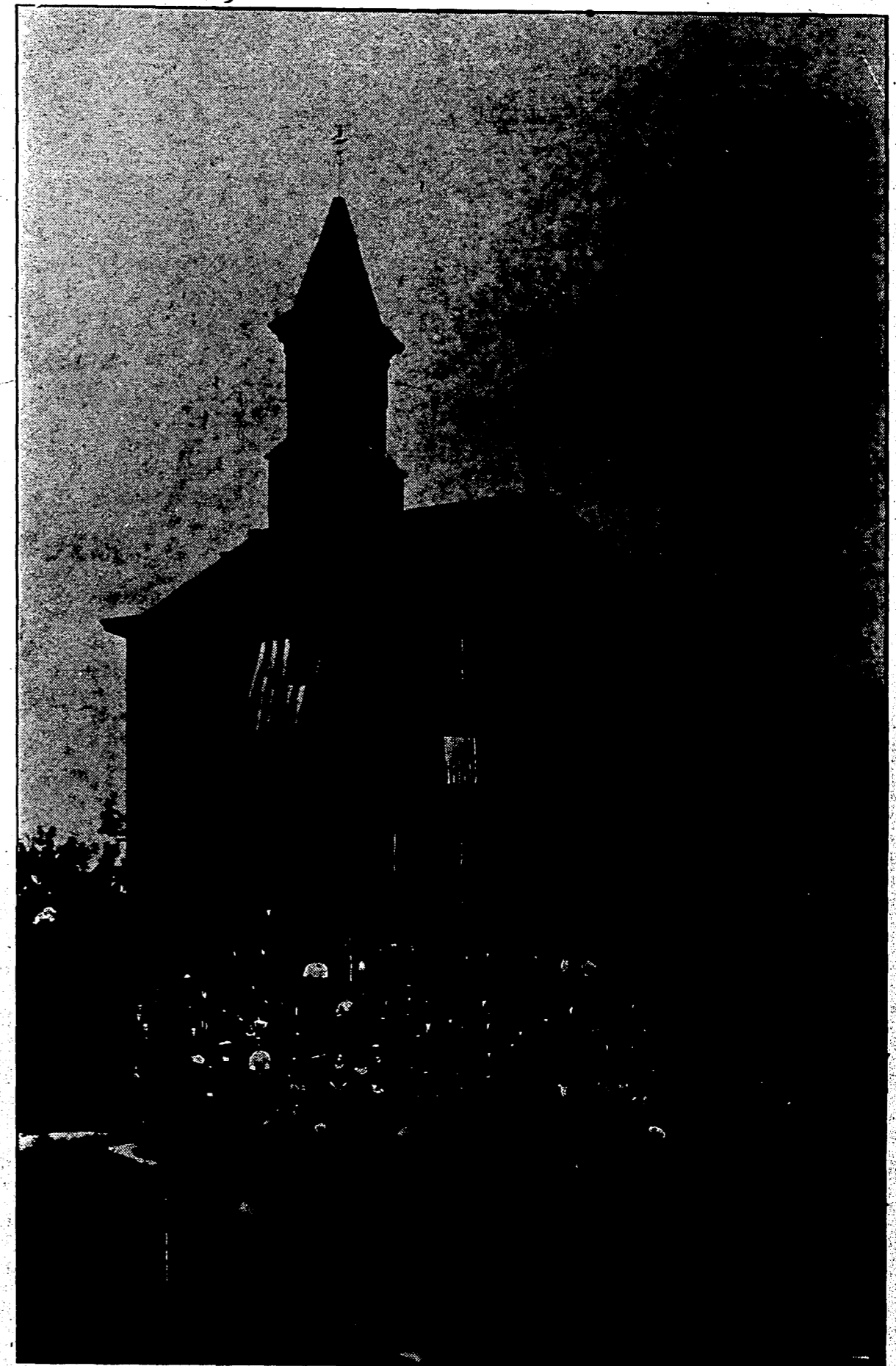


THE SABBATH RECORDE

PLAINFIELD, N. J., JUNE 17, 1907.



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Editorial

Are You Hungry?

One of the Beatitudes tells the blessedness of being hungry. Hungry is a hard word to define. It is an eager word. It is a grasping word. It reaches and rushes for what it wants. It is a resistless word. It tells of life; intense, active, devouring life. Hungry life will not yield when refused. It will not stop at barriers. Hunger follows its prey relentlessly. It must be satisfied. The blessedness of being hungry lies in its intenseness, its persistency, its untiringness. Take a lower form of hunger for an illustration; a famished wolf pack in winter, when game is scented. How the cry of starvation prays for food. How waning strength crowds lagging limbs with fierce desire for food, food, food. Extend this picture of physical animal hunger and then compare it with the faint desires of the average human soul for God and righteousness. Little wonder that men without divine hunger can not understand Matthew 5:6. The deep, rich experience which the words of Jesus suggest is too nearly unknown, even among Christians. Therefore are so many weak and sickly in spiritual experiences. This is cause for greater sorrow because hungry souls do not need to go hunting for God as hungry wolves hunt scattered game in winter. Divine manna, the Bread of Life, surrounds all souls and begs for opportunity to nourish them into higher joy and holier living. An appetiteless invalid can not be pleased nor will he respond, even when the best is brought, that love and skill can provide. It is a thankless task to care for such an one. The world is crowded with them. The church is burdened by them. And yet the world is hungry, abnormally hungry, restlessly hungry, hopelessly hungry for other than God and righteousness. Men rest, soul and body, when truly fed. There-

in is the "peace that passeth all understanding," the divine peacefulness of full-fed souls, hungry for righteousness. That was the cry of a soul hungry for human fellowship and sympathy when a poor woman said, "Send me no more things. I do not want things; I want folks." Earth-burdened lives want sympathy; love, companionship. God overflows with sympathy, encouragement, companionship; hence the blessedness of hungering for God. The pulpit needs to learn anew and constantly, how much men need to know God on the sympathetic side. Hearts do not hunger for theories about God, and preachers often fail because they theorize, creating weak theological creeds for the ears of men whose hearts are benumbed by the chill that comes to souls unfed. Appetizing food awakens hunger. The great duty and the glorious privilege of the preacher is to present Jesus, the Christ, and God, the Father, as supreme realities in human experience, thus awakening men to delightful redemptive hunger for God. Then men are "filled," and not until then. Such preaching to men, such presentation of heavenly food is the crying need of these years. An active age is always an hungry one, and these years are insanely active. Strong men are always "hearty eaters," and the non-Christian men of today are strong men, keen-eyed, clear-brained and eager. They must feed on something, and much of their abnormal hunger for sin and earthliness lies with themselves. On the other hand, the pulpit and the daily lives of Christians are too often at fault for not bringing Divine food to such souls in more appetizing form. Christians need special courses of instruction as "trained nurses" in the preparation of food for men. What kind of training? Soul training. Personal experience in feeding on food Divine, which enables them to know what other souls need. One great source of real power in the pulpit is personal religious experience. A man cannot teach that he does not know, and there is no adequate knowledge of spiritual things except through personal experience. Thus

we come to the fountain of all our need, deeper and more Divine personal experience. Hunger for God, not for theories about God. Hunger for truth and life, for the Christ who was the Way, Truth, Life. Brethren, you who preach—brethren all—true hunger ought to begin with the church, the pulpit, and the pew, the prayer meeting and the Sabbath School, the home, the shop, the field, wherever a Christian is, there should be hunger after righteousness. Then others will be made hungry and the world will feed on God.

Just To Listen and Think.

In a poem entitled "Dow's Flat," Bret Harte described the movements of a man contemplating suicide by throwing himself into a well, by saying that he stopped a moment upon the brink, "just to listen and think." The vividness of Harte's picture recalls the demand which these rushing years make for meditation concerning religious truths and duty. Everything goes at such a reckless pace that even our religious services are crowded into weakness for want of deliberate thought and that ripening of spiritual experiences which comes through meditation. It is better to be engaged in religious work thus than not to be engaged in it at all, but more is lost than we can easily measure through the push and rush of these days. Active and successful preachers of the gospel, and pastors, are among those who suffer in this direction. So many things that are legitimate in their regular work are demanded, and so many other things in addition, that careful study and ripened thought are almost impossible. What is true of pastors is equally true of their parishioners, the difference being that with the parishioner, it is business that presses rather than those forms of work that are intellectual and more directly religious. All these things combine to bring weakness, if not danger, to the interests of the church and to the individual life of Christians, even when they earnestly desire to do the most and best that is possible for truth and righteousness. The fact that life grows more strenuous and complex every day is one of the hindrances to the best and highest interests of society. Highest results in Christian life and influence come only through ripened spiritual experience, and these can not come without

much meditation upon spiritual themes that have to do with inner heart life. God has ordained that meditation,—continued and careful thought concerning one's self and one's duty—shall be a prominent, if not the most valuable element in spiritual growth. One must become rich in heart life before he can furnish helpful spiritual food for others. Now and then a business man is found who compels all engagements to go aside for half an hour or an hour each day, at a given time, that he may secure undisturbed meditation. But the number of those who do this is so few and the want of such hours of meditation is so great, that the majority of men, whether in business or professional work, are comparatively barren in spiritual things for want of quiet thought. The writer has formed a habit which he can scarcely commend to others, but which has been fixed in his own experience for many years past. It is the habit of lying awake from two o'clock in the morning until five, for the purpose of such thinking as can not be secured at any other time. It is an abnormal habit, and one that began in part through inability to sleep because of ill-health. Even though the habit be abnormal, he has reason to be thankful that certain lines of thought and meditation are thus secured. This incidental reference to personal experience would not be in point unless it shall aid our younger readers in compelling themselves to form habits of quiet meditation in spite of untold duties. The first two sentences of this editorial had been written when a messenger came with the request that the writer address a graduating class at Commencement time, in a neighboring town, on the seventeenth day of the current month. He was obliged to refuse the request, but the incident emphasizes the ideas presented here—Compel your busy self to "listen and think."

