

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.

WHOLE No. 3,217.

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

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

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

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

"Bible Reading on Sabbath and Sunday." 6 pages.

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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 persons, but give us the Board will be glad to leave those matters to the church and its members.

The Association Secretaries will send the wanted names of the Board's members to the nearest office of the Board, and will receive the names of those who are willing to accept of the Board's work.

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!
Forgive me, brethren, for suggesting that unworthy thought."
Another brother said he had been thinking toward the

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
FRANCIS L. ROBBINS
HARVEY LOOMIS
BYRAM GREEN

The incident which this centennial celebration commemorates was simple and apparently trivial at the time. One summer afternoon in 1806 five students of Williams College sought to hold a prayer meeting in a grove near the college. The approach of a thunder storm drove them to refuge under a haystack in an adjoining field, where they waited until the storm had passed. The subject of conversation as they sat under the shelter of the haystack was the moral darkness of Asia. Samuel J. Mills, the leading spirit among them, proposed to send the Gospel to that heathen land, saying, "We can do it, if we will." To this the others with one exception assented. They made it the subject of their prayer, while the storm was raging around them, and during the months that followed. When Mills entered Andover Seminary, Adoniram Judson, Jr., Samuel Newell and Samuel Nott, Jr., were his associates. In 1810 these three men, with Samuel J. Mills, presented themselves before the Massachusetts General Association in session at Bradford and asked to be sent to the foreign field. This led to the formation of the American Board of Commissioners for Foreign Missions to devise measures by which the desire of the four young men might be fulfilled. A little less than two years later, three of the four sailed for the East. The fourth one, Mills, spent the few remaining years of his life in investigating possible mission fields and organizing various missionary and benevolent societies. He died in 1818 while returning from Africa. Such was the beginning of Protestant missions from the United States to foreign lands. What has been attained in one century is the Lord's doing and marvelous in our eyes. Let all the people praise Him.

Put it out of the power of truth to give you an ill character.—Antoninus.
Hope is the ruddy morning of joy; recollection is its golden tinge.—Rohrer.

Not long since a correspondent asked the editor of the RECORDER, in view of his investigation in history, what his opinions are concerning the ceremony of "feet-washing," and the true form of baptism, whether it is single, double or triple immersion. While answering those inquiries the editor was impressed with the idea that some readers of the RECORDER might have a passing interest in the questions raised by our correspondent, hence the editor's answer is given herewith:

"So far as I know, 'feet-washing' has never been practiced as a 'sacred duty' by Christians in general. My understanding of the incident recorded in the gospels is this: The washing of their feet by the disciples before coming to the Passover Supper ought to have been attended to as one of the requirements of the Jewish ceremonial law. But the disciples were so eager to reach the table, so anxious concerning their places at the table and concerning the announcement which they expected Jesus would make of the immediate setting up of the Messiah's kingdom, by a political revolution in which they were to take part, that they neglected this ceremonial cleansing. To rebuke their worldliness and political ambitions and their strife to be first, Jesus took the place of a servant and did for them what they should have done for each other, or should have required from some household servant. Thus Jesus taught them a much-needed lesson of humility. I do not think he meant to institute a new ceremony. Both he and his disciples were acting as Jews. Christianity had not been established in any organized form. This group of Jews had recognized Jesus as the Messiah, but they had done this as Jews only, and with no thought of leaving the Jewish church. The act of Jesus was a rebuke to them for neglecting a Jewish ceremony, and was in no sense the beginning of a distinctively Christian ceremony. While groups of Christians, from time to time, have practiced feet-washing, I do not think that it has ever been a common custom in the history of the church. I do not condemn it. If any Christians, like our German Seventh-day Baptist brethren, for example, believe it is helpful to them in their spiritual experiences, I should not condemn them. But so far as my knowledge of history is concerned, or of the Bible, I do not look upon it as a requirement of Christianity.

"As to the true form of baptism, I am of the opinion that immersion of the whole body is the only essential. The use of water as a religious ceremony for cleansing is much older than Christianity, or Judaism. In "Paganism Surviving in Christianity," I have given an outline history of water worship. The preparation of that history led me into a large field of inquiry in which the questions of single or dual or triple, or 'backward' or 'forward' immersion do not appear. My conclusion is that single immersion, backward, has been the prevailing practice in the Christian Church. In saying this I do not condemn other forms."

THE inadequate supply of ministers in the Baptist denomination was brought out in connection with the "Maine Baptist Anniversaries" at Dover in that state on October 2, 3 and 4, 1906. The leading address on that occasion was made by Nathan E. Wood, D. D., President of Newton Theological Seminary, his theme being "Some problems connected with the Christian Ministry." The leading points in that address

were these: Why are so few young men entering the ministry? What shall we do to supply the ministerial ranks? Why is the ministry discredited in the life of the community? Dr. Wood discussed the failures of ministers and set forth the demands placed upon them, creating highest ideals and so seeking to arouse the Baptist ministers of Maine to a better appreciation of the greatness of their work. It was an address fitted to arouse in every honest minister a new determination to let himself out to do his level best. It was a deeply impressive moment when Dr. Wood said, "My call to the ministry is my highest honor on earth." Ministers and theological students who read the RECORDER will be interested in this glimpse at the situation among Baptists, and we trust that they will secure a higher view of their own work and of the increasing demands which call each one of them "to do his level best."

A CORRESPONDENT says: "In the issue of October 1 I notice a poem by some unknown person which expresses a sentiment that I find hard to reconcile with some of the sentiments expressed in the Bible. The stanzas referred to are entitled "The Watcher," and express the thought that those who are dead and gone are still watching over us, guarding us, and sympathizing with us. In Eccles. 9: 5, 6, we read: 'The living know that they shall die: but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun.' And Job says, 14: 21: 'His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them.' I should be glad to have the editor's opinion on the subject."

We judge that our correspondent designed to call attention to the specific question whether those who have gone from this life have immediate and personal communion with those who are still here, through silent influences. The passages from Ecclesiastes and Job which our correspondent quotes have reference to the question of the future life in general. They are too indefinite, however, to be made the basis of any definite opinion upon the question. Both books from which he quotes belong to an age when the question of future life was very imperfectly understood, and the opinions of the people concerning it were indefinite. Of course, the idea of future life, such as is revealed in the New Testament, is presupposed in the poem to which our correspondent refers. Paul expressed a great truth when he declared (2 Tim. 1: 10): "But is now made manifest by the appearing of our Saviour Jesus Christ who hath abolished death, and hath brought life and immortality to light through the Gospel." The simile which Paul uses is apt and accurate, namely, that the question of future life was in a dark room and that Christ "turned the light on" in that room, thus revealing the great fact of eternal life, a fact in which we devoutly believe. Whether those who have passed into eternal life have silent communication with those who are still in this life, the editor does not know. It is a point which he can neither affirm nor deny. That individuality is not lost in the future life, that recognition of individuality is definite in that life, we believe. It would be easy to formulate an apparently logical proposition that individuals in that life can communicate with individuals in

this life, silently and without words. Human experience shows that individuals communicate with each other and influence each other in this life by direct intellectual and spiritual contact and communion, without words and without any material agency. All religious faith involves the idea that the Divine Mind affects men as individuals, immediately, directly and with great power. The constancy of the communication between the Divine Mind and human minds is a demonstrated fact of human experience. Taking those two facts into account, it would not seem illogical to conclude that the individuals who have passed into the next life might still influence individuals existing in this life. We do not believe in the follies and fancies which have appeared from time to time under the general name of "Spiritualism." Whether this will give any satisfaction to our correspondent we cannot say. The problem he suggests is one which the writer does not expect to solve, in detail, until he has passed beyond the present existence. If the question of what appears in the book of Job be taken into account we suggest to the correspondent that he compare Job with Job, and place Job 14: 21, "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them," over against Job 19: 25-27, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." When that is done there will probably be more difficulty in the mind of our correspondent to determine just exactly what the book of Job teaches, and he may desire to ask the author of that book the same question which he has asked the editor of the RECORDER. Meanwhile, we can all wait with confidence the revealing of the larger truth that will certainly come when we pass into the eternal life.

THE Children's Page in the RECORDER has aimed to place interesting stories before young children with the idea that the majority of them would listen to the stories when read by mother, or some other member of the family, and that the reader would add to the story such suggestions and explanations as might seem necessary. The RECORDER has not attempted to teach moral and religious lessons directly through that page, such as would be appropriate to children of older growth, and to young people. We have in hand today a "sermon" which seems appropriate to that page, and we call attention to it with the idea that mothers, or others who may read the sermon may appreciate how this sermon may be made more valuable by explanations and comments on the part of the reader. Having said this, we turn Uncle Oliver and his suggestive sermon over to those who may read it to the little children, trusting that the seed will fall upon good ground, cultivated and prepared by those who will read and explain the sermon.

CHRYSOSTOM (Homily 10 on Philippians) refers to the Sabbath as of less importance than circumcision, and therefore of little or no importance to Christians. He says: "The rite of circumcision was venerable in the Jew's account, forasmuch as the Law itself gave way thereto, and the Sabbath was less esteemed than circumcision. For that circumcision might be

performed the Sabbath was broken; but that the Sabbath might be kept, circumcision was never broken; and mark, I pray, the dispensation of God. This is found to be even more solemn than the Sabbath, as not being omitted at certain times. When then it is done away, much more is the Sabbath." (The Nicene and Post-Nicene Fathers. First Series. Vol. 13, Page 230.)

The foregoing is one of many evidences that destructive non-sabbathism had become vigorous and general before the close of the fourth century. John Chrysostom was the greatest of preachers of that century. His name was a tribute to his eloquence—John of the "Golden Mouth." Such men exalted and made popular whatever they preached. Justin Martyr introduced no-sabbathism as a product of his pagan philosophy and his anti-Jewish prejudices in the second century. Fostered by such men as he of the "Golden Mouth" no-sabbathism grew luxuriantly. It was voiced as late as the middle of the eighth century.

"AGAINST THE JEWS."

In a work by John of Damascus, who died about 760 A. D., his exposition of the Orthodox Faith, Chapter 23, is entitled, "Against the Jews on the question of the Sabbath." In this chapter the prevailing dislike for the Jews and therefore for the Sabbath is strongly set forth and the abrogation of the Sabbath is declared in the following words: "As I said, therefore, for the purpose of securing leisure to worship God in order that they might, both servant and beast of burden, devote a very small share to him and be at rest, the observance of the Sabbath was devised for the carnal that were still childish and in the bonds of the elements of the world, and unable to conceive of anything beyond the body and the letter. But when the fullness of the time was come, God sent forth His only-begotten Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. For to as many of us as received Him, He gave power to become sons of God, even to them that believe on Him. So that we are no longer servants, but sons." (Nicene and Post-Nicene Fathers. Second Series. Vol. 9. Pages 95-6.)

John here enunciates that partial truth which appears so often in the Patristic writings, wherein freedom from the bondage of fear is confounded with freedom from the demand of law. The core of both Ancient and Modern No-sabbathism is found in this imperfect view, and by it a new pretence for obedience is made the ground for disobedience.

NEXT below will be found a communication from the Committee on the Distribution of Literature.

The subjects involved in that communication have been carefully considered by Conference and the Tract Society. The appeal of the committee at this time involves two important considerations in the work of the Tract Society for the present Conference year. Pastors and churches should give them prompt attention in order to secure largest and best results, before the next annual meeting. First is the matter of a new tract called for. We are about sending to each church a package containing the tracts now issued by the Tract Society. These are twenty-five in number. Although they have been re-edited from time to time, they represent the writings of a large number of men, covering the last fifty years. In the present series only four contain the name of an author.

One of these is by the "Late C. D. Potter," and another by "Rev. N. Wardner, D. D." "Why I am a Seventh-day Baptist" bears the name of A. H. Lewis, since it was a reprint from the Press of New York, for which paper it was originally written. "Enforced Sunday Idleness Promotes Crime" was written for a special campaign in the state of Pennsylvania, and it was thought best that the name of the author should be attached to it because of the quotations contained in it, concerning which those reading the tract might desire to consult with the author, and because it proposed a new form of "permissive" legislation as against the present "compulsory" legislation. Whether the new tract now called for shall be published with or without the name of the author is a matter to be determined by the request of the author and the decision of the Board. The purpose of the leaflet now called for is to introduce the Sabbath question to those who are not acquainted with it nor with the Seventh-day Baptists, with the hope that such introduction will open the way for further acquaintance and awaken interest in the other publications of the Society. The reader will note the second paragraph in the "Report of the Committee on Tract Society Work to the General Conference," in which this leaflet is described.

The second item of the call refers to "Personal Work in Sabbath Reform." It is fully explained in the extract from the annual report of the secretary laid before the late General Conference and approved by the Conference. If pastors and Christian Endeavor Societies will push such work there can be no doubt that much more will be attained during the coming year than has ever been attained in certain directions. An important feature of this movement is the sending of names from the different neighborhoods where our churches are located. Any one embracing the Sabbath, or being drawn towards its consideration, will find it much easier to accept the truth if they be within the territory of a vigorous and consistent Seventh-day Baptist church. The Tract Society cannot send literature to such persons unless their names be secured through the local churches. The effort to secure such names cannot fail to be of real value to the churches in deepening their faith in themselves and their interest in those over whom they ought to have direct and helpful influence. All our churches need the blessing, strengthening and reviving, that will follow active and persistent effort to circulate Sabbath truth among those who are within their immediate influence. This is a form of work which has been greatly neglected, and one which we believe promises more valuable results to the churches themselves than have yet come through any form of work which has been attempted heretofore. If the influence of Seventh-day Baptists is what it ought to be, in any given community or locality, persons within that influence should be drawn toward Sabbath-keeping quite as easily as those who are entirely removed from Seventh-day Baptists, and have no knowledge of them. It will certainly be easier for one to become a Sabbath-keeper where hearty welcome and favorable church associations assist him than to become a "lone Sabbath-keeper." Such considerations as these lead the Board to make earnest appeal to pastors and churches for a large and hearty response to the call for "Personal Work in Sabbath Reform."

There are no crown-wearers in heaven who were not crown-bearers here below.—Spurgeon.

WHEN this paper reaches the readers, the editor of the RECORDER will be "far from home," in obedience to a call to attend the South Western Association at Gentry, Ark., and to visit some other places in the Southwest and West. He has not time to prepare a supply of editorials to be used during his absence, as he is accustomed to do under more favorable circumstances. Mr. Moore will act as "Editor in charge." His initials will be attached to what he writes, and we are sure you will read his words with interest and profit. The editor has been trying for some years to prepare a book on Messianism. He has made little progress because of so many other demands made upon him as Secretary and Editor. Some of the MS. on that theme will appear in brief editorials during the next few weeks. Few themes are more important for an adequate understanding of the origin of Christianity, and its relation to the Old Testament and to Jesus, the Christ. Judaism passed into Christianity through Messianism. Not only preachers but all Christians need full information concerning Messianism and the truths of Christianity connected with it. We trust that the unexpected absence of the editor will not only explain the appearance of a series of editorials on a single theme, but that it will also bring to the readers of the RECORDER valuable information and helpful suggestions touching a subject of vital importance concerning Christianity and Jesus, the Christ.

