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WHOLE No. 3,197.

PROSPECT. No sorrow there; Through the swift length of years, In that blest land where come no more tears, Of sad soul-grief, nor passion's mad'ning sway O'er souls all sin sick; nor hope's too long delay.

But joy is there! O'er the bright trees and never failing streams A joyful peace falls in the sun's bright beams, And in the eyes of each inhabitant, Lie looks of sweetest joy, that know no want— For joy is there!

And love is there! The hearts that long have toiled and yearned And spent their fulness, when no love returned. Are satisfied with love; their toil's reward Is sweet companionship with Christ their Lord! For love is there!

And God is there! A fulness of salvation from bondage—house of sin, And glad relief from all the trials this fallen world within, And rapture of communion through endless years to come; The crowning of redemption will be that glorious home, For God is there.

—Mary Moore (age 16), in Southwestern Union Record

THE other day I saw a heavy piece of machinery being drawn upon spring trucks. The springs served to lessen the chances of breakage both of the machinery and the wagon.

He who with true elasticity can bend to accommodate himself to circumstances, while maintaining his own integrity, has a source of strength which is not possible to either the severely rigid, or the merely plastic character.

Such results are not necessary from spiritual adjustment and they are easily avoided if we maintain right standards of action during the process of readjustment. What is truth, what is duty, are questions which should precede and accompany all efforts at readjustment.

Elasticity and power of adjustment do not imply weakness, but rather adjustable strength. Such strength is always complementary and it always has favorable reaction, that is, it tends to secure greater strength because readjustment brings the soul into closer relations with truth and duty.

men may be made better by them. He is blessed most of all who learns to so understand himself that no emergency like that which the soldiers faced when death was imminent, will be needed to bring self-revelation. Many of the sweetest and highest experiences of life come, when men, understanding themselves and controlling their thoughts, rise above immediate surroundings and enter into better experiences through such self-control and self-knowledge, as we are pleading for, without the scourge of danger.

CHRISTIANITY IS NOWHERE MORE MANIFEST IN ITS DIVINENESS THAN AT THE DEATH-BED.

It is human and earthly to be overwhelmed with the thought of our own loss at such times, but hope in Christ and in the blessings of life to come transfers thoughts from self to the measureless gain of the loved one who has gone. This truth was impressed upon the writer recently, when witnessing the leave-taking by children and friends, of a lovely saint whose life had been one of doing and enduring for others.

THE GROWING HOLIDAYISM OF SUNDAY, IN THE GREAT METROPOLIS OF CENTRAL WEST, SHOWS THE DECLINE OF REGARD FOR THAT DAY IN PROMINENT CHARACTERS.

The Daily Tribune, of Chicago, has lately gathered up facts concerning the present situation which are of more than commonplace importance. It named twenty-five theaters that were open on a recent Sunday, and this did not include all those that were open. In addition to the open theaters, public sports of almost every kind found a place in parks and vacant lots, everywhere that men might congregate.

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open. The *Tribune* suggests that at the present rate banks will be open on Sunday, especially as there is a movement in Chicago, as in New York for "all night" banks. The facts presented by the *Tribune* show that what is usually called "the Continental Sunday" is fully established in Chicago, and our readers know, that it is also in many other places in the United States. These results are neither incidental nor accidental. The habits of men are determined by their ideas. The underlying theory concerning Sabbath observance, on the Continent of Europe, is that the Sabbath was a temporary Jewish institution and that since the coming of Christ there is no Divine law concerning Sabbath-keeping. Sunday was introduced and sustained, during the long supremacy of the Roman Catholic church in Europe, as an institution of the church. Its observance was directed and sustained by ecclesiastical-civil law. In so far as the Reformation rejected the authority of the church without introducing any new element of authority connected with Sunday observance, it lessened regard for Sunday. Puritanism in England and Scotland introduced a new element of authority by way of compromise and the illogical and un-Scriptural attempt to transfer the authority of the Fourth Commandment from the seventh to the first day of the week. Various opinions concerning Sunday found a home in the United States, at an early day, although the prevailing sentiment was of Puritan type. Those sentiments have given place to the original "Continental" idea and the majority of men no longer believe in Sunday as supported by any Biblical authority, while they care little or nothing for the Sunday laws which still exist upon our statute books. This outline view of the situation indicates the cause of those things described by the *Chicago Tribune*. While the opinions of the majority of men remain as they now are, Sunday observance will continue to decline, so far as any religious conception is concerned. Meanwhile business and recreation will increase or decrease according to the choices and wishes of men.

....

Musical Rocks

MUSIC is among the great mysteries of life. A world of silence is always waiting eagerly for the privilege of speaking, and highest of all forms of speech is music. It is said that every material substance, except a few kinds of clay, has its definite musical tone. Among the most curious and competent musical instruments in nature are the "singing rocks" found in Pennsylvania. There are three fields of these musical rocks at Stony Garden, in the Township of Hancock, Bucks County. They lie about six hundred feet above sea level. The largest mass of these musical rocks is about one-quarter of a mile long, with an average width of two hundred feet. Geologists say that they are connected with an extinct volcano which has been inactive for four or five hundred thousand years, more or less. The rocks are of feldspar formation. The groups are surrounded by heavy timber, but nothing grows between the rocks. Geologically, they are supposed to have come from a depth of fifteen hundred of two thousand feet. When struck with a hammer, their clear bell-like tones can be heard for a mile or more. At least four distinct tones are found, "running from middle D on the piano." Several years ago, Dr. Ott selected a number of these rocks and carefully tuned them until he obtained a full octave from which to draw musical sounds. It is not difficult to find

some moral lessons in these unique specimens. The rocks have come to be musical through fiery trial, long imprisonment and untold pressure. The souls of men are made musical and brought into harmony with God and truth by similar experiences.

....

THE average American citizen has conscience and no conscience in the matter of Sabbath observance. The question has been so long treated as a subordinate one, and the human and utilitarian element has been made so prominent, that even religious men have little conscience in the matter. Customs and prevalent modes of teaching have combined to put Sabbath-observance outside the realm of religious-duty, in a very large degree. The mere "rest-day" theory is a popular one; i. e., if the body or brain need rest, it is well to rest. Upon this theory it is easy to invent methods of resting which will gratify worldly tastes and desires, and benumb conscience. Upon the same low plane is the average notion concerning church going and religious culture. Popular opinion says, if there be a service conveniently near, where music and oratory will entertain one, it is a pleasant way of spending a part of a leisure day; but if the music be second-class and the preaching common-place, there is little or no conscience to compel men even to attend service on their "rest-day." The rest-day theory does not necessarily, nor usually, involve the idea of sacred time, or of a divine obligation in the matter of Sabbath-keeping. The church and the pulpit are mainly responsible for this state of things. One would think from much of the current literature on the question that Christian men are loath to discuss the Sabbath from a religious point of view, so much do they plead with railroads and pleasure seekers about the "utility of a rest-day." These lower elements in the discussion, are merely secondary; and if men make them the prominent, or the foundation idea, conscience toward God is soon at an end. The same is true when the "civil Sabbath" is made prominent. Religious conscience is neither awakened nor cultivated by an appeal to civil law. If the church does not take high religious ground, the world will certainly drift far away from it. The work of awakening the latent conscience of the people, if it exists, or of cultivating and creating it, must be done by the church, if it is done at all. Evils do not cure themselves. A revival of Sabbathism will never be attained on the rest-day theory of utilitarianism, nor the testimony of medical experts. Conscience toward God alone will form the permanent foundation for such a revival. Even the resolutions of Synods and Conferences, and the wisdom of creed-makers will prove useless, unless the masses are trained to a higher religious conception of the Sabbath as a divine religious institution. One of the first steps toward reform is the creating of a conscience on the Sabbath question among church members.

....

Greatness of Little Things

PEOPLE who excuse that as trivial in its moral bearing which they cannot defend on Christian principles, should remember that a man's character is quite as correctly estimated from the way he does little things as from his manner of doing things of great importance. One has said: "In great matters men show themselves as it is expedient for them to appear to be; but in little things they show themselves as they are." There is much truth in this, for in small affairs

a man acts less guardedly than in matters of larger consequence, where there is the consciousness that others are inspecting his conduct. It was in view of this tendency in human nature that our Lord said, "He that is faithful in little is faithful in much." Christ brought out the value of little things so frequently and so vividly that his teachings are distinguished by that fact. Since acts of common import and of less account are likely to be performed unconsciously, the most important point to be gained is right development of character in the constant thought and purpose of the soul. When doing the right, loving the truth, and obeying God becomes "second nature," little actions will be in accord with truth, spontaneously, unconsciously. Crossing the street one day in company with a veteran, we were stopped by a carriage. It was but a momentary halt, not enough to break up conversation, but the man who had been trained as a soldier, true to a latent but controlling habit, "marked time" while we waited, ready to move forward at the moment when the obstruction left the path open. Blessed is the man who is so trained to keep step with truth that he "marks time" in spirit and action, no matter what hindrances may occur.

....

IN spite of the ravages of the French and Revolutionary wars and the natural destruction which comes during so long a period, many interesting and valuable relics yet remain at Ephrata. In a room immediately behind the pulpit in the Saal, the visitor is shown a much greater number of curious relics than we have space to catalogue here. A pair of wooden goblets which were used at a very early date, are still used on communion occasions. Nearly all, if not all, the table furniture of the early days was made of wood. When facilities for turning wood into artistic shapes were secured, plates, candlesticks, drinking cups and many similar utensils were fashioned upon the turning lathe. Previous to that time much of the table furniture, plates, for example, were square pieces of wood. The spoons and forks and knives used by the members of the community in the earlier times were made of wood. The earlier metal spoons, both large and small, were "hammered out." A copper teapot was thus made which is yet in a good state of preservation and is as large as an ordinary tea kettle. Utensils of clay, large and small, were made and so well baked that many of them remain well preserved and fit for use at the present time. Among these is a large round-top cup, which was used in the hospitals for giving drink to the soldiers from Brandywine. An artistic clay teapot is shown, in which tea was made for George Washington, on a given occasion. The custodian of the buildings and of these treasures, Mrs. William R. Wiker, told the writer that a relic-hunter had offered \$1,000 for that teapot. When the offer was refused, he urged that a duplicate might be secured for \$25, whereupon she suggested that if he could duplicate the original for \$25 he was foolish to offer \$1,000 for the one in her possession. One of the original cupboard doors is yet in use,—all cupboard doors and all other doors in the old buildings were made without any iron whatever, hinges and everything else being of wood,—together with a sufficient number of dishes to furnish the tables for fifty or sixty guests, at "love feast," all of which dishes antedate the Revolutionary war. There is yet a full supply of beautiful table linen, white, soft and strong, which was made from flax raised upon

the cloister farms, by the skillful hands of the sisters. This table linen is still in use four times in the year at communion service, and no piece of it has ever known the touch of a hot iron. It is still smoothed, as it was at first, by a block of wood, two women working together, passing the block from hand to hand. If such care is given it in the future as has been given in the past, it will be in use one hundred years hence. A copy of the Menonite Book of Martyrs to which we have referred, together with many music books and records are shown. The records are written in beautiful German script, the pages being almost as legible as print. Both the tunes and the words in the books of music are written out in plain hand and many of the pages are finely ornamented in colors. Two sisters, Anastasia and Iphigenia, were noted ornamental writers. In addition to the finely illuminated books there is shown a large folio volume of "sample alphabets" of various sizes and styles. These are elegant and curious, and show long continued and patient application, with rare skill. The letters of the first alphabet are twelve inches long and the ornamental filling of each letter is different. A special room was set apart for this kind of work entitled *Das Schreib Gimmer*,—room for writing. Another room was set apart exclusively for transcribing music. The large sheets covered with texts and allegories which hang upon the walls of the Saal, are in these illuminated letters. Much of this valuable work was done before 1750. Aside from the smaller treasures kept in the room adjoining the public meeting room in the Saal, not a few relics are scattered in various rooms in the sister house. These include large earthen jars, large baskets, with covers, made from ropes of grass and straw, one of which, with a capacity of two or three bushels, was a bread basket in which loaves were stored. Old wheels for spinning flax, a hetchel for dressing flax,—such ones as the writer remembers seeing his mother use,—are stored on the upper floors in the sister house. That building is in better repair than is the brother house, and some rooms in it are still occupied by tenants. As a whole, it is deserted; but every room and passage way, the narrow winding stairways and the great fireplaces—which were the only means of heating the buildings, there being one in about the center of each floor—are crowded full of sacred memories. In one of these rooms is shown a well-made walnut chair. A single screw has been put into it within a few years to strengthen it in a given place. With that exception it is like the rest of the furniture, wholly of wood. Compared with other chairs, it was the choice "parlor chair" of those earlier years. George Washington occupied it when he came to visit the sick soldiers, and the visitor of today is permitted to follow his example. The interest which one feels in the relics, and the places where they are kept is far more than idle curiosity. Everything at Ephrata was the outgrowth of religious thought. The deserted rooms and the ancient relics are many-tongued, telling of long-continued, patient labor, scholarship, skill, devotion, conscience, and loyalty to duty. Whatever may come to these ancient buildings and these mementoes of other days in the future neither they nor Ephrata can cease to be full of attractions and interest to the student of history and to those who appreciate and admire conscientious loyalty to truth and God.

The parent society of German Seventh-day Baptists at Ephrata is now considerably smaller as to numbers than the society at Snow Hill,

Pa., or at Salemville, Pa. There are about eighteen church members at Ephrata. The present pastor, Rev. Samuel G. Zerfass, is of the sixth generation in the regular line of those who have been able and prominent members of the church at Ephrata. He became pastor in October, 1904. He is Principal of the Grammar School in the Borough of Ephrata, which is a thriving town of three thousand inhabitants, with excellent schools, good buildings and an air of thrift and good order which impresses the visitor favorably. The buildings and grounds of the Ephrata church are just outside the Borough limits. Because of his relation to the work of education and to the ministry, Mr. Zerfass is connected with the higher interests of the Borough and of the community and finds welcome in the pulpits of other denominations, and as a platform speaker on occasion. His address is 356 West Main street, Ephrata, Pa. Those who have access to Harper's New Monthly Magazine for October, 1889, or to the Century Magazine for October, 1881, will find interesting and well illustrated articles, descriptive of Ephrata.

....

THE EASTERN ASSOCIATION.

WELCOME BY THE MODERATOR, F. J. GREENE.

It is with pleasure that I have the honor of extending words of welcome to you, brethren and sisters of the Eastern Association, and representatives of the various societies and associations of the denomination. I fully realize that the contrast is great between those pastors who have usually given words of welcome on such occasions and the tiller of the soil who stands before you.

We esteem it a privilege to have the seventieth session of the Eastern Association with us, perhaps the more because of our somewhat isolated position, geographically. Not many of us are permitted to enjoy similar gatherings except when they assemble here. We speak not only in the name of those who to-day are upholding the banner of our Lord Jesus, with the significant name, "Seventh-day Baptist," inscribed upon it, but we bring also an echo from the past, in reverential memory of many who, in the early history of this country and of our beloved Zion, became sojourners here in the Little Hoosick Valley and who, by the grace of God, possessed sufficient missionary spirit to venture out from this church into an almost unbroken wilderness, to carry the Gospel message to others. In this way they sowed seed that grew and ripened into organized churches, throughout our commonwealth. In later years, others went from among us and became strong pillars in some of our churches in the almost boundless West. It is the fruit of the labors of these saints of God that we enjoy to-day.

Our environment is far different from that in the time of Elder William Satterlee, and the fathers of this church. We think not so conducive to Christian living, but whether this be a fact or not, God is not changed. As we think of the work those who have preceded us accomplished,—should we not stand to-day with uncovered heads and cry out unto the Almighty, "What wilt thou have me to do?" Can we survey the past without being aroused to more earnest activity in the Master's service?

The program for this session has been arranged with the hope that all our principal denominational interests may receive some degree of attention, and it does not become me to touch upon these topics before an audience, every one of whom could teach me. There are some points

concerning problems we have to meet in our work that I think should receive some attention at such annual gatherings as this. This is especially true concerning some of the social customs that are creeping into the church. Should we not, as a denomination, adopt resolutions that will regulate these matters so that when one church denounces certain questionable amusements, a sister church will not permit them? That influence which leads men away from God in this State of New York will do the same in Rhode Island, or in New Jersey. We should have uniformity of action. Let us see if this state of affairs can not be found within the bounds of our own Eastern Association. If this be the case does it not appear like a "house divided against itself?" The object to be most sought in our associational gatherings is the spiritual awakening and enrichment of all who attend. Unless those who are present at this gathering are able to carry back to their respective churches greater zeal and more of needed fire and enthusiasm, our coming together will be in vain. Are we not as an association lacking somewhere? Our boys and girls are constantly arriving at mature years and are going out in pursuit of various vocations, but where are those from the Eastern Association who are entering the ministry? Brethren, something must be wrong. Are we lacking in true, devoted and consecrated living? Are we, as representatives of the Lord Jesus, living such starved and deformed lives that we are repulsive to the young, instead of attracting them into the Master's service? Is it due to any fault of the churches? Can it be possible that any minister of Christ is guilty of throwing "cold blankets" over those who may be looking toward the ministry, by complaining of low salary, lack of fame, etc? Let us think of these things, now, and take them to our homes to prayerfully consider them.

You may think by this time that your President is pessimistic in all his views. Not so. We should not be constantly looking for those conditions that appear dark and discouraging, yet at all times it is well to make an inventory of stock in hand, to ascertain if we are not in possession of "dead stock," that may give rise to spontaneous combustion, thus endangering all good interests.

And now, dear friends, as we assemble in the seventieth session of this Association, let us mingle our hearts and voices in devout thankfulness for all of cheer and hope that has come into our own lives, and start afresh, possessing a new confidence in God and a strong reliance upon Him, a new faith in the Christ-life and a resolution to more fully follow that life. We are engaged in the highest enterprise within the reach of men; let us live up to its possibilities. We have invited you because we wanted you to come, and we welcome you to our hearts and homes, and to the picturesque scenery among these ancient hills.

In the name of the Berlin church, I bid you all thrice welcome.

The seventieth annual session of the Seventh-day Baptist Eastern Association was held with the church at Berlin, New York, May 25-28, 1906, Frank J. Greene, Moderator; Mildred Greene, Recording Secretary. The opening day was warm, with a cooling shower toward evening. Spring-time was in the flush of apple blossoms and lilacs, and the Little Hoosick Valley, with its narrow but beautiful hill-side boundaries, joined with the people in giving both a warm and

a hearty welcome. The meeting house had been made attractive by new and complete interior decorations. A large and efficient choir led in the opening services. Music was an attractive feature of the Association. Rev. J. G. Burdick, pastor of the church, conducted the devotional services, assisted by A. J. Deojay. Before the morning session closed, Mr. Deojay was introduced to the Association. He has been a licensed preacher of the Baptist church, Tremont Temple, Boston. Having embraced the Sabbath, he has united with the Seventh-day Baptist church, at Ashaway, R. I. He spoke briefly of his joy as one in whose heart the law of God had been written, in contrast with one who had believed that the law had been abrogated,—a lawless one. Rev. Mr. Westbrom, pastor of the Baptist church, was introduced. He responded in pleasant words of welcome and fellowship.

The closing theme on the forenoon program was an address by Rev. Henry N. Jordan. "The Relation of Our Association to Denominational Interests." We are under obligations to him for the following summary of his paper:

Denominational truths have always been the center of interest of strong men, churches, and special religious gatherings. Especially has this fact been observed among Seventh-day Baptists. From their earliest history, education and the missionary spirit have been prominent among them. With their growth there have arisen various denominational interests, each designed to care for some particular branch of our religious work and to promote it. These cannot be delegated to some larger central body like Conference. Less of the people would thus be brought into vital relation with the denominational interests. The more people who are informed and awakened as to the work and its needs the greater will be our growth in the divine wisdom and power to carry on the work of the Kingdom.

The Associations are more accessible to more of our people than any other of our religious gatherings. The interests centering in them are more than local. The purpose and themes of the meetings should have a distinct bearing upon the larger religious interests of the denomination. This implies that the Associations have an educative relation. They are the golden means by which all, or nearly all, our people are brought into vital touch with all the denominational interests, such as the work of the Tract, Education and Missionary Societies and those other organizations existing for the purpose of making our people strong, broad-minded and spiritual.

There is a spiritual relation. Our people scattered or in groups need the spiritual strength and enthusiasm to be gained from personal communion with their brethren. They need often to declare their faith and purpose. Much of the loss in denominational loyalty is due to lack of interest in and non-attendance at the Associations. Such indicate the growing coldness toward Christ and His love.

By getting "back to Christ" and improving the religious opportunities afforded by the Associational gatherings will there result greater love for His Cause, deeper faith and interest in religious meetings and the interests vitally connected with them.

At noon and at evening meals were served in the dining room of the church.

AFTERNOON.

"The Relation of Woman's Work to Denominational Interests" formed the program for the

afternoon, under the direction of Mrs. Anna C. Randolph, Associational Secretary of the Woman's Board. A report of that session will appear on the Woman's Page.

Various items of business, including the reception of delegates from sister Associations, filled out the afternoon. Rev. E. A. Witter appeared from the South-Eastern Association, A. C. Davis, Jr., M. D., from the Central, Rev. E. D. Van Horn from the Western and Rev. Edwin Shaw from the North-Western. Secretaries Main, Saunders and Lewis represented their respective societies.

FIFTH-DAY—EVENING.

"Relation of the Individual Churches to Denominational Interests" was the theme of an address by Rev. E. A. Witter, which filled the evening session. Mr. Witter has placed our readers under obligations by furnishing the following summary of his address:

"In a body with the form of government found among Seventh-day Baptists the relation existing between the individual church and the work of the denomination is very vital. The words of the Saviour illustrate this relationship when he said, 'The eye cannot say unto the hand, I have no need of thee; nor the head to the feet, I have no need of you.' If a denomination exists, it has various functions. There are certain purposes it is seeking to carry out. There are definite ends for which it exists.

That the Seventh-day Baptist denomination exists is a fact.

Existing, it has a definite work to do, ends towards which it is, and must be, ever reaching out. In one form of church polity the individual church is a personality, an independent individual government, possessed of legislative power in the exercise of which it is self-regulating, self-governing. No matter how much it may be isolated from all other bodies of the same faith and practice, it is as complete in its organization and government as though there were no other such organization in the world.

The exhortation of the Lord, "Be ye strong in the Lord and the power of his might," could not fail to come to such an organization with peculiar force and depth of meaning. The Lord has said to his people, "Go ye, therefore, and teach all nations—teaching them to observe all things, whatsoever I have commanded you." As Seventh-day Baptists these are our marching orders. A great work is before us, weighty responsibilities are ours, to meet them as God wishes, and as the needs of the world demand, there is need of devotion, a quickening of the spirit of loyalty, to the specific work in hand.

"That we as a denomination may accomplish the things God asks of us it is needed that the individual church shall come to realize its personal relation to the great work before us. The Master has said 'Where the treasure is there the heart will be also.' The heart must become wedded to the work of the church and denomination if the desired goal is to be reached. The balance wheel that will help much to give steadiness and power to a life is to have a definite and fixed purpose for something good, true and ennobling.

"What is the definite purpose that is ours as a denomination and as churches? The church is the place of character building and fitting for an active participation in all the interests vital to the success of the denomination. The church is the training ground, here the tactics of an aggressive warfare are to be taught. It is here a love for the departments of our denomination is to be be-

gotten. It is here the lessons of loyalty to all the interests of denominational life are to be taught. It is here the spirit of devotion and spiritual activity must be begotten."

SIXTH-DAY.

After routine business, Secretary Lewis spoke upon "Relation of Sabbath Reform to Denominational Interests."

Sabbath Reform includes right and conscientious Sabbath observance by ourselves, and the spreading of Sabbath truth among Christians who do not regard the Sabbath. Sabbath observance among ourselves is determined by the attitude of pastors and churches toward themselves and God. What pastors preach or fail to preach is an important factor in the case. If they do not instruct and warn, appeal and plead, right Sabbath observance will not be secured. The sweep of prevailing influence is against Sabbath observance. We cannot escape that sweep. We cannot stand against it unless we are well informed and deeply conscientious toward God and truth. At this point "denominational loyalty" begins with obedience to the law of God, and loyalty to Him. Greater in some respects than all a pastor can do is the influence of leading business men in the church and community. This influence is more powerful and persistent than business men can realize, easily. If it be wrong, it neutralizes the words and influence of the pastor. All our people need to restudy the matter of Sabbath observance from the standpoint of religious duty. We are ruined by carelessness.

The Seventh-day Baptist denomination is the direct product of the idea of sending Sabbath truth to those who ignore it, or are ignorant concerning it. We have no warrant for denominational existence if this great factor in our work be held in low esteem. The reflex action of such Sabbath Reform work on ourselves is beyond measure. No life is vigorous or successful without an adequate purpose. Aimlessness is ruinous. To wait in hopeless inactivity is equally ruinous. We need the retroactive impetus which comes from constant efforts to spread the truth. Such efforts increase our own faith in the truth. The pressing demand on us is to send out the truth, in faith, knowing that God watches over His own, and that results are in His hands. Sabbath Reform, as described here, is absolutely essential to denominational strength, integrity and prosperity.

Secretary Lewis also called attention to a new tract, "Christ and the Sabbath," which is being placed in the hands of the Young People's Societies for sale in all our communities, and urged the necessity of its study by our people.

The theme was discussed for an hour in open parliament with unusual interest and profit. Those who took part in the discussion were Madison Harry, D. B. Coon, George B. Shaw, E. B. Saunders, A. J. Deojay, Dean Main and Stephen Babcock. These speakers contributed the best part of the forenoon session.

AFTERNOON.

At the opening of the afternoon session came the ordination of Caleb Bentley as a deacon of the Berlin church. After prayer by E. B. Saunders, Dean Main conducted the examination of the candidate. J. G. Burdick, Mr. Bentley's pastor, offered the consecrating prayer. The charge to the candidate was given by D. B. Coon, the charge to the church by Edwin Shaw and the hand of fellowship and welcome by the Moderator of the Association, Deacon Frank J. Greene. This was followed by the same expression of welcome by many others, almost the en-

tire audience. Deacon Bentley holds a high place in the regard and confidence of all who know him.

Rev. Mr. Bowers, pastor of the Methodist Episcopal church, of Berlin, was introduced to the Association. He responded pleasantly, and spoke in strong terms concerning Deacon Bentley and his fitness for the office to which he had been consecrated.

"The Relation of Religion in Our Schools to Denominational Interests," by Rev. Edwin Shaw, and "The Relation of Sabbath-school Work to Denominational Interests," by Rev. George B. Shaw, President of the Sabbath School Board, formed the program for the afternoon. They were able and thought-provoking. A fine open parliament followed the addresses. Professor Edwin Shaw prefers that his address should not appear in this connection in brief summary, since no adequate view of it can be given thus. We regret that space and possession of the manuscript do not enable us to print it in full. What it said concerning denominational influence on children in the home, and on young people during their "high school and preparatory work" ought to be heeded by all parents. Although unable to present the paper entire, we are able to give the closing paragraphs from the pen of Professor Shaw.

"The religious life in our schools is all important to our denominational interests. There is no place where the missionary spirit receives a greater inspiration than in our schools, as is shown by the enthusiasm with which representatives were sent to the Student Volunteer Convention last winter. The love of study in general flourishes here, a love, which, directed by the religious spirit, makes the Bible and the Sabbath-school an essential part of one's life. The religion in our schools may not teach Sabbath Reform directly, but it fosters a loyalty to truth and a desire to obey which makes of our students true Sabbath-keepers. The great question, the all-important question, is to bring the vigorous young life of our denomination, at the time when it is most susceptible to influences both good and bad, at the time when it is breaking away from the notions and ideas of childhood, at the time when it is most easily molded,—the question is, I say, to bring this young life of our denomination into vital contact with the religious influences of our schools. It isn't anything which I can take with me and carry about to our various churches. The young people must go to our schools, and become enveloped in this atmosphere until they consciously and unconsciously absorb the religious life and loyalty about them; and then, if this be done, if every boy and girl has the privilege of attending our own schools, mark it well, ye who hear me to-day, the denominational interests will take care of themselves."

In speaking of "The Relation of Sabbath-school Work to Denominational Interests," Rev. George B. Shaw first defined the terms "Sabbath-school Work" and "Denominational Interests;" and then went on to show how the Bible and Bible schools were fundamental and essential to each form of denominational interest, to Sabbath Reform, education, missions, etc. The Book and its study were said to be fundamental and essential to each and every form of work.

SIXTH-DAY EVENING.

Rev. D. B. Coon preached on Sixth-day evening. We regret that Mr. Coon's estimate of "An impromptu effort," prevents us from placing an outline of his sermon before the readers. The editor was in bed, fighting the "grippe"

when the sermon was preached. An excellent "Testimony Meeting" followed the sermon.

SABBATH-DAY.

The Sabbath was a beautiful day. The attendance was good and all the services were well sustained with interest and profit. Dean Main preached in the morning and we are indebted to him for the following epitome of his sermon:

SOME NEW TESTAMENT TEACHINGS CONCERNING THE CHURCH.

1 Timothy 3: 14, 15.

A church is a company of believers in Christ organized under rules and regulations not contrary to the teachings of our Lord and his apostles. It is the house of God, the church of the living God, the pillar and stay of the truth. It is built on the rock-truth that Jesus is the Christ, the Son of God. He is the builder; the material is living stones, saved men and women, boys and girls; it is his church, not ours; the gates of hades, the power of death and the grave, shall not prevail against it; and to it are given the keys of the kingdom of heaven, the right to open and shut the doors. But, it must pray in unity, assembled in Jesus' name, with his presence, and having the power of the Holy Spirit. The church has some authority over its members, and the right to instruct, rebuke, or put away. It is a school and family more than a court of justice.

Five general statements:

1. The church began, and it grows, in a natural way, by the sifting and purifying power of conscience, the Gospel, and the Spirit of God.
2. The church is both a human organization, and a spiritual organism.
3. Church membership ought to be invaluable to every believer in Jesus Christ, as a necessary means of promoting fellowship, growth and usefulness.
4. Our own churches are Christian; Baptist, in three particulars; and Seventh-day Baptist. (A Baptist church holds to immersion, a regenerate membership, and congregational government.)
5. To make the terms of church membership more limited than Christian fellowship, is not narrow or narrowing; but reasonable and necessary.

Seven things essential to one's best fellowship and greatest usefulness, as a church member:

1. A real Christian experience.
2. Substantial agreement as to the leading, fundamental truths of religion.
3. Practical unity in our distinguishing church and denominational teachings and mission.
4. A large degree of mutual forbearance on matters of private judgment and of unenlightened conscience.
5. A high regard for the good name, order, peace and purity of the church.
6. A gracious acknowledgment that the church does possess some rights over its members.
7. Brotherly love, manifesting its presence and power in five ways:
 - (1) In willingness to confess one's wrong.
 - (2) In a disposition to forgive.
 - (3) In mutual confidence as to one's good intentions.
 - (4) In helpfulness.
 - (5) In singleness of ideal purpose for the church.

Sabbath-school followed the sermon, without intermission. It was conducted by the Superintendent of the Berlin school, Frank J. Greene, assisted by Hon. A. S. Babcock, Superintendent of the school of Rockville, R. I. The lesson was taught in brief addresses by Madison Harry, E. F. Loofboro, George B. Shaw and E. A. Witter.

SABBATH AFTERNOON.

The first part of the afternoon program was an address by Rev. E. D. Van Horn: "Relation of the Spiritual Life of the Individual Church Members to Denominational Interests." Secretary Saunders has secured the address for use in the missionary department of THE RECORDER.

The second part of the afternoon program was an address on Young People's Work by Dr. A. C. Davis, Jr., President of the Young People's Board. He will report it for the Young People's Page of THE RECORDER.

EVENING.

On evening after Sabbath Rev. William L. Burdick made an address on "The Mission of Seventh-day Baptists." It will appear as two articles contributed to THE RECORDER by Mr. Burdick, the first article being on another page of this issue.

FIRST-DAY.

The forenoon was given to the consideration of mission work. Secretary Saunders had charge of the program and will make report through his department. Mr. Deojay preached at the opening of the session from the theme: "Power of God in Mission Work."

AFTERNOON.

The first item on the afternoon program was an address by Rev. Madison Harry: "Relation of Church Discipline to Denominational Interests." We are indebted to Mr. Harry for a summary of his address:

Church discipline is unavoidable, sometimes necessary. But what is church discipline? To answer this we must know what is a church and the church. There are three conceptions of this: 1. All believers constitute the universal church. See Matt. 16: 18, Heb. 12: 23 and Eph. 5: 25. 2. A local body of believers as Matt. 18: 17, "Tell it to the church." See 1 Cor. 1: 2, Gal. 1: 2, 1 Thess. 1: 1. 3. Roman or traditional idea: all churches of same faith is a church. For this there is no Scriptural authority. A denomination is not Scripturally a church and therefore cannot Scripturally exercise discipline. Hence, the Seventh-day denomination is not a church. All authority to discipline unruly members is given to the local church, not the universal church, much less to any denomination. Proofs: Matt. 18: 15-17, 1 Cor. 5: 7, 2 Thess. 3: 6, 1 Tim. 5: 19.

The need of discipline is as inevitable as that "offenses must needs come," and that a diseased member of the body affects the whole body. 1 Cor. 1: 27. Shall we publish the offender abroad or cut him off immediately? No. Use Jesus' directions and Paul's in Gal. 6: 1.

But especially use first the divine preventive—keep the church spiritual and have a revival. But sometimes it seems wise to follow the example of the pastor who said, "We had two revivals at our church the past year. The first was to drop the names of 25 or 30 and then we had a second revival in which 50 or 60 were graciously saved."

The closing item on the afternoon program was an address by Dean Main: "Relation of Our Theological Seminary to Denominational Interests." The following summary is from his pen:

In general, this relation is mutual, living, and essential. In particular, it is that of a training school to help young men and women get ready to labor efficiently for the promotion of our denominational interests. To this end it seeks to send out graduates spiritually and morally trained; able preachers and teachers; wise and faithful pastors and leaders; loyal supporters of all lines of denominational effort; and ministers modern and progressive in spirit and purpose. That the seminary may meet the demands upon it, the school asks for the moral and financial support of the denomination, your prayers for more laborers and your prayers for itself.

CLOSING SESSION.

The weather on First-day was unfavorable, but the attendance and interest of the meetings were well sustained. Dean Main preached at the Baptist church in the morning and Rev. E. A. Witter preached at the Methodist church at the same time. These churches adjourned their evening service and attended the Association service. The sermon was by A. H. Lewis. Text, Ps. 119: 160, "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever." Theme: "The Resurrection of the Old Testament."

The results of modern higher criticism are resurrecting the Old Testament and giving it a place of importance far above that given to it by popular opinion for the last half century. God has guided historic investigation to this end. Protestants have not maintained their professed faith in the Bible, and the life of the nation has suffered. Graft and dishonesty abound because the church has led in lowering the standard of right by discarding the Old Testament. As "Jewish" Christianity was born from the Old Testament, neither Christ nor the early church had any sacred book but the Old Testament. It was one hundred and fifty years before the New Testament canon took definite shape and the book in its present form was not fixed, even in the Western or Roman church, by any authoritative action until the Council of Carthage in 397 A. D. It took two hundred years to clarify, sift and settle the New Testament into a position of influence and authority such as the Old Testament occupied. It took ten centuries to do the same for the Old Testament. Meanwhile, Christianity was born and built up on the Old Testament. Pagan influence led in gradually displacing the Old Testament and putting the Roman Catholic doctrine of church authority in its place. Protestants discarded that doctrine and restored the Bible to its rightful place, theoretically, but not actually. The revival of popular and prevalent no-lawism has united with former influences to bury the Old Testament and the Decalogue still deeper. Religious conscience has grown weak in the church through this disregard. As a result the Bible has almost disappeared from popular opinions and practices; hence, the evils of graft and greed, monopoly and trusts, against which society is now aroused, because all best things are threatened by them. The first cause of this is in the loose, back-boneless theology of the last half century which has emasculated itself by rejecting the Old Testament and the authority of the law of God. In this crisis the best scholarship of the world has come to resurrect the Old Testament, take off its burial bonds, and call the Protestant church to give it place as the eternal Word, in which Christ and Christianity find their source and their only credentials. The ancient faith of our Seventh-day Baptist ancestors is

vindicated and buttressed on every side by modern historic investigation—Higher Criticism. Our patient waiting and wearisome watching for the morning are commended by such scholarship, and the sad mistakes of modern theology in discarding the Old Testament are correspondingly rebuked. It is time for us to take courage, and for all Protestants to take warning. God allows men wide latitude for experiments with traditions, notions, inventions, prejudices and vague philosophies; but in the end He calls truth from the grave when men try in vain to smother it. Right is not forever on the scaffold. Wrong is not forever on the throne. God never loses sight of His own. These are redemptive days for the Bible and its eternal truths. Take courage. Heed God's warnings. Stand by the Book. Abide with the truth of a whole Bible, a complete Gospel, as obedient children of the Eternal One, who is revealed to us in Christ: He came to fulfill the law of God—the Old Testament, but "not to destroy."

An excellent "Testimony Meeting," led by E. B. Saunders, closed a most helpful session of the Eastern Association.

HOW A LITTLE PERSONAL WORK PAYS

I went one afternoon of Saturday to minister to a long pastorless church and community. On Sunday I taught in the Sunday-school and preached in the morning. In the afternoon I visited a young business man, said to be the finest young man in town, and spoke with him regarding his salvation. He spoke of the inconsistencies of professed Christians as a reason for his present standing, but ultimately accepted Jesus Christ as his personal Saviour. I visited and helped a church attendant, a poor widow, the mother of five little children, who earns their daily bread by washing and scrubbing. After a long talk I found that she had evidently been saved some years ago, but had backslidden by reason of neglect. I conducted the evening service. Sermon, "What Will Not Save." Afterward I talked upon salvation to a well-to-do man who was attentive to the word. God wonderfully blessed him.

Monday morning I drove into the country, visiting church members and others who could not attend church for various reasons, and some who had grown cold and indifferent by long absence from church and want of shepherding. Only God knows many things learned in that visit to Bibleless homes, to noble Christians and to others, old and young, needing the help, encouragement and comfort which only a pastor can give. But such a day, full of power of the Spirit and of the goodness and faithfulness of God, from start to finish! A brother who had been converted through this pastor's ministrations two weeks previously, conducted the pastor, and one of the first homes visited was that of this man's own brother. Here the wife who "thought she was all right" was led from darkness to light, and there was great joy in the home. At another home we turned to the word of God and the young husband, a son of one of the church members, nobly came out on the Lord's side. Later in the day a call was made upon the gentleman dealt with at church the previous evening, who was very gracious, and there is a blessed work to be wrought in that heart and home in the near future.—From a *Minister's Notebook*.

Life is given to no one for a lasting possession; to all for use.—*Lucretius*.

Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary
Ashaway, R. I.

THE EASTERN ASSOCIATION.

The time allotted to Missionary Hour at the Eastern Association was First-day morning. The weather was beautiful until the night after the Sabbath, when a cold northeast rain-storm came, which continued for more than two days. Notwithstanding the rain, all sessions after the first day were well attended. This Eastern Association has been one of the same remarkable good spirit and power as that of the South-Eastern. Some speak of it as one of the best ever held in Berlin. There are some features of the session which have been especially strong and practical. One of them was the development of the question of church discipline. A sermon by Dr. Main on "The Church of Christ," preached Sabbath morning, was a very happy introduction to this important question. During the educational hour on the following day the question was discussed. The Bible ground was not only agreed upon, but a remarkable harmony of views among all who spoke, both by the ministers and laymen. An advance step and stand have been taken by our people on the much misunderstood 18th chapter of Matthew. I wish the following Associations could have the benefit of the same discussion, in a like spirit. This question has been one of the problems before us, on which we have differed too much to dare at all times to discuss it freely. We thank God that Seventh-day Baptists "do move" more and more, on to Bible ground.

One other very strong feature of this Association has been the evangelistic order of all of the evening sessions. Following the sermon, from half to three-quarters of an hour of testimony and conference has followed. Some have been converted and others reclaimed who had become back-slidden. I fully realize that it is not a very popular idea, that any of us are backsliders, but I trust out of our twentieth century progress some name more soothing to the ear will soon be found. The people of Berlin, as well as those who came, have been praying for a blessing. It has come.

The closing session on First-day night was one of the best, if not the best. The other churches of the village very kindly closed their evening services to unite with us. Dr. Lewis spoke on the Old Testament, the resurrection of it as the only settlement of the great evils of our day. The after-meeting which followed was very strong, many testimonials regarding the Bible were given. Some good things were said about the Sabbath. One First-day minister said that he was not a Seventh-day Baptist, but that he was a First-day, that now he had been attending the meetings for four days, he thought by this time he was a Fifth-day Baptist. Immediately Dr. Davis, the President of the Young People's Board, arose and asked if we could not hold the meetings two more days in order to bring the brother around to the Seventh day? The spirit of God was wonderfully in the meeting, and nothing seemed to break the harmony, or stop the Holy Spirit from moving the hearts of the people.

First-day morning was entirely devoted to missions, they had to wait dinner, and finally cut the meeting short before the discussion was through. At 10 o'clock A. J. Deojay, of Boston, a new Sabbath convert, preached on "God and Missions." Then followed the talk of the sec-

retary on the work of the Board. The central thought of the hour was "In Our Generation." So many great reforms have come to us in our generation. More missionary work has been accomplished in our generation than in the previous hundred years. More results have been in the past hundred years than in the previous thousand years. Some one has said that more Bibles have been printed in the last year than all other books combined, in some four hundred languages and dialects. More railroads are being built in what we call heathen countries than in our own. If the Gospel shall keep pace with commerce the world will almost hear of Christ in our generation. A conference followed, in which Hon. G. B. Carpenter, of Ashaway, R. I., spoke first and read a letter from the little church at Ayan Maim, in Africa. The letter awakened a good degree of interest in the African field, and a very profitable discussion followed. It was presented as one of the problems before us, which we lack men and money to immediately carry forward as we would like to do. The letter will be published later. We are very thankful for the good interest which is shown in the work of the Board, and missions.

REGARDING THE JAVA MISSION

I wish to make a word of explanation regarding the mission in the island of Java. It is not under the direction of, nor supported by the Missionary Board; but is a missionary station of the brave little church at Haarlem, Holland, of which Elder Velthuysen is pastor. This church is passing the kindness shown to them by the Board along to others more needy than themselves. It is a great pleasure to assist a church of this spirit. I call attention to this matter for two reasons, one is the example they set for us, and the other reason is to ask you who wish to contribute to it to please send your contributions directly to Brother Velthuysen, and not send it to the Treasurer of the Missionary Board. I do not mention this to discourage your assisting this or other worthy missionary enterprises, but to ask you not to allow them to interfere with the regular work of the Missionary Board, to which we are pledged and in honor bound to maintain.

THE RELATION OF THE SPIRITUAL LIFE OF THE INDIVIDUAL CHURCH MEMBER TO OUR DENOMINATIONAL INTERESTS.

BY REV. E. D. VAN HORN.

The relation of the spiritual life of the individual church member to the denominational interests is not only essential but vital. I say vital because it is natural. It is the relation of cause and effect. We might as well expect fruit from a tree which we have removed from the natural elements—soil, moisture, light and heat, as to expect the growth of the denomination without spiritual life in the individual. The condition of the individual church member determines what our denominational interests shall be. If the spiritual life is lacking in the individual there will be no denominational existence. Christ gave expression to this great principle, which is a universal law of cause and effect, when He said, "As the branch can not bear fruit of itself, except it abide in me; no more can ye except ye abide in me." "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Here then, is the secret of our success or failure. The success of our denominational interests is the fruit of lives in

vital touch with Christ, the source and power of all Christian being and doing. Brethren, let us begin to pray for Spirit-filled Christians to fill our churches all over the denomination. There are too many already in the church who bear the stamp of the world with no evidence of that forgiveness, regeneration and sanctification which are so essential to a life of service in the world. The Spirit filled life means Christ in the life to that extent that every thought is brought into subjection, and every aspiration of heart and mind is brought into submission to him; it means one of whom it may be said with perfect literalness: "It is no longer he who lives but Christ who lives in him."

Whether or not I shall fill the design of the committee who submitted the question I know not, but I shall do the best I can. The question naturally falls into two divisions: I. The spiritual life. II. Its influence on our denominational interests.

For convenience let us consider the question of "The Spiritual Life" from four points of view: 1. What it is. 2. What it does. 3. Our need of it, and 4. How to get it. In the consideration of this question it will be well to remember that we may use the term "Spiritual life" and "Divine life" interchangeably. I wish to say before I attempt to tell what it is, I sometimes fear that we, in our revulsion against what we believe to be a perverted teaching regarding so-called "Holiness" or "Sanctification" have swung away from and neglected not only an important teaching, but an essential power in the Christian's life. We do not emphasize the work of the Holy Spirit in the world to-day as we should. If the teachings of Jesus, as found in the New Testament, especially in the fourteenth, fifteenth, and sixteenth chapters of John were emphasized as they ought to be they would have an appreciable effect upon the Spiritual life and the development of Christian character. We do not know God as we should if we opened our hearts to His workings, not only through Christ, but through the Holy Spirit. This brings me to the first question.

1. *What is it?* Perhaps the most practical definition is one given by a Christian writer, who says: "The Holy Spirit is *God in Man*; God working in the spirit of man, and accomplishing the results that are sought in the mission and work of Christ." It was the mission of Christ to bring men into fellowship with God in actual life; to this end He both lived and died. The Holy Spirit is He who continues the work of divine grace in men that God's purpose may be accomplished in bringing them to moral and ethical likeness to Himself. We must not think of the Holy Spirit as an influence merely, for it is God Himself as a spirit in contact with human spirits. If we study the writings of Paul we shall see that his teachings are at once ideal and practical. The commonest and homeliest of Christian virtues he regards as the product of the Spirit's indwelling. The every-day qualities which one needs most in common-place life are the Spirit's work. "The fruit of the Spirit," he says, "is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5: 22.) Yes, Paul would have us to understand that these, with other virtues, such as sympathy, generosity, patience, and helpfulness, are the products of the Spirit which dwells in us. Perhaps the best way to determine what the Spirit is, is to know Him by His fruits. Whatever He is, He is a living reality and is known to those who have given themselves into

His control. Nothing is more fundamental and vital than this—to let God come into contact with our souls through the work of the Holy Spirit. Let us open our hearts to receive Him.

2. *What it does.* In John 16: 8 we learn that His work in the world was to convince it of sin, and of righteousness and of judgment; in the church it was his mission to teach and impress truth which the world could not receive. Dr. Clarke says, "In the realm of truth which reality has opened to Christians, the Holy Spirit does his most characteristic work. In the region of the Christian realities the Spirit is mighty with the Christian men. He reveals and glorifies Christ, guides the Christian people into the full Christian truth, he calls out testimony from men to Christ, and by all means he quickens piety in fellowship with God." The mission of Christ in the individual is to perfect in it the *divine life*. It is here we are especially interested. It is impossible to tell all the Holy Spirit will do for the individual, and we shall have to content ourselves with only a few suggestions. In John 14: 26 is suggested one of the most encouraging things which the Holy Spirit will do for the Christian. Jesus said, "But the Paraclete, which is the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The word Paraclete means "One who pleads the cause of another before a judge," but probably in the widest and best sense, it means a "Helper" or "Friend in need." As Jesus was the dearest friend to his disciples in all their work, so the Comforter is an ever present and loving helper to the soul in need.

Sometimes we find ourselves in the shadow of doubt, worried and troubled with the perplexing problems of life, not knowing what to believe oftentimes, or which way to go. But why should we worry or fear or doubt when He, the Spirit of Truth, is ready to guide us into all truth? What a sad pity it is that so many have been wrecked upon the reefs of doubt and unbelief, when the great Pilot of all truth was so near, waiting to guide us into the haven of truth. Many of the mistakes which have brought trouble and despair to weary hearts might have been averted if the life had been placed under the care and guidance of the Holy Spirit. Not only does he guide us into truth which we had not known before, but into forgotten truth. How many because of neglect, my brethren, we are guilty of, just because we do not have the Holy Spirit in our lives. We forget a hundred commands and thereby bring pain and sin into our lives and the lives of others besides grieving the Holy Spirit, just because we do not have Him in our lives to bring them to our remembrance. If we have not learned from our own experience what a blessed thing it is to be filled with the Spirit, let us begin to seek him, that we may know the joy and blessedness of his fellowship. Christianity bears one long, glowing testimony to this reality. We read in the records of Bible of that great host of men who wrought wonders and miracles for humanity through the Spirit of God. Aside from the record of our Lord's life there is the record of Peter, James, John, and the other disciples, later Paul, Timothy, Barnabas, Stephen and others who, "Full of faith and power, did great miracles and wonders among the people." In Acts the fourth and fifth chapters we read that after that most powerful discourse by Peter "Believers were added to the Lord, multitudes both of men and of women, insomuch that they brought forth the sick into the streets and laid them on

beds and couches, that at least the shadow of Peter passing by might overshadow some of them." The secret of this great revival is given in the fourth chapter and eighth verse, "Then Peter, filled with the Holy Spirit."

When the Jerusalem church was separating from its numbers men who should have care of the poor in the work of the church, the choice fell upon seven men because they were full of the Holy Spirit. Again in 13: 9 we find the expression, "Then Saul, (who was also called Paul), filled with the Holy Spirit." But why go on multiplying examples? The Scriptures are full of such instances as those I have quoted. The triumph of Christianity has been a history of spirit-filled men. If you want to feel the warmth and glow of that early church read again the first half of the book of Acts and then fall upon your knees and ask God for just such power to set on fire your own times. God is waiting to work through his Spirit in the lives of men to-day. If we open our hearts to him they will be filled with that fullness and power which came to the disciples on the day of pentecost.

(To be continued.)

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

"DOE THE NEXTE THYNGE."

"From an English parsonage
Down by the sea
There came in the twilight
A message to me;
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seems to me,
Teaching from heaven;
And on through the hours
The quiet words ring,
Like a low inspiration—
'Doe the nexte thyng.'

"Many a questioning,
Many a fear,
Many a doubt
Hath its guiding here;
Moment by moment,
Let down from heaven,
Time, opportunity,
Guidance, are given;
Fear not tomorrow,
Child of the King,
Trust it with God—
'Doe the nexte thyng.'

"Do it immediately,
Do it with prayer,
Do it reliantly,
Casting all care;
Do it with reverence,
Tracing His hand,
Who hath placed it before thee
With earnest command;
Stayed on Omnipotence,
Safe 'neath His wing,
Leave all resultings—
'Doe the nexte thyng.'

"Looking to God,
Ever serene,
Working or suffering,
Be thy demeanor,
In the shade of His presence,
The rest of His calm,
The light of His countenance,
Live out thy psalm;
Strong in His faithfulness,
Praise Him and sing,
Then, as He beckons thee,
'Doe the nexte thyng.'

—From *Missionary Tidings*.

It is a matter of regret that none of the excellent articles referred to in the report from the South-Eastern Association, are for publication.

It is to be hoped that in this case other Associations will not "go and do likewise," for it is these exchanges of thought, among other things, which give unity and interest to the work which the women are doing all over the denomination.

REPORT WOMAN'S HOUR SOUTH-EASTERN ASSOCIATION.

This is a beautiful morning, the air cool and refreshing, and the song birds are doing their part to make us glad that we are a part of God's great universe. But after all there is that loneliness of feeling that follows the enthusiasm of associational gatherings and the parting with delegates.

However, we sat down to write you of the Woman's Hour, which came at 2.15 Friday afternoon. It was conducted by Mrs. George Trainer, Secretary of the Woman's Board for the South-Eastern Association.

Her report showed two auxiliaries, representing more than two churches with a total membership of seventy-five. These societies have collected this year \$295.60. Have paid out \$313.61, and have a balance on hand of \$67.69. They are reaching out along new lines. Beside their work for the Woman's Board, the Salem Society has sent supplies to the Fouke school, has helped some on the Palmborg home, and has taken out a scholarship in Salem College, on which \$100.00 has been paid.

Their work shows a spirit of harmony, enthusiasm, and helpfulness. A letter from the Secretary of the Woman's Board, Mrs. Harriet C. Van Horn, was read by Mrs. M. H. Van Horn. In this letter the Secretary spoke especially of the work and needs of the Board, of the changes that had been made in its personality, and of their confidence in the women of the various Associations to furnish the means to carry on our work as planned by them. A duet, "The Strength of the Hills," was sung by Mrs. C. R. Clawson and Mrs. S. B. Bond.

A paper, "The Present Situation in China; Its Relation to Missionaries and Their Work," written by Mrs. D. H. Davis, was read by Mrs. Wardner Davis. This paper was well written, was rich in thought and information, and was well calculated to give us a better understanding of existing conditions in China, in relation to the general mission work.

A ladies' quartet sang "Never Yet Heard." A biographical sketch of the life of Miss Susie M. Burdick, written by Mrs. S. B. Bond, and read by Dr. Xenia Bond, was a beautiful word picture of a sweet young life consecrated to her Master's service, and the self-sacrificing spirit which led her from a luxurious home, and bright prospects of future possibilities, into a heathen country as a missionary. Although we knew Miss Burdick was with her school work at Shanghai, China, for the time we seemed to have her face to face with the audience.

This paper was followed by a biographical sketch of the life of Dr. Palmborg, written by Mrs. G. H. Trainer, and read by Mrs. Herbert C. Van Horn. Mrs. Van Horn's pathetic voice is just suited to bring out all that would have a tendency to touch a tender spot in the heart of the listener. We thought we could almost see the doctor in her kitchen apron overseeing the preparation of meals, or with her pupils in the mornings, or standing over the sick in the afternoons, or looking into the face of the insane man, whom she has under her care, or kneeling in worship at the close of a weary, hard day's work.

Miss Lucille Davis sang "Only a Little Baby Girl." A quartet of the little ladies of the Aid Society sang "Don't Step There."

Master Carroll Ogden recited "My Dime." A collection of \$6.74 was taken for the Woman's Board.

Upon motion by Secretary Saunders, earnest prayer was offered, for a special blessing on our Woman's Board and their work, and upon our missionary family in China. —

NEEDLING IN CHINA.

BY MISS EFFIE MURRAY, A. F. M., NANKING.

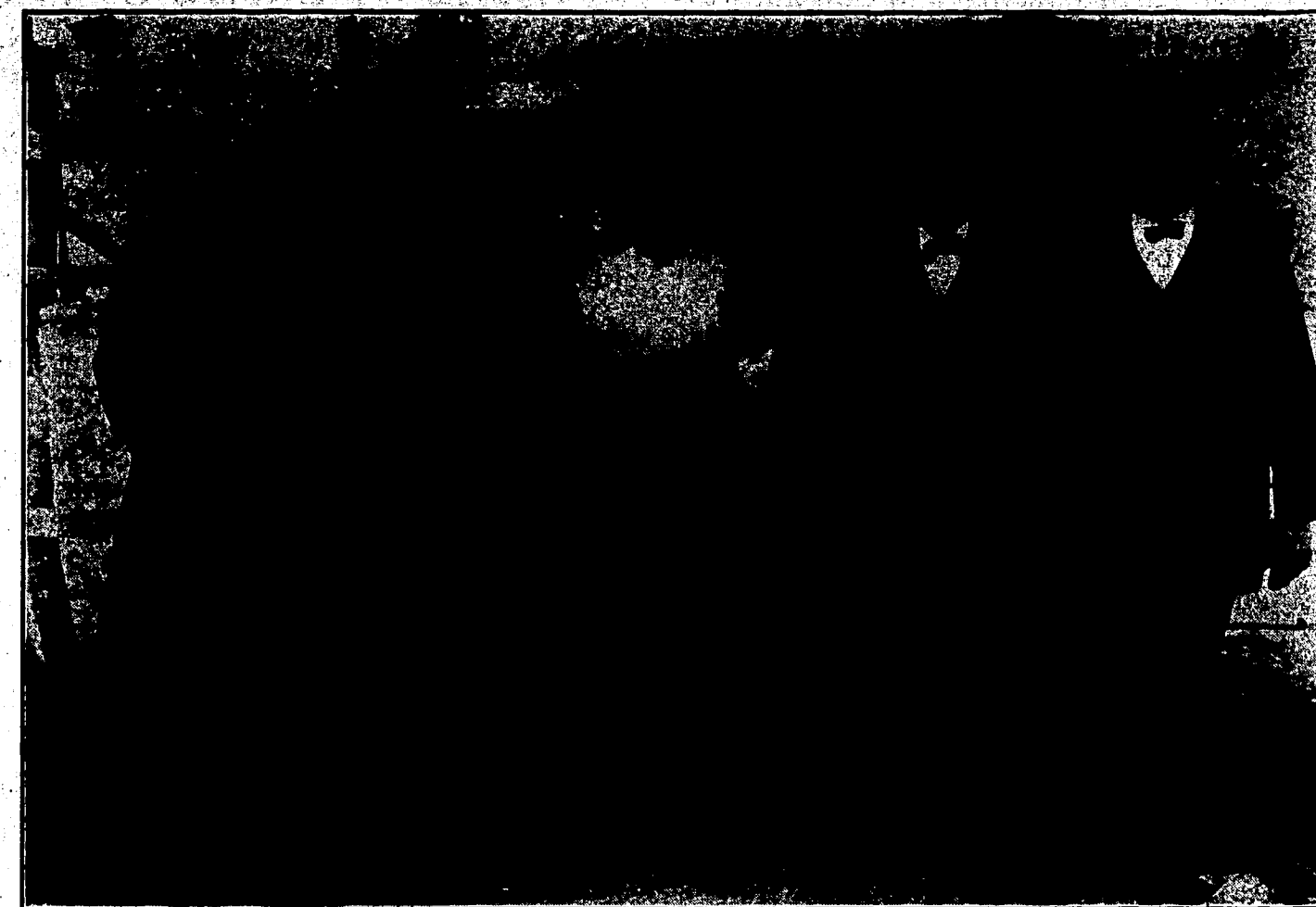
Into the chapel of the street dispensary crawled a poor beggar one day. He was a fair specimen of the class he represented—ragged and filthy dirty, one hand swollen and painful. He sat down at the door of the drug room, and the medical assistant, hearing some commotion, went out to see. A most pitiable object was this beggar, sitting there covered with sores, holding up the painful hand, and in the other a long needle, saying, as he bowed or bent his body up and down in an act of courtesy: "Foreign teacher, with your pitying heart, have compassion on a poor sufferer. I have brought a needle and will needle this hand myself if you will pity me and give some medicine to make it well and take away this pain." When told the foreigner did not believe in needling, and if he needed his hand no medicine would be given him, he seemed bewildered, and was slow at first to comprehend that his hand would not have to be needled, and that needling would only make it worse.

On a bamboo cot in the chapel lay a poor, emaciated opium eater, moaning and groaning from a swollen limb that had grown rapidly worse since being needled some weeks before, and which now, to use his own words, "was eating up his life." The beggar looked at him and said: "We Chinese believe in needles; foreigners believe in Jesus. I take foreign medicine, not needle; good, good."

A few doors from the dispensary, in a well-to-do home, where no child had come for nearly ten years, a son was born, an event which brought great delight, such as only Chinese parents can know in the gift of an only son. Not many days had passed, when it was discovered the babe had fever. A native doctor was called and ministered his concoctions, such as only native practitioners know, until the fortieth day, when suddenly this precious son had a convulsion, and the doctor proceeded at once to needle. Two hundred needles were prescribed and administered to that tender, quivering flesh, but ere the last needle was withdrawn the little life went out, and with it the joy and hope and light of the home. Cruel! Unhumanly cruel! Yes! It is heathen China, and a heathen custom that needs the Gospel of Jesus in the heart to exterminate.—*Woman's Work in the Far East.*

Many a man has a blind notion of stewardship about his property, but very few have it about their knowledge. * * * One grows tired of seeing cultivated people with all their culture cursed by selfishness.—*Phillips Brooks.*

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—*Dean Farrar.*



GROUP IN FRONT OF SAAL, EPHRATA, PA.

Reading from left to right, A. H. Lewis, Joseph F. R. Zerfass, Mrs. William R. Wiker, Wm. Y. Zerfass and Rev. Samuel G. Zerfass, children of Joseph Zerfass. Joseph C. Zerfass, son of William and grandson of Joseph Zerfass. This gives three generations of the Zerfass family, the present pastor, Samuel, being of the sixth generation of those who have been leaders at Ephrata.

INTERESTING STATISTICS.

J. D. SPICER.

A list of pastors, elders, and licentiates in the Seventh-day Baptist Eastern Association during the fifty years ending with 1905. The year first given tells when each church mentioned was organized. Some churches did not, as a rule, report the "elders" every year and some seem to have sometimes called their pastors "elders." Newport, R. I.; 1671: Lucius Crandall, e. 1856-65 and 1873-5. No report after 1875. Piscataway, New Market, N. J., 1705: H. H. Baker, p. 1856; e. 1857-83; L. C. Rogers, p. 1857-67; L. A. Platts, p. 1868-76; L. E. Livermore, p. 1877-82; also 1888-92 and 1901-4; J. G. Burdick, p. 1884-7; F. E. Peterson, p. 1893-8; Martin Sindall, p. 1899-1900; H. N. Jordan, p. 1905.

First Hopkinton, Ashaway, R. I., 1708: Charles M. Lewis, p. 1856; Joshua Clark, p. 1858-63; A. B. Burdick, p. 1864-70; A. E. Main, p. 1871-80, and e. 1881-92; W. C. Titsworth, p. 1881-3; I. L. Cottrell, p. 1884-91; George J. Crandall, p. 1892-8; Clayton A. Burdick, p. 1899-1903; W. L. Burdick, p. 1905; E. P. Saunders, e. 1890-2.

Shiloh, N. J., 1737: W. B. Gillette, p. 1856-72; e. 1873-6, and 1883-4; O. U. Whitford, l. 1866-9; L. R. Swinney, l. 1869; A. H. Lewis, p. 1873-5, and e. 1876; D. H. Davis, p. 1876-9; T. L. Gardiner, p. 1880-90; I. L. Cottrell, p. 1891-8; E. B. Saunders, p. 1899-1905; Joel C. West, e. 1875; George R. Wheeler, e. 1878-80; D. H. Davis, e. 1900-4.

New Salem, W. Va., 1745: Peter Davis, e. 1856-71; Jacob Davis, e. 1866, and p. 1867-71; L. F. Randolph, l. 1868-70; S. D. Davis, e. 1856. This church joined the South-Eastern Association in 1871.

Berlin, N. Y., 1780: William Satterlee, p. 1856-7; e. 1858-61; A. W. Coon, p. 1858-62; Varnum Hull, p. 1864; e. 1866; Solomon Carpenter, p. 1865; James Summerbell, p. 1868-75; B. F. Rogers, p. 1876-90; William C. Whitford, p. 1891; G. H. F. Randolph, p. 1893-5; George Seeley, p. 1896-1900; e. 1901-3; Martin Sindall, p. 1901-2; E. H. Socwell, p. 1903-5; L. C. Rogers, l. 1856-7; A. Lawrence, e. 1893-5; H. H. Baker, e. 1893-1905.

Waterford, Conn., 1784: Edmund Darrow, l. 1856-9; p. 1860-88; J. G. Burdick, p. 1890; B. C. Davis, p. 1891-2; A. J. Potter, p. 1894-1905.

Lost Creek, W. Va., 1805: S. D. Davis, p. 1856-71. Joined South-Eastern Association in 1871.

Marlboro, N. J., 1811: David Clawson, p. 1856; e. 1857-8 and 1860; P. S. Crandall, p. 1857 and 1860; George R. Wheeler, p. 1859 and 1861-2; e. 1863-77; W. B. Gillette, p. 1863-6; J. W. Morton, p. 1867-72; e. 1873-84; L. F. Randolph, p. 1873-5; O. D. Williams, p. 1883; J. C. Bowen, p. 1885-94; e. 1895-9; G. H. F. Randolph, p. 1895-8; L. D. Burdick, p. 1899-1902; N. M. Mills, p. 1903-4; S. R. Wheeler, p. 1905.

Petersburg, N. Y., 1829: Azor Estee, e. 1856-60; T. A. Maxson, e. 1856-66; Silas Johnson, e. 1856. No report after 1866.

Second Hopkinton, Hopkinton, R. I., 1835: Daniel Coon, e. 1856-7, and p. 1858; Henry Clark, e. 1856-64; D. F. Beebe, l. 1858-9; p. 1860-4, and e. 1867; S. R. Wheeler, l. 1864; S. S. Griswold, p. 1865-82; L. F. Randolph, p. 1883-1905.

Rockville, R. I., 1835: P. S. Crandall, p. 1856; Stephen Burdick, p. 1858-60; L. M. Cottrell, p. 1861-65; Stillman Coon, e. 1867; Charles A. Burdick, p. 1866-8; J. R. Irish, p. 1870-80; e. 1881-90; U. M. Babcock, p. 1881-5; Joshua Clark, p. 1886-7; A. McLearn, p. 1888-1905; Joel Green, e. 1871-82; George Seeley, e. 1896.

First Westerly, Westerly, R. I., 1837: C. C. Stillman l. 1856-7; e. 1858-80, and 1888-93; p. 1881-7; E. A. Witter, p. 1888-91; Horace Stillman, p. 1892-5; A. E. Main, p. 1896; N. M. Mills, p. 1898-1902; Madison Harry, p. 1903-5. Plainfield, N. J., 1838: James Bailey, p. 1856-64; e. 1865-6; A. R. Cornwall, p. 1866; T. R. Williams, p. 1867-70; D. E. Maxson, p. 1872-8; A. H. Lewis, p. 1880-96; e. 1897-1905; A. E. Main, p. 1897-1901; George B. Shaw, p. 1902-5; William M. Jones, e. 1862-4; Edwin H. Lewis, l. 1892; L. E. Livermore, e. 1896-1900.

Pawcatuck, Westerly, R. I., 1840: A. B. Burdick, p. 1856-9; e. 1861-3; T. R. Williams, p. 1860-63; A. H. Lewis, p. 1864-6; Nathan Wardner, p. 1867; George E. Tomlinson, p. 1868-75; L. A. Platts, p. 1877-83; O. U. Whitford, p.

1884-91; e. 1894-1903; William C. Daland, p. 1892-5; S. H. Davis, p. 1896-1903; e. 1904; Clayton A. Burdick, p. 1904-5; George B. Utter, e. 1892.

South Kingston, Perryville, R. I., 1843: Henry Clark, e. 1856. No pastor reported 1856-9. No report after 1859. Reported then 45 members.

New York, 1845: George B. Utter, e. 1856-89; J. Croft, e. 1856-68; William B. Maxson, p. 1858-63; A. H. Lewis, p. 1867-8; Lucius Crandall, p. 1872-5; E. P. Larkin, e. 1879-83 and 1887; O. D. Williams, e. 1882-3; D. E. Maxson, e. 1884; Wm. C. Daland p. 1885-6; J. G. Burdick, p. 1887-97; e. 1899-1902; George B. Shaw, p. 1898-1901; V. J. Horjesky, e. 1893-5; E. F. Loofboro, p. 1903-5.

Woodville, R. I., 1849: Not reported until 1865. D. F. Beebe, e. 1865-8; Herbert E. Babcock, p. 1869-70; Horace Stillman, p. 1875-94. No pastor reported since 1894. Reported in 1902 no resident and 12 non-resident members, and in 1903 no organization.

Greenmanville, Conn., 1850: S. S. Griswold, p. 1856-65; L. E. Livermore, p. 1866-8; Charles A. Burdick, p. 1869-70; A. B. Burdick, p. 1872-3; T. L. Gardiner, p. 1875-9; O. D. Sherman, p. 1880-1903. No service since 1903.

Second Westerly, Niantic, R. I., 1858: Henry Clark, e. 1865-83; Horace Stillman, p. 1880-86, and 1892-1904; E. A. Witter, p. 1887-91. No report in 1905.

Middle Island, New Milton, W. Va., 1866: James B. Davis, p. 1868-72; A. Bee, l. 1868. Joined the South-Eastern Association in 1872.

Rosenhayn, Vineland, N. J., 1869: William M. Jones, p. 1869-71. Not reported after 1874. On August 17, 1871, the pastor closed his labors with this church and on the 28th sailed for London to assume the pastorate of the Mill Yard church.

Ritchie, W. Va., 1870: J. B. Davis, p. 1870; L. Stalnaker, l. 1870. Joined the South-Eastern Association in 1871.

Daytona, Fla., 1884: U. M. Babcock, p. 1886-7. No letter 1888-92 and not in statistics since.

Cumberland, Manchester, N. C., 1887: D. N. Newton, p. 1891-1901 and 1904-5; J. H. Biggs, p. 1902-3; R. Newton, e. 1891-1905.

Of the fifty-two delegates who attended the session of the Eastern Association held at New Market, N. J., in 1857—forty-nine years ago—only three members are now living. These are Rev. H. H. Baker, J. D. Spicer, of Plainfield, and Rev. Samuel D. Davis, of Lost Creek, W. Va. Thus do the workers pass one by one, to rest and reward.

NOTICE.

All persons who are planning to attend the North-Western Association, which is to be held at Jackson Centre, Ohio, should arrange to start from home so as to connect with the D. T. & I. Railroad at Lima, Ohio, at 2.20 p. m., going south, and at Greenfield 7.15 a. m., going north. There is but one train each way daily. All delegates expecting to attend this meeting will greatly favor us by sending us a notice of their intention.

DARWIN C. LIPPINCOTT, Pastor.

WANTED.

Will the SABBATH RECORDER give us the author of the following words:

Some dig, and bore the solid earth, and from it they extract a register by which they know that He who made the world, and revealed its date to Moses, was mistaken in its age." F. S.

The italics are mine.

Children's Page.

A LITTLE WEATHER PROPHECY.

BY LAURA CAMPBELL.

When I woke up this morning, oh! the rain was pourin' down,

Drip, drip, drippin' from the eaves;
'N' the storm wind was a-callin' with a little sobbin' sound,

Swish, swish, swishin' thru the leaves.
'N' then I knew, because the wind was callin' just that way—

I knew that it would rain 'n' rain, 'n' rain 'n' rain 'n' rain all day!

'N' when the dark came down at six, the rain was drippin' yet,

Pit, pit, patten on the pane;
'N' I looked thru the curtain, out at all the shinin' wet,
'N' I heard the storm wind callin' once again.

'N' then I said when Daddy came 'n' carried in the light—

"It's goin' to rain 'n' rain, Dad, 'n' rain 'n' rain all night!"

—The Independent.

FOR MOTHER.

He was only a mite of a boy, dirty and ragged, and he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between the boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side, but this little fellow attracted the attention of a group of visitors, and one of them reaching over the child's shoulders as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled, but the eyes were his only thanks as he looked back to see from whence the gift had come, and then turned his face away again, too shy or too much astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear, he looked at it, and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for me mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever else Tony lacked—and it seemed to be nearly everything—he had learned humanity's loftiest lesson: he held another dearer than self, and knew the joy of sacrifice.—*Baptist Young People.*

THE BROOK'S WORK.

BY CORA E. HARRIS.

One day a little brook tumbled out of its spring home on the side of a mountain, and fell down, down, to a plain below. At first it was startled, but when it saw the same blue sky smiling down, and felt the same warm sunshine on its bosom, it felt quite at home in its new surroundings, and paused to listen to the voices all around.

"There is work to do," whispered the trees, as they rocked the leaf buds in their cradles.

"There is work to do," chattered a squirrel, as he whisked up a tree with his food.

"There is work to do," hummed a bee, as she flew with her load of honey straight for the hive.

"There may be work for me to do," said the little brook, so it started downward on its course.

Sometimes it ran so fast that it seemed to be flying away with the little white clouds overhead; then again it crept slowly under overhanging branches of the large trees, hiding from the sun-

beams, and came forth dancing and laughing to play with them again.

The birds came to drink and to bathe, and sang sweet songs with the little brook as it went merrily on its way.

Once it found a dam that some boys had made. It was fun to leap over that and set a little water-wheel turning at the same time.

While working and playing the brook grew so large that cattle, horses, deer and other large animals came to drink and to stand in its cool waters. It even carried children along in row-boats where they wished to go.

Farther on the brook leaped over a great mill dam that men had made. It was so very large now that it could carry heavy logs to the saw-mill. There, too, it turned a great water wheel that sent a saw flying to make the logs into boards and lumber. Bushels of corn and wheat were found waiting to be ground, so it gave the miller's wheel a turn as well.

The brook was now so very large that it was called a river. Nothing seemed too hard for it to do. Great steamboats were carried along as easily as tiny leaf-boats could be carried when it was smaller.

One day the river found itself slipping into the ocean, where it seemed as if it might be lost altogether. It sighed for its own mountain home, so very far away, when a fairy sunbeam whispered, "Dear River, look upward, see the blue sky and the sun watching you still; they love you and will never let you be lost."

She had scarcely ceased speaking when the sunbeam fairies threw down a multitude of golden chains to lift the river into the sky, higher than its mountain home, and there it may find other work to do.—*Kindergarten Review.*

WHICH WAS RICH?

"If I were only as rich as he is!" sighed the boy that had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker's shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves, as he saw another boy on a bicycle, munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle, as another boy rolled past in a pony cart.

"If I were only as rich as he is!" grumbled the boy in the pony cart, as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky young fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the prince, thinking of the boy in the yacht.

"If I could drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread."

Which one was rich?—*Sel.*

In the time of death, human reasoning fails, and philosophy is vain. So, we turn to the Lord of life, who can assure us with respect to the future, and turn our sorrow into joy by the promise of life after death.—*Selected.*

Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

PRESIDENT'S LETTER.

It was a real inspiration to meet the young people of West Virginia. We have often read the testimonials concerning these young people, so cheerfully given by those who know them. Out in the business world it is one thing to read the testimonials of a person and another thing to see the genuine article. Sometimes they do not tally. But in the case of the West Virginia young people, the testimonials and the young people tally exactly.

On my way to Salem, I stopped off at Washington to see President Roosevelt. Of course, I knew he would be glad to see me. One of my friends who resides in Washington gladly accompanied me to the White House. In due time the President appeared and my friend said: "I want to introduce to you the President of the Young People's Board of the Seventh-day Baptist denomination." And the President, giving a warm handshake, said, "I am delighted to meet you." He was delighted simply because I represented some of the noblest young people in America. Then my friend continued: "I wanted him to meet the President of the United States and am glad to introduce him." "Yes," replied the President, "and if you had not called on me while passing through Washington, I should have been disappointed." Well, that is what he said, really now, he did. I did not take any credit to myself. He was glad to see me because he knew and believed in our young people.

Well, I am glad I did not disappoint the President.

Sunday afternoon, May 20, occurred the Young People's Hour. The writer spoke in a general way upon the two-fold work we can do.

(1) We can help the other denominational boards.

(2) We have a specific work of our own to do.

Rev. H. C. Van Horn then spoke in detail upon the first of these subjects and pointed out the following as things which we could do.

(1) Distribute tracts on Sabbath morning, after the service.

(2) Push the birthday offering plan, to help the Missionary Society build the Dr. Palmberg house.

(3) In the near future we should try and establish a scholarship in each of our three schools.

Mr. L. D. Lowther then spoke on the work which we should do in our societies to make them more efficient and emphasized the need of being loyal at all times.

Rev. E. B. Saunders, an ex-President of the Young People's Board, then spoke and assured us that we have the sympathy and moral support of the Missionary Society in all of the work which we are attempting to do.

There was a very good attendance. The collection was \$22.05.

Following this was an informal meeting of the young people, in which plans for work in the societies of the South-Eastern Association were laid.

May the Lord bless and use these noble young people in his cause. A. C. DAVIS, JR.

You must do as well as ever you can whatever he gives you to do; that is the best possible preparation for what he may want you to do next. If people would do what they have to do they would always find themselves ready for what came next.—*Selected.*

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course.

Total enrollment, 187.

SIXTIETH WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

1. What conquests were made by the posterity of Simeon?

2. Why, and how were the children of the half tribe of Manasseh punished?

3. Describe the calamity of Ephraim. The Chronicles.

Introductory genealogies, beginning with Adam.

First-day. 1 Chron. 1: 1-54.

Second-day. 2: 1-55.

Third-day. 3: 1-24.

Fourth-day. 4: 1-43.

Fifth-day. 5: 1-26.

Sixth-day. 6: 1-59.

Sabbath. 6: 60-7: 40.

HIS SALARY.

I used to see a dear old lady in the garb of a Quaker very often in the congregation. One of the wardens said to me:

"Mrs. — is a great friend of yours."

"I am glad to hear it," I replied.

"Yes," said the warden, "she said to me, 'I love to hear your pastor preach, but I should like him so much better if he did not receive money for it.'"

"But," said I, "he pays \$20,000 a year for the privilege of preaching to us."

"Does he, indeed? And how so?" asked the old lady.

"Well, we both were educated at the same time, we are about an age, and I earn \$23,000 a year at my profession, while he only receives \$3,000."

"I tell thee," said the dear old Quaker, "I shall always hear him hereafter with a great deal more pleasure."

WHEN TISSOT WAS SATISFIED.

An interesting story is told of Jacques Tissot, the great French painter. While in England he painted a beautiful religious picture and, meeting a countrywoman, asked her opinion of his work. "It's a chef d'œuvre," she replied, giving a remarkably just and detailed appreciation of the various merits of the painting.

"Are you satisfied?" asked a friend. Tissot answered in the negative. He entirely repainted his picture, working night and day.

When finished, he sent again for his fair critic, who pronounced it admirable and remained silently admiring it with smiling criticism.

"Are you satisfied?" asked the friend again when the lady had departed. "No," replied the artist, and he set to work for the third time.

When the Parisienne saw the new painting, she gazed at it for some moments with evident emotion and then without a word sank softly to her knees and began to pray.

"Are you satisfied now?" whispered the friend, and Tissot said "Yes."

The best cure for worry is faith in God.

SABBATH-KEEPING ACCORDING TO JESUS' RULE.

For *Sabbath-school Review* March 17, 1906.
(Published by request.)

With the various theories regarding the Sabbath, and the general feeling in the world, and even among Seventh-day Baptists, viz.: that it makes little or no difference what day you keep, if we discuss this subject intelligently we must know what day Jesus referred to when he spoke of the Sabbath. The modern idea of the Sabbath being any day the individual may choose, or that any day a man may keep if he only keeps it as a sacred day, is therefore the Sabbath, is without Scriptural authority, and if the Bible is an authoritative book, then we must look to it and to it only for authority on this question. The Bible, in speaking of the weekly Sabbath, speaks only of the seventh day, and no man who is a scholar and cares for his reputation as a *Bible scholar*, will claim for a moment that any other day is meant, when the Sabbath is spoken of. Nor dare they deny that the Sabbath spoken of by Christ and kept by him was other than the seventh day. The great Baptist family contend most earnestly, and in fact every Greek scholar investigating the subject knows that the Greek word *Baptizo* means "to dip, immerse, plunge, to wash, cleanse, purify; to baptize," and that there is not one word of sprinkling and pouring connected with its meaning. And Baptists contend, and contend justly, that therefore sprinkling can not be baptism. Yea, we go farther and say that we have just as good right, and would speak just as truly should we say Christ baptized the disciples when he washed their feet. In other words, calling sprinkling or the washing of feet, baptism, does not make it baptism, neither does the calling another day, or the keeping of another day, make that day a Sabbath. We may deceive others. We may deceive ourselves, but we can never deceive God. Let us understand clearly that Christ kept the Sabbath, and when he taught regarding the Sabbath, that he referred to the Sabbath of the commandment, viz., the seventh day, the day God blessed and sanctified, the day that is a memorial of creation, and distinguishes Jehovah God from the Baal or sun God. Now to the question: "Sabbath-keeping according to Jesus' rule." As a matter of fact we know of no set rule for Sabbath-keeping given by Jesus. But as the life and teaching of Jesus is the rule for Christian living, then the day he kept, and what he taught regarding that day, must be the only rule. The work of Jesus here as well as elsewhere was to lift the mere legal and formal service regarding the Sabbath, as taught by the Pharisee, and place instead the higher and spiritual significance of it. But lifting it to its true spiritual realm, in no way lessened its legal status. For you can't keep the spirit of a law, and violate the letter, even though you may keep the letter without the spirit.

"The Sabbath," he said, "was made for man and not man for the Sabbath." That is, God did not make the Sabbath and then make man to be a servant to it, or render a slavish obedience, but God made man and then made the Sabbath for his physical, mental, and spiritual benefit. That is, he was to rest from physical toil, and mental worry regarding worldly cares and responsibility. Leaving worldly toil and care man could turn to God in communion and thus find spiritual rest—the man that fails of this, although he may cease from labor, and rigidly abstain from business, fails of true Christian Sabbath service.

The life of Jesus was an active life. He did not regard the Sabbath as a day for idleness, neither for mere recreation, but a day of active and sacred service. The Sabbath should be the most joyous day of the seven, and the activities should be those in which we can take pleasure, and, if we are in harmony with God, and his work, that work will bring pleasure. In speaking of the Sabbath on one occasion, Christ said: "My Father worketh hitherto and I work," i. e., on the seventh day of the creative week, God finished his work, an act which was at once an act of necessity and mercy, since it was fitting as a closing act of the creation, and supplied a physical, mental and spiritual demand in man's nature, and was, therefore, also an act of mercy, while the blessing and hallowing of the Sabbath made it a sacred act. Therefore Christ could say with all consistency: "My Father worketh hitherto and I work," for all his teaching and acts are in harmony with this thought.

We read: "That as his custom was he went into the synagogue on the Sabbath day and stood up, for to read," and his labors on the Sabbath were confined to acts of mercy or necessity. This shows conclusively that not only deeds of mercy and necessity are admissible but that they are Christ-like in their nature. The man or woman who refuses to render such service on the Sabbath out of any pharisaical regard, shows themselves unworthy the name of Christian. The teaching then of Christ regarding the Sabbath was to counteract the merely law and legal conception of his time, and lift the thought of his disciples to higher ground regarding Sabbath service. This teaching in no way lessens the sacredness of the Sabbath, nor grants any license for its violation, but rather enhances its sacredness and makes its observance a sacred and joyous service. If, then, we claim Christ as our example, can we expect to stand equal before God for Sabbath-breaking, by claiming a change for which there is no authority, or substituting for our own pleasure or convenience some other day? Let us come to the Sabbath with holy and sacred reverence or disregard the Bible as an authoritative book.

J. T. DAVIS.

THE MISSION OF SEVENTH-DAY BAPTISTS.

REV. WM. L. BURDICK.

The mission of Seventh-day Baptists. Those who read THE SABBATH RECORDER, and I hope all do, are aware that the subject before us this evening is one which has been discussed quite generally for the last three or four months, and I trust that your interest in the subject is all the greater on this account. The thoughts I express to-night are my own. They set forth the mission of Seventh-day Baptists as I see it, viewed in the light of their past history, the great needs of the present, and the prospects of the future. I. First let us notice why we should agitate the question of the mission of Seventh-day Baptists. This agitation means more to us than many of us are willing to admit. We should do this that we may understand that we have a mission, what it is and its magnitude. No person, church, or denomination has any chance of accomplishing any thing without a sense of having a mission. The young man who starts out without a deep conviction that he has a ministry to perform in life will fritter his life away without rendering any service, and it would have been better for him and the world both if he had never been born.

The men and women who have accomplished the great things in the world have been inspired that they had a work to accomplish. A church or a denomination that is not deeply convinced that it has a divine appointment in the world is no better, and by this very fact it forfeits its right to exist at all. God pity the man, or the church, or the denomination that is not imbued with the thought that there is a great mission to perform.

There are two characteristics in the life of Paul which have impressed me. One was the sense of a divine mission and the other his devotion to it. He says: "None of these things move me, neither do I count my life dear unto myself so that I might finish my course with joy and the ministry, which I have received of the Lord Jesus to testify the Gospel of the grace of God." Why did he not turn aside till the storm was past? Because vibrating from every nerve of his body, ringing out from the innermost recesses of his soul was the conviction stronger than death that a ministry had been committed to him and it held him to his course till, shattered and battered with labor, stonings, scourgings, shipwrecks, deserts and imprisonments, he laid his head on the block and the axe glistening in the sun sent it rolling on the sod. With Paul everything paled before the one purpose of accomplishing the ministry given him.

I fear that one of the things we lack is a conviction on the part of some in our churches that God has entrusted a great ministry to Seventh-day Baptists and if this agitation can bring them to realize the situation, incalculable good will be done; one of the foundation stones of the success of the truth will be laid.

We need to agitate this question that the world may come to understand us, for we are fearfully misunderstood. There are those who are laboring under the mistaken impression that the Gospel as proclaimed by Seventh-day Baptists has but one idea, and that one law or close communion or some other secondary principle, and hence, we are sometimes charged with narrowness. On the other hand I have found in mingling with other denominations that there are those who think that we have departed a long way from apostolic simplicity and are preaching a great many doctrines of which the New Testament knows nothing. I remember one denomination in particular which tried to win my members over to it by saying it had no creed or ritual save the New Testament, and insinuating that we had added thereto. We, therefore, need to set forth the mission of Seventh-day Baptists that other peoples may come to understand the purity, simplicity and comprehensiveness of the Gospel as proclaimed by us, and that they, seeing that we are nearer the Apostolic Church than any other, may be disarmed and led to the truth.

II. Second, if it be true, then, that our success depends, for one thing, upon the conviction that we have a mission, what is it? There are many things that a denomination accomplishes or should accomplish, but some of these are fundamental and others secondary. In this discussion to-night I shall mention only what I consider the primal purpose of our existence.

The first and most fundamental is the saving of lost men through Jesus Christ, the crucified, risen and living Son of God. It is, as stated in John 3: 16—"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." Or, as expressed by Christ, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, Son, and Holy

Spirit." Let us be definite and state that salvation as taught in the New Testament is more than giving the heart to Christ. This is only the first step. It includes the nurture of the soul till it is adorned with all the traces with which Christ beautified his spotless character. True evangelism includes sanctification as well as repentance and justification. "But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

It is true that this mission we have in common with Catholics and all Protestants, parting company with Jews, Mohammedans, Buddhists, and adherents of other religions at this point, and differing from Catholics and some other denominations in that we hold that salvation is valid for each individual only upon his personal faith in Christ. Though we have this mission in common with other denominations, yet it is our first and great work. To give this a secondary place is to lose the confidence of men and the favor of God. We thereby forfeit our right to be called a Christian denomination. To place the salvation of ruined men as our primal mission is to increase our power as the heralds of special truths many fold. I am not willing to take a second place in loyalty to the Sabbath, the Bible and baptism, especially the Sabbath, to any. It has been bred in the mind and heart for several generations and taught in my childhood home that to desert the Sabbath is a crime equal to high treason against the Stars and Stripes and I believe it yet. Nevertheless I do not understand that God would have us in our work among men place any thing ahead of the salvation of lost men. This was the great burden of Christ's heart, for it he died, and to it Paul devoted the energies of his marvelous life.

An Advent minister who had been high in the councils of that denomination, but who had come into disfavor because of his independence of thought, told me that if he made six converts to the Sabbath there was great rejoicing among the authorities, but if he made six converts to Christ it was of no account. I do not mention this to criticize but to illustrate the point I am trying to make by way of contrast.

If Seventh-day Baptists are to succeed they must continue to be as they ever have been, evangelistic to the very core. Otherwise they have no right to call themselves a denomination, they are nothing but a reform party.

(To be continued.)

MEMORIAL BOARD.

At the October meeting of the Memorial Board the question of dispensing the income from the bequest of the late George H. Babcock to aid young people preparing for the ministry in the Seventh-day Baptist denomination was informally discussed. At the January meeting, a committee, consisting of H. M. Maxson, C. C. Chipman and W. C. Hubbard, was appointed to consider the question in detail, and report at the next meeting with a recommendation for future action. At the April meeting the committee presented a report, with a recommendation which was unanimously adopted.

"That all money dispensed by this Board after July 1, 1906, to aid young men preparing for the ministry, be given only to those who are taking a course in theology in a theological seminary."

Upon inquiry it was found that for the past seven years in Alfred, for the past four years in Milton, and for the past five years in Salem, 39 different persons have been helped in their college and academy courses, who were candidates for the

ministry; \$1,281.00 were paid to academic students and \$1,164.00 to college students. A total of \$2,445.00.

Of the 39 students receiving aid in the three schools 11 have entered the ministry and 4 or 5 others may do so.

Of the \$2,445.00 thus dispensed, \$1,025.00 was given to students during their college and academic courses who entered the seminary, and \$1,420.00 was paid to those who have not entered the seminary. For the past seven years seminary students have received \$1,093.00, which is probably less than has been unfortunately expended on persons not sufficiently mature to determine their future.

The uncertainty of giving this money to persons who may feel that they have decided upon their life work but who had not had sufficient preparation to enter the seminary is clearly shown. It appears that few young men are competent to decide the question of entering the ministry before their senior year in college.

If all money is held for seminary students, funds will be available to enable our theological students to pursue their seminary courses without such interruptions as have hitherto been caused by periods of preaching or teaching to procure funds to go on with their seminary work. It is thought that if a young man can look forward to his seminary course feeling that the financial question is provided for, the fact will be more encouragement to enter the ministry than to have a little money doled out to him each year during his academic, college and seminary courses.

HOW THE EARTHQUAKE FELT AT SAN JOSE.

BY EDWIN GLENDINNING SHOUP.

[The spot of greatest intensity of the California earthquake was at San Jose, and the following extract from the letter of one who went through the experience gives a graphic account of how it feels to be in an earthquake.—EDITOR.]

When it came I was up and fully dressed, standing at the dresser. Suddenly there was a great, full sound, like the passing of wind through trees, or, rather, like the sudden rush of a great volume of water. Then the ground rose right up, slowly at first; then it went down, and jerk, jerk, sideways and up and down, fast as though some mighty-giant was shaking the earth, after the manner of the school ma'am with the bad boy.

I had a lighted lamp standing on the dresser; the first shake brought the dresser on top of me and the lamp to the floor, spilling the oil, that flamed into a great ball of fire. Now, to keep your feet on a piston rod in action is as easy as to catch a flaming lamp rolling about on the floor and dodging under the bed; but I finally did catch it, and the next question was, how to get rid of it. I couldn't go to the door, as walking was impossible, and there was a screen in the window near me. I turned to it, intending to put my foot through it, and saw it falling from its fastenings. I threw the lamp out and grasped the sill and watched.

For the space of two blocks, or as far as I could see, the ground was rolling and jumping like mad. A milkman's horse, hitched to a pole in front of the house, was down flat. Three times he tried to get up, and each time he was thrown again. Have you ever heard a horse scream in mortal terror? Well, that was what frightened me; before that I had been too busy to be scared, but the horse, and the sight of a

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great brick warehouse crumbling, frightened me terribly. In the meantime, I thought the house was going over, and all the while I thought the next jerk would be the last. It finally came to a finish, having lasted thirty-eight seconds.

Then came clearly the awful sound—the falling and crashing of the city. I suppose this was just the tail end of it, but it seemed as if it would never stop—crash on crash, followed by clouds of brick and plaster dust.

By this time I had run over to the car barns, which had partly collapsed. Some of the men were already there. We stood for a minute, too frightened to speak; then, without a word, started on a run for down town. Now or then we would come to a brick residence partly or wholly demolished, and the nearer we came to the large buildings the more complete the destruction. The streets were full of people in night clothes, some stupefied, and some busy putting out fires. By the time we were halfway to the business district (about half a mile) we could see three big fires, and heard the alarm sent in for the militia. When we got there the whole city looked as if what was left would surely burn, but, fortunately, none of the engine houses was wholly demolished, and, best of all, there was never any great shortage of water. Everybody fought fire, and with the exception of about two squares, and several scattered houses, we saved the town—or what was left of it.

Now, what seems miraculous is that only about thirty people in San Jose were killed, for, although nearly every building in the business district, and any brick building without a steel frame, was badly damaged, still, in nearly every instance, just the outer walls fell away from the more elastic frame inside. For instance, nearly every outside bed-room, from the second floor up, is exposed.

San Jose has not only taken care of itself, but of a great many persons from San Francisco besides. San Jose is really just a residence town for wealthy San Francisco people. I have been up to San Francisco since the shake, and no one who has not actually seen it can realize it—the great, splendid, wealthy city a charred ruin!

San Jose got the worst shaking. We are in ruins because of nothing but the shake; San Francisco in far worse ruins because of the fire, although the damage done by the shake was comparatively light, except as to water mains. If there had only been a little water, San Francisco would be standing yet.—*The Independent.*

Home News.

SYRACUSE, N. Y.—On Sabbath afternoon, April 28th, some of our people had the pleasure of hearing President Boothe C. Davis deliver his fine Anti-Saloon League address. On that occasion there were also present some who by sad experience had known the curse of drink. One of the best ways to keep out of intemperance is to fight intemperance.—Rev. Alva L. Davis, pastor of the Verona churches, preached an excellent sermon for us on Sabbath day, May 19th. Among the hearers we were glad to have present an Israelite friend, who also remained for the Bible class and prayer-meeting and took part in the singing. In the large cities where our people are located we have an especially good opportunity to present the Gospel to the Jews. This opportunity should not be neglected.

E. S. MAXSON.

EVENING.

NORTONVILLE, KANSAS.—We feel that our church has made some little progress this year.—We are glad to be able to report the payment of our church debt, amounting to more than one thousand dollars.—The Nortonville church observed "Decision Day" on the third Sabbath in April. Since that time about twenty persons have become members of the church—sixteen by baptism, others by letter. While rejoicing over this increase in our numbers and trusting that it will prove helpful both to the church and to the individuals, we hope and pray that others may soon be led to accept Christ as their Saviour and guide.

COR.

PROGRAM OF NORTH-WESTERN ASSOCIATION, JACKSON CENTER, O., JUNE 14-17.

FIFTH-DAY.—FORENOON.

9.00.—Pastors' and Workers' Conference.
Subject: Our Mission as a Denomination. What it is, and how to accomplish it. Leader, T. J. Van Horn.
10.00.—Business: Report of Executive Committee. Address of Welcome by Pastor of Jackson Center Church.
Response by Moderator of the Association.
10.30.—Introductory Sermon, Geo. W. Lewis.

AFTERNOON.

2.00.—Business: Reports from Churches, Reception of Delegates from Corresponding Bodies, Appointment of Standing Committees.
3.00.—Sermon, E. A. Witter, Delegate from South-Eastern Association.
3.45.—Woman's Work: Paper, Mrs. W. D. Burdick.

EVENING.

7.45.—Praise Service.
8.00.—Sermon, Herbert Cottrell, Delegate Central Association.
Testimony Meeting.

SIXTH-DAY.—MORNING.

9.00.—Pastors' and Workers' Conference.
Subject: The Advisory Board appointed by the Conference; Its Powers and Effects on Our Denominational Policy; In What Way, if at all, Should its Powers be Modified?
Leader, L. A. Platts.

10.00.—Business: Reports of Officers, Delegates, and of the Committee to Devise Ways of More Effective Work by the Association.
10.30.—Educational Interests, Conducted by Representative of Education Society.

AFTERNOON.

2.00.—Business: Reports of Obituary Committee, Custodian of Tract Depository, Consideration of Report of Committee for More Effective Work.
2.30.—Young People's Work.
3.30.—Sabbath School Work, Walter Greene.

EVENING.

7.45.—Praise Service.
8.00.—Sermon, Edgar Van Horn, Delegate from Western Association.
Testimony Meeting.

SABBATH MORNING.

10.00.—Sermon, A. H. Lewis.
Collection for the Societies.

AFTERNOON.

2.30.—Study of Sabbath School Lesson, Conducted by Walter Greene.
3.15.—Sermon, W. D. Burdick.

EVENING.

7.45.—Praise Service.
8.00.—Stereopticon Lecture, "Heroes of Our Faith." Service of Song, with Illustrated Hymns.

FIRST DAY.—MORNING.

9.00.—Pastors' and Workers' Conference.
Subject: The Gospel Ministry; Opportunities it Affords to Young Men to Attain the Highest Success; Requirements and Preparation For. Leader, Geo. W. Burdick.
10.00.—Business: Reports of Standing Committees. Miscellaneous Business.

10.30.—Missionary Interests, E. B. Saunders.

AFTERNOON.

2.00.—Business: Report of Corresponding Secretary; Unfinished Business.
2.30.—Address, W. H. Ingham.
3.00.—Publications and Sabbath Reform, A. H. Lewis.

7.45.—Praise Service.
8.00.—Sermon, E. B. Saunders, Delegate from Eastern Association.
Closing Services.

The time for closing the morning, afternoon, and evening sessions will be 11.45, 4.30, and 9.15 respectively. Promptness is a primal element of Success.

DEATHS.

BURDICK.—Deacon Asa Clark Burdick, one of the twelve children of Asa and Luana Coon Burdick, was born at Alfred, N. Y., Jan. 27, 1821, and died of a sudden attack of acute indigestion at the same place, May 8, 1896, being fifteen years over the allotted age given.

Of the family of six brothers and six sisters only one remains. He was married to Tacy Elvira Greene, Aug. 18, 1842, who lacked only eight months of living to celebrate with him their golden wedding. Of their four children, two daughters remain. There are seven grandchildren and six great grandchildren. He also leaves his wife, Amy Elizabeth Irish Burdick, to whom he was married Aug. 28, 1893, and from whom he has received most tender care. He was early converted and joined the First Alfred Church, being afterward a constituent member of the Rock River Church, whose semi-centennial service was recently held. It was there he was ordained to the office of deacon which he has since held with such faithfulness in that church and again in the First Alfred Church. At the funeral services held May 10, Rev. B. F. Rogers read a sketch of his life, and Pastor L. C. Randolph preached from the text Gen. 5: 24. He spoke of Brother Burdick as one of that noble type of pioneers who had given us the institutions which we prized. His industry, thrift and economy, his forethought and willingness to assume responsibility, his reverence toward God and helpfulness toward man, his unfeeling kindness and good cheer,—all these went to make up a character which we might well study and for which we should thank God.

L. C. R.

CHAMPAGNE.—Percy Beaugrand Champagne, only son of P. B. and Alice Coon Champagne, was born in Wausau, Wis., Oct. 19, 1871, and died in Merrill, Wis., May 10, 1906, of consumption.

He leaves a wife and little daughter, beside a widowed mother and two sisters.

W.

CRANDALL.—In the town of Milton, Wis., May 19, 1906, Mrs. Harriet Stillman Crandall, in the 79th year of her age.

Mrs. Crandall was the oldest and the last surviving daughter of John and Lovina West Stillman. Born in Alfred, N. Y., in 1827, she came to Milton with her father's family some time previous to 1840. When the first Seventh-day Baptist church in the North West, the church of Milton, was organized, in November 1840, she was one of its constituent members. Hers is the last name of that original company to be taken from the list of members. During all these years her place among the people of God has been a constant comfort to her. Though for many years she has not been able to attend the services of God's house, she has always been loyal to the truth for which it stands. In 1844 she was married to Silas H. Crandall, the oldest son of Henry Crandall, also one of the early settlers in Milton who came from Alfred. To them were born ten children, eight of whom survive. Mr. Crandall died in 1884. A large circle of relatives and friends remain to cherish the memory of this Godly woman.

L. A. P.

SAGE.—In Richburg, N. Y., Sabbath morning, May 26, 1906, Theodore Sage, in the ninety-first year of his age.

Our departed brother was born in the town of Sullivan, Madison Co., New York, but has resided at Ceres, (Bells Run) Scio and Richburg for the last thirty years. He was married to Abigail Howard in 1855. They have had several children. One, a son, Albert, and his wife survive. Brother Sage has been a member of the Richburg Church for the last ten years and was a faithful and constant attendant at all church services and his voice was always heard in testimony and prayer. His first church connection was with the regular Baptist church but he embraced the Bible Sabbath when sixty years of age, and has always been a loyal Sabbath-keeper. The funeral was at the church Monday, May 28. Burial at Bells Run, Pa. Sermon by the pastor. Text, Job 3: 26, "Thou shalt come to thy grave in a full age like as a shock of corn cometh in his season."

O. D. S.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1906.

Mar. 31. The Two Foundations.....Matt. 7: 15-29.
Apr. 7. Jesus and the Sabbath.....Matt. 12: 1-14.
Apr. 14. Jesus' Power Over Disease and Death.
Luke 7: 1-17.
Apr. 21. Jesus the Sinner's Friend.....Luke 7: 36-50.
Apr. 28. The Parable of the Sower.....Mark 4: 1-20.
May 5. The Parable of the Tares.
Matt. 13: 24-30, 36-43.
May 12. A Pierce Demoniac Healed.....Mark 5: 1-20.
May 19. Death of John the Baptist.....Mark 6: 14-29.
May 26. The Feeding of the Five Thousand.
Mark 6: 30-44.
June 2. The Gentle Woman's Faith.....Mark 7: 24-30.
June 9. Peter's Great Confession.....Matt. 16: 13-28.
June 16. The Transfiguration.....Luke 9: 28-36.
June 23. Review.

LESSON XII.—THE TRANSFIGURATION.

For Sabbath-day, June 16, 1906.

LESSON TEXT.—Luke 9: 28-36.

Golden Text.—"This is my beloved Son: hear him." Luke 9: 35.

INTRODUCTION.

The Transfiguration of Jesus is to be understood as a special temporary manifestation of the real glory of the Son of God. His divinity was manifest in his conduct and his teaching, and we may believe also in his outward appearance at all times, to those whose eyes were open to perceive. But now upon this occasion to the chosen three there was given a special view of the divine glory shining out through the human body. This vision was for Peter and James and John, not as a mark of special favoritism, but because they of all the disciples were best prepared to understand the significance of what they saw. Very likely they were also in special need of this revelation of the glory of Jesus since just now their faith had been sorely tried by the prediction of his suffering and death.

The Transfiguration was also a means of encouragement and strength for Jesus who now had to look forward to the apparent defeat of his work, and to his rejection and death at the hands of the chief of the nation. We are not to think of the event of our lesson as something that Jesus planned. He went up into the mountain with his disciples to pray, and as he prayed there was the special manifestation of glory and the heavenly visitants came.

TIME.—About a week after last week's lesson: very likely the Transfiguration occurred in the night.

PLACE.—Upon a mountain in the region of Caesarea Philippi. Probably upon one of the peaks of Mt. Hermon.

PERSONS.—Jesus, and Moses, and Elijah; Peter, James, and John.

OUTLINE:

1. Jesus Shines in Glory with Moses and Elijah. v. 28-31.
2. Peter Makes a Suggestion. v. 32-34.
3. The Voice of God Testifies of Jesus. v. 35, 36.

NOTES.

28. *About eight days after these sayings.* The others, "after six days." There is no object to attempt to harmonize these references to time, as Luke uses the word "about." The sayings are those concerning which we studied last week. *Peter and John and James.* The chosen three of the apostolic company. It is especially mentioned that they were with Jesus when he raised the daughter of Jairus from the dead and when he prayed in Gethsemane. It is probable that Jesus chose these three because they were better able to understand him. As James' name usually precedes John's we infer that James was the older. Perhaps our Evangelist puts John before his brother here from the recollection that he was more prominent than James in the early Church. *Went up into the mountain to pray.* Our Lord frequently engaged in prayer, and sometimes spent the whole night in prayer. It is worthy of curious notice that Luke alone mentions prayer in connection with the Transfiguration, and that prayer

is mentioned more frequently in his Gospel than in the others.

29. *And as he was praying, the fashion of his countenance was altered.* Literally, the appearance of his face became different. Matthew and Mark use the verb *metamorphosed*, transfigured. All three mention the whiteness of his garments. The inner light of the divine shone out through the person and the garments of Jesus. The brightness of his glory was beyond the power of words to describe. Our Evangelists give us only a hint of the sublimity presented to the view of the three mortals.

30. *And behold, there talked with him: two men, who were Moses and Elijah.* The same power which could enable the three to see Moses and Elijah would of course be sufficient to enable them to recognize these heroes of the olden time. The presence of these two was very appropriate as they respectively represent the Law and the Prophets, both of which look forward to Jesus and find their culmination in him.

31. *And spake of his decease.* Literally, exodus. They referred to his death as a departure from this life. *Which he was about to accomplish.* His death was not an accidental accompaniment of his earthly life, but an integral part of the work that he was doing. As it was necessary for him to be born, to grow up, to teach and preach and go about doing good, so also it was necessary for him to die. He was to be killed, but his death was a part of his mission. He could avoid the malice of his enemies, but that would be to shrink from his work. Very likely he was just now praying for strength to go forward without faltering, and the Transfiguration may have been a special source of encouragement to him, as it certainly was to the disciples.

32. *Peter and they that were with him.* This goes to show that Peter was the most prominent of three, and is not accidentally named first. *Were heavy with sleep.* We may infer that the Transfiguration occurred in the night. Jesus was spending the night in prayer, and the disciples were nearby asleep, or at least inclined to sleep. *When they were fully awake.* By a great effort they overcame their drowsiness, and were rewarded with a sight of the wonderful glory. What they saw was not a shadowy dream of the night, but a reality.

33. *As they were parting from him.* Just as the two heavenly visitors were about to withdraw, Peter makes a proposal. *Master, it is good for us to be here,* etc. Peter's thought is to prolong this glorious interview. He proposes therefore that he with James and John be allowed to make three places of shelter for Jesus, and Moses, and Elijah. *Not knowing what he said.* Our Evangelist thus makes an apology for Peter. He made an utterly inappropriate suggestion because he did not realize that from the nature of the case the stay of Moses and Elijah could not be for long. Jesus also had not finished his work, and must go back to mingle with men, and to give himself for them, even to his death upon the cross.

34. *And there came a cloud, and overshadowed them.* The cloud represented the divine presence like the cloud upon the tabernacle. There is some difference of opinion as to how many are included by the pronoun "them" in this line. We are probably to understand the cloud was upon Jesus, and Moses, and Elijah; and that the three disciples feared as the others were thus caught away from them.

35. *And a voice came out of the cloud.* The voice of God in a testimony to his Son, as at the baptism, and again in the last week of Jesus' ministry when the Greeks sought him in the temple. *This is my Son, my chosen: hear ye him.* With such a testimony as this following the visible glorification of Jesus, how could the disciples any longer question any of the teachings of their Master! If he said that the path of his triumph was through his death upon the cross, who could deny it?

36. *Jesus was found alone.* Moses and Elijah were gone, and those that remained were to face again their every day problems. But the consciousness could not fail to abide with them. *And they held their peace,* etc. That is, they were silent about what they had seen and heard in that night. It is interesting to notice that Matthew tells us that Jesus commanded the disci-

ples to keep silence about this event without saying that they obeyed, and Mark mentions both the command and the obedience of the disciples. After the death and resurrection of Jesus they could appropriately tell of this wonderful occurrence, but for them to speak immediately about it would be to give most people a wrong impression of Jesus. The men of this world could not conceive of a Messiah endowed with wonderful power, and yet not using that power to put himself in a position to exercise authority over men.

HE GOT HIS MATCH.

One stormy evening recently, a prosperous business man, who is also a great church worker, stopped in the doorway of a large building, on his way out, and attempted to light a cigar. An urchin with an armful of papers also stood within the arch lustily crying his wares.

The wind blew out the last match which the wealthy man had about his person, and he turned to the boy, and said:

"Here, boy, give me a match."

The lad eyed the gentleman furtively as he inquired, "Is that a demand or a request, Mister?"

Instead of being angry at this reproof, the gentleman—for he was such—replied kindly:

"A request, my boy, a humble request; and I'll take a couple of evening papers, too," he added, as he received a match from the youngster's hand and passed him a shilling, "and you may keep the change."

"That man's got manners if he's a mind ter take the time ter use 'em," said the boy, as his patron jumped into a cab.

"That boy won't always have to sell papers, if he practices what he preaches," thought the gentleman, as he sat down to read the news.

COLLEGE BOYS TAKE IT UP.

"A party of sixty Cambridge University students went to Oxford to attend a religious gathering. As the famous text was their motto, they had a cloth sign twelve feet long, printed with 'Second-Timothy-two-fifteen' in huge letters, and hung it on the side of their car. It was read by thousands of people as the train rushed along with its crowd of noisy students.

"Still later the story of the year text was published in another London journal. The paper fell into the hands of the master of ceremonies at the court of Denmark—a man of very high rank and influence. He read about the famous text and was greatly impressed with its world-wide work. A few days later he was to act as chairman at a large and influential gathering of the leading people of Denmark. He decided to give them the story of 'Second-Timothy-two-fifteen.' The narrative was so popular that the text is now a familiar phrase even in far-off Denmark.

"Tens of thousands of people in all parts of the world have adopted this as their year text. Will you not do the same?"—*Advance.*

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A MATTER OF HEALTH



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NOT ANNIHILATION.

The Rev. Dr. Joseph Krauskopf, of Philadelphia, preached a passover sermon last week from the theme, "Ye Who are Ahungered and Athirst," in which he discussed the great fact of Israel's perdurance under the most forbidding circumstances. The following summary of this discourse appears in the *Jewish Exponent*, April 13. It will pay you double to read and consider what Rabbi Krauskopf said.

"Had Israel been destined for annihilation, his destruction would have been accomplished long ago. No task could have been easier, for he was and is one of the weakest and most defenseless of peoples. And attempts enough there were. Egypt, Babylon, Syria, Macedon, Rome and many other powerful peoples tried it, and yet, though they had succeeded in erasing mighty nations from the face of the earth, in sweeping vast empires out of existence, in dashing races of giants and heroes to destruction, their death-dealing sword rebounded blunted from Israel. Nature is as pitiless with peoples as she is with individuals. She gives them their periods of happy youth and of proud and conquering manhood, then she sinks them into the feebleness of old age, and ends all with the grave. Long since has she wrapped death's winding sheet about those hoary races that once played mighty roles on the world's stage, yet over Israel, their predecessor or contemporary, her power did not extend. While many of the others are now scarcely remembered, Israel is still a living reality. Every cruelty that human ingenuity could devise, every temptation that could win a people from disgrace to honor, was set in motion to annihilate Jehovah and his worshipers. But Israel preferred persecution, torture, loss of human rights, even death, to surrendering his faith. Baal and Moloch, Isis and Astarte, Jupiter and Woden are dead. The name of Jehovah still resounds wherever Jewish soul wings itself in prayer.

"These facts establish the truth that Israel is not destined for destruction. He must live, and he must live for a purpose, else his providential preservation would have no meaning. He, against whom man and nature are powerless, must be the Anointed of the Lord singled out and spared by Him for purposes divine. What those purposes may be we may conjecture from what Israel has accomplished in the past. He has drawn the

plans of civilization, laid its foundations, started its superstructure; he must finish the work he has begun. He has conceived the great religious truth: One God over all, one brotherhood of all, universal peace among all; that religious truth he must make supreme with all.

"With the conception of Israel's divine preservation for a holy purpose, the problem of his suffering loses much of its mystery. Providence has singled him out for a great work, and without suffering he cannot achieve it. He that serves the highest must humble himself the lowest. He that toils for mankind's good must suffer most from mankind's evil. Whom providence selects for its service, him it files and polishes on the rasp and grindstone of misery, subjects to hard blows and heavy burdens, that he might be ever mindful of his duty and brave in its discharge. It heeds not its sighs and tears. It knows that in the fullness of time he will attune a thanksgiving hymn for every tear, and that a bettered world will bless him who suffered and achieved."

THE PICTURED ROCKS.

Above Superior's dashing waves
The mighty sentries stand,
And like a line of painted braves
Defend the northern strand;
What artist's brush with skill untold
Gave them their matchless hue?
Surely some master mind of old
The brush had wielded true.

Above the stern, encrimsoned walls
That lift their heads on high,
The white-winged gull in anger calls,
A speck against the sky;
The warrior from his frail canoe,
Whose flight no eye could trace,
Saw in the deep-set red and blue
The Manitou's dread face.

Aurora, rising from her throne,
On them new beauty throws,
At night a weirdness all unknown
The gentle moon bestows;
Still high above the restless tide
With its unceasing roar,
The painted columns in their pride
Rise as in days of yore.

Ah me! no mortal limner's brush
Those startling hues has given;
I see amid the tempest's hush
The handiwork of Heaven;
The pictured rocks defiant stand
Where dash the waters wild
Against Superior's rugged strand,
By man yet undefiled.

—The Four-Track News.

WHAT'S IN M'CLURE'S.

McClure's begins a new volume with May. If the forthcoming numbers are to be gauged by this first one the readers of this magazine have a rare treat ahead of them. Two universally important and interesting series begin: Rudyard Kipling's "Robin Goodfellow—His Friends," and the Life Insurance articles by Burton J. Hendrick. In "The Centurion of the Thirtieth," Kipling comes back to us more the wizard than ever. No one who reads English should miss these stories, for they are about a British-born Roman, who held the Great Wall of Hadrian for his Emperor against the "Painted People" and the "Winged Hats," in the days before England was English. "The Story of Life Insurance" for the first time gives both sides of the case, and contains, in a simple condensed form, the information which for a year we have been trying to glean. The first instalment is "The Surplus: The Basis of Corruption," and it tells how certain men have been pulling the surplus down while a few have been struggling to

save it. There are facts about the "Before the Deluge" officers that will make you open your eyes. George Edward Woodberry contributes another chapter to his "Great Masters of Literature," throwing some entirely new lights on John Milton.

EMERSON ON WALKING.

Few men know how to take a walk. The qualifications of a professor are endurance, plain clothes, old shoes, an eye for nature, good humor, vast curiosity, good speech, good silence, and nothing too much. If a man tells me that he has an intense love of nature, I know, of course, that he has none. Good observers have the manners of trees and animals, their patient good sense, and if they add words, 'tis only when words are better than silence. But a loud singer, or a story-teller, or a vain talker profanes the river and the forest, and is nothing like so good company as a dog.

When Nero advertised for a new luxury, a walk in the woods should have been offered. 'Tis one of the secrets for dodging old age; for Nature makes a like impression on age as on youth. Then I recommend it to people who are growing old against their will. A man in that predicament, if he stands before a mirror, or among young people, is made quite too sensible of the fact; but the forest awakes in him the same feeling it did when he was a boy, and he may draw a moral from the fact that 'tis the old trees that have all the beauty and grandeur. I admire the taste which makes the avenue to a house, were the house never so small, through a wood; besides the beauty, it has a positive effect on manners, as it disposes the mind of the inhabitant and of his guests to the deference due to each. Some English reformers thought the cattle made all this wide space necessary between house and house, and, that, if there were no cows to pasture, less land would suffice. But a cow does not need so much land as the owner's eyes require between him and his neighbor.—*Ralph Waldo Emerson.*

There is no end to the sufficiency of character. It can afford to wait, it can do without what is called success, it cannot but succeed. To a well-principled man existence is victory. He defends himself against failure in his main design by making every inch of the road to it pleasant. There is no trifle and no obscurity to him. He feels the immensity of the chain—whose last link he holds in his hands and is led by it. Having nothing, this spirit hath all. * * * It makes no stipulations for earthly felicity; does not ask, in the absoluteness of its trust, even for the assurance of continued life.—*Emerson.*

Special Notices.

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

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

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Associational Secretaries—Stephen Babcock, Eastern, 163 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Elhret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Leonardsville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Leonardsville, N. Y., August 22-27, 1906.
 STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.
 Rev. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary.

FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary.
 W. C. WHITFORD, N. Y. City, Treasurer.
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JUDEA.

I saw in rift of cloud a beaming light
 That spread soft radiance over Judea's plain,
 Where mother of a race watched sunny rain
 Before red flashes

Told of stormy night.
 She looked afar, through misty ages vast,
 And saw her progeny the scorn of men,
 Far scattered, trod to earth to rise again,
 And hold distinction, though the world should last
 Till sun and planets fell in void of time
 And light was scant as when the world was born.
 She saw her sons surmount the stings of scorn
 With sad eyes and with brow of care; sublime
 In aspect, her breast throbbing with new life;
 Beheld universal motherhood's young
 Cease their dire bickerings.

She stood among
 The children of the earth unstirred by strife;
 Saw creeds lose force in the long ages' span,
 One God, one hope, and peace o'erspread the earth,
 Regenerative man's new heart at birth,
 The soul's broad scope, and brotherhood of man.

—The Jewish Exponent.

A STORY is told of a little boy who, when out for a ride with his father asked, "Papa, where are we going?" The father answered, "We are going to the cemetery." At that reply, the boy grew pale and gave evidence of deep anxiety. Noticing this, the father said, "Do you not want to go there?" Still struggling with his fear, the boy said, "Yes, father, if you think best." He was strangely quiet and thoughtful during the ride through the cemetery. When the carriage passed through the gateway into the street again, he looked up with great surprise and said, "Why, am I going back with you?" Then it was evident that the child had thought that he was to be left in the cemetery as he had known that other children were, whose burial he had witnessed. There is a beautiful lesson hidden in that story. The fear of the child that he was to be left in the cemetery was a mistaken fancy, but the struggle in his heart was real, and his fear was genuine. The bravery and trustfulness with which he passed through that struggle in silence, believing that his father knew what was best for him, is a beautiful illustration of Christian faith and trustfulness in the wisdom and goodness of our Heavenly Father. Whenever we fail to realize that our Father is directing the course of our life, is driving the carriage in which we are riding, doubts, fears, imaginary battles and magnified dangers swarm before us. We are like Christian in Pilgrim's Progress, who feared to go forward because a fierce lion appeared on either side of the path. We can not go backward, and sometimes we are slow to learn that the lions which threaten us, even though real, are chained and harmless. You remember that in Christian's experience, he could not see that

the lions were chained until he had gone forward and was about to pass between them; then the chains that held them back were revealed to his vision. In the same way we must go forward without fear, confident that in God's good time, that which we fear will be removed or changed to a blessing. The little boy who quietly waited for the open grave to which he thought he was going, gained a great victory over himself, which victory turned to joy when the carriage came again into the highway and he realized that instead of being left alone, buried in the cemetery, he was to go home with those whom he loved and trusted. Sooner or later, every one who trusts the Father in Heaven will find himself welcome, though he has passed through many cemeteries of fear, and been frequently assailed by threatening dangers, which, at the last moment, were found to be held back by the restraining power of Divine Love and Guardianship. Doubly blessed are we when we can continue to trust and "fear not."

With the days of springtime, it is opportune to recall some truths which appear in the "Parable of the Sower," although it would be quite as well to call it a "Parable of Soils." The central truth of the parable is that the best of seed, falling upon unfitted ground can not bring forth fruit. Different forms of unpreparedness are shown in the parable. Indifferent hearts prevent the grain from finding any entrance. Careless hearts give a temporary growth which is not permanent. Pre-occupied hearts check the Word. Prepared hearts give abundant harvest. The practical consideration is the responsibility which men assume in preparing themselves to receive truth or in preparing themselves to reject it. Indifference is as much a process of preparation as is that which is represented in the parable as the good soil; so with each form of heart-life set forth in the parable. Much of the responsibility for poor harvests, responsibility which men are likely to attribute to other causes, is due to their own neglect and wrong doing. The best interpretation of this parable will come when the reader turns attention to himself. Earnest preachers and devout teachers are often surprised, if not made sad and almost broken-hearted, over the apparent ineffectualness of their words. They ought to learn wisdom by this fact, but they ought not to assume that all the responsibility in the case comes back upon them. The most important of truths fall on stony ground when those who listen are indifferent, pre-occupied or prejudiced. Hearers can not avoid the responsibility which goes with those states of soul which forbid harvests of good. Many men will at last awaken to the fact embodied in the words, "Thou hast destroyed thyself." If your heart is not fit to receive truth from the lips of the preacher to whom you will listen next Sabbath, (unless you are so indifferent that you will not even go where the truth is announced), that unfitness will be a determining factor as to the good or ill that will come to you through that which you hear. So it is, always and everywhere. Think of the sower and the seed, hereafter, but do not fail to think more concerning the fitness of your own heart to find blessedness when truth is presented to you, because you are fitted to nourish the truth that is sown. God will not hold your pastor to account

Give Truth a Place

With the days of springtime, it is opportune to recall some truths which appear in the "Parable of the Sower," although it would be quite as well to call it a "Parable of Soils." The central truth of the parable is that the best of seed, falling upon unfitted ground can not bring forth fruit. Different forms of unpreparedness are shown in the parable. Indifferent hearts prevent the grain from finding any entrance. Careless hearts give a temporary growth which is not permanent. Pre-occupied hearts check the Word. Prepared hearts give abundant harvest. The practical consideration is the responsibility which men assume in preparing themselves to receive truth or in preparing themselves to reject it. Indifference is as much a process of preparation as is that which is represented in the parable as the good soil; so with each form of heart-life set forth in the parable. Much of the responsibility for poor harvests, responsibility which men are likely to attribute to other causes, is due to their own neglect and wrong doing. The best interpretation of this parable will come when the reader turns attention to himself. Earnest preachers and devout teachers are often surprised, if not made sad and almost broken-hearted, over the apparent ineffectualness of their words. They ought to learn wisdom by this fact, but they ought not to assume that all the responsibility in the case comes back upon them. The most important of truths fall on stony ground when those who listen are indifferent, pre-occupied or prejudiced. Hearers can not avoid the responsibility which goes with those states of soul which forbid harvests of good. Many men will at last awaken to the fact embodied in the words, "Thou hast destroyed thyself." If your heart is not fit to receive truth from the lips of the preacher to whom you will listen next Sabbath, (unless you are so indifferent that you will not even go where the truth is announced), that unfitness will be a determining factor as to the good or ill that will come to you through that which you hear. So it is, always and everywhere. Think of the sower and the seed, hereafter, but do not fail to think more concerning the fitness of your own heart to find blessedness when truth is presented to you, because you are fitted to nourish the truth that is sown. God will not hold your pastor to account

Pitiable Blindness

The first two lines of the following stanza are a beautiful commentary upon the experience of Moses at the burning bush in the desert back of Sinai. Who wrote the whole stanza we do not know. The last two lines, with quaint but pungent commonplaceness, describe the folly of the man who is blind to the fact that "earth is crammed with Heaven and every common bush reveals God." Read the stanza.

"Earth's crammed with Heaven,
 And every common bush affire with God;
 But only he who sees takes off his shoes,
 The rest sit round it and pluck blackberries."

That want of vision which shuts us out from the presence of God, the knowledge of truth, and the blessedness that comes through such knowledge, is most pitiable of human blindness. That one can be thus blind to the Divine Presence and so absorbed with earth that he is willing to "sit round and pluck blackberries," is sharp commentary on the thoughtlessness and ingratitude of men. Blindness and ingratitude make life poor, and the souls of men starved and shrivelled, when they ought to be strong and brave for works of righteousness. He whose eyes are opened to the presence of truth and the opportunity for doing right, can hardly conceive how another can be so blind, so earth-born, as to pluck blackberries when he ought to be doing the will of God. The value of the stanza quoted is in the sharp contrast it presents. You can remember it better if you study that contrast long and well. It has something in common with Bunyan's story of the man with the muck rake, who gathered worthless things from the