Pragmatism.

Yes, it is a new word. It will be well that the reader become acquainted with the word, even though its use seems a little pedantic. Just now it represents the "new theology" with which the name of Dr. Campbell is associated. The thought which lies back of it is that religion consists in doing, rather than in believing something; that Christianity is a life more than a creed.

Thus far it is well. The process is healthful that is leading Christianity to escape from some of the burdens which Greek philosophy wrought into it at a very early date. The overwhelming demand which these years make for a practical application of Christian truths to the social, political and industrial problems of the age has done much to develop pragmatism. The tendency is a good one and the essential truths which the word carries with it, ought to be recognized. As with all other truths there is danger of exalting this until other truths equally important, be obscured. Ethics and practical religion are the result of thoughts and principles and may not be based on emotions, much less on vague and spasmodic efforts for the accomplishment of good. It was a Boston man, who said: "Pragmatism is the system by which you hold one opinion today and a contradictory one tomorrow, but with the comfort all the while of knowing that the other fellow is surely wrong." Many people mistake their ability to condemn others, for genuine piety on their own part. Discounting the opinions of other men is often taken as an evidence of great wisdom. But it will always remain true that ethical principles and their application to human life spring from the source of fixed belief in fundamental truths. Herein is the surpassing power of the Ten Commandments. They are so brief, so packed with thought, and carry with them such everlasting principles that the superficial man never understands them. They are too great for him. And yet every good result, everything that is desirable in this "new theology," called pragmatism, must spring from those fundamental principles. It is a superficial thought that says, "No matter what a man believes, so that he acts as he ought." No man will act as he ought to act, unless he believes what he ought to believe. At this point comes the supreme weakness of popular theology concerning the Fourth Commandment, and the Sabbath. Because the Master rejected the false notions of the Jews, which were fossilized pragmatism—men are in danger of saying there are no important fundamental principles, in institutions and ceremonies. We hasten to welcome all good in the idea that deeds are more important than creeds. But it must not be forgotten that all good deeds are the result of fundamental truths wrought into human thought, and therefore

finding expression in human actions. So far as modern pragmatism is part of the evolution that is carrying men into higher conceptions of duty to the "submerged tenth," and duty to themselves, it is a hopeful and helpful development. On the other hand, in so far as men attempt to throw away faith in fundamental principles and the recognition of overwhelming authority in fundamental truths, so far will there be more than failure in "new theology," and much lauded pragmatism.

The Genesis of American History.

The exposition at Jamestown renews attention to the early history of America, although the exposition seems to open about as slowly as American history developed. One hundred and fifteen years passed between the discovery of North America by Columbus and the first permanent settlement in the new world by English-speaking people. This recalls the fact that from the later part of the fifteenth century, Spain was one of the greatest world powers, for a hundred years, and at the beginning of the seventeenth century it looked as though Spanish influence in North America could not be successfully challenged. The tendency to emigrate from England to America grew slowly, the earlier influence being the excellent fisheries on the banks of Newfoundland. When Queen Elizabeth ascended the throne of England in 1558, a spirit of enterprise was awakened which induced more frequent visits to the new world. Sir Humphrey Gilbert obtained from Elizabeth a patent for territory in 1578, with full powers "to inhabit and fortify all land not yet possessed by any Christian prince or people." He was half-brother to Sir Walter Raleigh, and Sir Walter renewed plans for settlement in the new world after the death of his brother Gilbert, which occurred on his second return voyage from Newfoundland. Sir Walter sent an expedition in 1585, under Captain Ralph Lane, which settled at Roanoke Island on the coast of North Carolina. Disaster followed this effort. In 1587 a second expedition was sent out by Raleigh, under Captain John White, with which a bit of romance is connected. The company consisted of one hundred and fifty settlers, of whom seventeen were women and nine were children. They also went to Roanoke Is-

land. A month after their arrival Governor White's daughter, Eleanor, wife of Ananias Dare, was delivered of a daughter, and she was called Virginia, because she was the first child born of English parents in Virginia, a name given to all America in honor of the virgin Queen Elizabeth.

Trouble between England and Spain ensued and it was not until 1605 that further efforts were made by the English to found a permanent settlement in America. Two large stock companies, the London and Plymouth, obtained a joint charter from James I, in 1606, which defined Virginia as "that portion of North America lying between the 34th and 45th parallels of northern latitude," which the reader will recognize as covering practically the whole of the United States. An expedition set out from London December 20, 1606, and came to America by way of the West Indies, consuming about five months on the voyage. This expedition stopped at Cape Henry, on the mouth of Chesapeake Bay, April 26, 1607. The Jamestown Exposition which was formally opened by President Roosevelt on the 26th of last April, celebrated the landing of that company. A location for settlement was chosen a few days later on the peninsula, five miles above Archer's Hope. The river was named James and the settlement Jamestown, in honor of King James of England, by whom the companies were chartered. Thus the first permanent English settlement in America was established.

The Presbyterian General Assembly.

The late meeting of the Presbyterian General Assembly for 1907, at Columbus, O., dealt with some practical themes that are of more than ordinary interest. The temperance issue, centering in "What is the best method of putting down the saloon?" was a point of acute interest. A proposition came before the Assembly to make the Anti-Saloon League the permanent agency through which the temperance work of the Presbyterian church shall be carried forward. Rev. Davis Wills of Oswego, N. Y., withdrew from the Temperance Committee and Rev. Henry Doacher of Louisville, Ky., was appointed to his place. The most effective methods of carrying on temperance work were extensively and earnestly discussed. Many members of the Assembly objected to the proposition to endorse the

Anti-Saloon League officially, and preferred that the church continue temperance work through its committee. The employment of detectives to obtain evidence against liquor sellers was a prominent feature in the discussion. After a prolonged and exciting debate, the following action was taken, May 20:

Whereas, the Presbyterian Church has always stood for the separation of the Church and State, and the Assembly believes that the Church in its organized capacity should not, through any of its agencies, be entangled with the political organizations of the State, while urging upon its members as Christian voters to take an active interest, in political affairs, bringing to the service of the State a conscientious performance of civic duties, therefore, be it

Resolved, that the Assembly declares as its policy that the permanent committee on temperance shall not interfere in political primaries, advocate the election or defeat of candidates for political offices, enter into the organization of campaigns, frame bills for presentation to the legislatures, lobby before legislatures, or otherwise entangle the Church with the political activities of the State; provided that nothing herein may be construed as limiting the constitutional right of petition as granted in our standards.

Whereas, we contend that the Church as an organization must continue to do its own temperance work;

Resolved, that the General Assembly of the Presbyterian Church, United States of America, most heartily commends the American Anti-Saloon League as a sane, safe and effective organization in the advancement of the great cause of temperance and pledges thereto the fullest cooperation consistent with the constitution of the Church.

Another question of universal interest among Christians came prominently before the Assembly, the discussion of which emphasized the fact that the supply of ministers for the Presbyterian church, especially in the Eastern states, is inadequate. Rev. Dr. Cochran, corresponding secretary of the Board of Education, urged that greater efforts be made "to secure the ablest men for the ministry." He also said that the "tremendous decline" in the number of candidates for the ministry in the last ten years did not frighten him, but he did think that the church ought to be concerned about the lowering of caliber and character in those who now present themselves to be trained

for this work. "He supported with the observations of others his own impression that the average personnel of candidates today is by no means up to the standard of even ten years ago. And it is true that there are not enough candidates, especially in the East—the whole strain of supplying the ministry is borne by the Western colleges. Who preaches sermons on the call to the ministry? All you ministers ought to preach on that subject."

