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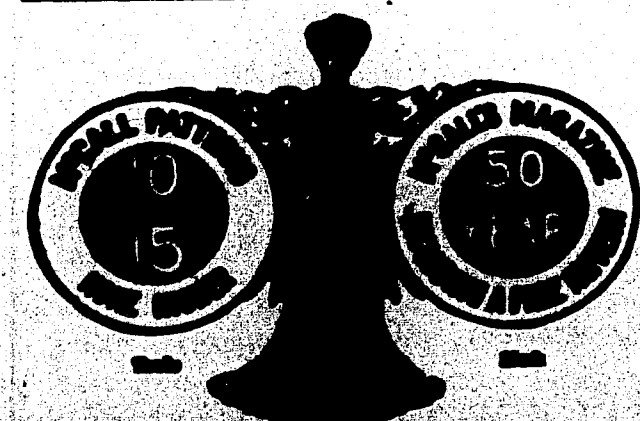
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The Board will not intrude information, help or advice upon any church or persons, but give it when the church or persons come to the Board with the request for assistance, being treated one each other.

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THE FIRST DEAD LEAF.

I saw a dead leaf fall today
And shiver at my feet,
And thus I knew that Summer-time
Had turned in full retreat.
In robes embroidered with ripe corn,
And crowned with yellow wheat.

I heard the wind sigh in the reeds
A melancholy note
As skaway birds in hurried flight
In shiver realms remote
Piped plaintive lyrics of farewell
From many a feathered throat.

I saw a silver spider web
Swing broken in the breeze,
Where marigolds in rich array
Were tempting drowsy bees,
And purple asters, royal blooms,
Were nodding 'neath the trees.

I saw a garden where the rose
Had reigned in early spring;
The bower hung with clinging vines
Where thrushes used to sing,
Now silent save where fading leaves
Were softly whispering.

I saw a dead leaf fall today—
The vanguard of them all;
It fluttered idly like a waif
Against the garden wall
And told me Summer-time had fled
And left the fields to fall.

—Chicago Chronicle.

SOME MONTHS AGO A PASTOR ASKED THE EDITOR OF THE RECORDER TO MAKE SUGGESTIONS CONCERNING A SERMON UPON THE "BIBLE SABBATH."

That pastor had preached the sermon from his own pulpit and desired suggestions that he might give the matter further attention with a view of perfecting the sermon for preservation and use whenever occasion might demand it. The consideration of that manuscript leads the writer to make certain general suggestions by way of editorial notes, which are essentially a reply to the pastor whose sermon has been examined, and also suggestions to other pastors and preachers. These editorials are in no sense a criticism on what pastors may have done; they are meant to aid pastors in work yet to be done. All agree that more ought to be said and done in all our churches to strengthen ourselves against the rising tides of anti-Sabbathism and worldliness. Pastors can do this more effectively than any others.

THE BIBLE IS THE CENTRAL SOURCE OF THE SABBATH LAW AND KNOWLEDGE CONCERNING THE SABBATH AND ITS CONNECTION WITH JUDAISM AND WITH THE WORK OF JESUS IN MANKIND. ALL WORSHIP AND ALL FAITH COMMUNION ARE CENTERED UPON THE NAME OF JESUS CHRIST, WHO MUST BE AS UNIVERSAL AND AUTHORITY AS HIS NAME AND BLOOD.

The Bible is the central source of the Sabbath law and knowledge concerning the Sabbath and its connection with Judaism and with the work of Jesus in Mankind. All worship and all faith communion are centered upon the name of Jesus Christ, who must be as universal and authority as his name and blood.

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THE DEEPER MEANING OF THE SABBATH

A prominent conception of the Jews made the Sabbath a "memorial of Creation." That idea was not erroneous, but was seriously incomplete. Christians have not risen above that interpretation as they ought to have done. Those who have continued the observance of the Sabbath, and those who observe the first day—especially since the Reformation—have injured themselves by depending too much on that incomplete idea. The more nearly complete conception of the Sabbath makes it "God's representative in human life, through time." This is a much larger idea. It indicates the purpose of the Sabbath to be spiritual acquaintance with God; a time for spiritual communion and religious instruction. This larger and deeper meaning of the Sabbath should be made a corner stone in the foundation upon which Sabbath-keeping is built. The idea of God as creator is all-embracing. Being Creator of all things, He is Father, Law-giver and Redeemer. A fundamental demand of religion is that we remember God and come into communion with Him in these different relations. In this way the Sabbath law links itself with the all-embracing idea of the One True God, Creator and Redeemer of men. A law which forms such a central bond of union between God and His children, and which brings them before His children, with by most must be as universal and authority as his name and blood.

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yearly Sabbaths which were a part of the ceremonial system and distinct from the weekly Sabbath that antedated them and was separated from them by those universal and fundamental truths to which we have called attention. No adequate study of the Sabbath in the Old Testament can be made without considering the weekly Sabbath and the annual sabbaths, both as to their meaning and history. A book by Samuel Walter Gamble, "Sunday, the True Sabbath of God," issued by the Methodist Publishing House, Cincinnati and New York, rests upon a lot of confused and erroneous notions relative to the annual sabbaths of the Jews and the weekly Sabbath, together with a number of so-called "ancient calendars" which the author has invented but which do not exist outside his inventive genius.

....

PASSING from the Old Testament to the New, the Sabbath question must be considered in the light of various restrictions and perversions which the Pharisees had placed upon it. Jesus' treatment of the Sabbath question can not be understood unless these perversions and evasions are taken into account. Discarding and condemning these, Jesus restored the Sabbath, interpreted it in its larger spiritual sense, cleansed and restored it to its rightful place. This fact must be made the starting point of all consideration of the Sabbath in the New Testament. Having made these suggestions for the benefit of those who are called to preach or write upon the Sabbath question, the RECORDER asks attention to the various helps which the publications of the American Sabbath Tract Society offer to those who desire to consider the question for themselves, or to prepare sermons, essays, newspaper articles, etc., relative to the Sabbath. These helps will not call you away from the Bible, but will aid you in understanding what the Bible teaches. Bailey's Commentary is valuable for the study of specific passages. "Studies in Sabbath Reform" present in a condensed and well classified manner those lines of study which cover both the Old Testament and the New. The distinction between "Moral and Ceremonial Laws" is prominently treated in these studies. "Ceremonial laws concerning sacrifices" and the meaning of those sacrifices are classified and discussed. "Holy places and things," "Holy festival seasons," "The Sabbatical year," "The Year of Jubilee," "The Passover," "The Pentecost or Feast of Weeks," "The Feast of Tabernacles," "The Feast of Trumpets," "The day of Atonement," are among the important ceremonial festivals which are treated in these studies, pages 32 to 46. Any one desiring to investigate those important features of the Sabbath question in the old Testament should give careful attention to those passages. Dr. Main's Supplemental Lessons in the Helping Hand and Tract No. 1 of the "Series of Twelve" should be consulted as you seek the deeper spiritual meaning of the Sabbath.

....

We are satisfied that one element of weakness on the part of pastors and people is the mistaken notion that the Sabbath question is a minor one in extent and importance. Too many sermons treat it hastily and imperfectly, either because those who preach upon it are not as well informed as they should be, or because they fear the people to whom they preach will be-

come restless if the question is not treated briefly. Best results are lost when the question is considered in such a way. If the history of the Sabbath question—which is really a very important feature of the question in these days—be taken up in connection with the discussion of what the Bible teaches, not less than seven carefully prepared and elaborate sermons can cover the field. The sermon which has drawn out these editorial notes did very well in attempting to cover the question as it appears in the Bible, in a single sermon. But no preacher, however able, can do anything like justice to the Bible, or to the Sabbath question, who attempts to crowd the whole matter into a single sermon. Four sermons, resulting from the work of months rather than hours, are requisite to a fairly adequate treatment of the Sabbath as it appears in the Bible. The RECORDER sincerely hopes that the request of that pastor whose sermon we have referred to, and which has brought out this brief discussion, will awaken such interest on the part of all pastors as will give to all our churches during the current year series of sermons covering the ground in general, together with such special or local features of the question as may demand attention in any given church. Our people are weak for want of instruction concerning the truth which separates them from the rest of the Christian world, and which is the basis of their denominational existence. Denominational spirit and enthusiasm are wanting for want of knowledge as well as for want of high spiritual standards and deep convictions. Each on-coming generation of children must be instructed well and thoroughly instructed if our denominational life and work go forward as God calls. Pastors and parents are the main teachers.

....

FOLLOWING a suggestion which the communications received from pastors have made, we shall run their answers into a story, leaving the letter sent to the pastors standing at the head of the article. That letter, which was published also last week, is as follows:

"DEAR BROTHER:

That the readers of the RECORDER may have something more than general opinions concerning the influences by which men are brought into the ministry, I venture to ask the following questions:

1. Do you think that you inherited from your parents, or from other ancestors, a definite tendency to enter the ministry?
2. Under the influence of what church or churches did you determine to enter the ministry?
3. Were you first licensed to preach, if so, how long before you were ordained?
4. How far had you advanced in school work when you were ordained? What work have you done in school or seminary since your ordination?
5. Speaking in general, what was the strongest influence that brought you into the ministry?
6. What is the present state of the church under the influence of which you were first led toward the ministry?
7. Please add any other items not called for by the foregoing questions that will throw light on the causes and influences that have brought you into the place you now occupy."

Dr. A. C. Davis, Jr., of West Edmeston, N. Y., says:

"I do not think that I inherited any tendency to enter the ministry from my ancestors. I determined to enter the ministry under the influence of the church at Farina and the church at Chicago. I have never been licensed nor ordained. I have never done any school or seminary work with a view to entering the ministry. The strongest influence that brought me to preaching came in connection with my studies as a medical student. Attending 'Clare' Medical College and watching

physicians as they watched their own physical bodies, was no thought of the spiritual body, or the religious interests of their patients, led me to believe that a physician was only doing half his duty if he attended to the physical only. Therefore I am at once physician and preacher."

Rev. D. B. Coon, Shiloh, N. J., writes:

"I can not tell whether I inherited a tendency to the ministry. It is possible, since my great grandfather was a minister. [Our readers will recall the fact that Mr. Coon preached the sermon on Sabbath morning at the Centennial Conference in Ashaway, in connection with which it was announced that his great grandfather, Elder Daniel Coon, was moderator of the first Conference held at Ashaway in 1802.] It was principally under the influence of the church at New Auburn, Minn., that I determined to enter the ministry. In a secondary way, the influence of the churches at Milton and Albion, Wis., strengthened that purpose. I was licensed to preach three years before I was ordained. I had completed my college and seminary courses before I was ordained, and have done no special school work since that time. Probably the influence of my mother was the strongest motive which brought me into the ministry. During my early life this was a silent influence, for I was twenty-two years of age and was about leaving for college before she ever said a word to me about entering the ministry. The church under the influence of which I was first led to the ministry is now small in numbers and weak financially, but strong spiritually. Aside from these human influences I felt the voice of God in my own soul leading me into the ministry. I suppose that my early associations with a small church and therefore my full acquaintance with all its problems had much to do in bringing me into the ministry. I did not think seriously of entering the ministry until I had been in college one term. The noble young men whom I met in college at Milton may have had a strong influence over me of which I was not conscious at that time."

Rev. O. D. Sherman, Richburg, N. Y., writes:

"I can not say that I inherited any tendency to the ministry from my ancestors. My knowledge on my father's side does not go back of my grandfather. So far as I know, I am the only Seventh-day Baptist minister by the name of Sherman. My mother was a Williams, eighth on the line from Roger Williams, founder of Rhode Island, and own cousin to the late Dr. Thomas R. Williams. So far as I know, he was the only Williams of that family who was ever ordained to the Gospel ministry. His grandfather, Thomas Williams, was licensed by the First Verona Church, 'to improve his gift'; but I think he was never ordained. I well remember how the good old man did improve his gift when I, a shrinking boy of twelve years, was admitted into the church, by admonishing me how to act 'if thy brother shall trespass against thee,'—good Scriptural doctrine, but rather strong for a twelve-year old boy. I think it was more personal influence than church influence that brought me into the ministry. When I was seventeen and eighteen years of age, I attended school at DeRuyter Institute, two terms. Rev. James R. Irish was the principal. His strong point as a teacher, 'the Elder,' as everyone called him, was the personal interest he took in his students, especially concerning moral and religious things. He never said any thing to me directly about the ministry, but the way in which he talked about it and the way in which he looked at me when he talked, made me feel that he meant me. Later, when living within the bounds of the First Brookfield Church, I overheard some remarks made by Rev. Eli S. Bailey, concerning what constituted a call to the ministry. I understood his conclusion to be that the church should take the initiative in calling to the ministry, and there I rested. Just before Dr. Thomas R. Williams was called to the chair of Doctrinal Theology in Alfred University, in a private interview, he urged me to enter the theological class and devote myself to preparation for the Gospel ministry. Others, seconded his advice, among whom were President Allen and yourself, Mr. Editor. Then came 'the boys,' Huffman, Gardner, Davis, Stillman and others, all of whom added their influence. Therefore, while, doubtless the influence of the churches with which I had been associated did something in determining my choice, I think it was more the influence of persons than of churches which brought me into the ministry. I was licensed to preach by the First Alfred Church some three or four years before ordination. I had finished a full course in the theological seminary of Alfred University, having done my thesis on 'The Influence of the Holy Spirit on the Human Mind.' After ordination I went to

graduate studies for one year in Union Theological Seminary in New York City. I think the strongest influence leading me into the ministry was a deep conviction of soul that if I did not enter the ministry I should never feel satisfied, and that I could not fill the measure of the opportunities God offered me in any other way. I did not feel that it was so much 'woe,' if I did not preach, as it was the loss of peace and joy if I did not. The influence of at least four churches marked the earlier years of my Christian life. These are the First Verona, the First Brookfield, the Milton, and the First Alfred. They all stand as leading churches in our denomination at the present time, and I have sweet memory of their fostering care. May the blessing of God rest on each of them."

Rev. Henry N. Jordan, Dunellen, N. J., says:

"I did not inherit any tendency toward the ministry, except that which comes through years of strong Sabbath-keeping Christianity, handed down through my maternal ancestors. I determined to enter the ministry under the influence of the Friendship Church at Nile, N. Y. I was licensed to preach by the First Alfred Church on August 17, 1901, nearly three years before my ordination. I had completed my work in college and a little more than a third of my seminary course before I was ordained. Since my ordination I have attended lectures in Union Theological Seminary in New York, where I still am. The strongest influence that brought me into the ministry was the conviction that my activities and responsibilities in Christian work could not find expression, satisfactorily, in any other way. This conviction was so strong that it seemed to me like a personal call from God. From my earliest recollection I wanted to be a preacher of the Gospel, and I felt more or less vaguely that I ought to enter the ministry. Rev. H. B. Lewis, while pastor at Nile, was the first one who took kindly notice of me and helped to give shape and expression to my latent desires and convictions. Later on, that conviction was expressed definitely by me after Rev. M. B. Kelly, Jr., my pastor, had given me wise counsel and help."

