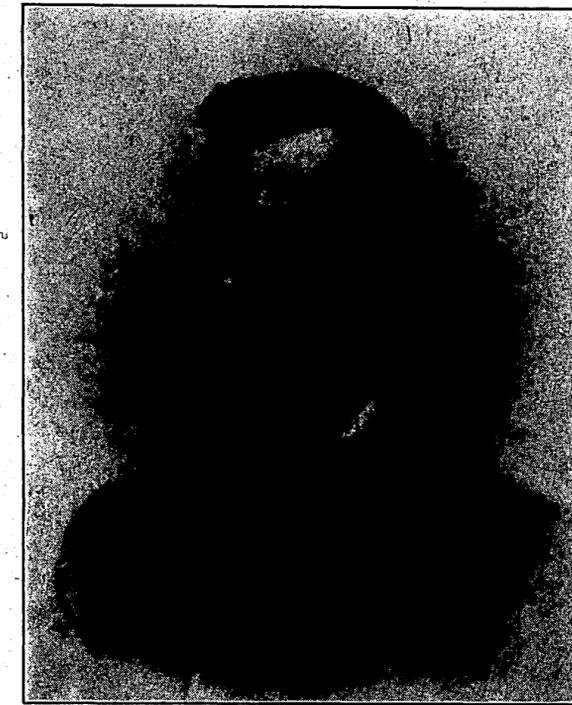


THE SABBATH RECORDE R

PLAINFIELD, N. J., JUNE 10, 1907.



REV. WM. L. BURDICK,
Pastor First Hopkinton Church, Ashaway, R. I.,
in which the Eastern Association was held.

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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
N. O. MOORE, Business Manager.
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The Sabbath Recorder

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

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PLAINFIELD, N. J., JUNE 10, 1907.

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Editorial

Associational Numbers.

We present to our readers in this issue, the first of what may be a series of Associational numbers of the SABBATH RECORDER. The proposition for such numbers grew out of the fact that objections have sometimes been made to the expenses connected with our public meetings, Associations and General Conference. The present form of the RECORDER is so convenient for preserving that we have offered to print the official minutes of each Association in a given issue, providing they can be sufficiently condensed. If extra pages were added in order to publish the minutes of any given Association the extra cost of such pages would about equal the cost of publishing the minutes in pamphlet form. Not a little will be gained in circulating information concerning Associations if this plan is adopted. All readers of the RECORDER will have the opportunity of learning full details with reference to each Association. If other Associations accept the invitation given by the RECORDER, the minutes will appear at as early a date as possible. Meanwhile the RECORDER has made a similar proposition to the colleges, so that some time may pass before all the minutes can be printed. We believe however that the greater good attained in this way will more than compensate for any little delay. The RECORDER is anxious to serve the people to whom it belongs in the most effective manner and to the fullest extent. But it does not wish to interfere with the choices of any Association, or with their plans for preserving their minutes. Those who desire extra copies of the RECORDER can secure them at the usual price of five cents. Churches and officers of Associations can thus easily secure as many extra copies as are desired at a

trifling cost. If more than a few copies are desired, the business manager should be informed when copy is sent in. In this connection we take pleasure in calling attention to the excellent report of the South-Eastern Association from the pen of Rev. Wm. L. Burdick, which appeared in the RECORDER of June 3. Mr. Burdick represented the Tract Society at that Association and the picture he gives us of the meetings is instructive and entertaining. In the same issue will be found the opening address of the moderator, Deacon Wardner Davis, which discusses that very important theme "The Home." Through that address and Mr. Burdick's report, our readers already have a partial view of the South-Eastern Association, but we expect to publish the official minutes hereafter.

A Plea for Accuracy.

We publish on another page a communication from Rev. Dr. Gamble concerning accuracy in permanent records. Special attention is asked to the reading and re-reading of Dr. Gamble's article. His experience justifies him in speaking, while the suggestions growing out of that experience are unusually valuable. Few persons realize the necessity of accuracy and uniformity in keeping records. This applies to secretaries of Associations, General Conference and churches, and with equal force to newspaper correspondents of all classes. The illustrations which Dr. Gamble gives of inaccuracies and of the difficulties which the historian meets because of such inaccuracies, ought to secure improvement on the part of all concerned, and especially on the part of secretaries. The value of Mr. Gamble's suggestions can scarcely be over-emphasized. Special attention should be given to obituary notices. The demand for accuracy, and for careful thought concerning what should be written applies to obituary notices with double emphasis. Names and dates are prominent factors in securing accuracy in

such notices. What Dr. Gamble says concerning notices of pastors, elders and deacons, applies to all obituary notices. There are comparatively few notices that come to the RECORDER, which do not need supervision, and often it is impossible for us to supply facts necessary to accuracy. A model for the opening of an obituary notice, following the suggestions of Dr. Gamble, would be something like this:

John Doe was born in Richmond, Va., February 17, 1846. He died in Boston, Mass., June 3, 1907.

Dates like the above cover the entire question of the man's age. Nothing more need be said. With the dates as above, the reader can supply all necessary information. It is better that names should be written in full, although the initials of a middle name may be used without much inaccuracy. It would be proper to say "John W. Doe;" but to say J. W. Doe would leave the first name wandering among John, James, Joshua, Jehoida, Julian, Jerome, and Jehosaphat. What facts may properly enter into an obituary notice must be determined by the good judgment of the writer, he having in mind that to most readers the person concerning whom he writes is little more than a name. What ought to be said about those who have been in public life, is well suggested in Dr. Gamble's article. On general principles: *do not write the history of other members of the family to which the deceased belonged.* An editor's blue pencil is frequently called into duty in this direction. There is historical value in giving the names of parents, thus introducing what may be an important link in family history. Many items suitable for a local paper, published in the immediate vicinity where the subject of an obituary notice has lived, are both proper and valuable, while such items are of little value, and are often out of place when a notice goes before the larger public, to whom the individual is personally unknown. Whether considered as an item of history, as a statement of facts that have moral and religious value connected with an individual life, or whether considered as a personal tribute to the memory of the deceased, the writing of obituary notices requires more thought, greater care and wiser discrimination as to what should be written, than obituary

notices usually indicate. We have often wished that the Theological Seminary would introduce special training in writing obituaries as a part of its instruction in pastoral theology. If the reader is inclined to say, "That requires too much time," let it be remembered that someone must spend the time to do what the first writer ought to do, or the record is nearly valueless, or worse, is positively misleading. Secretaries, please read Dr. Gamble's article; preserve it for reference, "lest you forget." Pastors, read Dr. Gamble's article, "lest you forget." Do not expect an editor or a proof-reader to supply facts and correct errors for which there is no material.

Our New Form.

So many friends have commended the RECORDER in its new form that its thanks are due to them. Several persons have written, while many others have spoken words of commendation. When the first number appeared the Plainfield Courier-News said:

"The current number of the SABBATH RECORDER appears in a new and more convenient form. While the weekly publication of the American Sabbath Tract Society is small in size its scholarly editor, Rev. Dr. A. H. Lewis, has brought it to the first rank in religious journalism."

We have much reason to believe that the friends of the RECORDER appreciate its efforts to serve the denomination, to extend all denominational interests, and most of all, to furnish spiritual food and counsel for its readers. The one aim and the highest purpose of those who conduct the RECORDER is to make it helpful and make it fill that place in the work of the denomination which such a paper is called upon to occupy. For this reason we long for Home News, and for frequent contributions from our readers. The following letter came under date of April 12:

"To the SABBATH RECORDER, Editor and Business Manager in particular: You doubtless have little time to read simply that your constituents are pleased with your work, but as the second copy of the paper in magazine form comes to hand, I must presume to take enough of your time to say, "It is all right. It is an honor to you two men especially; and it is an honor to us as a people. May it help us all

and the world at large; to honor Jehovah and His Sabbath more."

Under date of May 30, the following came: "I have been at our church since twelve today assisting in the kitchen and dining room, and was so busy I could not find time to listen to the excellent thoughts presented for consideration by the speakers upstairs, on the opening day of our Association. When I came home after the supper work was finished, ready for the workers on the morrow, I found myself too weary to go back to the church this evening. So I took up my pet paper, the RECORDER, and began to read. What I read under the title, "Present Appreciation" has given me the courage to pen what I now write. I have thought for the last year that I would write you a letter, but have not had the courage. When I read that editorial about "Resurrection," I came near trying to tell you how much good it did me. This evening I read the editorials, "Spring House-cleaning," and "Spiritual House-cleaning." I had been wishing for more than three weeks you would put something in the RECORDER upon that very line, and when I read those thoughts, thus expressed, I was more than delighted. How I wish the sunlight of God's love and His all-seeing eye would shine into my heart so brightly, and with such penetration as to reveal to me the dust and rubbish therein, and that I may have grace and power to let Him help me clean out all that is of "no good," and make what is good, more useful. I pray that you may be permitted to live many years more to help us struggling, trembling children of our Heavenly Father. May He richly bless you."

The men who have the interests of the RECORDER in charge appreciate keenly such words, not as praise, but as evidence that their efforts to serve the denomination are helpful. In this connection, we desire to call attention to the good things contained in the present issue. Through it thousands of people will know the details concerning the sessions of the Eastern Association, as they never could have known them otherwise. The article by Dr. Gamble deserves this second notice. "Home News" from Friendship and DeRuyter; "Afterglows," by Walter Greene; Mary Stillman's story for the children; Secretary Saunders' report to the Missionary Board; a Tribute

of Love to Rosetta Coon Burdick from her sisters in Portville; "This Grace Also," by Miss Haven; Woman's Work, and Young People's Work are a rich feast.

Pure Water.

Modern engineering science is doing commendable work in the interests of hygiene, sanitation and physical health, by way of water supply, and its purification. An article lately published in the *Scientific American* shows that the introduction of pure water lowers the death rate rapidly and compels the conclusion that the germs of a great number of infectious diseases are carried by public water works. Scientific investigation proves that pure water not only strengthens the vitality of people, but makes the entire community comparatively immune against disease, weakness and death. Science also shows that the birth rate and the physical strength of children born, are perceptibly increased when pure water is secured. Every phase of physical life and health is directly affected by water for domestic use. These scientific facts suggest the force of those scripture similes in which water is made the representative of Divine power and life. When the Angel showed the Revelator "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," a great spiritual truth was pictured in beautiful poetry. That simile emphasizes the truth that spiritual life is strong or weak in proportion to the supply of water that floweth from the throne of God and the Lamb. Divine life is the source of all pure human life, and Divine power is the source of all desirable human power. The same truth appears in the words of the Master, spoken to the woman of Samaria at the well, where he sat resting at noontime: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Remember the lesson which Jesus the Christ, and John the Revelator, teach you. Recall it when you are tempted to drink that you ought not to drink, think that you ought not to think, or do that you ought not to do. Recall the terrible scourge of disease, the poison that filled the bodies of men in Pittsburg and

Scranton last year, and be warned against the fatal poison which spiritual indifference, wrong-doing of every kind, sinful thoughts and unholy purposes bring to the souls of men. Drink only that which is pure.

Reorganization Among Baptists.

Reorganization and readjustment of denominational polity is a marked feature of all congregational denominations in the United States. As our readers know, Seventh-day Baptists are sharing in this movement. Probably the Congregationalists have gone farthest into the matter of co-ordination and centralization. The Baptist anniversaries for 1907 were held in the city of Washington during the last of May. The movement for consolidation and readjustment in their polity reached its height on Thursday evening, May 23, at which time the "Northern Baptist Convention" was organized. Baptists have had no organization answering to the General Conference of Seventh-day Baptists. Their Missionary, Publication and other societies are organized upon a financial basis, but none of them have power to represent the denomination, to express any denominational opinion, or take any action which represents the denomination, as such. The necessity for such an organization has been felt, keenly, for the last quarter of a century or more. Some effort was made to meet the demand by the organization of the "Baptist Congress," which has met annually for several years past. This was only a voluntary organization and was characterized by some as giving opportunity for much talk without any practical results. The *Watchman*, the *Standard* and other Baptist publications speak of the organization of the new society as "a breaking loose of Baptist spirit." The movement was not a criticism upon existing organizations, but an answer for something specifically denominational. It evinces a strong awakening of denominational consciousness on the part of Baptists. The *Watchman*, May 23, described the situation in the following words:

"The minds of the people were made up in advance. There was no discussion in a proper sense. As well try to stop a cyclone. At times the audience raged like a wild beast in a pen, with wild, inarticulate cries, when some obstacle

arose which seemed to bar their way. For five or ten minutes they would be utterly beyond control. Dr. Rowley was placed in the most difficult position a presiding officer in our Northern Baptist meetings was ever called to occupy. On the whole he did well. He made mistakes, but he kept his head and his temper and the good will of the assembly, and the assembly saw to it that it had its way. Never has there been a Baptist meeting which was more utterly under the control of the people. They had come to have their way, and they had it, and a new society was determined upon. That was all that was decided in the meeting Thursday evening."

The *Standard* of June 1 said:

"Even after they have read the reports in *The Standard* those who were not present at Washington will wonder at the enthusiasm created. Facts may be transferred from address to printed page without loss of force, but the manner in which those facts were set forth cannot be expressed. If you want to have the enthusiasm go to the meetings themselves. When the Northern Baptist Convention shall have proved its practical usefulness and have become the great force it promises to be, it will be thus potent largely because the denominational papers were the means of communication and enlightenment. If the men of the denomination intend to place the Baptists in the forefront of the Christian army of the United States, they must not only read their book of tactics, they must also read the general orders from denominational headquarters and the special bulletins from the commanding officers and the "army and navy journals." The Baptist who knows "who's who" and "what's what" cannot know unless he reads his denominational paper. The success of the new Northern Baptist Convention depends, in part at least, upon the prosperity of our missionary and publication societies. Let every friend of the denomination—now for the first time really organized—see to it that the contributions to our great societies are increased to debt-canceling abundance. It is most significant that the first proposal made after the organization of the new Northern Baptist Convention at Washington, was that of Dr. MacArthur, who advocated the inauguration of a campaign to secure \$150,000 to pay the Home Mission Society and Missionary Union debts. Brought nearer to the heart of the churches by the happy beginning of this new movement, devotion to their work should be shown by increased co-operation and more generous contributions."

The RECORDER takes occasion in this connection to call the attention of its readers

to the fact that whatever efforts have been made by Seventh-day Baptists during the last quarter of a century in the line of readjustment have been the fruit of slowly awakening denominational consciousness. If the Baptist denomination needs to take its place in what the *Standard* calls "the fore-front of the Christian army of the United States," there is still greater need that Seventh-day Baptists should crowd to a place in the fore-front. They can never do that without deeper denominational consciousness than now exists and without much greater effort to concentrate their forces for the spread of the specific truth for which the denomination exists. That necessity is now squarely at the front, and imperatively insistent upon Seventh-day Baptists. If such an awakening of denominational consciousness and its relation to our Sabbath reform work could be hoped for at our coming Conference as that which occurred at Washington the other day among Baptists, full-orbed hope for our future would be much nearer than it now is. It is pitiful that we hesitate, stand still or countermarch when God calls us to a forward movement, denominationally, such as we have never yet dared to take, and from the taking of which we now seem to be far distant.

Public Health Defense League.

We have called attention in a former issue to the Health Defense League, lately incorporated with headquarters in the United Charities Building, 105 East 22nd Street, New York City. This League is part of the larger movement to secure better physical health, and greater attention to the prevention of disease, and physical degeneracy. This movement is timely, and much needed. The objects of the League here noticed may be stated briefly, in the following sentences:

To combat all forms of quackery and charlatanism.

To prevent food adulteration and drug substitution.

To prevent the sale of narcotics and alcohol disguised as patent medicines.

To prevent the circulation of indecent medical advertisements.

To advocate the establishment of a National Department of Health.

To carry on an educational campaign for the spreading of accurate knowledge concerning the public health and the inculcating of higher health ideals.

To protect the public health by assisting the constituted authorities in the enforcement of existing laws, and by urging the enactment of uniform legislation in all the States on matters relating thereto.

To co-operate with other societies interested in any public problem, and ultimately to effect a plan of union or co-operation of all organizations interested in the public health.