Another phase of the ministerial supply problem was brought out by B. L. Agnew of Philadelphia, who said, "The present average salary of a preacher is below that of the ordinary workman who is employed three hundred days a year. A hod-carrier can learn his trade in a day, and in New York can obtain \$900 for a year's work of three hundred days. The preacher, on the other hand, spends years and several thousand dollars getting his education, and receives an average of about \$750 a year." Mr. Agnew referred to the preacher as one who is idolized at thirty, criticized at forty, ostracized at fifty, ostracized at sixty, and canonized at seventy, if he survives. While each denomination must meet its own phase of these great problems, they involve the sad but insistent fact that up to the present time, the higher interests of the world, represented in the Christian church, are measured by standards that require of the gospel ministry attainments, powers and influence of the highest character, upon wages less than those earned by unskilled laborers. Self interest requires that the average church pay its pastor better salary.

The New Catholic Encyclopedia.

In the RECORDER for April 29, 1907, three editorials appeared under the head of "Rejuvenation of Catholicism," "Catholicism in America," and "Opportune Opposition to Protestantism." Those editorials were called out by the announcement of the first volume of a new encyclopedia. A copy of that volume is now upon our table. It runs from A—Assize. Being an encyclopedia, the themes in each volume must come in alphabetical order. Nevertheless, the general scope of the work can be apprehended from a single volume. An examination of Volume I, gives abundant support to the opinions expressed in the RECORDER of April 29, concerning the extent of influ-

ence and the permanent value of this encyclopedia to Catholicism, among English-speaking people. The title page is as follows: "The Catholic Encyclopedia; An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Conde B. Pallen, Ph. D., LL. D., Thomas J. Shahan, D. D., John J. Wynne, S. J., assisted by numerous collaborators, in fifteen volumes." The purpose of the encyclopedia is stated in the preface as follows: "The Catholic Encyclopedia, as its name implies, proposes to give its readers full and authoritative information on the entire cycle of Catholic interests, action and doctrine. What the Church teaches and has taught; what she has done and is still doing for the highest welfare of mankind; her methods, past and present; her struggles, her triumphs, and the achievements of her members, not only for her own immediate benefit, but for the broadening and deepening of all true science, literature and art—all come within the scope of the Catholic Encyclopedia. It differs from the general encyclopedia in omitting facts and information which have no relation to the Church. On the other hand, it is not exclusively a church encyclopedia, nor is it limited to the ecclesiastical sciences and the doings of churchmen. It records all that Catholics have done, not only in behalf of charity and morals, but also for the intellectual and artistic development of mankind. It chronicles what Catholic artists, educators, poets, scientists and men of action have achieved in their several provinces. In this respect it differs from most other Catholic encyclopedias. The editors are fully aware that there is no specifically Catholic science, that mathematics, chemistry, physiology, and other branches of human knowledge are neither Catholic, Jewish, nor Protestant; but when it is commonly asserted that Catholic principles are an obstacle to scientific research, it seems not only proper but needful to register what and how much Catholics have contributed to every department of knowledge.

"No one who is interested in human history, past and present, can ignore the Catholic Church, either as an institution which has been the central figure in the civilized world for nearly two thousand years, decisively affecting its destinies, religious, lit-

erary, scientific, social and political, or as an existing power whose influence and activity extend to every part of the globe. In the past century the Church has grown both extensively and intensively among English-speaking peoples. Their living interests demand that they should have the means of informing themselves about this vast institution, which, whether they are Catholics or not, affects their fortunes and their destiny."

The foregoing description of the ends sought by the Encyclopedia places the genius of the work before our readers in a clear light. It must not be forgotten that Catholicism, Roman and Greek, fills the largest part of the history of Christianity. Those who may have little faith in Catholicism or who may deem it a perverted form of Christianity when compared with the earliest Christian communities, or with the ideal of what Christianity should be, need to know it from its own standpoint, if they would judge it correctly, criticise it advisedly or oppose it successfully.

Value to Protestants.

The fact that the adherents of the three leading forms of religion, Judaism, Catholicism, and Protestantism, are so slightly informed concerning each other, and in many cases concerning themselves, gives double interest to an encyclopedia devoted to the history and defense of a specific form of religion. This Catholic encyclopedia finds a counterpart in the Jewish encyclopedia which has lately appeared and which sustains a relation to Judaism such as the Catholic encyclopedia will sustain to Catholicism. The publishers of the encyclopedia speak of the value of the volume to non-Catholics in the following paragraph:

"Catholics who are often consulted by their Protestant friends on any of the numberless questions treated will find relief and confidence in referring them to this splendid monument of scholarly enterprise in which the truth will be set forth with the utmost attainable accuracy and fairness. Professional Catholics especially, expected to be informed yet too busy to read extensively on these lines, will enjoy in this publication an ideal and indispensable means of keeping up to the proper level."

The projectors of this encyclopedia dwell with special emphasis upon the demand for

such a book among English-speaking people, Catholic and Protestant. No one can examine the first volume without noting the following points of interest. There are copious bibliographical references by which the reader who desires to investigate, is referred to authorities who have written upon given subjects. The conclusions of Higher Criticism appear throughout the volume to an extent that will surprise those who have thought that the Catholic Church opposes Higher Criticism. Running through the volume, non-Catholic readers will find Catholic views stated on many questions with reference to which non-Catholics are likely to have but indistinct opinions and limited knowledge. Among those themes we note "Absolution;" "Abstinence;" "Abraham;" "Adam;" "Africa;"—early Christianity in; "Agape;" "Agnosticism;" "Albigenses;" "Alexander;"—popes and other prominent representatives of Catholicism of that name; "Alexandrian Church;" "Anglo-Saxon Church;" "Anti-Christ;"—an article of special interest to non-Catholic readers; "Apocalypse" and "Apocraphy;" "Apostolic Constitutions;" "Apostolic Fathers;" "Arianism;" "Altar;" an extensive and instructive article; "Ambrose, Bishop of Milan;" "Ambrosian Chants;" of value to musicians; "Ambrosian Liturgy and Rite;" "Anglican succession;" "Anglicanism;" etc. Themes which require historical treatment such as America, Armenia, Alabama, etc., are treated quite at length and in a scholarly manner. Without being frequently asserted, the reader is impressed with the fact that Catholicism and Christianity are always treated as identical, as synonyms. Probably the greatest value for non-Catholic readers of the first volume and of the volumes that are to follow is found in the fact that the history, nature and purpose of the Roman Catholic Church is set forth from its own standpoint, and by its ablest writers. Judging from the volume before us, there will be little or nothing polemic; little to provoke antagonism by way of attack upon Protestantism. One cannot prophesy, however, until "Protestantism" and themes pertaining to it are discussed.

The terms on which the publication is issued are: buckram binding, \$6 per volume, \$90 per set; ¾ morocco binding, \$8 per volume, \$120 per set; full morocco binding, \$15 per volume, \$225 per set. Conces-

sions are made in favor of those who subscribe for the entire set in advance. All details in this direction can be secured by addressing the publishers, Robert Appleton Company, New York, No. 1 Union Square, Chicago, London, Rome, Bombay. The volume is well illustrated and the mechanical execution is excellent. Special claims are made for the quality of the paper, ink, etc. Public libraries, like those of our colleges, and private libraries for clergymen and literary workers ought to be enriched by this encyclopedia. Protestants, Jews, all non-Catholics, need the information which the encyclopedia furnishes, ready for reference on all occasions. Conversely, Catholics ought to be supplied with the Jewish Encyclopedia, and Protestantism would be greatly benefited if a similar Protestant Encyclopedia could be published. Reliable encyclopedias written from the standpoint of those whom they represent are quite as valuable features in these days—and they are likely to become more so—as those general encyclopedias are to which literary workers turn so frequently. If the publication of the Jewish Encyclopedia and of the Catholic Encyclopedia here noticed, shall stimulate the appearance of similar works of reference, our literature will be enriched correspondingly. As men ought to be judged by their own statements, so should great religious and political organizations be judged. While such statements are subject to investigation and criticism, they contain and convey information more valuable and more nearly correct than the opponents or enemies of any individual or any organization are likely to produce. The RECORDER commends the Catholic Encyclopedia to the favorable attention of its readers, to all students of history and theology.

Tract Board Meeting.

The minutes of the Tract Board meeting, June 9, 1907, show the reference to the Advisory Committee of certain questions connected with the work of the corresponding secretary as editor of the RECORDER, which call for a word of explanation in this place. Referring to the minutes of a meeting of the Tract Board held November 10, 1895, the reader will find a record of correspondence between A. H. Lewis and a committee of the Board, relative to the form of work which he proposed to undertake, if elected

to the secretaryship. The action of the late Board meeting is so in accord with certain statements made by Dr. Lewis at that time, that it is essentially a renewal of the plans made in 1895. Dr. Lewis then said:

"I ought to continue the work of investigation in which I have been engaged so many years and to give more time and thought to the application of facts and truths to the issues which are now in hand and those which will continually arise in various forms.

"I must do as much as possible to leave in permanent and available shape, material for those who will take the work from our hands a few years hence. Economy as to time, strength and money demands that this work be done through the printed page. This generation cannot finish the struggle. Our part must be, in no small degree, preparatory. We must forge the weapons, we must survey the fields and build the bridges for those to whom still larger duties will come."