Rev. A. G. Crofoot, of Independence, N. Y., writes:

"I do not think I inherited a tendency to the ministry, but I heard my father express a wish that I might become a minister. This was soon after his conversion and when I was about twelve or thirteen years of age. I think the expression of that desire on his part helped me in making the decision. The Friendship Church at Nile, N. Y., influenced me more than any other church, in coming to this decision. I was licensed as I remember dates, about two years before I was ordained. I had completed a three years' course in the theological seminary at Alfred before my ordination. The only special work I have done since that time has been the reading of some books from the circulating library of the seminary. Probably the strongest influence that led me to the ministry was the conviction that God called me to do that work and the great need of our denomination for more ministers. I felt called when quite young, but put off a final decision for ten or twelve years. A sermon which you, editor of the RECORDER, preached at Little Genesee about the year 1870, was one of the influences which God used to call me into the ministry."

Rev. E. H. Socwell, Adams Center, N. Y., writes:

"I do not think I inherited tendencies toward the ministry. I was not influenced by any church to enter the ministry. I received no encouragement from the church of which I was a member. Possibly that was because I kept the matter to myself and did not tell people what I had in mind. No one gave me any encouragement except my mother, and Rev. Nathan Gardner and his wife, while he was my pastor. I was never licensed to preach. I had just finished my preparatory work when I was ordained. After ordination I entered college, finished a collegiate course of study and three years' course in the theological seminary. I am in the ministry because of 'an over-powering sense of duty to preach the Gospel.'"

....

The editor secured a part of the Confessions Bible readings which were given at Conference, thinking it might be of interest to publish them in the RECORDER. He has learned that the editor of the Pacific, Rev. C. E. Shaw, secured them and wishes to publish them in that magazine.

This will preclude the necessity of publishing them in the RECORDER. This explanation is due to those who presented the readings and from whom the editor sought manuscripts.

From my Note-Books

QUITE a large quantity of valuable material, which has been gathered from time to time, remains in the note-books of the editor which has not been given to the public. These items cannot fail to be of value to theological students and preachers, and we think to many other readers also. The knowledge which these items convey is valuable and timely to any one who may be seeking material bearing upon cognate themes. The authorities from which the quotations are made are given, thus helping those who may desire to follow up investigation along any line that may be suggested. The influence of Roman thought upon early Christianity was so extensive and strong that it must be taken into account whenever any question concerning the history of Christianity from the third century to the Reformation under Luther is under consideration. Every fact connected with that influence is both valuable and important to students of Christian history at the present time, and to those who have occasion to consider the problems connected with Christian history, which are not yet solved or eliminated. Ernest Renan, in a lecture entitled "Influence of Rome on Christianity, and the Development of the Catholic Church," bears strong testimony concerning the purity of the Apostolic Church in the following words:

"The origins of Christianity form the most heroic episode in the history of humanity. Never will man display more self-devotion, or a larger love of the ideal, than in the hundred and fifty years which rolled away between the sweet Gallician vision under Tiberius, and the death of Marcus Aurelius. Never was the religious consciousness more eminently creative; never did it lay down with more absolute authority the law of the future. This extraordinary movement, with which no other can be compared, came out of the heart of Judaism." *Hibbert Lectures*, 1886. (pp. 8, 9.)

Of the state of religion during the Middle Age, he says:

"Throughout the Middle Ages the church is no other than the old Rome, regaining its authority over the barbarians who have conquered it—imposing upon them its decretals, as it formerly imposed its laws—governing them by its cardinals, as it once governed them by its imperial legates and its proconsuls." (p. 19.)

"But it was above all the Mithraic worship which in the second and third centuries attained an extraordinary prevalence. I sometimes permit myself to say that, if Christianity had not carried the day Mithraicism would have become the religion of the world. It had its mysterious meetings; its chapels, which bore a strong resemblance to little churches. It forged a very lasting bond of brotherhood between its initiates; it had a eucharist, a supper so like the Christian mysteries, that good Justin Martyr, the Apologist, can find only one explanation of the apparent identity, namely, that Satan, in order to deceive the human race, determined to imitate the Christian ceremonies, and so stole them." (p. 35.)

Consult Justin, Apol. 1, 66, and *Dis Cwm Trypho* 79, 78; also Origen, *Contra Celsum*, 6: 22.

Mithraicism represented philosophic and mystical elements of Sun Worship. Renan's pic-

ture of its strength and prevalence indicates what fierce opposition Sabbath Truth and Jehovah worship met, in addition to the political disabilities which came to those who did not accord with the dominant State-Church system, that Roman influence created.

THE CHILD AND THE CHURCH.

*A Convocation Paper by Rev. A. J. C. Bond.*  
The importance of this subject is greater than the interest taken in it during the last hundred years would indicate. Just now the subject is receiving more attention at the hands of Christian teachers and churchmen. This added interest shows itself in the new attempts to define the functions of the church, and in the many recent, interesting and helpful studies of the child. The more accurate our definition of these two leading terms of our theme, the more vital will appear their relation. Not that anyone can define either term accurately, for in our investigation of the subject, we soon appreciate the fact that what we do not know about it is vastly more than what we do know. Yet all study is simply seeking a definition, and while knowledge must ever be spoken of in the comparative sense, the measure of our knowledge is always determined by the success of our quest for definitions.

Where the word "church" is used in this discussion, we usually mean the local organization known as such. According to Congregational polity there can be a church without a pastor, but all normal conditions demand a pastor, and whether the church performs all its functions properly usually depends very largely upon him. The local church then has the keys of Heaven and Hades. Especially is this true regarding the children of the parish.

Who would attempt a definition of the child? No one, if the object was to exhaust his present resources and his future possibilities. Yet this is what every one must do who would help the child to develop the best that is in him. Indeed this is what parents are doing every day. It is the task that gives them employment during the sleepless night watches. A definition not only of the child but of this child is the prayerful quest of every parent, pastor, Sabbath School teacher, Junior superintendent, of every one who has to do with children and who would help them. If childhood is a deep subject, the child is a more perplexing one. But there is much in common with all children, and the study of child nature is essential to a helpful understanding of children. Jesus taught his disciples that except they became as little children they could not enter the kingdom of heaven. The Puritan attitude toward the child was as if the passage read, "Except a child become as a man and be converted, he shall not enter the kingdom of heaven." The child could not be a Christian until he was able to assimilate certain doctrine. Form was emphasized above content, logic above truth, theory above observation. The doctrine of total depravity is fatal to religious education. It says if there is nothing in the child worth bringing out, development can do nothing for him. He must wait for something to happen to him before he can begin to be religious. The only training conceivable under such circumstances must be external and negative. Life becomes a judicial trial, and not a nursery of the spirit, hence the personality remains undeveloped. In theory, we have got away from the idea of the total depravity of children, but our practice hardly corresponds to our theory. Let us cease to be inconsistent in our views of the child. We believe that the child who dies in infancy is a member of the kingdom of heaven. Let us believe that the bright-eyed babes still in our midst are members of that kingdom. This was certainly Jesus' view. It was of real flesh and blood children that he spoke when he said, "Of such is the kingdom of heaven." This is the view that the child naturally takes of himself. To him God is from the first a father whom he can trust and of whom he has no fears. Religion is natural to the child. It is dogmatic religion that finds difficulty in attaching itself to childhood.

A mother recently told me of her daughter's experience when a very little girl, which illustrates this point. She wanted to be a Christian, but she was afraid of the water and did not want to be baptized. She could not see the justice of a demand to be baptized and said she thought God was cruel if he would not save her without baptism. Some one had evidently dogmatized on the subject of baptism in the presence of this girl. She had felt before that she loved her heavenly father and was His child, and now that He should demand this before He would own her seemed unreasonable to her. The girl had a wise mother who told her what Christ had

done for her. She was told that God would save her without baptism. Some one had evidently dogmatized on the subject of baptism in the presence of this girl. She had felt before that she loved her heavenly father and was His child, and now that He should demand this before He would own her seemed unreasonable to her. The girl had a wise mother who told her what Christ had

sacrificed for her and how he wanted her to do this to show that she appreciated the sacrifice and was willing to tell the world she was his follower. Then she added, "I will stand between you and all who urge you to be baptized, when you want to be baptized you may be, but not before." It was not a great while before the girl announced to her mother the fact that she wanted to be baptized. This girl was a member of His kingdom before; at baptism she took an advance step.

It is true that before the child is able to form moral judgments there is a tendency to evil which, if it goes unchecked, will lead to bad results. Child development begins very early, and environment tells very materially in the conduct of a child of tender years. But the good and evil impulses are not well defined. The child has not a character. Character comes through habits of right conduct. The child is just becoming. He begins on a low plane, but it is natural for him to develop. Progress is in his members. The whole of education is to furnish nutriment for the higher tendencies and direction for the lower.

Religious education is based on a belief in the positive religious nature of the child. This does not imply that the child is all right as he is, that this life can take care of itself without Divine help, or that the child has any clear and definite conscious religious experience, or sense of God. It does imply that the child has more than a passive capacity for religious things, that nothing short of union with God can really bring a human being to himself, that the successive phases in the growth of the child's personality may be and normally are so many phases of growing consciousness of the divine meaning of life.

The church is coming to appreciate more than it has in former times the relation of this early religious training of the child to the evangelization of the world. It is doing a large part of the work formerly accomplished by the spasmodic revival in addition to the church membership, and is doing it better because the nurture of early years makes for stronger Christian character. The time for revivals has not passed. It can not pass as long as there are men and women unsaved, but the time has passed when intelligent Christians look to the revival as the chief method of Christian evangelization. There will likely come an emotional crisis more or less marked at some period in the life of every child. This will occur perhaps most frequently at about the age of twelve or thirteen. It often comes earlier with children who have had good Christian influences from infancy, and it may come later. It is a fact in a long process. It should be a step not into the Christian life, but within it. A time when the child consciously decides to remain in the kingdom.

This is the natural view of the matter, the view which the child readily understands and appreciates. But this is why it has so often been discarded in the past. Religion has too often been considered as something unnatural to the child, a condition to which he comes through some strange and abnormal experience. This is the doctrine against which the girl of whom we have spoken, rebelled. It has been the foundation of a painful skepticism in many a child's life, causing them to question and doubt when, if not falsely taught, they would simply and sweetly trust. It is a reason for thanksgiving that many children of Christian parents now reach Christian manhood and womanhood in this natural way. Taught from the first to count themselves children of God, from stage to stage of their growth they exercise a faith that is proportioned to their powers.

There have been differences of opinion as to when religious instruction should begin. Some have opposed all religious training of the young on the ground that error grows out of the false assumption that training which is not possible before manhood is reached. This error grows out of the false assumption that training with respect to religion can be postponed to some particular period of life. When this theory is advocated in my presence I am always reminded of the story of Coleridge and his flower-garden. It is said that a friend of his was trying to impress Mr. Coleridge with the idea that religious training should await the child's mental development, that the child's mind should not be prejudiced by religious instruction, that, if allowed to grow up unbiased by any positive religious training, he would be more capable of choosing for himself in religious things. When the friend had finished, Mr. Coleridge asked him to accompany him to the rear of the house as he wished to show him his flower-garden. When they reached the place indicated, behold, an unkept patch of thorns and tangled weeds. "What," exclaimed the friend, "I thought you were going to show me your flower-garden. I see no flowers here. But in-

stead only these ugly weeds." "This is my flower-garden," coolly explained Mr. Coleridge, "I thought it not right to prejudice the ground in favor of any particular kind of seed. It is good soil. Maybe by and by the flowers will spring up and choke the weeds." The folly of the friend's position was made very evident.

There is another false view in regard to the religious training of the child which makes life grow out of knowledge rather than knowledge out of life. Those holding this view would begin religious training as soon as language is acquired. The real question is never when should religious training begin? It begins with the beginning of experience, whether we will or not, and it goes forward with experience. The question is, what kind shall it be? Shall it be positive or negative, symmetrical or distorted, emancipatory or repressive? The primary factor in religious development is the child's own impulse which may be regarded as the divine impulse within him. But left to itself, this impulse will not grow. It is existing religion, found first in the home and later in the church that makes the child grow in religion. The religious impulse may have a truly Christian character through all stages of development. This character is not acquired by first doing, but by first doing and then knowing. The child imitates his elders, and he feels reality whenever they feel it, if not in the same way.

Take the religious exercise of prayer. When shall the child be taught to pray, and how? Prayer is not something separate from living. If when the baby was put to sleep he was laid down with a prayer to God and when taken up, awake, the mother speaks to God again, the time will come when the child notices that she prays and he imitates her. Imitation is the child's first effort to interpret the conduct of others. Then words may be given him to say. After a time he adds his own petition, or gives thanks and learns to talk to his Father in heaven. None of this he understands as we do, or as he will later, but this exchange of feeling within his little breast, the talking to God and expectation of an answer, form the basis of all after relationship between himself and God. The child early gains ideas of mysterious things, like the wind that he can feel but can not see; the light which he can see but can not touch; the voice which he can hear but can not see or touch; and a sense of the hidden life in things comes to him. He begins to seek the invisible cause of these phenomena. This is the opportunity to impress upon him the great lesson that behind all visible manifestations of life there is a great Invisible Power. Science may call it Force; Art may call it Harmony; Philosophy may call it World-Power; various religions have called it God; but Christianity calls it "Our Father."

The standards of character for which the child will strive will be those of the people whom he meets in the home and in the church. Parents and teachers and church members must keep their religion beyond its visible, external side if they are to be an inspiration to the children. Religion must be a sweet and holy impulse which shall control the inmost thought as well as the outward act. Our lives must show that our religion is not the mere going to church, the reading of the Bible, the performance of any religious duty, but that nearness to God which renders all these a joy. The religious experiences of children differ as widely as do those of grown people. When the first conscious experience comes of right conquering the wrong condition within, we do not know. What the motives are for action, we can not always tell, but recognition of right intentions goes a long way toward helping right to win and reign. Happiness should follow every step that is conquered. Conscience has not a negative voice, alone, but a positive one as well. The voice within the heart of the child should speak in commendation as well as in condemnation. Instruction should be largely positive. "Cultivate right tendencies in humanity and the wrong ones will die out. Build up the positive side of the child and the negative side will not have to be unbuild." Intelligent approval will help the child to establish right principles of action and to find satisfaction and joy in right conduct. Of course, in the matter of approval, one must be sure the effort of the child is genuine or the result will be to foster a species of hypocrisy which is worse than the fault one seeks to eradicate.

We have said the religious life in children differs. This is because they differ in make-up. Children do not like to be judged or condemned because they belong to a class whose only distinction is that its members have not lived as long in the world as some people. When a Sabbath-school teacher says to a student boy, "Keep

still, boys are always so noisy," the bright boy feels like saying, "If boys are always noisy, how do you expect me to keep still? I'm a boy." This is what he will feel like saying. He probably will not say it, but he will see to it that this reputation shall not fall through any neglect on his part. Do not destroy the boy's individuality or condemn him by a statement which he knows is too sweeping to be true. It is hardly to be wondered at that a child occasionally feels like offering counsel in the matter of his own training. We do not realize the moral value of the training of the senses. The possibilities of improvement in any of our senses are so great that it is probably not too much to say that it would be physically impossible for any man to bring all his senses to the perfection of which they are capable. Childhood is the period for the education of the senses. Children should be trained to observe. John Ruskin says that the perception of and love for the beautiful in nature leads directly into the discernment of the beautiful in the moral world. "The joy which comes from a sunset cloud, the happiness which the song of a bird can produce, the poetry and glory of all creation lie unseen about us because these windows of the soul have not been opened." What a privilege, what a glorious mission to help the children to appreciate the relation of material to divine things, to see God in Nature. There is danger in our day of emphasizing too much the thought that we have so much to do, and of not placing proper stress upon the contemplation of what God has done. How much may yet be done to train the child to see beyond the beauties of the physical creation the celestial glory of the Creator of all things and to hear in the inaudible terrestrial harmonies, the melody of heaven.