Good health, good morals, good citizenship, and wholesome national life are closely connected and constantly inter-active.

The Universal Message of the Pulpit.

REV. HENRY N. JORDAN, A. B., B. D.

(Mr. Jordan graduated at Union Theological Seminary, N. Y., May 14, 1907, three days after his graduating at Alfred.)

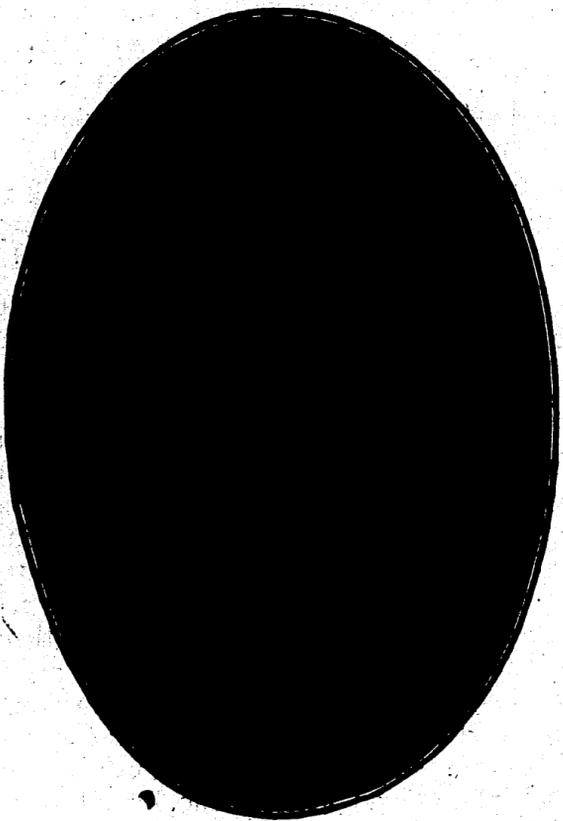
The universal message of the pulpit has as its basis the message straight from the lips of the Savior, "thy kingdom come, thy will be done on earth."

Man is in the image of his Creator, in that he is capable of knowing good and evil. He has the power of rational choice between ideals that elevate the soul, mind and well being of individual and community, and those that debase and unfit one for higher moral and social obligations and their rational fulfilment. All things are given into his hands to rule over them, to work out practical wise results. No one phase of his life, emphasized to the exclusion of other phases can achieve the intended result, viz., of bringing in the kingdom of God among men; of establishing a community of righteousness; and of bringing men's wills into loving subjection to God's will. These ideals comprehend all others.

We shall suggest some goals toward which men ought to turn and upon which they ought to fix their ambitions as they hope to see realized the successful inauguration of the brotherhood of man, and the coming era of peace and goodwill among men. The pulpit must know and teach the vast possibilities in business and the civic world that, properly brought out and directed in right ways, will become powerful factors for accomplishing these ideals.

The Business World's Ideals.

The activities of the business world are unprecedented. Never has there been such marvelous business transactions projected and accomplished as are witnessed in this age. The use and accumulation of wealth is on a scale almost incomprehensible. It is the duty of business men to control and manage this wealth in the best channels of greatest and most beneficent productivity. It is no small responsibility that the business men have shouldered. Whatever motive impels one to engage in business transactions, his duty to the trade, his fel-



REV. HENRY N. JORDAN, A. B., B. D.

low men, himself and God are in no sense lessened.

It is a fair question, Can Christian ideals be employed in the conduct of business, and can business men who employ them be successful? Let the business man answer. Regarding the transaction of business on an ideal moral basis, the head of one of the largest and most widely abused corporations said: "In my judgment it is impossible to succeed in business without Christian principles, except temporarily; therefore it is not only possible to do business

on Christian principles but absolutely necessary. A man who does differently than he would be done by is not looked upon as a first class business man." This is a fair statement. And while there are arguments pro and con on this subject, the consensus of opinion is that it is not only right but wise and profitable to follow such principles.

SUCCESS AS AN IDEAL.

Indifference and slovenly methods in business are despicable in the sight of God and man. On the other hand it is a worthy ambition to strive for success. It is morally and legitimately so. It is right for one to secure possessions if he can; it is right to use his possibilities to have power with men. But in seeking success men are to be honorable, true to principles that promote righteous methods and raise the level of their fellow men.

HONESTY.

In the activities of business life honesty is a capital ideal. It is the business man's best asset, whether he be a farmer, mechanic, merchant, or professional man. Honesty is the center of thought and action of the honorable man, of him "who not only does justly but does it with a certain delicacy and inward sense of what right really is." Fair returns are the prerogative of every one who invests time, money, and labor in any enterprise. It is unjust to say, as is often said, that one is dishonest, a fraudulent gainseeker because he is rich. This is as far from true as to say a man is honest because he is poor. A person's wealth need be no more discredit to his character than poverty is to the indigent.

We hear of wholesale frauds, illicit transactions involving quality of goods, prices, weights and measures. It is a blot upon the fair name of a community or country when legal measures must be enacted to protect trade and its customers from unscrupulous dealers. Fair prices, good quality, just weights and reasonable prompt service are all any customer has a right to insist on. But any departure from an equitable standard ought to call forth protests from the wronged. Recourse to trickery, frauds, and deceit is evidence of a distorted moral nature. It is hateful to God, debases the perpetrator, and works harm to society by destroying public conscience.

The business world today presents great

temptations to speculate with funds entrusted by others. No matter whether it is an insurance company, a bank or an individual, the principle is the same. Business men should have great reverence for the solemn obligations resting upon them when entrusted with interests of others. No amount of explanations can sanction the unauthorized use of entrusted funds.

FAIR PLAY.

Fair play, square deal are synonymous with honesty. But they are here to represent ideals of activity in the world of competition. These are significant words. They are the Golden Rule in concrete form, put into active operation in the competitive struggle. Competition can be of great service in commercial activities and still exemplify the principle of the brotherhood of man. But as it appears in business circles today competition is on the plan of "every man for himself and the devil take the hindmost." This method is marked by double dealing. Under the guise of friendship the competition is a treacherous enemy pulling every wire possible to secure the downfall of his rival. Such spirit and practice are a menace to commercial, industrial, social, and spiritual progress, ruinous to character, subversive of all principles of fair play. Sweat-shops and child labor are the products of an unmoral competitive system.

Those who are seeking to promote Christian ideals in business find encouragement in the upward tendency in moral ideals in the business world. The enactment of such laws as the Interstate Commerce Act, Insurance Regulation, Pure Food Act, Meat Inspection, Railway Legislation, curbs to corporate and individual greed, does not indicate that the world has gone so far to the bad that recovery is hopeless. It is, on the contrary, a proof of the prevalence of good in the world that such great reform movements are sweeping over the land. It means that Christian ideals are being propagated and public opinion is demanding a return to Christian principles that iniquitous un-Christian practices may be checked and beneficial remedies may be applied.

It is fair to ask of business men if their vocation and its conduct will bear the scrutiny of God's review. If it will not it is the prerogative of a Christian people to teach and demand that the conduct of business

shall be brought into conformity with the ethical, moral principles of the kingdom of God.

POLITICAL WORLD.

The civic political life furnishes a rich field for the application of principles that tend to elevate public morals and to continue those ideals which are the fundamentals of a highly developed Christian state and nation. One must be impressed by the significance of the vast movements to inaugurate world wide peace measures and to extend the influence so that war and strife shall be relegated to the past, and calm reason shall rule in place of force. This is not a mere Utopian vision, the vain imagination of a distorted mind or the fancy of an idle dreamer. There appear to those who read the signs of the times correctly, substantial evidences of the application of moral principles in national, international as well as in local affairs. Results are so favorable that they are quite beyond the expectations of the most ardent advocates of world wide comity and fraternalism.

In public political life it must be evident to every one that *pure politics* are right and necessary. These call for the highest and most intelligent types of manhood to give emphasis and direction to political movements.

Today the individualistic note is prominent. The individual exalts himself above society of which he is an integral part. Public good is sacrificed to private ambition and greed. This applies to persons, corporations, and legislatures.

The *highest good to the greatest number* should be a maxim known and applied by all men. This is the one universal principle whose rigorous application to civic life is working great transformation in public morals. Because of this ideal there is a great moral upheaval in our nation, in our states, and the great centers of political activities. This is the effect of crystalization of public opinion which is insistent upon thorough reforms and a return to honest, out and out practices and to strict loyalty to the interests of the public as well as to the conscientious observance of legal enactments. The people are demanding purified politics: they are getting them and they will get them.

Men of intelligence, of integrity of purpose and character are entering the political arena. They are the forces who feel the

necessity of "civic self-sacrifice." They become restive under machine politics. Humiliated by the subservience of the masses to boss rule, they are aroused to strenuous efforts for separating politics from commercial transactions which engender graft. Their stand is a rebuke to one man dictation in legislation; to the spoils system which like a giant octopus with its many tentacles is choking the moral life of our legislators.

I repeat that the highest good should be the goal of every community, state, and nation that has an ambition to be recognized as progressive, civilized and christianized. But those who do not seek these high ideals are not worthy of the favor and patronage of man.

The highest good is sure to be realized when the intelligent will of the people is expressed and asserted. The moral upheaval of today is only an expression of the determination that the will of the people shall be known and heeded by legislators and civil officers; that men to whom have been committed great and sacred public duties shall righteously safeguard and execute these trusts for public security and welfare.

A public conscience, keen and sensitive, must be cultivated and maintained. The public servant to whom is given special duties must have strong tendencies toward honesty, integrity, and loyalty to his convictions. "That a moral man, as politician, can drop his moral principles or a Christian his religious principles, has been the accepted falsehood, beyond any other deteriorating and corrupting the politics, the morals, and religion of our people."

Public conscience must be cultivated by every voter in the land. Each one has a sacred duty to discharge at the ballot-box, but the public has not learned it. Much of fraud and graft would be driven from our midst if the people would honestly avail themselves of the right of franchise and employ the powers which come by its exercise. Each one has a chance to form intelligent opinions as to the needs of the day and, as a free being, to express his opinion by the ballot. But he who refuses to think for himself and assert his convictions instead of being led by this or that political demagogue is as base as the vile trickster he serves.

Christian civilization is surely in progress. The high moral tone of civic, national spirit is a true indication. The voice of the people is speaking in no uncertain tones as they are calling for the appointment of trusty officials, for legislative bodies to heed the interests of the people. We need to heed the warning of the chief executive of the Empire State when he said: "Take account of the moral earnestness of our people. Once convinced that a great wrong exists they will not rest until that wrong is righted."

The recent peace congress in New York City and the coming Hague Conference indicate the desire for world wide peace.

In time the peace conference will be found to be not mere sentimentalism but a factor in helping to shape thoughts and actions, in securing more fraternal relationship among nations. It must be a power; and the earnest thoughts and lofty ideals of the conference will become the controlling principles of people.

The Hague Tribunal seems to be the best international parliament in the attempts to bring about a better understanding between nations. Dr. Lyman Abbott aptly described its worth in saying: "The Hague Tribunal was something more than a mere contrivance to put an end to war, to specific quarrels. It was, in the minds of the best statesmen, to be the international intelligence of the civilized world, the organized expression of the civilized world respecting justice and righteousness which one people, one nation owe to another."

The Hague Tribunal will awaken and foster national conscience which will feel national obligations and be susceptible to an appeal to exercise it. Its moral tone will have weight and nations will learn to respect it. It will appeal to reason rather than force as the true way of securing justice, establishing equity, and allaying distrust now felt by nations.

But in all civic political relations, people in establishing justice will not exhibit a spirit of non-resistance. They will still demand righteousness and resist evil. But it will be done by the ballot, the printed page, and courts of justice. This will result in a moral reinvigoration of the political life and in the realization of the earnest petition: "thy kingdom come; thy will be done on earth."

Missions

Quarterly report of E. B. Saunders, Corresponding Secretary of the Seventh-day Baptist Missionary Society for the quarter ending March 31st, 1907.

During the first six days of the quarter I concluded a series of meetings at Boulder, Colorado, assisting our church of which Dr. F. O. Burdick is pastor. On my return I spent one day with the Sabbath-keepers at Farnam, Nebraska. Sabbath Day, January 12, and most of the previous day, I visited our people at Battle Creek, reaching home two days before the meeting of the Board. During the following five weeks I was occupied with work in the office. Leaving home February 21 for Little Genesee, N. Y., I assisted Pastor S. H. Babcock in evangelistic meetings, which lasted four weeks and three nights. Sixteen were added to the church by conversion and baptism; four others by letter. A greater good however, we hope, came from a general awakening concerning the Sabbath, and other religious questions. Two were Sabbath converts, and greater results came to the church and community on this question. The volunteer "offering" for this work was more than \$100.00.

The following Sabbath was spent with the church at DeRuyter, N. Y., where I preached three times. Although this church has been for two years without a pastor, the members are in a remarkably good spiritual condition. Occasional supplies by the pastors of neighboring churches have been secured but most of the time the people have sustained all of the regular appointments by leading the meetings in turn. On Sabbath afternoon, Deacon C. J. York drove with me to the church at Lincklaen Center, where a service was held, by previous appointment. During eight weeks of the quarter I have been on the field; have traveled three thousand six hundred miles at an expense of \$55. Have received for the Board \$492.84, of this \$20 has been subscriptions for the *Pulpit*. I have spoken fifty times; about two hundred communications have been written and sent

out, while about the same number have been received.

Reports show that seventeen churches and several missionary fields have received aid during the quarter, to the amount of \$600. The equivalent of nearly four years of labor has been expended and four thousand pages of tracts have been distributed. Early in the quarter, George H. Utter, Treasurer, notified me that the last outstanding bank note against the Missionary Society had been taken up. God has put it on the hearts of the people to respond wonderfully, in answer to our prayers. We hold this Board meeting with no cloud of debt hanging over us. For all this God be praised.

Respectfully submitted,

E. B. SAUNDERS, *Cor. Sec.*

A Plea for Accuracy.

REV. JAMES LEE GAMBLE, PH. D., D. D.

EDITOR, THE SABBATH RECORDER:

By your courtesy I desire to call the attention of all the pastors and church clerks to an important matter. For several years it has been my pleasant task to attempt something in the way of collecting material for a proposed history of about 275 American Seventh-day Baptist Churches (living and extinct). I find, unfortunately, that for some of these churches we are dependent, largely if not wholly, upon what can be gathered from the published Conference Minutes; and our principal information must be obtained from the *statistical tables*. And also in the case of *all* our churches these tables are, when correct, very valuable sources of historical material.

As I have gone over the Minutes day after day seeking to find what they reveal concerning the past life of our churches, it has been very disappointing to discover in some cases inaccuracies and inharmonies which seriously affect the value of the tables so far as certain churches are concerned. The perplexities and disappointments which I have thus met have thoroughly impressed me with the importance of *absolute accuracy* and *exact uniformity* in the preparation of church statistics for publication in Conference Minutes; and I heartily wish that *all* pastors and church clerks might share my convictions in this respect. We cannot correct the past, but we can see to it that future inquirers after *our* histories

shall not find our reports deficient or defective.

Some specific examples, illustrating the neglect of the two rules named above, may be instructive and stimulating in the way of securing in the future more accurate and uniform reports from all churches:

First, as to figures: One church reports 273 members in 1863, and 266 in 1864, stating in another column that there was an *increase* of one during the year; but subtraction shows a *decrease* of seven! The same church reports 314 members in 1867, and 287 in 1868, adding the statement that there was a net decrease of 13; but again subtraction shows a decrease of 27!

Another church reports 54 members in 1886, and 127 in 1887, stating that the increase during the year had been 14; but subtraction indicates an increase of 73. The same church reports 91 members in 1900 and 78 in 1901, stating that the net decrease had been 3. If the last figure is correct, one of the other numbers must be wrong; which is it? Like errors are not infrequent in the reports of these churches; and the number of churches making similar mistakes is not small. We are surprised to find large, living and growing churches falling into such statistical confusion. Either the reported figures are incorrect, or else so imperfectly formed that the typesetter has to guess at them. Either case certainly calls for more painstaking care on the part of those responsible for these reports, for such discrepancies embarrass, if they do not utterly thwart the purpose for which statistical tables are made and published.