It was the hope of the secretary when he entered the work in 1896, that he would be able to prepare and leave for those who are to come after him, other books than those which he had already published. Circumstances which followed his appointment, and demands upon his time have made it impossible to carry out the plans then made, until he had given up the hope of doing the work then contemplated. The question of securing an "understudy" who should avail himself of such help as the secretary might give, toward preparing to take up the secretary's work, has been under consideration from time to time, without definite results. Within the last two months, the name of Theodore G. Davis has come before the Board, in that connection. The proposition that the secretary be relieved from the editorship of the RECORDER, with the hope that the more permanent literary work that was contemplated at the time of his election may yet be accomplished, came up at the last meeting, and led to the reference of both items to the Advisory Committee. The changes under consideration were suggested by members of the Board, and not by the secretary; but he holds himself in readiness, now, as always, to do that which the Board deems best for the interests of the denomination, and he still greatly desires to do what was under contemplation twelve years ago. It is sufficient to say here that should

he be relieved from the editorship of the RECORDER, he would retain his place as secretary, the purpose being to secure opportunity for such investigation and ripening of thought as are necessary to produce certain books under consideration. This much of explanation is demanded at this time, lest the action reported in the minutes awaken questions not answered by that brief record.

Salem College.

This number of the RECORDER gives special place to Salem College and its interests. Our readers are familiar with the history and work of this, the youngest of our schools. The vigor and push that have characterized it from the first have wrought marvelous changes in the educational and social interests of West Virginia. President Gardiner left it with an enviable record, which seems to have been well supplemented by the first year under the guidance of President Clawson. Salem College is an efficient agency in the development of higher education and broader culture in a field that knew little of these, except for the favored few who could go abroad for them, until within the last twenty years. The friends of education and progress will join in our wish and hope that Salem College will have a future worthy of its place and its history up to this time. The following notice of President Clawson, taken from the *Salem Express* finds fitting place here:

"PRESIDENT C. R. CLAWSON WILL RECEIVE MASTER'S DEGREE."

"President C. R. Clawson of Salem College, graduated at Alfred University, Alfred, N. Y., in 1892. In 1893 he was called by the board of directors to the professorship of History and Greek in Salem College, which position he held with honor until 1906. During these years his department has been visited by many of the educators of the state and his methods of instruction highly complimented.

"In 1906 he was called to the Presidency of our noble institution of learning to fill the vacancy of President T. L. Gardiner, resigned. As a result of these fifteen years of hard study as a student and his faithful service in the teaching profession, Alfred University will, at the coming Commencement, confer upon him the Master's degree in course. President Clawson will leave here June 3, for Alfred, N. Y., to attend the Commencement, receive his degree and

will return to Salem in time for the Commencement here.

"This is certainly a befitting recognition on the part of his Alma Mater of a man who has been a hard worker and close student for these fifteen years since his graduation and Salem should feel proud to have such an educator at the head of her noble institution of learning to lead her on to success."

Rev. James H. Hurley.

Knowing that Brother Hurley is not now preaching, the RECORDER made inquiry concerning his situation that all its readers might know the facts in the case. The following reply is at hand from Milton, Wis., June 5, 1907:

"DEAR BROTHER LEWIS:

"Your letter of inquiry is just received. I am glad of an opportunity to say that I was advised by two physicians to stop preaching, for two years at least; making a complete change in my manner of living, by leaving off reading, study, visiting, etc., and becoming a day laborer. It is working a wonderful change in so short a time. I have gained twelve pounds in weight, and sleep well; I am making "a hand" in a carpenter's gang, breakfasting before six in the morning. Have not felt so well in a long time. If I continue to improve, I hope to be able to return to gospel work before the two years are past. I think I made a mistake in taking up pastoral work so soon after leaving West Virginia. I would be glad to have you say to any who may inquire that I am only temporarily out of the ministry. As soon as my health will permit I shall gladly take up the work again.

"I like the RECORDER in its new form and appreciate its weekly visits more and more. Your editorials are certainly growing better as the years pass by.

"With best wishes, I am,

"Yours,

"J. H. HURLEY."

O favors every year made new!

O gifts with rain and sunshine sent!

The bounty overruns our due,

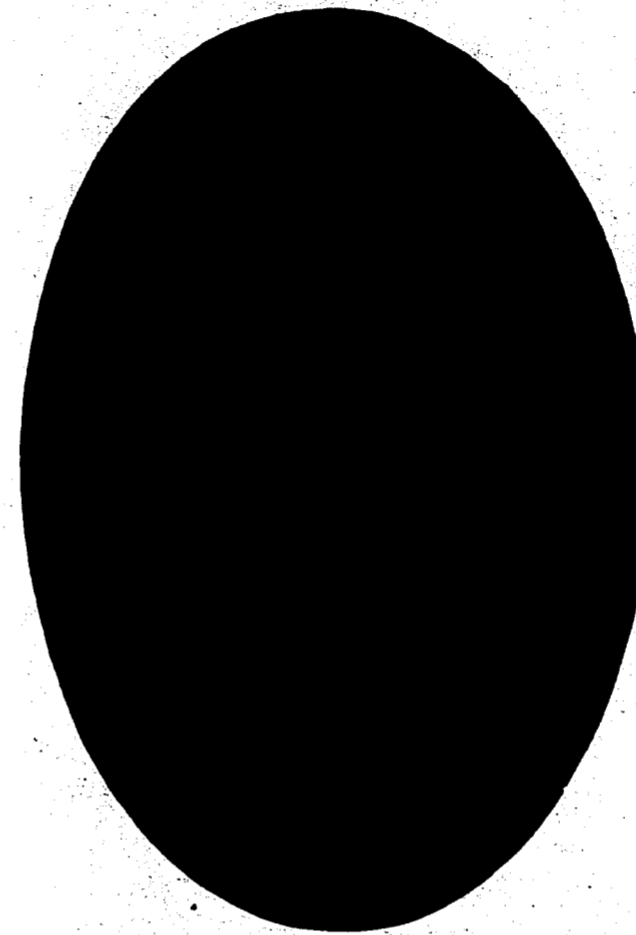
The fulness shames our discontent.

—J. G. Whittier.

Turn your sorrows outward into currents of sympathy and deeds of kindness, and they will become a stream of blessing. —Cuyler.

Commencement at Salem College

Statement by the President; Three Orations by Graduates; Extract from Baccalaureate Sermon



CORTEZ R. CLAWSON, A. M., PH. B., LITT. B.
President of Salem College.

Salem College.

The eighteenth year of Salem College closed June 12. On that day fourteen young men and young women graduated, the largest class in the history of the school. Of this number seven finished the normal, one the scientific, and six the music courses. The other three classes are well organized and a true college spirit exists among the members.

The year has been a successful one. There have been in attendance one hundred seventy-two different students.

The president and financial agent have each spent a portion of the year in field work. In this way the College work has been brought to the attention of young people and through personal correspondence large numbers have been put in touch with the institution. The teachers have taken an active part in the ministry of education in the adjoining counties and young people are realizing the need of higher training and culture. Several High Schools have been organized within our

vicinity but this fact has rather stimulated College attendance than otherwise. The High School of Salem, while the course has been strengthened and the term lengthened, is arousing greater interest in higher education and many of the graduates are inspired to better living. At the present time three of the city High School graduates of the present year are in our classes and it is hoped that through the helpful relations that exist between these schools those who enter the High School will not consider their course complete until they have passed successfully through one or more of our College courses.

The standard of the Normal Course prescribed by the state of West Virginia has been raised and more work is required than ever before. The College courses have likewise been strengthened to meet the growing requirements and are equivalent to those offered in other schools of similar standing. The relation existing between the University and College is such that work done satisfactorily here will be given full credit there. The state superintendent of Public Instruction recognizes the thorough work done in Salem College and has taken occasion to commend the institution in its work of up-building.

The outlook for the future was never brighter. The Board of Managers has taken up enthusiastically the new building project and at their last meeting Mr. L. D. Lowther was re-appointed canvassing agent. There were fifteen present at the meeting and much interest was manifested as soon as the matter was fairly before the meeting. Within a period of a few minutes three different members of the Board each expressed a desire to contribute \$500. This is encouraging and the prospect for a new structure on the campus in the very near future is almost an assured thing. A new building such as is contemplated will add to our equipment, increase our facilities for teaching, attract more students, insure permanency and will add materially to our income.

The College has an excellent standing

and it has been several times remarked by educators in the state that better work was done here for the amount of building than in any other school in West Virginia.

The College is noted for her enthusiastic teachers each of whom has the student's welfare at heart and is in sympathetic touch with all his struggles. Every Christian school should have for its object the development of Christian character. Salem College has always stood for Christian education and the exaltation of those principles that make manhood and womanhood. While non-sectarian in its scope it does aim through consecrated Christian teachers to inspire its students to lofty and noble purposes in life. Such training prepares for life's duties and makes possible intelligent citizenship.