The principal aim of this paper, so far, has been to set forth more particularly the needs and possibilities of the child. We hope this has been done with a sufficient degree of clearness to establish in all our minds a tangible relation between the church and the child and to impress us with the vital nature of that relation. The church must nurture her children and furnish them with opportunities for Christian culture and religious training and development. This work is begun in the home. But it is in the church that opportunity is given for the full expression of the religious life, and for the normal exercise of the Christian graces,—in short for the highest development of the soul. The chief external agents of the church in this important task are the Sabbath-school, the Junior Christian Endeavor Society, the pastor's class and the pulpit. But the atmosphere of the church is a vital factor in impregnating young lives with divine truth. All public worship should be so engaged in that the children can not fail to observe the sincerity of their elders. All church ordinances should be so administered as to leave the children with the feeling that they are real expressions of a true inward experience. Many sermons might be so simplified as to satisfy the comprehension of the child-mind, and at the same time be increased in power to edify the adult members of the congregation. The Christian religion is the only religion that attaches significance to the birth and childhood of its founder. This is its point of contact with children. Much of the teaching of Christ is so simple as to find a response in the younger members of the congregation if the thought is not obscured by the manner of presentation; and the stories of the childhood of the race, found in the Old Testament, are especially adapted to the child's comprehension and consequent inspiration and instruction. All these things conspire to make the pulpit an important agency in the evangelization and religious education of children.

Where resourceful pastors have had interest enough to attempt it, and have had the co-operation of parents, pastor's classes have been efficient aids in Christian training. The general use of this important channel of instruction awaits the publication of a proper text book. With the interest of Christian scholars in the matter, no doubt this want will be speedily supplied. It is to be hoped too, that the resolution passed by the Federal Council of Churches, in New York last November, regarding a time for such a class may receive recognition from the proper authorities. It was there recommended for the "favorable consideration of the public authorities of the country, the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own churches."

It is an evidence of awakened interest among Protestants in the matter of the religious training of children that the resolutions should be passed by such

body. We recall with some degree of pride that the one committee appointed a year ago by this Convocation to report at this session, was a committee of three to recommend some method of pastoral instruction of the children of the congregation. We, with President Faunce, believe that no education, from kindergarten to college, is worthy of its name, if it fails to touch the religious nature, to stir the conscience, to nourish the sense of duty and the instinct of worship."

THE EDUCATIONAL VALUE OF THE BIBLE FROM AN ETHICAL POINT OF VIEW.

Convocation Address by Prof. Edwin Shaw.

The aims and purposes of education have been variously defined by many persons, and yet there is substantial harmony in all the definitions. I am doubtless therefore but repeating when I say that the educational value of anything depends upon its power to teach mankind to read three books, the book of nature, the book of humanity, and the book of divinity. The educational value of anything depends upon the power to teach man to know nature, to know himself and his fellow men, and to know God. The educational value of anything depends upon its power to develop a full, well-rounded, complete man, to bring out the best there is in him.

The educational value of the Bible to teach mankind to read the book of nature, the book of science, is not the theme of the present hour, only by way of elimination. The educational value of the Bible, so far as its history and literature are concerned is likewise eliminated.

The chiefest and great value of the Bible doubtless depends upon the fact that it contains the revelation of God to man; through it the nature of God and his purposes are made known to mankind, and the relations between the Divine and the human are set forth; it is essentially then a religious book; but it is more than that. Many people believe that it contains the best and highest directions known for the conduct of men among themselves. And it is this phase of the educational value of the Bible that we are to discuss at this time, from an ethical point of view. Religion has to do with the relation of man to his God, the relation between the human and the divine. Ethics has to do with the relation of man to himself and to his fellow men. Yet the externals of religion are so closely connected with the conduct of men among themselves that it is difficult, often quite impossible, if not in theory, at least in practice, to distinguish between that which is religious and that which is simply moral. This is especially so at the present time. In ancient times we are told that the morals of the people had little to do with their religion; that the standards of right living and right acting both in theory and in practice were about the same all over the civilized world, regardless of the particular form of religion that was prevalent at the time. And it really seems as one reads the history of the past that the standard of morals has advanced and risen along with the development of culture and enlightenment in civilization. That the standard of morals among the ancient Hebrews was higher than that of other people of the same period, however, I think no one denies, while it is equally evident that those nations among whom the Christian religion has prevailed have led the world in their high standards of ethics.

I believe then that from an ethical point of view the Bible is of great educational value. This value is quite generally recognized and acknowledged by the world and by Christian leaders in particular, but I am inclined to believe that it is very little utilized, even by religious leaders, in the actual practical work of education in the home, in business, in the school and in society in general. In fact, it is not only not utilized but is rarely recognized by a certain class of men, those who study and profess to expound ethics itself, as a science.

The educational value of the Bible from an ethical point of view may be considered in two ways, the direct and the indirect. Ruskin says, "You do not educate a man by telling him what he knew not, but by making him what he was not," and the power of the Bible to make and to mold character, outside of the purely religious element, outside of its direct formal teaching and instruction, is very great. Noble examples often, I may say always, have more influence than rules and regulations. A good deal has been said and written of late concerning the need of ethical training in our public schools, and I find that without exception all agree more depends upon the personal influence of the teacher, as an example that goes before, and text-books and lectures. So the story of Joseph in Egypt has more power to mould the moral life, and mainly charity, than a long course of practical instruction, or a long lec-

ture devoted to the discussion of the evils of adultery. So the story of Job teaches patience, endurance. The story of Daniel arouses in one the desire to be true and faithful to duty, as he was. The story of Nehemiah makes one more patriotic and diligent. The story of Esther stirs the soul to deeds of self-sacrifice and service for others. So from beginning to end, the Bible abounds with incidents the educational value of which, from the ethical point of view indirectly is very great and important, in fact this is the chief value in the case of childhood. Who of us has not been influenced in the making of our character quite as much by the lives of the heroes and heroines of the Bible, by the lives of Paul, Peter, John and Jesus, as by their words and precepts?

But in a direct way. Some one has said "The entire Bible is full of discussions of the ends and means of social life. Genesis begins with a sublime picture of the created universe, and ascribes its existence to God. This is the deepest truth known to man. The Old Testament is a sketch of the origin of the human race and the history of a people. The law codes of Moses regulate life in every detail. The prophetic books are crowded with discussions of domestic, industrial, political and philanthropic relations and obligations. The teachings of Jesus and of the apostles are a mine of social ethics. To master the teachings of Jeremiah and Amos and their fellow prophets is to master fundamental social truths. To teach men to incorporate in business, laws, amusements, the teachings of Jesus, is to teach them to live together in equity and love. However foreign to our day may be some of the specific rules guiding the application of these truths to conditions contemporary with the Biblical writer, the truths themselves are eternal. For in the Biblical teaching we find the germination, as in a nursery, of all the sound developments in later ages. If then the Bible is a veritable mine, a "thesaurus of invaluable material" for ethical instruction and training, the question is "how can it be utilized more effectively, not only in the church and Bible School and theological seminaries, but in the family life, in public schools, libraries, municipal, state and national governments, armies, navies, factories, farms, industries, colleges and universities?" How can the Bible, the accepted standard of conduct, the inspiration and guide of the Christian church, become also the dominant, educating, controlling force in these other walks of life? How can the ethical principal of self-interest, self-service, the survival of the fittest, be superseded by the ethical principal seen all through the teachings of Jesus of service for others, "I came not to be ministered unto, but to minister?"

I can not answer the question. But I believe that it is the duty of the church, both from the pulpit and from the pews to broaden its field of instruction. It is especially the duty of Bible Schools and theological seminaries to broaden their field of instruction, to study the economic and social and civic problems of the present age, to study the application of the ethical principles of the Old and the New Testaments to these problems; and then as individuals, preach and practice these principles in every walk of life.

I believe that every teacher of ethics, scientific ethics, in the colleges and universities would do well to recognize the Bible, at least as a reference book, in their classes. I am not a teacher of scientific ethics, and so can not say how this could be done, but I do not see why there would not be real educational value from an ethical point of view in an exercise like this: let some member of the class report the teachings of the book of Proverbs, for example, by classifying those proverbs that deal with man's duties to others, under two heads, duties to avoid and the duties to cherish, and he will find proverbs bearing at least on these duties:

Man's Duty to Others, as Seen in the Book of Proverbs. ARTICLE BY PROF. KENT.

- |                        |  |
|------------------------|--|
| TO AVOID.              | TO CHERISH.                              |
| a. Indolence.          | a. Strict justice.                       |
| b. Disdainfulness.     | b. Uprightness.                          |
| c. Greed.              | c. Fidelity in friendship.               |
| d. Hatred.             | d. Courage in delivering the innocent.   |
| e. Anger.              | e. Charity towards another's faults.     |
| f. Jealousy.           | f. Consideration for another's feelings. |
| g. Revenge.            | g. Wisdom in treating with a fool.       |
| h. Ingratitude.        | h. Tact in speaking.                     |
| i. Contention.         | i. Kind words.                           |
| j. Flattery.           | j. Helpfulness.                          |
| k. Dissimulation.      | k. Liberality.                           |
| l. Lying.              |  |
| m. Lack of Confidence. |  |
| n. Treachery.          |  |
| o. Slander.            |  |

- p. Evil Machinations. i. Mercy.  
 q. Oppression of the poor. m. Love.  
 r. Stealing land. n. Kindness toward an enemy.  
 s. Deeds of violence.

He might possibly find some such classification ready made but the chances are he would not and would have to do original work of real educational value. Let another student report the ethical teachings of the prophet Amos along the lines of civic righteousness. There are more suggestions. I do not know how it would work; but I do know that I wish I had the time to restudy the entire Bible from a purely ethical standpoint.

The question is often asked, "Are the ethics of the Bible, and especially the ethics of Jesus, practicable?" To my mind in the very nature of the case, if rightly understood, they must be. If not their educational value is worse than useless; it is positively harmful.

Dr. F. H. Wines, an authority of the first rank in social and statistical science, in a sermon some years ago, made this statement: "I do not deny that the Bible, apprehended by faith, sheds light upon the origin, nature and destiny of the human race; nor that it contains a theology, the formulation of which has enlisted the energies of the greatest intellects that the world has known. But I hold that the Bible is also a book for this world, and that it contains a sociology, or theory of human relations, equally worthy of systematic development and presentation."

If there is anything clear in the teachings of the New Testament, of Jesus and the apostles, it is that Christianity is a life and not a creed, that the essential thing is life, conduct, and not the words which describe life. One's great duty is to live and what can be of more value in an educational way than a study of the application of Biblical teaching regarding conduct, regarding life.

In our schools we study ethics, scientific ethics, for a very brief period, but moral training, the development of manhood and womanhood, the development of high, noble character, is, or should be indirectly connected with every subject investigated. There is a grand field for the inculcation of the right conduct in history and in literature, and the history and literature of the Bible is especially rich in material of this kind. I hope to see the time when a study of the Bible will be allowed a credit for entrance to our colleges, and when a study of the Bible will be among the courses offered for college work. I have this hope because I believe that the ethical benefit to a young man or to a young woman arising from a study of the Book of Job will be quite as great as that arising from a study of Macbeth. I believe that the effect upon one's character will be just as good, nay better, from a careful study of Isaiah as from the study of Milton's Paradise Lost. I believe that a study of Hebrew History, from the original sources, will have an educational value from an ethical point of view, that is, will have an educational value in guiding one's life and conduct, in pointing out the right and wrong of things one meets in life, in molding character, far greater than that derived from a study of Roman or Greek or Egyptian history, from the original, or any other sources.

But I believe that the Bible will have to be studied, studied more in the spirit and method that were shown to us last evening in the admirable address of Dean A. E. Main. I am inclined to believe that many Christian preachers and teachers, to say nothing of other people, have failed to get at the real heart of the ethical teachings of the Bible. The scholarly, scientific, reverent restudy of the Bible during the past few years, has aided greatly in making it of real practical worth in common every day life, not merely as a book for religious devotion, but as containing the fundamental general ethical principles to guide and direct mankind in every walk of life.

May this study still go on. There is still opportunity for the Christian theologian, as well as for the rank-and-file Bible students. I can say no more; I have said enough. From an ethical point of view the Bible is in every way of inestimable, and inexhaustible educational value.

Our greatest good, and what we least can spare, is hope.—Armstrong.

One life: a little gleam of Time between two Eternities.—Carlyle.

Earth with her thousand voices praises God.—Coleridge.

## Missions.

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

### I WONDER IF WE CAN PAY THE DEBT?

What debt? I am afraid you have been reading only the deaths and marriages in the RECORDER for the last three weeks. If you had been to the morning service last Sabbath you would have heard (if awake) the pastor read a message from the Missionary Secretary, asking all of the churches to fall into line, circulate a subscription paper, all members to sign it, to take one or more shares at \$5 each, and pay the debt now on the Missionary Society. I am very glad you are reading this issue of the paper in time to help. I wonder if people are actually paying any attention to this call. Listen to the following message:

"Dear Saunders:—We have four canvassers out for this Missionary fund. Think you will get our share. The Y. P. S. C. E. will have \$20 I expect. One firm started it out with \$25 subscription. Hope it will all be raised, and a surplus. May the Lord bless the dear old Missionary Board and roll this burden off from their hearts.  
Sincerely,"

Signed by the pastor.

The above was returned to me on one of the cards sent with my message to a pastor and church. Two such cards have been returned from pastors more than one thousand miles away, in less than a week after being sent out.

"LOOK ON THE SUNNY SIDE."

There is another cheerful thing about this matter. Do you know that the Board have now a permanent fund of some \$65,000? This has nearly all come as gifts and bequests in the last few years. It is growing rapidly, and adds to our working power greatly.

This year it has furnished nearly as much money for the society to do missionary work with as the people have given directly. Remember this when you feel the weight of the load. An unseen hand is carrying one-third of it. Let us be grateful, and carry cheerfully the remaining two-thirds. The blessing comes to the cheerful giver. We are going to pay this debt, and not only that, but do it cheerfully, not with a groan, saying, "If we get it paid you will run right in debt again."

You want and expect the Board to be honorable with its employees, prompt, and to keep its agreements promptly. You would be indignant at less. We, the people, can make this possible, and when matters are understood, will of course do it.

A WORD TO THE LARGER CHURCHES.

You will be expected to lead the smaller churches in this matter of paying the debt, and bringing to pass a cash reform all along the line. The time to ask the direction of God is before we hire the money and get involved. God does answer prayer for needed funds to do His work. After we have done the work without asking His direction, and for the wherewith, it is quite another thing to go to Him in prayer to get us out of debt. In the future can we not sit down prayerfully, count the cost, and ask Him for the help, just when we need it? Some have been praying over this matter, or the response would not have come as it has. We thank God for answer to prayer.