FOLLOWING THE ADVICE OF CONFERENCE.

By reference to the Minutes of Conference our readers will note the following advice to the American Sabbath Tract Society from Conference, embodied in the report of the Committee on Tract Society Work, as follows

REPORT OF 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:

1. 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.
2. The committee believes that, if this plan is adopted small packages of leaflets should be used, except in special cases.
3. That we should send to a small list of names frequently rather than to a large number once.
4. 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.

This advice was laid before the Annual Meeting of the Tract Society October 3, and referred to the Executive Board with power.

At the meeting of the Executive Board on

October 14, the details connected with carrying out the advice of Conference were referred to the Committee on the Distribution of Literature. The advice of Conference covers two points. First, individual work in distributing Sabbath literature. The Annual Report of the Tract Society contained the following paragraph:

"PERSONAL WORK IN SABBATH REFORM."

"The Board of the Tract Society is anxious to secure a deeper interest in its work, on the part of the individuals. It requests Conference to advise concerning the following general propositions: one dollar will produce and mail thirty-four packages of literature, each containing forty to fifty pages. Thus an individual contributing one dollar would place the truth in the hands of thirty-four persons. A person contributing ten dollars would reach three hundred and forty persons, while one contributing one hundred dollars would reach three thousand and four hundred persons. The Board suggests the securing of individual gifts for this specific purpose, as a specific feature of our work for the next year. The records of the Society would show at the end of the year, the names of every one contributing, thus indicating not only what had been accomplished, in the aggregate, but what each individual contributor had accomplished. Such personal gifts ought to be over and above the contributions made through the regular systematic benevolence plan. The individual gifts here proposed, if generously made, would circulate an amount of literature greatly in excess of what we are now doing. Each person contributing would have the privilege of determining to whom his literature should go, if he desired to furnish names."

This proposition was approved by Conference, as the report given above indicates.

Second, A new leaflet. In the matter of a new leaflet, the Board adopted the following resolution:

"Resolved, That this Board hereby invites any and all persons to send to the office of the SABBATH RECORDER before January 1, 1907, manuscript copy for such a leaflet as the writer deems best fitted to introduce the Sabbath question and the Sabbath Reform work of Seventh-day Baptists to those who are unacquainted with them; the manuscript to contain not more than one thousand words."

Pursuant to the foregoing action, the Committee on the Distribution of Literature hereby invites all pastors and all readers of the RECORDER to respond to the call for a leaflet, or for suggestions concerning a leaflet, as they may see fit, it being understood that the Board must make final decision as to what matter is to be used.

The Committee also urges each reader to respond to the call for individual work in Sabbath Reform, by way of contributions, or names, or both, in accordance with "Personal Work in Sabbath Reform," as shown above.

Pastors are requested to call attention to this invitation at least once when it appears in the SABBATH RECORDER.

A. H. LEWIS,
C. C. CHIPMAN,
CORLISS F. RANDOLPH,
W. C. HUBBARD,
ASA F. RANDOLPH,
Committee on Distribution of Literature.

HOW PREACHERS ARE DEVELOPED.

"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 of ministry 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."

Rev. L. A. Platts, D. D., of Milton, Wis., writes as follows:

In response to a series of questions asked by the Editor of the SABBATH RECORDER, I now undertake to state by what influences I was brought into the ministry. I beg the reader to notice that if this article shall abound in the use of the personal pronoun of the first person, it is the fault of the subject, which is assigned to me, and not of the writer.

1. I do not think that I inherited, either from my parents, or from any more remote ancestors, a "definite tendency to enter the ministry," although in my mother's family as far back as our ancestry can be traced, there has not been a generation which has not furnished one or more able representatives of this most holy calling. The present generation is no exception to this rule. Also my father, while not an educated man, was a constant and intelligent reader of the Bible, and, though not ordained or even licensed to preach, sometimes publicly and ably expounded the Scriptures and the way of life. But it was the influence and teaching of my Christian home which gave me my first impressions and tendencies, not only towards the ministry, but towards the Christian life. The daily Bible reading and the earnest and intelligent, though sometimes long, prayer which followed, could not fail to make an impression, as to the importance of the religious life, upon the mind of a boy. Then my mother used often to tell her children that her hope and constant prayer for them was that they might grow up to be useful Christian men and women. I remember asking her what I should be "when I should grow to be a man." She was accustomed to say, on such occasions, that it did not matter so much which of the useful occupations one should choose to follow, if only he were a sincere, earnest Christian. But she hardly ever failed to say, "But if it should please God to make a minister of my first born son, it would be the joy of my heart." And then she would tell me of an uncle of hers who was a most devoted servant of God in the ministry of his word, and for whom I was named, and add that she hoped I would be as good a man as he. It is not difficult to see how a boy would, under such influences, wish to be a minister, even though he had but a meager conception of how much it might mean.

2. At the time of which I have just written, I was a member of the church at Berlin, Wis., but it was while a member of the church at Milton, that these boyish longings began to take more definite shape, and finally to become a settled purpose. This was brought about mainly by the influence of three men. The late President William C. Whitford, who was then pastor of the church, early saw the trend of my mind on the subject, and at once became my earnest and constant advisor, in the matter. Later, when the way seemed long, and sometimes doubtful, to the end of a college course, as preparatory to my work, he held me to its conclusion by wise counsel and much needed encouragement. The reverend Oliver Perry Hull was Elder Whitford's successor in the pastorate, and to him I owe not a little for the encouragement and help which he gave me. It was at one of his school-house appointments that I made my first attempt at preaching. In spite of the fact that that was a most painful experience to me, I say nothing about what it must have been to the audience. I cannot help smiling at the crudity of that beginning; but it was a beginning, and to my latest day I shall thank Elder Hull for it. The third man to whom I owe much for help at this stage of my experience, is Dr. Lewis, himself. We were fellow-students, and in some subjects, classmates, in Milton Academy. We had been boys together at Berlin. Together we had fished and hunted chipmunks and wild pigeons. Together, in those later days, we played ball, and sometimes strolled through the woods to Storrs' Lake for a swim. It was on one of these latter occasions that three or four of us boys were telling of our purposes and plans for our life work, when Dr. Lewis, we said "Herbert Lewis" in those days, turned to me with the words, "Platts, go to preaching!" And when I plead my ignorance and inability, he said, "Yes, but you must begin somewhere, sometime, and the world is needing you." Of the first part of this proposition I was already partially conscious, but somehow the second part

sounded strange to me. Was it true that the world needed me? I had felt, rather than thought, that I needed something which would come to me out of the course which I had chosen, but that the world needed me, put a new face upon the whole subject, a face which I needed to see. It helped me. If I have never done so before, Dr. Lewis, let me thank you for it now.

3. During my two years of study in Alfred University, I was a member of the First Alfred Church, and it is my impression that I was licensed by that church to preach. I speak from memory on this point which may be at fault; certain it is, however, that here, under the influence of Elder Nathan V. Hull and Elder Nathan Wardner, pastors, respectively, of the First and the Second Alfred Churches, I was greatly helped to make those beginnings which have led to some better results, for I preached frequently at the "Five Corners," at the McHenry School House, in the East Valley, at the Lanphere School House, in West Almond, and in the two Alfred Churches. My first continuous preaching to the same congregation was during the long vacation between my two years at Alfred University, as missionary on the Hebron, Pa., field, under the appointment of the Seventh-day Baptist Missionary Society, to which I had been recommended by Pastors Hull and Wardner, President Kenyon and Prof. Jonathan Allen. With this introduction to the work of the ministry, I was invited to supply the church of Friendship, at Nile, N. Y., from January 1, 1866, to July 1, of the same year, which I did during the last six months of my college course. At the end of this period, I was regularly settled as pastor of the Friendship Church. This chapter of personal history will, I think, better than I could do in any other way, answer the question of how I was led into the ministry.

4. I was ordained to the work of the ministry July 25, 1866, about one month after the completion of my college course, at Alfred. Though not strictly pertinent to my subject, I cannot forbear adding that the Seventh-day Baptist young men of the class of 1866 were, besides myself, Samuel R. Wheeler and Leander E. Livermore, and that we were all ordained pastors of Seventh-day Baptist churches during the same year. After a little more than two years with the church of Friendship, I became pastor of the church of Piscataway, at New Market, N. J., and during the next three years pursued the regular course at the Union Theological Seminary in New York City, graduating with the class of 1871. In this institution, under the instruction and inspiration of such learned and devoted men as Drs. Thomas H. Skinner, Roswell D. Hitchcock, Henry B. Smith, William G. T. Shedd, and Philip Schaff, I obtained larger views of Christian eruth; my vision of the work of the church was widened, the sense of the power of the Gospel to meet the most urgent needs of men was deepened, and the blessedness of the ministry of the Gospel and the desire to be an efficient and faithful representative of that ministry was immeasurably strengthened.

5. What, in general, was the strongest influence which brought me into ministry? Who can tell? How do I know? Speaking of my childhood and early youth, and the budding conceptions of the glory of the work, I should answer without hesitancy, my mother's counsels, and prayers, and hopes for her first born son. Of the influences upon my growing conceptions and forming purposes as they were developed in the school days at Milton, at Alfred, at Union, let him say which was greatest, who is able to separate the lines of the solar spectrum, and say which of the elemental rays in a beam of light is most important to it.

6. "What is the present condition of the church, or churches, under the influence of which you were led toward the ministry?" Strong and vigorous,—nursing mothers for the Gospel ministry.

In speaking of the influences which have brought me into the ministry I have taken account only of those influences which have come to me from visible sources, that have appealed to me from without. I am not unmindful of the fact that the overmastering power in all this chain of history is the Holy Spirit of God. It was He who spoke to my childish heart through the lips of my sainted mother and the teaching of those whose ministry led me to Jesus. It was He who opened my eyes to the expanding glory of the ministry of the Gospel of the Son of God as I was led, under the instrumentality of that series of influences which I have here so imperfectly recounted. So, wherein my ministry, now covering a period of more than forty years, has been instrumental in bringing souls to Jesus, so far as it has led the weary and heavy laden to the source of eternal rest, and has opened the eyes of the blind of vision of the Holy Spirit, it is to Him that I ascribe all glory and praise to Him who has so surely and so safely led us.

Rev. I. L. Cottrell, Leonardville, N.Y., says:

"The matter of entering the ministry was with me a development rather than a momentary impulse, or any one dominant influence. Probably it was not any direct inheritance from my ancestors that led me to become a minister, but rather the Christian influence of my parents that led me to become a Christian. I know of no one of our ancestors who was a minister. The nearest of any claim in that direction that I might make is the fact that I am one of the descendants of Tacy and Samuel Hubbard of the ancient Newport Church. I put Tacy first because she seemed to take the lead and make her decisions concerning Sabbath-keeping independently, though I regard Samuel Hubbard as a grand man and one well cultured for his time. I was a member of the Richburg Seventh-day Baptist Church from my boyhood, and up to the time I entered the ministry. I lived in other places and attended other churches part of that time, but retained my membership at Richburg. I was licensed two or three years before I was ordained. I had completed my college course and nearly one and one-half years of my seminary work before ordination. I have done about one and one-half years of seminary work since that time. I was called to ordination soon after I commenced to preach, but as there was something concerning which I wished to become more settled before I was ordained, at my request the ordination was postponed, perhaps a year. I trust that the work of the Holy Spirit was the strongest influence which led me into the ministry. I felt a desire to enter the ministry when a boy and to some extent I felt "Woe is unto me if I preach not the Gospel." Afterward, love for the work took the place of that feeling and I came to feel that one should enter upon that form of work in which he can do the most good in God's service. As the way did not seem to open for me to enter the ministry at once, I gave up the expectation of doing so in a large degree and engaged in business. Still I was not at rest, though I was beginning to enjoy business. I was dissatisfied with it as a life work. I felt that pecuniary gain and temporary rewards were not equal to winning riches for eternity. I did realize more and more that he is the greatest benefactor of men and the best servant of God who leads even one person into Christian living. I think that the needs of the little, struggling church at Richburg, that was sometimes without a pastor, also impressed me with the importance of entering the ministry. The Richburg Church has declined in strength since I was brought into the ministry under its influence. It seemed to thrive for some years, but after the "discovery of oil" in that section, some of the older and more devoted members moved away. Internal troubles arose, the Seventh-day Adventists made some inroads upon the church and many things combined to weaken it. It still maintains the preaching of the Gospel each week, Sabbath School, Christian Endeavor, etc."

One of our younger pastors who prefers that his name should not appear in connection with his answer, writes as follows:

"I do not think that I inherited any tendency to enter the ministry from my parents or other ancestors. However, my knowledge in that direction is so meager that I am not warranted in making any very positive statements. I was born and reared away from the influence of Seventh-day Baptists. I was one of a large family and had no educational advantages until I was twenty-one years of age. I determined then to educate myself. I was a member of the Welton, Iowa, Church and came under its influence at the critical period of my life. The influence of that church was no small factor in determining my course in the Christian life. I can not remember when I did not have a desire that I might serve the world so as to make it better, and the work of the ministry seemed to offer the best opportunities for realizing this desire and ambition. I was licensed to preach by the Rock River Seventh-day Baptist Church four years before I was ordained. I was completing my first year in the seminary when I was ordained. I am now on my last year in the seminary. I know of no influence leading me into the ministry greater than the influence of the Holy Spirit. The church of which I was a member when I determined to enter the ministry has always been one of the strongest in spiritual life that I am acquainted with in our denomination. It is a small church but strong in almost every way."