CORTEZ R. CLAWSON, *President.*

The Power of Music.

MARY HELEN WITTER.

Graduation Oration delivered at Salem College, June 12, 1907.

Among all arts there is none other that so affects man's inner nature as does the art of music. It is far reaching in its influence both on the savage and the civilized man, or as Shakespeare has said:

Do but note a wild and wanton herd,
Or race of youthful and unhandled colts,
Fetching mad bounds, bellowing and neighing
loud,

Which is the hot condition of their blood;
If they but hear perchance a trumpet sound,
Or any air of music touch their ears,
You shall perceive them make a mutual stand,
Their savage eyes turned to a modest gaze
By the sweet sound of music.

The man that hath no music in himself,
Nor is not moved by concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
Let no such man be trusted.

It is impossible to limit the beginning of the art of music, as it is the expression of the emotional side of man's nature. Everything that we see or hear in nature impresses the mind with a sense of music.

It was the musical rhythm in the moving of the stars that inspired the old philosopher on the plains of Shumar to utter that immortal phrase "And the morning stars sang together." Over these rhythmic movements and harmonies of nature, the ancient Greeks

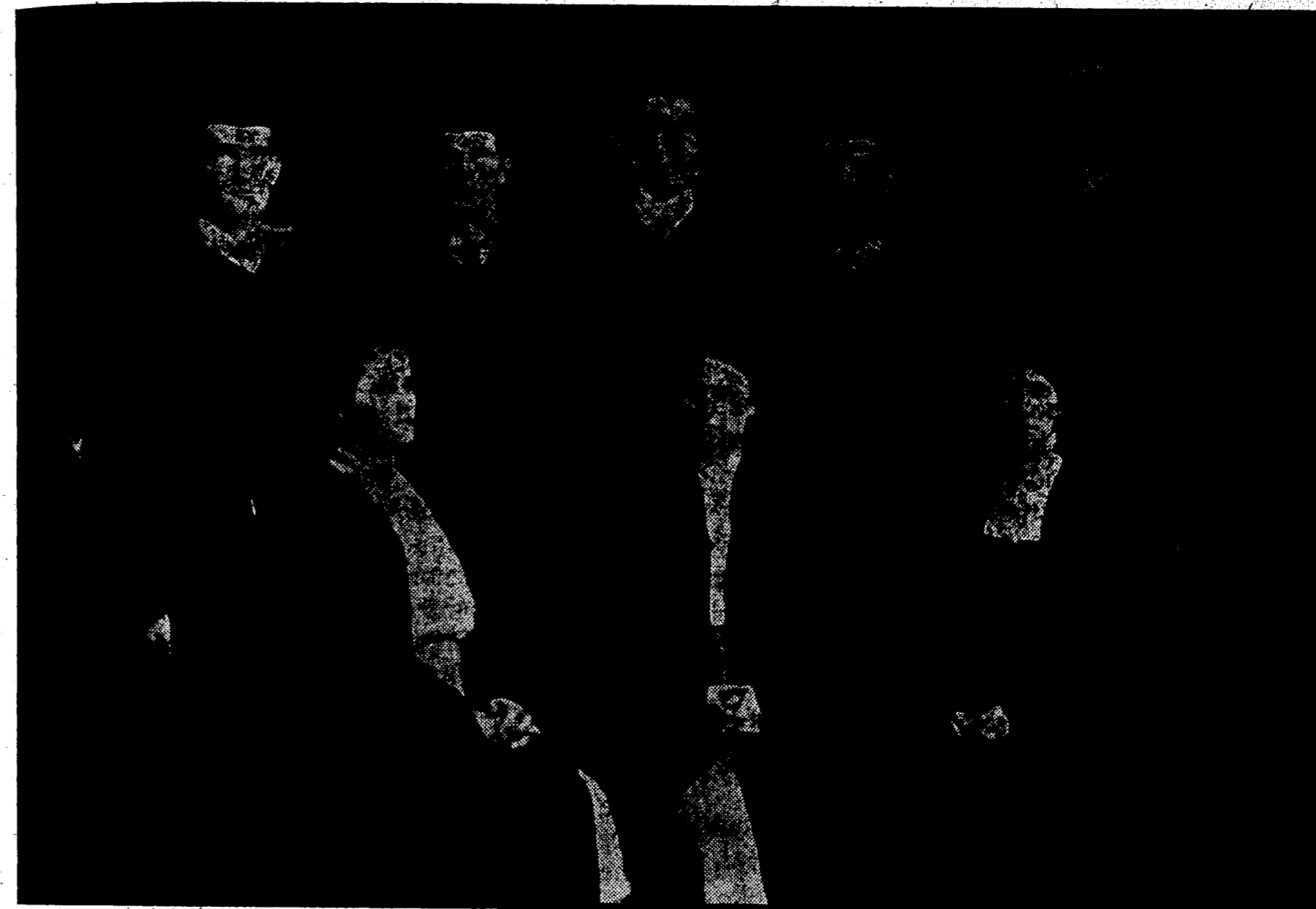
imagined that the muses presided. They considered the muses speaking their approval to them in gentle rustling of the leaves, or the merry rippling of the brook, or the warbling of the birds, and hence the term music, meant the language of the muses.

The development of the art of Music has kept pace with the deepening of mental activity. It has been shown that music, in its psychical relations to human culture is not only the first sign of man's evolution from the brute, but had its origin in the lay of the brutes. If the brute had once moved a muscle, for instance, stamped a foot and attended to the muscular sensation or sound of it; or if it once attended and stamped again and attended to the succession of stamps, at that moment the great obstacle to the free output of nerve energy in play would be in some degree removed, and the motive to attend again would be established. Thus would begin the growth of rhythmic movement and sound which we call the art of music.

With primeval man the "musical" results were not much higher. He gave expression to his feelings of excitement by a series of leaps and yells. The beat of the tom-tom or the shrill notes of the reed pipe were sweeter to the savage than all the harmonies of the master symphonists. But on the other hand there is no music in the discordant cacophony of the aborigines.

In India the ancients found expression to their musical sentiments in a rude instrument of one string and a bow. But as civilization advanced and their minds broadened, it required more tones to express their feelings. The narrow range of tones marked a calm inactive people, but as more tones were added to the scale with a more complicated relation between them, it became better adapted for a more energetic and sensitive people. We can mark the different stages of civilization by music better than by any other art as it is the expression of the inward feelings of the people.

"In every community where there is a certain degree of wealth, leisure, and vigorous movement of mind, this surplus force will expend itself in some form of art or literature." The nature of the art or literature depends upon its environments, as



SENIOR CLASS.

for example at the flowering time of Greek art, sculpture was preeminently successful, during the Elizabethan age the great literary period of history, the drama attained to a height such as it has never since reached. Sculpture, painting, and similar arts reached their maturity long before music, although in order of time music is the oldest art. Sculpture came to its perfection about the fifth century B. C. and painting between 1500 and 1600. Poetry, the twin sister of music, has not yet reached its culmination, nor will it as long as hearts can feel and minds think.

In speaking of the analogy between the power of other arts and the art of music Captain Hawley said: "Poetry expresses a thought, sculpture an idea, painting an allegory or a scene from life, the drama tells a story. Each of these forms of art creates emotion, and some of them arouse deep feelings. But with them the first appeal is to intellect. Music, on the contrary, ap-

peals only to the emotions, and in so doing does for humanity what no other art can do. What language has wealth of vocabulary sufficient to voice the emotions? What canvass with its array of colors can picture the mental exaltation of the artist? What group of cold marble can portray the soul of the sculptor? So, on music devolves the task of portraying the heart of the musician, the artist, the composer."

We all have our feelings of joy and grief and we find relief in expressing them to sympathetic ears, but this does not always give us satisfaction. There are times when the soul can give expression to its feelings in the hearing or rendering of sweet music alone. It is well said that "Music is the child of prayer, the companion of religion, the speech of angels."

After listening to good music we feel our burden lifted and inspired to say with the poet Addison—

"Music religious heat inspires,
It wakes the soul and lifts it high.
And wings it with sublime desires,
And fits it to bespeak the Deity."

We have an example of the soothing power of music in the harp of the Shepherd Boy David, when it was the strains of his harp alone that could quiet the perturbed mind of King Saul. Today there are many examples where music alone can touch the soul.

Music hath power, not only for good but also for evil. This fact has been recognized by the poets and sages since the beginning of history. In the Odyssey of Homer we have the legend of the Sirens who were sea maidens with voices so sweet that none who heard them had power to resist, but were drawn down to destruction on the islands where the maidens lived.

Music is often used today as a siren leading youth into a love for that which degenerates rather than ennobles.

Shakespeare uttered a great truth when he said: "Music oft hath such a charm, as to make bad good and good provoke to harm."