If the larger churches will start this work in their own association, make an estimate of what their share of the debt will be, the smaller churches will fall into line for some amount.

However small, we want them all in the list. It means far more to the cause than the amount of money which we shall receive.

NOW TO THE SMALL CHURCHES A WORD.

I want to ask you for the time being to forget your own troubles. We know you have them; you will not get rid of them by moving to the larger churches to live, for they have theirs too. For the time, think of the many problems of the Board. What would you do if in their place? Would you exchange sorrows? Will you for the next two months give us your influence, push this matter among your members, talk it up, not down? Circulate the subscription paper, get some amount, send it in. Show us where you stand. When you have done this and return to your own church problems, they will look smaller than they ever did before, and as a church you will be more united, stronger, and wiser to handle them. God bless you, we do not wish to make your burdens greater.

## Woman's Work.

ETHEL A. HAVEN, Leonardville, N. Y.

DORCAS: "A DISCIPLE."

"I commend unto you, Phebe, our sister, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also." Rom. 16: 1, 2.

When ministering women went  
With Christ through Galilee,  
On Him their eager service spent,  
Their substance lavished free,  
We know not if thou wert with these,  
Discipleship to claim;  
Enough, we know thy ministries  
Did win for thee the name.

"Woman!" "Disciple!" still the same,  
Christ claims your ministering;  
Still tender, fearless, over shame  
Your love's fair garment fling;  
Still let your helpful hands be swift  
To bless and beautify;  
The lowest services doth lift  
Up to His throne on high.

Miss Ethel A. Haven, Editor of the Woman's Page of THE SABBATH RECORDER: When our Associational Secretary returned from the Conference at Leonardville she said there were inquiries from some of the sisters present at Conference regarding the work of the Sunshine Committee of the Woman's Evangelical Society of Alfred. Miss Rogers asked me, as Corresponding Secretary, to send some account of the workings of the committee to the Woman's Column of THE SABBATH RECORDER, thinking it might be a help to some others of our sisters who were not present and who would like suggestions for woman's work. I have given the history, so that it might be understood how the committee came to be, and just the lines of work we have taken up.

BELLE G. TITSWORTH.

The Woman's Evangelical Society of Alfred, N. Y., was organized in 1875 by the Rev. L. C. Rogers. Its object was "to promote our missionary, publishing and educational interests and any other denominational enterprise." Among the officers of the society appointed at that time there were three directors, one of whom was the corresponding secretary. Because of the kind of work these directors did they were often called the Benevolent Committee. About five years ago Mrs. J. L. Canale, who was president

of the society at that time, was spending some time at Ocean Grove, N. J., where she became much interested in the work of the Sunshine Society. Seeing a similarity between the work it was doing and the work of our Benevolent Committee, suggested that that committee be called Sunshine Committee. The Evangelical Society approved of the suggestion and voted to call it the Sunshine Committee, as affording a brighter name.

With the change of name a broader field of usefulness opened up and so increased the work that it became necessary to increase the number of members. The committee now numbers eight and has a chairman and assistant chairman. It has been found a good plan to have members who reside in different parts of the village in order to know the needs of the whole village.

While the committee has often been asked to become a branch of the Sunshine Society, and report its work to headquarters or through the Sunshine Column of some paper, it has not seen fit to do so, as it is only a committee and not a society, and has kept mainly to the purpose for which it was first intended, of planning the work of the society and to assist in raising money for denominational purposes. However, believing "the field is the world," it has done work for the Sunshine Society, for local needs and many other things outside of our denomination where there has been some special need. A certain sum of money is kept in the society's treasury for the use of the committee. In general the work has been to make clothing or collect and repair cast-off garments, sending barrels of clothing yearly to the New York Home for the Friendless, and often to other places, or to use in our own localities if it was needed; make quilts and comfortables as gifts or as a means of earning money; make sunbonnets, aprons and broom covers for sale, hold an annual sale on Washington's Birthday, with an appropriate program given largely by the school children; give the Woman's Evangelical Sunshine party to the elderly ladies, or any who stand in special need of cheer; furnish flowers, fruit and other gifts for the sick; write letters, especially at Christmas, to former or absent members, or those of the village who for some special reason would appreciate it; send boxes of literature to the lumber regions of Wisconsin and Michigan; make calls or visits as a committee, carrying some little gift, perhaps, and the society's work to do, and in many other ways try to help on the coming of the kingdom in such ways as woman's hand finds to do.

### NEWS ITEMS.

BIRTHDAY SOCIAL.—Parlors of Seventh-day Baptist Church, Plainfield, N. J., Sept. 27, 1906.

Piano Duet,

Mrs. F. J. Hubbard, Miss Ethel Titworth. Reading, "Birthday Story."

Dr. Martha R. Stillman. Solo, "Oh, for the Wings of a Dove."

Miss Elizabeth Stillman. Report of Woman's Work at Conference.

Mrs. W. C. Hubbard. Collection, each one being asked to contribute according to the number of her years or more. Tea and Wafers.

Mrs. W. C. HUBBARD,  
Corresponding Secretary.  
The September meeting of the Woman's Evangelical Society of Alfred, N. Y., was held with Mrs. Wm. C. Hubbard. There were several interesting reports from churches given by

our members, and a paper by Mrs. D. H. Davis. As it was the last meeting of the society at which Mrs. Davis was expected to be present a general invitation had been given the Alfred ladies to attend. The meeting was well attended and very interesting. The society appreciates the help Mrs. Davis has given it as a member of the Program Committee and in many other ways since she has been with us. Our prayers will follow her on her long journey and in her work in China. New members were added to the society at this session, two of whom were non-resident, lone Sabbath-keepers. The wish was expressed that more of our sisters had been present to learn what our denomination is doing and to feel the inspiration to be gained from the delegates who brought not only the reports but much of the spirit of the Conference.

BELLE G. TITSWORTH, Cor. Sec.

### "BEGINNING AT JERUSALEM."

LINDSEY ROBERTS.

Madge Horton sat in the study waiting for the minister. She was a striking-looking girl, with the air of one who has awakened to the significance of life. Her quick eyes took in every feature of the room, the harmonious blending of the walls and carpet, the lines of books, the pictures, and the general furniture. A copy of Browning lay open on the desk and she drew it toward her, her eye falling on a marked passage on the open page:

"Bring the real times back, confessed

Still better than our very best."

"Wonder he didn't quote that last night," she thought. She turned the leaves over with the gentle touch of a book-lover, following the marked passages with interest; for the trend of a man's thoughts, and even his history, may be gathered from the lines he marks in his books.

Her eye caught another passage, marked and re-marked, and she shut the book with a sense of shame, as one who has pushed rudely into a man's soul. To turn her thoughts she looked at Watt's picture of "Hope" over the mantelpiece, and her eyes were so intently following the droop of the figure that she did not notice the minister till he stood close to her.

"I read your letter this morning," he began.

He was a tall, well-built man, as upright spiritually as physically; a man who had looked life in the face, and found it much too solemn a thing to deal with without the "saving sense of humor." He had also learned the value of knowing the individual nature of his members. He read the girl like a book.

"You want to do a little visiting, Madge?" he continued.

"Yes; I have felt lately that I have not done all for the church that I might. My present circumstances prevent me from taking up such regular work as Sunday-school teaching, but if you could give me the names of one or two people, I would visit them whenever I can rightly spare time." She spoke as one who has planned what to say, and stops when it is said.

The minister nodded. There was perfect freedom between these two, for their characters were similar.

"And you have thought the matter over; you are sure you can do it?"  
Madge resented something in his tone. "Of course, I have thought about it," she said, with a touch of petulance. "Still, if you think I'm not fit for the work, don't give it me. Only you said in your sermon last night—"  
"Yes, yes," broke in the minister, "but so

many young people rush into Christian work in a light-hearted, heedless fashion."

"Well, we soon get the light-heartedness taken out of us."

It was a random shot, but it went home. None knew better than this man how soon the careless gaiety of youth leaves those who labor among professing Christians.

"Well, we needn't wander into side issues. I know of a man whom you could visit. Shall I tell you a little about him?"

Madge turned and fixed her full attention on the minister.

"You ask if I know any lonely people. This man is very lonely. He works at home by himself, and often finds it dreary. For reasons which we need not now discuss he seldom attends church, and he has few friends."

"Hasn't he a wife and family?"

"His wife is dead. He has two sons at business all day, and a daughter who is—interested in other matters."

"Is he poor?"

The minister hesitated. "Poor is a relative term. He doesn't want the actual necessities of life, but has to work hard all day to keep things going. He was well off at one time, but business troubles have brought him down."

"Like ourselves," said Madge, with a light laugh. "Broken-down toffs" is the grocer's boy's description of us. I'm glad you told me this, though, or I might have hurt his feelings by offering money."

"You can't be too careful in that respect. As much harm as good may be done by indiscriminate visiting."

"Oh, I know that. I remember a deaconess—but go on, please."

"As I was saying, though in humble circumstances now he has seen better days. He is quite a gentleman in point of education, can quote Latin with anybody."

"*Solvitur ambulando.*" That's all the Latin I remember."

"You might have remembered a worse bit. But don't try to display your knowledge before him. The great art in conversation is to draw others out, not just to talk yourself."

"Oh, dear, I suppose it is," said Madge, with a touch of remorse. "I'm afraid I never think of that. When I go to see people I begin to talk as soon as I'm inside the door, and I keep it up till I leave. I'm sure I shall forget to draw the other person out. Visiting isn't as easy as it looks, I'm afraid."

"Work never is," said the minister, with a shade of grimness. "It's only the critics who think work easy, not the workers. But to return. You'll find it a real pleasure to know this man, or gentleman, I should say. He is a good listener, courteous and attentive in his manner; very sympathetic and interested in others. And as a talker he is splendid. He has traveled, read and thought a great deal. You get as much as you give by going to see him." He paused.

"Thank you for telling me all this," said Madge. "I feel as if I knew the man already."

A half-smile flickered over the minister's face. "It's not easy to know people."

Madge looked up with a puzzled glance. "You are cynical this morning, Mr. Grant. What makes you talk so?"

The minister roused himself with an effort. "I'm sorry. I am a little—put out this morning." As a matter of fact, he had just received a letter from a censorious deacon, hinting that he ought to resign. "I often visit this man on

Monday afternoons, but you can go instead to-day."

"Deputy-shepherd!" suggested the girl, with a twinkle of her dark eyes.

"Musn't make fun of the parson," he replied, with a responsive twinkle.

"Oh, of course I shan't before Mr. — what is his name?" Then woman-like she went on without waiting for an answer.

"You'll be our dear minister, then, to be spoken of with awe. Thank you again for telling me all this. I won't keep you any longer, because I know you're busy, or ought to be."

"You don't know where this man lives," remarked Mr. Grant. "Ah, you young people! More heart than head with some of you."

"How stupid of me. Where does he live and what is his name?"

The minister did not answer at once. He was gazing out through the French window at a bed of daffodils on the lawn, nodding in the breeze. Suddenly he turned and looked the girl straight in the face, speaking slowly, "His address is 79 Overton Road."

Madge pushed back her chair with a bewildered stare.

"Why—but—that's our house; that's where I live!"

"Yes," said the minister, simply.—*Christian World* (London).

### INTERCESSORY PRAYER.

By MISS EFFIE MURRAY, A. F. M., Nanking.

Very recently, in a letter from the homeland, from one whose friendship I greatly prize, came a little bit of poetry, which has in it sweet truth and comfort; and I pass it on to gladden others:

"The weary one had rest, the sad had joy

That day. I wondered 'how?'

A ploughman, singing at his work, had prayed,

'Lord bless them now.'

Away in foreign lands, they wondered how

Their single word had power;

At home, the Christians, two or three, had met

To pray an hour.

Yes, we are always wondering, wondering how,

Because we do not see

Someone, unknown perhaps, and far away

On bended knee."

What a difference it would make if all of us who love Christ, and in our hearts truly believe in Him, would accept His Word about prayer and use the power that He has offered us in behalf of others and the work which they are trying to do. If it is wrong to others to take away from them that which they have, it is surely wrong also to them not to secure for them that which we might secure; and undoubtedly it is within our power to bring great blessing to the spiritual life of others and great fruitfulness to their work by intercessory prayer.

Shall we not all pray more, and thus be enabled to do more for Him we would honor, and the Truth we would adorn, and souls we would lead to Christ?

—From "Woman's Work in the Far East."

Two philosophers, a male and a female, were walking on a deserted beach. The female philosopher murmured dreamily:

"What are the wild waves saying?"

The male philosopher answered in a gruff voice:

"Nothing, Matilda. They are like some people we know. They make a lot of noise, but they don't say anything."

## Young People's Work.

### OUR MISSION.

REV. A. L. DAVIS.

Some months ago I received a letter from Dr. Lewis in which were asked these two questions: (1) "What is the Mission of Seventh-day Baptists?" (2) "Has that Mission been fulfilled?" I have been thinking much about these questions since I received the letter, but have written nothing to the RECORDER, for I have felt that my thoughts were rather immature. I shall now venture to give a few thoughts along the line of the questions, for the Young People's Page.

The more I study the subject the more am I convinced that our mission is to proclaim the Sabbath truth to the world. Of course, as Christians, we are to be keenly alive to, and engaged in, all forms of Christian work. But our particular mission is to proclaim Sabbath truth. If I felt that my duty in regard to the Sabbath ended with the "keeping of the Sabbath," I would join the First-day Baptist Church, for it is not difficult now to find membership in First-day churches and still keep the Sabbath. But our mission is no more to keep the Sabbath than it is to bring others to the Sabbath; the one, I hold, is as important as the other. It is a mistake for us to seek to bring sinners to Jesus Christ and not at the same time seek to bring them to the Sabbath as well. We preach to the unsaved that to be a Christian means obedience to nine points of the law, and all too often say not a word about the Fourth Commandment. I believe that a Christian must obey the law, and I see no reason why any more stress should be placed upon "Thou shalt not kill" than upon "Remember the Sabbath-day to keep it holy." On the other hand, since almost the entire Christian world is emphasizing nine points of the law, there is all the more reason why we should be doubly active in proclaiming Sabbath truth, the point of the law disregarded by others.

Turn to your Bibles and read Jeremiah 18: 4-6 and see if you do not find a lesson for Seventh-day Baptists. The potter was making a vessel when some gravel, or other foreign substance, in the mixture, caused the vessel to be marred in his hand. The Jews were God's chosen people, but they hardened their hearts against Him and abandoned themselves to the abominations of idolatry. God could not use them, so He was compelled to reject them, and choose another vessel, such as He was pleased with, the Gentiles.