Second, as to names: Names are given in a variety of ways, and seemingly with little or no regard to uniformity. For example, one church gives among its deacons, Luke Witter and L. G. Witter; are these the same or different persons? Another church reports a deacon S. R. Smith and a licentiate S. B. Smith: presumably they are the same, but how can one be certain about it? In one report we find as clerk, Charles Stillman twice and C. E. Stillman twice; again, J. Canfield three times, J. J. Canfield seven times, and John Canfield once. Very likely these names represent the same person, but who dares guess?

In the reports of a certain church we have given as clerk I. B. Hull, who of

course is a *man*; but hold on a minute, further along we find Ida B. Hull. Well, this is a *woman*; but is she single or married? When one has occasion to write to the clerk of a church, it is very embarrassing to address her as "Mrs." and find out afterward to one's chagrin that she is a single lady; or vice versa.

One church reports among its deacons, A. E. Rogers, Alvin Rogers, Alvin E. Rogers; and we may very easily venture a guess that these names represent but one person, but the writer has found guessing to be very uncertain and unreliable in the interests of *accuracy*. For in some instances I have found that names as near alike as any of the above have represented very different individuals.

Certainly such variation is confusing and not in accord with the *law of uniformity*. Sometimes the name of one person is spelled in a variety of ways, which is very confusing and in violation of the above named laws; for example, in the reports of one church we find Hydom, Hydron, Hyadorn, Hyadom, and Hydorn!

May I be pardoned for venturing the following suggestions?

1. See that all figures in the report correspond with the exact facts, and harmonize with previous reports.
2. Take pains to find out at the very first just how every one would have his name spelled, and stick to that all through.
3. Always state in full at least one given name, with other initials; apply this rule to both sexes.
4. In case of women, always designate whether Mrs. or Miss; observing also the third suggestion.
5. Seeing that these points are carefully observed at the beginning, let the name be given just the same every time.
6. Do not change church clerks oftener than is absolutely necessary; get a good one, and hold him for life. Many excellent people are not adapted to this work; the keeping of records is not everybody's *forte*. "To every man *his work*," was the Savior's rule.

OBITUARIES.

Obituaries, published in Conference Minutes or elsewhere, are among the sources to which we look for historical material

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

The Cross of Christ.

MRS. C. M. LEWIS.

The cross of Christ: the holy symbol
Of lowly hearts, of humble minds,
Of sacrifice, of free love given
To those whose vision sin now blinds.

The cross of Christ: ah, who can measure
Its power o'er lost and ruined souls?
Lifting from depths of sin and vileness
The soul that its pure light beholds;

Who, walking in its radiant beaming,
Ascends, by steps each day revealed,
From height, to height, where quickened vision
Surveys the broad elysian field,

And breathes the air so pure and healing
Wafted from loftier heights above,
Fragrant with dews of heavenly blessings
Distilled from all-pervading love;

And gathers strength for duties waiting,
For heavy burdens, it may be
Aye, strength to bear a cross for others,
That they from sin may be set free.

O, glorious cross of Christ! thy power
Shall e'er increase, and spread abroad,
The symbol of that love eternal,
That stoops to win all souls to God.

Cleveland, Ohio.

The World for Christ.

MARY B. CLARKE.

(Read at Woman's Hour of Eastern Association.)

The paramount desire of every consecrated Christian is the rapid advancement of the kingdom of Christ on earth. To such an one the prayer, "Thy kingdom come, Thy will be done, in earth as it is in Heaven," is not a mere form of words, but an earnest plea for the hastening of that time, when the whole human family shall be in fellowship with the divine will. To accomplish this end, and to be of use in the uplifting of humanity, means to

concerning elders, pastors, deacons, and others. While those already published afford interesting and profitable reading, many, even, among the later ones, lack some facts which we deem important not only for the completeness of the biographical sketch itself, but also as a valuable aid oftentimes in writing up the history of our churches. May I be permitted to suggest some items which in my judgment obituaries should contain?

1. Of Pastors and Elders:

- (a) Birth: time and place, etc.
- (b) Death: time, place and cause.
- (c) Licensed to preach: when, where and by what church.
- (d) Ordained: when, where and by whom (officiating elders, etc).
- (e) Pastorates: full list of all churches served, with exact date of the beginning and ending of each term of service.

2. Of Deacons:

- (a) Birth and death, as above.
- (b) Chosen or elected: when, and by what church.
- (c) Ordained: when, where and by whom.
- (d) Termination of service: whether by death or removal elsewhere.

The object of this lesson is to call attention to the nature and frequency of the errors existing in the published Conference Minutes as to insure greater care hereafter in the preparation of all church reports, and the consequent avoidance of the inaccuracies and inharmonies pointed out.

With this end in view, all that has been said above is respectfully submitted to the candid consideration of all pastors and church clerks, all of whom are equally interested with the writer in securing *accuracy and uniformity* in our *statistical tables*.

Alfred, N. Y.,

May 21, 1907.

Break one thread in the border of virtue,
and you don't know how much may unravel.
—Cunningham Geikie.

Unless a tree has borne blossoms in spring, you will vainly look for fruit on it in the autumn.—Hare.

work in any possible way open to the church of Christ.

Never, in the history of our denomination has there been greater demand for faithful and efficient service, in every department of labor, a greater need of more capable and conscientious laborers, and more funds with which to carry forward the work, than at the present time.

Never was there greater need for each individual soul to rise into higher and holier living with more earnest and devout consecration to the service of God. Worldliness and the desire for wealth and pleasure too often crowd out and dim the spiritual life of the Christian until the altar fire burns low, or becomes gradually extinct. First of all then, we need to guard the hidden life of prayer and communion with the Invisible, as of one "who dwelleth in the secret place of the Most High."

As with individuals so with churches. The temptations and tendencies of the individual life become the evident life of the church, and a preponderance of selfish and pleasure-loving individuals makes a worldly and selfish church. Do not some of our own churches in the present age exhibit a strong tendency in that direction? As a denomination we claim especial reverence for the institution of the Sabbath given to man in the Garden of Eden as a memorial of the finished work of creation—perpetuating in solemn covenant with God's people through all the ages to the time of Christ, by Him explained with fuller meaning, and observed with religious care, and handed down to us through his faithful disciples and apostles. If we are indeed that happy people to whom the Sabbath is "a delight, the holy of the Lord, honorable," many and precious promises belong to us for its faithful and consistent observance. If this God-ordained Sabbath of the commandment is enough more to be desired than its man-made successor to warrant burdening the religious world with another denomination, ought we not, as those to whom an important truth has been committed, to manifest more enthusiasm in proclaiming that truth to the world? By conscientious observance of the sacred time "as living epistles, known and read of all men," by faithfully proclaiming the truth as opportunity offers, and by zealously supporting those societies through whose pub-

lications we may reach thousands whose attention has never been called to the subject!

When the risen Christ gave his farewell commission to his followers, "Go ye, and make disciples of all nations," he added, "Lo, I am with you all the days, even unto the consummation of the age." The end of the age has not yet been reached, since we are conscious that souls are still perishing from lack of the knowledge of God and Jesus Christ. The Master's voice still sounding down the centuries appeals to us as his followers, "Go ye into all the world, and preach the gospel to the whole creation."

Wonderful strides in Christianity as the result of mission work have been made within the last thirty years, among the nations of the earth. On the dark continent of Africa, Uganda alone reports sixty thousand baptized Christians, and thousands of native churches in the surrounding district, and mission stations dotting over countless places almost unknown to the outside world. China today has its mission stations in every province, and the number of communicants is said to be over one hundred and thirty thousand. From India and Japan come equally encouraging reports. Does it not look as though Christ is still with those disciples who are striving to bring the world to the knowledge of God? Yet, when we see how much more is still to be accomplished, when we glance at the uncounted millions who have never yet heard of God or Christ, we can only exclaim in sorrow, "Who is sufficient for these things?" Only He who has said, "Thou art my son, ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

God's granary is large
And full of precious seed.
The whole world is the waiting field,
And terrible its need.

The enemy has sown
With great, unsparing hand,
The seeds of sorrow, sin and death
Broadcast in every land.

'Tis ours to follow on
With swift, untiring feet,
And sow the seeds of righteousness
Where good and evil meet.

Where heathen temples stand,
And idols fill the place,
We tell the story of the cross,
And God's redeeming grace.

What though we sow in tears,
What though the spirit grieves
At the slow fruitage of the years;
Yet we shall bring our sheaves.

For He whose word is sure,
Has promised it shall be,
The heathen, Christ's inheritance,
With islands of the sea.

Then let us sow in faith,
And furrow deep with prayer,
The tender blade and ripened corn
Alike the promise share.

And they who work or wait,
The Lord's redeemed shall come
Triumphant through His love and grace
To sing the Harvest-Home.

Woman's Work at the Eastern Association.

In the absence of the Associational Secretary, Mrs. Anna Randolph, the Woman's Hour was conducted by Mrs. Wm. L. Clarke with the following program:

Music, "Abide with me," by the C. E. quartet.

Reading, Ps. 126, Mrs. W. L. Clarke.

Prayer, Mrs. E. A. Witter.

Solo with 'cello accompaniment, "O Savior hear me," Miss Althea Crandall.

Paper, "The World for Christ," Mrs. W. L. Burdick.

Hymn, "How firm a foundation."

Paper, "Our African Mission," Miss Mary A. Stillman.

Paper, "The World for Christ," Mrs. W. L. Clarke.

'Cello solo, "Angel's Serenade," Miss Mary H. Hill.

Contribution for Woman's Board.
Doxology.

Woman's Hour at the Central Association.

The general theme of the Association was "Christian Culture," and naturally the "Opportunities of the Hour" was the special phase treated by many of the papers of this session. The following program was carried out:

Scripture Reading and Prayer, Mrs. G. T. Brown.
Reports from Individual Societies.

Paper—"The Spirit of the Home."

Mrs. Giles Johnson.

Paper—"What a Home May Be."

Mrs. D. D. L. Burdick.

Paper—"Response to God's Calls."

Miss Agnes F. Barber.

Solo—"Oh Love That Wilt Not Let Me Go."

Miss Blanche Crandall.

Paper—"The Opportunities of Home for Christian Culture"

Mrs. A. C. Davis.

Paper—"Magnets." Mrs. Adelaide Clarke Brown.
Selection—"The Ideal Home."

Mrs. Ann Tremaine.

Hymn.

A Tribute.

WHEREAS, our Heavenly Father, in His infinite love, has called home to Himself our beloved sister in Christ, Mrs. Rosetta Coon Burdick, who for many years has been a faithful and consecrated worker as secretary in the Ladies' Aid Society of the Portville Seventh-day Baptist Church, we think it most fitting that we, the members, should record the following tribute in her memory.

Resolved, That we extend to the family in their sorrow, our heart-felt sympathy in their loss, which takes from us all a loyal and consecrated worker.

Resolved, That copies of this be sent to the SABBATH RECORDER, and also be placed upon the records of the Sabbath School in which she was a teacher.

In behalf of the Ladies' Aid Society,

ELLEN B. PLACE,

CORNELIA LANGWORTHY,

EMMA MASCHO,

Committee.

The Calendar and Some Errors in Seventh-day Baptist History.

REV. WILLIAM L. BURDICK.

There has been much interest for six or seven years in denominational history. Many articles have been prepared and sermons have been preached on various phases of the subject. Those who wrote during the last century have given us much valuable material. Much that is to be found in the Seventh-day Baptist Memorial is especially to be commended.

Seventh-day Baptist history in this country commences about ninety years before the change from "old style" to "new style"

of reckoning time and so far as I can discover, no one has ever taken this into account, unless it was the late President William C. Whitford, and he evidently recognized only a part of the difference the change made.

Without going into an extended history of the Calendar, we will grasp the situation when we call to mind (1) that the Julian Calendar, followed after 46 B. C., made the average year too long, so that there was an error of about one day in one hundred twenty-eight years; (2) that the year began with the twenty-fifth of March; and (3) that March was recorded as the first month and February the twelfth. By the time of Gregory XIII. the error amounted to ten days and in 1582 he ordered that the correction be made, and the mode of reckoning "leap years" slightly changed. The system instituted by Gregory is called the Gregorian Calendar, or "new style," to distinguish it from that instituted by Julius Cæsar, called the Julian or "old style." Roman Catholic countries adopted the new style, but Protestant countries did not do so at once and Russia still clings to the Julian. England, in 1751, ordered that the correction should be made in September, 1742. The error had then amounted to eleven days and "the Lord Chesterfield's Act" provided (1) that the eleven days should be dropped, making

September 3, September 14, (2) that the year should begin January 1, instead of March 25; and (3) that the first month should be January instead of March.

Writers of American history have taken this change into account in dealing with events which occurred before September 1752. Take a familiar anniversary, Washington's birthday, as an illustration. It makes one year and eleven days difference whether we follow the old or new style in computing the time since his birth. The family record says "the 11th day of February, 1731." But we reckon his birth from Feb. 22, 1732. Another example is the Rebellion recorded in English history as the Rebellion of 1688. But the historian, after calling it the "Rebellion of 1688," hastens to tell us that it occurred in 1689.

The history of a number of our churches began before the change from old to new style and their records were kept according to the old style. In Randolph's His-

tory of Seventh-day Baptist's in West Virginia, page 12, is found this quotation taken from the records of the Shrewsbury Church: "In October the eighth month, 1745, Elizabeth Davis, widow, went to sojourn with her son Joseph in Pennsylvania." "In October the eighth month" is not a mistake, for by the old style March was the first month and "October the eighth." I give this illustration because this book is in the hands of so many readers of the SABBATH RECORDER.

The organization of the Newport Church is usually given as 1671. Samuel Hubbard says "the 23rd day of December, 1671," but when we add eleven days to Dec. 23 we have January 3, 1672. Our first Church in America was no more organized in 1671 than was the Rebellion of 1689 in 1868.

The date when the Sabbath-keepers in Newport and Western Rhode Island became two churches is given thus. "The 17th day of the Seventh month, 1708." The "Seventh month" was not July, as so many have written it, but September. And adding eleven days to the "17th" brings the anniversary of that event September 28, 1908. The separation took place at the Yearly Meeting, in the balmy days of Autumn, not under a sweltering July sun.

What does all this amount to? Much, if we wish to be accurate. To put together the events before September, 1752 and those after that date without any recognition of the dropping out of eleven days, the change in numbering the months, and the change in the time of the beginning of the New Year, makes an error—in some cases an error of eleven days, in others one of two months and eleven days, and in still others an error of one year and eleven days.

Causes and results are the main things in history, dates being only secondary, but dates unless correct are worse than nothing—they are misleading.

Ashaway, R. I.

June 2, 1907.

We are engaged in a good cause, fight under a good captain, the victory is sure beforehand and the prize is a crown, a crown of life. Such considerations might make even a coward bold.—*John Newman.*

Young People's Work

The Attitude of the Twentieth Century Young Man Toward the Saloon.

On a recent Friday night at Alfred, the pastor asked a few young men to speak on the topic above. He asked them to express their honest thought. The paper below is one of these addresses, and others will follow. Read these talks. If you want to say something yourself, send it on. I am no longer editor of this page, but, as the Young People's Board does not seem to have appointed anyone else definitely, I will venture to slip back into the old chair long enough to receive letters, manuscripts, kicks and contributions on this subject. Then, if Dr. Lewis bows me out of the editorial sanctum, I will perhaps have a grist of material on hand for some good purpose. (Manuscripts make a hot fire, you know. Some manuscripts do, I can say from experience). The following article was written by W. T. Donaldson. If you have anything to say, write to

L. C. RANDOLPH.

Alfred, N. Y.

If the 20th century young man stands for anything it is for results. It is a century in which problems are being and are to be solved. We find ourselves in an atmosphere which favors practical solutions of practical problems. We have stripped from the reform movements of the present much that is sentimental and have come to look on them coolly and calmly as everyday facts in our environment. I do not wish to minimize the sentimental and its value in reform, for I believe that sentiment has a just and proper place in each reform movement. Indeed, without sentiment no reform would be possible and the sentimental always precedes the practical. But no great and far-reaching reform can hope to succeed if it is based on mere sentiment. I am pleased to think that the present age is showing unmistakable signs of practical dealings with vital problems. The present attitude toward the saloon is no exception and it augurs well for a sane and lasting solution.

Think of the great reform movements of the world and you will see that they are always inspired by sentiment. If you

consider these sentiment-inspired reforms you will agree with me that they are disconnected, spontaneous, and sporadic, and not until they crystalize in men's minds and become sane, united, and practical do the results become marked.

Let us look for a moment at the greatest reform movement of the last century: that of the abolition of slavery. It was started by sentimentalists, by the unpractical, by fanatics. Such men as Wm. Lloyd Garrison, and Owen Lovejoy were the great promoters. Soon other abolitionists joined them. They believed they were in the right and sought, though by inexpedient and impracticable means, the overthrow of the great curse of slavery. But such disconnected and sporadic efforts could never accomplish the needed reform. Not until the common man became convinced that human slavery was a pressing practical problem did it die. Only when a great party threw itself into the contest, not with the visionary and inexpedient plan of wiping the entire institution from the land at once, but with the determination to deal with the problems sanely and systematically by endeavoring first to restrict its further extension and then when the people were educated up to that point to destroy it, was the slavery problem fairly solved. From the very day which marks the decision of the Republican party to prevent the extension of slavery into new territory we may date the beginning of the downfall of that great evil, for that was a practical mode of attack and as such it was irresistible.

No number of schemes like John Brown's, Owen Lovejoy's and Garrison's could put down slavery, because they were too visionary, too impracticable. Yet they did a great service in bringing about a condition of things in which more practical means could be used.

The same is true of the saloon. We have had armies of fanatics fighting it. Cords of books and pamphlets have been written to suppress it. Thousands of well meaning but generally unpractical men have opposed it, though generally in inexpedient methods, banding themselves into prohibition parties where they have practically disfranchised themselves. All this was necessary and much good has resulted from it because it has helped to create the present

opposition to the saloon and drinking man in whatever walk of life he may be. Although all this agitation is useful it could never abolish the saloon. It could, at most, only hope to bring about a general atmosphere of opposition in which the more practical methods could work.

I think the 20th century young man's attitude, although quite as much opposed to the saloon as were the prohibitionists, is in favor of attacking it in a more practical and less sensational way. The time seems to be ripe, for the practical to supersede the sentimental, for good people to realize that the only way to strike the saloon a telling blow is through politics, for the best people to be no longer content to stay in their homes and churches and pray for the saloon nuisance to be wiped out of the land, at the same time carefully keeping their holy hands unstained by what they term corrupt politics. The leaders against the saloon today are those who are willing to go into politics and elevate them: men who realize that so long as they are too good for politics, politics and political institutions will be too bad for them.

And so if I were to give my opinion of the attitude of the up-to-date 20th century young man on the saloon question it would be that he is determined to crush it by nominating men of convictions for responsible places and the electing them, by enforcing anti-saloon ordinances already on the statute books, by carefully preparing himself for a broader social service, thereby enabling himself to compete with the present ring politicians and crowding them out. In doing this there opens up to the young men a vastly broader field for conscientious Christian service and in a way that promises more definite and tangible results.

"This Grace Also."

ETHEL A. HAVEN.

At Central Association.

Whence comes the joy of life? Above and beyond all the world of things which minister to our comfort and pleasure, lies the world of joy. Its door yields to but one key, but that key once used, we find ourselves in a realm where the light is golden, birds sing in the heart and flowers

spring up to greet us. Mr. Hamilton-W. Mabie says: "The real satisfaction and the deep joy of life never come from the things a man gets, but always from the things a man gives or does." Thus Mr. Mabie describes the key; but that is all he can do for us. We may stand at the portal and see the glory as it touches the brow and lips of another entering, but we can never know its richness of beauty until we turn the key with our own hands and enter for ourselves. It is this very key to whose use Paul is urging the Corinthian Christians when he says: "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (II. Cor. 8:7.)

Is it worth while to cultivate this grace? Many would agree with Luther Burbank, the plant wizard, who is quoted as saying: "No man ever gets who does not give. No man ever gains a new idea or a new and noble thought, or does some good thing for the advancement of the world, who does not first give something from himself. And it is only as a man absolutely gives himself wholly and unreservedly, that he can hope to do the greatest good. Strangely enough, the more he gives, the more is given him to give with." Experience teaches the same lesson. He who fails to sow his seed lest he lose it, reaps no harvest. God's Word emphasizes it. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." (Luke 17:33).

The grace of giving is more—ininitely more—than the bestowment of alms. It lies in the spirit, not in the act or the amount given. The widow who won the approval of the Savior, won it not because the amount she gave was large or small, but because the spirit which dominated her was such that she gave all her living. There were doubtless many who gave more as well as those who gave less. But the Savior was looking into their hearts that day. The beauty of the gracious deed of the good Samaritan lay not in the two pence which he left with the innkeeper but in the loving kindness which he manifested toward the unfortunate stranger. There is no record that the Savior ever gave so much as one penny in alms; but who shall

measure the preciousness of that which He did give! The Son of Man had not where to lay His head yet His whole life was an outpouring of Himself in love and sympathy and help—an outpouring that never faltered nor drew back till it had accomplished the utmost possibility and had crowned all its former giving by the surrender of life itself. Shall we follow Him?

There are three reasons why we should give: 1. Because of the great world-need. This reason is, perhaps, too obvious to require more than a glance at some of the calls that meet us every day. There are famine-stricken lands, and lands oppressed by the sword, there are the down-trodden, the forgotten, the forsaken, the lost. There is the cause of the children who are forced into toil beyond their strength, and what is far worse—forced into associations so unwholesome that minds and hearts are dwarfed or deformed far more pitifully than their bodies are. There are reforms in state and nation—in town and village. There are the heathen across the water and the heathen in our own land. All these and many more are calling for men and women with heart and brain who will give the best that they have or are to the solution of such problems.

2. We should give because so much has been given us. There is a certain type of mankind that is fond of saying "The world owes me a living." If that was ever true the obligation was amply discharged long ere the helpless babe had reached man's estate. Look back along the pathway of the past for a moment, and candidly consider with me how much of that which we possess and enjoy is due primarily to our own efforts. Whence comes the robust body, clear mind and will to overcome? Whence indeed, but from the parents who lived lives of vigor and purity, who strove earnestly for things high and good that their children might be nobly equipped for life's battles! The possibilities of education which surround us are the gift of the past and not achievements of our own. The opportunities and attractions of business and social life are the results of toilsome days and sleepless nights for some one. Men have counted no toil too great, no expenditure too lavish if only they might perfect some scheme or invention

which should benefit the world. Our national government, imperfect as it is, is yet so far and so happily removed from the autocracy of Russia because patriots have given the best of their thought and their manhood's strength to the task of building this land of the free. "Our freedom of worship is a privilege so common and so assured that its value is sometimes forgotten; yet our forefathers held it so precious that men and women faced prison and torture, gave the last gift—life itself—to secure it, not for themselves alone but chiefly for those who should follow them. From the hour of birth even to the present, a gracious flood of blessing has been enriching our lives, and whether we will or no, we have no escape from the debt we owe the world. It may be that we can no longer return to father and mother the care we received in infancy; we surely cannot return to Luther and Knox any fraction of the debt we owe them. How then shall it be paid? Only by giving to the present and the future what we have received from the past. Our joy is the result of pain and weariness and suffering endured by someone in the past. It belongs to us now to school ourselves to endure pain and weariness and suffering that others yet to come may enter into a heritage of joy. It is for us to lavish all the benign and gracious influences that have poured into our lives in giving to others. It is for us to sacrifice—to spend ourselves, and thus become in turn a source of blessing.

3. The third reason for cultivating this grace is its reflex influence. The words found in Proverbs 11:24 ought to occupy more of our thoughtful attention than they appear to. "There is that scattereth and increaseth; and there is that withholdeth more than is meet and tendeth to poverty." While the writer of the Proverbs may have intended that as a comment on practical living, its meaning is not perverted if we apply it to spiritual living. Poverty of spirit is a real danger and is increased by no more certain means than by withholding more than is meet. The statement is perfectly reasonable. Giving or sharing is a means of soul enlargement. We grow rich as we spend ourselves. There is a certain conscious exaltation, a growth—as distinct from self-gratulation as it is from greed—

which follows any noble or generous action. Having done one unselfish act, both our capacity for another and our enjoyment of it are enlarged.

The heart that grudges to give of its best for others, and locks within itself all its tender sympathies, its comfort and help, becomes as unlovely a spectacle as the miser, who amid his wretched surroundings counts over and over his hoard of shining gold. Money can do nothing for the world except as it is set in circulation. The miser cannot get from it warmth or shelter, food or clothing except as he parts with it. Even so must the currency of kindness be set in circulation. We are the richer by the spending of ourselves. Shut up within ourselves, cold, hard, indifferent, we grow small and shriveled of soul. But when we emerge, when kindness and generosity is the expression we give ourselves, then truly do we begin to live. Henry Van Dyke says: "The so-called Christian who never gives is a false Christian. The Christian who gives carelessly, blindly, indiscriminately, however generously, is a very imperfect Christian. The Christian who gives thoughtfully, seriously, fraternally, bending his best powers to the accomplishment of a real benefaction of his fellow men, bestowing himself with his gift, is in the true and only way of the following of Jesus. * * * Tell the Lady Bountiful that she is not called to discard her ladyhood, but to give herself with all her refinements, with all her accomplishments, with all that has been given to her of sweetness and light, to the ennobling service of humanity. Tell the Merchant-Prince that he is not called to abandon his place of influence and power, but to fill it in a princely spirit, to be a true friend and father to all who are dependent upon him, to make his prosperity a fountain of blessing to his fellow men, to be a faithful steward of Almighty God. * * * Every faculty and every gift we possess must be honestly and entirely consecrated to the service of man, in Christ's name and for Christ's sake."

Furthermore, kindness begets kindness. Like a mirror the world gives back to us just what we are. To give that men may give to us is not the motive to put behind the act, but it is true never-the-less that if we do give—not calculatingly and with

an eye to return—but out of the fulness of the heart, we shall receive generously—we have God's Word for it.

The problem of finding recipients is an easy one. Look first at our homes. Is one, there, heartsick or lonely? Give—of sympathy—encouragement, hope. Outside the home is one neglected or sad or struggling under a burden too heavy? A splendid opportunity for us to carry sunshine and cheer and put a shoulder under that heavy burden for awhile. A look at the church may possibly reveal that it is in some need. Churches sometimes are. Have we given our money, loyalty, enthusiasm, courage, time? The town, the community stand in need of service. The public-spirited intelligent citizen has a rich field before him. Did I say *him*? Permit me to add before *her* also. Our far-away friends—do they need anything that we can give? Do we take time to send them a letter of loving sympathy when the shadows are heavy about them? Do we remember that we can add materially to their joy by cordial rejoicing with them? The world needs us. San Francisco, Jamaica, China, India, have seen days of dire need. The prompt and generous response of the nations to such appeals proves that this grace has not entirely left human hearts. Somewhere all the time the great throbbing heart of the world is appealing to us for something we can give, though not always in ways so spectacular as earthquakes, fires, and famines. The obscure needs however are just as real. As to what shall receive our financial aid there is no way of answering in general terms. But if the heart is wide open to a sympathetic understanding of the needs about us it is quite certain that wisdom for the proper use of our money will enter with the rest.

Logically the next question concerns *how* we shall give. The giving of self can hardly be reduced to a method. The giving of our substance may. Yet it is not the purpose here to enter into a discussion of systematic or proportionate giving, save to say that the testimony of those who have followed some such plan is unanimous in declaring that the *luxury* of giving is hardly to be known in any other way.

When a certain sum is set aside from the income, and is *actually*, not theoretically, kept a separate fund—in a place by itself, so that it no longer looks like our own, then the opportunity to help some needy cause brings no irritation nor grudging consent. The money is there to be used for just such a purpose and it is with genuine joy that we give what we think it wise or expedient to bestow. There is one other phase of giving financial aid which needs consideration. Is it dignified or self-respecting to allow our gifts to the Lord's work to be bought of us? So much bread and meat for so much money! Perhaps it should be stated the other way. Is it dignified that we should force those responsible for the financial side, to *bribe* us into parting with our cash? We have fallen into a bad habit of bartering in our church finances. Is it not time we roused ourselves to a more sane and Christian practice? Whatever other features, wise or otherwise, are characteristic of church fairs and kindred expedients for raising money, they at least degrade the grace of giving of which Paul speaks.

There is a legend of the Northland which relates how a prophet one day came hungry to the door of a peasant woman and asked for one of the cakes she was baking. She bade him wait while she baked one. She therefore cut out a small one and baked it, but as she looked upon it it seemed to her too large to give away. She cut and baked cake after cake, each smaller than the preceding, but each too large to give away. At last one was burned and that she offered to the prophet, but he in anger turned her into a bird and her scarlet cap became the scarlet crest of the woodpecker which bores all day in hollow wood for its living. The picture is not an inapt illustration of the results of sordid greed. If we harden our hearts to the cries of our fellow men and hesitate and at last give them only that which we can not use ourselves, and give even that grudgingly, we may find some time that we have driven hungry from our doors the very Master Himself, for has He not said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." (Matt. 25:40.) "Therefore as ye abound in everything, in faith, and utterance, and knowledge,

and in all diligence, and in your love to us, see that ye abound in this grace also." (II. Cor. 8:7.)

Leonardsville, N. Y.
May, 1907.

American Sabbath Tract Society.
TREASURER'S RECEIPTS—MAY, 1907.

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E. & O. E. \$695 01
Plainfield, N. J., F. J. HUBBARD, Treas.
June 2, 1907.

Children's Page

A May Moving.

MARY A. STILLMAN.

Cloverdale Farm is a perfect paradise for birds. The grove is full of warblers and thrushes, and the orchard of orioles; from near the pond "the redwing flutes his o-ka-lee" as Emerson would say; while from the pasture the meadow lark whistles "You can't see me," which is generally true, for he keeps his bright yellow breast well hidden and turns toward us his brown back, just the color of stubble. Swallows have taken possession of the rafters in barn and woodshed, and would be glad to build in carriage-house and milk-room if allowed to do so. Vesper sparrows flit in and out of the brush heap; a chippy has her nest in the vines of the front piazza; a blue-bird has built on the sill of the second story window, and an English sparrow has even laid an egg in the front hall; but what interests us most is the robin's nest on the grape arbor.

Year after year a pair of robins, (we believe the same ones) have come back to this trellis between the path and the pear tree until they seem quite like old friends. For three years they occupied the same nest with only a little repairing, on the end of the arbor nearest to the path. In November of the third year that mud-lined nest was carried away to a city school-room for nature study.

The next spring the robins seemed much disturbed at not finding their summer residence where they had left it. They fluttered all over the arbor and held a long discussion in bird language about this strange disappearance. Finally they decided that a foundation which would only hold a nest for three summers was quite too unstable for them, so they built that year on the other end of the arbor near the pear tree.

From the dining-room window we could easily watch the nest building; we saw the sticks and straws laid this way and that, and then lined with mud by the busy little matron. Her mate was as much interested in the proceedings and gave encouragement

in song, but he did not offer to bring mud nor help in shaping the nest. The feathers of the little wife grew quite ruffled and untidy during her labors as she turned herself round and round, shaping the soft mud to fit her breast. At last the nest was completed—a rather loosely built one for a robin's nest—and two happy broods were sheltered there that summer and two the next year. The old birds did not seem quite contented in their new location, and when they came back this spring we saw them eyeing the nest critically. "They are trying to decide whether to repair that nest or to build a new one," said Polly. But before this question was settled we went away for a visit of a month.

"The birds have had a moving while you have been gone," said Jim, the hired man, when we returned. "What do you mean?" we asked him. "Go and see for yourselves," he answered. Sure enough, the nest was now in the thickest part of the grape vine near the walk. "Did you move it for them, Jim?" we asked. "No, indeed," said he. "The birds moved it themselves." "Do you expect us to believe that the birds took that heavy nest up bodily, carried it fifteen feet, and settled it securely on the other end of the arbor?" "Oh no, not that exactly. They moved it bit by bit. I suppose building materials are so high this year that they thought it more economical to use the materials on hand. They had no difficulty in getting plenty of new mud, though, for it has rained half the time since you have been gone."

"You darling robin!" exclaimed Polly to the bird sitting contentedly on her eggs. "You like the old spot best, don't you? If you knew how, I suppose you would sing now,

'Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander, they know not
where,
Are full of trouble and full of care,
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings, and fly,
A hawk is hovering in the sky;
To stay at home is best.'

Boston, May, 1907.

HOME NEWS

DERUYTER, N. Y. Our new pastor, Rev. L. A. Wing, and his family, reached DeRuyter, May 20. They were welcomed at the parsonage which had been made ready for their reception by the ladies of the church. On Sabbath, May 25, the pastor was greeted by a fine congregation of people who listened with interest to his discourse; text, John 7:27. This church has been waiting a long time for the Lord to send them a pastor and under shepherd for this important field. The church and the people for many miles around are hungering for the Bread of Life.

Our community is much interested in the erection of a new school building. Those who have the matter in charge saw that the old DeRuyter Institute building needed extensive repairs and after much deliberation it was decided to erect a new school building. This building will be located on the school grounds, fronting the east. It will be sixty by seventy-five feet, and the estimated cost is \$15,000. Work on it has begun. It is suggested that the old Institute building be remodelled for a high school building.

L. M. C.

June 1, 1907.

FRIENDSHIP, N. Y. The pastor and his family are settled in the parsonage at Nile again after an absence of a few months at Alfred, where the pastor completed the course in the Seminary, being a member of the class of 1907. We leave Alfred with a deep sense of gratitude for blessings which have come to us in these four years of study and pleasant associations there. The return to Nile at this time is an occasion of special thanksgiving because of Mrs. Bond's recovery from a recent severe illness. During her sickness, the church took care of the regular services, at their own suggestion. They also sent a substantial contribution of money and many loving messages, all of which were very gratefully received. Although the pastor was compelled to be absent for several

weeks, the ties which bind together pastor and people were strengthened by these tokens.

Some weeks ago at the regular morning service, a vote was taken on the question of annual or biennial Conferences. The pastor used the regular preaching time to speak on the subject. Ballots had been prepared and were distributed by the ushers. There was the letter "A" on one end of the ballot, and "B" on the other. To vote for annual Conferences it was necessary to vote the "A" end of the ballot, and in similar manner for the biennial meetings. Fifty-five ballots were cast, and the count revealed forty-five "A" and ten "B."

The first Sabbath in May brought our regular annual roll-call meeting, followed by communion service. Many of the absent members were heard from, much to the encouragement of those present. There had been five deaths since the last annual meeting, and the two senior deacons were unable to be present on account of recent illness, which gave a tone of sadness to the service. Some weeks ago at a well-attended business meeting, committees were appointed to make all arrangements for entertaining the guests at the coming Association.

May 25, the pastor preached a "memorial sermon" at the regular morning service. Fourteen veterans of the Civil War were present. Half of these were members of our own church, and the others were present by invitation of our people. The Christian Endeavor Society is showing commendable interest in all lines of regular work. A recently renewed purpose to have a prepared leader present at the hour of beginning is being quite successfully carried out. The wholesome effect upon the meeting is evident.

Gardens are late on account of a backward spring, but we are hoping to have new potatoes and green corn for Convocation.

A. J. C. BOND, Pastor.

May 29, 1907.

WANTED.

A young man for shipping clerk and office work; one who has some knowledge of book-keeping and typewriting preferred. Address Babcock Mfg. Co., Leonardsville, N. Y. 6-10-17

Official Minutes of the Eastern Association

Held with the First Hopkinton Church at Ashaway, R. I., May 23-26, 1907

The Eastern Seventh-day Baptist Association convened for its seventy-first anniversary with the First Hopkinton church at Ashaway, R. I., on Fifth-day, May 23, 1907, President Charles H. Stanton of Westerly, R. I., in the chair. After singing "Coronation" and "Blest Be the Tie," George B. Carpenter of Ashaway, R. I., led the devotional service, which was followed by an address of welcome by the pastor of the church, Rev. William L. Burdick. The opening sermon was preached by Mr. R. Bertrand Tolbert, "acting pastor" of New York City church. Text, Matt. 28:18, "All power is given unto me in heaven and in earth." Theme, "The Next Step for the Church." Mr. Tolbert said: "If these words are true, what can the churches do to receive that power which Christ has on earth and in heaven? We need a newer, a broader and a more comprehensive interpretation of what Christ is and what he wishes his church to be." He named the following problems that confront the church today: Industrial conditions, consolidation of wealth, materialism, corruption in high places, a changing standard of morals, a tidal wave of immigration, the disregard of the masses for any kind of church. He said, "These things cannot be dreamed about. It is going to require the most strenuous effort that the church of God can bring to bear upon them. The superhuman need of the masses is the help of the church. The only thing that can meet these needs is the heart and power and consecration of the church of God. The church must emphasize the gospel of works. Another thing should be found in unity and co-operation. The church must also have a growing consciousness of the breadth and depth of Christ's power. The power of Christ has in no measure lost a single particle. This eternal power is awakening and stirring the hearts of men."

Miss Orpha Wells and Mr. Allie Simpson sang "How Sweet the Name of Jesus Sounds," which was followed by the benediction by Mr. Tolbert.

AFTERNOON SESSION.

Devotional services were conducted by Rev. L. F. Randolph of Hopkinton, R. I.

Delegates from sister Associations appeared: Rev. A. L. Davis from the Central; Rev. O. D. Sherman from the Western; Rev. G. W. Lewis from the Northwestern; Mr. O. Austin Bond from the South-Eastern. Dr. A. H. Lewis, Rev. E. B. Saunders, Prof. W. C. Whitford were present, representing the Tract, Missionary and Education Societies. The delegates from other Associations and representatives of the Societies were welcomed to the deliberations and privileges of the Association.

Mr. J. Denison Spicer of Plainfield, N. J., urged that young people should be delegated to attend the Associations. He called attention to the records of the meeting of the Eastern Association at New Market, N. J., in 1857, which con-

tain the names of fifty-three persons taking part in that session, only two of whom are now living: George H. Greenman of Mystic, and himself, both of whom were young men at that time.

The sermon of the afternoon was preached by Rev. O. D. Sherman of Richburg, N. Y., delegate from the Western Association. Theme, "The Alabaster Box." He said: "This woman found an opportunity to do a good work and did it. The day of opportunity comes and happy is he who will seize it. It was an act of faith, it was also an act of love and the truest test of love—she gave all she had. Why should it be spoken of as a memorial throughout the world? That it might be an example for others to follow. They found fault with Christ. We are too apt to criticize people's acts and motives unkindly. God looks at the motives, God looks at the heart. There may be as much sacrifice, as much real merit in the small gifts as in the larger ones. We cannot come to Christ as Mary did, but 'Inasmuch as ye have done it unto one or the least of these my brethren ye have done it unto me.' The world is needing sympathy and love, where there is suffering, where there is need, where there is crying out for God there we may break the alabaster box. May God help us."

Rev. William L. Burdick, delegate to the South-Eastern Association, Pres. B. C. Davis, delegate to the South-Western Association, and Rev. E. B. Saunders, delegate to the Central, Western and Northwestern Associations, presented reports as follows, which were received and the financial items were referred to the Finance Committee:

REPORT OF DELEGATE TO SOUTH-EASTERN ASSOCIATION.

Your delegate to the South-Eastern Association attended, according to appointment, the Annual Meeting of that Association which convened with the Seventh-day Baptist Church of Salemville, Pa., May 16-19, 1907. This meeting was one of more than usual interest. The Church with which it was held is isolated from the other churches of our faith, being about as near the churches of the Western Association as those of the South-Eastern and about two hundred miles from either. It meant very much to the little church of Salemville, with thirty-four members, to have such a meeting held with it. I wish I might give you an adequate description of these meetings, but such is impossible in this report. They were all of a high character and deep interest prevailed throughout. It had been arranged that in the midst of some of the sessions there should be a half hour of prayer and the spirit of prayer was prominent in them all. The little church with which the Association was held was quickened and united, and we all came away feeling it had been good for us to be there. Your delegate, in every way, did what he could to assist. The expense chargeable to the Association was \$30.61, \$25.00 of which has been received.

Respectfully submitted,

Wm. L. BURDICK, *Delegate.*

Ashaway, R. I. May 23, 1907.

REPORT OF DELEGATE FROM THE EASTERN, CENTRAL AND WESTERN ASSOCIATIONS, TO THE SEVENTH-DAY BAPTIST SOUTH-WESTERN ASSOCIATION,

convened in its eighteenth annual session, at Gentry, Ark., Nov. 1-4, 1906:—

Dear Brethren, in submitting my report as your dele-

gate to the South-Western Association at its recent session, I desire first of all to express my gratitude both for the confidence you imposed in me, and for the pleasure and benefit of the visit.

The Gentry church where the Association was held was reported as the largest church in the South-Western Association, having a membership of 121. The country in which the church is situated seemed attractive in its climate and general features, and gives promise of developing into a productive agricultural district.

Unfortunately some of the members of the community were becoming restless and somewhat dissatisfied because of the slow returns for their labor, incident to a new country; and some were already leaving the locality, greatly to the detriment of the church, and it is to be feared, to the detriment of our denomination.

The attendance was considered good, for so small and scattered an Association. Delegates from sister Associations, and representatives of denominational boards were all enthusiastically welcomed and given prominent places on the program. A deep spiritual interest was manifested throughout the entire session, and there seemed to be a lively interest in the Sabbath question among members of other denominations in attendance at the meetings.

The Lone Sabbath Keeper's Hour, was particularly inspiring as conducted by brother D. S. Allen, of Port Lavaca, Texas, who had traveled many hundreds of miles in order to be present. Testimonies were given and letters read from a large number of Sabbath keepers scattered over the states of Arkansas, Alabama, Missouri, Mississippi, Oklahoma and Texas; much loving testimony was given to the self-sacrificing labor of our missionary on that great field, Rev. G. H. F. Randolph.

Peculiar interest also centered in the work of the Fouke School. Elder Randolph and Principal L. S. Davis spoke of the excellent work that is being done there, where teachers who are giving their best service without compensation, are having a moulding influence upon the large number of poor boys and girls who are availing themselves of their excellent school. The appeal of Elder Randolph for another teacher to volunteer was pathetic indeed, and was rewarded, before the Association closed, by the volunteering of the much needed teacher.

After the Association adjourned, your delegate went on three hundred miles further south to visit the Fouke church and school. This was done at an expense not chargeable to the Associations. But it is a pleasure to report the enthusiastic opening of the school with fifty students on the day of my visit. In the evening a large and interesting audience gathered in the public school building to listen to a lecture on "Our Boys and Girls," given under the auspices of the Mother's Club of Fouke, of which Mrs. L. S. Davis is President.

The South-West may fairly be considered the most needy and at the same time one of the most interesting fields open before Seventh-day Baptists for Sabbath reform and Home Missionary work.

The expense of the trip chargeable to each of the Associations is \$24.90, all of which has been received from the several treasurers.

Respectfully submitted,

BOOTHE C. DAVIS, *Delegate.*

REPORT OF DELEGATE TO CENTRAL, WESTERN AND NORTH-WESTERN ASSOCIATIONS.

As your delegate to the Central, Western and North-western Seventh-day Baptist Associations, in May, 1906, I herewith submit my report. You have already seen accounts of the sessions of the meetings of the Associations, which were of more than usual spiritual power. The prayerful preparation for the several sessions was very evident. The presence of the Holy Spirit was manifested in an unusual degree.

In all of the Associations your delegate was cordially welcomed and assigned duties on the programs, which he endeavored faithfully to perform. At the Central, the closing session was a meeting of great power, and decisions were made for Christ. At the Western, on Sabbath evening, a number of people came forward for prayers and some of them made the final decision for baptism and church membership. At the Northwestern, the closing service was one of decision for Christ and the higher life.

At all three of the sessions, convictions on the Sabbath question were deepened and people who had been living in violation of the commands of God were reclaimed. All of the Associations can continue in this spiritual channel if each message is inspired with equally prayerful preparation and each entertaining church will lay aside other cares and render the same service and devotion to the meetings, which those three churches joyfully gave.

The necessary expense incident to the trip was \$36.12, which has been paid by your Treasurer.

Thanking the Eastern Association for the honor and privilege of representing you in the three Associations mentioned, and humbly praying for God's choicest blessings upon your present session, and the four sister Associations yet to follow, I remain yours in the service of the Master.

E. B. SAUNDERS.

Miss H. Louise Ayers, Corresponding Secretary, read the Executive Committee's report as follows:

The Executive Committee of the Eastern Association has prepared the following program for the 71st annual session, to be held at Ashaway, R. I., May 23-26, 1907. Letters were written to all those who had services assigned them. Herewith the program is submitted for your approval:

FIFTH DAY MORNING.

10.45 Opening Service, George B. Carpenter.
Address of Welcome, Rev. William L. Burdick.
Sermon, "The Next Step for the Church," R. B. Tolbert.

AFTERNOON.

2.15 Devotional Service, Rev. L. F. Randolph.
2.30 Communications from Sister Associations, Reports of Delegates, Executive Committee and Treasurer, Appointment of Standing Committees.
3.30 Sermon, "The Alabaster Box," Rev. O. D. Sherman, Delegate from Western Association.
4.00 Business.

EVENING.

7.30 Song Service.
7.45 Devotional Service, Rev. S. R. Wheeler.
8.00 Address, "Why Our Slow Growth?" Mr. O. A. Bond, Delegate from South-Eastern Association.

SIXTH DAY MORNING.

9.45 Business.
10.00 Devotional Service, Rev. Horace Stillman.
10.15 American Sabbath Tract Society, "Relation of Sabbath Reform to Denominational Interests," Dr. A. H. Lewis.
Address, Rev. E. Talmadge Root, Field Secretary of Rhode Island Federation of Churches.

AFTERNOON.

2.00 Devotional Service, Rev. Erlo Sutton.
2.15 Sabbath School Board, Mr. Abert Whitford.
3.15 Sermon, "Denominational Growth: How Attained?" Rev. George W. Lewis, Delegate from North-western Association.

SABBATH EVENING.

7.45 Song Service.
8.00 Prayer and Conference Service, Rev. J. G. Burdick.

SABBATH DAY MORNING.

10.15 Sermon, "Helping the Neglected, or Giving Encouragement," Rev. D. Burdett Coon.
Joint Collection for Missionary, Tract and Education Societies.

11.45 Sabbath School, Supt. Curtis F. Randolph.
Collection for Sabbath School Board.

AFTERNOON.

2.45 Sermon, "God-Touched Men," Rev. A. L. Davis, Delegate from Central Association.
3.30 Y. P. S. C. E. Hour and Consecration Service, Miss L. Gertrude Stillman, Associational Secretary.

EVENING.

7.30 Song Service.
7.45 Devotional Service.
8.00 Woman's Board, Mrs. Anna C. Randolph, Associational Secretary.
Collection for Woman's Board.

FIRST DAY MORNING.

9.45 Business.
10.30 Missionary Board, Rev. E. B. Saunders.

AFTERNOON.

2.15 Sermon, "The Anointing, or Second Blessing," Rev. Madison Harry.
3.00 Education Board, "The True Aim of Education," Prof. W. C. Whitford.

EVENING.

7.30 Song Service.
7.45 Devotional Service, Rev. H. N. Jordan.
8.00 Sermon, Rev. Clayton A. Burdick.

The expenses of the Executive Committee have been:

Printing programs	\$4.00
Printing report blanks	2.00
Stationery, postage, etc.	1.95
	\$7.95

These bills await the approval of the Finance Committee.

Your Executive Committee would recommend that your Committee on Nominations endeavor to nominate officers for coming Associations who live near together, or in

the location of the meeting. Much difficulty was met this year in the preparation of the program and at no time did we have more than three at a committee meeting, this including the pastor of the Ashaway church.

H. LOUISE AYERS, *Cor. Secy.*

The Report was adopted and the financial item referred to the Finance Committee.

The report of the Treasurer was read and referred to the Finance Committee:

ARTHUR J. SPICER, *Treasurer,*
in account with the
EASTERN SEVENTH-DAY BAPTIST ASSOCIATION,
for 1906-1907.

Dr.

Balance on hand May 23, 1906	\$	92
Joint Collection for Missionary, Tract and Education Societies	27	87
Collection for Woman's Executive Board	8	79
" " Sabbath School Board	12	50
Apportionsments received from the following churches:		
Pawcatuck	\$30	40
Shiloh	27	45
First Hopkinton	27	29
Plainfield	19	00
Rockville	13	42
Berlin	11	13
Second Hopkinton	9	66
Piscataway	8	26
Marlboro	6	21
New York	4	82
First Westerly	4	08
Waterford	3	91
Second Westerly	1	78
Cumberland	1	54
Greenmanville	1	05
		170 00
	\$220	08

Cr.

Geo. H. Utter, Treas., Missionary Society	\$	9	29
F. J. Hubbard, Treas., Tract Society	9	29	
A. B. Kenyon, Treas., Education Society	9	29	\$27 87
Mrs. L. A. Platts, Treas., Woman's Board	8	79	
Frank L. Green, Treas., Sabbath School Board	12	50	
M. Harry, balance of expenses due as delegate to South-Eastern Assn. in 1906	\$17	42	
E. B. Saunders, on account of expenses as joint delegate to Central, Western and Northwestern Assns. 1906	25	00	
E. B. Saunders, balance of expenses due as joint delegate to Central, Western and Northwestern Assns. in 1906	11	12	
Boothe C. Davis, on account of expenses as delegate to South-Western Assn.	10	00	
Boothe C. Davis, balance of expenses due as delegate to South-Western Assn.	14	90	
Wm. L. Burdick, on account of expenses as delegate to South-Eastern Association in 1907	25	00	\$103 44
A. J. Spicer, Stamps, May, '05 to May, '06	1	00	
A. J. Spicer, Stamps, May, '06 to May, '07		90	
The Recorder Press, on account of bill Aug. 9, 1906, for Minutes	25	00	
The Recorder Press, balance due bill of Aug. 9, 1906	15	00	40 00
L. Gertrude Stillman, engrossing minutes, and expressage on books	5	60	
H. Louise Ayers, programs and postage	5	27	
Balance on hand May 23, 1907	14	71	
	\$220	08	

Respectfully submitted,

ARTHUR J. SPICER, *Treasurer.*

The Chairman appointed the following committees:

Finance—J. D. Spicer, A. S. Babcock, Frank Hill.

Nominations—G. B. Carpenter, H. N. Jordan, W. L. Clarke.

Petitions—D. B. Coon, A. H. Lewis, G. B. Shaw.

EVENING SERVICE.

The song service was conducted by the Chorister, A. B. Crandall. A male quartette, consisting of Allie Simpson, A. B. Crandall, Curtis

Randolph, and Frank Hill sang "Rock of Ages." In the absence of the President, Rev. George B. Shaw of Plainfield, N. J., was elected President pro tem. Rev. S. R. Wheeler of Marlboro, N. J., conducted the devotional service. Anthem by the choir, "Softly Now the Light of Day." Mr. O. Austin Bond of Lost Creek, W. Va., gave an address, "Why Our Slow Growth?" He said: "The spirit of the age seems to be to present the bright side of every subject. This is true in the social world, and in the business world, and painfully true in the religious world. Are we of those who having eyes see not and having ears hear not? The place, time, our history, and our future to which God has called us demand of us vigilance. Are we making progress consistent with our surroundings? The world is moving onward and at the same time is moving upward toward God. God still lives. Let us join together in that pledge with grand Habakkuk of old, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." We, as a people, must be consistent in business, in politics and in religion. If we expect God to bless our efforts in contending for the whole law, we ourselves must keep the whole law. God can not use an unworthy means to carry forward his work; the human mind is too honest to accept testimony coming from a doubtful source. We shut the door against ourselves by our own imperfections. We must rise to a higher life in Christ or give place to a more holy people. We are rising and when we reach that degree of Christian perfection which God has intended for us to attain the victory will be ours for Christ and his kingdom."

The congregation sang "Jesus Loves Me" and the meeting closed with benediction by Rev. Madison Harry.

SIXTH-DAY MORNING.

The business meeting was opened with prayer by Rev. A. L. Davis and singing, "I Gave My Life For Thee." The Corresponding Secretary's report was read and adopted, as follows:

Your Corresponding Secretary has done the usual corresponding in the preparation of the program, and also communicated with all the church clerks in the Eastern Association, that an accurate report might be given of our standing and membership. Ninety-two letters have been written. Replies have been received from all the church clerks; from which the following statistics have been gathered. The number of resident members in the 14 churches is 1556, non-resident 466, making a total membership of 2022. Sixteen have been received by baptism during the year, 9 by letter, 3 by testimony, and 2 re-instated. Death has claimed 35, and 5 have taken letters to join elsewhere, 1 has been dismissed and 3 have "withdrawn." This makes a net loss of 16, which we sadly regret.

Since our last session, Mr. R. B. Tolbert has become acting pastor of the church in New York City, and the First Westerly church is without a pastor, Rev. Madison Harry having resigned a few weeks ago. Several of our churches report especially good work being done, and an added interest. The Shiloh church reports the appointments of the church well attended. The C. E. and the Jr. C. E. are also well maintained. The church sends greetings, hoping for a spiritual uplift. The members of the Second Hopkinton church report that they are striving to hold up the banner of the Cross and would continually say "Nearer, my God, to Thee."

As instructed by you last year I wrote to Miss Susie Burdick in China, telling of the interest and good wishes of the Eastern Association. From her has been received the following letter:

West Gate, Shanghai,
January 8, 1907.

MY DEAR MISS AYERS:

Your letter telling of the meeting at the Association at Berlin and how your foreign missionaries were remembered in prayer reached me the last of August, the day before it was decided that I go with Dr. Palmberg to Japan. I wish I could tell you how it warmed my heart. I certainly do appreciate the prayers of the people at home. There have been several occasions of especial responsibility this year, when I have been definitely conscious of help and have been sure some one was praying for me. It is always possible to thank God for the hope in Christ which we have for our girls. When one thinks of the pre-natal influences, their homes, and the tremendous anti-Christian influences which are brought to bear upon them it is easy to lose heart, but we hold to the assurance that "Nothing is too hard for the Lord," and we are glad and thankful for all who are willing to join us in laying hold upon His power and strength. We do hope that it will be possible for Mr. and Mrs. Crofoot to come back at the close of their year and that God's hand will find just those He would have to come to Lieu-oo.

We are glad to have Mrs. Davis back again, as you know without telling. She has been very well until last week she had an attack of a prevailing epidemic. The girls in school are having their turn this week. Eleven was the largest number we had in bed at any one time and all but two have had their share. Exercises in the school have been badly interfered with. We never seem to find just the time when we want to be interrupted by sickness and this last month of the term we especially regret I have often heard Dr. Swinney say, when compelled to go to bed for some illness, "The Lord doubtless knew I needed rest." He may see that the girls would be the better for a little break in the regular order of things. We have to take so much time at the Chinese New Year that we are jealous of the loss of time in the regular term. The epidemic is not so serious as some, fever, sore throat, head ache and it is over in two or three days leaving a bad cough behind. There are seven in bed this morning, some of them kept there because they can be more easily cared for there.

Thanking you again for your good letter which I regret has not had more prompt reply, I am,

Sincerely yours,

SUSIE M. BURDICK.

The following letter has also been received from the officers of the General Conference, with the request that it be considered by the Association:

DEAR BRETHREN:

The General Conference, at its last session in Leonardsville, requested its Executive Committee to communicate with all Churches, Societies, and Associations, and invite them to express their opinion, either favorable or unfavorable, as to the proposed change from annual to biennial sessions of the Conference. (See pages 32, 33, and 108 of Conference Year Book).

The Northwestern Association favors biennial sessions, and also biennial meetings of the Associations, alternating with the Conference and coming about the same time of year. They favor the change on the following grounds: 1. That it would remove the objections to the present unfavorable time and order of holding the Associations. 2. That both the Associations and the Conference would be more effectual for service, and their importance and influence would be increased under the biennial plan by reason of larger attendance, as neither meeting would then suffer because of the proximity of the other. 3. That practically one-half of the expense of the sessions would be saved.

That Association formally presented the question to Conference and requested action, hence this letter.

Will you please explain this matter fully to your church or society, and as soon as it is thoroughly understood secure a vote thereon and report the result to the Corresponding Secretary?

Fraternally yours,

A. E. MAIN, *President.*

FRANK L. GREENE, *Cor. Sec.*

The Association has received an invitation from the Plainfield church to meet with them in 1908.

H. LOUISE AYERS, *Cor. Sec.*

The Chair appointed Stephen Babcock, D. B. Coon, J. D. Spicer, J. G. Burdick, E. E. Sutton, and E. B. Saunders a committee to consider the question of biennial sessions, said Committee to report First-day morning at 9.45. By vote the

Moderator was empowered to arrange for such devotional services as shall be deemed necessary during the sessions.

R. B. Tolbert was appointed chairman of the Finance Committee.

The devotional service was led by Rev. Horace Stillman, after which Dr. A. H. Lewis of Plainfield gave an address upon "Relation of Sabbath Reform to Denominational Interests." The Secretary is under obligations to the *Westerly Daily Sun* for the following summary of his address. Other quotations from the *Sun* will be found below:

Our Denominational Work.

"Our denominational work and life has touched the outside world far and wide through the influence of the publications of the American Sabbath Tract Society. The power of those silent messengers is like the apple blossoms; thousands of blossoms to one fruit. God makes everything good in great abundance. We are not keenly alive to the dangers around us. The world is sadly and largely and ruinously Sabbathless. New England is leading in Sabbathlessness. You stand alone in the United States as the only people who are pleading for any day on religious grounds alone and on Biblical authority alone. You cannot enforce Sunday laws in Rhode Island. Anything that men want to do on Sunday, business or pleasure, they do. There is no religious basis unless you go back to the ten commandments. It is an eternal question between the authority of God and the authority of the church. We are drifting. New England churches are dying for the want of deep denominational consciousness. You are in danger because you think you are not in danger, because you are being overwhelmed by the commercial age. If you forget everything else, I want you to remember that one word danger and that danger is your apathy. God help us to see that larger view that will make us brave."

"I Love Thy Kingdom Lord" was sung by the congregation, after which Rev. E. Talmadge Root, Field Secretary of Rhode Island Federation of Churches, addressed the meeting upon "Church Federation."

AFTERNOON SESSION.

Devotional service was led by Rev. Erlo E. Sutton, of Rockville, R. I. Mr. Abert Whitford, of Westerly, R. I., Associational Secretary of the Sabbath School Board, conducted the Sabbath School hour. Prayer was offered by Rev. S. R. Wheeler. Mr. Whitford's subject was, "Are we as Seventh-day Baptists making our Sabbath Schools up-to-date?" John Austin, E. B. Saunders, G. B. Shaw, A. H. Lewis, Curtis Randolph and others took part in the discussion which followed.

"Break Thou the Bread of Life" was sung and Rev. George W. Lewis of Milton Junction, Wis., delegate from the Northwestern Association, preached on "Denominational Growth—How Attained." He said in part: "The true church or true denomination possesses about seven different characteristics, separation from the world and worldly things or anything that would in any way harm us or our growth; oneness in Christ or unity; spirituality or spiritual minded-

ness; a large faith in God; a loving explicit obedience to God. Now we are ready for the great missionary text—'Go ye therefore and teach all nations'—and not before that. The true church of God will always be a missionary church. Seventh—a growing church. 'The Lord added to the church daily such as should be saved.' It is perfectly natural that the body that is represented by the children of God shall be a growing church. We need more churches and larger churches. One reason why we do not grow is because we do not know the Bible as well as we ought to. We ought to do a great deal of praying. We have allowed Bible discipline to go down. We ought to study our Bibles as we have never studied them before. After we have become Godly ourselves, we must go—go to the uttermost parts of the world."—*Westerly Sun*.

EVENING SESSION.

The song service was led by Professor A. B. Crandall, assisted by the Sabbath School Orchestra. A quartette of gentlemen sang "Jesus, Savior, Pilot Me," and Miss Grace Wells, soloist, sang "O, for a Closer Walk with God."

The prayer and conference meeting was led by Rev. J. G. Burdick of Berlin, N. Y. This inspiring service included many prayers and testimonies. It closed with "Come, Sinner, Come," sung by the quartette and benediction by Dr. A. H. Lewis.

SABBATH MORNING.

Organ Voluntary, Mildred Taylor, of Ashaway, R. I.

Anthem, "Sanctus," by Choir.

Prayer by Rev. Wm. L. Burdick.

Responsive reading, Psalm 27.

Scripture, Gen. 41:37-49.

Prayer by Dr. A. H. Lewis.

Response.

Hymn, "Come Holy Spirit."

The sermon was by Rev. D. Burdett Coon of Shiloh, N. J. Text, Gen. 41:49. "And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number." Theme, "Years of Plenty." Mr. Coon said: Few characters of Bible times have more interest for us than Joseph. In this text we find him, after years of trial and affliction, in the most balmy days of prosperity. Most of us can stand years of adversity much better than we can stand years of prosperity. For one less wise than Joseph to have been snatched from the dungeon and placed next the king, with such royal authority, would have been extremely dangerous. Through his adherence to right during times of stress and strain he was fully prepared for meeting the new demands in these years of plenty. He did his work well, with an unselfish purpose, considering himself as the agent of God for the saving of His people.

Applications: These are your years of plenty. They will not last always. Opportunities for storing up vigorous, physical health were never greater than now. Live a clean life. Form good and regular habits. God does not want us to be physical wrecks at forty years of age. You cannot afford to waste or destroy your

physical energies. You will need these later.

Intellectual opportunities: Opportunities for intellectual culture were never before so great as now. High Schools, colleges, and universities furnish splendid possibilities for the development of the mind. The street and the corner grocery are poor places in which to secure an education. With our excellent papers, magazines, and books, representing the wisdom of the ages, so ready at hand, one, even though denied the privilege of the schools should regard it as great sin to continue in ignorance. Put intellectual powers in store.

Financial Opportunities: From the humblest day-laborers to the captains of finance opportunities for saving money were never better than now. We neglect these opportunities at our peril. Lay by something for a "rainy day." Not selfishly; not as a miser; but as a Christian, for a high and holy purpose.

Social Opportunities: Your companionships will have not a little to do with your success or failure in life. You are to be crippled or helped in after life according to the companionships you are forming now. In these years when there are so many good men and good women on every side we shall spurn them and turn aside from them at our great sorrow. Choose not on the ground of financial or worldly-social position. But choose on the ground of character. You will need the help of godly counsel and godly companions in later years. Choose the best and stay by them.

These are years of plenty in the way of character forming opportunities. Especially *Christian* character. What shall we do with the multiplied means of grace offered us in these years? What of the opportunities furnished us through the services of our churches? The preaching, the prayer-meeting, the Sabbath School, and all these other services give us large opportunities for knowing God, and growing like Him. Are you a regular attendant at these services? Can you afford to squander such glorious opportunities? Store up spiritual strength and power. Days of famine, want, and distress will come. Be prepared to meet the new demands. Joseph had prepared a reserve for the time of need. Upon your reserve power will depend your success in all walks in life.

"He is Risen," was sung by Miss Orpha Wells. A joint collection was taken for the Tract, Missionary, and Education Societies, amounting to \$74.40.

This service was followed by the Sabbath School under the direction of Curtis Randolph, superintendent, with the following program:

Selection by Sabbath School Orchestra.

Hymn, "Praise His Holy Name."

Prayer by Dr. A. H. Lewis.

Reading of the lesson, Ex. 2:1-15, by R. B. Tolbert.

Hymn, "Swell the Chorus."

The lesson was taught in classes. The collection taken for the Sabbath School Board amounted to \$16.86.

Selection by the Orchestra.

William C. Whitford of Alfred, N. Y., spoke on "The value of early training in childhood."

Solo, "O Day of Rest and Gladness," by William Browning of Westerly.

Rev. G. B. Shaw gave the application of the lesson.

Closing hymn, "Hear the Shepherd's Voice."

SABBATH AFTERNOON.

The afternoon session was opened with singing by the congregation, scripture reading by Rev. H. N. Jordan of New Market, N. J., and prayer by Rev. E. E. Sutton.

Sermon, by Rev. A. L. Davis of Verona, N. Y. Text, I Sam. 10:26. Theme, "God-Touched Men."

Every people of every age have their crises, and to meet the emergencies strong men are demanded. Politics need cleansing. The power of the boss must be broken, the saloon must be banished or our free institutions will only mock us. This age demands men, God-touched men. Such lives will give tone and morals to society, elevate business life to planes of honesty and integrity, purge political life, and insure a "square deal" for every man. Such lives will give us a conquering church.

God-touched men are men of action. When the Spirit of God comes into our lives, like Paul we will say, "Lord what wilt Thou have me to do?" God-touched lives will be optimistic. The Christian must be an optimist to be of service, and a constructive power. He sees the harvest at the time of sowing. He should not be microscopic but telescopic. We should take a larger view of our denominational work. Truth is eternal and will endure though we may be untrue. God-touched men are sympathetic. Like the Master, they are "moved with compassion" at others' infirmities. They meet man's need in love. God-touched men are men of faith. We need more faith in the keeping power of God. Oh, for a faith, willing to put God to test. "Though He slay me, yet will I trust Him."

God-touched men are united. A heap of links is not a chain, but when joined one to another they become a means of union and usefulness. We need to know more of the blending power of the touch of God. That touch can and will unite us in one great purpose till the prayer of the Master be fulfilled, until "all are one, as Thou, Father, art in me and I in Thee."

After a cornet solo, "The Chord of Love," by Frank M. Hill of Ashaway, the Young People's Hour was led by Miss Gertrude Stillman of Ashaway, Associational Secretary, beginning with a solo, "The King of Love My Shepherd Is," by Miss Orpha Wells. Miss Stillman gave a short talk on "What our people are trying to accomplish." The testimony meeting was led by Harris Taylor, President of the Ashaway Society. The meeting closed with the C. E. benediction.

EVENING SESSION.

A song service was conducted by A. B. Crandall followed by devotional service led by Rev. H. N. Jordan. The Woman's Hour was conducted by Mrs. William L. Clarke, with the following program:

Selection, "Abide with Me," by the C. E. quartette, Mary Hill, Orpha Wells, Allie Simpson, and Lloyd Crandall.

Scripture reading, Psalm 126, by Mrs. Clarke. Prayer by Mrs. E. A. Witter of Salem, W. Va. Solo, "O, Savior, Hear Me," by Miss Althea Crandall of Ashaway.

Paper, "Loyalty to Christ," by Mrs. William L. Burdick.

Hymn, "How Firm a Foundation."

Paper, "Our African Mission," by Miss Mary Stillman of Webster, Mass.

Paper, "The World for Christ," by Mrs. William L. Clarke.

Violinello solo, "The Angels' Serenade," by Miss Mary Hill.

An offering was taken for the Woman's Board. The meeting closed with the Doxology and the benediction by Prof. Wm. C. Whitford.

FIRST-DAY.—MORNING SESSION.

The Session opened with a hymn followed by prayer by Rev. J. G. Burdick.

The minutes were read and approved.

The Committee to which was referred the question of so changing the time of the Conference and the Associations that they should alternate with each other, every other year, reported that after having carefully considered the matter from every standpoint, the Committee unanimously voted against any such change. The report was adopted.

It was voted that the Association accept the offer of the SABBATH RECORDER to print the minutes of the Association in the RECORDER in place of the usual pamphlet form.

Miss Mary Stillman was appointed Corresponding Secretary pro tem., and R. B. Tolbert Treasurer pro tem.

After a solo, "O Divine Redeemer," by Miss Lyra Babcock of Rockville, the Missionary Hour was conducted by the Missionary Secretary, Rev. E. B. Saunders. Addresses were given as follows: "Reflex Influence of Missionary Work," Rev. O. D. Sherman; "Missions the Secret of Power," Mr. R. B. Tolbert; "Home Mission Work," Rev. A. L. Davis.

Remarks were also made by Wm. L. Clarke, S. R. Wheeler, Madison Harry, and A. B. Burdick.

Hymn, "Good Tidings." Benediction by Rev. E. B. Saunders.

AFTERNOON SESSION.

The following reports were read and adopted:

REPORT OF FINANCE COMMITTEE.

Your Finance Committee respectfully reports as follows:

The Treasurer's report together with the vouchers have been examined and found correct. We recommend the payment of the following bills:

To William L. Burdick, balance expenses as delegate to South-Eastern Association \$5 61

To H. Louise Ayers—programs, blanks, stationery, postage 7 95

To meet the necessary expenses the coming year we recommend the raising of \$181.98, to be apportioned among the churches as follows:

Pawcatuck \$ 32 22

Shiloh 30 60

First Hopkinton 29 34

Plainfield 21 51

Berlin 11 16

Piscataway 8 91

Rockville 14 49

Second Hopkinton 10 26

Marlboro 6 66

New York 5 49

First Westerly 4 41

Cumberland 1 80

Second Westerly 1 71

Greenmanville 3 42

Waterford \$181 98

J. D. SPICER,
A. S. BABCOCK,
FRANK HILL,
R. B. TOLBERT,
Committee

REPORT OF COMMITTEE ON NOMINATIONS.

Your Nominating Committee reports as follows:

President, Walter B. Davis, Shiloh, N. J.; Vice President, Asa F. Randolph, Plainfield, N. J.; Recording Secretary, Mildred Green, Plainfield, N. J.; Assistant Secretary, Ethel C. Rogers, New Market, N. J.; Corresponding Secretary, Ernestine Smith, Plainfield, N. J.; Treasurer, Arthur J. Spicer, Plainfield, N. J.; Engraving Clerk, L. Gertrude Stillman, Ashaway, R. I.; Delegate to South-Eastern Association, S. R. Wheeler, Marlboro, N. J.; Alternate, Judson G. Burdick, Berlin, N. Y.; Delegate to Central, Western, and Northwestern Associations, D. B. Coon, Shiloh, N. J.; Alternate, E. E. Sutton, Rockville, R. I.; Delegate to South-Western Association, Henry N. Jordan, Dunellen, N. J.; Alternate, Horace Stillman, Ashaway, R. I.

G. B. CARPENTER,
HENRY N. JORDAN,
WM. L. CLARKE,
Committee.

REPORT OF COMMITTEE ON PETITIONS.

Your Committee on Petitions would respectfully report the following:

Two Churches have asked for the Association to meet with them in 1908, Shiloh and Plainfield. Inasmuch as the Association has met with the Shiloh church since it met with the Plainfield church, we recommend that the Association meet with the Plainfield church in 1908.

D. BURDETT COON,
A. H. LEWIS,
GEO. B. SHAW,
Committee.

The Treasurer was instructed to pay the Engraving Clerk five dollars for engraving the minutes. The Treasurer pro tem. was authorized to advance funds for the delegates to the Central, Western, Northwestern and South-Eastern Associations. The Recording Secretaries were instructed to furnish the RECORDER with the minutes of this meeting in suitable form for publication.

Voted, that when we adjourn it be to meet with the church at Plainfield, N. J., on May 28, 1908.

The following resolution was unanimously adopted: *Resolved*, That we, the delegates and visitors in attendance at the Association do hereby express our thanks to the members of the Ashaway church for the warm welcome and kind hospitality we have received during our pleasant stay with them.

A song and prayer service was led by Rev. A. L. Davis. Rev. J. G. Burdick read Psalm 2. Prayer was offered by Rev. George W. Lewis. Rev. Madison Harry preached from the theme, "The Anointing, or Second Blessing." "There are two exceeding precious promises in God's word. First, to the world, John 3:16, 'For God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.' Second, to the church, 'Ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.' God's people have little or no comfort except as they witness in power unto Jesus Christ. How are we to seek to find a remedy for the stand-still condition of our people? Wealth is not the thing that we need. It is not numbers, nor is it culture; wherever and in so far as we lack that spirit of dependence upon Jesus Christ for strength shall we be unsuccessful. There never was a time in the history of the world when we had so much culture, but there was never a time when we were saving less men than at the present time. What is the remedy? God is able and God is willing and He has provided a way. He has a remedy to save His people and bring them

to witness for Christ unto the end of the world.

"He says, 'Ye shall receive power.' As they witness, it is to have an element in it that is to make it effective. Our lips need to be touched with coals from off the divine altar before we go out into this cold, wicked world. We need this blessing, the cloven tongues of fire so that men will hear and understand. The blessings that follow this endowment with power are these: It supplies witnesses; it will reach the masses; it will solve the question of finances; it will secure steadfastness; it adds to the church. May the Lord help and make us obedient to the heavenly vision."

The Corresponding letter to Sister Associations was read and adopted, as follows:

The Eastern Association to Sister Associations, Greetings:

The seventy-first session of this Association is now being held with that mother of churches, the First Hopkinton, at Ashaway, R. I. As might be expected in this home of the Missionary Society, a strong missionary spirit has pervaded the meetings from first to last. This spirit has been aided and strengthened by the addresses and messages of your delegates.

Delegates have been present from the South-Eastern, Eastern, Central, Western, and Northwestern Associations, and from the Missionary, Tract, and Education Societies.

Nearly all the Churches in this Association report a good spiritual condition. An unusual number of deaths among our prominent aged members have occurred during the year, the losses exceeding the gain in membership by sixteen. Two changes have recently occurred in pastorates, Mr. R. B. Tolbert is now the acting pastor of the New York church, and the Rev. Madison Harry has resigned from the First Westerly church, which is now without a pastor.

A number of our Churches are successfully using the Systematic Benevolent Cards, and report that they always have money in their treasuries. One of the most hopeful signs as to the future of our Churches is the growing interest in missions among our young people.

We send as delegates to the Central, Western, and Northwestern Associations in 1907, the Rev. L. F. Randolph, the Rev. H. N. Jordan, alternate; to the South-Eastern, in 1908, the Rev. S. R. Wheeler, the Rev. J. G. Burdick, alternate; and to the South-Western in 1907, the Rev. H. N. Jordan, the Rev. Horace Stillman, alternate.

We pray for the blessing of God upon all your sessions.

In behalf of the Association,

MARY A. STILLMAN,

Cor. Sec., pro tem.

A paper upon "The True Aim of Education" was presented by Prof. W. C. Whitford of Alfred, N. Y., as follows:

Although so much must be said for the place of the home in the training of the child there is still room to say much for the school. It ranks next below the home, but it gives a supplement to home discipline that is almost indispensable even in the case of the best home life, and sometimes accomplishes wonders when the home has had a directly evil tendency.

The three goals of our earthly existence are, as I take it, character, culture, and Christlikeness. I may better say the three-fold goal; for diverse as these terms may seem at first thought all three find their unity in the image of God, for the restoration of which in humanity we are continually to strive.

Culture has been defined by Prof. J. C. Shaipr as "the educating or drawing forth [of] all that is potentially in a man, the training of all the energies and capacities of his being to the highest pitch, and directing them to their true ends." Another writer has said of culture that it is the

endeavor to know and use aright the nature which God has given us and the world in which he has placed us.

It is often said, and with truth, that Greek civilization brought to the world culture, and Hebrew civilization, religion. But it is a mistake to think of culture and religion as two distinctly diverse blessings. Intellectual culture does not find its truest development in antagonism to religion. The polished rascal is disowned by the true devotees of culture. He is an example of the shell of culture with none of its reality. Real culture looks toward the ideal of that which is truest and noblest in man, and if it is not led astray will find its ultimate ideal in God.

Religion also has its parody. The man who has only the outer husk of religion is living as far from the true ideal as the polished rascal. Certain religionists who are so sincere in their mistaken notions of the true end of life and of man's relation to God that they cannot be accused of hypocrisy are still so far from the ideals of the good, the true, and the beautiful that they have become altogether one-sided and are making no advancement toward the image and likeness of God.

The man who has the truest devotion to God seeks to make himself a well-rounded man for his Master's sake, and therefore does not allow himself to become narrow by an undue emphasis upon certain phases of religious life, or upon certain dogmas of the creeds. He gives to intellectual culture its full opportunity, for thereby he does no dishonor to his spiritual aspirations.

Culture and religion are not antagonists but friends. Prof. Shaipr tersely expresses their true relation in a single sentence. "Ideally considered, then, culture must culminate in religion, and religion must expand into culture."

The third element in this trinity which goes to make up the divine image in man is character. We may say that culture has its spring in the intellectual nature of man, and Christlikeness, which is the expression of true religion, in his spiritual nature. Character then comes from his soul, and is the man's very self.

I would not however seek to draw distinctions between these three; for they are but the three complementary colors which go to make up the white light of perfection.

Now I am not here to say that the man who does not go to school can attain nothing in the direction of these ideals. Besides the influence of the home the man who is quick to notice gains much from his contact with the world. Men of genius like Abraham Lincoln have arisen to a high place of usefulness for the world and development for themselves. But very few of us are men of genius, and we need schooling.

A few generations ago it was customary for young men to study medicine with some physician of repute in the community, and to study divinity with the pastor. This custom has practically passed away, and there is a reason far stronger than the lack of facilities furnished in the library of the physician or the study of the pastor. Our modern physician is to be much more than a copy of the old family doctor. He must have something beyond his own experience to add to the knowledge and experience which the preceptor can give him.

Our new theologian is not to be a mere repeti-

tion of our former pastor however godly that good man may have been. He must think for himself, and reach out for training from all that the world has to give of its best. He must necessarily arrive at different conclusions in some matters. Some young men learn a trade now-a-days by working with men of experience, but those who would do the most for themselves combine an education derived from schools along with that which comes from experience.

The ways in which the School contributes to the development of the image of God in the life of those who come under its influence are various, and all these ways are indirect,—some of course are less indirect than others. The best things in this world of ours do not come by direct effort. Cardinal Newman said: "All virtue and goodness tend to make men powerful in this world; but they who aim at the power have not the virtue. Again: Virtue is its own reward, and brings with it the truest and highest pleasures; but they who cultivate it for the pleasure-sake are selfish, not religious, and will never gain the pleasure, because they never can have the virtue."

Some one says of the school that it is an institution for training the intellectual faculties of the youth, and perhaps in some sense for the training of the physical. Their idea is that the school is to give knowledge and skill. Now this is all true, but there is something back of all this and beyond it. There are material ends to be gained by schooling, but pre-eminently schools are to create ideals in the hearts of our youth.

There is something of culture and character coming to a child even from the most meager education in our public schools. The lowest view of an education, namely that it is a means of getting a better living and getting it easier, does something for a boy, and perhaps gives him an opportunity to learn that a liberal education is a means of bringing one nearer to the ideal life for himself, and of fitting him for usefulness for his fellow men and to God.

After a careful investigation a number of years ago, it was found that eight times as many criminals come from the ranks of the illiterate in our country, as from an equal number who could read and write. Many specialists in the treatment of youthful criminals believe that manual training requiring mathematical exactness is a means of bringing into activity a dormant sense of what is right and what is wrong in the sphere of morality. In Elmira Reformatory young men are set at work to fit together various pieces of card board to form accurately shaped geometrical figures.

It is not then the part of wisdom to worry about the damage that may be done to the country by the intellectual training the schools may give to some criminal to make him more accomplished. Our schools at their lowest are doing much to help replace the image of God in fallen humanity.

However much the grammar schools and secondary schools may do for the development of the highest capabilities of our nature, the college is pre-eminently the institution for liberal culture. The college man studies history not chiefly that he may be well-informed in regard to the facts that concern the events of the past. Mere possession of knowledge is a good thing, but that

of itself gives no culture. When we trace the events of the past from cause to effect and note the triumphs of steadfast zeal and devotion to principle, when we read of suffering and defeat for the sake of humanity, when we see portrayed the highest and noblest that has been in the hearts of men in previous years,—we are ourselves moved to noble endeavors. Ideals spring up within us, and we cannot be content to go forth from college halls to get with no thought of giving. History rightly taught cannot fail to ennoble the mind of the student.

The field of literature is not a mere pleasure ground for the idle dreamer. Like history it points the way to high living, broadens the sympathies of a man, and strengthens his resolution to do something worth while in the little span of life.

The student of language and of mathematics cannot fail to get a discipline of mind that shall equip him to meet the trials of life manfully, or to use a phrase borrowed from Mr. Depew,—“enables a man to do difficult things easily and irksome things cheerfully.”

Some may think that the study of science tends to divorce a man from sympathy with his fellows; but not so. The true scientist is intent upon the task set for the human race at creation, to subdue the earth and have dominion over all that is therein. This is not a mere abstract problem. He works faithfully that he may be true to the God concerning whose manifold activity he becomes more and more thoroughly convinced, and to be true also to his fellow men who stand in need of his work. It is surprising how practical have been the results of investigation in the past few years in what is called the realm of pure science. Theorists in the study of light have discovered the X ray, so valuable in the study of dislocation and disease. Experimentalists in the culture of bacteria have traced the germ of yellow fever to a certain species of mosquito, and so have greatly curtailed the influence of this dread disease.

Every branch of science when properly considered leads directly to a knowledge of God. It is from great astronomers that we have had some of the most striking confessions of faith. One has said, “The undevout astronomer is mad.” Another, (Kepler, I think it was) when he made some great discoveries exclaimed with reverence, “O God, I think thy thoughts after thee.”

But it is not primarily from what a man studies in college that he gets his liberal culture and makes progress toward attaining the image of God. Much of what he gains comes to him consciously or unconsciously through the character of his teachers. Men and women of culture, character, and Christlikeness are equipped to foster the image of God in the students who come under their influence. Students may scoff at the ideas of altruism which are suggested by the discussions in class, but they cannot altogether lose the influence of the teacher who is an idealist, and shows by his life that the ideals he teaches are not purely a matter of theory. The true teacher is like the preacher in Goldsmith's Deserted Village, who “Allured to brighter worlds, and led the way.”

Concerning the moral and spiritual training which a college must give if it is worthy of the name, President Mark Hopkins, of Williams

College, spoke with no uncertainty. In an address at the fiftieth anniversary of his presidency, he said:

“A college should be so handled as to bear upon character without sectarianism. If a man is to be educated physically and intelligently because he has a physical and intelligent nature, why should he not be educated and trained morally and spiritually because he has a moral and spiritual nature? This broad conception of education has been that which has prevailed in this college in the past. If not personally recognized, it has pervaded its atmosphere, and has been an uplifting power. I trust that it will continue to prevail. If not, the glory of this college will have departed. If this college shall drop down into a merely secular spirit, in the training of the lower parts of man's nature, so that it shall cease to be in sympathy with Him whose object is to train to a perfect character that world which is symbolized on the missionary monument, it will no longer be Williams College.”

This ideal of what a college stands for is none too high. It is to be maintained by men and women of the faculty with an exalted conception of the opportunity before them to implant right ideals in the hearts of the students. This human ennobling influence does not come altogether from the professors; for the students have also a great influence over one another. The upper classmen of a college that is started right leave a rich inheritance to those who follow them. Dr. Thomas Arnold, the celebrated teacher at Rugby, spoke of a certain student as “a blessing to that school,” and to that student's parents he wrote: “Your son has done good to the school to an extent that cannot be calculated.”

In conclusion I do not want to say that our schools are better than other schools; for that would sound like boasting. Neither would I say that our schools are without their drawbacks. But I have no hesitation in saying that the ideals that I have suggested may be seen at Salem, Milton, and Alfred.

Some have thought that Seventh-day Baptist young people should seek their higher education entirely apart from people who do not observe the Sabbath. But they must live in the world after the days of their schooling, and at all events they must learn from books that many good and great men are not Sabbath-keepers. The most that we can do is to give the distinctive truths that we hold a fair chance to gain and hold a footing in the hearts of our young people. Perhaps a young man will not waver from his early allegiance to the Sabbath if he gains a liberal education at a college where all of his honored teachers and nine-tenths of his student friends think of his creed as a peculiarity. On the other hand, he certainly will not be harmed by studying at an institution where Jehovah's Sabbath is honored by teachers of power and by the general atmosphere of the community. Parents should be careful to give the Sabbath a fair chance with their children in those years of life when they are making rapid strides toward liberal culture.

If our denominational schools had nothing but the Sabbath to present to students we might well think twice before sending our youth to be taught in pure sectarianism; but they stand for high and broad ideals, and are equipped to give the

help, so far as we are able, those who are striving for equipment for usefulness.

The true aim of education is not selfish but altruistic. When we seek for culture, character, and Christlikeness we are accepting the responsibility that our Creator laid upon the race at the beginning, and setting our endeavors upon the highest ideals, and are moved by the highest motives.

CLOSING SESSION.

The closing service of the Association opened with a praise service led by Prof. A. B. Crandall. Devotional service, by Rev. Henry N. Jordan. Anthem, “The Lord is My Shepherd.” After scripture reading and prayer, Rev. C. A. Burdick, of Westerly, preached from Joel 3:14. “Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision.” “The valley of decision has a double meaning—when one is placed in the valley of decision and does not make good use of the opportunities, the valley of decision becomes the valley of concision or threshing. God is always just. He never exacts that which He has no right to exact. God only seeks for a punishment for training that is required, for the proper development of the moral and spiritual natures of the students committed to their care. They deserve, and therefore demand our support.

One primary object for which our denominational schools were founded was for the education of young men preparing for the ministry of the Gospel. In the constitution of the Society which I am here to represent, adopted in the year 1855, at Leonardsville, N. Y., there is expressed the purpose to found a literary institution and theological seminary. Our people felt the need of trained leaders. It is said that at that time (fifty-two years ago) there were but two of our ministers that possessed a full college education.

No man ought to go without a liberal education if such is attainable, but especially the man who is to lead the thought of the community ought to have training suited to his work. Thus will he be honoring the God who called him to occupy the stewardship committed to his hand. A trained mind will help him to command the respect of those who listen to him, not simply because they believe in his piety.

When we realize the value of education in schools for the restoration of the image of God in man, we will not lightly pass over the opportunities that we have for schooling, nor omit to those who know and understand. You and I may look out and see these same men. Perhaps some of us are there. The opportunities are ours. Let us get out of the valley of decision onto the great high ground of a high purpose for God. The question that involves eternal welfare, eternal life, men want to put off. These are some of the things that prevent our making a correct decision. First, ‘There's plenty of time.’ Who is there that dares to say that there is plenty of time? No one can understand how much time is before him, no one knows the days and hours that are before us. Second, ‘Afraid what folks are going to say about it, if you decide for the Lord Jesus.’ Never stay back from a right cause for what somebody is going to say about you. Third, ‘The force of circumstances.’ That is the most cowardly plea a man ever made. God put men in this world not to be overcome by circum-

stances, but to overcome circumstances. Fourth, ‘There is something in our hearts that we do not want to give up.’ That keeps more people back than anything else.’ I would plead with you to come out of the valley of decision, let not one of these things keep you. God wants a full surrender. Unless we can come out of this valley of decision, it shall become to us the valley of concision. Let us come out into the full light and glory of Jesus Christ.”—*Westerly Sun*.

This was followed by a closing conference. After prayer by Dr. A. H. Lewis, and singing “Blessed Surrender,” benediction was pronounced by Rev. Clayton A. Burdick, and the Association adjourned to meet on Thursday, May 28, 1908, with the church at Plainfield, N. J.

C. H. STANTON, *President*.

LYRA A. BABCOCK, *Recording Secretary*.
ALICE A. LARKIN, *Assistant Secretary*.

LIST OF DELEGATES

- Plainfield, N. J.—Dr. A. H. Lewis, Rev. G. B. Shaw, J. D. Spicer.
New York, N. Y.—Mr. R. B. Tolbert, Mrs. R. B. Tolbert, Dea. Stephen Babcock, Mrs. Stephen Babcock, William A. Langworthy, Dr. W. P. Langworthy, Miss Mary G. Stillman.
Marlboro, N. J.—Rev. S. R. Wheeler, Mrs. S. R. Wheeler.
Second Westerly.—Rev. Horace Stillman, Mrs. Enoch Vars, Miss Medora Vars, Miss Anna Larkin.
First Westerly.—Rev. Madison Harry, Mrs. Madison Harry, Gideon T. Collins, Mrs. Gideon T. Collins, J. A. Saunders, Mrs. J. A. Saunders.
Pawcatuck.—Rev. C. A. Burdick, Mr. and Mrs. I. B. Crandall, Mr. and Mrs. G. H. Utter, Mr. and Mrs. J. I. Maxson, Mr. and Mrs. C. H. Stanton, Mr. and Mrs. J. P. Clarke, Mr. and Mrs. J. H. Austin, Mr. and Mrs. Abert Whitford.
Rockville.—Rev. and Mrs. E. E. Sutton, A. S. Babcock, Lyra A. Babcock, L. C. Burdick, Wm. W. Woodmansee, J. F. Palmer.
Shiloh, N. J.—Rev. D. B. Coon.
Second Hopkinton.—Rev. L. F. Randolph, B. P. Langworthy, A. A. Langworthy.
Berlin, N. Y.—Rev. J. G. Burdick, Lucy G. Langworthy.
Piscataway, New Market, N. J.—Rev. H. N. Jordan, Ellis J. Dunn.
Waterford, Conn.—A. B. Burdick.
First Hopkinton.—Rev. William L. Burdick, Geo. B. Carpenter, P. M. Barber, E. F. Stillman, H. C. Babcock, H. C. Burdick, H. L. Crandall, Mr. and Mrs. Frank Hill, Mr. and Mrs. Chas. W. Clarke, Mr. and Mrs. Geo. N. Burdick, Wm. L. Clarke.

STATISTICS OF CHURCHES.

- After names, n stands for pastor; c for church clerk; s for Sabbath School superintendent.
Plainfield.—Rev. George B. Shaw, p; Asa F. Randolph, c, Plainfield, N. J.; Orra S. Rogers, s.
Cumberland.—Rev. D. N. Newton, p; J. A. Howard, c, Manchester, N. C.; D. N. Newton, s.
New York.—R. Bertrand Tolbert, “acting” n; L. A. Rogers, c, 412 Ninth Ave., New York City; Corliss F. Randolph, s.
Second Westerly.—Rev. Horace Stillman, p; Enoch W. Vars, c, Niantic, R. I.; Dora Vars, s.
First Westerly.—Albert Langworthy, c, Westerly, R. I.; R. F. D. 1.; J. A. Saunders, s.
First Hopkinton.—Rev. Wm. L. Burdick, p; Wm. L. Clarke, c, Westerly, R. I., Box 473; Curtis F. Randolph, s.
Pawcatuck.—Rev. Clayton A. Burdick, p; J. Irving Maxson, c, 31 Elm St., Westerly, R. I.; Abert Whitford, s.
Rockville.—Rev. Erlo F. Sutton, n; Albert S. Babcock, c, Rockville, R. I.; Harold R. Crandall, s.
Piscataway.—Rev. Henry N. Jordan, n; Charles E. Rogers, c, Dunellen, N. J.; Jesse G. Burdick, s.
Waterford.—Rev. Andrew I. Potter, p; M. W. Gavitt, c, Waterford, Conn.; M. W. Gavitt, s.

Shiloh.—Rev. D. Burdett Coon, p; Winfield S. Bonham, c, Shiloh, N. J.; Walter B. Davis, s.
Marlboro.—Rev. Samuel R. Wheeler, p; Robert G. Jones, c, Bridgeton, N. J.; R. F. D. 1.; R. G. Jones, s.
Second Hopkinton.—Rev. Lewis F. Randolph, p; Benjamin P. Langworthy, c, Hopkinton, R. I.; W. D. Kenyon, s.

Berlin.—Rev. Judson G. Burdick, p; Frank J. Greene, c, Center Berlin, N. Y.; J. G. Burdick, s.

MEMBERSHIP STATISTICS.

Churches	Resident Members	Non-resident Members	Total Membership	Increase				Decrease			Net Gain	Net Loss	
				Baptism	Letter	Testimony	Reinstated	Death	Letter	Dismissal			Withdrawal
Plainfield	201	38	239	3	5	0	0	1	0	0	0	7	0
Cumberland	14	6	20	0	0	0	1	0	0	0	0	0	1
New York	43	18	61	4	0	1	0	1	2	0	0	2	0
Second Westerly	14	5	19	0	0	0	0	2	0	1	0	0	3
First Westerly	39	10	49	0	0	0	0	0	0	0	0	0	0
First Hopkinton	227	99	326	1	0	0	0	5	0	0	2	0	6
Pawcatuck	259	99	358	0	1	0	0	8	0	0	0	0	7
Rockville	120	41	161	0	2	0	0	2	3	0	0	0	3
Shiloh	280	60	340	8	1	0	2	4	0	0	0	7	0
Marlboro	62	12	74	0	0	0	0	1	1	0	0	0	2
Second Hopkinton	8d	34	114	0	0	0	0	2	0	0	1	0	3
Berlin	106	18	124	0	0	1	0	7	0	0	0	0	6
Piscataway	81	18	99	0	0	0	0	1	1	0	0	0	2
Waterford	30	8	38	0	0	0	0	1	0	0	0	0	1
	1556	466	2022	16	9	3	2	135	7	1	3	17	33

Sabbath School

LESSON XII, JUNE 22, 1907.

REVIEW LESSON.
INTRODUCTION.

In general we may say that the New Testament emphasizes the relation of individual men to God while the Old Testament refers to men collectively and emphasizes the relation of the Chosen People to God. Yet there are many exceptions to this rule. The eleven lessons of this quarter are grouped about three great men.

Perhaps we should except lesson 7 from this classification. That pictures the condition of the people of Israel after they had lost Joseph and before Moses had come to their deliverance.

Lesson 1 shows us Jacob at the crucial point of his early life. He was not a very young man in years; but he was starting out from home, and had to make the great decision in regard to his relation with God. Jacob was not always right, but he has here set us a good example.

Lesson 2 shows another turning point in Jacob's career. He has a new vision of God, and depends upon him more sincerely than before.

Joseph is one of the few characters of the Bible concerning whom we know nothing to their dishonor. Lesson 3 tells of a father's favorite son envied by his brethren, shamefully treated by them and sold into slavery. To the outward appearance all the high hopes of this young life

are blighted. Joseph arises superior to his misfortunes, resists temptation, and lives up to his opportunities even in prison. (Lesson 4). It was no mere accident that brought Joseph out of prison, and gave him the high place in which we see him in Lesson 5. He was faithful in the little things, and attained an appropriate reward. We are not surprised that such a man should freely forgive the injury that his brothers did to him, as we are told in Lesson 6. He saw the opportunity to do a great kindness to his kindred, and did not seek revenge.

Moses was probably as well educated as any man of his time, but there was much more than education in his making. He inherited sterling qualities from his parents who through faith disobeyed the commandment of the king. (Lesson 8). To him was granted a vision of God and a commission that was enough to make the boldest man humble. (Lesson 9). He was not disobedient to the call and has won for himself a lasting fame. Lesson 10 tells of the institution of the feast of the Passover when the last and greatest of the plagues fell upon the Egyptians, and the Israelites were spared through the sprinkling of the blood. Lesson 11 marks the complete victory of the Israelites over the Egyptians when the fleeing bondmen marched in safety through the Red Sea, and the army of Pharaoh was engulfed in its waters.

An ever recurring thought in the lessons of this Quarter is that Jehovah is able and willing to deliver. Just when there is from the human point of view no hope then can God most easily manifest his care for his own.

Plainfield, N. J.

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Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

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

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.