The ancient church recognized the power of music, its influence for good and evil, and it decreed that only a certain style of music should be written and sung. Thus there grew up a class of musicians whose compositions breathed of the higher life. As they put their best efforts into the production of music for the church, we may well call the church the Father of good music.

In speaking of the power of music one has said: "It enters into the heart and soul and molds the character of man." "Explain it as we may, a martial strain will urge men into the front rank of battle sooner than argument, and a fine anthem excite his devotion more certainly than a logical discourse."

The influence of music extends through our whole lives, from the lullabys of the cradle to the requiem at the grave. It is this influence upon our lives which fits us for the higher life beyond, and prepares our souls for the sweeter harmonies of the celestial choir.

A Vital Force in Government.

W. HARVEY COTTRILLE.

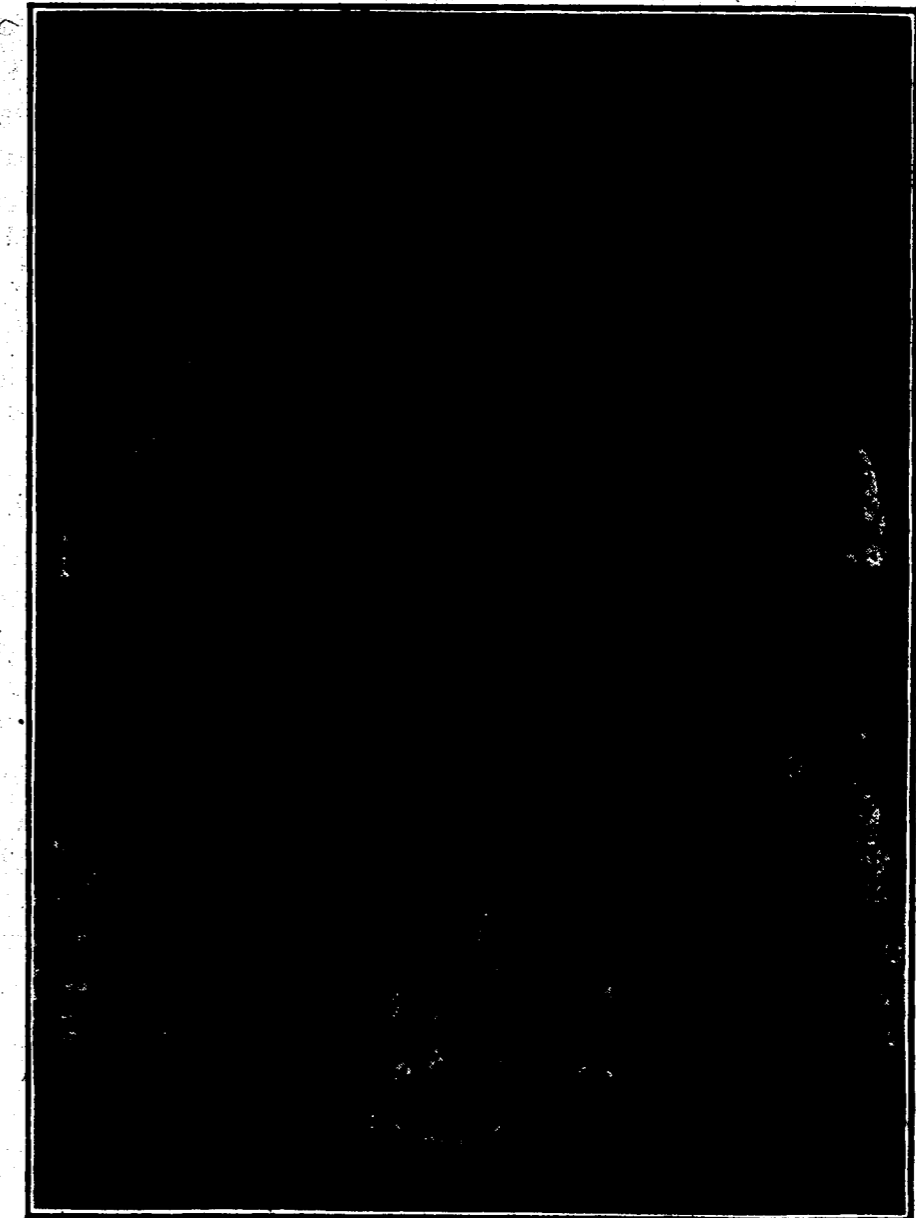
Graduation Oration, Salem College, June 12, 1907.

There is a vital relationship existing between the homes of the people and that sovereign power called the state. The interests and ideals of the one cannot be separated from the interests and ideals of the other, for they are both forms of government having an ultimately common end and if tradition may be accepted as history having had a common origin and were either coincident or existing side by side.

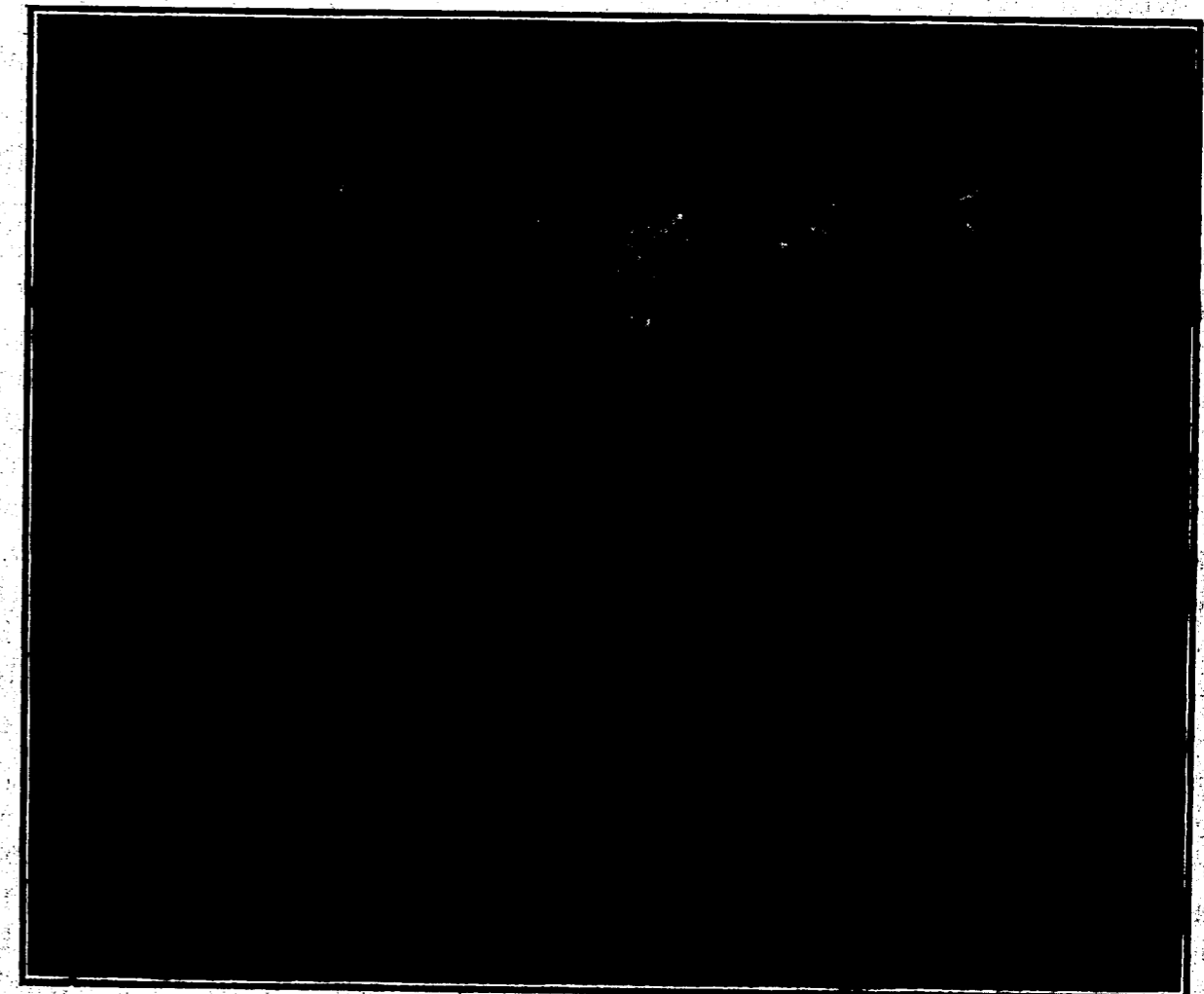
Government by fathers or patriarchs was the first form of general government and was originally and chiefly religious in character. It did not however possess the contrariety of form, charter enactment or functions characteristic of more recent governments. To some this form of government may have seemed ideal, but certain it is that with the march of a few centuries it disappeared. Society began to differentiate, the laws of succession changed, patriarchs became kings, toil took on new forms and the distribution of its products gave rise to a multiplicity of new departments for human activity. In short these diversifying conditions brought a new order of things and with them new forms of government.

We are told by writers on primitive institutions that the village or community was a simple and natural development upon the tribe or family, and that contiguous villages or those characterized by common interests or the physical configuration of their lands then gradually became united under a simple head or monarch. But as time rolled on and enlarged opportunities developed new functions in sovereign and subject, village united with village or the weaker were subdued by the stronger; alien communities became dependencies; and the whole was solidified into what may be termed by virtue of its extent and importance, a state or realm.

As we roll back the scroll of history and study the different forms of government that have dominated mankind during his slow march through the different stages of civilization, we find that those governments that have adhered more strictly to the wish of the people and have recognized



SENIORS, MUSIC DEPARTMENT.



JUNIOR CLASS.

the fact that as the home is, so is the state, have had by far the greater influence upon the world's history and development, and have tended more largely to ingratiate themselves into the hearts of the principal races of mankind and to perpetuate themselves among the leading nations of the world. The forms of government during authentic history have been largely confined to three classes—patriarchal, monarchical and democratic, of which the last two still persist among civilized peoples, and in them the interdependence of family and state is most notable. Under the constitutional monarchy of England and the democratic government of the United States the home is probably accorded a higher function than under any other dominion of the world today. The rule of the state is beneficent because it is the collective expression of the homes; the homes are exemplary because they are under the fostering influence of wise laws and wise rulers and are allowed the fullest development of their powers and resources.

If then it is true that the state is but an aggregate of homes, whose purpose is the highest possible development of the individuals composing that state, how significant is the relation and duty of the home to the public weal. The home becomes the natural unit of all that is highest and best in the body politic. It is the arbiter of public morals, the leaven of social purity, the center of inspirational life, the dispenser of noble charities, and the censor of national ideals. The stream cannot be purer than its fount, no more can the nation be purer than its homes, and as the supreme source of national life is found in the homes of the people the fact confronts us still, that when the character, discipline, and training of the homes are such that the men and women who emanate therefrom are well schooled in the principles of right, justice, and equality; and who believe that character, honor, and love for God and humanity are more valuable possessions than political prestige, social homage, and hordes of filthy lucre, then shall the crystal waters of our river of state flow on in peace to bless the race and gladden the hearts of men. From a disregard of the common interests of the homes by the state comes national strife and contention, industrial unrest,

social discontents, destruction of the unity of interests, and many lesser evils that betoken retrogression if not actual decay. The problem of the relation of capital to labor, the assimilation of races, the coalition of wealth, education, religion, in fact the whole range of relations arising out of the effort to combine the entire interests of the people must engage the attention and studious consideration of the home equally with the state. Many attempts have been made in the economic literature of the present century to present conceptions of the state, with all its interrelations, more in accord with the prevailing scientific spirit. All of these have brought their contributions to the perplexing problems of government, and social economy and in their main themes have given emphasis to the home as a potent factor in civic progression and reform, for they are not slow in realizing the fact that the fortunes of the home are inseparably bound up with interests of the state and that a development in either means a corresponding development in the other. The enlightenment or degradation of the one means the enlightenment or degradation of the other.

The home is the first and most important school of character. It is there that every man receives his best moral training or his worst, for it is there that he imbibes those principles of conduct which endure through manhood, and cease only with life. It is chiefly in the home that the heart is opened, the habits are formed, the intellect is awakened, and the character is molded for good or evil. From that source, be it pure or impure, issue the principles that govern society. Law itself is but the reflex of the lawmaker, and the lawmaker is but the reflex of the home that produced him, for the tiniest bit of opinion sown in the minds of children in private life, afterwards issues forth to the world and becomes its public opinion. Thus the question of legislation and administrative office becomes one of the utmost importance to every home within the confines of a state. It touches economic interests connected with everyday life because it demands above all else the exercise of the strictest integrity of the people. It is necessary then, for a proper fulfillment of these important functions that those selected for that purpose

be men of wisdom, prudence and a high sense of public duty; men who have issued from homes around whose hearthstone is taught a reverence for truth and righteousness, and whose law is the golden rule; men who cannot be domineered by the unscrupulous and selfish interests of party machine; men who would not stake honor, principle, eternity itself for the love of the lowly is not impaired by official exaltation.

When the idea that the home is the keystone to the arch of good government finds permanent lodgement in the convictions and hearts of the oncoming generation, and the people at large come to realize that the nations that are shortsighted enough to ignore the homes of the people built upon a foundation of sand and are inviting an inevitable thralldom for themselves and their posterity, then will the problem of civic and righteous government be at peace in the harbor of universal liberty.

The Drama.

MILDRED LOWTHER.

Graduation Oration, Salem College, June 12, 1907.

The drama—what a part it plays in our lives from the very earliest period of understanding. What is it but the dramatic in the nature of the child, that leads him to convert the wood-shed, the wash-house or the barn-mow into a theatre, where he gives the wonderful productions embodying his idea of life? What life is there but has its own dramatic expression.

But let us look a moment at what constitutes the truly dramatic. Freytag says: "The dramatic includes those emotions of the soul which steel themselves to will and to do; and those emotions of the soul which are aroused by a deed or course of action; also, the inner process which man experiences from the first glow of perception to passionate desire and action." He continues: "Man in the drama must appear as a grand, passionately excited inner power striving to embody itself in a deed; transforming and guiding the being and conduct of others. He must appear under powerful restraint, excitement, transformation. Specially must be represented in him in full activity those peculiarities

which come effectively in conflict with other men; force of sentiment, violence of will, achievement hindered through passionate desire, just those peculiarities which make character, and are intelligible through character." Intense feeling alone cannot be dramatic; no more can action alone be dramatic. But intense feeling leading to a determination and finally to an action is dramatic. An action to be dramatic cannot be base or criminal, the motive must be noble. Because of this requirement, the heroes of the early drama were chosen from the higher stations of life. In the early centuries, a drama of the common people was an impossibility. They were oppressed and held down; their spiritual and intellectual natures restrained, so that there was no opportunity for independence of thought or action, two of the most important essentials of the drama.

The drama was developed from the choral songs of the feasts of Bacchus. Gradually it came to be a sort of monologue, assisted by the chorus. Later more actors were added and the chorus was crowded into the background. In this manner has been developed the drama of today with all its wealth of scenery and action. In the early centuries the scenery was very meager. In the rear of the stage was a scaffolding which served for a mountain, upper-story or balcony, as was required. When the scene was changed from one place to another, a card bearing the name of the place was hung on the stage, and the rest was left to the imagination of the spectator. Very early elaborate and rich costumes were introduced, but these were very seldom suited to the character. Women did not appear on the stage until after Shakespeare's time, the parts of women before this always being taken by boys. The earliest drama was one of narrative; that of today is one of action. Prof. Brander Matthews of Columbia University says in "The Bookman:" "In the ill-lighted theatres of old, the dramatic poet had to take care that his plot was made clear in words as well as in deeds; and he was tempted often to let his rhetoric run away with him. But in the well-lighted, modern houses he can, if he chooses, let actions speak louder than words. *** He recognizes that there are moments in life when silence may be more eloquent than the silver sentences of

any soliloquy. *** He has noted not only that emotion is often inarticulate when it is keenest, but also that a mental struggle at the very crisis of a story can often be made intelligible by visible acts; and he knows that the spectators are far more interested in what is done on the stage than in what is said."

The character of a people is shown more plainly, perhaps, in their poetry than in any other one thing. It is among a people of actions, of progress, that dramatic poetry reaches its height. The Athenians might well have produced lyric poetry, and the Spartans might have produced the epic. But among neither of these could the drama reach its fullest height. The Athenians while great thinkers, lacked the action. The Spartans while performing deeds of great daring, did not have the intellectual powers requisite for the production of the drama. It is among the more highly civilized and liberty-loving nations that the drama arises earliest and attains the greatest perfection.

Dramatic art has the power to appeal to one more forcibly than either painting or sculpture. At the best, painting or sculpture show the subject, but for a moment of time. The drama shows the subject as he goes through the mental struggle that leads to the decision and finally to the deed. We are left in no doubt as to his reason for the deed. Thus the sad as well as the pleasing may be shown. The struggle as well as the victory. In this manner the drama awakens deeper emotions than the plastic arts do.

The drama also exceeds the novel in importance. The novel is merely a narrative of events. On the other hand, in the drama all these happenings are lived out before us. Yet in the novel we get the inner soul struggle, which cannot be given on the stage by action alone, and it is because of this that such scenes as the messenger scenes and soliloquies must be added to give the spectator the mental struggle and make the action all seem not only probable, but the only thing possible under the circumstances. The true drama leaves nothing to chance. The catastrophe must come as the inevitable result of a chain of events leading up to it. In Shakespeare's "Romeo and Juliet," we are constantly led toward the catastrophe and in the very last scene,

lest we should think, when Juliet takes the sleeping potion and Romeo comes to the tomb, that there is some hope for all to end well yet, even then Paris must be killed by Romeo, making the tragic ending all the more certain.