We are God's chosen vessel to carry Sabbath truth to the world, but if we become marred in God's hands, He will reject us and make another vessel to do His work. Our mission is not fulfilled—not if we ever had on. The work to which we have been called has not been completed; in fact it is just begun. The world is to know the Sabbath truth. Yes, not only to know the truth, but to obey it. I am not alarmed about the final outcome of the Sabbath. If the Seventh-day is God's Sabbath, His truth, it will triumph. He is back of it, and He will vindicate himself. But I am sometimes alarmed about the vessel God has chosen to proclaim His truth. If we, Seventh-day Baptists, become marred in His hands He cannot use us. He will reject us and commit His truth to another people. The work will go forward, whether we or another do it. The Sabbath truth is making slow progress, judged from exteriors, simply, I believe, because our vessels are becoming marred. Schools,

pulpits, and pews are not as keenly alive to the interests of the Sabbath as they ought to be.

Christian Endeavorers, we ought to feel proud that we are Seventh-day Baptists. I know of nothing grander or nobler in life than to be God's chosen vessels to carry to the world the Sabbath. Is it not an honor? Are you not proud of your mission? The more I contemplate the work to which God has called us—our mission—the more devoutly thankful am I that He has seen fit to call me. Christian young people, do not allow yourselves to become discouraged when you see our young people leaving the Sabbath; do not despair as to the triumphs of the truth. Of course we feel sorry when they desert the ranks, but our sorrow should be for those who forsake the truth. God meant them to be vessels of honor, but they have been marred in the making.

Endeavorers, let us pray earnestly for a revival of true devotion to Sabbath truth among us; for a spirit of consecration to God's work. May He give us a burning desire to make our vessels clean, fit for the Master's use.

VERONA, N. Y.

Oct. 7, yesterday, Sabbath Day, our Christian Endeavor Society went to the home of a very aged couple to hold its meeting. Uncle John was so interested that he hired a man to bring boards from the lumber yard to make seats for the occasion. These old people are both enthusiastic Christians. The Prayer Meeting Committee is doing good work along this line. One week ago last night a reception was given to Pastor Hurley and his wife at the church. Many of the First-day people were present and insisted that they were as glad as we were to welcome Eld. Hurley back. Last night there occurred at the pastor's home what was supposed to be a "pound party," but it proved to be a "quart" party, as about thirty quarts of canned fruit were brought in.

Come to the association Nov. 1st.

C. C. VAN HORN, Cor. Sec.  
Gentry C. E. Society.

### 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, 188.

#### SEVENTY-NINTH 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. For what were the priests reproved?
2. Describe Ezekiel's vision of the holy waters.
3. What should be Israel's treatment of the stranger?
4. How did Daniel and his three friends show their wisdom?

Ezekiel (Continued).

First-day. The Prince's gate; the priest's reproof; ordinances for the priests. 44: 1-31.

Second-day. Divisions of the land; ordinances for the prince. 45: 1-25.

Third-day. Ordinances for worship of the prince and the people; the prince's inheritance; courts for boiling and baking. 46: 1-24.

Fourth-day. The vision of the holy waters; the borders of the land; its divisions. 47: 1-23.

Fifth-day. The portions of the twelve tribes, and of the prince; the dimensions and gates of the city. 48: 1-35.

Daniel.

Sixth-day. Jehoiakim's captivity; Daniel and his three friends; their wisdom. 1: 1-21.

Sabbath. Nebuchadnezzar's dream; Daniel recalls the dream to the king; his interpretation of the dream; his advancement. 2: 1-49.

## Children's Page.

### MUD PIES.

The Grown-ups are the queerest folks; they never seem to know

That mud-pies always have to be made just exactly so. You have to have a nice back yard, a sunny, pleasant day,

And then you ask some boys and girls to come around and play.

You mix some mud up in a pail, and stir it with a stick; It musn't be a bit too thin—and not a bit too thick, And then you make it into pies, and pat 'em with your hand And bake 'em on a nice flat board, and my! but they are grand!

—St. Nicholas.

### ROBIN MOTHER FED CHIPPIES.

A woman sojourning in the Adirondacks permits us to print a pretty little ornithological idyll which occurred under her eyes. Two pairs, one of robins, the other of chipping sparrows, had built nests in a vine on or near the cottage in which she abides for the time being. The sparrows hatched a brood of young. "The family of chippies," writes our friend, "are fast growing up and will soon leave the nest. They certainly ought to be fat and strong, too, as they have been fed not only by their own parents, but by a mother robin, who is still sitting on her eggs in her nest in the vine. It is the funniest sight I ever saw. The first time Mrs. Robin came to the chippy's nest I was afraid she meant mischief, but no, she was only being neighborly! Her nest is not very far away from the baby birds' home, and every time she gets off her nest to rest she brings back some dainty for her neighbor's babies. Sometimes she goes and comes many times and I have worried a bit lest her eggs get cold. I hope not, for she certainly deserves a large family of healthy children. The chippy-sparrows don't quite approve of Mrs. Robin's action. At first they were pretty mad about it, and mamma chippy jumped right on the robin's back one day and gave her a good pecking, but what good did it do? That robin came right with another worm and fed it to Mrs. Chippy herself!

The tiny mother got back on her nest after she had pecked the officious robin, and when Mrs. Robin reappeared at the nest she never stirred. Mrs. Robin stood a few moments looking at her and making soft little noises, and then, since she refused to stir, to my amazement, she stooped over the little chippy mamma and offered her the worm, and to my surprise Mrs. Chipping Sparrow took and ate the worm and seemed to relish it.—*Burlington (Vt.) Free Press.*

### WHAT DOROTHY SPRINKLED.

"I think I'll help father sprinkle," said Dorothy.

The garden hose was lying on the ground, and soon the clear, cool drops of water were falling on the daisies and pansies in her flower-bed.

All at once she heard, "Tweet, tweet, tweet, tweet!" and saw something fluttering and flitting about under a rose bush.

She dropped the hose and ran to see what it was; and what do you think she found? A tiny baby bird had fallen out of its nest, down into the grass, and Dorothy had sprinkled it with water from the hose until its feathers were so wet that it could not fly but could only hop along and say "Tweet, tweet!"

When Dorothy saw what she had done, she took the little bird in her warm hands, holding it very carefully that she might not hurt it, and ran into the house to show it to her mother.

Mother put the little wet bird in a basket, lined with cotton, and set it on the window-sill. Then Dorothy gave it some bread crumbs to eat; and, when its feathers all were dry again, she took it out of the basket and put it in the grass under a rose-bush, where the mother bird could find it.—*Southern Presbyterian.*

### OUR RELATIONS TO OUR BOYS.

ALTON G. CHURCHWARD.

(Continued from last week.)

Second to none, probably, is the training received in the public school. Here the boy is trained intellectually five days of the week by instructors possessed of good moral characters, and is among other pupils and students who probably are quite above the average boy in his habits and character. He here restrains himself as a sense of duty toward his conscience, toward his instructors, toward his fellow students, and toward those looking upon him as a student and expecting much of him. Some one asks, What is the great merit of our common school system as at present organized? And the question has been unhesitatingly answered—Character building. The city schools, public schools, the village schools, and, above all, the high schools, stand for order, respectability, decency and good manners. They stand for cleanliness, reverence, honesty and temperance. They inculcate patriotism, democracy and high ideals. Should some one ask, "What are the defects of the public school of today?" we must necessarily answer that its defects lie in the regions of intelligence.

How different is all this from what it might be if we were without all these good institutions. Go with me and I will show you some of the institutions of learning as conducted by the outside world. We may call it the world school. First we will visit the kindergarten of the back alley. Here we find the boys of this school busily engaged in learning to roll the first cigarette, under an efficient and competent instructor who is somewhat experienced in the art of rolling as well as of smoking it. Next we will visit the grades of the schools. These will be found upon the loafing places of the main streets, many of the seats being upon the hitching rails. Here we see the advanced work of the kindergarten rapidly going on. They have learned how and they do not mind having it quite generally known that they've learned to smoke. They will soon graduate from the grades and will enter the high school which is located at various places,—sometimes in the back alleys, often upon back streets or upon the darker avenues. Most of its sessions are held in the evening, or late hours of the night, that it may accommodate a larger number of students and be subject to a less number of spectators and visitors. Here the boy pulls that first cork and learns to take that first "swig." His attendance here, as in the two preceding departments is of short duration; he soon graduates, prepared to enter upon the finishing course of his education which is to be taken in the "bakery village." Here the finish-

ing touches are put on. His education becomes complete. He will need no more.

Where will you have your boy take his course? Where is he now entered as a student? You are probably ready to say, "In our better institutions." If so, you must do all that lies in your power to start him out right and keep him so. See to it that every act of daily life at home, in the field, in the shop or at church is an act fit to be copied by your boys. Spend time with your boys; be one among them; make it agreeable for them at home; get them to read good books and by various methods create in them a desire to spend their evenings and spare time at home rather than upon the streets. Attend church regularly and take the boys with you. Send your boy to school where he may receive a proper training that shall fit him for life's duties as a man,—the right kind of a man. Keep him there, for if he is not kept busy with school work, or something that will take the place of school work, he is almost sure to look for something to fill that place and he will find it whether it is good or bad. If these helps are not at hand, if he is not kept busy as he should be, his place will be on the delivery wagon, in the ranks of unskilled labor, or in the street; thence by easy process to the "World School," the State School or the Reform School. Far better keep that guiding hand placed over him and keep him where all boys of like size and age should be—in the better institutions of learning.

If his physical growth outstrips his mental capacity and it seems he must be doing something to employ his physical powers; if he is mentally weak and backward and it seems unadvisable to keep him constantly in school, then teach him a trade. But see to it that this trade be one that shall not conflict with his church and Christian duties. Do not wait till a boy commits a crime, to teach him a trade at the State's expense. In God's name and in the name of common justice let him learn one at home.

Boys, take your course in the proper place and not in the "World School." Always endeavor to please God and your parents. Think of mother's love for you and her fond hopes for your welfare. Think what she has done for you and see if you can think of any good thing she would not do for you today. Can you? If you play off on her, or, if you begin a course in the "World School," are you repaying mother for her love? If you begin by staying home from church or Sabbath-school or Junior C. E. or by running away from school, are you pleasing mother? Are you pleasing God? Your conscience is a good guide. Always obey it that it may remain sensitive rather than become hardened by disobeying it. Always fear God and you will live well. To sum up, let me entreat you: Do your best, your very best, and leave the rest to the Great Teacher of us all. Be what you wish your child to be, and if you become depressed or discouraged, remember the words of the poet:

"Our work may seem but a discord,

Though we do the best we can;

But others will hear the music

If we carry out God's plan."

DODGE CENTER, MINN.

### MEMORIAL BOARD MEETING.

The annual meeting of the Board of Trustees of the Seventh-day Baptist Memorial Fund met in the Seventh-day Baptist Church parlor Oct. 1, 1906, at 4 p. m.

Present: Henry M. Maxson, David E. Tits-

worth, Joseph A. Hubbard, J. D. Spicer, William M. Stillman, Stephen Babcock, C. C. Chipman, Orra S. Rogers, and William C. Hubbard. Ex-officio Frank J. Hubbard.

Meeting was called to order by H. M. Maxson, who stated the object of the meeting was the election of officers and appointment of committees for the ensuing year. The following persons were elected by ballot:

President.—Henry M. Maxson.

Vice President.—David E. Titsworth.

Treasurer.—Joseph A. Hubbard.

Secretary.—William C. Hubbard.

Finance Committee.

H. M. Maxson, J. A. Hubbard, D. E. Titsworth, W. M. Stillman.

Auditing Committee.

J. D. Spicer, W. M. Stillman, C. C. Chipman, Wm. Stillman was elected counsel of the Board.

The question of salary of treasurer and accountant was fully discussed.

In view of the fact that practically all of the real estate has been sold, and the proceeds invested in first mortgages, thereby entailing less work on the Treasurer, and in order to reduce the cost of caring for the fund, the salary of the Treasurer was fixed at \$500 for the year, and that of the Accountant at \$400. The Treasurer offered a bond of \$5,000, which was ordered placed in the hands of the Attorney.

Meeting adjourned sine die.

WILLIAM C. HUBBARD, Sec'y.

## Business Office.

The chance to get the *Christian Work and Evangelist* free for six months will not last much longer. You had better take advantage of it while you can. It will cost you nothing—merely renew your subscription to the SABBATH RECORDER and ask for the *Christian Work and Evangelist*. If you are in arrears you can get it just the same by paying up the arrearage. If your subscription is paid in advance, send \$2.00 for another year in advance.

\*\*\*  
The Conference Year Book will be in your hands before Christmas. That isn't saying when it will be done, is it? A printer never does like to say when a job will be done. But we are making good progress on the Year Book and are going to surprise you if possible.

\*\*\*  
In answer to inquiries about the Historical Volume we would say that the Publishing House has gone as far as it can for the present. We are "waiting for copy," and have been since the first of July. One chapter of the book is not yet here, but we understand that it is being written. Another chapter is being revised. A third chapter is lacking on account of not yet being written. When these missing links are all in it will not take long to finish the volume.

\*\*\*  
If your RECORDER fails to come for a week or two don't fail to write us at once that we may investigate the trouble. Mails go wrong frequently. We do not drop any names from our list without warning. Instances have occurred where a paper has failed to come as usual, and the subscriber has jumped to the conclusion that he has been dropped from the list. We do not drop any name without warning or request, so if your paper fails to come, notify us at once.

N. O. M. JR.

## GENERAL CONFERENCE

ONE HUNDRED FOURTH ANNIVERSARY—NINETY-FOURTH SESSION.

(Continued from last week.)

## FIRST-DAY—AFTERNOON.

President Babcock called Conference to order at 2 o'clock. After singing, prayer was offered by Rev. Horace Stillman. The consideration of the fourth article in the report of the Conference Committee on Sabbath School Work was then taken up. Remarks were made by Henry N. Jordan, Mary A. Stillman, M. G. Stillman, T. J. Van Horn, E. H. Socwell, G. W. Lewis, S. R. Wheeler, L. A. Platts, T. L. Gardiner, B. F. Rogers, L. F. Randolph, D. B. Coon, O. S. Rogers, L. C. Randolph, Abert Whitford, C. J. York, Geo. B. Carpenter and others. The article was amended and adopted, after which the report as a whole was adopted.

## FOURTH ARTICLE OF THE REPORT OF THE CONFERENCE COMMITTEE ON SABBATH-SCHOOL WORK, AS AMENDED AND ADOPTED.

Your Committee believes strongly in emphasizing Sabbath-school work and Bible study, and in the efforts of the Sabbath-school Board to secure more systematic work and improved methods. In view of the number of pastorless churches and the excellent work that has been done by the Field Secretary, we recommend that the present form of work as carried on by the Sabbath-school Board be continued and given another year's trial, and we recommend that the Sabbath-school Board be advised to push forward for another year.

At 2.30 o'clock the Education Society presented the following program:

Singing.

Prayer by Rev. L. A. Platts.

Address by Prof. Edward M. Tomlinson, President of the Seventh-day Baptist Education Society.

Singing, "What a fellowship."

The annual reports of the Treasurer and the Corresponding Secretary were read by Prof. A. B. Kenyon, and Dean A. E. Main, respectively.

Solo, by Mr. James Crandall.

Rev. T. L. Gardiner, ex-President of Salem College, gave an address concerning the interests of that school. This was followed by a song by former students of Salem College, the words of which were written by Rev. A. J. C. Bond.

President W. C. Daland gave an address concerning the interests of Milton College, followed by a song by former students of Milton.

President B. C. Davis gave an address concerning the interests of Alfred University, followed by a song by former Alfred students. The words and music were composed by Rev. L. C. Randolph.

After announcements the benediction was pronounced by Rev. E. D. Van Horn.

At 6.30 P. M. a goodly number of the women and several others assembled in the church and there listened to the memorial service for Mrs. Lucy M. Carpenter. An offering was made for the cause of medical missions in China, which amounted to \$11.01.

## FIRST-DAY—EVENING.

Conference reassembled in general session at 7 P. M. Mr. D. E. Titsworth led a brief praise service of song, and Rev. Henry Jordan offered prayer.

The Conference Committee on Woman's Work was read, considered item by item, and adopted as a whole.

## REPORT OF COMMITTEE ON WOMAN'S WORK.

The Committee on Woman's Work met and after a free discussion of the plans and efforts of the women, adopted the following recommendations:

1. Moved, that we recommend to the women of the denomination through Conference, that they embody in their work the spirit of the "Sunshine Society" and endeavor to do some kind act each day.

2. Moved, that we recommend to our women that they purchase and use the prayer calendars, to be prepared by the Woman's Board.

3. Moved, that we recommend to the women of the denomination to adopt and use the Outline Missionary Programs which the Woman's Board shall prepare.

4. Moved, that in view of the experience of the past year, we recommend that the Associational secretaries visit the societies just so far as possible and try to awaken greater enthusiasm and interest in the work of the denomination.

Mrs. HARRIET C. VAN HORN, Chairman.

The Conference Committee on Missionary Interests submitted their report, which was considered item by item. On the first item remarks were made by W. L. Clarke, A. E. Main and A. H. Lewis. The second item was discussed by J. B. Williams and W. L. Clarke, and adopted. Further consideration of the report was postponed, as the time had arrived for the sermon by Rev. E. H. Socwell.

Mr. J. H. Tanner led the congregation in singing several gospel hymns.

Mr. Erlo Sutton, Rockville, R. I., read the fourteenth chapter of John and offered prayer.

Miss Frances Babcock sang a solo, "Come unto Me."

Rev. E. H. Socwell preached from Mark 16: 7.

At the close of Brother Socwell's sermon Pres. B. C. Davis offered prayer, and then Bro. Socwell, with the aid of J. H. Tanner and Mrs. Eva Hill, conducted an after-meeting.

The choir of the Leonardsville church sang an anthem, "Even Me."

Benediction was pronounced by Rev. T. L. Gardiner.

## SECOND-DAY—MORNING.

Rev. George W. Hills led the early morning prayer meeting, which had for its theme: "The Clothing of the Spirit for Service." This meeting resulted in the conversion of at least one, and the spiritual quickening of all who attended.

At 8 A. M. Rev. A. G. Crofoot led a service of Bible study on the subject of "The Church." This service was in the nature of a Bible reading, showing the New Testament forms of church organization, polity and enterprise. Much interest was manifested and much instruction gained.

The Conference assembled in general session at 9 A. M., with President Babcock in the chair. After a brief service of song, led by D. E. Titsworth and Rev. J. G. Burdick, prayers were offered by Rev. H. C. Van Horn and J. W. Crofoot.

The consideration of the report of the Missionary Committee was continued. The third item was discussed by W. L. Clarke, B. C. Davis, Horace Stillman, J. W. Crofoot, and was adopted. The fourth item was discussed by W. L. Clarke, E. B. Saunders and Geo. B. Carpenter, and was adopted. The fifth item was discussed by W. L. Clarke, and was adopted.

## REPORT OF COMMITTEE ON MISSIONARY INTERESTS.

To the Seventh-day Baptist General Conference:

Your Committee on Missionary Interests have considered the questions submitted to them and would recommend the adoption of the following resolutions, which have been adopted by the Missionary Committee:

1. Resolved, that we recommend to our Missionary Society that it seek to bring about the following conditions on our Home Mission fields:

(1.) Local, resident, religious leaders, one or more in every church, duly authorized by that church to serve it in conducting meetings, administering the ordinances, etc.

(2.) The superintendence of groups of churches thus supplied with local resident leaders, by the ablest ministers and missionaries.

2. Since it is for the best interest of the cause of missions and the individual church that our pastors labor a considerable portion of their time on the field in missionary work, their time and expenses to be paid by the home church, we recommend this plan of work to the generous consideration of all our churches.

3. While there are evidently two sides to the question of bringing native Christians to our land for education with a view to their returning to the home land for Christian work;

Resolved, that we deem it inexpedient on the whole, to bring natives from Africa for this purpose, unless it be for advanced or theological training; but we recommend the Missionary Board to send all possible encouragement for their hearts and hands until we can send a worker there.

4. Resolved, that this Conference recommend the advisability of encouraging such desirable young people as may offer themselves for work on the Gold Coast, to especially prepare themselves by hygienic, manual, mental and spiritual training, to meet the crying needs of that most interesting, but difficult mission field.

5. Resolved, that in our judgment, the continued growth of our China Mission requires its reinforcement at least by sending a family to Lieu-oo at the earliest possible day, and we commend this need to our Missionary Board and to our people.

6. Resolved, that we recommend that our Missionary Board consider the building of a suitable chapel in Shanghai at the earliest practicable day.

Respectfully submitted,  
Wm. L. GARDNER, Chairman.  
J. B. WILLIAMS, Secretary.

The special committee appointed to consider the matter of biennial sessions of the Conference gave its report. Remarks were made by T. J. Van Horn and the report was adopted as follows:

Your committee to which was referred the communication from the Northwestern Association concerning biennial sessions of the Conference and Associations, after two meetings of the committee and one public hearing, begs leave to report:

1. In the opinion of your committee the time is not ripe for a change from an annual to a biennial session of the Conference.

2. But we recommend that Conference request its Executive Committee to invite the churches, societies and Associations to express their opinions concerning this matter and report the result at our next Conference.

In behalf of the Committee,

C. C. CHIPMAN, Chairman.

A. B. KENYON, Secretary.

The report of the Railroad Committee was adopted as follows:

The Railroad Committee would respectfully report that the various Trunk Line Associations of the country have granted the usual fare and one third, on the certificate plan, and that 123 persons attending Conference have availed themselves of these reduced rates.

We desire to record our appreciation of information given and courtesies extended by the various railroad officials with whom we have come in contact.

L. A. PLATTS for I. J. ORDWAY,  
WILLIAM C. HUBBARD,  
H. D. BABCOCK,

Committee.

The report of the Conference Committee on Young People's Work was adopted after remarks by J. W. Crofoot, as follows:

To the Seventh-day Baptist General Conference:

Your committee submit the following report:

We desire and urge all our Christian Endeavor Societies to put into operation and emphasize during the coming year the following four points:

1. Evangelistic and missionary endeavor.
2. Raising of money for all purposes save local work.
3. Sabbath reform work.
4. Bible study.

Evangelistic endeavor shall include such work as school-house and cottage meetings. Missionary endeavor shall include the study of missions—our own and general. Sabbath reform work may be done by a Sabbath Reform Committee or any other committee in the society.

The banner will be awarded at the next Conference on a percentage basis:

1. The number of cottage and school-house meetings and mission studies conducted.
2. The amount of money raised per capita aside from general purposes.
3. The number of Sabbath Reform tracts distributed per capita.
4. The per cent of members in the society's Bible study courses and time occupied.

Certificates with stars will be awarded to every society which engages in evangelistic and missionary endeavor, which raises more money than in the previous year for all purposes save local society work, which undertakes Sabbath reform work and which has Bible study conducted under the auspices of the society.

We urge our Junior societies to be definite in the following lines of work and to be rewarded by a banner to the society on a percentage basis and all around work of the society.

1. Increase of membership.
2. Money raised.
  - (a.) Dr. Palmberg's salary.
  - (b.) Young People's Board.
  - (c.) Tract Board.
3. Weekly attendance.
4. Bible study.
  - (a.) Committing Bible verses.
  - (b.) Study of Bible characters.
5. Denominational work.

These different subdivisions are suggestive to the superintendents.  
A. C. DAVIS, JR.

Chairman Young People's Committee.

The report of the special committee appointed to revise the phraseology of the articles by which the Advisory Board of the General Conference was constituted, gave its report as follows:

Your committee appointed to consider the record of the action by which the General Advisory Board of Conference was constituted, and recommend modification or elimination of ambiguous phrases, would respectfully report as follows:

We recommend, first, that in order to confine the functions of the Board clearly within the constitution of Conference, the words, "Either upon request or itself taking the initiative," in articles 7, 9 and 12, be stricken out.

(To be continued.)

Second, that in order to emphasize the importance of the "Council" in matters of ordination, the words, "After having been approved by a duly constituted council," be added to Article 8, so that the last clause will read, "And the credentials of all ministers coming to us from other denominations are to be presented to and passed upon by this Board after having been approved by a duly constituted council."

Third, that in order to avoid a possible interpretation implying executive and legislative authority, section 14, referring to appeals, be eliminated from the record, and that section 15 be numbered 14.

Fourth, we recommend that the articles by which the Advisory Board was constituted be printed as revised, in the 1906 year book.

BOOTHIE COLWELL DAVIS,  
WM. L. BURDICK,  
THEO. J. VAN HORN.

The report of the Nominating Committee was read by Rev. L. A. Platts, chairman, and adopted item by item. The report follows:

To the Seventh-day Baptist General Conference:

Your Committee would respectfully report.

1. They have carefully considered the resignation of President Babcock with the reasons therefor, and we recommend that it be accepted. While doing this, we wish to place upon record our profound appreciation of the patient, persistent, painstaking, and efficient labor which he, and his devoted wife, have given to the exacting work of the office. We deeply regret the conditions which seem to make this resignation of President Babcock necessary. We thank him for his excellent work, and assure him of our unbounded confidence in his loyalty to all the denominational interests which are represented in this Conference and we expect, and shall gladly welcome his advice and co-operation in the working out of the great and difficult problems that from time to time will come to us.

2. We submit for your consideration and approval the following nominations:

President—Rev. A. E. Main, D. D., Alfred, N. Y.

Vice Presidents—D. E. Titsworth, Plainfield, N. J.; Rev. E. A. Witter, Salem, W. Va.; Dr. S. C. Maxson, Utica, N. Y.; Rev. A. J. C. Bond, Nile, N. Y.; C. B. Hull, Milton, Wis.; G. H. F. Randolph, Fouke, Ark.

Recording Secretary—Rev. W. D. Wilcox, Chicago, Ill.

Corresponding Secretary—Frank L. Greene, Brooklyn, N. Y.

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

Executive Committee—Three Years, W. H. Crandall, Alfred, N. Y.; L. C. Randolph, Alfred, N. Y. Two years, Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J. One year, Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.

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Stephen Babcock, Yonkers, N. Y.

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Recording Secretary—Corliss F. Randolph, Newark, N. J.

Corresponding Secretary—John B. Cottrell, Plainfield, N. J.  
Treasurer—Frank L. Greene, Brooklyn, N. Y.

## Home News

**JACKSON CENTER, O.** On Sabbath Day, Oct. 6, Rve. L. D. Seager preached a missionary sermon, and at its close, in spite of the fact that it was a very stormy day and only forty present, counting the children, \$51.00 were subscribed toward raising the debt of the Missionary Society. This sum we hope will be increased somewhat by those who were not present because of the weather.

Expenses have been heavy with us this year, as we have re-roofed and papered the church, built cement walks at the church and parsonage, and entertained the Northwestern Association. But we are fortunate in having good crops, and it is a time of general prosperity.

Some of those present at the Association expressed their surprise at the improvement in Jackson Center within the last few years, and we ourselves are proud of our new cement walks now about completed.

Our pastor, Rev. D. C. Lippincott, has been in very poor health for several weeks and unable to occupy the pulpit. But church services are well maintained and Rev. L. D. Seager has preached for us a part of the time. Pastor Lippincott is improving at present.

Our church has been greatly blessed and strengthened this past summer by the meeting of the Northwestern Association and by the series of meetings held in August by Rev. L. D. Seager and the Milton College Quartet.

L. M. B.

**FARINA, ILL.** Last week Elder Velthuysen and Missionary Secretary Saunders made Farina a very brief visit. Coming from Chicago, they reached here at five o'clock Wednesday afternoon to fill an appointment in the evening, at which each of them made an address, and at five o'clock the next morning took train for their journey to Salem, W. Va. Secretary Saunders evidently expected that it would not take long to get pledges for the \$50 which, in his address, he said he thought Farina would give toward paying the debt against the Missionary Board. He told us in his speech that we "had stolen a march on him;" for he found when he got here that pledges to the amount of \$91 had already been taken.

The way of it was this: Pastor Burdick had given us on two or three consecutive Sabbaths a pretty full account of the meetings at West Edmeston and Leonardsville and of denominational interests there presented, accounts which we thought of even more interest than regular sermons would have been. From these narratives we had learned much of the situation and of the needs of the Missionary Board. And on the Sabbath preceding the visit of Brethren Velthuysen and Saunders the pastor announced the amount of the debt and the proposed plan of raising the money to meet it by securing pledges in shares of \$5.00 each. Then, without leaving the pulpit, he asked that all who would take these pledges should raise their hands and he would take their names. The result was that in a very few minutes pledges were given, which, together with pledges of smaller amounts given by individuals following the church service, amounted to \$91.00. At the time of the visit of the brethren above mentioned, additional pledges were taken, making the whole amount \$110. A collection was also taken amounting to \$10, to pay the traveling expenses of the brethren from Chi-

ago. It was understood that the money thus pledged was not to diminish our usual giving for the missionary cause.

And here I will state that this is the second year in which we have been successfully using the pledge card system of raising funds for all church and denominational purposes, excepting the money for building the parsonage, and such like exceptional purposes. A number of individuals had been for some years past giving for denominational purposes by the envelope plan. I do not know what has been the case with pastors of other churches, but I have thought that if all our pastors would keep their churches as well posted in denominational activities and needs as our pastor does, we should not fall into debt so much.

There are undoubtedly many church members who do not read the SABBATH RECORDER very much; who, in fact, do not take the paper, and it is not strange that such persons do not know the needs of our denominational enterprises nor feel much interest in the matter. What they fail to know through the SABBATH RECORDER they should learn from the pulpit; and greater interest in these matters might be stirred up through this means. And the greater interest they should come to feel through the pulpit ministrations, the more interest they will come to have in the SABBATH RECORDER as a medium through which they may come to know more of our denominational work and its claims for personal giving.

C. A. B.

### AN INTERESTING HISTORY.

EDITOR SABBATH RECORDER:

I have recently received a most admirable history of the Dakota (Wis.) Church, prepared by Prof. Hosea W. Rood, of Madison, Wis. Mr. Rood says that to him this has been a "work of love," and surely every page confirms his statement.

The history contains 105 pages of neatly written letter paper (8x10), and is well bound in black cloth with morocco back and corners and has the title stamped in gold letters on the outside of the front cover. The arrangement of the matter is excellent and the work thorough and complete. A full table of contents at the end is a valuable addition.

The first settlers in this region seem to have been Wm. Bohall, John Miller, Daniel Woodman, and three brothers by the name of Maxson. Soon after (in the spring of 1850) came George Babcock and Allen Prentice with their families. In 1851 the Thorngate family came.

The first religious service was a Sabbath school started by Geo. C. Babcock and Chas. P. Rood, and this soon developed into a church, organized in the home of Allen Prentice, Feb. 13, 1853, with fifteen constituent members; immigration increased this number to eighty within the next five years. Then the spirit of emigration seized this good people, and, because of some dissatisfaction with the sandy soil, many removed to Brookfield, Mo., and to North Loup, Neb., until by January, 1870, the church was reduced to thirteen members. The historian remarks that, "Our denomination has suffered much from scatteration."

At this time Oscar Babcock and Chas. P. Rood were the pastors, and in their concern for the salvation of the many young people of the community, they secured the able services of Elder Chas. M. Lewis, whose labors resulted in sixty-one additions to the church, bringing up the membership to seventy-four. Twenty-six of the

new converts were from Sabbath-keeping families, and the remaining thirty-eight were conversions to the Sabbath.

Soon after this revival the spirit of emigration again prevailed, and in five years the church was reduced to a half-dozen members, and became finally "extinct," as we say, by 1877. A short life of but twenty-four years, and yet one of intense activity and of work accomplished whose influence for good will never die.

The intellectual character of the community was shown in the organization and enthusiastic support of two institutions—a literary society and a debating school. These were "the center of the social and intellectual life of the community," and their exercises were "the mental discipline and intellectual recreation of the people, old and young alike." The historian says: "Higher institutions of learning were then far away from them, yet in these two societies they got some of the advantages of a college. They did something for our boys and girls which no college could do better—they caused in them a hungering and thirsting after knowledge." And it is a striking fact that this little community sent out at least fifty-two teachers (mostly Seventh-day Baptists) of which the author gives a list.

The marked loyalty of this church and community to the Union cause during the rebellion is well worthy of note. The history gives a list of seventy-two persons who enlisted from that locality, thirty-three of whom were Seventh-day Baptists. George Babcock, who taught the village school in war times, laid aside the usual school readers and substituted the editorials and war news of the New York Tribune—adding pertinent comments.

Some idea of the strong spiritual life of this church may be gained from the fact that though small and of brief existence, it produced ten preachers from its membership: George C. Babcock, Oscar Babcock, Asa B. Prentice, Hamilton Hull, Henry B. Lewis, Chas. P. Rood, Thos. C. Maxson, O. S. and N. M. Mills, George W. Lewis. And Dr. A. H. Lewis, although belonging to the Berlin Church, was ordained here.

Mr. Rood's history of the Dakota church contains a full list of all members connected with this church from first to last, 152 in all; and to this is added a brief biographical sketch of each one of the 152 members, and also of thirty-four others who, although not members of the church, were yet in one way or another closely connected with its life.

We find here also a list of the seventy-nine matrimonial alliances formed by persons connected with this church during its brief existence.

The author gives many "Notes and Incidents" which add much to the interest of the history.

Worthy tributes of high regard are paid to the memory of Elders Todd, Chas. M. Lewis, and Asa B. Prentice.

I want to close this condensed report of Prof. Rood's history by quoting with strong endorsement a suggestion he makes. He says: "Let me here suggest that it would be well for every church wishing its record well preserved for future use, to elect a competent historian—one who will put not only his head but his heart into the work."

J. L. GAMBLE.

ALBANY, N. Y., Oct. 5, 1906.

Hunting after happiness is like hunting after a lost sheep in the wilderness—the chances are that what you find is a skeleton.—H. W. Shaw.

### AMERICAN SABBATH TRACT SOCIETY.

The annual meeting of the American Sabbath Tract Society, called for Wednesday, September 12, 1906, was adjourned, owing to the lack of a quorum, and the adjourned session was held in the City, County and State of New York, at the office of Vice President Charles C. Chipman, on Wednesday, October 3, 1906, at 2.30 p. m., President Stephen Babcock, of Yonkers, N. Y., in the chair.

Members present: Stephen Babcock, Mrs. Stephen Babcock, David E. Titsworth, Charles C. Chipman, Rev. A. Herbert Lewis, D. D., Rev. G. Velthuysen, Sr., of Haarlem, Holland, William C. Hubbard, Rev. George B. Shaw, Orra S. Rogers, Arthur L. Titsworth.

Prayer was offered by Rev. G. Velthuysen, Sr.

The annual reports of the Executive Board, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager, were presented and adopted.

The report of the Conference Committee on Tract Society Work, as adopted by Conference, was presented as follows:

#### REPORT OF CONFERENCE COMMITTEE ON TRACT SOCIETY WORK.

The following resolution was referred by Conference to the Committee on Tract Society work:

"WHEREAS, an opportunity to dispose of the Publishing House by sale has been presented to the Board, who feel that so important a matter should be decided by the denomination, therefore

"Resolved, that the question of the sale of the Publishing House be referred to the next General Conference."

After due consideration your Committee unanimously decided that in the opinion of this Committee, it would be unwise and prejudicial to the interest of our cause as a people to sell our Publishing House.

The second matter referred to the Committee was the clause in the report of the Corresponding Secretary of the Tract Society in regard to personal work in Sabbath Reform; the contribution of money by individuals in addition to their gifts by the plan of systematic benevolence, for the distribution of tracts and Sabbath literature.

Your Committee recommends that Conference approve this suggestion of the Tract Board:

2. That Conference suggest to the Tract Society that they endeavor to secure from outside the Board a leaflet, or suggestions for the preparation of a leaflet to be used in this work, presenting our Sabbath belief in brief and attractive form.

3. The Committee believes that, if this plan is adopted, small packages of leaflets should be used except in special cases.

4. That we should send to a small list of names frequently rather than to a large number once.

5. That we should urge contributors of money to furnish a list of names.

Respectfully submitted in behalf of the Committee,

A. H. LEWIS, Chairman.

MARY A. STILLMAN, Secretary.

On motion the report was adopted and referred to the Executive Board with power.

Pursuant to the report of the Nominating Committee, consisting of Charles C. Chipman, William C. Hubbard, and Orra S. Rogers, the following were elected officers of the Corporation and of the Executive Board, and Directors of the Board for the ensuing year:

President—Stephen Babcock, Yonkers, N. Y.

Vice Presidents—Joseph A. Hubbard, Plainfield, N. J.; David E. Titsworth, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.

Corresponding Secretary—Rev. A. Herbert Lewis, D. D., Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—William M. Stillman, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Stephen Babcock, Joseph A. Hubbard, David E. Titsworth, Charles C. Chipman, Rev. A. Herbert Lewis, D. D., Arthur L. Titsworth, William M. Stillman, Frank J. Hubbard, J. Denison Spicer, Henry M. Maxson, Cordia F. Randolph, Rev. George B. Shaw, William C. Hubbard, Frank L. Greene, William H. Crandall, Orra S. Rogers, Prof. Alfred A. Titsworth, Eale F. Randolph, Rev. Henry N. Jordan, Asa F. Randolph, Mrs. George H. Babcock, Mrs. Henry M. Maxson, Rev. Halsey H. Baker, C. Laton Ford, James R. Dunham, Marcus L. Clawson, M. D. Clarence W. Spicer, Rev. Edward B. Saunders, William H. Rogers, Prof. John B. Cottrell.

The following were elected additional Vice Presidents of the Corporation:

Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Leonardville, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. Theodore L. Gardiner, D. D., North Loup, Neb.; Rev. Samuel D. Davis, Jane Lew, W. Va.; Rev. William C. Daland, D. D., Milton, Wis.; George W. Post, M. D., Chicago, Ill.; Rev. James H. Hurley, Gentry, Ark.; Ira J. Ordway, Chicago, Ill.; George B. Carpenter, Ashaway, R. I.; Hon. George H. Utter, Westerly, R. I.; Rev. E. Adelbert Witter, Salem, W. Va.; Rev. Eli F. Looftboro, Riverside, Cal.; John P. Mosher, Rochester, N. Y.; Rev. G. Velthuysen, Sr., Haarlem, Holland.

On motion, the following were elected the Committee on Nominations for the year 1907: Charles C. Chipman, William C. Hubbard, Orra S. Rogers.

The following resolution was presented by David E. Titsworth and unanimously adopted by a rising vote:

Resolved, That we place upon the records of this meeting our sincere pleasure in having with us at this Annual Session, our esteemed brother, Rev. G. Velthuysen, Sr., of Haarlem, Holland, who has for many years so ably represented the cause of Sabbath Reform in Holland and elsewhere under the auspices of this Society, and that we bid him God-speed on his return home, asking him to convey to our friends in his homeland our fraternal Christian greetings.

Minutes read and approved.  
Society adjourned.

STEPHEN BABCOCK, President.

ARTHUR L. TITSWORTH, Recording Secretary.

### AN EARLY CASE OF DISCIPLINE.

CHAS. H. GREENE.

In 1715 one Thomas Green joined the Mill Yard Seventh-day Baptist Church. He evidently was a man of very decided opinions, both ethical and religious. He was a very good friend of Thomas Clark and William Whiston, who were leaders of an extreme Unitarian view that was much discussed in England in the first half of the eighteenth century. This small lichen that then began to fasten itself upon the English-Baptist tree has now well nigh supplanted and absorbed one leading branch of that denomination.

William Whiston was Professor of Mathematics at Oxford University, from which he was expelled for heterodoxy; not his least heterodox opinion in the eyes of the establishment was that he observed the Sabbath, and boldly taught the necessity of keeping the seventh and not the first day of the week. A tradition of that day denounces Clark, Whiston, and Green in one profound anathema, as the most dangerous heretics of the time. As for Professor Whiston's Unitarian theories, he himself says, writing to Dr. Henry Scheverel, the most thorough-going time-server in the ranks of the Church of England preachers of that day, "You . . . still suppose that I am one who really denies the divinity of our blessed Saviour; which supposition is so entirely ungrounded that I can hardly imagine you have ever read what I have written upon the subject." This was written on "St. Paul's Day, 1718-19." We may assume that this was also the position of Thomas Green, who was "just like" Professor Whiston.

That Thomas Green was a man who aired his opinions to the grief of his brethren of the church, we can well believe; but that he was not altogether headstrong and willful we shall presently see. In 1726 Thomas Green accused one of the church brethren of a very serious offence and, being a man who believed in honesty and uprightness of life, he proclaimed the offense from the house-top, and brought it to the attention of the pastor, and to the church. Then, to his everlasting chagrin, he found that he had wrongly accused the brother, and humbly promised to make restitution. Shortly afterwards he sent the church the following confession.

"Thomas Green unto John brigem, I remember that I did say concerning thy child, an innocent bastard from a lying priest, but I repent, for I have lately been informed that a child is not a bastard if it be born in wedlock; thou mayest tell or shew this to Thomas Clark and I order thee and thy wife something to drink lovingly in remembrance of me. Loving brother John I prey thee to sell something of mine to pay for this and six pence for John brig and his wife to drink remembering me."

At a church meeting held "July 3, 1726," the church took action as follows:

"At a Church Meeting a copy of a note was read of Thomas Green's which he sent to his Bro. Brigem concerning his child, which to send is not according to his promise which he made to us; to send to ye parson, whom he had given such scurrilous language to; soe we judge it not satisfactory to us, his dealing in this concern."

Now was not that too bad? After Brother Green had so humbled himself as to decrease his capital stock to purchase the injured one "something to drink lovingly in remembrance of me," and thus put himself right in the sight of John Brigem and the Mill Yard Church, to have the church say, "we judge it not satisfactory." Perhaps there was not enough to go round.

PLAINFIELD, N. J., Sept. 30, 1906.

Forever singing as they shine,

The hand that made us is divine.

—Addison.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1906.

Oct. 27.	Jesus Anointed in Bethany.....	Matt. 26: 6-16
Nov. 3.	The Lord's Supper.....	Matt. 26: 17-30
Nov. 10.	Jesus in Gethsemane.....	Matt. 26: 36-50
Nov. 17.	Jesus Before Caiaphas.....	Matt. 26: 57-68
Nov. 24.	The World's Temperance Sunday.....	Isa. 5: 11-23
Dec. 1.	Jesus Before Pilate.....	Luke 23: 13-25
Dec. 8.	Jesus on the Cross.....	Luke 23: 33-46
Dec. 15.	Jesus Risen from the Dead.....	Matt. 28: 1-15
Dec. 22.	Jesus Ascends Into Heaven.....	Luke 24: 36-53
Dec. 29.	Review.....	

### LESSON IV.—JESUS ANOINTED IN BETHANY.

For Sabbath-day, Oct. 27, 1906.

LESSON TEXT.—Matt. 26: 6-16.

Golden Text.—"She hath wrought a good work upon me." Matt. 26: 10.

#### INTRODUCTION.

This lesson is brought to our notice out of its natural position in the chronological order because the synoptists give it this place in their arrangement just before the records of the last day of our Lord's earthly life. It is evident, however, from a casual examination of the four Gospels that John gives the record of the feast at Bethany, at which Jesus was anointed with the precious ointment in its proper chronological connection with other events, and that the other evangelists mention it parenthetically along with the events of a day to which it does not belong. They are mentioning the treachery of Judas and his bargain with the members of the Sanhedrin, and in that connection refer to an event which doubtless was of great influence with Judas in leading him to his purpose of giving up his allegiance to Jesus and getting what money he could out of his intimacy with his Master.

Care should be taken not to confuse the anointing mentioned in our lesson with that at the house of Simon the Pharisee in Galilee by the woman who was a sinner. That was nearly two years before this time. Some who confuse these two anointings also infer that the woman was Mary Magdalene. The woman who anointed Jesus as recorded in our lesson was Mary the sister of Lazarus. She was one of the intimate friends of Jesus, evidently a lady of culture and refinement.

TIME.—The early portion of our lesson is six days before the passover, the last three verses, two days. According to the traditional view, on Sabbath-day (or evening after the Sabbath) and on Wednesday respectively.

PLACE.—Bethany. In the house of Simon the leper. PERSONS.—Jesus and his disciples; the family at Bethany and the invited guests: Judas and the chief priests.

#### OUTLINES

1. Mary's Loving Deed. v. 6, 7.
2. The Criticism of the Disciples. v. 8, 9.
3. Jesus' Defence of Mary. v. 10-13.
4. Judas' Treachery. v. 14-16.

#### NOTES.

6. *Now when Jesus was in Bethany.* A few days before the time of the plotting of the Jewish leaders mentioned in the preceding verses. See Introduction. *In the house of Simon the leper.* Some have imagined that this man was the husband of Martha, and others that he was the father (now deceased) of Mary and Martha and Lazarus. Perhaps he was only a neighbor. If he was still living, we are to assume that he had been cured of his leprosy; since lepers were not allowed to associate with other people.

