cannot than he can comprehend Divinity. A common people reject? Is the Inorality of the apostles and the

2. They assume that 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. 422) also makes 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 inspirations brands as false. 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, not one:” and against the history of the human race, which clearly reveals that always and everywhere, with physical 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, unphilosophical 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, 338 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).


Home News.

DODGE CENTER, Minn.—The Minnesota drout 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 Romine 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. The Seventh-day Baptist Church of Battle Ground, Wash., holds Sabbath services at 2:05 o’clock on the second floor of the Lincoln Sanitarium, 303 Main St., Battle Ground, Wash., 20 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).


SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:05 o’clock in the hall on the second floor of the Lincoln Sanitarium, 303 Main St., Battle Ground, Wash., 20 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).

Dodge Center, Minn.—The Minnesota drought 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 Romine 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. The Seventh-day Baptist Church of Battle Ground, Wash., holds Sabbath services at 2:05 o’clock on the second floor of the Lincoln Sanitarium, 303 Main St., Battle Ground, Wash., 20 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).


Home News.

DODGE CENTER, Minn.—The Minnesota drought 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 Romine 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. The Seventh-day Baptist Church of Battle Ground, Wash., holds Sabbath services at 2:05 o’clock on the second floor of the Lincoln Sanitarium, 303 Main St., Battle Ground, Wash., 20 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).
SABBATH SCHOOL

LESSON XII.—SEPT. 17, 1910.

THREE QUESTIONS.

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.
Second-day, Mark xii, 1-10.
Third-day, Rom. xiii, 1-14.
Fourth-day, Mark xii, 13-27.
Fifth-day, Mark xii, 28-37.
Sixth-day, Luke xx, 40-49.

(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.

WANTED.
A position by a German Seventh-day Baptist minister who has taught public school 26 years, is a widow 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.

HOUSEKEEPER WANTED.
Wanted, a Sabbath-keeping woman or girl to do all or part of the housework. Mrs. Mabel D. Main, Daytona, Fla. 

5,122,9,5,12

WANTED.
Home wanted for a bright boy of seven years, among Sabbath-keeping people. Good references required. Address O, in care Recorder.

THE ATTLEBORO SANITARIUM HOSPITAL TRAINING SCHOOL FOR NURSES

Offers a full three years' course of study meeting all State requirements. In addition to the usual hospital training, students receive thorough practical training in Hydrotherapy, Massage, Electricity, Dietetics, and other Sanitarium methods. Good opportunity for several more Sabbath-keeping young ladies. The next course begins October 3, 1910. For circular and particulars address MARY B. NICOLA, M. D., Principal, Attleboro, Mass.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President—Mrs. A. B. West, Milton Junction, Wis.
Vice-President—Mrs. S. J. Clarke, Mrs. T. H. Morton, L. A. Piets, Milton, Wis.; Miss Phoebe S. Coon, Watertown, Wis.
Recording Secretary—Mrs. L. C. Stillman, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. F. Whitford, Milton, Wis.
Editor of Woman's Work, Sabbath Recorder—Miss Ethel A. Haven, Farmersville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Providence, R. I.
Secretary, Southeastern Association—Mrs. Will F. Bradt, Easton, Md.
Secretary, Central Association—Miss Abbie Babcock, Lebanon, Pa.
Secretary, Western Association—Mrs. Daniel Whitford, Alfred, N. Y.
Secretary, Southwestern Association—Mrs. G. H. F. Randell, Bloomington, Ill.
Secretary, Northeastern Association—Mrs. Nettie M. West, Milton Junction, Wis.

THE SABBATH RECORDER.

Plainfield, N. J.

RECORD PRESS, Babcock Building, Printing and Publishing of all kinds.

WILLIAM M. STILLMAN, President, Cooey Builders, R. A. — Supreme Court Commissioner, etc.

ALFRED, N. Y.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.
President—H. M. Maxson, Plainfield, N. J.
Vice-President—E. D. Titusworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.

Plainfield, N. J.

E. D. S. MAXSON,
ATTORNEY AT LAW,
652 Broad Street.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELOR-AT-LAW,
Suite 444-45, 252 Geneseo Street.

Utica, N. Y.

E. S. R. ROGERS, Insurance Counselor. Telephone 4044, Room 616, Hudson Terminal.

Chicago, Ill.

131 La Salle St. Telephone Main 5141, Chicago, Ill.
SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A Historical Work of Untold Value to Seventh-day Baptists and Others.

S P R I T U A L  S A B B A T H I S M

By the late ABRAM HERBERT LEWIS, D.D., LL.D.

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. ... A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with position, habit, or custom... All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. The question of Sabbath reform becomes a large question... whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1½ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price $1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey