

TABLE OF CONTENTS.

EDITORIALS.—High Burn Motives; An Individual Matter; Why? Cause and Cure; The Remedy; "Set on the Neutral"; "Misfits"; Canadian Sunday Law. . . . . 497-499
Editorial News Notes. . . . . 499
The Day of Rest. . . . . 500
A Serious Arraignment. . . . . 500
Business Office. . . . . 501
Children's Day at Shiloh. . . . . 501
West Edmeston Convocation. . . . . 501
MISSIONS.—Dr. Clough; From a Missionary Pastor; Quarterly Report. . . . . 502
The Life's Expression. . . . . 502
WOMAN'S WORK.—Teresa Anne; A Prayer of Gratitude. . . . . 503-504
The Greatest Moral Issue Facing Our Country To-day. . . . . 504
Convocation. . . . . 504
A Great Mistake Corrected. . . . . 505
Interesting Items. . . . . 505
Conference Railroad Tickets. . . . . 505
The Charge of the Mad Brigade, Poetry. . . . . 505
CHILDREN'S PAGE.—Lucy's Defect, Poetry; The Story of the Little Red Hen. . . . . 506
Then and Now, Poetry. . . . . 506
YOUNG PEOPLE'S WORK.—President's Letter; Rub it Out; The Reading and Study Course in Bible History. . . . . 507
The Deacon's Week. . . . . 507
The Model Church, Poetry. . . . . 509
One's Utmost. . . . . 509
'A Live Wire.' . . . . 509
Religious Mathematics. . . . . 509
MARRIAGES. . . . . 509
DEATHS. . . . . 509
SABBATH SCHOOL. . . . . 510
POPULAR SCIENCE. . . . . 511
The Man Behind the Plow, Poetry. . . . . 511
Thy Grandmother Lois. . . . . 511

Milton College

First Semester begins September 12, 1906.

A college of liberal training for young men and women. Degrees in arts, science, and music. Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

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

The school of music has courses in Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in elocution and physical culture.

Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the REV. W. C. DALAND, D. D., President or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Salem College

SALEM, WEST VIRGINIA

Courses

Music, Classical, Philosophical, Scientific and Normal.

Equipment

Library, Apparatus, Geological and Natural History Cabinets.

Faculty

Seven Professors and four Instructors.

Expenses

Low. Opportunities for self help abundant.

FALL TERM BEGINS SEPT. 4, 1906

For detailed information address the President CORTEZ R. CLAWSON, A. B.

TRACTS ON THE SABBATH.

Issued by the American Sabbath Tract Society, Plainfield, N. J. No. 1. The Sabbath and Spiritual Christianity. No. 2. The Authority of the Sabbath and the Authority of the Bible Inseparable. No. 3. The Sabbath as Between Protestants and Romanists; Christians and Jews. No. 4. Reasons for giving the Sabbath a Re-hearing. No. 5. The Sabbath in the Old Testament. No. 6. The Sabbath and the Sunday in the New Testament. No. 7. The Sabbath from the New Testament Period to the Protestant Reformation. No. 8. Sunday from the Middle of the Second Century to the Protestant Reformation. No. 9. Outline of Sunday Legislation. No. 10. The Sabbath Since the Protestant Reformation. No. 11. Sunday Since the Protestant Reformation. No. 12. Various Reasons for Observing Sunday.

"Why I Am a Seventh-day Baptist." 20 pages.

"How Did Sunday Come Into the Christian Church?" 16 pages.

"The Time of Christ's Resurrection and the Observance of Sunday." 16 pages.

"Bible Reading on Sabbath and Sunday." 8 pages.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, Attorney and Counselor at Law. Suite 510 and 512 Tacoma Bldg., 131 LaSalle St. Tel. Main 2141. Chicago, Ill.

BOARD OF SYSTEMATIC BENEVOLENCE.—W. H. Jackson, President; Dr. Geo. W. Post, Corresponding Secretary, 1987 Washington Boulevard, Chicago, Ill.; Dr. A. S. Maxson, Recording Secretary, O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. B. Hull, Dean A. E. Main, Rev. A. E. Witter. Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton, Junction, Wisconsin.

Seventh-day Baptist Bureau

of Employment and Correspondence.

President—C. U. Parker, Chicago, Ill. Vice-President—W. H. Greenman, Milton Junction, Wis.

Secretaries—W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill.

Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. Y.; Dr. S. C. C. Grant, St. Utes, N. Y.; Rev. E. F. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

Under control of General Conference. Denominational in scope. Purpose:— TO INCLUDE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.

STEPHEN BABCOCK, President, 48 Livingston Ave., Youkers, N. Y. A. L. TITSWORTH, Secretary, Plainfield, N. J.

F. J. HUBBARD, Treasurer, Plainfield, N. J. Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, President, Plainfield, N. J. D. E. TITSWORTH, Vice-President, Plainfield, N. J. W. C. HUBBARD, Secretary, Plainfield, N. J. JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN,

COUNSELLOR AT LAW. Supreme Court Commissioner, etc.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. S. J. Clarke, Milton, Wis. Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.

Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis. Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. L. A. Platts, Milton, Wis. Editor of Woman's Page—Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J.

Secretary Eastern Association—Mrs. Anna Randolph, Plainfield, N. J. Secretary South-Eastern Association—Mrs. G. H. Trainer, Salem, W. Va.

Secretary Central Association—Miss Ethel Haven, Leonardville, N. Y. Secretary Western Association—Miss Agnes L. Rogers, Alfred, N. Y.

Secretary South-Western Association—Mrs. G. H. F. Randolph, Fouke, Ark. Secretary North-Western Association—Mrs. A. S. Maxson, Milton Junction, Wis.

Secretary Pacific Coast Association—Miss Ethlyn M. Davis, Riverside, Cal.

New York City.

SABBATH SCHOOL BOARD. President—George B. Shaw, 511 Central Ave., Plainfield, N. J. Vice-President—John B. Cottrell, Westfield, N. Y.

Secretary Eastern Association, Albert Whitford, Westfield, N. Y.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Edward E. Whitford, Brooklyn, N. Y.; South-Western Association, VanHorn, Low Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; South-Western Association, Gibson, F. Randolph, Fouke, Ark.

Recording Secretary—Coville F. Randolph, 183 North Ninth Street, Newark, N. J. Corresponding Secretary—John B. Cottrell, Plainfield, N. J.

Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y. Secretary—Edna F. Randolph, Great Kill Road, New York City. Secretary—Edna F. Randolph, New York City. Secretary—Edna F. Randolph, New York City.

C. C. CRIPMAN, ARCHITECT.

St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.

"The Northport," 76 West 102d Street. LRFRED CARLYLE PRENTICE, M. D. 133 W. 46th Street. Hours: 9-10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent.

MUTUAL BENEFIT LIFE INS. CO., 137 Broadway. Tel. 6548 Cort. Alfred, N. Y.

ALFRED UNIVERSITY.

Alfred, N. Y. First Semester begins Sept. 18, 1906.

BOOTH COLWELL DAVIS, Ph. D., D.D., Pres. ALFRED ACADEMY. First Term begins Sept. 10, 1906. WILLIAM S. MAXSON, Ph. B., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer, Alfred, N. Y. The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.

Rev. ARTHUR E. MAIN, Dean. The next year opens Tuesday, Sept. 18, 1906.

West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis, Jr., West Edmeston, N. Y. Secretary—A. L. Davis, Verona, N. Y. Treasurer—Eda R. Coon, Leonardville, N. Y.

Junior Superintendent—Mrs. H. M. Maxson, Plainfield, N. J. Editor Young People's Page—Rev. L. C. Randolph, Alfred, N. Y.

Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. A. Webster, Alfred, N. Y.; North-Western, E. J. Johnson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brisse, Salem, W. Va.

D. R. A. C. DAVIS, JR.,

General Practice. Specialty: Eye and Ear. Westerly, R. I.

THE SEVENTH-DAY BAPTIST MIS- SIONARY SOCIETY.

Wm. L. CLARKE, President, Westerly, R. I. A. S. BABCOCK, Recording Secretary, Rockville, N. Y.

GEORGE H. UTTER, Treasurer, Westerly, R. I. Rev. E. B. SAUNDERS, Corresponding Secretary, Ashaway, R. I.

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

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I.

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. G. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, 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.

Leonardville, N. Y.

THE SEVENTH-DAY BAPTIST GEN- ERAL CONFERENCE.

Next session to be held at Leonardville, N. Y. August 22-27, 1906.

STEPHEN BABCOCK, President, 48 Livingston Ave., Youkers, N. Y. ALFRED N. Y. Recording Secretary.

FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, N. Y. Treasurer. W. C. WHITFORD, Alfred, N. Y. Recording Secretary. GEORGE H. UTTER, Ashaway, R. I. Secretary. EDNA F. RANDOLPH, Great Kill Road, New York City. Secretary.

THE SABBATH RECORDER.

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

VOLUME 62. No. 33.

PLAINFIELD, N. J., AUGUST 13, 1906.

WHOLE No. 3,207.

SUNSET ON THE SEA.

BY REV. CHARLES P. CLEAVES.

Now all the west has turned a golden glow, And all the sea has turned to glowing gold; There slipped the sun through shining clouds hung low, Where the vast chambers of the deep unfold.

Now is the voice of many waters heard, Heard by the spirit's ear that needs no sound; And voices of the ocean winds are stirred From caves of ocean all the world around.

The floods have lifted up their voice, O Lord! The floods of beauty and the floods of light; The floods of sea and the clouds with one accord, And this vast anthem is the sound of sight.

Deep calleth unto deep; sky calls to sea, And sea to sky, and shore to farthest shore. So calls the human spirit, God, to Thee, As Thou to human spirit evermore.

Never afar from him who will behold Art Thou. Yet how much more I feel and know When all the sea has turned to glowing gold, And all the west has turned a golden glow!

—C. E. World.

CHURCH is used here to represent organized Christianity in all its forms. Crisis means the experiences through which the nation is now passing, touching honesty, uprightness, morality, etc. The fact we seek to set forth is that the present crisis is religious and moral, first and foremost. Whatever forms it may assume, whatever new features may appear, are minor considerations when placed alongside of the fact that the church, by its own claims, and in fact, is the source and centre of religious and moral influences, in the world. The business of the church is to set moral standards of action, to instruct men concerning these standards, and to inspire them to obedience. The church exists for the upbuilding of righteousness and the destruction of unrighteousness. Hence a crisis like that of these years calls to the church first and constantly. One of the important demands made by the crisis is that Christians and Christian leaders cease to think and teach that religion and morality are distinct. That ruinous theory has been taught openly and accepted tacitly until serious evil has resulted. Twenty-five years ago the writer had occasion to speak plainly on this point, in a given locality, because the pastor of a church in that neighborhood exploited the theological error that religion and morality were enemies. He said: "I had rather welcome an open and virulent sinner into this neighborhood than a merely moral man." The real point in his contention was a defence of some theological notions about "conversion," as against a "moral life." What was the result there might have been in his neighborhood, but there was no doubt that

nourishment which true religion gives. Life is always reproductive. Genuine morality produces an increasing harvest because it is planted in the soil of religion. Conventional morality out issue." It is powerless to accomplish good, flourishes weakly, and dies prematurely "with-and too feeble to produce new stock. Where can the elixir of life be found? In "Thou art the man." In "Thou shalt have no other Gods before me." In "Except ye repent ye shall perish." Isaiah, and Paul to the Romans are as full of moral ozone as breezes from the heart of the Atlantic or the winds which the spruce forests of the northland send forth, because they are full of God and His authority; full of: the wages of sin is death, but the gift of God is life, through Jesus the Christ. The rejuvenation must begin with the church, and the primary point of departure is the soul-life of those in the pulpit and at the editorial desk. Neither men, nor churches, can give to others what they themselves do not possess. The whole church needs more religious morality at this crisis. It needs to take more orders from God and fewer from standards set by public opinion. "Glancoma" is the wasting of the optic nerve from the outer rim inward. There is too much glancoma blinding the churches to the fact that they are the "party of the first part" in this crisis. It is easy to preach, and write, and dogmatize concerning Jesus as the Son of God, and the metaphysics of his relation to "God the Father and God the Holy Ghost." Church leaders have been working in that direction for some centuries, over-working, foolishly working. It is not so easy to follow the teachings and example of Jesus, the Son of man. The present crisis calls for less theology and more practice, less theorizing and more doing. If your lamp of personal faith in truth and obedient love is lighted, take the "bushel" away and let it shine. If it is not lighted go to them that sell and buy oil, and light it quickly. Hold it high until one arm is weary, then change hands and hold higher. That is your personal duty in this crisis. Last evening I saw six lights in six different light houses, each guarding a given point and sending out its own warning. Light up your light.

IMMORALITY will not cure itself.

The Church Must Lead. Saloons will not become centers of social and political reform. Wall street will not give special attention to municipal purity. The Meat Trust will not establish prayer-meetings, and Sunday-schools after the Platt model are not an aid to a better understanding of the Ten Commandments, even though they might favor a new rendering of the Golden Rule. Where shall help be found? In the church, or nowhere. The problem is a religious one. That is the first and dominant issue. Conscience must be created. The sense of personal obligation before God rather than effect public opinion, must be developed. Much of that which is called "moral conduct" is mere contentment with keeping out of scandal and the clutch of human law. Public opinion is anemic. It needs both tonic and socialism; the tonic of obligation and the

BROODING anarchism is an element in the present crisis which demands more consideration than it has received. A simple definition of anarchism is: "disregard for law." That disregard is essentially the same, whatever form it may assume, under whatever guise it may appear. Theological no-lawism, which is so popular in religious circles just now, is anarchism. It is radical and far-reaching. It begins with the

ANARCHISM.

more consideration than it has received. A simple definition of anarchism is: "disregard for law." That disregard is essentially the same, whatever form it may assume, under whatever guise it may appear. Theological no-lawism, which is so popular in religious circles just now, is anarchism. It is radical and far-reaching. It begins with the

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. N. O. MOORE, JR., Business Manager.

TERMS OF SUBSCRIPTION.

Per year. . . . . \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year. . . . . \$ 60 Ten copies or upwards, per copy. . . . . 50 Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND

IN BIBLE SCHOOL WORK.

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

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.; sermons and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

Utica, N. Y.

D. R. S. C. MAXSON,

Office 225 Geneva Street.

Gentry, Ark.

D. ARTHUR C. MAIN, M. D.

Physician and Surgeon.



constitutional law of the moral universe, the Ten Commandments; these are rightly esteemed or openly denied. An anarchistic church furnishes fast-growing elements for anarchism in business and in political affairs. The harvest of disregard for law, is over-ripe in business. The reaction of investigation and reform now in progress has been forced by the evils anarchy has heaped upon a long-suffering and over-patient public. That harvest has many phases: foul slaughter houses, vile foods, adulterated and poisonous drinks, dishonest competition, and merciless monopolies are the ripest spots in the harvest field. Anarchism in social and political affairs is not as ripe as it is in theology and business, but the crop is well started and vigorous. To change the illustration, the eggs are being carefully brooded and the harpies may be hatched into quick growth any day. A late municipal election in a great city startled the nation with the evidence of destructive communism waiting opportunity. Just now a renewal of those symptoms of political anarchy impends in a powerful commonwealth, at an approaching gubernatorial election. We may escape the cruder forms of expression which anarchism assumes. American soil probably will not grow the same crop that Russia is now harvesting nor such as that which the France of other days did gather; nevertheless there is much material for such a harvest scattered through the land. A careful prophet will not promise too much against those excesses which have scared France, and from which Russia is now bleeding. A reign of terror is not the worst form of anarchism, though it may destroy the greatest number of bodies and carmine the pavements most with blood. Theological, social and financial anarchism go deeper than bayonet wounds. These assail character, soul life, home life, church life, all the higher and holier interests of the world. Better cut a man's throat than poison his heart with false theories about life and destiny. Our great cities are weak against social and political anarchism, because civic life is so seriously poisoned for want of true religion and genuine morality. This want appears in more offensive forms in the tenement districts, and on the "East Side," but those forms do not threaten the higher interests of society and the nation so much as the gilded sin and cultured depravity of the "Four Hundred" do. Along these lines, as elsewhere, the crisis confronts the church first. One political party might do something against anarchism, for political effect and to defeat its opponent, but it could not be trusted should its own ends call for help from the camp of anarchism. The influence of the church of Christ pervading and giving tone to national life, is the only source of real reform and the only ground for permanent safety. Do you say the problem is great and the odds are against success? The problem is great, but success is certain if the church will put itself right as to the constitutional law of the universe, the Sinai statutes interpreted and applied by Jesus, the anointed Advocate of Jehovah.

**Irreligious Students.** THE editor has just given out a communication from H. D. Clarke, who quotes two men concerning the irreligious character of "Our Great Universities." The quotations made by our correspondent are so indefinite as to be of no statistical value, and their general tone indicates the extravagance of impetuous writers rather than the accuracy of careful reporters. *The Biblical World* for June, 1906, is before us

It contains a carefully prepared paper by W. N. Stearns, Ph. D. of the University of Illinois—pp. 449-452—in which "Religious Education in State Universities" is treated with fullness and detail. State universities, as a class, are much more likely to be irreligious or non-religious than the smaller colleges are or the larger universities, which are not State schools. State universities have increased in number and in the number of students with unusual rapidity. Of the twenty largest institutions in the country twelve are State universities. Statistics show that more than 65,000 young men and young women are enrolled in State institutions, exclusive of normal schools. While the ten largest institutions not farther west than New York and Philadelphia have a combined enrollment of 21,000, the ten leading State universities of the Mississippi Valley number 24,000 students. In 1896-97 the enrollment of these ten institutions aggregated 13,736. In the past eight years they have increased over 10,000 in attendance, a gain of 75 per cent. Taking seven of these State schools as an example, University of California, University of Illinois (this does not include the Chicago departments), Indiana University, University of Michigan, Ohio State University, Purdue University, University of Texas—Doctor Stearns reports the attendance in 1904-05 to be 15,882. Eight thousand, two hundred and nineteen (8,219) of these were members of "the five leading denominations" of Christians. Professor Stearns reports at length concerning the specific work in connection with State Universities, by way of religious instruction and for the religious development of the students. He presents also plans of federation now in use in Europe, for similar work. In a word, while there is much to regret concerning the lack of religious training and high standards of life among students in our large universities, the facts and figures given in the *Biblical World* do not support the strong assertions of those whom our correspondent quotes. As compared with our denominational schools, the great universities—notably the State schools—lack much in religious character and influence. In that fact is abundant reason for patronizing our own schools and equally potent reasons why the religious tone and life of our schools should be kept up to a constantly rising standard. THE RECORDER invites reports from our schools touching their religious character and work. Facts and figures are more valuable than generalizations and hasty conclusions.

**Spiritual Sabbath Observance.** THE annual convention of the Orthodox Jewish Rabbis was held lately at Trenton, N. J. How to secure better Sabbath observance was a prominent theme for consideration. Commenting on that discussion the *Jewish Exponent* says: "Sabbath observance, religious education, with particular reference to instruction in Hebrew, the distribution of immigrants, these were the matters of general interest which were considered. Many of the members of the congregations of which these rabbis are the leaders are far from the standard of strict observance of the Sabbath, which is essential to orthodoxy. We doubt whether the declaration of the convention in favor of boycotting Jewish merchants who do not observe the Seventh day as a day of rest will stop Sabbath desecration. It requires something much more far-reaching than that to achieve such a laudable result. A complete change in spirit, which will subordinate the material and commercial to general in our day to religious

is the only remedy. If that change cannot be brought about so amount of economic pressure such as the convention suggested will avail to any appreciable extent." What the *Exponent* says is fully applicable to Christians as well as to Jews. No form of compulsion can produce Sabbath observance. The failure of Sunday legislation is an illustration, whether it be considered in the light of its history or from the standpoint of the devout friends of Sunday. Success or failure in Sabbath observance by Seventh-day Baptists lies in the spirit and purpose which lie back of it. Perfunctory Sabbath observance is as meaningless and worthless as perfunctory prayer or any other empty formality. That "change of spirit" so aptly described by the *Exponent* must come or true Sabbath observance will not come. Herein lies the imperative demand for considering the whole question of "Sabbath reform" as being a religious issue. So long as the political, the economic, or the hygienic features are made prominent, so long as the narrow and materialistic notion that cessation from business, or labor, or pleasure, with or without compulsion, constitute Sabbath observance, just so long will holidayism and Sabbathlessness increase. Neither is idleness Sabbath observance. Compulsory idleness is crime-breeding. This story came from a winter camp on the Potomac during the Civil War. A genuine revival of religion was in progress under the guidance of an efficient chaplain in a given regiment, as the result of which eight men were baptized on a given day. When the news of this came to the colonel of another regiment he declared—with a good round oath—that no other regiment should surpass his in goodness. Calling a subordinate officer he said: "Lieutenant, detail sixteen men and have them baptized immediately." Men may be detailed to do "Sabbath observance duty," but that is not Sabbath reform. Men may be compelled by law to cease from playing base-ball on Sunday, but that is not Sabbath observance. Sabbath observance is visiting with God. It is inviting Him to come to your home and tell you how you can do His work best. It is the putting away of your ordinary work, that special work may be done for Christ, the Sabbath's Lord.

EDITORIAL NEWS NOTES.

"Terrible heat" has been a feature of the general news of the week. The death rate was much increased by it in all the large cities. Sunday, Monday and Tuesday, August 5-7, were the worst days along the Atlantic coast. The death list ran from scores to hundreds on those days. Excessive electrical storms prevailed. Meantime severe heat and drouth prevailed at different points in the West. The hay crop, which is large in the East, has been damaged or spoiled by the rain in many cases.

A novel and successful balloon trip from New York City to Brant Rock, Mass., 225 miles, was made by Dr. Thomas and Roy Knabenshue between nine o'clock in the evening of Sunday, August 5, and noon on Monday, August 6. The route was over Long Island Sound and the eastern parts of Connecticut, Rhode Island and Massachusetts. A voluntary descent was made at Noank, Conn., for water and breakfast, on Monday morning. A heavy fog prevailed through the night and the balloon descended near enough to the water to converse with yachtsmen and find their location off Bridgeport, Conn. Every step is advanced which promises practical and safe methods in aerial navigation in all cases

than passing interest. If the automobile insanity for speed which is so prevalent and foolish could be transferred to the coming air ship, soon and permanently, earth-dwellers would rejoice with great joy. The recklessness and lawlessness of the pleasure-seeking motorist are both hateful and destructive.

Sunday closing which prevented the landing of emigrants in New York on Sunday last brought great discomfort to many thousand emigrants on that day and to many over-worked inspectors as well as to the emigrants on the following day. The terrible heat added much to the suffering and the profanity. The issue is between the steamship men and the government employes. It may result in an appeal to Congress.

Meagerness of details leave us without knowledge of affairs in Russia, except in a general way. Many thousand workmen began the expected "strike" at St. Petersburg and in other places early in the week. Considerable fighting took place at Cronstadt, the warships acting for the government. Bomb-throwing is a common occurrence at Moscow and elsewhere. Thus the turmoil goes on.

One hundred and fifty thousand acres of burned timber land in Maine are devoted to growing "blue berries." The land is divided into several tracts, each of which is leased to some responsible party, who assumes the whole care of burning, keeping off trespassers, harvesting and marketing the fruit. The owner receives one-half cent a quart for all the fruit gathered. The pickers receive from one and one-half to three cents a quart; those who lease the land and haul the fruit to the canning factory, or to the station for shipment, one-half a cent a quart. The fruit is canned for general marketing. Six or seven thousand bushels will be canned this year. The number of hands employed in the various factories aggregate about one hundred, but including the pickers there are from one to two thousand men, women and children employed in the blue-berry picking industry during the canning season. About \$30,000 is distributed among the pickers each year.

The Standard Oil Company established a relief camp near San Francisco and made an appropriation of \$200,000 for that work, mainly under the direction of its own representatives, but in co-operation with the city authorities. Beyond this regular camp service,—the camp occupied thirty-six acres,—much was done in a more private way. Funds were placed at the disposal of the ladies' guilds and societies for relief work that, owing to its nature, could not well be reached by the general relief committee. Aged and infirm, and widows and orphans were looked after. Women, often mothers, who had been self-supporting, were once more put into condition to earn again. Women employes who had lost all were particularly helpless and had to be taken care of. The relief was extended without any regard to creed, race or nativity, and outside the food or foodstuffs furnished, the needs of the victims of the catastrophe were almost as various as the applicants for relief. Women who could live by sewing were given sewing machines. One woman, a writer, wanted a table, a lamp, a dictionary and a copy of "Soule's Synonyms." A girl needed a pyrographic outfit. Much in the line of drugs and surgical instruments was needed by St. Luke's Hospital, and every demand was met.

A measure of the magnitude of current business depression is seen in the announcement made during the week by what seems to be good authority relative to one of the largest deals in the history of the bituminous coal business whereby the Pennsylvania, Beech Creek and Eastern Coal Company, with a capital of \$8,000,000, acquired by a 999-year lease all the property and business of the Pennsylvania Coal and Coke Company and several other corporations operating in that part of Pennsylvania. The new company will control approximately 125,000 acres of coal lands, containing over nine hundred million tons of coal, with forty-four going coal mines, over 1,000 coke ovens, 1,000 private railroad cars, extensive wharves at Port Liberty, N. J., and the business already established in distributing coal throughout Pennsylvania, New York, New Jersey and New England.

On August 5 the Italian steamship Sirio, from Genoa to South America, was wrecked near the coast of Spain. She carried six hundred and forty-five passengers, emigrants, more than one-half of whom were lost. The haste of the captain led him to take a short route, where submerged rocks awaited his over-venturesome folly. The first reports told of suicide by the captain, when he found his vessel sinking. Later reports denied his suicide. In any event, the terrible disaster was due to his inefficiency or carelessness.

An unfortunate affair was reported from the Aleutian Islands, belonging to the United States. August 7. The revenue cutter McCullough, Captain Cantwell, reports the killing of five Japanese fishermen and the taking of twelve prisoners, because the Japanese were encroaching on the American fishery rights. The most eastern of the Aleutian Islands, Attu, is about a thousand miles nearer to Tokio than to San Francisco, and its rich salmon fisheries are doubly attractive to enterprising Japanese fishermen. Our salmon fisheries on the Pacific coast, including the long line of Aleutian Islands, are of great commercial value. When it is realized that the catching, curing and canning of salmon in Alaska and in California, Oregon and Washington employ a capital of upward of \$30,000,000, that the product is valued at \$20,000,000 annually, and that 28,000 persons are engaged in the work, the importance of the industry and its protection will be better understood. The reported trouble is unfortunate and much to be regretted. Wisdom and regard should prevent any international complications, or similar experiences in the future.

Governor Higgins, of New York, has done excellent work in closing popular gambling houses at Saratoga during the last week. All honor to such work.

A Supreme Court decision was rendered in Jersey City, N. J., August 7 upholding the new law requiring the removal of screens from the windows and doors of saloons. The Liquor Dealers' Association instituted the suit and this decision is an item of victory for the temperance people.

**WHAT IS OUR MISSION AND WHY?**  
A paper by A. H. Lewis, before the Convocation at West Edmeston, N. Y., Aug. 14, 1906. \* \* \* \* \*

A man must know his ancestry before he can understand himself. A man must believe in himself before he amounts to anything. No man accomplishes anything worth while until he is convinced that he has something definite and distinct to do. Missionless men are tramps, failures. The man is true of religious democra-

Any organization of men will be weak until it finds a clear-cut purpose and a definite object for which to work. The lack of a purpose is a prolific cause of futile efforts and of efforts not worth recording. Place and purpose are the beginning of successful living.

NOT BY CHANCE.  
This is not a "chance world." Seventh-day Baptists are not an accident in history. They have a definite place in God's plans. To-day is the product of all that has gone before. The unity and unbrokenness of human history are firmest of facts. History is not a jumble of fortuitous occurrences. It is a living and organic whole in which events are united and interdependent. Adequate causes produce each result, and results become causes in endless succession. Back of all is God, first and all-powerful of causes. He is never absent from human life. He determines all final results in history. Everything goes on toward one great end under the eye of God and the touch of His hand. The *Parousia* of Jehovah is the first and ever present factor in human life and the history of men.

MINORITIES.  
God makes great use of minorities. They are essential and constant factors in history. They indicate its philosophy and determine its development. Minorities are the rudders of history and God's hand is always on the wheel. A minority may consist of one person, or a group of persons. It may develop into a party, a denomination or a nation. Movements, reforms and revolutions are the work of minorities. Each minority is a new center of power and influence. History would stagnate without minorities. They are seers, philosophers, inventors, explorers, heralds of better things and of coming good. The most important mission of a minority is to wait while the world rises out of blindness and deafness. God is the embodiment of infinite patience. Minorities must be like Him.

THE MONOTHEISTIC MINORITY.  
Monotheism is the first, the highest and the most fundamental truth in the religious history of our race. It is the central thought out of which the Bible has been created. It is the highland of spiritual religion. It is the fountain source of ethics. Abraham, "Father of the Faithful," and "Friend of God," coming out of Ur, was the original monotheistic minority; one man against the polytheistic world. He called men to believe in *Yahve* and to obey His laws. From Abraham came God's ancient people, a minority nation, a handful who refused to recognize "Lords many and Gods many," and held to that eternal watchword, Hear, O Israel, *Yahve*, thy God is One, the only God. The revelation of God through the spiritual experience of that minority gave the world Judaism, Christianity and the Bible, the highest religious thought and the richest sacred literature we possess.

THE TEN COMMANDMENTS.  
Polytheism could not produce the Decalogue. It was born in the life and experience of the monotheistic minority. Its all-inclusive ethical principles are the source of whatever good the world knows. It is the universal charter of right, of personal responsibility, and of righteousness. Obedience to it is the beginning of soul-freedom in God and with God. The Ten Laws are the minority of minorities among the laws of the world, as to numbers, but the highest good of the world centers in them.

A FAILING MINORITY.  
The Hebrews, the original monotheistic mi-



nority, met failure and induced decay because they did not rise with the increasing importance of their mission. Prosperity poisoned them. They lost sight of their mission. Their worship turned to formalism. Evasion of God's law became disobedience, in the name of obedience. The vital point of failure was a low estimate of their place and mission. They sought national greatness and personal honor, rather than the kingdom of heaven. They grew weary with waiting and thought God's promises would never be fulfilled. The warning voice of Jehovah by the lips of Isaiah and the sobbing sorrow of Jeremiah failed to arouse those who had lost sight of their mission. A few heard, heeded and remained true. God drew such ones closer to Himself. Resurrection came at last. John the Baptist, lone minority crying in the wilderness, heralded the long-expected Messiah. He came without pomp, but with power. In him was renewed the picture of one man calling a popular and powerful system of religion to judgment and reform. Jesus was prince of minorities, greatest of reformers and most intense of specialists. He had but one theme: the "Kingdom of Heaven." He was neither philosopher, metaphysician nor theologian. He never debated methods or theories. He struck straight at men's hearts, at motives, character, deeds and destiny. Jesus was the greatest minority reformer of all history. After a public life momentarily brief, he died as a culprit and left a dozen men,—minority too small for the world's notice,—to complete his work. That handful had no mission, no future, as the world judged; but in the plans of God it was the mightiest force in the world's history. At first that minority grew with wondrous power and rapidity. The strength of hope and the zeal of devotion carried early Christianity forward like a resistless ocean current. But Greek intellect and Roman state-craft lay in waiting to poison simple faith by philosophy and pervert loyalty to God and His law by the blandishments of a political State-Church system. Thus the high mission of the first Christian minority was lost sight of and the majority of those bearing the Christian name became content to drift with the tide of popular theories.

A NEW MINORITY DEMANDED.

Less than four centuries of Christian history had passed before a new waiting minority was demanded. That first widespread apostasy from Christ centered in disregard for the law of God and the ancient Scriptures. The authority of God was pushed aside for the dictum of a semi-pagan State-Church, backed by legal enactments and political power. It assumed to dictate salvation and determine the destiny of men. The minority which God called out and set in waiting at that time were Sabbath-keepers, our denominational ancestors in fact, if not in outward organic form. Monotheism, the authority of the one God, of the Ten Commandments, and of Jesus as Head of the Church, were directly involved in the mission of that waiting minority. Its waiting time seemed endless. Through ten dark and weary centuries those scattered and hunted groups, hoping against hope, held on and waited in dumb endurance for the long-delayed sunrise. Morning came at last. We call it "The Reformation." Truth, long ignored, came to the front, demanding the recognition of God's authority, God's law, God's book, God's Son. The Sabbath was among the first to repeat its claims. Its challenge was clear and imperative. English Seventh-day Baptists became the representative minority, the monotheistic, law-defending minor-

ity. Puritan England came within one step of becoming fully Protestant, that is Sabbath-keeping. As the crisis grew intense, Puritanism wavered, compromised, invented a new theory concerning the transfer of the Fourth Commandment, and the era of the "Puritan Sunday" began. This left our denominational ancestors as the waiting minority while incomplete Protestantism went on to cultivate its field of compromise. The harvest from that field is ripe. It has produced a new crop of Sabbathlessness, and holidayism. When the compromise was undertaken good men hoped it would succeed. It has failed, as all such compromises must fail. The ruins are on every hand. Antinomianism abounds under the false name of "Christian liberty." Sabbath reform connected with Sunday is held to be of little account, or is sought by effete and non-Scriptural arguments. Thorns fill the field. The hands of the harvesters are torn and bleeding. We have been kept in waiting for these years. The interests involved go far beyond denominational lines.

OUR IMMEDIATE MISSION.

The preceding survey answers the question propounded in the theme assigned to me. Seventh-day Baptists are in the direct line of those minorities which have stood for monotheism, for the eternity of the Ten Commandments, for the Bible as the word of God, and for Jesus as the Messiah and "Lord of the Sabbath." They stand for Sabbath Reform as a religious issue and for such a spiritual observance of the Sabbath as can not be secured under the no-lawism and Sabbathless theories which are now dominant. Our message is to Christians. The errors of Protestants are the prime factor in prevalent lawlessness. The world never rises to the standards set by the church, and when church standards of loyalty to the law of God are low, the world sinks lower still. We stand for an un-repealed decalogue and a complete Gospel as the basis of pure Protestantism. Our appeal may be put in one brief sentence: "Return to the law of Jehovah as interpreted by Jesus the Messiah and Lord of the Sabbath."

Antinomianism has wrought wide-spread evil. Sabbathlessness is the prominent result, but not the only one. Popular definitions of evangelism are incomplete. Popular notions about conversion are thin, for want of law. The primary reason for asserting the abrogation of the Ten Commandments is to get rid of the Fourth one. Our message and mission call for holiness and obedience because sin is exceeding sinful and God's law is eternal. We do not ask less faith in the Christ, but more in the law which he came to interpret and enlarge.

WHOM SHALL WE HEED?

Men say to us, "You have neither place nor mission. Cease your foolish and futile contention and go with the crowd." God says: "I girded thee though thou hast not known me. Rise higher. Gain larger knowledge of my purposes and of your place." Men say: "Your cause is hopeless, your efforts are futile." God says: "My word shall not return unto me void." Jesus declared that he came to fulfill, broaden and strengthen the law and that not one particle of it should fail. Whom shall we believe? Whom will you follow? Men say: "Help us evangelize the world for Christ and let Sabbath reform go by;" as though the world does not need to be evangelized to a Sabbath-keeping Christ! A great and seductive danger meets us at this point. It is natural and easy to follow the line of least resistance, and we have followed that advice to

our hurt. We spend too much time, strength and money in temporary and comparatively superficial "evangelistic efforts," which do not build ourselves nor strengthen the things that remain in our "feeble churches." We are feeble for want of strong faith and vigorous denominational spirit. Our pastorless churches are not the weakest ones. Feebleness and strength depend on the heart, not on numbers. We need a more intelligent and a broader-viewed understanding of ourselves, and our work. Drowsiness has crept over us, and drowsiness is akin to sleep. Pastors must lead in the awakening or it will not come.

SUMMARY.

1. Monotheism and the supreme authority of *Yahve* form the central truth of Judaism and Christianity. No other religious system could have produced the Ten Commandments or the Christ.
2. Moses, Isaiah, John the Baptist, Jesus and Paul, with their groups of followers, are representative minorities, standing for these fundamental truths. Seventh-day Baptists are the lineal descendants of those ancient minorities.
3. Centuries of waiting, surrounded by opposing and infecting influences have made Seventh-day Baptists weary, questioning, and touched with hopelessness.
4. The undermining evils which antinomianism and no-Sabbathism have brought, call us to new and vigorous activity. We must arouse ourselves for the sake of others. To this end God has preserved us. Indifference at such an hour is criminal. Neglect is disobedience, and disobedience is ruin.

YOU MUST LEAD.

The men who make up this Convocation will decide our immediate mission and work, and in no small degree our denominational future. You hold the key. A sharply defined crisis in our denominational history is at hand. While it is part of the crisis which confronts all Protestants, it is most vital to us because we stand for a complete Protestantism in contrast with the popular compromise. Crises press hardest on those who stand for the most and the highest. Pastors, the problem is yours. You are shut up to it, surrounded by it. Escape for you or for the denomination is impossible. Victory is possible, but not without a stronger grasp on ourselves and a deeper denominational spirit than now exists. The prominent and powerful denominationalists of the last century are in heaven. Their mantles are not yet taken up by others. Maxson,—William B.—Fahnestock, Davidson, Crandall, Morton, Jones, Bailey, Wardner, and Potter are here no longer. Too many of you and of your people are not familiar with what those master specialists wrote and spoke. New demands and more acute dangers are closing in around you who take the work of the new century. That work can be done no longer by a few. Each Seventh-day Baptist minister must become a specialist in denominational history and work, if our cause goes forward. The years are over-ripe with this need. Sabbath Reform is not a side issue nor one which anyone of you can leave to others, without being untrue to your place. Perhaps some of you need not do less in other forms of general work, but all of you ought to do more than you are doing in specific denominational work; in pure Seventh-day Baptist work. I fear that some of our largest and most influential churches are suffering serious loss for want of better knowledge, and more vigorous faith in our mission. The crisis time is

upon us must be met as great emergencies are met and conquered, or you who are younger will stand by the graves of more buried hopes than we who are older now do. What is your answer, pastors? What yours, young men?

TRACT SOCIETY.

F. J. HUBBARD, Treasurer,  
In account with  
THE AMERICAN SABBATH TRACT SOCIETY.  
For the quarter ending June 30, 1906.

To balance cash on hand April 1, 1906.....	\$ 50 27
To funds received since, as follows:	
Contributions to General Fund, as published:	
April .....	\$ 297 42
May .....	400 29
June .....	305 77— 1,003 48
Contributions on Linotype account.....	8 00
Contributions to Publishing House.....	10 00
Collections .....	70 62
Publishing House receipts, as published:	
April .....	\$1,084 81
May .....	1,115 29
June .....	1,049 33— 3,249 43
Payments Life Membership.....	10 00
Income:	
April .....	\$ 568 94
May .....	12 50— 581 44
Loans:	
April .....	\$ 200 00
May .....	2,600 00— 2,800 00
	\$ 7,783 24

By cash paid out as follows:	
G. Velthuysen, Sr., salary.....	\$ 151 50
A. H. Lewis, salary.....	500 00
A. H. Lewis, expenses to Associations .....	72 20
George Seely, salary.....	62 50
George Seely, postage.....	15 00— 801 20
Publishing House expenses:	
April .....	\$1,006 78
May .....	998 82
June .....	1,099 40— 3,105 00
Final payment second Linotype.....	2,600 00
Advertising:	
Biblical World .....	\$ 23 92
Homiletic Review .....	25 60
Sunday-school Times .....	168 52— 218 04
Loan paid .....	200 00
Discount 2 mos. note \$1,200.....	12 00
Rent safe deposit box, April, 1906, to 1907..	5 00
Total .....	\$ 6,941 24
Balance on hand July 1, 1906.....	842 00
	\$ 7,783 24

Addition to Permanent Fund:  
Mary Rogers Berry Bequest.....\$ 500 00  
LIFE MEMBER ADDED.  
Mrs. F. F. Johnson, Stone Fort, Ill.  
F. J. HUBBARD, Treasurer.

E. & O. E.  
PLAINFIELD, N. J., JULY 2, 1906.  
Examined, compared with books and vouchers and found correct.  
D. E. TITSWORTH,  
WILLIAM C. HUBBARD,  
Auditors.

PLAINFIELD, N. J., JULY 18, 1906.

**BIBLE SCHOOL STUDIES.**  
Let's stop a moment and think. Haven't we a good word for influences that have helped us to want even better things? How many times quite recently have your hearts been pained on account of flippant criticism, in secular papers, of revival methods. Can we forget that the critics,—almost every man of them,—date their religious experience by some "revival effort?" Contrast, if you please, the make-up and the condition of Bible schools generally previous to the introduction of International Lessons study and the increased interest shown by young and old students. Here, we want the best we can get, and we want it. But we cannot advance by finding

fault with that which has helped us to our present position.  
Would it not be wisdom and economy first to bring to the attention of the International Lessons Committee the need of different methods than some that have served their good purpose, and to suggest improvements? The committee is made up of able, consecrated Christian scholars and workers and ought first to be taken into our confidence. Just now let's hold fast the good we have and direct our suggestions and resolutions to the committee that can most easily and economically make desired changes.  
A. S. BABCOCK.

ROCKVILLE, R. I., AUG. 3, 1906.

EDUCATION SOCIETY MEETING.

Regular meeting of the Seventh-day Baptist Education Society at Alfred, August 5, 1906, at eight o'clock in the evening. There were present E. M. Tomlinson, President; Rev. A. E. Main, Mrs. Belle G. Titworth, Mr. E. E. Hamilton, Rev. E. P. Saunders, Professor A. B. Kenyon, Rev. J. B. Clarke, Rev. W. C. Whitford. Prayer was offered by Rev. J. B. Clarke. Rev. W. C. Whitford was chosen Secretary pro tem.

Dean A. E. Main presented the annual report prepared by the Corresponding Secretary. It was voted that the report be approved.

Professor A. B. Kenyon presented the quarterly report of the Treasurer as follows:

Treasurer's Report.  
Fourth Quarter, 51st Year, May 1, 1906, to Aug. 1, 1906.

I. REVENUE AND EXPENDITURE.	
DR.	
Balance on hand May 1, 1906:	
Seminary Fund .....	\$395 08 \$
General Fund .....	292 25— 687 33
Interest on Bonds and Mortgages:	
Alfred University .....	16 50
A. J. Armstrong .....	15 00
W. C. Belcher Land Mortgage Co. ....	5 00
C. Gardner Callen .....	14 13
O. P. Fairfield .....	60 00
Daniel Lewis .....	125 40
Mayfield Heights Realty Co. ....	90 00
M. L. B. Merrill .....	27 00
Fred W. Mundt .....	75 00
G. W. Rosebush .....	31 50
Laura C. Saunders, per C. L. Shaw ..	69 00
Della M. Sullivan .....	45 00
Charles R. Voorhees .....	9 00
Edith B. Wheaton .....	15 00
J. J. Wilcox .....	90 00— 687 53
Interest on Theological Endowment Notes:	
Winfield S. Bonham .....	1 00
Orra S. Rogers .....	5 00
E. A. Witter .....	9 00— 15 00

Contributions for Theological Seminary:	
(a) From S. D. B. Memorial Fund 50 00	
(b) From Associations:	
Eastern .....	\$ 9 29
South-Eastern .....	17 50
Central .....	15 66
Western .....	14 29
North-Western .....	10 20— 66 94
(c) From Churches:	
Adams Center, N. Y. ....	5 60
Albion, Wis. ....	4 71
First Alfred, N. Y. ....	11 55
Second Alfred, N. Y. ....	3 60
Milton, Wis. ....	15 00
Milton Junction, Wis. ....	50 00
New York City .....	26 19
North Loup, Neb. ....	3 13
Pawcatuck, Westerly, R. I. ....	28 72
Piscataway, New Market, N. J. ....	5 40
Plainfield, N. J. ....	25 00
Salem, W. Va. ....	5 60— 184 50
(d) From Individuals:	
Miss E. Benjamin .....	6 13— 307 37
Salem College .....	
Salem, W. Va. S. D. B. Church .....	1 25

Alfred University Deficit Fund:	
Corliss F. Randolph, on Life Membership ..	10 00
Total .....	\$1,712 68
CR.	
Alfred Theological Seminary .....	\$ 325 00
Alfred University:	
General Fund .....	\$225 00
Deficit Fund .....	10 00— 235 00
Salem College .....	5 25
American Sabbath Tract Society:	
Printing Conference Minutes .....	114 00
Sun Publishing Association:	
300 postal card notices.....	3 75
Balance on hand August 1, 1906:	
Salary of Treasurer .....	25 00
Seminary Fund .....	\$611 29
General Fund .....	393 39— 1,004 68
Total .....	\$1,712 68

II. PRINCIPAL.

DR.	
Balance on hand May 1, 1906.....	\$ 16 29
Payment of Bond and Mortgage:	
B. F. Armstrong, per W. C. Belcher Land Mortgage Co. ....	1,000 00
Payments on Theological Endowment Notes:	
Winfield S. Bonham .....	\$ 20 00
A. E. Main for D. C. and G. A. Main ..	15 00
Orra S. Rogers .....	50 00— 85 00
Total .....	\$1,101 29

CR.

Invested in Bond and Mortgage:	
E. L. Dillard, per W. C. Belcher Land Mortgage Co. ....	\$1,000 00
Invested in Stock:	
Alfred Mutual Loan Association.....	75 00
Balance on hand August 1, 1906.....	26 29
Total .....	\$1,101 29

III. CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds and mortgages .....	\$35,000 00
Stock .....	3,003 14
Notes receivable .....	2,175 00
Theological endowment notes .....	5,840 00
Cash .....	26 29— 46,044 43
(b) Non-productive:	
Old endowment notes .....	10,944 43
Pledges .....	237 50— 11,181 93
Total .....	\$57,226 36

IV. LIFE MEMBER ADDED.

George A. Main, Alfred, N. Y.  
Respectfully submitted,  
A. B. KENYON, Treasurer.

ALFRED, N. Y., AUGUST 1, 1906.  
Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE,  
E. E. HAMILTON,  
Auditors.

It was voted that the report be adopted. It was voted that six hundred dollars (\$600) be turned over to the Treasurer of Alfred Theological Seminary and three hundred and seventy-five dollars (\$375) to the Treasurer of Alfred University.

Professor Kenyon presented the annual report of the Treasurer. It was voted that the report be adopted as part of the report of the Board.

It was voted that our annual report as approved this evening be presented as our statement to the General Conference.

Adjourned.  
E. M. TOMLINSON,  
President.

W. C. WHITFORD,  
Secretary pro tem.

Jesus' mind was continually fixed on faith; the word was ever on his lips. It was the recurring decimal of his thinking, the keynote of his preaching.—John Watson.



Missions.

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

A WORD ABOUT AFRICA.

On the desk before me lies one dollar of silver. It represents the contributions of two nice boys who live on a farm near Hopkinton City. They are not more than ten years of age. They have a garden of their own, have the income and lay aside a share for benevolence. I spoke on missions at their church a few days ago. Among other things which the Board is trying to do and would like to do, I told them of the mission and school in Africa, where Peter Velthuysen lost his life. The dollar is their contribution for this work. If any one should feel like asking me, what will a dollar do for this work? I want to ask you, what will the spirit of missions do for those boys, planted now, and kept alive until they are grown men? If any of our people or churches would like to educate a Seventh-day Baptist boy or girl in Africa there is an opportunity to do so. Or even to contribute for it.

THE PULPIT.

I wish to thank those who have sent contributions for "The Pulpit." We should be thankful for new subscribers, or if others who are taking it feel like paying for it, it will be very gratefully received. Please ask your pastor to send that good sermon he preached, to Brother George B. Shaw, of Plainfield, N. J., for "The Pulpit." Tell him you want others to hear it.

THE KISS, NOT RIGHTEOUSNESS, SAVED.

Let this mind be in you, which was also in Christ Jesus. Most people have read Drummond's sermon, "the greatest thing in the world," Love. I have never heard any one who had read it say that love was not the greatest thing in the world. I have thought that the most of us repudiate this doctrine by our actions, even in our church relations. In my editorial of July 23rd I wrote "on what does our Sabbath convictions rest?" In the article I asked that those who had thought through the problem, of what our attitude should be to First-day keeping Christians, to write on this question. A friend writes me at length, who thinks there is a better position to take, but does not define it. I am glad to receive this criticism, but I wish you would define your position in kindness and clearness, that our readers may have the benefit. Some of my best friends do not agree with me in many things. The question to which I refer is gradually being settled, in a quiet way, no doubt in the main correctly. Some have said, because of our friendly attitude "that we are a pack of moral cowards." As a people we have shown ourselves anything but cowards. I doubt both the truthfulness and the propriety of this statement. We may be, and no doubt we are indifferent, and too ready to adopt the standards of others. My brother says he fails to see that I make our Sabbath convictions rest on anything. I may have failed, but if they have foundations they are that of an abiding love to God and man.

The lack of this love lost the educated classes in Christ's time, the blessing of possession and promulgating the greatest truth the world has ever had. It was then given to the unlettered Gentiles; they both received, and condescended to teach it to others. Antioch embraced the opportunity which Jerusalem rejected, of becoming the center of the Christian world. The spirit

of self-righteousness or a pharisaic spirit, is very possibly the unpardonable sin mentioned in the Bible. There is probably no sin peculiar to a special race, which has wrought such ruin in the world. No other sin could have lost the world a Saviour and nailed him to the cross. Christ's hardest battles and most cruel experiences came from this self-righteous spirit. This mistaken idea of goodness and how to make men better has ever been a blight on the race. It was when Simon invited Christ to dine with him. Men can do good deeds Simon-like, but the motive will be bad if the spirit is self-righteous. Christ bore a good name, or he would not have been invited. The woman who came uninvited bore a good motive, but a bad name. Christ came because he loved not the feast, but the lost Simon and the lost woman. The purity of Christ was sufficient rebuke to the sinful woman, who repented. The critical spirit of Simon led to the notable lesson. Christ said, "Simon, I have somewhat to say to you. I came and ye gave me no kiss, while this woman has not ceased to kiss my feet." Simon's righteousness all passes for naught and the woman's sins for nothing; while her humble act of love becomes an object lesson for Christians of all time.

The rich young ruler who came to Christ and asked, "What shall I do to be saved?" While he was conscious that there was something lacking, made the same fatal mistake, trusted in his own powers to keep the law, "from his youth up." Christ evidently approved of this, for it mentions the fact that "He loved him." Yet He was compelled in truth to frankly tell him "one thing thou lackest." He was a lost commandment-keeping man. Christ could have said, "Thou gavest me no kiss." You love your possessions more than me. "Love is more exacting than law." We, like the young ruler, may stand the test of the Ten Commandments, and yet not stand the test of the royal law of love. The problem before us is not will another man stand the test. But could Christ truthfully say of us, "Thou gavest me no kiss." "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Our Sabbath convictions in order to stand and win men to them must rest on love for Christ of just this kind. "A new commandment I give unto you, that ye love one another as I have loved you."

WILL BARNABAS SELL HIS LAND?

Missionary work is the one business of the Christian church.

The ultimate in Christian living is Christian service.

The function of discipleship is to reveal the mind of Christ.

At the back of all true missionary enterprise is, first, Christ; second, the Spirit, then the Church. I have no sympathy for any missionary enterprise not connected with the church. If you can't be a missionary to the girl who works for you, you can't in China. What did Barnabas sell his land for? For a missionary donation. Barnabas changed his investment from land to church work. What dividends did he get from his new investment? Barnabas, a good man, full of the Holy Ghost and of faith. If for one twelvemonth the wealth of the church were dedicated to the purposes of the church we should see the conversion of the world, but Barnabas won't sell his land. A man's generosity is never measured by what he gives, but by what he has left. Jesus must reach the inner

most parts of the earth, and this through its body, the church. Until this hour, there are parts of the earth that have not been reached; parts that are waiting. Why? Is Christ unwilling? No; his body is not perfectly at his disposal to do his work. He is waiting, the people are waiting, because his body is not ready to be his instrument.

Great missionary passion is not love of heathen but love of Christ. The world is waiting for witnesses, for the manifestation of the children of God.

There are broken lights in all religions, gleams and flashes of the original glory. Darkness has never comprehended nor apprehended, nor wholly put out the light. Shall Christians withhold this light because men are walking in the misty twilight of a Christless religion

The Gospel is a living force in us, not merely for our own pardon and uplifting, but for Greeks, for barbarians; and until the whole world has heard the evangel, the church is shamefully in debt. "I am debtor."

G. CAMPBELL MORGAN.

FOUKE, ARK., JULY 26, 1906.

Dear Brother Saunders: At the close of another year we have great reason for thankfulness and praises to our Heavenly Father. The members of our mission have all been spared for their work and their efforts seem to have been blessed to the building up of the Master's cause. Yet we are made sorrowful when we consider the losses that have been sustained on the field. Two deacons, R. J. Ellis, of the Crowley's Ridge Church, and T. H. Monroe, of the Little Prairie Church; also Brother W. W. Shannon, of the Crowley's Ridge Church, and Sister Godsey, of the Wynne Church, all faithful and influential workers in their respective churches, have died during the year. Then again we must chronicle the falling away of one of our long trusted ministers and the seeming indifference of still another. Owing to the losses in the Crowley's Ridge Church and the scattered condition of the remaining members it has seemed advisable to give up that organization and its few members join elsewhere. The Wynne Church will still struggle on, hoping for better days, notwithstanding its losses and reverses. It has a little life left and those remaining are determined to work and fight on. The Little Prairie Church has depended principally upon your general missionary for preaching. Though recently Brother M. R. Monroe has returned from Milton College and is supplying them most of the time. The interest is exceptionally good at this point. Several have been added during the year and quite a good many others seem about ready to enter. At Fouke the church work has been more than ordinarily encouraging. All the appointments are well attended. A precious revival added thirteen to our church; and still others were added by letter and statement. The school has done excellent work. All the children from our own families have been in attendance most of the time. Several from outside have also attended. Two departments under the care of Professor L. S. Davis and Nancy E. Davis have been sustained. It is very probable that some arrangements can be made to open a third room for the little ones next year. We need it. We feel very grateful for the generous aid we have received from the Missionary Board, the Women's Board, and private sources towards the expenses of the school. Our work among the colored people is being carried on by Brother C. H. F. Randolph, who is doing a noble work.

Though we try to keep in touch with all those with whom we have become acquainted. Of course, there are constantly new ones coming within range of our work. They need to be looked after. Here is a large field of labor for some one to enter. But it makes too much for your general missionary, when added to his other work. We look forward to your trip this fall with great pleasure, and hopes of larger blessings. Your friend and brother, G. H. FITZ RANDOLPH.

TREASURER'S REPORT.

For the month of July, 1906.

GEO. H. UTTER, Treasurer. In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for item, amount, and total. Includes entries like 'Cash in treasury July 1, 1906', 'One-third collection at South-Eastern Association', 'Offering at Salem, W. Va.', 'Income Sarah P. Potter bequest', 'Julia M. Moore, Chicago', 'Lieu-oo Mission home', 'J. H. Coon, Utica, Wis.', 'I. N. Loofboro, Welton, Iowa', 'Elizabeth U. Maxson, Waterford, Conn.', 'Y. P. S. C. E., Rockville, R. I.', 'Interest on bank balance', 'Seventh-day Baptist Memorial Fund for Java Mission Home', 'L. D. Seager, Farina, Ill.', 'Nettie J. Coon, Milton Junction, Wis.', 'Ladies' Missionary and Benevolent Society, Albion, Wis.', 'Income from Permanent Funds', 'Interest on deposit for fund of Lieu-oo Mission home', 'Sabbath School, Alfred, N. Y.', 'Sabbath School, Farina, Ill.', 'Church at Hammond, La.', 'Church at Lost Creek, W. Va.', 'Church at Walworth, Wis.', 'Church at Plainfield, N. J.', 'Church at Chicago, Ill.', 'Church at Marlboro, N. J.', 'Church at Dell Rapids, S. D.', 'Church at Alfred Station, N. Y.', 'Church at Attalla, Ala.', 'Church at Leonardsville, N. Y.', 'Church at Verona, N. Y.', 'Church at Albion, Wis.', 'Church at Hartsville, N. Y.', 'Church at Independence, N. Y.', 'Church at Hornellsville, N. Y.', 'Church (Pawtucket), at Westerly, R. I.', 'Church at Alfred, N. Y.', 'General fund', 'Lieu-oo Mission home', 'Church at Milton, Wis.', 'Church at New York City', 'Bible societies', 'Bible societies', 'Bible societies', 'Bible societies'.

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

LIFT UP YOUR EYES.

Written for Woman's Hour, Western Association.

MARY LACKER.

We talk of missions; and our thoughts To heathen countries go, Where men in idol worship bow, Nor of Jehovah know. We give for missions; that to those, Who in the darkness grope, The knowledge of the living God May bring light, faith and hope.

We pray for missions; and our hearts Still turn to foreign lands; And to the Christian workers there, We have, as Christ commands, Left home, and friends, and native land, (The things that make life dear), That souls, in ignorance of God, Of his great love may hear.

And this is well. Our mission there Needs all that we can do. Our sympathy, our gifts, our prayers For it, are surely due. For as on them, so too, on us, Rests the injunction, "Go! In all the world my gospel teach Until all nations know."

But this, too, in God's word we read; "Behold I say to you, Lift up your eyes, look on the fields, Already white, in view." Comes not this message unto us, Even as the one to go? The fields that lie before our gaze Much need of labor show.

Our lifted eyes rest on a throng Of souls, that should be won Into the kingdom of our Lord, Ere yet life's day is done. Among them there are those who long The Saviour's love to know; Who wait but for some loving heart The way of life to show.

And there are those who wonder how, If Christ's love, as we say, Affords more joy than earth can give, We go upon our way With so much seeming unconcern For those outside the fold. And in their hearts the thought will rise, "Cares no one for my soul?"

Still others watch our lives; and doubt If any truth there be In Christ, or in Christianity; Affirming that they see No difference 'twixt those who claim To know Christ's saving grace, And those who in their daily lives Give him no thought, or place.

Then there are children to be trained; And blest indeed are they Who can when men and women grown, Look back o'er life and say; So early was I taught to know Our Father's love for all, The time when I did not love Him I never can recall."

The little folks are quick, and apt, To copy what they see. What papa says, what mamma does, And Bess, and brother Lee; Teachers in day and Sabbath schools; Children with whom they play; All leave an impress on the child, As potters mold the clay.

The law is fixed; some influence From every life must go, That will bear fruit in other lives, Either for good or woe.

GARDENING IN AMERICA.

Gardening in America has reached what one might call the "awkward age." Neither a man nor a country goes a-gardening in early youth. "Men come to build stately sooner than to garden finely," as Bacon once said, and as every garden-writing body has repeated until Sir Francis in Elysium must regret he ever made the remark, which none the less is true. Gardening is essentially a middle-aged enjoyment, and America being, as nations go, still young, her garden-craft has the faults of youth. It has its incongruities, inharmonies and it often mistakes size and expenditure for excellence.—The Century.

The plea of ignorance will never take away our responsibility.—Ruskin.



Teach us, our Father, so to live,  
That all the world may see;  
That thy indwelling spirit does  
From power of sin set free.

And help us, Lord, to lift our eyes  
The fields at hand to see;  
And may we in Thy harvest fields,  
More willing laborers be.  
And when the harvest time is past,  
The resting will be sweet,  
If we with garnered sheaves may come  
And lay them at Thy feet.

THE RIGHT USE OF OUR LIPS.

REV. A. F. SHAUFFLER, D. D.

Extracts from an address delivered at  
the Northfield Young Women's Con-  
ference. \* \* \* \* \*

But, young believer, do not think that because you are feeble therefore your words need to be feeble. We read of a certain man who drew his bow at a venture and the arrow sped until it struck a king in his chariot in the joints of his harness; and the king said, "Turn, for I am sore wounded." So a word is like an arrow, and if sent forth with divine guidance and blessing it may speed and strike some king in the joints of his harness, wounding him to his healing.

I crossed the ocean one time and the Attorney-General of one of our great States was on board. As I passed by his stateroom I noticed one night he was reading the Bible. I passed by another night and the Judge said, "Come in." I went in. I said, "I was glad to see you reading the Bible last night." "Yes, I read it through once a year." And then he told me this: "One time after I was Attorney-General I was at a party and a mere chit of a girl—as he expressed it—said to me, 'Judge, have you read the Bible through?' and I said, 'No; have you?' 'Of course,' she said." He said: "I went home, and oh, how little that girl knew what she had done that day. I said to myself: 'Here I am Attorney-General of this State and here is this book on which all of our modern legislation is based and which is the bed rock of all modern civilization, and here is this chit of a girl who has read it through, while I, Attorney-General, have not.' For pure shame I got to work at once and read that Bible through. Ever since that," he said, "I read it through once every year."

Why, that was a bow drawn at a venture by that girl, and the Master sped that arrow of speech and it struck that man in the joints of harness. She possibly never knew what she did by her speech that night. But I was glad when we got to New York, before we landed, that that Judge had an opportunity to go to his Word for divine comfort, for he had told me that his wife and daughter were to meet him at the dock. Now when we got to Sandy Hook I learned that his wife and daughter had died since we left Liverpool. I did not tell him because I knew his friends would. There I stood by the rail of that steamer looking for my friends, and the Judge stood with his glass looking for his wife and daughter. The poor man kept saying: "I can't see them. Where are they? I can't see them." I knew that they were buried. Oh, how I thanked God that that man had the Word of God to brace himself against when those tidings should be broken and his heart should be crushed. What did that girl do when she spoke at that party? Said so. In our society, in all our social functions we need to naturally say so, and then, with God's blessing, a chance remark passes from us to be recorded to some one.

I have found that if you say so even in reproof, gently, it is blessed. May I use just one personal experience? Another time I was crossing the ocean. It was very hot and the steamer was crowded when we left the dock. You simply could not move anywhere. You had to sit there wedged in, and it was so hot that I did not want to go below. A few steps from me a man was reading an infidel book making fun of Moses. A few men were gathered around him and they were roaring with laughter. By and by the book began making fun of the Lord Jesus Christ. They roared still louder. I wondered what I could do. If they were abusing my mother, would I not try to stop it? So I got up and said, "Gentlemen, I can stand jokes on Moses, but when it comes to jokes on the Lord Jesus Christ, I want to say He is my Saviour, and if you would not mind reading softly so I cannot hear I would be very much obliged." He read a few more sentences from the book and the party broke up. I had forgotten all about it, but when we got to Liverpool a man came up to me and said, "Are you the man who spoke near Sandy Hook to some men who were reading an infidel book?" "Why, yes," I said. "I want to thank you for that; I am an Episcopalian; I am a Christian; and how I ever came to stand there and laugh over the jokes on Christ I do not know. I thank you for having brought me to my duty."

\* \* \* \* \*  
"Let the redeemed of the Lord say so," but before the redeemed of the Lord say so, let the redeemed utter this prayer, "O Lord, open thou my lips and then my mouth shall show forth thy praises." May God give you, young women, when you return to your homes, and now possibly before you return, grace so to utter this prayer and so to receive the answer that from henceforth you shall be witnesses for Him,—witnesses by life, but not by life only, but by lip also, so that speech and life shall coincide. And when speech and life coincide and on them rests divine benediction, then blessing overflows and fills the hearts and sanctifies the lives of those to whom you are ministers. "Let the redeemed of the Lord say so."

AT CHATAUQUA.

MRS. C. M. LEWIS.

For the Sabbath Recorder.

I sit in a leafy, breezy grove,  
And watch the swaying boughs  
Of lofty trees whose towering heights  
Reach upward toward the skies.

All nature, so instinct with life,  
Seems breathing forth a prayer,  
Surely the Lord of life and light  
Is in this temple fair.

Ah, who can drink from nature's cup,  
Full as the boundless ocean,  
And not have stirred to inmost depths  
The spirit of devotion.

I think again of that matchless song,  
The "Forest Hymn" of Bryant,  
And as I gaze through arches dim  
My willing spirit, pliant,

Floats back through ages which have rolled,  
And joins the spirits primal  
Who underneath o'erarching trees  
Worshipped the Great Eternal.

With them I tread the shadowy aisles,  
Their leafy shrines I see,  
My spirit bows with theirs before  
God's power and majesty.

With them I hear the murmuring winds,  
Their cooling breath I feel,  
And holy, sacred influences  
Through all my senses steal.

The same embracing influence  
Enwraps us now, as when  
Our fathers worshipped in the groves  
And felt its power unseen.

To the Presence which they worshiped  
In those primeval days,  
I offer, with thanksgiving,  
My song of grateful praise.  
July 26, 1906.

Young People's Work.

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

LOCAL PARAGRAPHS.

The Alfred Station young people are rallying to their work bravely, although they have not at present a regular pastor. Theirs is one of the strongest and most active societies in the denomination. Pastor and Mrs. Sayre were very efficient in building it up. J. Nelson Norwood is preaching for the church this summer. On the first of September Rev. E. D. Van Horn begins a pastorate there, his goods being already in the parsonage. All three of these young men have had thorough training and marked success in the student evangelistic work.

Rev. J. J. White, the evangelist, laboring under the auspices of the Young People's Board, is now with his sick wife at Burlington, Canada. With her improved health, he expects to be back at DeRuyter again soon. He wrote to Dr. Davis July 22:

"I wish DeRuyter had a good pastor just now. I think things are full of interest there and the region round about; and it is a critical and important time for them. We have organized a better system of finance; have organized a practical praying band, and, I reckon, as the old Methodists used to say, they are 'getting hold of the horns of the altar;' and I think something is going to 'come to pass.' I was sorry to leave them just at present, but it seemed quite necessary. And yet it may work good. Sometimes a fellow can do more good dead than alive. If Mrs. W. gets able I purpose going back in a month or so.

Adams Centre is having large and spiritual prayer-meetings, as well as a flourishing Young People's work. A recent Sabbath morning covenant meeting was a very deep and tender time.

A LITTLE CHILD SHALL LEAD THEM.

I visited once a summer cottage which was the queen of them all along that stretch of water. High on a jutting shore it stood, above the rippling waves. The fine old forest trees made the air delightful in the hot days and secluded the residents from curious observation while they did not shut off the wide view to the west and north. The interior was finished in natural wood and burlap with exquisite taste, handsome rugs were on the floors, delicate china upon the table, while the whole house bore an indefinable air of culture. The commodious refrigerator was fed with ice from the outside of the house and supplied with delicacies from within. A bungalow provided a home for the "help" so that they would not need to sleep in the same building with the employers. The house was a poem, a dream. There were no romping children to get it out of order. No small boy scandalized the neighborhood by eating bread and butter on the front porch. No dolly lay on the floor, no gum was in the sugar bowl, no dirt and noise and confusion.

Ah, no! And I was only a poor parent. I

had not so much as a tent at that famous watering place that I could call my own. A small cottage on the other side had thrown out to me the life line of its hospitality. Four families already occupied it, but they had generously made room for one more occupant. I was dependent on kind friends, sleeping in their bed, eating at their table, riding in their boats, catching fish with their lines, sharing their community life—and in two days I must go back to my work again.

And yet, and yet, that night as I walked away in the deepening twilight, my heart was full of a great gratitude and a deep content; mingled with these was a genuine brotherly pity for the friends at this beautiful home where I was a caller. Walking a little way with me, they were abstracted and thoughtful. He is a prince among men. Hundreds move at the wave of his hand. He and his wife are sought after in society, feted and feasted. But it was not of this that they were thinking. They had come up here to get away from it all. I knew what was in their minds before they had spoken the words which showed that, with one impulse, they had gone back to live over again the romance of their lives. Their courtship? No. Their honeymoon? No. Something still dearer and sweeter and akin to the divine. For about a year of their life together a little child had been with them, the twin image of both, a messenger from God bearing His image too. For a few months of rare happiness their thought centered round the child—and then—and then—she went back to God. The chief reason why these two had so much regard for me, almost a stranger, was because I was associated with the memory of those days. It was little that I had been able to do—read the burial service, lift up my heart of brotherly sympathy in prayer as the father with his own hands lowered the little casket, raise my voice to the dear Father above for his tender benediction on these who were learning more about God's gift of his Son than theology had ever taught them.

Eager, empty hands stretched out toward the Infinite, wooed by the sacred memories of the past! Eager hands—and nothing to fill them but tapestry and china, burlap and pine, the physical comforts of the world, the rattling applause of society, a home that would be lonely in spite of all that mutual affection could do, since its supreme treasure was gone. Yet even the memory of that visitor was sacred, and carried in its heart the holiest aspirations.

Yes, I know there is a spiritual teaching in the words, but it was also literal truth when Jesus said: "Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me." The community, the home, the church, are kept young by the young life which in the plan of God is continually being poured into their bosom. Eyes wearied with watching and weeping become fresh as they look upon the smiling faces of children, and feet that have lost their way turn back into the path under the guidance of tiny fingers. That was a noble word of George Eliot: "In the old days there were angels who came and took men by the hand, and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction, a hand is put in theirs, which leads them forth gently toward a calm and bright land, as they look so more backward; and the hand is a little child's."

RECEIPTS YOUNG PEOPLE'S BOARD.

June and July, 1906.

Table with columns for organization name and amount. Includes Jackson Center Juniors, Brookfield, Milton, Leonardsville, West Edmeston, Farina, Plainfield Juniors, North Loup, Alfred Station, New York Church, First Alfred, Collection Eastern Association, Collection Western Association, Collection Northwestern Association, and Total.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and anywhere. Do it now. 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.

SEVENTIETH 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 led Nehemiah to undertake to help Jerusalem?
2. How did he accomplish his purpose?

3. What was the reason of the enmity of Tobiah and Sanballat?

Nehemiah. First-day. Sad news concerning Judah and Jerusalem; the sorrow, fasting and prayer of Nehemiah. 1: 1-11.

Second-day. Nehemiah to go to Jerusalem clothed with authority by the Persian king; his arrival at Jerusalem; his inspection of the city walls; his successful appeal to the Jews; his answer to scornful enemies. 2: 1-20.

Third-day. The systematic repairing of city gates and walls. 3: 1-32.

Fourth-day. Mocking and opposing foreign enemies; discouraged and fearful Jews; working and praying people; preparations for armed defense; Nehemiah's inspiring words and example. 4: 1-23.

Fifth-day. The richer Jews oppress their poorer brethren; the exactors of usury persuaded to redress the afflicted; generosity of Nehemiah. 5: 1-19.

Sixth-day. Intrigues of enemies, without and within, frustrated; the wall finished in spite of enemies. 6: 1-19.

Sabbath. Provision for the safety of the city; the book of the genealogy of them that came up at the first out of the captivity; gifts for the work. 7: 1-73.

A STUDY OF CRIME.

The question whether or not crime is on the increase is one of vital importance to a nation. It is not so simple a question as might be thought at first glance. The mere records of convictions in Court or committals to penal institutions are not enough without qualifications. The simple adoption of some local regulation against riding bicycles on the sidewalk, or prescribing the limits of speed for automobiles, may result in a number of convictions that do not prove an alarming development of depravity. There may be much less crime under an official that is rigorously bringing every offender to justice than under his lax predecessor that allowed the law to be a dead letter, but the figures would point to a great change for the worse.

The Chicago Tribune has made a specialty of collecting the statistics of crime in the United States. To provide the figures has been a service, but the conclusions that different persons have drawn from them have not always been warranted. Almost all other important nations have gathered official statistics on the subject, but our government has not done so. Provision has at last been made for such investigation. The first step is to be an investigation including the records of about three thousand county Courts, as well as higher Courts. No offences less than felonies will be considered. From a study of the results obtained a standard will be reached that will be used in future census investigations. Besides supplying the general facts, it is thought that a summary of results will call attention to the wide differences among the penalties prescribed for the same offence in different States. Not only may there be an opportunity to know how much crime is committed, and where, but measures may follow that will lead to more uniformity in punishment in different sections.

The way in which God shall lead thee may be over rocks and deserts, over mountains and oceans, amid things perilous to the sight and the touch; but still go on thy way rejoicing.—Thomas C. Upham.



## Children's Page.

MARY ANN.

MARY C. PHILLIPS.

The darling's name was Mary Ann,  
She came to me last Christmas day,  
From jolly old Kris Kringle man,  
And now it's almost May.  
Dear Mary Ann.

Her hair was gold, her cheeks were red,  
She had four teeth, her eyes were blue;  
And when I put the dear to bed,  
She'd sleep and shut her eyes up, too,  
My Mary Ann.

But soon the red all left her cheeks,  
I hugged her so that she grew thin;  
She didn't sleep a wink for weeks,  
Because, somehow, her eyes caved in—  
Poor Mary Ann.

Her arms got loose, her hair came off,  
She broke her neck, she couldn't speak;  
She had the mumps and whooping-cough,  
She kept a-failing every week,  
Old Mary Ann.

And now she has a home-made head—  
Still, 'spite of all the trouble that she's been,  
I take the dear with me to bed,  
And hug and kiss and tuck her snugly in,  
My Mary Ann.

—The Advance.

### THE HEART'S SINCERE DESIRE.

BY CLARA C. SKARTUM.

In the meadow the flowers grew very thick.  
There were daisies and forget-me-nots, butter-  
cups and violets, and all were bright and happy,  
for the sun shone down every day to warm them  
and the soft dews came at night to cool and re-  
fresh them.

One day a butterfly stopped to say "good morn-  
ing" to the daisy; and, as the butterfly was out  
only to enjoy the sunshine and the morning air,  
she stayed a long time among the flowers, flying  
from one to another.

This morning she was talking very earnestly  
to the daisy. "What do you think about all the  
time, dear daisy, as you grow here on the same  
spot, and see the same things every day?"

This is what the daisy answered: "I think  
about the stars that shine down upon me every  
night. I love the stars and want to be like them.  
They are so bright and happy, shining away up  
there. All day long I am longing for the even-  
ing to come when I can look up and see them  
again."

The butterfly leaned low and whispered, "Dear  
flower, I have always thought you looked like a  
star. Now I know it is because you think of the  
stars so much."

This made the daisy so happy that she grew  
taller and straighter and opened her white petals  
wide.

Soon the butterfly flew over to talk with the  
forget-me-not. She poised daintily on one of the  
green leaves and after talking about the beautiful  
weather, she asked, "What do you think about  
all the long day? You must think a great deal  
because you cannot fly about as I do."

Wee forget-me-not, smiling, said, "I just look  
up at the blue sky and think how beautiful it is.  
I have never seen any other color so beautiful.  
I should like to be the color of the sky."

"Why," said the butterfly, "you are like the  
sky, dear forget-me-not, you are like the blue  
sky!"

Little forget-me-not was so happy that she  
trembled all over. All that day she looked up

at the blue sky and kept saying over to herself,  
"I am like the blue sky, I am like the blue sky."

By and by the butterfly flew over to a butter-  
cup, which was so shiny and yellow that the but-  
terfly said to herself, "I wonder what she thinks  
about. I will ask."

"Dear buttercup, what are you thinking about  
all the time that makes you look so happy?"

The buttercup answered, "I am always think-  
ing about the great golden sun. There is noth-  
ing else so beautiful in all the world. I love the  
sun and should like to be as golden and bright  
as he."

The butterfly smiled down into the face of the  
buttercup and said, "What would you say if I  
told you that you were like the sun? Your petals  
are bright and yellow like the sunlight."

Happy buttercup smiled back and said, "Now  
I am happier than before to think I am like the  
glorious sun. Thank you, butterfly, for telling  
me such good news."

As the butterfly flew away, she heard the but-  
tercup singing softly, while she looked up to the  
sun, "I am like you, oh, golden sun, I am like  
you."

When the butterfly called to see the violet last  
of all, it was evening time. The violet was look-  
ing toward the western sky which the setting sun  
had colored crimson and gold.

"What are you thinking about, violet dear?"  
asked the butterfly.

"I am watching to see the sky turn purple.  
I love the evening and morning because the sky  
is so soft and tender. I should like to be the  
color of the sky at dawn or at evening. It is  
the most beautiful color I ever saw."

Then the butterfly said, "Listen, I have a story  
to tell you. The daisy is like a star because she  
loves the stars and wants to be like them. The  
forget-me-not is the color of the blue sky because  
she thinks it the most beautiful color in the world  
and wants to be like it. The buttercup loves the  
sun, she looks up at it all day and longs to be like  
it; that is why she is so bright and golden; and  
you, dear violet, are like the sky at evening.  
Does that make you happy?"

The violet said to the butterfly, "You have  
brought me a message that makes me glad. Good  
night, kind butterfly."

Then the butterfly flew away and all the flow-  
ers went to sleep very, very happy.—*Kindergar-  
ten Review.*

### PIP, POP AND SKIP.

These three are Maud Lind's pet toads. They  
live in the garden. Maud has built a little brick  
house for them where she shuts them up every  
day for a nap. They will come when she calls  
them, and will eat out of her hand. They like  
to have her rub their backs with an old soft  
brush. They like Maud, and they like Maud's  
neighbors, Park and Harry White. They will  
let Gypsy poke them with his nose.

"Papa says the English and French gardeners  
buy toads," said Harry one day.

"What for?" asked Park, who doesn't care  
much about toads. He doesn't care much about  
anything but play.

"Why to eat the bugs and insects in their gar-  
dens, to be sure. Didn't you know that's what  
they are good for?" replied Harry.

One day Pip and Skip hopped into their brick  
house, but Pop was missing. After a long hunt  
Maud found him under a currant bush. What  
do you think he was doing? He was changing  
his clothes! Maud watched him. First he slip-  
ped off his old skin—what you might call his

coat. He made it into a neat little bundle, and  
to save the trouble of packing it, swallowed it.  
Then after some pulling and tugging, the rest of  
his old clothes came off. These too were made  
into a bundle and swallowed. And there was  
Pop in as fine a new suit as a toad could want!

Maud could hardly believe her eyes, it was all  
so droll. But when she told papa about it, he  
said that was the way that toads always changed  
their clothes.—*F. D. Chaplin, in Little Men and  
Women.*

### A DAY IN POMPEII.

The life of 2,000 Years Ago—The Excavations—  
Temples, Theatres and Abodes of Wealth.

Of Pompeii who can write without repeating  
much that has been often written, and omitting  
half of what one fain would say? There is so  
much to see, there is so much more to think and  
feel, as one treads these narrow streets and visits  
these beautiful abodes which after seventeen hun-  
dred years of silence have become vocal with life  
of near two thousand years ago. There is an  
awe, a mystery, in such a resurrection as this;  
one is overwhelmed with a solemn wonder at thus  
coming into contact with a long buried past,  
which words are powerless to convey. The  
beauty of that past, the strangeness of it, the aw-  
ful pity of it, the terror of those supreme hours  
when from its abounding life and joy Pompeii  
became a city that had been, take hold upon one  
in an indescribable way. These wheel ruts in  
the hard pavements were worn by the chariots of  
gay young nobles, driving furiously to the the-  
atre, the forum or the bath; these wide stepping  
stones imbedded in the narrow streets were trod-  
den by the feet of wealthy merchants, patrician  
women, slaves, and peasants from the hills; in  
these rooms whose exquisite decorations are still  
fresh in color, whose mosaics have lost nothing  
of their marvellous art, men made merry with  
feasting, discussed the latest writing of Cicero or  
Sallust, the feats of gladiators in the arena, the  
recent gains of merchants, yesterday's orators in  
the Basilica, or Nero's latest performance on the  
stage of the open air theatre. In these exquisite  
gardens, restored now to something of their orig-  
inal beauty, fair women walked, and in these se-  
cluded rooms exquisite with sculptured forms of  
loves and goddesses, they discussed the latest  
gossip from Rome or Naples. Nowhere in all  
the world is the past so startling, so pathetically  
brought back to the present as in Pompeii.

Pliny the Younger wrote to Tacitus the story  
of the awful catastrophe, and Bulwer vividly re-  
produced the event in "The Last Days of Pom-  
peii." Pliny's more sober account tells how his  
uncle, the elder Pliny, who was a learned natu-  
ralist as well as commander of the Roman fleet,  
was startled, one August day in the year 79 A. D.,  
by observing from his ship off Misenum a cloud  
of strange and portentous shape spreading above  
Vesuvius in the shape of an immense stone pine  
tree. Partly to study more closely this extraor-  
dinary appearance, and partly to help the fugi-  
tives who were rushing, panic stricken, from their  
earthquake-shaken homes upon the mountain  
sides and along its base, he ordered the fleet to  
steer toward Resina, between Naples and Pom-  
peii. But already the coast had become inacces-  
sible by reason of a burning hail of stones and  
ashes and torrents of hot water. He directed his  
own ship to Stabia, near Pompeii, where his  
friend Poppo had a villa, and sending him  
in heavy flight, persuaded him to return to it af-  
ter receiving his treasure in a place of safety.

Before long, however, the earthquake became too  
threatening, and tying pillows above their heads,  
they rushed through the burning showers to the  
shore. As no boat could approach them, they  
stretched themselves upon the ground, and there  
were overcome by sulphurous exhalations from  
the earth. After it became possible to make  
search for fugitives along the shore, their bodies  
were found lying as if asleep.

And meanwhile the beautiful city had been  
buried more than twelve feet above the roofs of  
the houses by the fiery flood which rolled from  
the mountain's throat. The rain must have  
come later, for it found everything protected by  
ashes and pumice pebbles, and so destroyed noth-  
ing. Yet was the burial of the city not a matter  
of moments, nor even of hours. Nearly all the  
inhabitants had time to escape; many even re-  
turned and carried their treasures away with  
them. There seems to have been time for con-  
sideration of the inmates of the prisons, for only  
two or three skeletons were found, of wretches  
confined in the stocks and probably forgotten  
when the prison gates were opened. A few of  
the inhabitants, even deeming the cellars of their  
houses a safer retreat for themselves and their  
treasures than the open country, shaken by earth-  
quakes and devastated by lava and rain, returned  
and took shelter there, for some of the compara-  
tively few skeletons which have been found were  
in a cellar buried in the fine sand which had sifted  
in through the crevices. Their forms and those  
of some found lying in the streets have been  
carefully preserved by pouring liquid plaster into  
the hollows of these sand casings in which they  
were imbedded, and what an indescribable story  
of terror and wild efforts to escape, is told by  
their attitudes!

Those who have in charge the exhibition of  
Pompeii to strangers have shown a fine artistic  
sense in changing the gate of entrance from that  
of the Via Marina, which is near the railway  
station, and was formerly used for this purpose,  
to the somewhat distant Porta di Stabia, which  
was formerly the exit. By this change one be-  
gins with the least richly decorated houses, and  
the interesting but less unique theatres and am-  
phitheatres, and goes on from point of interest  
to point of interest, the houses, temples, tombs,  
growing even more rich in decoration and full  
of suggestion until a climax is reached in the  
splendid view from the Herculaneum Gate, the  
Forum, the Basilica, and the Museum.

For centuries Pompeii had ceased to be even  
a memory, its very site unknown, when one day,  
in the year 1748, some peasants, digging for  
water, discovered the well in the Temple of Isis.  
Or, rather, they discovered something that had  
the appearance of a well but was, in fact, the pit  
into which the priests of Isis used to throw the  
remains of sacrifices, to be carried away by the  
river Sarno, flowing deep beneath. The discovery  
thus made, the King of Savoy, Charles III., be-  
gan a series of excavations which, however, were  
not long after abandoned. They were resumed  
during the French occupation, but frequently in-  
termitted. In 1863 the present government took  
up the work and has since prosecuted it with  
great care under expert superintendence. Yet  
not much more than one-half of the city has as  
yet been unearthed, though lines of excavation  
have been worked through the uncovered sec-  
tion. The most recent works, called the excava-  
tions of Queen Margherita, because made in  
her name, have brought to light some very  
interesting and valuable remains of the richest  
and most beautiful houses of the city.

Most of the movable treasures, and many of  
the finest frescoes, have been carried to the  
Museum of Naples, for safer preservation, but  
enough remains to bring back most vividly the  
life of the Pompeian people. One is even in-  
clined to wonder that so much exquisite mural  
painting, mosaic and relief work has been left,  
exposed to the weather in roofless rooms and  
temples. It proves the excellence not only of  
the workmanship, but of the quality of the ma-  
terials and the pigments used that after a hun-  
dred years or more of exposure these works of  
art are as fresh in color and as clear in outline  
as if executed yesterday.

The Pompeian houses appear to have been  
mostly of one story, and except the dwellings of  
the rich, excessively small, built flush upon the  
narrow sidewalk, close together, with no oppor-  
tunity for privacy and very little light. The  
dwellings of the well-to-do were large and, in  
many cases, with their surrounding shops, they  
occupied an entire insula or square. They were  
built around an open court or garden, and many  
of them had an inner court or garden on which  
opened the rooms of the women of the household.  
The cordon of small shops by which these houses  
are entirely shut away from the street, show not  
only that men of wealth did not object to being  
surrounded by business, but also that some of  
them were themselves shop-keepers, disposing of  
the products of their large outlying estates, in  
shops which opened into their own houses.

The arrangement and decorations of these  
abodes of wealth require, for full appreciation,  
more than one day of study, yet even one day's  
study produces a vivid impression of what life  
must have been in Pompeii. The house describ-  
ed by Bulwer as that of Sallust, and so known in  
the catalogues, is of rare beauty. From the ves-  
tibule one passes into a garden which has been  
put into perfect order, and is beautiful with  
shrubs and flowers, and which is surrounded by  
exquisitely decorated porticoes, the subjects be-  
ing mythological. From these porticoes open  
many rooms, the largest being the richly deco-  
rated dining-room. Another very large house,  
called Diomedes, is three stories in height, with  
fine peristyle, a portico in three orders, and a fine  
garden and fish pond. In the cellar of this house  
eighteen skeletons were found, one of them that  
of a child, and many jewels and golden vessels,  
showing that the cellar was deemed a place of  
greater safety than the open country. The house  
called by the name of Meleager, described by  
Bulwer, is the most magnificent yet discovered,  
with a noble peristyle and columns, and many  
paintings. In still another large and beautiful  
house were found many splendid mosaics, one  
representing the battle between Alexander and  
Darius, being the largest in existence, and the ex-  
quisite bronze Dancing Faun, now in the Museum  
of Naples.

Splendid as are the decorations of all these  
houses, hardly the meanest being without some  
work of art, yet no less interest attaches to the  
many indications of the mode of life of these  
days. The house of Sallust has a private bakery  
attached, and elsewhere there is a large public  
bakery, with hand mills and oven intact. Evi-  
dences of careful plumbing are frequent: mani-  
festly the splendid public baths for men and  
women, did not suffice to meet the prevalent de-  
sire for cleanliness. Lead pipes appear in many  
houses, as carefully embedded in the walls and  
as artfully joined as in the best modern plumb-  
ing. The domestic and business implements  
have for the most part been removed to the

museum, and there one recognizes how profound  
were the artistic instincts of these people. The  
very colanders and porringers are things of  
beauty; the weights by which food stuffs were  
weighed are works of art—beautiful bronze  
heads some of them—of Juno, Diana, Mercury.  
One wonders by what means accuracy of weight  
was secured; there must have been some standard  
to which these beautiful things were submitted  
after receiving the last fine touch. A complete  
set of surgical instruments was found in one of  
the houses: in others were elaborate toilet arti-  
cles, mirrors of thinnest plates of burnished brass,  
countless articles of valuable jewelry, strange  
musical instruments, beautiful iridescent glass,  
and many workmen's implements, especially  
glass mallets used in mosaic making.

These things tell much, but not all of the life  
of the people. The two theatres give another  
chapter in the story. In them the pleasure-loving  
people assembled under the bright sky to see the  
acting of which they were so fond, the nobles,  
and the high society in the seats nearest the stage,  
the common people in the seats behind and above  
them, the women in the screened balcony on one  
side. Here came Sallust from his splendid house,  
and Cicero from his villa in the street of the  
Tombs, to refresh his mind after the labor of  
writing his offices. They came to the Great  
Theatre by way of the Triangular Forum, the  
long porticoes of which protected them from pos-  
sible rain, and the high position of which on the  
apex of the hill gave them a commanding view  
of the whole beautiful region with Vesuvius for  
its superb background. From this high point  
they went down into the theatre by long flights of  
steps which still remain, and there, too, after all  
these centuries, are the deep groove in the stone  
floor into which the curtain descended, the sup-  
ports for the awning poles, and the provision for  
cooling the air by artificial rain.

From the theatre we may go now, as they often  
did then, to one or another of the temples of  
which there are many. One of the oldest in all  
Italy, the Temple of Hercules, was a ruin in the  
palmy days of Pompeii and a quarry for build-  
ing stone, yet a part of it remains there still, with  
a commanding view of the sea. The Temple of  
Isis, where the first discovery of Pompeii was  
made, betrays a secret of Pompeian priestcraft,  
after keeping it all these centuries, for now we  
see the long-hidden staircase which leads to a  
small cell behind the statue of Isis, in which a  
priest was concealed on the occasions when the  
goddess was supposed to be pronouncing her ora-  
cles.

From the temples of Augustus, of Fortune, of  
Hercules, of Venus, we recall another phase of  
the many-sided Pompeian life, to the splendid  
Forum, splendid yet though many of its noble  
columns are gone, and many lie low upon the  
vast expanse. Once they supported an upper  
gallery, but only the steps which led to it re-  
main. Here, in this broad area, the people of  
Pompeii assembled to discuss affairs of the com-  
mon weal and it is interesting to observe that they  
took precautions against being disturbed by out-  
side noises, by crossing with huge stones each  
of the six streets that led to it, so that chariots  
should not pass.

Six hundred years before Augustus began to  
build the Forum the most impressive building in  
all the city was standing: the Basilica, the Hall  
of Justice. It was surrounded with a portico and  
had three naves, the central one uncovered. The  
great tribune at the farther end, where now the  
judges sit, is standing still, with the broad flight



## Home News.

SALEM.—Last Sabbath, August 4, was a day of rejoicing for the people of this church and society. In the afternoon we gathered by the stream on Upper Buckeye and enjoyed the blessed service of baptism. Two young people, who had come through study and home consideration of the question of giving their lives to the Master, were buried with Christ in that beautiful service. This is the way we like to see them coming, it is natural and betokens a hearty spirit. August 11 will be the time of our regular quarterly meeting. It will be the time of receiving several members into the church. A settled condition of improvement is manifest in our town, all of which is essential to a true life.

E. A. W.

DE RUYTER.—Last Sabbath, the 4th inst., was our regular communion season. The shower in the morning did not promise a large attendance. But the sunshine appeared and the people were prompt and the occasion was of more than ordinary interest. After a brief sermon from the text, "Behold the Lamb of God," the membership and indeed the congregation really enjoyed the covenant meeting service. A brother and sister from Cuyler were present with their letters, asking for union with the church. The brother gave a verbal statement. The sister presented a letter from the church of Fort Scott. It was a pleasure to the church to extend to them the hand of fellowship. Their experience and devotion gives the assurance that they will be a help to the church, and the church will be a comfort to them. The warm welcome given by the membership made it a joyful service.—Brother J. J. White's labors have been highly appreciated. At present he is with his family in Ontario, on account of the sickness of his family. It is expected that he will return to this field at his earliest convenience. The fresh air of De Ruyter has attracted a good number of children from the hot pavements of the big city for a short vacation. Last evening was devoted to a fresh air concert.

L. M. C.

ADAMS CENTRE, N. Y.—Last Sabbath we were permitted to visit the baptismal waters, where four of our bright young people put on Christ in the beautiful ordinance of baptism. We also received one member by letter and expect still other additions in the near future.—Mrs. Warren Walker, of North Loup, is spending the summer at Adams Centre, visiting her two sisters, Mrs. O. D. Greene and Mrs. H. Gurley, and many other relatives and friends.—Pastor Socwell preached at Sacket's Harbor, in the Presbyterian church, a few weeks ago.—Mrs. Herbert Kenyon, of Westerly, R. I., is visiting her parents, Deacon George Gardner and wife.—Pastor Socwell, Mrs. Socwell and their daughter, Lillian, are visiting at Berlin, N. Y., and will attend Conference on their way home.—Mr. and Mrs. Sherman Langworthy, of Brookfield, are visiting their son, Clayton Langworthy, and family, of this place.—Quite a number of our people are contemplating attending Conference, and among the number are several of our young people.—Deacon J. B. Williams, of North Loup, is visiting relatives and friends among us.—Miss Sarah Langhore, of Berlin, who has attended school at Adams Centre during the past year, making her home with Mr. and Mrs. O. D. Greene, has returned to Berlin. She has made a large number

of steps leading up to it, and if nobility of surroundings can avail to inspire rectitude and reverence for justice, the decisions rendered here must have been just indeed.

On the way to the museum there is an interesting collection which throws new light upon the character of the people of Pompeii. It is simply an immense number of miscellaneous stone articles, vases, waterspouts, gargoyles, masks for fountains and such like, which delightfully reveal the sense of humor which must have prevailed in Pompeii. What in Gothic architecture would be grotesque is here simply amusing, laughing kittens, genial satyrs, amiable monkeys, lovable little dogs or birds, each appealing not only to the risibles, but almost, one may say, to the affections.

And thus we come to the museum with its interesting, pathetic relics of those last moments of the buried city's life; bits of rope and cloth, carbonized bread and fruits, a saucepan with the skeleton of a sucking pig, designed for a happy family meal, skeletons of horses and household pets, and most pitiful of all, those plaster casts which enshrine the skeletons of men and women and little children who perished in the awful disaster. Some lie peacefully, as if asleep; others are in the attitude of flight, or of agonized effort to find a way of escape from some obstacle by which escape was made impossible.

This is the last, the awfully impressive reminder of what Pompeii was on her day of doom. It seemed strange to come out from the sorrowful exhibit to the gay loveliness of the flower-bordered walk by which they, as well as we, went down to the beautiful gate that leads to the sea. They passed away in agony and terror, and for centuries have not been, but the calm beauty of God's earth, the strength of the hills, the majesty of ocean, are to-day the same as when they looked upon them with no thought of awful doom.—*The Christian Work and Evangelist.*

## CHURCH INDEPENDENCE, OR WHAT?

REV. S. I. LEE.

A few weeks ago THE RECORDER published an account of the ordination to the ministry of Professor Edwin Shaw, which has the old time Baptist Gospel ring. His ordination was desired by the church that had called him as its pastor, but he was not a member of that church; therefore they asked the church of which he was a member to ordain him. This was in harmony with the interpretation of the Scriptures by all kinds of Baptists and Congregationalists, who have uniformly held that the local church, and that only, has authority to ordain one of its members to the Gospel ministry. Baptist custom has been to invite members of other Baptist churches to meet them and give their advice whether to ordain or not, and to assist in the ordination services. But the ordaining power was always held to be in the church of which the candidate was a member, and the Council or Presbytery acted only as advisers and assistants of the church, and at the request of the church. This principle, applied to church discipline as well as ordination, was jealously guarded by the fathers of our General Conference, who repeatedly incorporated into their constitution that it was only an advisory body and whenever they took the initiative on any important matter it was only as advice and its adoption or rejection was uniformly referred to the churches. The General Conference in its early days neither claimed nor exercised legislative authority.

If the action of the Conference is A. D. 1903

enacting a code of laws giving great power over the churches to an "advisory board" of its own selection and responsible only to the Conference, is held to be constitutional and binding upon the Seventh-day Baptist churches, it follows that we are no longer independent congregational churches having and exercising the rights and privileges of self-government, responsible only to our God and Saviour. In the first article of that enactment, Conference disclaims legislative power, and then proceeds to legislate, and assumes that the churches will passively submit to its assumed authority. According to this Conference enactment, Professor Edwin Shaw has no denominational standing as an ordained minister unless the Advisory Board has approved his credentials, and if so ought not this fact to be published in THE RECORDER? or as the Board is responsible only to the Conference, must the churches await the publication and distribution of the minutes of the next Conference to know to what extent the work of the churches is recognized? This Advisory Board appears to be advisory only to the other Boards, to our schools, and to the Conference itself, but to the churches it is judicial and not advisory. The Conference in this action has given to this Board authority that the churches never have delegated to the Conference and I know of no Scripture that would uphold the churches in delegating such authority to Conference or to any Board of its creation. Furthermore, this action provides for an inferior order of ministers and a superior order, some of whom are to teach, preach to, and superintend the churches supplied by the inferior local ministers.

If the churches should ratify, or passively submit to the rule of this Advisory Board, Conference ought to change the name of the churches to Seventh-day Episcopal churches. Independent church government will then be a thing of the past in our churches. But there are a goodly number in our churches who are awakening to the fact that the act of Conference creating and authorizing this Board is revolutionary, as far as church government is concerned. Henceforth we are to regard our Conference as our Legislature, and at the same time as the judicial court of last resort. Article 13 shows the revolutionary character of these enactments more fully than the preceding articles. It says: "It is not the purpose of the Board to interfere with reasonable and scriptural church independence, but to combine and represent the Biblical, reasonable and practical principles of church independence; representative government; and official and systematic superintendence." Reasonable and scriptural church independence has stood the test of centuries and has not been found wanting; why then seek to combine it with something of man's devising, and make eleven men the official governors of the churches?

Scriptural independence (which is always reasonable) will not combine with Conference-appointed, official government any more than water and oil. If we are to have the latter, let us give up all pretence of the former. Compare the Conference Advisory Board laws with Seventh-day Baptist Hand Book, Chapter 4, on church polity; these will not harmonize.

Let us stand in the old paths and maintain the declaration that the Scriptures of the Old and New Testaments are a perfect rule of faith and practice, including church government.

FOCUS, ANN. AUG. 7, 1906.

of friends among us and we are all sorry to have her leave us.—The spaciousness of this vicinity are rapidly disappearing, since they are being converted into crushed stone for the purpose of road making. The contract has recently been let for building a macadam road for three miles upon the road leading from our village to Watertown, at the expense of \$8,000 per mile and crushed stone is extensively used in this vicinity for repairing roads. All this outlay of money will ultimately give this country the very best of roads and will be one of the factors in increasing the value of real estate.

## "WITH THE MAJORITY."

ANNIE L. HOLBERTON.

With the majority! will that avail us  
My friend, when Jesus says, "Come follow me?"  
From God's own word, whose precepts never fail us,  
How dare you turn, accepting man's decree?

Did the majority believe and serve Him  
When to redeem our souls, he bore the pain?  
Ah, now, as then, they crucify and scourge him,  
While hardened hearts refuse a Saviour slain.

Unlike the throng in sabbath desecration,  
Who trample on the day that God has blessed,  
Christ came not to destroy its consecration,  
But kept the day of His appointed rest.

To stand with Him against the world's opinion,  
Our sacred privilege, not our's the shame;  
The faithful few who joy in his dominion,  
Ask but the grace to glorify His name.

Oh search the Scriptures for that life eternal  
With Jesus Christ, who bade us seek it there,  
To find the truth, the way, the light supernal,  
And give your heart to Him in secret prayer.

For when we answer at the gates immortal,  
Will those we followed expiate our sin?  
What, if rejected at the heavenly portal,  
Though millions more shall fail to enter in?

## THE STORY OF A SWINE HERD.

Two boys were herding swine in Italy. Their employer found them talking together and was angry, shaking his stick at them, and sending them each to his side of the pasture. That night they ran away, taking the road to Rome. After a long tramp they reached the Eternal City. The first thing they did was to go to a church. After they had rested and prayed, they went to look for employment. Peter was taken as cook's boy in a cardinal's house, but Michael could find nothing to do, so he almost despaired and almost starved. He went to his friend Peter, who gave him something to eat, and at night secretly let him into his attic to sleep. Michael found nothing to do for a long time. But he liked to visit the churches and gaze at the fine pictures therein. Something stirred within him, and he took bits of charcoal and sketched pictures on the walls of Peter's attic room. One day the cardinal discovered them. The boys were frightened, and Michael declared that he would rub them all out. But he did not understand the cardinal, who was amazed at their accuracy and power. He took Michael to a drawing master, and gave Peter a better position in his house. Michael worked diligently and became an enthusiast in his art.

His other name was Angelo. This was the humble beginning of the man who was almost a universal genius: painter, architect, sculptor and poet. The church gave him refuge in his poverty and distress, the church furnished him with his inspiration, instruction, and later with a broad scope for his wonderful genius.

Religion should be the rule of life, not a casual incident of it.—Davidson.

## CONFERENCE RAILROAD TICKETS.

The Passenger Associations have granted the usual rate of a fare and one-third to Conference on the certificate plan. They will not grant these rates to those who attend the Pre-Conference Convocation at West Edmeston, the week preceding the General Conference.

Those who buy railroad tickets on the certificate plan should purchase through tickets to Bridgewater, N. Y., or to New Berlin, N. Y., and procure of the ticket agent a certificate of full fare, going. The certificate must be brought to Conference and properly stamped there in order for the purchaser to procure a ticket for one-third fare returning. The return journey must be made over the same route as going. Leonardsville, N. Y., is on a short railroad which does not belong to a passenger association, hence the necessity of procuring tickets either to Bridgewater, five miles from Leonardsville, or to New Berlin, fifteen miles distant.

Bridgewater is on the Richfield Springs Branch of the Delaware, Lackawanna and Western Railroad. New Berlin is on a branch of the New York, Ontario & Western Railway. The following trains from Binghamton and Utica via Delaware, Lackawanna & Western Railroad, make fair connection at Richfield Junction with Leonardsville, via Bridgewater.

Leave Utica 6.45 a. m. and 9.30 a. m., 4.45 p. m., 5.10 p. m., arriving Richfield Junction 7.22 a. m., 10.20 a. m., 5.25 p. m. and 5.47 p. m.

Leave Binghamton 4.50 a. m., 3.30 p. m., arriving Richfield Junction 7.15 a. m., 5.44 p. m.

Trains leave Bridgewater for Leonardsville at 9.20 a. m., 12.45 p. m. and 6.07 p. m.

See that your local agent has certificates in advance of your wanting them.

Tickets may be procured from August 18 to 24 inclusive, good to return up to and including September 1.

IRA J. ORDWAY,

544 W. Madison St.,

Chicago, Ill.

HENRY D. BABCOCK,

Leonardsville, N. Y.

WILLIAM C. HUBBARD,

III W. 5th St.,

Plainfield, N. J.

Railroad Committee.

## INTERESTING ITEMS.

A picnic was given a few days ago at Salem, W. Va., in honor of the Rev. T. L. Gardiner, the retiring president of Salem College. Pres. Gardiner left Salem Aug. 1, and after visiting in New York, will reach his new field of work, North Loup, Neb., about Sept. 1.

The Pacific Press Publishing Association's plant at Mountain View, Cal., was entirely destroyed by fire July 20. The plant had suffered severely in the recent earthquake and was just getting into normal condition when the second disaster came. The *Signs of the Times* was published there.

Plans are being made by which it is hoped that the Conference Year Book for 1906 will be issued very much earlier in the winter than has ever been done before. A stenographer will be present at Conference to report the proceedings, so that there need be no delay in the preparation of the Minutes for the Publishing House. The Publishing House is making preparations to handle the Year Book as a "rush job." Considerable of the necessary work has already been done and still more will be done before Conference, so that the amount of work left to be done in the fall, when the Publishing House is rushed, is considerably lessened. To further clear the way for the Year Book, the *Helping Hand* for the last quarter in the year is being printed now, and will be finished before Conference. Look for the Year Book early next time.

The Rev. H. H. Baker, of Plainfield, who celebrated his 53rd birthday July 4, is not yet ready to be celebrated. He is engaged in a work of value to the cause of Sabbath

truth. He is publishing a booklet on the subject of the Sabbath, and in spite of his advanced age, personally does the necessary research, proof reading, etc., and finds time and strength to visit the Publishing House several times a week. He does this in addition to supplying the Popular Science column with interesting material.

The Sabbath School of the Plainfield (N. J.) Church enjoyed its annual excursion to Asbury Park on Aug. 9. The Bible Schools of several neighboring churches went at the same time. The New Market Sabbath School also went on the trip.

The Plainfield church is undergoing an extensive house-cleaning. It is being redecorated and painted.

Pastor and Mrs. Wilcox, of the Chicago church, have been enjoying a vacation in visiting friends in Central New York.

## NOTICE.

The Annual Meeting of the Seventh-day Baptist churches of Iowa will be held with the Carlton Church at Garwin, Iowa, Sept. 7, 8 and 9, 1906, the Introductory Sermon to be preached by the delegate from the Minnesota Semi-Annual Meeting.

J. H. LIPPINCOTT, Clerk.

## DEATHS.

CROSBY.—At the home of his daughter in Amsterdam, N. Y., July 23, 1906, Mr. Ephraim C. Crosby, in the sixty-ninth year of his age.

Mr. Crosby was born near Williamstown, N. Y., and spent the early years of his life there. At the age of twenty years he was converted and on May 1, 1858, he was baptised into the fellowship of the Adams Centre Seventh-day Baptist Church, and of this church he was a member at the time of his death. In April, 1864, he enlisted in the 186th regiment, New York Volunteers, and served as a soldier until the close of the war. April, 1861, he was united in marriage with Miss Lucretia Babcock, of Adams Centre, who departed this life July 7, 1906, only sixteen days before the death of her husband. Mr. Crosby was one of a family of three boys and four girls, of which number but one is now living—a sister in Oklahoma. He leaves to mourn the loss of both father and mother, so very recently, a son, Samuel, of Los Angeles, Cal., and a daughter, Mrs. Charles Herrington, of Amsterdam, N. Y. The remains were brought to Adams Centre, where funeral services were conducted in the Seventh-day Baptist Church by Pastor Socwell, and interment was made in the Adams Centre cemetery. E. H. S.

CORNELL.—Caroline V. Cornell, daughter of David and Elsie Cornell, was born near Kingwood, Preston Co., W. Va., Feb. 20, 1834. She died at her home in Salem the morning of August 2, 1906, being seventy-two years, five months and thirteen days of age.

The subject of this notice was converted in early life and united with the First-day Baptist people. She was married August 5, 1852, to David F. Randolph. Thirteen children were born to this union, eight of whom are still living. Some time after her marriage, after having given the matter careful study through reading the Bible, she came to believe in the Sabbath of Jehovah, as it is taught in the Bible, and observed it from that time to the day of her death. During her last sickness of more than two years she was a great sufferer, having smoker's cancer of the throat, from which she literally starved to death. During the last year it was almost impossible to understand a word she said. Burial services were held at the Seventh-day Baptist Church the afternoon of August 3, conducted by Pastor Witter, who spoke from Heb. 9: 27.

E. A. W.

GREEN.—BYRON MAXSON GREEN, son of James P. and Susan A. Maxson Green, was born at Farina, Ill., May 17, 1879, and died at his home near Farina, July 25, 1906.

He was united in marriage to Edith Whitford, of Farina, on Sept. 13, 1901. To them were born three children, the oldest, a daughter, died when eighteen months old, the youngest died in infancy, last spring. Mr. Green united with the Farina Church Jan. 30, 1897. The Sabbath before his death he attended church and was in usual health. Although his brief sickness was attended with great pain and suffering he talked very freely and tenderly of his Christian hope, his willingness to die, and his great interest in the spiritual welfare of his kindred. Farewell services were held at the church on Thursday afternoon, his pastor speaking from Job 14: 14.



### Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARDS.

Edited by

Rev. WILLIAM C. WHITTON, Professor of Biblical Languages and Literature in Alfred University.

#### INTERNATIONAL LESSONS, 1906.

- June 30. Jesus and the Children.....Matt. 18: 1-14.
- July 7. The Duty of Forgiveness.....Matt. 18: 21-35.
- July 14. The Good Samaritan.....Luke 10: 25-37.
- July 21. Jesus Teaching How to Pray.....Luke 11: 1-13.
- July 28. Jesus Dines with a Pharisee.....Luke 14: 1-14.
- Aug. 4. False Excuses.....Luke 14: 15-24.
- Aug. 11. The Parable of the Two Sons.....Luke 15: 11-32.
- Aug. 18. The Judge, the Pharisee, and the Publican.....Luke 18: 1-14.
- Aug. 25. The Rich Young Ruler.....Luke 18: 18-30.
- Sept. 1. Bartimeus and Zaccheus.....Luke 18: 35-19: 10.
- Sept. 8. Jesus Enters Jerusalem in Triumph.....Matt. 21: 1-17.
- Sept. 15. Jesus Silences the Pharisees and Sadducees.....Mark 12: 13-27.
- Sept. 22. Review.
- Sept. 29. Temperance Lesson.....Gal. 5: 15-26; 6: 7, 8.

#### LESSON IX.—THE RICH YOUNG RULER.

For Sabbath-day, Aug. 25, 1906.

LESSON TEXT.—Mark 10: 17-31.

Golden Text.—"If any man would come after me let him deny himself and take up his cross and follow me." Matt. 16: 24.

#### INTRODUCTION.

Following Luke's order, we assign the present lesson to our Lord's Perea ministry. This young ruler had the common error of the Pharisees that eternal life was to be earned by doing something. We are not to think of him as a vain boaster who had no good qualities. When Jesus looked on him, he loved him.

The possession of wealth brings many blessings but it also brings numerous responsibilities. And what is more serious still it causes many hindrances.

He that exalteth himself must be abased before he can receive the blessings that God has in store for him. This is true whether it is pride in one's own righteousness as in the case of the Pharisee of last week's lesson, or whatever the cause may be. The paragraph just before our lesson in all three of the Synoptic Gospels alludes to the fact that children are fit members of the kingdom of heaven. Older people must take lessons from their humility and lack of self-assertion.

TIME.—In the early part of the year 30; very likely in February.

PLACE.—Probably Perea.

PERSONS.—Jesus and his disciples, and the rich young ruler.

#### OUTLINE:

1. The Lack of the Rich Young Ruler. v. 17-22.
2. The Hindrance of Wealth. v. 23-27.
3. The Reward of Devotion to Jesus. v. 28-31.

#### NOTES.

17. There ran one to him, and knelt to him. The running shows that he was eager, and the kneeling that he was in earnest. He was not a trifler asking a question to see what Jesus would say. Good Teacher. A very respectful form of address. It is however our translators that have given us the capital T. We are not to infer that this man had accepted Jesus as Master and Lord. What shall I do that I may inherit eternal life? By "eternal life" the Jews meant the joys of the kingdom of the Messiah both here and hereafter. Discussions upon similar questions to this which the young man asked were common among the learned Jews. The error was in supposing that some one good deed done at great cost would be considered a purchase price for the great inheritance, or even that it could be earned at all.

18. Why callest thou me good? There is no emphasis upon the "me." The point is that when one is speaking of the absolute good,—eternal life, he should not call any man good. No man is good in comparison with God, the Giver of every good gift. Jesus thus suggests a line of thought that would lead the young man toward a correct solution of his problem. It often happens that Jesus would not, through lack of power of comprehension on the part of the questioner, answer directly the questions that were asked of him. So as here he had to lead up by indirection to the lesson that he would teach.

19. Thou knowest the commandments. Does Jesus mean that a man may inherit eternal life by keeping commandments? In one sense, No; for he adds presently something beyond the precepts of the law: in another sense, Yes; for yielding oneself in obedience to God as the only good is the way to reach out toward the highest that there is for man to attain. Jesus' reply is virtually, You have the means of eternal life in the law if you properly apprehend it. The young ruler is intent upon the idea that the doing of some particular thing will bring him eternal life. Jesus accordingly refers to the primary precepts of the law in regard to one's duty to fellow men in order to lead up to the teaching that explicit external obedience does not avail, but that personal allegiance to the Giver of the commandments is needed. Do not kill, etc. All the commandments of the second table are quoted except, "Thou shalt not covet," for which there is substituted, Do not defraud. Compare Deut. 24: 14. This is particularly adapted to rich men who are apt to overreach their hired servants or poor neighbors.

20. All these things have I observed from my youth. The young man was evidently sincere in this reply. Our Saviour does not dispute him. He doubtless wished to draw out this very remark. He is willing to suppose for the sake of the argument that he has obeyed as he says. If Jesus or any other teacher should give him other precepts to observe, it is probable that he could say the same in regard to them. Yet there would remain the same felt lack. The words, "What lack I yet?" are not in Mark's account, but this question is plainly implied here.

21. And Jesus looking upon him loved him. He saw sincerity in this man and great moral possibilities since he was not satisfied with the results of mere external obedience to the precepts of the law. One thing thou lackest. This one thing was not poverty, but complete devotion to God. Go, sell whatsoever thou hast, and give to the poor. It is to be noted that this exhortation is associated with the invitation to follow Jesus. They are not to be separated. Giving to the poor was always considered by the Jews as particularly meritorious; but the course of conduct here suggested would not in itself earn eternal life. "If I bestow all my goods to feed the poor, . . . it profiteth me nothing." This is far from being another external precept to be kept the way this man had kept the Ten Commandments. Jesus would have in him a new attitude of mind, and here was a way to express that attitude. And thou shalt have treasure in heaven. In exchange for the earthly treasure. Compare Matt. 6: 19-21. Some have supposed that this is a command for all Christians to renounce their property, but it is really a particular precept for a particular need. The giving up of wealth in a Pharisaic spirit would amount to nothing. And come, follow me. This is to be understood not only as an exhortation to follow Jesus' example, but also to be a personal follower of him, and perhaps to be one of his apostles. The expression, "Take up the cross" of King James' Version is an insertion, not found in the best manuscripts.

22. But his countenance fell at the saying. He was exceedingly disappointed and his face showed this feeling. He wanted to follow Jesus, he wanted to earn eternal life; but he did not see how he could give up his wealth. For he was one that had great possessions. Probably he thought that he would cheerfully give up all that he had if he had only a few hundred dollars; but as it was the price was too great.

23. And Jesus looked round about. Doubtless to see if his disciples were taking note of this incident. How hardly shall they that have riches enter into the kingdom of God! It is to be noted that "enter into the kingdom of God" is taken as equivalent to "inherit eternal life." The case before them was an excellent illustration. If riches prevented this young man of such excellent character and habits from entering the kingdom, how easily would it prevent many people.

24. And the disciples were amazed at his words. They thought just as surely every one thinks today that wealth is that which is most to be desired in this world. Very likely they thought also that a rich man could be religious more easily than a poor man, because he would have leisure to attend to forms and ceremonies. Children; how hard is it for them that trust in riches to enter into the kingdom of God! The two manuscripts that are doubtless older than all others omit here the words, "for them that trust in riches." Of course those that trust in riches will not get in at all, and the point is that it is hard to get in any-way.

25. It is easier for a camel to go through a needle's eye, etc. This expression is of course figurative, but is a comparison to express impossibility rather than extreme difficulty. It has been popularly supposed that our Saviour was referring to a little door in the gate of a city through which a man might pass, and even a camel if he had no hump, but the name "needle's eye" has been given to such a door in comparatively recent times,—very likely taken from this scripture reference. Our Saviour means that when the temptations connected with wealth are considered, it is practically impossible for a rich man to be saved.

26. Then who can be saved? They thought if a rich man with all his blessings and privileges could not be saved, then no one could. Very likely they thought also that every one who did not have wealth desired it, so that practically every-one belonged to this class.

27. With men it is impossible, but not with God. God can save in spite of the greatest hindrances. Zaccheus is an example of a rich man that was saved. Salvation is an impossibility so far as the strength of man is concerned.

28. Lo, we have left all, and have followed thee. The "we" is emphatic. It is probable that this remark is intended to suggest the question which is expressed in Matthew's Gospel, "What then shall we have?" Some criticize Peter for asking such a question; and he certainly did not have the right point of view if he thought of their self-denial as earning them anything. Eternal life does not come easily for a rich man; neither is it earned by voluntary poverty, or by any other sort of self-denial.

29. There is no man that hath left house, etc. Our Lord makes an enumeration of various forms of deprivation, but not in the order of climax, and then mentions the generous reward.

30. He shall receive a hundred fold now in this time. It is easy to see that the language is figurative. The reward is not in material prosperity. With persecutions. The follower of Jesus must expect persecutions; yet even in the midst of distress he has greater possessions and greater enjoyment than those who have the wealth of this world. And in the world to come eternal life. In addition to this present happiness and sense of contentment in doing one's duty there is for every follower of Jesus the inestimable blessing which the rich young ruler was missing.

31. But many that are first shall be last. This is a statement of a general truth good in a great many relations. It probably is mentioned here particularly as a warning to Peter and the other disciples. It is folly to be reckoning up what we have given up for Jesus, and to be reckoning what will be the appropriate rewards for our self-denial. We may seem to be first in our own estimation and in that of others, and yet really be last.

Maw's callin' from the milkhouse,  
Callin' stern:

"Jim, yer lazy good fer nuthin',  
Come and churn."

Paw's callin, from the cornpatch,  
Callin' loud:

"James, yer hulkin', stupid loafer,  
Time yer plowed."

Nature's callin' from the trout-brook,  
Callin, whisper:

"Son, yer poor, tired, lazy feller,  
Come and fish."

Stranger if we just swapped places,  
Put it clear:

"Which of all the three a-caller  
Would yer be?"

### Popular Science.

By W. L. WELLMAN.

#### A Little Later News From Mr. Wellman.

It now appears that Mr. Wellman went from Tromsø, Norway, with his ship, the Frithjof, taking his second load, consisting of his air ship and fixtures, and landed them on Dane's Island, one of the Spitzbergen group, on July 9. The ship returning reached Digermulen, Lofoden Isles, Norway, July 17.

Mr. Wellman on reaching Dane's Island found on landing at "Virgo Bay" that good progress had been made, erecting structures for themselves during their stay, also machine shops for their work, and had prepared and commenced the construction of the great ship house, as that was necessary for the safety of the ship's protection at all times, while it was being prepared and during the time which might be required for experimental operations.

The expedition consists of twenty-four men, selected for their qualifications for the service to be performed.

Dane's Island is about six hundred and fifty miles from Hammerfest, a seaport town in Norway, situated on the Island of Kovalø, in latitude 70 degrees, 40 minutes north, and longitude 23 degrees, 40 minutes east.

Hammerfest is the northernmost town in the world, and has a population of about 2,250.

Mr. Wellman contemplates having Vigo, in Spitzbergen, connected with Hammerfest by wireless telegraph for use in August. I do hope he has met with success; six hundred and fifty miles is quite a space after leaving 70 degrees, 40 minutes on the way to the point of the great spindle, around which the world goes with a whizz!

As it took less than a week to make a trip to Dane's Island, the Frithjof will probably make a round trip or two more the coming season before the ice will close the ports.

If Mr. Wellman's wireless telegraph succeeds, he will have the honor of making another city, that of Vigo, and placing it farther north than Hammerfest.

In sailing his ship through the air, high up, on his way north he may discover some more Spitzbergens, or sharp-pointed mountains, which caused Mr. Jakob von Heemskerck, Jan Corneliozon Ripp, and Willem Barents, in 1596, to name this group of islands "Spitzbergen."

In our opinion, there may be other islands located on this great northern shelf before you reach the jumping-off place, there being about 1,150 miles to be gone over before reaching there.

Although we admit that Mr. Wellman to be a rusher yet, and that ice will not interfere with his operations, but he must know there is a great deal to be done before he can safely leave Vigo to go north. We think he has lots of experimental work yet to do before venturing to leave for good, expecting to reach the pole. We think a trip to Hammerfest and return, before starting north, would be assuring to say the least. Far be it from us to even intimate what would be for the best; our interest for success in reaching the 90 degrees is waxing pretty high and sticky.

As the sun sets to rise "no more" in 1906 on or about the first of September, we would think it advisable to make a dash for finding and reaching the pole before the summer has started. The summer is a golden time to start on the quest for the pole. There will be a Christian so-

the coast at about high noon, when he would have ample time and light for discovery and making scientific measurements and records, and after mapping, then retiring in good order and after informing the people that the northern hemisphere's survey had been completed, and now it only remains for us to complete the southern survey, when the map of the world could be finished.

#### OUT OF THE HEART.

I want to go away a-fishin',  
Away out where th' waves are swishin',  
Out where th' branches lave th' brook,  
Down in a shady, ferny nook;  
I want to lie there on th' bank,  
Where grass is long an' lush an' rank,  
An' feel th' soft kiss of th' breeze  
That wanders through th' willer trees.

I want to go away a-fishin',  
Away out where th' waves are swishin',  
An' watch th' fleecy clouds that pass  
An' fling faint shadows on th' grass,  
An' note th' bluebirds in th' boughs  
An' hear th' low of distant cows,  
Or turn to see th' lambs at play  
In meadows where they run astray.

I want to go away a-fishin',  
Away out where th' waves are swishin',  
An' hear th' drowsy zephyrs croon  
A lullaby when it is noon,  
An' drift away to dreamland, where  
No hint may reach my heart of care,  
Where all the flags of hate are furled  
An' I'm at peace with all th' world.  
—Will Reed Dunroy in Chicago Chronicle.

#### THE RELIGION OF THE NEXT CENTURY.

REV. CHARLES E. JEFFERSON, D. D.

As the next ninety years will come out of the last ninety, the years that are coming will carry in their veins the blood and bear in their body the marks of the years which are gone. Religion is going to be what it has been, only more so. Certain notes will be fuller-toned, many buds will burst into blossom, various tendencies and forces will sweep onward toward a completer fulfillment. Ideas which have been recently operative will in the next ninety years do, if not their perfect work, at least a work larger than that done hitherto.

The idea of growth, or organic evolution, has already modified all existing systems of thought, it is destined to leave its impress on the religious temper. Religion is growing sunnier and more hopeful, and Christianity in the twentieth century will be more jubilant than it has been since the days of the apostles. The idea of the Divine Immanence, long working like a leaven, will go on leavening the lump of church life, bringing a new confidence and fresh courage to increasing numbers of those who fix their minds on things which are above.

Religion will be also increasingly altruistic. The importance of environment as a factor in the growth of souls is bringing to religious men a new sense of responsibility, and out of this awakened social conscience will come movements for the redemption of our cities on a scale vaster than any which the nineteenth century attempted.

The religious spirit will, it is safe to say, be progressively democratic, and every form of church government will show in its changing structure the growing power of the laity. Democracy has as yet been only a strong man getting ready to run a race, and in the twentieth century many members of the appointed course will be crowned. There will be a Christian so-

calism, the full dimensions of which we cannot now conjecture.

The growing sense of solidarity has already powerfully affected religious thought and action, and within ninety years many a dividing wall now massive will be leveled, and many a chasm now wide and deep will be no more. Religion is going to give itself with unprecedented devotion to the work of reconciling brethren who are estranged, and the church of Christ entering the arena of international life will hasten the fulfillment of the dream of the prophet who declared that some day war should be no more.

Religion will be increasingly missionary in its disposition and movement. The last ninety years have witnessed the opening of all the doors of all the lands, and in the ninety years next coming Christianity will boldly enter in. We are coming to see that the missionary impulse is of the essence of the Christian life, and the triumphs of the past are as nothing compared with the victories which are to be.

A growing sense of responsibility for the world's life, coupled with a clearer vision of the magnitude of the task, will accelerate all the forces now making for church unity, so that we may expect within ninety years ecclesiastical federations and denominational consolidations of which our present-day endeavors after union are but dim anticipations.

Finally, religious thought will enjoy a freedom hitherto denied it. Since the Reformation era Protestantism has been handicapped by an untenable doctrine of Holy Scripture, which has produced in each generation a host of skeptics and filled the heart of many a saint with perplexity and misgivings. By the scholarship of the last ninety years the power of that conception has been forever broken, and clergymen hereafter instead of squandering time on questions incidental will be free to attend to the one thing essential—God's revelation of Himself in Christ. For two generations theology has been eclipsed by physical science, and the pulpit has been thrown into the shadow by the printing press, but before the century has run its course, both the science of God and the prophet of God will have come once more to their own.—The Congregationalist.

No man is so much to be pitied as the one who has succeeded in the accomplishment of some wrong or evil purpose. After he has won out in his struggles, and settles down to enjoy his victory, then comes the day of retribution for him. Either he must suffer the pangs of a violated conscience or, what is worse still, he must harden his heart till it feels no compunction for his wrong-doing.—Christian Advocate.

#### 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 Moyne 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,  
5636 Ellis Ave.

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

Rev. FREDERICK LAWRENCE, Pastor,  
430 W. 4th Street.



TABLE OF CONTENTS.

EDITORIALS - The Church and the Crisis; The Church Must Lead; Archaisms; Irreligious Students; Spiritual Sabbath Observance. 513-514
Editorial News Notes. 514
What is Our Mission and Why? 515
Tract Society. 517
Bible School Studies. 517
Education Society Meeting. 517
MISSIONS - A Word About Africa; The Pulpit; The Kiss, Not Righteousness, Saved; Will Barnabas Sell His Land? Treasurer's Report. 518-519
WOMAN'S WORK - Lift Up Your Eyes, Poetry; The Right Use of Our Lips; At Chataqua, Poetry. 519-520
YOUNG PEOPLE'S WORK - Local Paragraphs; A Little Child Shall Lead Them; Receipts Young People's Board The Reading and Study Course in Bible History. 520-521
A Study of Crime. 521
CHILDREN'S PAGE - Mary Ann, Poetry; The Heart's Sincere Desire; Pip, Pop and Skip. 522
A Day in Pompeii. 522
Church Independence, or What? 524
HOME NEWS. 524
With the Majority, Poetry. 525
A Story of a Swine Herd. 525
Conference Railroad Tickets. 525
Interesting Items. 525
DEATHS. 525
SABBATH SCHOOL. 526
POPULAR SCIENCE. 527
Out of the Heart, Poetry. 527
The Religion of the Next Century. 527

Milton College

First Semester begins September 12, 1906.

A college of liberal training for young men and women. Degrees in arts, science, and music. Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology. The Academy of Milton College is an excellent preparatory school for the College or for the University. The school of music has courses in Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc. Classes in elocution and physical culture. Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information address the REV. W. C. DALAND, D. D., President or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Salem College

SALEM, WEST VIRGINIA

Courses

Music, Classical, Philosophical, Scientific and Normal.

Equipment

Library, Apparatus, Geological and Natural History Cabinets.

Faculty

Seven Professors and four Instructors.

Expenses

Low. Opportunities for self help abundant.

FALL TERM BEGINS SEPT. 4, 1906

For detailed information address the President

CORTEZ R. CLAWSON, A. B.

TRACTS ON THE SABBATH.

Issued by the American Sabbath Tract Society, Plainfield, N. J. No. 1. The Sabbath and Spiritual Christianity. No. 2. The Authority of the Sabbath and the Authority of the Bible Inseparable. No. 3. The Sabbath as Between Protestants and Romanists; Christians and Jews. No. 4. Reasons for giving the Sabbath a Re-hearing. No. 5. The Sabbath in the Old Testament. No. 6. The Sabbath and the Sunday in the New Testament. No. 7. The Sabbath from the Protestant Reformation. No. 8. Sunday from the Middle of the Second Century to the Protestant Reformation. No. 9. Outline of Sunday Legislation. No. 10. The Sabbath Since the Protestant Reformation. No. 11. Sunday Since the Protestant Reformation. No. 12. Various Reasons for Observing Sunday. "Why I Am a Seventh-day Baptist." 20 pages. "How Did Sunday Come Into the Christian Church?" 16 pages. "The Time of Christ's Resurrection and the Observance of Sunday." 16 pages. "Bible Reading on Sabbath and Sunday." 8 pages.

BENJAMIN F. LANGWORTHY, ATTORNEY AT LAW, Suite 310 and 312 Tuoluma Bldg., 121 LaSalle St. Tel. Main 3141. Chicago, Ill.

BOARD OF SYSTEMATIC BENEVOLENCE - W. H. Ingham, President; Dr. Geo. W. Post, Corresponding Secretary, 187 Washington Boulevard, Chicago, Ill.; Dr. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. E. Hull, Dean A. E. Main, Rev. A. E. Witter. Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton, Junction, Wisconsin.

Seventh-day Baptist Bureau

of Employment and Correspondence. President - C. U. Parker, Chicago, Ill. Vice-President - W. H. Greenman, Milton Junction, Wis. Secretaries - W. M. Davis, 603 West 53d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill. Associational Secretaries - Wardner Davis, Salem, W. Va.; Lator Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La. Under control of General Conference. Denominational in scope and purpose. INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y. A. L. TITSWORTH, Secretary, Plainfield, N. J. F. J. HUBBARD, Treasurer, Plainfield, N. J. Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, President, Plainfield, N. J. D. E. TITSWORTH, Vice-President, Plainfield, N. J. W. C. HUBBARD, Secretary, Plainfield, N. J. JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN,

COUNSELLOR AT LAW, Supreme Court Commissioner, etc. Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President - Mrs. S. J. Clarke, Milton, Wis. Vice-Presidents - Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis. Corresponding Secretary - Mrs. T. J. Van Horn, Albion, Wis. Recording Secretary - Mrs. J. H. Babcock, Milton, Wis. Treasurer - Mrs. L. A. Platts, Milton, Wis. Editor of Woman's Page - Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J. Secretary, Eastern Association - Mrs. Anna Randolph, Plainfield, N. J. Secretary, South-Eastern Association - Mrs. G. H. Trainer, Salem, W. Va. Secretary, Central Association - Miss Ethel Haven, Leonardville, N. Y. Secretary, Western Association - Miss Agnes L. Rogers, Alfred, N. Y. Secretary, South-Western Association - Mrs. G. H. F. Randolph, Fouke, Ark. Secretary, North-Western Association - Mrs. A. S. Maxson, Milton Junction, Wis. Secretary, Pacific Coast Association - Miss Ethlyn M. Davis, Riverside, Cal.

New York City.

SABBATH SCHOOL BOARD.

President - George B. Shaw, 311 Central Ave., Plainfield, N. J. President, Eastern Association, Albert Whitford, Westbury, E. I.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Robert W. Van Horn, Lees Creek, W. Va.; North-Western Association, Herman D. Clark, Dodge Centre, Minn.; South-Western Association, Gibson H. F. Randolph, Fouke, Ark. Recording Secretary - Curtis F. Randolph, 181 North Ninth Street, Newark, N. J. Corresponding Secretary - John E. Cottrell, Plainfield, N. J. Frank L. Graham, 490 Vanderbilt Avenue, Brooklyn, N. Y. Members - Eda F. Randolph, Great Kills E. I.; C. J. Rogers, C. C. Rogers, Yonkers, N. Y.; Eda F. Rogers, N. Y. City; Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y. Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

O. S. GILMAN, 31 Paul Building, Broadway, New York City.

HARRY W. FRESTICE, D. D. E. "The Northport," 75 West 143d Street.

ALFRED CARLYLE FRESTICE, M. D. 155 W. 46th Street. Hours: 9-10 A. M. 1-4; 6-8 P. M.

ORRA S. ROGERS, Special Agent. MUTUAL BENEFIT LIFE INS. CO., 137 Broadway. Tel. 6248 Cort.

Alfred, N. Y.

ALFRED UNIVERSITY, Alfred, N. Y. First Semester begins Sept. 18, 1906. BOOTHER COLWELL DAVIS, Ph. D., D.D., Pres.

ALFRED ACADEMY, First Term begins Sept. 10, 1906. WILLIAM S. MAXSON, Ph. B., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y. V. A. BAOS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY, REV. ARTHUR E. MAIN, Dean. The next year opens Tuesday, Sept. 18, 1906. West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD. President - A. C. Davis, Jr., West Edmeston, N. Y. Secretary - A. L. Davis, Verona, N. Y. Treasurer - Eda R. Coon, Leonardville, N. Y. Junior Superintendent - Mrs. H. M. Maxson, Plainfield, N. J. Editor Young People's Page - Rev. L. C. Randolph, Alfred, N. Y. Associational Secretaries - Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. Webster, Alfred, N. Y.; North-Western, B. F. Johnson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brisey, Salem, W. Va.

D. R. A. C. DAVIS, JR., General Practice. Specialty: Eye and Ear. Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, President, Westerly, R. I. A. S. BABCOCK, Recording Secretary, Rockville, E. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. REV. E. B. SAUNDERS, Corresponding Secretary, Ashaway, R. I. The regular meetings of the Board of Managers are held the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT. IRA B. CRANDALL, President, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. 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. Garrison, North-Western, Nortonville, Kans.; F. J. Ehret, 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.

Leonardville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Leonardville, N. Y., August 29-31, 1906. STEPHEN BABCOCK, President, 4 Livingston Ave., Yonkers, N. Y. FRANK L. GRAHAM, 490 Vanderbilt Avenue, Brooklyn, N. Y. Recording Secretary.

ALFRED UNIVERSITY, Alfred, N. Y. First Semester begins Sept. 18, 1906. BOOTHER COLWELL DAVIS, Ph. D., D.D., Pres.

ALFRED ACADEMY, First Term begins Sept. 10, 1906. WILLIAM S. MAXSON, Ph. B., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y. V. A. BAOS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY, REV. ARTHUR E. MAIN, Dean. The next year opens Tuesday, Sept. 18, 1906. West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD. President - A. C. Davis, Jr., West Edmeston, N. Y. Secretary - A. L. Davis, Verona, N. Y. Treasurer - Eda R. Coon, Leonardville, N. Y. Junior Superintendent - Mrs. H. M. Maxson, Plainfield, N. J. Editor Young People's Page - Rev. L. C. Randolph, Alfred, N. Y. Associational Secretaries - Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. Webster, Alfred, N. Y.; North-Western, B. F. Johnson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brisey, Salem, W. Va.

D. R. A. C. DAVIS, JR., General Practice. Specialty: Eye and Ear. Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, President, Westerly, R. I. A. S. BABCOCK, Recording Secretary, Rockville, E. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. REV. E. B. SAUNDERS, Corresponding Secretary, Ashaway, R. I. The regular meetings of the Board of Managers are held the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT. IRA B. CRANDALL, President, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. 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. Garrison, North-Western, Nortonville, Kans.; F. J. Ehret, 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.

Leonardville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Leonardville, N. Y., August 29-31, 1906. STEPHEN BABCOCK, President, 4 Livingston Ave., Yonkers, N. Y. FRANK L. GRAHAM, 490 Vanderbilt Avenue, Brooklyn, N. Y. Recording Secretary.

THE SABBATH RECORDER

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

VOLUME 62. No. 34.

PLAINFIELD, N. J., AUGUST 20, 1906.

WHOLE No. 3,208.

No 1-RECORDER First Page August 20

ONE DAY AT A TIME. One day at a time! That's all it can be; No faster than that is the hardest fate; And days have their limits, however we Begin them too early and stretch them too late. One day at a time! It's a wholesome rhyme, A good one to live by,— A day at a time.

One day at a time! Every heart that aches Knows only too well how long they can seem; But it's never today which the spirit breaks; It's the darkened future, without a gleam.

One day at a time! But a single day, Whatever its load, whatever its length; And there's a bit of precious Scripture to say, That according to each shall be our strength.

One day at a time! 'Tis the whole of life; All sorrow, all joy, are measured therein; The bound of our purpose, our noblest strife, The only one countersign sure to win. One day at a time! It's a wholesome rhyme, A good one to live by,— A day at a time. —Helen Hunt Jackson.

Reliable Foundations which ruined the beautiful city of the Golden Gate? That question must remain unanswered, so far as accurate details are concerned. One general answer is clear: the foundations of the earth were broken up at that point. The State Geologist of California reports that "the earth west of a line of two hundred and twenty-five miles long slid eight feet north, leaving a crack in the surface which can be traced the whole distance from San Juan to Point Arena, where the fissure disappears in the Pacific Ocean and extends how far no one knows. Fences and roads were moved eight feet from their former position and the break is perfectly clear. The break was six miles west of San Francisco. This saved the unhappy city from a much more serious disaster, as in villages along the line of the fissure the foundations were literally jerked out from under the houses, and such a catastrophe in a great city must have resulted in the death of thousands." The slipping away of foundation rock on which the city was resting has frequent counterpart in the World of Character. Individuals, communities and nations are brought to ruin whenever the foundations of Godly manhood slip away. The Bible and all human experience unite to teach the value of sure foundations. We know what elements are needed for such foundations. The grounds of truth and the pure content of religion are only answered when what we ask is granted. Refusal is a distressing matter; often we

responsibility for character building grasps each man with unmistakable demands and requirements. That men influence each other, that parents and teachers do much in determining the foundations of character in children, that all human lives are interactive and full of intermingling influences, only increases the responsibility of each one for himself and for his fellows. It is plain that nothing but the best material is fit for foundations. We do not know what forces moved the foundations under California. God understands that, and in the final settlement of accounts and of human history He will adjust matters satisfactorily. The moral lessons we need to learn from that "two hundred and twenty-five mile fissure" are clear. Dishonesty is ruinous in a foundation. Manhood cannot be built on that. Disregard for truth undermines character as the floods undermine the shores of sea or river. Impurity vitiates the character of thought and purpose until it hastens the slipping away of the best foundation stones. When it was written: "Righteousness exalteth a nation, but sin is a reproach to any people," a great and universal principle in human history was stated in a steel-clad epigram. The parable of the wise man who built his home on a rock, while his foolish neighbor built on the sand—easily dug, but treacherous—will remain vivid rhetoric and forcible warning, to the end of time. Paul's story of the man who built on solid foundations but used poor material—"hay, wood, stubble"—presents another view of the value of permanent "fire-proof" materials. However the picture may be seen, the folly and ruin which come with poor foundations are first facts in human history. Look well to the foundations of your life. Do not neglect yourself while you find fault with the masonry of other people. Give the more earnest heed lest your foundation falls in earthquake ruin. Write these lessons in your memory on the page which recalls the ruins of San Francisco. It was only a step of "about eight feet" but ruin is the one word that tells the story.

ARE you thankful because God has refused to grant all that you have asked for, or desired? Doubtless you ought to be. Your children ask many things which you do not grant, because it is not best for them. Sometimes you must refuse because your power is limited. God is not thus limited, but His wisdom can decide what is best for His children, far better than they can decide for themselves. It is a serious mistake, and too common, when we consider that prayers are only answered when what we ask is granted. Refusal is a distressing matter; often we

see that it is the only desirable answer, when we know all the facts and all that would be involved if our requests were granted. Denial is blessing. Two days ago one said: "I wanted to go sailing this afternoon, but the old captain refused to take me out. I am disappointed and almost angry." Two hours later a dead stifling calm was suffocating sea and shore, and every boat that was out lay as helpless as "a painted ship upon a painted ocean," while the northwestern sky grew sullen with impending storm. The "Old Captain" knew more than the impetuous woman did. His refusal was undisguised blessing. She had good reason to be thankful for what she missed, for what refusal brought. Human experience, at the best, is filled with similar cases. We want to sail now. Our Great Captain knows that the sea will be calm-covered or storm-swept, or both, and that it is best for us to remain at home. When we desire that which is really best for us, it is easy to be thankful for refusals, because we are assured that what is best will come; to-morrow if not to-day. We see little beyond to-day, partly because we cannot see all, partly because we are imperative and impetuous, unwilling to wait for to-morrow. That is the weak side of childhood, and we are only children. The larger view and abiding faith accept refusal and add thanksgiving for the unknown, but not uncertain, good that will come "in His time." Complete answer to some petitions cannot be given while we are on earth. We cannot be fitted to receive full answer. Our unfitness to receive full answer is sufficient reason for God's refusal. That unfitness may depend upon inability rather than moral unworthiness. Human law declares that a child may not assume the place or the duties of an adult; he may not take possession of his own inheritance until he reaches the years deemed adequate for judgment and ability to care for himself and his own. Such provisions of human law are a blessing to children and minors. Refusal is blessing when youth and ignorance would be sure to squander the treasures which a wise parent has left. All this is but feeble illustration of the higher wisdom and larger love of Our Infinite Father in heaven, who grants or refuses because He sees the end from the beginning and knows what is best for all.

THE words which form the title of this editorial are sometimes used loosely, and often they are defined narrowly, if at all. They are words of deep and wide meaning, and the definitions which we should apply to them ought to be larger and better than those of former times. The Jewish idea of salvation in the Messianic Age meant escape from the calamities and punish-