7. *A woman.* Neither Matthew nor Mark mentions her name; nor do they say anything about Lazarus. It is possible that some members of this family still resided at Bethany when the record of this incident was first current, and needed to be shielded from unpleasant publicity. John writing near the end of the first century does not hesitate to tell us that this woman was Mary, the sister of Lazarus. *An alabaster cruse of exceeding precious ointment.* John and Mark tell us that the ointment was pure nard (an exquisite perfume derived from a fragrant East Indian plant). The flask itself that contained the ointment was valuable. We are to imagine a long-necked bottle, from which under ordinary circumstances the contents would be taken a few drops at a time. If all was wanted at once, there was no way but to break the bottle. The depth of Mary's devotion

to the Master is shown by her lavish gift of all this ointment at once. The value of this ointment is illustrated by the fact which Herodotus mentions, that such an alabaster cruse of fragrant oil was sent by Cambyses among other royal gifts to the king of Ethiopia. *Poured it upon his head.* Like the anointing of a king or priest. John says that she anointed his feet—an act of humble devotion.

8. *They had indignation.* They were grieved at the waste. We are apt to think that the disciples followed Jesus' teachings blindly, but there are a number of indications that they had opinions of their own. John mentions Judas alone as finding fault with this act of the woman, and alludes to his covetousness as the foundation of this criticism.

9. *Might have been sold for much.* Mark mentions that it was worth more than three hundred denarii, that is in round numbers, as much as a laboring man could earn in a year. *And given to the poor.* Thus they make a plausible argument for their assertion that this use of the costly ointment was a waste; for Jesus himself had suggested that a very proper use of money was in gifts to the poor.

10. *But Jesus perceiving it.* King James' Version is misleading in suggesting that it took Jesus some time to perceive what was going on. They doubtless were not outspoken in their criticism, but Jesus knew what they were thinking. *Why trouble ye the woman?* Jesus speaks in reply to their criticism, not to ask them to overlook on account of her love, an act in itself to be condemned, but rather to show them that they were altogether in the wrong. *A good work.* That is, excellent, morally beautiful,—not primarily in the sense of useful.

11. *For ye have the poor always with you.* Jesus is far from denying his former teaching that it is good to give to the poor. It is, however, most appropriate to manifest loving devotion toward him, even if it costs money to do so. It takes a discriminating mind to discern just when and how we should give as a matter of sentiment. Mary had seen that this was the time to devote her best to the Lord. Jesus was in especial need of manifestation of human sympathy and appreciation as he was entering into the severest trial of his life. *But me ye have not always.* We can always minister unto Jesus in caring for one of the least of his, but the time for those disciples to show personal affection and care for their Master was then drawing rapidly to a close.

12. *She did it to prepare me for burial.* Probably not that she had consciousness of such a purpose, although she may have seen even more clearly than the disciples the danger that impended for Jesus from the leaders of the Jews. This act of loving affection was to take the place of the tender care that friends bestow upon the bodies of the dead before burial.

13. *This gospel.* This message of *Good News.* The Gospel comes to us through the records of what Jesus said and did. This incident at the supper in Bethany is a part of the Gospel. *Shall be spoken of for a memorial of her.* In self-forgetfulness she ministered unto him, and thereby won for herself an immortal fame. We should notice also that her act signifies something more than mere service. She discerned that he was worthy of the most lavish gift. She had a deeper comprehension of the magnitude of his condescension: for the sake of mankind than many of the twelve. It is worthy of notice that Matthew mentions this promise of the Saviour and that John gives the name of the woman: thus do the evangelists supplement one another.

14. *One of the twelve.* The heinousness of the crime of betrayal is heightened by the fact that the betrayer was one of the intimate followers of Jesus.

15. *What are ye willing to give me?* Some apologists for Judas try to make out that he betrayed Jesus in order to get him into a position where he would have to assert himself, and exert his wonderful powers, and thus gain a wonderful triumph, but this verse is against that theory. Neither did Judas come to the conscientious conviction that the chief priests were right in their opposition to Jesus. He simply was disappointed in the kind of kingdom that Jesus was going to set up, and determined to get as much money as he could to make up for his loss of time in following Jesus. *Thirty pieces of silver.* The pieces of silver are shekels equivalent in value to about sixty-five cents. Compare Zech. 11: 12, 13. Some have wondered that Judas would accept so small a price, but there was a possibility that the chief priests could effect the arrest of Jesus without the help of a traitor. On the other hand, however, they were very willing to pay something in order that they might have the opportunity to seize Jesus apart from

the multitude. Instead of *reproached*, as in King James' Version, we should read *weighed*. According to Matthew they paid the money in advance.

16. *Opportunity to show him unto them.* He was seeking for a favorable time when Jesus might be surprised by the officers apart from the presence of the people.

#### QUARTERLY MEETING.

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches comes at Walworth, Oct. 27 and 28, by reason of a change of order at the last session. This means six churches with five visiting pastors to come, each with a sermon. It is expected also that the President of Milton College will give his usual helpful lift by sermon or address.

Bro. D. B. Coon, of Utica, Wis., and Miss Cora Clark, of Milton, Wis., were elected at last session to serve on program-making of the year's quarterly meetings. They know their duties and privileges. There will be times for five sermons. The order of these is not yet fixed. I am inclined to place the numbers from one to five on five slips and let the brethren draw—and trust to Providence.

I am also inclined to suggest that our expose of faith, the ten articles be divided up among the visiting pastors as basis of thought presented in the series of sermons. If this meets the approval of the pastors it may add interest to have it so. There will be a moon, electric lights, and plenty to eat and we expect a numerous delegation. M. G. S.

#### SOUTH-WESTERN ASSOCIATION.

The South-Western Association will convene with the church at Gentry, Ark., Nov. 1, 1906.

Gentry is on the Kansas City Southern Railroad and delegates from the North or East will make better connections to come via Kansas City. Even if they come through St. Louis it will be better to come around by Kansas City, as it will cost no more, provided they get through tickets.

We are looking forward to the meeting with much pleasure and we hope to have a good-sized delegation from other parts of the denomination. Don't disappoint us. R. J. SEVERANCE, Church Clerk.

Oct. 9, 1906.

#### WESTERN ASSOCIATION.

The semi-annual meeting of the churches of the Western Association will be held at Independence, N. Y., Oct. 26-28.

All persons coming to Andover by rail Oct. 26, will be provided with transportation to the place of meeting if they will notify the undersigned on which train they will arrive.

L. C. LIVERMORE,  
Independence, N. Y.

#### MY BARK.

BY CLINTON SCOLLARD.  
God set my bark afloat  
Upon Life's morning sea,  
And gave for captain Hope  
To sail my bark for me.

We voyage past rock and reef  
By tide winds blown afar,  
Beneath the ancient sun,  
Beneath the steadfast star.

We coast by phantom shores,  
We raise the Isle of Dreams;  
We plow through wide wastes lit  
By phosphorescent gleams.

And still we tack and drive,  
And still, though waves o'erwhelm,  
I'm cabined with Content  
For Hope is at the helm.

And through his guidance stanch  
I feel, at God's decree,  
Fair haven I shall find  
Beyond Life's sunset sea.

Sunday-school Times.

A child of ordinary capacity and destitute of property, but converted to God in childhood, is frequently worth more to the church than ten wealthy men converted at the noon of life.—Dr. John Todd.

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#### BIBLE-SCHOOL INSTITUTE.

To be held in Salem, W. Va., October 20 and 21, 1906.  
Outline Program.

#### SABBATH AFTERNOON.

1. Rally Service and Children's Meeting, E. A. Witter.
2. The Culture of the Spiritual Life in the Sabbath-school, Miss Elsie Bond.
3. Jesus, the Master Teacher—a Bible Study, Walter L. Greene.

#### THE EVENING AFTER THE SABBATH.

1. The Cradle Roll, Miss Susie Langworthy.
2. The Home Department:
  - (a). Advantages, Clyde Ehret.
  - (b). Difficulties, Oris Studler.
  - (c). Organization and the Work of the Visitors, H. C. Van Horn.

Question Box and Discussion.

#### SUNDAY MORNING.

1. The Opening and Closing Services of the School, L. D. Lowther.
2. The Music of the Sabbath-school, Mrs. Cora Ogden.
3. The Use of the Blackboard in the Sabbath-school, H. C. Van Horn.
4. Helps, their Use and Abuse, S. B. Bond.

Discussion.

#### SUNDAY AFTERNOON.

1. The Teacher Preparing the Lesson, Preston F. Randolph.
2. The Teacher Presenting the Lesson, C. R. Clawson.
3. How to Secure the Home Study of the Lesson, Roy F. Randolph.
4. The Teacher's Spiritual Qualifications and His Relation to the Class, Erlo Davis.

Discussion.

#### SUNDAY EVENING.

1. The Teachers' Meeting:
  - (a). Why Have It, M. H. Van Horn.
  - (b). How Conduct It, C. E. Williams.
2. Teacher Training, Walter L. Greene.

#### MARRIAGES.

DA GROFF-MILLARD.—On Oct. 3, 1906, at the home of the bride's father, D. S. D. Millard, by the Rev. J. L. Hull, Mr. Andrew H. DaGroff and Miss Gertrude May Millard; all of Little Genesee, N. Y.

JOHNSON-CLEMENT.—At the home of the bride's parents, Mr. and Mrs. N. G. Clement, August 28, 1906, by Rev. J. H. Hurley, Mr. Glen Johnson, of North Loup, Neb., and Miss Ava Clement, of Mira Valley, Neb.

DAVIS-SULLIVAN.—At the home of the bride's mother, in Alfred, N. Y., Sept. 11, 1906, by Rev. Theodore L. Gardner, assisted by Pastor Randolph and Pres. Davis, Mr. Theodore Gardner Davis and Anna Mae Sullivan. Mr. Davis is the elder son of Rev. David H. Davis and Sara G. Davis, of Shanghai, China, and the bride is a daughter of Dr. A. W. Sullivan, of New York.

WILLIAMS-FULLER.—At the home of the bride's mother, Mrs. Lizzie Fuller, Gentry, Ark., Sept. 30, 1906, by Rev. J. H. Hurley, Mr. Bert Williams and Miss Stella Fuller.

She is survived by the husband of her youth, one daughter, Mrs. F. C. Dunn, and family, two sisters and a host of friends who mourn their loss, but are comforted by the rich legacy of a precious memory. L. A. P.

#### DEATHS.

WILLIAMS.—In Milton, Wis., Oct. 1, 1906, Martha Dodge Williams, wife of Robert Williams, in the 78th year of her age.

She was born in Covington, N. Y., and when a child went with the family to Alden, N. Y. There she met and, in 1848, married Mr. Williams. In early youth she was a member of the Methodist Church, but after her marriage she joined the Seventh-day Baptist Church at Alden. In 1854, they moved to Milton, and brought their membership to the church here, where they have lived more than fifty years, greatly beloved by all who have known them. Mrs. Williams was a quiet, gentle woman, filling her place in her home, in society, and in the church with a grace that well adorned her life. Her religious experiences were thoughtful rather than emotional, and are best expressed in the words of Paul to Timothy, "I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day."

#### 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, 5606 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.

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# THE SABBATH RECORDER

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

VOLUME 62. No. 43.

PLAINFIELD, N. J., OCTOBER 22, 1906.

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

The Board will not intrude information, help or advice upon any church or person, but will be glad to be consulted by any church or person who desires to be so served.

Leave has been received from the Board of Managers for the purpose of visiting the following churches and persons:—

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### THE SILVER-LINED COMPLAINT.

BY W. C. MARTIN.

The Rev. Joseph Rightly has been pastor in the town For twenty years, and now, they thought the church was running down; He preached as well as ever, was as tactful and as wise, As faithful in his calling, and as ready to advise,— But the work was moving slowly, And the plane of life was lowly Among his people, and "the board" began to criticize.

His zeal had seemed to ebb away; his joy of speech was gone; He could not rise, as once he could, and turn the passion on; He did not stir their pulses as he used to years ago; And, when he called, it did not set their spirits all aglow. His was a vanished glory; He was now an ancient story,— They thought they ought to tell him, for he did not seem to know.

And when the wise official board had met, one Monday night, For other business, discontent began to come to light; And one, who was a leader, said what lay upon his mind: That much as he loved Rightly, he could be no longer blind. To the way things now were going, And the debts the church was owing, And that a change was needed, or—well, something of the kind.

That they of course were grateful for his service in the past, For he had done a noble work that would forever last— And then the brother's mind began to wander, it would seem, To things almost forgotten, though related to his theme. But the memories recurring Better fitted were for stirring Such feelings as were fatal to his present, worthy scheme.

But then, he was a good man, and he gave the right of way To memories that rose and asked to have their little "say." "When Dr. Rightly came," said he, "some twenty years ago, The seats were mostly empty, and the tide of life was low, And, though things are not now boiling, Yet his twenty years of toiling Has filled the house, and every year the church has seemed to grow.

"And then, as I recall it, surely mortal could not be More helpful in my sorrow than this pastor was to me; The time I lost my darling wife the comfort that he brought, So sweet and rich—why, brethren, I cannot endure the thought. That this man of God should leave us— O, how deeply it would grieve us! Forget me, brethren, for forgetting that unworthy thought."

And so the matter ended, but had been talking round to

To have a change of pastors—so, he thought, had all the rest— But he recalled a time when his were burdens hard to bear, And Dr. Rightly, full of love and sympathy, was there. "I am coming to my senses, And the shortage for expenses, I'll gladly pay," said he, "and feel it but my proper share."

And others then recalled the trials they had undergone, The marriages, revivals, and the triumphs they had won; And how this man had figured in the lives of all of them, And every one declared he would sustain, and not condemn; And the brethren, after praying, All declared they were not paying This honored pastor half as much as he was worth to them.

The Sunday [Sabbath] morning following that meeting of the men, The congregation seemed as though it has been born again; And Dr. Rightly preached with mighty power and with grace, And God appeared to cast His glory on the preacher's face; And it marked the glad arrival Of the long desired revival,— For discontent to gratitude and love had given place. —The Watchman.

### THE Haystack Centennial Celebration occurred at North Adams and Williamstown, Mass., Oct. 10, 1906.

Large number of people attended the celebration and the question of missions was considered in various forms by representative clergymen, college presidents, and others. The celebration marked an important era in the work of foreign missions. It was also a fine illustration of the fact that localities and objects are permanent factors in history, and that, though these are speechless, when compared with the human voice they are speechful to the last degree in preserving facts, expressing ideas, and deepening emotions and purposes. President Hopkins of Williams College, President Capen of the American Board, President Hyde of Bowdoin College, President Tucker of Dartmouth, Professor Moore of Harvard, Dr. Edward Judson of New York—son of Adoniram Judson, the famous Baptist missionary to Burmah—Dr. Dwight Hillis of Brooklyn, Arthur Judson Brown, Secretary of the Presbyterian Board of Missions, and John R. Mott of the World's Student Federation, were among those who made addresses. Responses were made by native Christians from Japan, China, Turkey, Africa, Bohemia, Mexico, India, Ceylon and Hawaii. The monument is of Berkshire marble, silver blue in color, and about twelve feet in height.

A stone globe, three feet in diameter, rests upon the top of the shaft, on which an outline map of the world is traced. On the eastern face of the monument the likeness of a haystack is carved, and the following inscription appears:

THE FIELD IS THE WORLD  
THE BIRTHPLACE OF  
AMERICAN FOREIGN MISSIONS  
1806  
SAMUEL J. MILLS  
JAMES RICHARDS  
FRANCIS L. ROBBINS  
HARVEY LOOMIS  
BYRAM GREEN

The incident which this centennial celebration commemorates was simple and apparently