Rev. F. O. Burdick, M. D., of Boulder, Colo., writes:

"I think I inherited a tendency to enter the ministry from my parents. I was also influenced by the Seventh-day Baptist Church at Utica, Wis., in which I was brought up. I was licensed to preach several years before I was ordained. I had graduated with the degree of Ph. B. and was a teacher and superintendent of public schools when I was ordained. I had done no seminary work. I think a love for the cause of Christ was the strongest influence that brought me into the ministry. The church at Utica under the influence of which I was brought into the ministry has been disorganized because of the removal of its members to other fields. While serving the old home church at Utica, as pastor, at the same time filling the office of County Superintendent of Schools in the capital county of the state, Dane, I received a call from the Scott, N. Y., church to become its pastor. I accepted the call and moved onto the field at the close of my term of office as Superintendent of Public Instruction. I served the church as pastor five years. While there I conceived the idea of obtaining a medical education with a view of being able, if necessary, to supply small and feeble churches, financially, and at the same time support myself through the medical profession. With this end in view, the Scott Church granted me the opportunity of attending the Medical Department of Syracuse University, while acting as their pastor. Finding it rather inconvenient to carry out this plan I resigned my pastorate, moved to Chicago, entered the Hahnemann Medical College and there graduated. After my graduation I moved to Milton Junction, Wis., and having no call to a pastorate I entered fully into the practice of medicine in Milton Junction, where I remained two years. Desiring to continue my work among our own people I moved to North Loup, Neb., where I had a very large practice. I suppose it was generally understood by our people, because I had taken a medical course, that I had therefore abandoned the work of the ministry. After Elder Witter's resignation as pastor of the North Loup Church, I was called by the church as "supply pastor," which place I held and carried on my medical work for a part of one year. Immediately at the close of my pastoral work with the North Loup Church, and on the coming of Elder Prentice to the pastorate of the church, I moved to Omaha, Neb., and settled in the practice of medicine with the full intention of remaining there permanently. I had not been there long before I had a call to supply the pulpit of the Olivet Baptist (First-day) Church of that city, which call I accepted and at the same time continued my medical work, holding of course to my Sabbath convictions and observance, preaching Sunday morning and evening to the Olivet Church and conducting their Wednesday evening prayer meeting. After thus laboring six months, I had an urgent call to become pastor of the Boulder Seventh-day Baptist Church. I finally concluded to accept the call as that was the first chance, after eleven or twelve years, to carry out my original plan in taking my medical course. In the double capacity of pastor and physician I have now been laboring nearly four years. I have taken this much space and entered thus fully into the personal history that I might correct the impression which seemed to have gained, that I had left the ministry when I took my medical course."

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Oct. 14, 1906, at 2.15 p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, G. B. Shaw, J. D. Spicer, C. L. Ford, F. L. Greene, H. N. Jordan, W. C. Hubbard, H. M. Maxson, Asa F. Randolph, C. W. Spicer, W. H. Crandall, A. L. Titsworth, and Business Manager N. O. Moore Jr.

Visitors: J. W. Crofoot, J. P. Mosher, C. H. Greene, R. Brainard Tolbert.

Prayer was offered by J. W. Crofoot.

Minutes of last meeting were read. The Committee on Investment of Funds presented a communication from W. L. Clarke, Exc., relating to the contingent bequest of Geo. S. Greenman to the Society, offering certain ac-

curties amounting to \$3,500 in partial payment of said bequest.

The action of the committee in accepting the same through the Treasurer was sustained by vote of the Board.

The Treasurer presented his report for the first quarter duly audited, which on motion was adopted. He also presented statement of receipts and disbursements since the last meeting.

Correspondence was received from Dean Main relating to the Society's program at the next Conference, and referred to Secretary Lewis for report at the next meeting of the Board.

G. H. F. Randolph, Corresponding Secretary of the South-Western Association, wrote concerning the attendance of Secretary Lewis upon that association next month, and on motion it was voted as the sense of the Board that Secretary Lewis attend the South-Western Association, and also visit such other points in the West as his time and judgment permit.

Correspondence from Mrs. M. G. Townsend was received relating to engaging in Sabbath Reform work, and it was voted that the Corresponding Secretary reply to Mrs. Townsend that in view of the present obligations and prospective income, the Board is not in position at this time to employ additional representatives on the field.

Correspondence was received from Mrs. Martha Wardner, to which the Corresponding Secretary was requested to respond.

The report of the Conference Committee on Tract Society work, adopted by the Conference, and referred to the Board with power by the Society at the annual meeting, was taken up, and the following resolution adopted:

"Resolved, That this Board hereby invites any and all persons to send to the office of the SABBATH RECORDER before January 1, 1907, a manuscript copy for such a leaflet as the writer deems best fitted to introduce the Sabbath question and the Sabbath Reform work of Seventh-day Baptists to those who are unacquainted with them; the manuscript to contain not more than one thousand words."

On motion, the details of carrying out the report from Conference were referred to the Committee on Distribution of Literature.

A bill of B. F. Langworthy, Attorney, for \$100 for services in case of the construction of the will of the late Rev. Nathan Wardner was presented and ordered paid. On motion, the following standing committees were elected for the year:

Advisory.—W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.

Supervisory.—F. J. Hubbard, J. D. Spicer, D. E. Titsworth, O. S. Rogers.

Distribution of Literature.—A. H. Lewis, C. C. Chipman, Corliss F. Randolph, W. C. Hubbard, Asa F. Randolph.

Denominational Literature.—Corliss F. Randolph, C. C. Chipman.

Auditing.—D. E. Titsworth, C. L. Ford.

Investment of Funds.—F. J. Hubbard, W. M. Stillman, H. M. Maxson.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

Industry sweeteneth our enjoyments and seasoneth our attainments with a delightful relish.—Barrow.

Ingratitude is abhorred by God and man.—L'Estrange.

Who does the best his circumstances allows, Does well, acts nobly.—Young.

The best way to keep good acts in memory is to refresh them with new.—Bacon.

Missions.

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

THE MISSIONARY BOARD DEBT.

Replies have been received from forty-one churches regarding the debt of the Missionary Society, all favorable. Twenty-seven churches have reported progress with subscriptions amounting to more than \$2,000. Some money has also been received from people living in localities away from our churches. We wish to send them our thanks.

Wherever there are subscription lists, please hold and collect them, remitting the money to Treasurer of the Society, Bro. Geo. H. Utter, Westerly, R. I. Be sure and state that it is to apply on the debt. Please report to me the amount of all subscriptions, that I can keep the churches informed of the total amount of money pledged. We thank God most devoutly, and the good people for the prompt and generous reply to this call.

E. B. SAUNDERS, Cor. Sec.

"THUS SAITH THE LORD."

In this battle of debt, and missions, we first wish to know what the will of God is regarding the whole matter. At the time the prophet used the words of our head line, Israel did not go to God for direction until all other means of relief had been exhausted. The former King Ahab and the present King Jehoram had both exacted tribute of Mish, King of Moab. "A hundred thousand lambs and a hundred thousand lambs, with the wool." After the death of Ahab, Moab refuses to pay the tribute and rebels. Jehoram first numbers his own army. This brings consciousness of weakness instead of the much needed strength. His next step in preparation for war was to make an alliance with Jehoshaphat, King of Judah. The two kings joined with the king of Edom and went to battle against Moab. Not until the three armies are dying of thirst do their thoughts seem to turn toward God for assistance. "Man's extremity is God's opportunity." Though Jehoshaphat knew of Elisha, the prophet of God, the plan of battle was made in human wisdom. Only when immediate death stared them in the face did he turn to God for assistance. The prophet was indignant; only for the covenant of God made to Judah was he led to even look upon the face of her king in this time of distress. "The hand of the Lord came upon the prophet and he said, 'Thus saith the Lord, make this valley full of ditches.'" "Ye shall not see wind, neither shall ye see rain." It will not come as you have anticipated. Your faith will have to bring forth obedience and works. The three great armies were set to toiling, which would create and not slake their thirst. God directed them how to obtain water, and prepare the trenches to hold it for their use. A shower would simply have been absorbed by the ground.

We have been praying for the drouth of funds to break. Asking for a refreshing shower to come upon us. We would like more than this to actually know the mind of God in this whole matter. If He would like for us to go to digging at it, not only to obtain the shower, but to conserve the supply for constant use when it comes, we would like to know His will. The people and churches of the denomination are at work making the valley full of ditches. It appears as if they were under the direction of God. They have evidently sought His will in the matter. They are digging wells of salvation at

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which lost men can come and quench their thirst. Since the definite plan for meeting our indebtedness started, I have presented in person the matter to thirteen of our churches, and in every case they have cheerfully responded. Fourteen other churches to whom I have written letters are now circulating the subscription. Some of them which have been classed as missionary churches have responded with amounts as high as \$50.00. Twenty-seven churches have now been heard from and are all helping raise the debt. Definite amounts have been reported from sixteen of them which aggregate \$1,500, but only one has finished its canvass. The following are extracts from messages received from pastors. I thank them for such prompt reply:

"A committee of three are appointed to make the canvass of our church. You will hear from us again before the 17th."

"The pledge will be circulated among our people. You will hear from us again soon."

The Deacon of a pastorless church writes: "I will see that the pledge is circulated among our people."

"The canvass of our church is nearly completed. We have pledged \$220. May God bless the Board."

"When I received your letter I wondered if our people would respond? Then I prayed and God put it into the hearts of the people. Though Sabbath day was rainy and only forty people out, they were mostly young folks, yet we raised \$50.00. I know of a few more shares, some half shares and quite a number of single dollars which we shall get."

At one of our missionary churches in Arkansas the pastor presented the cause on Sabbath morning. At the close of the service a sister said, "Let us do it now," when twelve shares of \$5.00 each were taken at once. The writer adds, "Isn't it an inspiration to have people come and say, 'I will take a share,' instead of having to go to get them to contribute? It reminds me of the rebuilding of the walls of Jerusalem, when the people had a mind to work."

The following is an extract from a letter written by one who does not account herself one of our people:

"Dear Mr. Saunders: Enclosed please find an order for \$5.00. I wish to contribute to the missionary fund. Since being at Conference I have been reading the RECORDER. I noticed your article about the debt, and I wish to help. I do not think any one enjoyed the meetings or got more out of Conference than I did."

I pray that we shall hear from many more such good friends. And in the meantime let us keep on ditching.

ANNUAL MEETING.

The Seventh-day Baptist Missionary Society held its annual meeting in Westerly, R. I., Wednesday, Oct. 17, 1906, at 11 o'clock a. m., with President Wm. L. Clarke in the chair. There were present nearly thirty members.

After the reading of the advertisement of the meeting, prayer was offered by Rev. G. Velthuisen, of Haarlem, Holland. A nominating committee was appointed consisting of Ira B. Crandall, Eugene F. Stillman, Andrew J. Potter.

It was voted that hereafter the financial year shall close on the 30th day of June, and that the annual reports and accounts be made up to that date.

The report of the Nominating Committee was adopted as follows:

President—Wm. L. Clarke, Westerly, R. I.

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Corresponding Secretary—Edward B. Saunders, Ashaway, R. I.

Recording Secretary—Albert S. Babcock, Rockville, R. I.

Treasurer—Geo. H. Utter, Westerly, R. I.

Board of Managers—Geo. B. Carpenter, Ira B. Crandall, Rev. Samuel H. Davis, Joseph H. Potter, Rev. Boothe C. Davis, Lewis T. Clawson, Charles H. Stanton, Rev. Clayton A. Burdick, Rev. Madison Harry, Geo. N. Burdick, Charles P. Cottrell, Geo. H. Greenman, Rev. Andrew J. Potter, Rev. Oliver D. Sherman, Gideon T. Collins, Benj. P. Langworthy, 2nd, Albert S. Babcock, Rev. Lewis F. Randolph, Rev. Alex. McLearn, Rev. Wm. L. Burdick, Eugene F. Stillman, Paul M. Barber, J. Irving Maxson, Frank Hill, John H. Austin, Herbert C. Babcock, Rev. Arthur E. Main, Rev. Simeon H. Babcock, Rev. A. Herbert Lewis, Rev. Ira Lee Cottrell, Rev. Lewis A. Platts, Rev. Theo. L. Gardiner, Rev. Lester C. Randolph, Irving A. Crandall, David E. Titsworth, Rev. Judson G. Burdick, Preston F. Randolph, O. E. Larkin, Wm. R. Potter, U. S. Griffin, Rev. Horace Stillman, C. Clarence Maxson, Rev. Earl P. Saunders, Rev. Erlo E. Sutton.

J. Irving Maxson and John H. Austin were appointed Auditing Committee for 1907.

Upon motion, the Society adjourned to meet in annual meeting in the vestry of the Pawcatuck Seventh-day Baptist Church, in Westerly, R. I., on the second Wednesday in September, A. D. 1907, at 10 o'clock a. m.

WM. L. CLARKE, President.

A. S. BABCOCK, Rec. Sec.

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

AUTUMN.

MRS. C. M. LEWIS.

Come let us walk in Nature's ways

In these bright autumnal days,

Where the mellow purpling haze

Serenely rests in sweet byways;

Where each hill and vale is bright,

Glinting through the hazy light.

In robes with richest colors wrought,

Brighter than art has ever taught.

Come where the purple asters gleam

Close beside the laughing stream,

Where the ferns their graceful fronds

Spread above damp mossy mounds;

Where the feathery golden rod

Flames above the emerald sod,

And willows shelter songsters bright

Preparing for their autumn flight.

Come where the ripened nuts are falling,

And squirrels to their mates are calling,

All nimbly working—wondrous wise—

To gather in the rich supplies.

Let us our souls with beauty fill;

The gorgeous tints of autumn still

Are spread with splendor through each vale

And crown with glory every hill.

Walk silently the sweet byways

And listen to the melodies,

A thousand rhythmic voices raise

In unison their hymns of praise.

In silent joy the reverent soul

Beholds the scene and feels the thrill

Of unseen forces which everywhere

Pervade the hazy sunlight air.

THE NEXT STEP FORWARD IN THE ORGANIZED WORK OF OUR WOMEN.

Written for the Convocation by Mrs. T. J. Van Horn.

During the study of a recent lesson, the girls of my Sabbath school class became deeply interested in a certain practical question. They have a charming way of accepting, with utmost

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ness, the truths taught, and then they proceed to study how best to put these teachings right into their daily lives.

The lesson on this particular day was the answer to the question put by a certain lawyer to the great Teacher, "Master, what shall I do to inherit eternal life?"

You remember how Jesus turned the question back upon the questioner, and the answer was the glib recital of the great ritual, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

To this the Master gravely assented, "This do, and thou shalt live."

Now, these bright, eager young girls said, "Jesus makes no idle request of His followers. If He asks this thing of us, there must be a definite way to do it. Our question is, How?"

Shall not we, the mature women of our denomination, approach our organized work in the same teachable spirit, asking, "How can we best show our love to the Master?"

Among the last words spoken by the Saviour to his disciples was His own test of their loyalty, "If ye love me, keep my commandments." We Sabbath-keepers, with a warm glow of satisfaction at our own unanswerable position, exclaim, "Yes, indeed, and that means all ten of them, with an extra emphasis on the fourth," and we feel pretty sure that thus far, at least, our "righteousness" does "exceed." I wonder if we are all as eager when we remember some of the other specific commands He laid upon us?

Do we "seek first the kingdom of God?" How much pains do we take to "love our enemies?" In our absorbing struggle for the good things of life, is it our constant aim to "lay up for ourselves treasures in heaven?"

There is the Golden Rule. How do we read it? Have we a revised version of our own—perhaps an American revision? I trust that Seventh-day Baptists add to this only a footnote, which reads: "My business is run by this rule, and I find it brings the best dividends."

Speaking of tithe-giving, the Master said, "This ought ye to have done."

Do we greet the systematic benevolence committee with a hearty welcome, and send them away with lighter hearts and a heavier purse?

How we Seventh-day Baptists resent being called "narrow." And yet it was the strait gate and the narrow way that our Lord said we must enter. If He chose it for His loved ones, let us rejoice in it. The narrow way is the way of directness and the way of liberty. Do you doubt that? Let me tell you a little fable.

Once there was a locomotive, standing big and strong and shining, waiting to begin a long journey to a distant city. Everything had been done to insure a safe passage. Every bearing was carefully oiled, every rivet tightened, every bit of brass polished, steam was up and the hour at hand. Years before, a wise and skillful engineer had pushed his way over hills and valleys, seeking the best and shortest route for the road to run. Grades had been established, bridges built, tunnels bored, and a shining track had been carefully laid, which should bear safely the myriad trains from mart to mart. And now our locomotive was to follow this way that had been made so safe and plain for it. The whistle sounded, the bell rang, and soon the engine with its long and precious train was started on the journey.

For a time all went well. The train made its way through busy towns, along the banks of

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winding rivers, climbed the mountain side, or dashed for a brief, dark moment into the dusty tunnel. At length the road opened into a wide and beautiful country. Fertile fields stretched in lovely verdure on either side. All was fair and winsome. As the locomotive rushed along in its eager haste to the great city, it had paid but little heed to anything except the steady rhythm of its own hurrying wheels. But now a sudden discontent stirred its beating heart.

"How beautiful this country lies! How wide these fields! It is not fair to chain me to these iron rails! All this mighty power within me could do wonders if I were only free! I will not consent to be restricted! The life of liberty for me!" and with a mighty leap the foolish locomotive sprang from the confining rails and plunged into the lovely, alluring fields. Alas for "liberty." Foolish locomotive! Your liberty was in the narrow way. The wide, "free" life you sought led only to destruction—wreck and total ruin.

Let us thank God for the safe-guarding rails, the narrow way of love and duty, that we may not come to wreck before we reach the Eternal City.

My class of girls thought that the logical way to begin to love the Lord was "with all thy mind." They said, "We must first get acquainted with Him. Therefore we will study Him. The story of His life shall be of absorbing interest to us. We will search out His way of meeting the problems of life. We will study His precepts, His ideals, His conduct, His character, and pathos, the dignity and humility, the purity and power have taken possession of us. The highest intellectual portion of our nature shall acknowledge Him as Lord. We shall love Him with all our mind. And that does not mean filling our heads first with novels or the newspapers, chatter about our neighbors or our dress, or even the absorbing question of making short ends meet and tie in a bow—all this, until there remains only a few minutes before Bible School on the Sabbath morning, or we think we must neglect the Sabbath evening prayer meeting to dawdle over the fragments of the story as found in the Sabbath school lesson.

When we love Him with all our mind, will it be next to impossible for our editor to extract a brief news item from our local societies? We sing:

"Take my intellect and use

All its powers as Thou shalt choose."

The things of the kingdom require careful planning, and the wisest, clearest-headed, most effective thinkers among us will find no unworthy occupation for consecrated brains, in studying out the best methods of doing His will.

Not the fag-ends of our thought, dear Lord, but with all our mind!

One of the most precious elements in our relation with the Lord is that He will accept by proxy the material service we would offer Him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here is where He provides a channel for the overflow of our love to Him. In service to our neighbor we give expression to the indwelling life. We yearn to minister to Christ's needs. If He came to our home some morning how we would spring, Martha-like, to do Him service! Would we say, "Oh, I am too tired, Lord," or "I am too busy," or "I must finish these ruffles or this embroidery first," or, "We have planned an outing this week, I really can-

not meet with Thee at the sewing society. When we get back, and I have time, I'll try to attend," or "You would better ask Mrs. Burdick or Mrs. Green to serve on the committee. They can do it better than I for you, Lord. Besides, I do not enjoy such work very well." Fancy saying those things to the One whom we are to love "with all our strength!" Yet, in effect, when we shirk the humble duties of the society work, is it not refusing Him?

Really, sisters, brothers, do we peer eagerly into the face of every opportunity for service, seeking the image of our Saviour?

Who shall draw for each of us, on the day's map, that delicate, undulating line which marks between the Absolutely-Necessary and the May-Be-Dispensed-With, leaving us free to use time and strength for further service? Sisters, let us plan our whole week's work with God in our thought for every hour. Let us say, We will seek first the kingdom! Not the fag-ends of our energy, dear Lord, but "with all our strength!"

It slips easily off our tongues to say, "I love the Lord with all my soul," but how is it done? My girls think that is a fair question. How do you do it? Soul communion with the loved one. Well, they said that meant prayer, and I think they were right.

There is a host of devoted, whole-souled Christian women, praying women, among us. I am sure about that. But do you suppose, dear sisters, there is not prayer enough? Not that we shall be heard for our much speaking. But there are rich promises of answer to earnest, heartfelt, united prayer. Some one wrote to me the other day: "It must be that we as a people are too far from God or else His cause would not languish as it does among us." Do you know there are women's societies among us, earnest workers, too, who actually gather in their regular meetings and never engage in united prayer?

One summer twilight three friends were standing together in the chapel window at Salem, talking of the things of the kingdom. One said to the other two, "Susie, Jessie, tell me what to suggest to our women's societies that will make their work more efficient." And from Susie and from Jessie came this answer, "Tell them to pray. Tell them to pray."

There is a law in the kingdom of heaven that links work and prayer in an indissoluble union.

"Prayer is the drill; work is the hammer." Do you suppose this thing has happened in our organized work? That our women have been so bent upon raising the funds which they feel pledged for support of our denominational enterprises, that the spirit of prayer and the fostering of heart-felt enthusiasm have been somewhat neglected, and therefore the funds have suffered. "Pray for the peace of Jerusalem; they shall prosper that love thee."

Mission study classes have been formed in some of our societies, and a course of work laid out which promised to deepen the interest in world-wide missions. This is a move in the right direction, and I wish it might be universally adopted. For societies who feel that such a study is too ambitious for their numbers, another method may be followed. This is a series of programs in which the children and young people shall assist, in readings, songs, recitations, short papers, Bible readings and so on. Aim to arouse an enthusiasm for missions, and keep the fire burning. It was such meetings as this, together with a visit from a converted Chinaman at our church, that first stirred in my four-year-old heart the purpose to be a missionary to China. If that

dream has never been realized, for reasons that seemed good, at least the love for the Lord's work has only strengthened with the years.

Something resembling this plan is arranged for the occasional denominational topics for the Christian Endeavor Society. Let the women's societies co-operate with the Christian Endeavor missionary committees in a joint public session, to which every one shall be invited, and make it a notable occasion. Instruct, entertain, interest as far as in you lies, and keep always in mind the purpose to magnify the will of the Master.

To this end the Woman's Board have in view the preparation of a series of outline programs which can be adapted to the local conditions of any society, and used, we trust, with profit. We hope to have the first of these ready early in the season's work.

Several years ago the Woman's Board published a prayer calendar, with the thought of keeping before us a gentle monitor to direct our minds daily in united prayer to some branch of the Lord's work. I remember the glow on Dr. Palmberg's face one morning, when she glanced at the prayer calendar hanging in our dining-room, and exclaimed, "Ah, tomorrow is my day! They will be praying for me then!"

We feel that the time has come for us to turn with renewed definiteness to Him who hears and answers prayer. From the deep impression of this need we come to you with a fresh calendar, and we pray that God may bless and use it to the glory of His name. It is the expression of many hearts. We asked as many women as there was time to reach to offer suggestions for topics. With one accord they have placed first, the need of our own hearts—a purifying by the power of God to make us fit vessels for His using.

Oh, to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made mete.
Emptied that He might fill me
As forth to His service I go.
Broken, that so unhindered,
His life through me might flow.

Let nothing come between me and Thee, our Father. Not the fag-ends of our spirits' homage, dear Lord, but with all our soul!

Keenly alive to the will of our Master; strong in the service He desires; whole-souled in blessed communion with Him, how can we withhold the pure incense of our hearts' best love? What earthly treasure can be so dear as to hinder our holding Him dearest? I think we shall not find it difficult to look upon all else as subordinate to this highest love, when mind and body and soul unite in rendering Him the best that is in us. Not the fag-ends of our affections, dear Lord, but "with all our hearts."

Today we face the problem "The next step forward in the organized work of our women." Simply but effectively organized in almost every community, there is at present no apparent need of further organization or readjustment. With the machinery now in hand, we need only the hearty re-consecration of all our powers. It is our ideal, toward which we strive, to enlist every woman in every community under the banner of our organized work, either as an active or associate member.

You see I bring to you no new scheme to coax money into our treasury; none to tickle the fancy for "something different." Away back in Jeremiah's time, the Lord said to His people:

"Stand ye in the ways and see, and ask for the

old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

I ask for you only the old paths, the safe, sure paths of work and prayer, and may the Lord lead us therein. Amen.

REPORT OF WOMAN'S BOARD.

The Woman's Board met at the home of Mrs. J. B. Morton, Milton, Wis., Oct. 4, 1906, at 2.30 p. m.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Van Horn, Mrs. Boss, Mrs. West, Mrs. Babcock. Visitor: Mrs. A. B. Landphere.

The president read 1 Peter, Chap. 2, and Mrs. Van Horn offered the opening prayer.

The minutes of the last meeting were read. The Treasurer's report was read and adopted.

Committee on Calendar reported more than 500 already sent out. The Board voted to extend thanks to Mr. W. K. Davis for his helpful interest in the work of printing Calendars.

Voted to instruct the Treasurer to pay on Mr. Davis's bill as payment on sales came in.

Mrs. Van Horn gave an enthusiastic report of the Woman's Hour at Conference. She spoke of being especially impressed by the warm interest shown in the work of the Board and the readiness with which plans for extended work were received.

Mrs. Alice McGibeny, of Friendship, N. Y., was appointed to act as Secretary of Western Association in place of Miss Agnes Rogers, who asks to be released on account of lack of time to do the work required.

Voted to ask Mrs. Trainer, of Salem, W. Va., to continue to serve as Secretary of Southeastern Association.

The Corresponding Secretary presented the annual circular letter which, after discussion, was adopted and 1,200 copies ordered printed.

The following resolution was presented and adopted:

WHEREAS, Owing to poor health and an over-taxed condition of strength in other directions, Mrs. Platts feels obliged to resign the office of Treasurer of the Board,

Resolved, That we hereby express our grateful recognition of her efficient work during the six years she has served in that capacity. We still hope to enjoy her helpful attendance at the meetings of the Board in the new office of Third Vice President which she is to fill the coming year.

Mrs. Clarke read a letter of more than usual interest from Dr. Palmberg. She wrote of her great pleasure in the privilege of occupying her new house at Lieu-oo.

The minutes of the meeting were read and approved. Adjourned to meet with Mrs. A. R. Crandall in November.

Mrs. S. J. CLARKE, Pres.

Mrs. J. H. BABCOCK, Rec. Sec.

A SILK QUILT FOR SALE.

A niece of Dr. Ella F. Swinney has in her possession a beautiful silk quilt which was Dr. Swinney's. As she has no home she wishes to sell the quilt.

A woman outside of the denomination has offered her \$10 for the quilt, but as it contains the names of many of the most prominent workers of the Seventh-day Baptist denomination, she feels it should go to some one who would appreciate it more than a stranger could.

The names on the blocks are either embroidered or hand painted, and it is lined with red

satin, and in as good condition as when presented to Dr. Swinney.

If any woman or society would like to purchase said quilt, please address

Mrs. S. J. CLARKE,

Oct. 10, 1906. Milton, Wis.

WOMAN'S BOARD.

Receipts in Sept.

Leonardsville, N. Y.—Collection at Woman's Hour, Educational Fund.....	\$42 77
Leonardsville, N. Y.—Memorial Service, Mrs. Carpenter, Medical Missions.....	11 01
Carbondale, Pa.—Mrs. F. F. Pierce, Dr. Palmberg.....	2 00
Milton, Wis.—Ladies' Benevolent Society, Board Expense.....	5 00
Milton Junction, Wis.—Mrs. Dollie Maxson, Java Mission, \$25.00; Board Expense, \$3.00..	28 00
Total.....	\$88 78
Mrs. GEO. R. BOSS, Treas.	

Young People's Work.

CHRISTIAN ENDEAVOR AT ALFRED.

The Intermediate Christian Endeavor Society of the First Seventh-day Baptist Church at Alfred is working with enthusiasm and success. The attendance is from thirty to fifty. An idea of their recent program may be obtained from the following illustrations: Last week a temperance program was given, including a quartet, a duet, a paper on "How we may fight the saloon," and another on "What young women may do for temperance." These, followed by impromptu speeches, filled out an interesting hour. The week before was consecration meeting. The leader passed around a large number of slips which were read as the names were called. The previous week a very interesting missionary program on Africa was given, including four papers and addresses. Next week we are to have reports by the two delegates to Brooklyn. Next a musical program, each hymn having its history related or some incident in connection with its use. At present the pastor is the superintendent, and is enjoying very much his work with the young people. Committee work is carefully attended to, the pastor meeting with the committees and helping them to plan their work.

L. C. R.

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.

EIGHTIETH 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. Tell of the faithfulness and bravery of Daniel's three friends.

2. In what ways did Daniel show his wisdom?

3. Show how and why Daniel is saved from the lions.

Daniel (Continued).

First-day. Dedication of the golden image; Shadrach, Meshach, and Abed-nego refuse to worship the image; they are cast into a fiery furnace. 3: 1-23.

Second-day. The three men delivered by God; Nebuchadnezzar seeing the miracle blessed God. 3: 24-30. Nebuchadnezzar's confession; God's

kingdom; he tells his dream which the magicians cannot interpret; Daniel hears the dream. 4: 1-18.

Third-day. Daniel interpreteth the dream; the dream fulfilled. 4: 19-37.

Fourth-day. Belshazzar's feast; the writing on the wall; Daniel is brought in and interpreteth the writing. 5: 1-31.

Fifth-day. Daniel made chief of the presidents; they conspire against him, and get the king to pass an idolatrous decree; Daniel refuses to obey it and is cast into the lions' den; he is saved by God; his enemies punished; God magnified. 6: 1-28.

Sixth-day. Daniel's vision; the interpretation. 7: 1-28.

Sabbath. Daniel's vision of the ram and goat; Gabriel comforteth Daniel and interpreteth the vision. 8: 1-27. Daniel's confession and prayer; the seventy weeks foretold. 9: 1-27.

Children's Page.

A BUSY DAY.

BY CAROLYN WELLS.

My papa has a little sign
Printed in black and gray;
It's only just a single line:
"This is My Busy Day!"

And sometimes when I creep to look,
He's writing with a pen;
Or quietly reading in a book—
He calls that busy then!

Why, when I'm busy I just race
Downstairs; then, like as not,
I fly back to the other place
For something I forgot!

Then I slide down the banisters,
And from the porch I spring
(Perhaps I tumble in the burrs)
Then go and take a swing.

And then I race Jack Smith to town,
Or climb the garden wall;
And though I'm sure to tumble down,
Nobody minds a fall.

But if I sat still in a chair,
It wouldn't be my way
To say, with such important air:
"This is My Busy Day!"

—St. Nicholas.

A LITTLE SERMON FOR THE LITTLE SMITHS.

BY UNCLE OLIVER.

When we go to church we have, before the sermon, a chapter from the good book. In this case you are to read the fifth chapter of 2 Kings. It has in it a most interesting story—one of the best in the Bible.

And now, having had our Scripture reading, we are ready for the text. It is in the chapter you have just read—in the second verse: "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife."

The Syrians often made war on the Israelites. When they went out against them they were apt to do more stealing than fighting. They would drive away cattle and sheep, and sometimes take even women and children and make slaves of them. Our text tells us that once upon a time they brought away captive a little Hebrew maiden, and that Naaman, their general, took her to wait upon his wife. We are told at the very beginning of the story that General Naaman was a great man, and that the king thought a great deal of him. I suspect that he was a good man, too, but he was a leper. This means that he had a terrible disease called leprosy, a disease that no man, no matter how good

a doctor he was, could cure. The king was very sorry about this, for he did not wish to lose so good a general. Naaman's family and servants were sorry, too; for he was, I think, a good man and a kind master.

One day the little Hebrew girl said to Mrs. Naaman, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Some one who heard what she said, perhaps the mistress herself, went and told Naaman. And then in some way the king found out what she had said to her mistress. Right away the king said that he would send Naaman to the King of Israel, and that he would send along with him a letter to the king of Israel asking that Naaman be cured of his leprosy. But he sent more than a letter. He had Naaman take along with him for the King of Israel "ten talents of silver and six thousand pieces of gold, and ten changes of raiment." This was a very large sum of money, and I suspect that the garments he sent were something fine. All this was sent in advance to pay the doctor bill.

Now, there is very little told about the young girl in this story. It is just this: She was brought away captive out of the land of Israel, and was made a servant to Naaman's wife. She said one day to her mistress that she wished her master, Naaman, might be with the prophet in Samaria, for she felt quite sure that he could there be cured of his leprosy. If we wish to know more of her we must think it out, or, as we sometimes say, we must read between the lines.

I do not know how old this little lady was, yet she seems to me about twelve years of age. As I see her she has black hair, dark brown eyes, and is rather small of her age. She is nimble and quick, yet is rather more thoughtful than most girls of twelve. I think her name is Ruth. All this, of course, is just guess work, yet a good guess is worth something.

Now let us see if we cannot, by reading between the lines, find out something of the character of this little Hebrew maiden. I think, in the first place, that she must have been a bright, intelligent girl. I do not believe that General Naaman would have chosen any but the brightest and best to do service in his household. Do you?

And then I think that, had not our little Ruth been a faithful servant she would not have been kept in that place. Just because she had been made a slave girl she did not sulk and shirk, but did her work well. I think she must have come from a home where she had been taught not only to work, and to work willingly; but to appear well. I suspect that in her home she had been her mother's cheerful helper. She had got so much into the habit of being faithful there that she was faithful everywhere—both faithful and courteous.

Do you understand, my little Smiths, that your character as you grow older will depend very much upon the habits you are forming this very day? Every thoughtful grown-up friend of yours will tell you this is so. For this reason be faithful while young, and courteous, too.

And then there is something between the lines of this story telling us that our Ruth was a truthful little lady, and honest. See here! at her simple suggestion that her master could, were he with the prophet in Samaria, be cured of his leprosy, her mistress and her master talk the matter over together, and then some one goes even to the king to tell him about it. The king

is at once interested, and he makes inquiry. I would not much wonder if he came himself to see the little captive maiden, and to talk with her about the prophet in Samaria; and, finding her bright and honest and straightforward in what she had to say about the man of God in her country, he made up his mind to send Naaman there to be cured. Being a king, he naturally thought, of course, that he must send his request, not to the prophet, but to the King of Israel. And so he sent his general away, and with him enough gold and silver and other fine presents to make any man very rich.

And all this because of the simple word of a little slave girl, even though leprosy was thought to be an incurable disease. I must say that I wonder that this king of Syria should have had so much confidence in a child like her. Don't you? Suppose that she had just once been known to deceive her mistress, had once lied to her, had once played false in any way—do you think the king would have done all this? To me the confidence those great people put in our little Ruth seems beautiful. How does it seem to you? Nothing is more beautiful than beauty of character.

I read this, also, between the lines of our story: This little maiden must have come from a home where she was well taught—led by her parents to know about God and the prophets and the Scriptures. She knew well about the Prophet Elisha. She knew he was a man of God, and she had all faith that as such he could recover a man of the leprosy, even Naaman, the general who commanded the army that had made war against her people and had brought her away captive. I suspect that had she lived in these days she would be glad to go to Sabbath school, and that she would be an active Junior Endeavorer.

And now let us notice one more beautiful thing in the character of this little Hebrew maiden. I think she has a sweet, unselfish spirit—much of the love we had read about in the thirteenth chapter of 1 Corinthians. It is called charity there. She has been carried away captive from her home and her parents; she has been made a slave; her master may, if he pleases, punish her, sell her or even put her to death; she is, no doubt, lonesome and homesick; yet when she finds that this same master is suffering from the dreadful disease of leprosy, she is glad to tell who, through God's help, can cure him. I think she can love even her enemies. I suspect that some other little girl might think, "Well, let Naaman suffer as a leper, and let him die as a leper—I don't care! He had no business to steal me away from my home and bring me here and make a slave of me! It is good enough for him to have the leprosy, so now!" But it was not so with this little maiden.

Leprosy is often spoken of as a type of sin. No physician, however learned, has yet found out how to cure it. God alone can cure either leprosy or sin. Lepers are not common with us in these days. Some of you may have seen one, but I have not. We know many people, though, who are going in the ways of wickedness and sin. May we not be as glad to tell some one about Christ, the great Physician, as the little Hebrew maiden was to speak the word that sent Naaman, her master, to the prophet in Samaria to be cured of his leprosy?

If we would do this, let us, as she did, first gain the confidence of those we would help, by faithfulness, honesty, and the manifestation of a sweet Christian spirit.

GENERAL CONFERENCE

ONE HUNDRED FOURTH ANNIVERSARY—NINETY-FOURTH SESSION.

(Continued from last week.)

Members—Geo. B. Shaw, Plainfield, N. J.; C. C. Chipman, Yonkers, N. Y.; A. C. Prentice, New York; Stephen Babcock, Yonkers, N. Y.; E. E. Whitford, New York; R. L. Cottrell, Brooklyn, N. Y.; H. W. Prentice, Yonkers, N. Y.

EMPLOYMENT BUREAU.

President—Wm. M. Davis, Chicago, Ill.
Vice President—W. H. Greenman, Milton Junction, Wis.
Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.

Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.
Recording Secretary—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Stephen Babcock, Yonkers, N. Y.; A. C. Davis, Jr., West Edmeston, N. Y.; Rev. W. C. Whitford, Alfred, N. Y.; U. S. Griffin, Nortonville, Kan.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.

BOARD OF SYSTEMATIC BENEVOLENCE.

For 1 year—W. H. Ingham, Milton, Wis.; O. S. Rogers, Plainfield, N. J.; S. W. Maxson, Alfred, N. Y.
For 2 years—Dr. Albert S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Salem, W. Va.
For 3 years—Dr. George W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y.

COMMITTEE ON OBITUARIES.

B. F. Rogers, Western Association; M. G. Stillman, Northwestern Association; Jas. H. Hurley, South-Western Association; M. H. Van Horn, South-Eastern Association; W. L. Clarke, Eastern Association; E. H. Socwell, Central Association.

COMMITTEE ON DENOMINATIONAL HISTORY.

Corliss F. Randolph, Newark, N. J.; H. M. Maxson, Plainfield, N. J.; C. C. Chipman, Yonkers, N. Y.; O. S. Rogers, Plainfield, N. J.; Frank L. Greene, Brooklyn, N. Y.; J. Lee Gamble, Alfred, N. Y.; Lewis A. Platts, Milton, Wis.; E. H. Socwell, Adams Centre, N. Y.; William R. Potter, Hammond, La.; Chas. H. Greene, Plainfield, N. J.

MEMBERS OF THE LOTTIE BALDWIN ASSOCIATION.

For one year—Allen B. West, Milton Junction.
For two years—Albert S. Maxson, Milton Junction.
For three years—Lewis A. Platts, Milton.
For four years—Elfred D. Bliss, Milton.
For five years—Theodore J. Van Horn, Albion.

THEOLOGICAL SEMINARY ADVISORY COMMITTEE.

Chairman—Rev. Simeon H. Babcock.
Eastern Association—Ira B. Crandall.
Central Association—Rev. Ira Lee Cottrell.
Western Association—H. A. Place, M. D.
Northwestern Association—Geo. W. Post, M. D.
South-Eastern Association—President Cortez R. Clawson.
South-Western Association—W. R. Potter.

MEMBERS OF THE FEDERAL COUNCIL OF THE CHURCH FEDERATION.

Rev. A. H. Lewis, D. D., Plainfield, N. J.
Rev. A. E. Main, D. D., Alfred, N. Y.
Rev. L. A. Platts, D. D., Milton, Wis.
Stephen Babcock, Yonkers, N. Y.

GENERAL ADVISORY BOARD OF THE GENERAL CONFERENCE.

Rev. A. E. Main, C. C. Chipman, Rev. Clayton A. Burdick, Stephen Babcock, Rev. L. A. Platts, Rev. T. L. Gardiner, Rev. S. H. Babcock, Rev. B. C. Davis, Dr. Geo. W. Post, S. B. Bond, Irving A. Crandall.

RAILROAD COMMITTEE.

Ira J. Ordway, 544 W. Madison St., Chicago, Ill.; W. C. Hubbard, Plainfield, N. J.; W. H. Crandall, Alfred, N. Y.

3. We recommend to our Societies the following for Officers and Directors:

EXECUTIVE BOARD OF MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Treasurer—Geo. H. Utter, Westerly, R. I.
Board of Managers—Geo. B. Carpenter, Ira B. Crandall, Rev. Samuel H. Davis, Joseph H. Potter, Rev. Boothe C. Davis, Lewis T. Clawson, Charles H. Stanton, Rev. Clayton A. Burdick, Rev. Madison Harry, Geo. N. Burdick, Chas. P. Cottrell, Geo. H. Greenman, Rev. A. J. Potter, Rev. Oliver D. Sherman, Gideon T. Collins, Benj. P. Langworthy, 2d; Albert S. Babcock, Rev. Lewis F. Randolph, Rev. Alex. McLearn, Rev. Wm. L. Burdick, Eugene F. Stillman, Paul M. Barber, J. Irving Maxson, Frank Hill, John H. Austin, Herbert C. Babcock, Rev. Arthur E. Main, Rev. Simeon H. Babcock, Rev. A. Herbert Lewis, Rev. Ira Lee Cottrell, Rev. Lewis A. Platts, Rev. Theo. L.

Gardiner, Rev. Lester C. Randolph, Irving A. Crandall, David E. Titsworth, Rev. Judson G. Burdick, Preston F. Randolph, O. E. Larkin, Wm. R. Potter, and U. S. Griffin.

THE AMERICAN SABBATH TRACT SOCIETY.

For Officers of the Corporation.

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.; Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Edward B. Saunders, Ashaway, R. I.; Rev. Ira Lee Cottrell, Leonardsville, 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.; Rev. E. A. Witter, Salem, W. Va.; George B. Carpenter, Ashaway, R. I.; Hon. George H. Utter, Westerly, R. I.

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.

For Officers of the Board of Directors.

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, Rev. E. B. Saunders, Henry M. Maxson, Corliss F. Randolph, Rev. George B. Shaw, William C. Hubbard, Frank L. Greene, William H. Crandall, Orra S. Rogers, Prof. Alfred A. Titsworth, Esle F. Randolph, Rev. Eli F. Looftoro, John P. Mosher, 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.

EXECUTIVE BOARD OF EDUCATION SOCIETY.

President—Edward M. Tomlinson, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Vernon A. Baggs, Alfred, N. Y.
Treasurer—Alpheus B. Kenyon, Alfred, N. Y.

Vice Presidents—Rev. Lewis A. Platts, Milton, Wis.; Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Theodore L. Gardiner, North Loup, Neb.; Rev. E. D. Van Horn, Alfred Station, N. Y.; Albert Whitford, Milton, Wis.; Rev. James F. Shaw, Texarkana, Ark.; Rev. Boothe C. Davis, Alfred, N. Y.; Rev. J. Bennett Clarke, Alfred, N. Y.; Rev. William C. Daland, Milton, Wis.; George H. Utter, Westerly, R. I.; Henry M. Maxson, Plainfield, N. J.; Mrs. Belle G. Titsworth, Alfred, N. Y.; Mrs. Albert B. Cottrell, Alfred, N. Y.

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Respectfully submitted,

REV. L. A. PLATTS,
REV. G. W. HILLS,
MR. W. H. INGHAM,
REV. L. C. RANDOLPH,
MR. W. H. CRANDALL,
REV. A. E. MAIN,
REV. W. L. BURDICK,
MR. O. S. ROGERS,
PRIN. F. L. GREENE,
DR. S. C. MAXSON,
MR. S. W. MAXSON,
DR. A. C. DAVIS, JR.,
MR. ERNEST L. DAVIS,
REV. E. A. WITTER,
REV. JAMES H. HURLEY,
Nominating Committee.

Rev. A. E. Main recalled his motion of one year ago, and again moved the amendment of the Revised Constitution of Conference as follows:

Voted, That Art. 3 of the Constitution be amended by striking out, after the words "The President," the following words, "shall be elected each alternate year for a term of two years," and inserting the word "and." It will then read, "The President and the other officers," etc.

The amendment was adopted by Conference.

Rev. M. G. Stillman presented the report of the Committee on Obituaries, which, the time for business having expired, was, on motion, laid on the table to be taken up at 2 P. M. as a special order of business.

The hour having arrived for the morning address and the inclemency of the weather making it impossible for the address to be given in the tent, it was voted to adjourn immediately to the church.

At 11 A. M., after singing led by Abert Whitford and prayer by Rev. L. A. Platts, the address of the morning was delivered by Rev. E. A. Witter on "Denominational Loyalty—the Church."

A quartet, composed of Miss Clara Wells, Mrs. Elva Champlin, John Tanner and Dennison Rogers, sang an anthem.

A joint collection for the Missionary, Tract and Education Societies was taken, which amounted to \$59.86.

President Wm. L. Clarke, of the Missionary Board, spoke briefly on the necessity for liberal contribution to the work of our boards.

After the closing hymn, the benediction was pronounced by Rev. W. D. Burdick.

SECOND-DAY—AFTERNOON.

At 2 P. M. Conference re-assembled in general session. D. E. Titsworth led in singing, and Dr. A. H. Lewis and Rev. A. G. Crofoot offered prayer.

As a special order of business the report of the Committee on Obituaries was taken from the table and read to the Conference by Rev. M. G. Stillman.

The Obituary Committee of Conference submit for publication in Conference Year Book, subject to modification, the obituaries of the following: Dea. Sebeus Burdick Coon, of Little Genesee; Dea. Asa Clarke Burdick, of Alfred, N. Y.; Dea. David E. Yapp, of West Genesee; Deacon Gardner S. Kenyon, Hopkinton, R. I.; Dea. Samuel H. Crandall, Glen, Wis.; Dea. Lloyd F. Randolph, Salem, W. Va.; Rev. Stephen Burdick, Andover, N. Y.

REV. STEPHEN BURDICK, son of Enos P. and Fanny Peckham Burdick, was born at Preston, N. Y., March 13, 1827, and died suddenly of neuralgia of the heart at Alfred, N. Y., Dec. 21, 1905. When he was twelve years old the family came to reside at Alfred. At the age of about twenty years he was converted and baptized into the fellowship of the Second Alfred Seventh-day Baptist Church by Rev. James H. Cochran, and at once entered heartily into all service incident to a Christian life. He graduated in the class of 1856, from Alfred Academy. The following autumn he entered the theological class at Oberlin, Ohio, but on account of sickness did not remain long. In 1857 he was for a time a student in the Rochester Theological Seminary. While there, Eld. Burdick presented a paper before his class, the title of which was, "The Primitive Sabbath of the Christian Church." This paper was considered of sufficient merit to be put in permanent form by the American Sabbath Tract Society as an able presentation of a certain feature of our literature, and worthy of preservation. Also an article furnished by him for the "Jubilee Papers," published in 1892, entitled, "Seventh-day Baptist Publications," established his reputation as a careful student and accurate historian of our published literature. June 21, 1857, he was ordained to the Gospel ministry at Alfred. June 23, of the same year, he was married to Miss Hannah E. Stillman, daughter of Maxson and Lydia Chapman Stillman. Soon after his marriage he entered upon his first pastorate at Rockville, R. I., which commenced July 10, 1857. He remained with this church three years. Here he met his first sad bereavement, his wife having passed to her reward in February, 1858. June 2, 1859, he was married to Miss Susan Maxson, with whom he spent a long and happy wedded life. To them were born four children, three of whom survive: Dr. George Burdick, of Andover, N. Y.; Dr. Alfred S., of Chicago, Ill., and Merle M., of Peoria, Ill. From Rockville, he went to Leonardsville, having accepted a call from the First Brookfield Church to become its pastor, in which capacity he served for about three years, resigning on account of ill health, which he sought to recuperate by working a farm for one season. Having accomplished this he accepted a call from the DeRuyter Church to become its pastor, in connection with which he acted as principal of the DeRuyter Institute for the school year of 1866-7. Leaving DeRuyter he entered the employ of the Missionary Board to work on the Minnesota field. This work he continued but for a brief period, having been called to a second pastorate by the First Brookfield Church. Here he remained for fourteen years. From Leonardsville he went to West Hallock, Ill., as pastor of the Southampton Seventh-day Baptist Church. Here he labored as pastor for two years. From West Hallock he went to Andover, N. Y., and was its pastor till the close of the year 1903. During a part of this pastorate he supplied, on alternate Sabbaths, the Scio and Wellsville

Churches. He closed his regular ministerial labors with the Wellsville Church about two years previous to his death, making about forty years of faithful ministry as a preacher of the Gospel of Christ. Elder Burdick was a strong logical expounder of God's Word, loyal in every fibre of his being to the Bible, and the denomination with and for whom he spent so many years of faithful service, also exerting a willing and efficient influence in the councils of his people. In his later years he became more and more solicitous about the future welfare of his denomination, looking with but little favor upon what is known as Higher Criticism. The last year of his life was spent at the home of his sister, Mrs. Thomas Place, where he was most kindly cared for. Memorial services were held in the First Alfred Church Sabbath afternoon, December 23, 1905.

DEACON SEBEUS BURDICK COON, son of Avery and Polly Coon, was born at Sharon Township, Pa., Dec. 22, 1834, and died at Little Genesee, N. Y., Aug. 24, 1905. He was the sixth of a family of eight children, of whom only one is now living, Mrs. Celina Herlett. He was converted in early life, and united with the First Genesee Seventh-day Baptist Church, of which he continued an honored and useful member till called by the Master to a higher service. In 1861, at his country's call for service in the Civil War, he willingly responded, and enlisted in Co. I, 27th Regiment of New York Volunteers. He was in many hard fought battles, serving valiantly the whole time for which he was enrolled. Oct. 12, 1865, he was married to Miss Sarah E. Maxson, daughter of Matthew and Mary Maxson. To them were born three children, Leone S. and Eva M., and one son, Matthew A., who all reside at Little Genesee, N. Y. Brother Coon was ordained to the office of deacon Feb. 8, 1887. Deacon Coon was always found at the post of duty, both in the church and community, and finally fell in the heat of battle. Funeral services were held at Little Genesee, Aug. 27, 1905, his pastor, Rev. S. H. Babcock, officiating.

DEACON ASA CLARK BURDICK, son of Asa and Luana Coon Burdick, was born at Alfred, N. Y., Jan. 27, 1821, and died suddenly at the same place May 8, 1906, in the 86th year of his age. In early life Deacon Burdick was converted, and united with the First Alfred Seventh-day Baptist Church, to which he has always been a loyal well-wisher, though not always within the immediate circle of her influence. When a young man he took a course of instruction in the Alfred Academy, and graduated in the class of 1856. Aug. 18, 1842, he was married to Tacy Elvira Greene, with whom he lived a happy wedded life for almost a half century. Of this marriage there were born one son and three daughters. Two of the daughters survive, Mrs. Oscar Remington, of Portage, N. Y., and Mrs. Edwin A. Stillman, of Alfred. In 1855 he moved with his family to Milton, Wis. He was a constituent member of the Rock River Church, and was ordained deacon of the church a few days after its organization, and faithfully served in that capacity till he enlisted in the army Oct. 1, 1861, in the 13th Regiment of Wisconsin Volunteers. He served the full term of his enlistment. After coming out of the army he resided for a number of years at Independence, N. Y., then came to his native town to spend the remainder of his life. Aug. 25, 1898, he was married to Mrs. Amy Irish, who most faithfully and tenderly cared for him till called to his eternal home. As a man he has always been held in high esteem, ready to lend a helping hand in every good cause. A worthy and efficient man has fallen from our ranks, whose name we may well and fondly cherish and whose virtues emulate. His funeral services were held at the church May 10, 1906, conducted by his pastor, Rev. L. C. Randolph, assisted by Rev. B. F. Rogers.

DEACON DAVID YAPP, son of Samuel and Mary Ayers Yapp, was born at Friendship, N. Y., Feb. 17, 1831, and died at West Genesee, N. Y., Oct. 22, 1905, in the 75th year of his age. He was married Oct. 1, 1853, to Miss Mary Elizabeth Crandall, who passed to the great beyond May 25, 1882. To them was born one son, Herbert E., who still resides on the old homestead. After his conversion he joined the West Genesee Seventh-day Baptist Church, of which he remained a faithful member till called to his reward. June 22, 1865, he was called to the office of deacon and faithfully served the church in that capacity forty years. His funeral services were held Oct. 25, 1905, conducted by Pastor O. D. Sherman, of the Richburg Church.

DEACON GARDNER S. KENYON was born in the town of Hopkinton, R. I., Nov. 23, 1816, and died June 19, 1906, at the same place, his years numbering almost four score and ten. He was baptized by Eld. John Greene in 1837, and united with the Rockville Church, and was by this church ordained deacon Oct. 31, 1861. Feb. 26, 1865, he was united by letter with the Second Hopkinton Church, and gave this church faithful and efficient service as a deacon, until his Lord and Master called him home. He was married to Miss Harriet E. Burdick Feb. 12, 1843, by Eld. John Greene. Mrs. Kenyon died Dec. 26, 1896. Of their five sons, Simon and George A. are dead. The other three, and their families are all residents of Rhode Island. Deacon Kenyon was a loyal Seventh-day Baptist, a man of faith and prayer, who gave cheerfully for denominational purposes, having long been a self-made life member of the Tract and Missionary Societies. A good man has received his crown.

(To be continued.)

That man is good, and he alone,
Who serves a greatness not his own.

—Meredith.

WHAT WE ARE COMING TO.

BY LEWIS A. PLATTS, D. D.

In the *Sabbath Recorder* of October 1 a writer in the *Watchman* is quoted as commending the new French Sunday law. After recounting some of its chief provisions and comparing them with the Canada law, and the Sunday laws of the States, this writer says: "The revolt in France from the extreme of abolishing Sunday and adopting one day of rest in ten, which was adopted during the Revolution, to the strictness of the present law, marks the attitude toward a weekly day of rest to which all people will come of necessity in time." The writer thus quoted is no doubt correct in the prediction that all people will come in time to this attitude toward a weekly rest day. On this account, it will be interesting to study a little more in detail the purpose and method of the French Sunday law. Mr. William E. Curtis, a regular and able correspondent of the *Chicago Record-Herald*, is at the present time publishing a series of articles on French topics, studied "on the ground." Writing from Paris, under date of September 10, he has this to say about this law:

The French Parliament passed a Sunday rest law last spring. It is not a re-enactment of the commandment which admonishes us to "Remember the Sabbath day, to keep it holy," but provides that "six days shalt thou labor and do all thy work, thou and thy son and thy daughter and thy man servant and thy maid servant," etc., because the human family require rest and recreation.

This law is the result of a movement started by pious people in 1897. The leaders of the movement were Mr. Staffer, pastor of an Evangelical Swiss church at Passy, Dr. Gabriel Monod, a physician and member of the French senate, and the editor of *Le Temps*, one of the leading Paris newspapers. The result was accomplished chiefly by the labor unions, which took it up as an economic rather than a religious question, for the purpose of compelling the public to devote one day in seven to rest and recreation for the benefit of their health; to increase the demand for labor by lessening the number of days that men are allowed to work; to secure the same wages for sixty hours of labor that have been paid for seventy hours. Sunday was chosen as the most convenient day of rest, not because of the commandments, but because a larger portion of the community were already accustomed to close their shops and offices and to devote that day to other than business purposes.

You seldom see an intoxicated man in France, and the masses spend their Sundays and holidays in the parks and the woods and taking excursions to places where they can find fresh air, sunshine and amusement. The parks of Paris, the Bois du Boulogne, the forests of Versailles, St. Cloud, Fontainebleau and other government reserves in the neighborhood of the city are crowded every Sunday and every holiday with family groups carrying their luncheons with them and indulging in the most wholesome and healthful recreations. On a pleasant Sunday you can see several hundred thousand people in the Bois du Boulogne, and always with their children. It is the rule for the middle class to dismiss their servants, close their homes and spend the entire day in the open air, taking their luncheons with them and eating their dinners at cafes.

The new law is based upon a necessity, because half of the people of France, for motives of avarice or from obligation, have been accustomed to work through the whole week without any recreation. The agitation has disclosed the fact that a large portion of the laboring element, the wage earners particularly, have no holidays at all. The large shops and those which cater to the wealthier classes close on Sunday, but cheap shops have kept open. The groceries, butcher shops, bakeries, confectioners, apothecaries and all the drinking and eating places make no difference between the days of the week. As a rule, they do their largest business on Sunday, and that is always the biggest market day of the week. Building operations are seldom suspended; you can hear the sound of the hammer, the creak of the derrick and the click of the stone cutter on Sunday just the same as on week days, and meet trucks loaded with freight and lumber, bricks and other construction materials. As a rule the offices of profes-

sional men are closed, but many of the factories and iron mills never shut down for any reason, but work 365 days in the year. Undoubtedly one-third of the population of France has been in the habit of working seven days in the week. Hence the necessity and importance of the new law and the great disturbance which its passage has created.

The law forbids either employer or workmen in any establishment, public or private, religious or nonreligious, professional or benevolent, to work more than six days in the week, and requires that the seventh shall be a day of rest of no less than twenty-four consecutive hours. The second article provides that this rest shall be given on Sundays except in cases where the simultaneous suspension of work by all the personnel of an establishment shall be prejudicial to the public or injurious to the proprietor. In such cases the employes are authorized to take their rest in turn on other days than Sundays, but no employe shall be required to work more than sixty hours in a week.

Then follows a list of exceptions, or exemptions, which is almost long enough to make the whole inoperative; provisions are made by which others may obtain special exemptions, etc. The article also gives some account of the manner in which various crafts are responding to the limitations of the law, and closes with the following paragraphs:

The barbers are hit harder than anybody except the restaurant-keepers. They asked for a Monday instead of Sunday closing, but it was refused them, and now they have submitted a petition signed by more than 1,800 employers setting forth that it is a hygienic necessity for people to be shaved and have their hair dressed on Sunday.

The livery stable men will give a week day holiday to their employes in turn. The same will be done by the omnibus, street car and railway companies, for their drivers and conductors, but the majority of the cabmen are in a state of insurrection because they do not want a holiday. Most of the cabmen in Paris are employed by companies, who furnish them vehicles and two horses per day, for which they are required to turn in stated amounts daily. Anything in excess is their own, and thus, as long as the loss of the seventh day's earnings must come out of their own pockets, the cabmen consider themselves badly treated, and refuse to take this compulsory holiday. Actors, singers, ushers, box office men, scene shifters and other employes of the theaters and music halls have applied to the courts for a construction of the law so far as it concerns them. A popular actor who is paid for seven appearances will not, of course, get so much for six, and he asserts that he is not an employe; that he is not a laborer, but an artist, and that he takes his rest in a lump during the summer, so that he does not need or care for a holiday every week during the season. The singers and orchestra performers employed in the theaters and music halls have taken a similar position.

Domestic servants are not included in the law. It does not refer to them, and they want it amended, so that they shall not only have Sunday off every week, but shall have a fixed number of hours of service daily, and shall be allowed to wear beards and mustaches if they like. The fashion in Paris requires that a butler or footman shall be clean-shaven, although some families concede side whiskers, on the theory that they add to the dignity of a butler.

The one thing in all this which stands out clear in every feature of this law is the fact, stated in Mr. Curtis's own words, that it is "an economic rather than a religious question," "based upon a necessity," to prevent the people of France from working, "from motives of avarice or from obligation," through the whole week without any recreation; and that Sunday was chosen for the national holiday, "not because of the commandments, but because a larger portion of the community were already accustomed to close their shops and offices and devote that day to other than business purposes." Such is the legitimate, the inevitable, the only end to which all Sunday legislation must lead, as Dr. Lewis has so often, in the *Sabbath Recorder* and elsewhere, pointed out. A better illustration of this truth could hardly be found than this French Sunday law affords. And to this

the *Watchman* correspondent says all people will come of necessity in time. It may be so; but when the time comes it will be as it was in France, an economic rather than a religious question. Meanwhile what is becoming of the "Christian Sabbath," which is being buried under Sunday legislation for economic purposes? It, no doubt, is a good thing for the people of France, as it is for any people, to be delivered from the avarice that would compel seven days' work in every week in the interest of the employer, but what hope is there for real Sabbath reform when the one day which the church professes to hold as holy time is turned into a national holiday by laws instigated by its own friends? And yet this is the goal to which all Sunday legislation must inevitably lead. Again, let us repeat it, Sabbath-keeping is a religious act; Sabbath Reform must go forward, if it go at all, upon the religious rather than the economic basis. Its appeals must be made to the consciences of men; and conscience feeds upon the Word of God.

THE FALL MEETING OF THE SOUTH-EASTERN ASSOCIATION.

The first of the fall meetings of the South-Eastern Association was held with the church at Roanoke Oct. 5-7, 1906. This meeting was authorized at the meeting of the South-Eastern Association held last spring, and is intended to bring the blessings of a representative associational meeting to those churches which do not often have the larger spring meeting.

Representatives from Middle Island, Ritchie, Lost Creek and Salem were present and added to the inspiration of the occasion. Though not as largely attended as, perhaps, it would have been but for the rainy weather and bad roads, the sessions were full of interest and power. Such expressions as "What a good meeting we had," and "It has done us good," speak well for the wisdom of the South-Eastern Association in appointing this fall meeting. Plenty of time was given for discussion and interchange of views, which are valuable features of meetings of this kind where the necessity for crowding the program with papers and addresses, as at the spring meeting, is not so pressing.

The program was carried out as planned, with one exception, and centered about the idea of "values." "The Value of the Prayer Meeting to the Church," by Walter L. Greene; "The Value of the Sabbath School to the Church," by H. C. Van Horn; "The Value of the Young People's Society to the Church," by Roy F. Randolph; "The Value of Salem College to the Church," by M. H. Van Horn; "The Value of Systematic Benevolence to the Church," by E. A. Witter, were the topics presented. The sermon on Sabbath morning was preached by E. A. Witter, and the closing evangelistic service on Sunday evening was conducted by Walter L. Greene.

To some most true and faithful lives the divine word never comes with any rapture or ecstasy at all, but only like "daily bread"—a simple, quiet faith, arming the soul for duty and keeping it unshaken before all danger.—G. S. Merriam.

Take Christ for your strength, dear soul, he will give you power. Power to overcome the world, the flesh and the devil; power to crucify every besetting sin, passion, lust; power to shout in triumph over every trouble and temptation of your life: "I can do all things through Christ which strengtheneth me."—D. L. Moody.

Home News

DODGE CENTER, MINN. If of interest to others, we will chronicle a few matters concerning this church and society. The Sabbath service is quite well attended and other branches of work about as usual. Pastor Sayre seems to have entered enthusiastically upon his labors, and has the support of old and young. He is giving instruction in singing to all the young people who can attend on Sunday evenings, and hustling about week days here and there among the people. Seven of our young people are at Milton and, while greatly missed, all are glad that they are enjoying superior advantages. Seven from our membership are teaching school, and six or more are in the high school. One young man is a state field worker in Prohibition effort. A new cement walk has just been built, so all in all there seems to be activity among all classes. The old parsonage was traded for a larger and newer and prettier building. With these material blessings Dodge Center Seventh-day Baptists ought to be spiritual lights both in this community and in the denomination. c.

ADAMS CENTER, N. Y. We are experiencing an unusually pleasant fall, nice weather, and at this writing, Oct. 3, we have had no frost to damage vegetation. Mr. Frank Chase and wife and Mr. Chase's nephew, Arthur Trowbridge, have gone to Alberta to make their home, where Mr. Chase finds the climate more agreeable to the poor conditions of his health. We have recently been favored with visits from Miss Angeline Babcock, of Nortonville, Kan., and Mrs. Judson Wells, of Milton, Wis., each of whom was born and reared near our village. While at the recent Conference we were asked by several of our people regarding the whereabouts of Rev. S. S. Powell, and for the information of any who may be interested, we give his P. O. address: Abbeville, Ga. Philo Greene, of our village, is now visiting his children and his former home at North Loup, Neb. Quite a number of the people from this vicinity have availed themselves of the excursion to New York, and are now rusticing in the metropolis.

E. H. S.

BOULDER, COLO. I had a dream recently that I was placed under arrest, and in court it was shown that my offense was that I had failed to write for THE SABBATH RECORDER for months. Strange the freaks of a dream! Possibly I have felt a little guilty, but I do not believe in taking valuable time and space of the RECORDER unless there is something of importance to bring to the attention of the readers. I feel now that I have something of importance to present.

First, in the line of good news: Two weeks ago last Sabbath five of our young people asked admission to the church, and one week ago last Sabbath afternoon we went out to the little lake on the Colorado Sanitarium grounds where the five were baptized on profession of faith in their Lord and Saviour. It was as beautiful a Sabbath afternoon as I ever saw, and the ordinance itself was a beautiful sight. It was when the sun was just about to go behind the mountains at the foot of which the quiet little lake rested. The beauty of the day and the scenery we trust was emblematical of the beauty of the new life that these young people were entering upon. Many come down from the Sanitarium to witness the ordinance. We have had an extra meeting lately, and many young people have come

out to do service for Christ. Much credit must be given to their faithful teacher in the Christian Endeavor Society, Mrs. D. M. Andrews, for the stand they have taken. Next Sabbath we expect to welcome four more to the church by letter.

Of late we have had quite a number of additions from the Salem, W. Va., church. The last one to come was Bro. Goff and family. We are eagerly looking for the coming soon of Bro. Ernest Davis and family. We are very glad to welcome these, and we are sure if they have to leave Salem they can find no better place than Boulder. Their coming will greatly encourage and help us.

Now regarding the second matter of importance: While matter pertaining to Conference is fresh in the minds of THE SABBATH RECORDER readers, the Boulder church has a matter to present and a request to make. We hope the next statement will not take your breath away when we say that at our last regular church meeting a unanimous vote was taken requesting the General Conference to convene with the Boulder church in 1908. It may be somewhat early, but we give due notice that the request will find its way to the Committee on Petitions at the proper time. The situation is this: We have near Boulder a very beautiful Chautauqua park, situated just at the foot of what is known as the "Flat-irons," connected with the old Rockies, and on a table land overlooking a pretty valley with beautiful Boulder lying just beneath—as pretty a view, we think, as mortal eyes ever beheld. We want to share, for a little time, this splendid scenery and this exhilarating climate with our friends and, not least of all, we of the West would like an opportunity to attend Conference and look into the faces of our ministers and Sabbath-keeping brethren once more. This year the Conference was in the far East. Next year it will be in the center. Why not, then, the following year come out West. What are the inducements? These—more than what I have already mentioned. The beautiful grounds—Texardo Park—can be had for a nominal amount. A committee of three was appointed by the church to wait on the Chautauqua Board and find out the terms on which it could be had. The writer has had a talk with the acting president of the Board and finds that they are very willing to give us the use of the grounds, auditorium and dining-hall, as he stated, "Our people coming from all parts of the country would help to advertise the Chautauqua." Cottages, tents and bedding can be had at a small expense. Meals can be served under the direction of the Conference, as heretofore, in the commodious dining-hall. Arrangements can be made for electric lights free of charge. Several denominations have taken advantage of this splendid offer made by the Chautauqua Board in the past. This year the Adventists held their Camp Meeting here, and I am told came out ahead financially. Any desiring to remain for a vacation and rest after the Conference and enjoy our delightful climate for a while can have the use of the cottage or tent if they choose. Bro. S. R. Wheeler was very anxious that the Conference should improve this splendid opportunity before he went from here. Perhaps I have said enough for you to think about this time. Who will speak?

F. O. BURDICK,

Pastor and Member of Committee.

Hope thinks nothing difficult, despair tells us that difficulty is insurmountable.—Dr. J. Watts.

PROGRAM FOR SOUTH-WESTERN ASSOCIATION.

To convene with the church at Gentry, Ark.

NOVEMBER 1, 1906.—MORNING.

1. Devotional Exercises.
2. Address of Welcome, R. J. Maxson.
3. Response, W. R. Potter.
4. Introductory Sermon, A. P. Ashurst.

AFTERNOON.

1. Devotional Service.
2. Reports from Churches, Associations, etc.
3. Appointment of Committees.
4. Essay, L. S. Davis.

EVENING.

1. Praise and Prayer Service.
2. Sermon, L. F. Skaggs.

NOVEMBER 2.—MORNING.

1. Devotional Service.
2. Educational Hour, Pres. B. C. Davis and Pres. W. C. Daland.
3. Sermon, Rev. A. H. Lewis.

AFTERNOON.

1. Praise Service.
2. Missionary and Tract Hours, Secretary E. B. Saunders and Rev. A. H. Lewis.

EVENING.

1. Praise Service.
2. Sermon, G. H. Fitz Randolph.
3. Testimony Meeting, Secretary Saunders.

NOVEMBER 3.—MORNING.

1. Song Service, Gentry Choir.
2. Sermon, Pres. Daland.
3. Sabbath School, Gentry Superintendent.

AFTERNOON.

1. Devotional Services.
2. Lone Sabbath-keepers' Hour, D. S. Allen.
3. Woman's Hour, Mrs. G. H. Fitz Randolph.
4. Paper, Mrs. H. D. Witter.

EVENING.

1. Young People's Hour, Mrs. L. S. Davis.
2. Sermon, Secretary Saunders.

NOVEMBER 4.—MORNING.

1. Devotional Services.
2. Report of Committees, etc.
3. Sermon, Pres. Davis.

AFTERNOON.

1. Praise Service.
2. Paper, W. R. Potter.
3. Sermon, Pres. Daland.

EVENING.

1. Prayer and Praise Services.
2. Sermon, Secretary Lewis.
3. Farewell Conference, Secretary Saunders.

Per Executive Committee.

FOUKE, ARK., Oct. 9, 1906.

PROGRAM.

The Semi-Annual Convention of the Western Association will convene with the Independence Church October 26, 27 and 28, 1906.

Our Mission.

FRIDAY, OCT. 26.—AFTERNOON.

- 2.30. Introductory Sermon, H. L. Cottrell.
- Paper, "Mission of Song," Rev. E. D. Van Horn.

EVENING.

- 7.30. Praise Service.
- 7.45. Mission of Individual Christians, Wilburt Davis.

SABBATH, OCT. 27.

- 10.30. Mission of the Local Church as an Organization, Pres. B. C. Davis.
- 11.45. Sabbath School, conducted by Deacon Livermore.

AFTERNOON.

- 3.00. Young People and Missions, Rev. A. J. C. Bond.

EVENING.

- 7.30. Praise Service.
- 7.45. Our China Mission, J. W. Crofoot.

SUNDAY, OCT. 28, MORNING.

- 10.00. Business Meeting.
- 10.30. Sermon, Mission to Non-Sabbath Keepers, Dean A. E. Main.

Mission of Giving, Rev. L. C. Randolph.

AFTERNOON.

- 2.30. Mission of Children, Miss Mary Langworthy.
- Our Mission to Children, Rev. O. D. Sherman.

EVENING.

- 7.30. Praise Service.
- 7.45. Sermon, The Spirit of Missions, Rev. S. H. Babcock.

E. M. C. HURCHMAN, Sec'y.

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.

- 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: 1-25
- 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 V.—THE LORD'S SUPPER.

LESSON TEXT.—Matt. 26: 17-30.

For Sabbath-day, November 3, 1906.

Golden Text.—"This do in remembrance of me." I Cor. 11: 24.

INTRODUCTION.

Jesus ended his public work upon the day which is usually reckoned as Wednesday of Passion Week. It was upon this day that Judas made arrangements with the chief priests to betray his Master at a convenient opportunity. Jesus went at evening with his disciples to Bethany, as usual, and spent the next day in retirement. In the afternoon he sent two of his disciples to make arrangements for their celebration of the passover together inside the limits of the city of Jerusalem. Judas had no information beforehand as to the place that they were to eat the passover, and thus had no opportunity to fulfill his agreement with the chief priests for more than twenty-four hours.

There are many who think that Jesus ate the passover with his disciples just a day before the proper time, and was himself crucified on the fourteenth of Nisan, and died at just the time the passover lamb was slain. This theory is based mainly upon the reference to the passover in John 18: 28; but the word *passover* may there refer to the feast in general which continued seven days. The ceremonial defilement which the priests and elders might have incurred by entering the house of a Gentile would have continued only till sunset. On the other hand it is very unlikely that the disciples could have persuaded the priests to slay a lamb for them before the appointed time. So peculiar a circumstance as celebrating the passover before the time would naturally have been mentioned by the evangelists.

There is a considerable difficulty in harmonizing all the records of the events connected with the last supper of our Lord with his disciples. For example it is still a matter of uncertainty whether Judas was present at the institution of the Lord's supper.

TIME.—On the afternoon of the fourteenth of Nisan, and the evening following. This is usually reckoned as Thursday of Passion Week, and may have been on the sixth of April, in the year 30.

PLACE.—Bethany; Jerusalem, in the upper room.

PERSONS.—Jesus and his twelve disciples.

OUTLINE:

1. The Preparation for the Passover. v. 17-19.
2. The Prediction in Regard to the Betrayer. v. 20-25.
3. The Lord's Supper. v. 26-29.
4. The Withdrawal to Gethsemane. v. 30.

NOTES.

17. *The first day of unleavened bread.* That is, the fourteenth day of Nisan. This was not strictly one of the days of the passover feast, but came to be regarded as such, since all leaven had to be put away from the dwellings of the Jews upon this day. *Where wilt thou that we make ready.* They were thinking of securing the lamb and making the other preparations for the meal. That the disciples should eat the passover with Jesus instead of with their own families is a significant indication of the close relation into which they had entered with him.

18. *Go into the city to such a man.* Matthew does not take time to tell us as do Mark and Luke concerning the peculiar way in which they were to find the man and the house to which Jesus desired them to go. We may imagine that this designation of the place so completely indefinite except to those who should follow the directions was intended to prevent Judas from accomplishing the betrayal while Jesus was at table with his disciples. Luke tells us that Peter and John were the two sent. *The teacher saith.* The form of the mes-

sage may be taken as implying that the man to whom it was addressed was a disciple. Very likely Jesus had already made arrangements to accept his hospitality. The resources of the city were taxed to the utmost at this season to provide room for the passover pilgrims. *My time is at hand.* Probably he refers to the time of his own suffering which he anticipated.

19. *And the disciples did as Jesus appointed them.* From Mark and Luke we learn that the room was already furnished for guests.

20. *Now when even was come.* The passover meal was properly begun at sunset. Jesus and his disciples came to the city just before night. *Sitting at meat.* Literally, reclining. The practice of standing at the passover supper had long given place to sitting and that in turn to reclining after the Greek fashion.

21. *As they were eating.* Our author does not say whether late or early in the meal. We may guess, however, that it was toward the end of the supper. It was evidently after the discord among the disciples in regard to place, as recorded by Luke, and after the washing of the disciples' feet, as recorded by John. *One of you shall betray me.* We may imagine that Jesus mentions this order to give Judas an opportunity to realize the enormity of his deed and to repent. His words were certainly not definite enough to point out the traitor.

22. *And they were exceeding sorrowful.* Their grief was both for the fact that he was to be delivered up, and also that one of them was to be the means of his undoing. *Is it I, Lord?* The form of the question in the original shows that a negative answer is expected. We might paraphrase, Surely it is not I, is it? Each could not bear the thought that he should do such a deed, and yet each was humbly distrustful of himself.

23. *He that dipped his hand with me in the dish.* At first thought one might say that Jesus thus definitely pointed out Judas; but not so. Several no doubt dipped in the same dish with Jesus at this meal and perhaps all of them. Jesus is alluding to the enormity of the deed. Jesus is to be betrayed by a familiar friend, an intimate companion who ate from the same dish. We are to remember that they did not use knives and forks. Each would dip his morsel of bread or of meat in the dish of sauce. Compare Psa. 41: 9.

24. *The Son of man goeth, even as it is written of him.* That is, goeth to his death. The reference is to the general tenor of such passages as the fifty-third of Isaiah. *But woe unto that man.* This is not intended as a malediction, but is rather an exclamation in view of the great disaster that the traitor is bringing upon himself. All the blessings that he has enjoyed during his life are more than counterbalanced by the ills that he has now brought upon himself.

25. *Answered and said.* The word "answered" is here used as often elsewhere not of replying to a question, but simply of taking part in conversation. *Is it I, Rabbi?* Judas asks the same question as the others, and addresses Jesus with a title of respect. It is very likely that he thought that Jesus was entirely unaware of his treachery. At all events he must ask the same question as the others lest he should appear conspicuous. *Thou hast said.* That is, Yes. It seems more than likely that the others did not notice this reply of Jesus, for according to John's account no one seemed to know why Judas had gone out.

26. *And as they were eating.* Probably at the close of the passover supper. None of the evangelists tell us more definitely than that it was sometime during this supper. We don't know whether Judas had gone out or not. *Jesus took bread.* Of course some of the unleavened bread that they had on the table. *Blessed.* He invoked a blessing upon the bread or else he gave thanks and praise to God. The verb will bear either interpretation. *And brake it.* It was customary to break bread rather than to cut it, as with us. *This is my body.* This clause has been the subject of the most violent controversy, and still furnishes the basis of the widest doctrinal difference among Christians. To insist that there is no figure here and that the clause must be interpreted with the strictest literalness is the height of absurdity. There is certainly a figure in reference to the wine in some of the accounts; for the cup is spoken of when the wine in the cup is intended. Why should there not be a metaphor here? While Jesus was still living the bread in his hand could hardly be the wildest flight of the imagination to be conceived as literally his body. We are to understand that he meant that the bread represented his body. Their eating of this bread was a token of their intimate fellowship with him.

27. *And he took a cup.* Some think that his taking a cup and giving thanks was a definite part of the pas-

over supper, but that matters not. Our Saviour now gave it a new significance entirely apart from any meaning that it might have had. *Drink ye all of it.* Each one was to share in this sacred cup. In spite of this plain teaching the Roman Catholic church withholds the wine of the communion from the laity to guard against the danger of spilling the precious blood of our Lord.

28. *For this is my blood of the covenant.* The word "new" does not occur in the best manuscripts. The reference is evidently to Exod. 24: 7, 8; Jer. 31: 35-38, and other Old Testament passages. Moses sprinkled the people with the blood of the sacrifices as a symbol of their entering into a covenant with Jehovah to keep his law. Jeremiah spoke of the new covenant which was to be written on hearts instead of upon tables of stone. Jesus' own blood is the seal of this covenant. *Which is poured out for many,* etc. Jesus' death is often spoken of as here under the analogy of an atoning sacrifice. There is a precious truth lies back of this figure. The blessings of this sacrifice do not, however, come to us against our will. We must accept the bread of life, which is Jesus himself. Compare John 6.

29. *I shall not drink henceforth of this fruit of the vine,* etc. Thus Jesus supplements the allusions to his death by an almost definite statement, although still in poetical language. No longer is he to join with them in celebrating feasts upon earth. There is to come a time when they are to rejoice together when his kingdom is perfectly established.

30. *And when they had sung a hymn.* At the conclusion of the passover meal Psalms 115-118 were sung. We may imagine that Jesus and his disciples followed the regular custom. It seems that the prophecy of Peter's denial of his Lord occurred before this departure from the city, and doubtless also all of the discourses of John 14, 15, 16, 17.

CONVICTIONS; GRANITE CONVICTIONS.

REV. S. R. WHEELER.

Important words in the RECORDER editorial for Sept. 24, 1906. Bro. Lewis is anxious that all Seventh-day Baptists should have such convictions. We ought all to be as anxious as he, and labor with him to secure these convictions. Conviction—the root of the word is from the Latin *vincio, vincere*—to conquer, to overcome. A person is convinced of a truth when it comes to him with such force as to conquer all opposition to it. That truth becomes to him a conviction. A Seventh-day Baptist says: "My conviction is that the Sabbath-day is the Sabbath." Opinion: "Mental conviction of truth"; Webster, "Mental conviction of the truth of something."—*Dict. & Cyclo.*

An opinion or mental conviction may be so held in reserve that nobody is influenced very much by it. Such convictions, opinions, do very little good. The convictions we are talking about are deep, deeper, soul deep. Paul expressed his soul-deep conviction when he said: "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!" I Cor. 9: 16.

Every conviction of a moral or religious truth should be so deep as to enforce the person to vigorous action in accordance with it. Unfortunately this is not always the case. Evidently the very large majority of Seventh-day Baptists have firm convictions that "The seventh day is the Sabbath." But in a large number of cases, perhaps with most of us, these convictions are not deep enough. Here we come to the knotty question continually in front of us in these days. How come into possession of such strong, soul-deep convictions as to carry us to successful action for Christ and the Sabbath?

At the Missionary Board meeting, mentioned by Bro. Lewis in this same editorial, there were found such a scarcity of men and means that advance work could not be taken up. After talking over the situation, the unanimous conclusion was that, "The trouble is not intellectual." "The trouble is not financial." But "no one could dissent from the opinion that the real trouble is the lack of 'spiritual life.'" Spiritual life and convictions are closely related. Spiritual life begets and deepens convictions. Spiritual life convicts the most thoughtless, blinded sinner. An unconverted man has from early life had a mental conviction that he is a sinner. At length spiritual life quickens his soul and conviction of sin becomes so deep that he puts aside all former excuses and accepts Christ with full heart. Again a young man has had mental conviction from boyhood that he should preach the Gospel. When he put on Christ that conviction was deepened. But the world beckoned, and he was allowed to other duties. At length, at some soul-trying General Conference his spiritual life is so much increased that his conviction

MARRIAGES.

BASS-RAINEY.—At the home of the bride's parents, Leonardsville, N. Y., Oct. 9, 1906, by Rev. I. L. Cottrell, Mr. Bruce Garfield Bass to Miss Lou Evelyn Rainey; both of Leonardsville.

Church of Westery, with which body he has since continued in fellowship. He was a man of quiet and kindly disposition, who loved his home and family. He leaves besides the wife already mentioned, one son, Ralph E., of Lexington, Ky., and one daughter, Helen, of Westery. C. A. B.

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. 122 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.

Avoid alum and alum phosphate baking powders. The label law requires that all the ingredients be named on the labels. Look out for the alum compounds.

NOTE.—Safety lies in buying only Royal Baking Powder, which is a pure, cream of tartar baking powder, and the best that can be made.

tion becomes so deep that he cried out from the depth of his soul, "Here Lord, I am, use me to preach the Gospel." Such personal experiences are legion among the people of God.

As soul-deep convictions urging to Christian work are begotten of spiritual life, so is spiritual power a resultant of spiritual life. As there is no physical power without physical life, so there is no spiritual power without spiritual life. Also feeble physical life gives but little physical power. So feeble spiritual life gives but little spiritual power. Spiritual Life, O blessed Spiritual Life, Father of soul-deep, Godly convictions, Mother of spiritual power! How shall we get an abundance of thee? This question will be considered in a later article.

Oct. 4, 1906.

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.

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VOLUME 62. No. 44. PLAINFIELD, N. J., OCTOBER 29, 1906. WHOLE No. 3218.

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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
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The Association is the only body in the world which was developed the American Republic, is a very interesting and suggestive side study which the reader will do well to make. Consider the fact that the origin of Congregationalism, which has done more to sweep away the last vestige

Though one may win the goal by luck,
And one by chance be hero hailed,
The palm is for the man of pluck
Who conquers where he once had failed!
—Success Magazine.

SUCH is the title of a book by Rev. Democracy in Edgar L. Heermance. It is published by the Pilgrim Press, 14 Beacon Street, Boston, and 175 Wabash Avenue, Chicago. It contains two hundred and eighty-eight pages, and costs \$1.25 net, with twelve cents extra for postage. We make this book the subject of an editorial rather than of the usual "book notice," since we wish to call the attention of our readers to it somewhat more in detail than such notice would do. The book is a late study of Congregational Church and Denominational Polity. It forms an excellent addition to the literature of the Congregationalists, touching polity, although the writings of Dr. Dexter and others are still valuable. Mr. Heermance has brought together much of value, historically and exegetically. The book discusses "the teachings of Jesus and the Apostolic Age, sketches historically the passing and renaissance of democracy in the church. Following these is a discussion of modern problems, church unity, the ministry, etc." This book discusses several phases of the "readjustment problem," which has been before the readers of the RECORDER. While the problems before our readers are wholly of "denominational" polity, the scope of Mr. Heermance's book makes it an interesting and valuable contribution at this time. Mr. Heermance calls attention to an important test, in the following paragraph:

"The real test of a system of polity is the test of its fruits in human life. It is difficult to isolate a system sufficiently to apply this test. Certain causes tend to lower the standards of Christian life on any system. And on any system Christianity has within itself a recuperative power. But when we pass from the first centuries to the later, and note the deterioration of character in the average believer and the increasing externality of his religion, we cannot but feel that part of the change was due to the change in system. The Catholic System took the believer out of his immediate relation to the Deity, relieved him of his sense of direct spiritual responsibility. And the system bore fruit after its kind." The claim which Mr. Heermance makes that Congregational Church polity furnished a great if not the main germ, out of which was developed the American Republic, is a very interesting and suggestive side study which the reader will do well to make. Consider the fact that the origin of Congregationalism, which has done more to sweep away the last vestige

of the assumption that the observance of Sunday could have had any existence during what is commonly known as the "New Testament period." The same general statement is applicable to chapter eleven, the title of which is "The Baptistal Covenant." Although in that chapter we find a most commendable statement (p. 156) in the following sentence: "The baptism practiced by the Jews, practiced by Christ's disciples, practiced by the whole Christian Church for about thirteen hundred years was baptism by immersion. . . . The Eastern branches of the Christian Church have continued to practice immersion until the present day, but from the thirteenth century onward, pouring or sprinkling became the general rule in the Western branches of the Church, from which we are descended." Mr. Heermance is more nearly in accord with the historical spirit and with the results of the historic methods when he discusses questions of polity than he is when he touches upon questions of practice and doctrine. But even these features of his book will make it interesting to our readers.

ONE of the valuable results of Messianism and modern historic study is a fuller recognition and better understanding of that phase of Jewish faith known as Messianism, or the Messianic Hope. The importance of this newly awakened interest in Messianism is increased by the fact that it is the direct link between Judaism and Christianity; perhaps a better simile would say, *Messianism was the path by which Judaism passed into Christianity.* Those permanent and fundamental truths which produced Messianism, unfolded and clarified, have been and always will be essential truths of Christianity. However widely the expression of these truths may vary in form or content, they embody the true concept of God's relation to His people as guide, preserver and redeemer, especially as Redeemer. We have lost much by using the word Christ as a proper name. "His name shall be called Jesus." A few accepted him as the Messiah, the Anointed One for whom Israel waited as its national deliverer. Those who became followers of Jesus recognized him as "The Christ," that is, the Messiah. The too common use of the word Christ as a name, has done much to obscure its true meaning, and to turn attention away from Messianism and the facts connected with it. Messiah—Christ—is a title, not a name. Keep in mind the fact that "Christ" is the Greek name for Messiah. If the Hebrew word had been retained we should have Messiah and Messianism in place of Christ and Christianity.

It is evident that Mr. Heermance is a careful student of historic problems connected with higher criticism. It almost provokes a smile therefore, when he assumes, as he does more than once, that the observance of Sunday began as a definite practice immediately after the resurrection of Christ. The historic method and the historical spirit applied to the first two centuries after the resurrection of Christ, to the date and construction of the books of the New Testament, and to extra-canonical writings of the first two or three centuries sweep away the last vestige

ent-day Baptists than ought to exist, Mr. Heermance says: "The curse of Congregationalism, which not only hinders it from fulfilling its mission, but threatens its very existence, is 'parochial selfishness.'" This is by no means confined to the Congregational churches, but is a graver danger under our free polity. Each church, being sufficient unto itself, thinks only of itself. It resents even advice from other churches as an interference with its supreme authority. Various remedies may be suggested for this unhealthy state of our body ecclesiastical. Sackcloth and ashes is one of them. A review of Congregational polity, with the New Testament in hand, is another. Another is for the delegates, when they come together in a council, to consider the call under which they meet (a double call, from the Lord and from men), and really advise whether, in fact, the church desires it or not, has already acted or not. Much of the trouble, as one of our correspondents points out, arises from adherence to traditional forms and neglect of the note of reality that should be upon all the utterances of a Christian church. Back of this unreality is something which is very real just now, and that is selfishness. The only remedy for selfishness is unselfishness. The great remedy for lack of fellowship is to practice fellowship. Let the churches unite in common work which calls to them, work which no one of them can do alone. Let the strong churches love their weaker neighbors as themselves, and love in deed. We shall soon recover from our independency into a strong fellowship of Congregational churches. If the pastors lead in such a movement, the churches will follow." An appendix gives the text of various plans of union and co-operation which have been attempted or are now in operation among Congregationalists, together with suggestions for the "union between Congregationalists, Methodist Protestants, and United Brethren." The problem of uniting Congregationalists with other religious bodies is a prominent point toward which the discussions by Mr. Heermance are aimed. Taken as a whole, the book will repay careful reading.