But it is not only on the stage that the drama may be seen. There is no life but has its own drama. The young, the old, the rich, the poor, are all brought face to face with the problems of life, and each must experience the mental struggle which leads to decision and to action. How true are the well-known words:

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts."

Baccalaureate Address by President Clawson.

Concluding Paragraph.

Young friends of 1907, each one of you has a place and vocation on this earth and it rests with yourself to find it. Having found it, be not unmindful of the fact that God has bestowed upon you very liberally, power and ability. You must do something, you must bring things to pass, for in each of you throbs the creative impulse. Despise not labor, and remember that all work, however humble, rightly done, is God's service. Man may praise him with the hoe, the spade, the axe, the hammer, the pen; woman may praise him in the home and at the fireside just as acceptably and truly as he who praises him in song and devotion. You can be free men and free women in the highest sense only as the powers of your lives are set free to act independently, and you develop in them, through the hand and heart, the greatest amount of skill. Let that skill embody concentration, or the power to persist in a good thing well undertaken. Behind the skilled hand and trained heart, let there be a stable character. Look upon all toil as a part of your religion and bear in mind that every service well done means more than mere bodily activity. Put your conscience into your work, and remember that you are divinely endowed. Be determined, allow nothing to smother this spark of the creative attribute of your Father if it burns in your breast. Fan it into a living flame by conscientious, consistent endeavor. The way

may seem devious—it has to others; obstacles may loom up in unexpected places—they have to others. Your heart may grow weary and faint. This is nothing more than has occurred to a thousand others at your side. They have triumphed—why not you? Make your work intelligent, energetic, unselfish, and skilled. Whatever sphere of life's activities you enter make your lives felt in the community in which you may live as powers for righteousness and truth. Fill your sphere so well that your presence will be indispensable. Do your work a little better than another could possibly do it.

"This is my work; my blessing, not my doom,
Of all who live, I am the one by whom
This work can best be done, in the right way."

Remember that nothing happens by chance. If you bring things to pass it will be because you have prepared yourselves for that task through training and culture. Throw your whole life, with all its potentialities for good, into your work. No great victory will be won by accident. No great success will come to you as mere good fortune. This you must work for. Inspiration will come to you perhaps, like a flash of lightning from a clear sky, and your whole soul will be lighted up by a heavenly radiance, but such inspiration only comes to him whose hands are busy with toil. It is after we put our hands to the plow and through the sweat and toil of the noonday that the Father thrills the receptive soul with a spark of inspiration from the altar of heaven. Had Marconi and Columbus and Field waited for inspiration, there would never have been a new continent and hence no lightning flash to cross its sandy wastes or a cable to connect the Old and New. Had Von Moltke waited for inspiration there would never have been a Prussia to lead in German affairs. Had Rembrandt waited for inspiration he would never have been called the Shakespeare of Holland. So into whatever realm we penetrate we find that inspiration is conditioned on hard labor. No great thought is ever conceived by a mind not already employed. All satisfactory labor is labor-inspired. Such work brings joy and pleasure. It is this that removes from every noble task the element of drudgery. In all your toil-

ing get knowledge—all you can—and the more you get the more you will feel how small is the elevation you have reached in comparison with those lofty altitudes yet unscaled. Knowledge and training will add intelligence to labor, therefore persevere and leave no height unsurmounted. Be thorough in all you do. Build noble characters. Let no act of yours detract from the beauty and symmetry of the building. Characterize your work. Stamp your own individuality upon it. Characterless work is poor work. Do not linger in life's morning hours for great things to accomplish. Begin with the small task at the lowest round of the ladder. That well done will give strength for larger service. Your sphere of happiness and usefulness will enlarge just in proportion to your faithfulness in doing of little things. Take a cheerful view of life. Be optimistic. See good in everything. Happiness comes not by chance. It must obey its own laws. Keep your lives ever in touch with the divine life and obey God's commands. Surely you will be led in the way of peace and righteousness and find happiness.

"Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children, when the day was done,
About their door.
One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.
One loved each tree and flower and singing bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.
One saw the good in every fellow man,
And hoped the best;
The other marvelled at his Master's plan,
And doubt confessed.
One, having God above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died."

Look at the bright side—make not night of noon—the sun shines though clouds may at times obscure its rays. Live to do good. Make others happy—may discontent and gloom be dispelled by your presence. May your souls be brave enough to add nobility and character to your profession, and noble enough to light up the era in which you

live. Make your sphere large and glorious. Quit you like men, be strong, and the exercise of your strength today will give you more strength for tomorrow. Work onward and upward, add dignity to honest labor and may all the blessings that come to honest toilers be yours, and may your lives be an inspiration to others and a source of joy and satisfaction to yourselves.

Meeting of the Sabbath School Board.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul Building, New York City, June 2, 1907, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Frank L. Greene, Stephen Babcock, Charles C. Chipman and Corliss F. Randolph.

Prayer was offered by Charles C. Chipman.

The minutes of the last meeting were read.

The recording secretary reported that notice of the meeting had been mailed to all the members of the Board.

Charles C. Chipman and Royal L. Cottrell were appointed an auditing committee.

The treasurer presented a statement of receipts since his last report as follows:

Receipts by the Treasurer of the Sabbath School Board, from April 20, 1907, to June 1, 1907.	
Salemville, Pa.	\$1 50
Walworth, Wis., Bible School Association	1 00
Mrs. W. W. Clarke	2 00
Berea, W. Va.	4 00
Independence, N. Y.	1 06
New York City	1 03
New Auburn (Cartwright) Wis.	0 79
Buckeye, W. Va.	1 00
North Loup, Neb.	4 18
Second Alfred, N. Y.	5 10
Stone Fort, Ill.	2 00
Junior Endeavor Society,	
Plainfield, N. J.	1 00
New Market, N. J.	1 50
Total	\$26 16
Outstanding loans	\$300 00
Balance in treasury	69 18

The treasurer then presented his annual report which was approved by the Board and ordered incorporated in the annual re-

port of the Board to the General Conference.

Frank L. Greene then presented his resignation as treasurer of the Board, which was accepted with the hearty thanks of the Board for his prompt, efficient, and faithful service.

Upon motion, Charles C. Chipman was elected treasurer of the Board.

The report of the Field Secretary was presented and accepted as follows:

To the Sabbath School Board of the Seventh Day Baptist General Conference:

DEAR BRETHREN:

But two weeks have elapsed since my last report to the Board. During this time, I have been at Dodge Center and New Auburn, Minn., where I have held institutes as usual; one of two sessions at Dodge Center, and one of three sessions at New Auburn, with the usual number of parlor and other private conferences, sermons and addresses.

Respectfully submitted,

WALTER L. GREENE, *Field Secretary.*

New Auburn, Minnesota,

May 28, 1907.

The annual report of the Field Secretary was presented and accepted and ordered incorporated in the annual report of the Board to the General Conference.

Correspondence relating to the teaching of certain fundamental religious doctrines to our children was presented from Miss Agnes F. Barber, which, after careful consideration, was referred to the recording secretary for reply.

Minutes read and approved.

Adjourned to meet June 30, 1907, at the usual place and hour.

CORLISS F. RANDOLPH, *Rec. Sec.*

The Band Wagon Man.

Don't be a band wagon man. He never amounts to anything. Nobody respects him. He is not even respected by himself. The world admires a plucky fighter even if he goes down in defeat. Friends know that he can be depended upon, enemies know that he is to be counted on and such a one himself feels more like a man because of it. Stand for something. Don't be a nonentity, for that is what a band wagon man is.—*Chanute (Kan.) Tribune.*

The devil could not enter into the herd of swine without Christ's leave; and will he let him worry his lambs?—*John Mason.*

Missions

Clifton Springs, N. Y.

The twenty-fourth annual meeting of the "International Missionary Union" is now being held at Clifton Springs, N. Y. The names of one hundred and sixty-three missionaries and secretaries of Missionary Boards are on the printed list for entertainment and the greater share of these is present. I am losing the Western Association in order to attend, while Brothers J. W. Crofoot and H. E. Davis are losing this Conference and are expecting to attend the Association at Nile, N. Y. Only missionaries to foreign fields, or those who are commissioned to go, can belong to the Union and wear the badge. The red ribbon distinguishes those who are going for the first time and the white those who have been on the field. The addresses are made by the missionaries who are members of the Union. All who have labored or are expecting to labor in a particular country, are called to the platform at one time. The time to be occupied by one session is divided equally between them. So far, India has been represented by the largest delegation, there being thirty-seven. A session two hours long only gave them from three to four minutes each.

It looks now as if nearly every country and the larger islands were represented at this Convention. There are many more women than men. I never before realized that the women are leading in this, the movement of greatest consequence now before the world. Nearly all the countries have opened their doors to western civilization, and it will not be Christian unless it is carried to them. We are un-Christlike if we fail to do all in our power to put it within their reach. If we refuse, or neglect to be the servants of Jesus Christ for this great work, we may live to be the slaves of this multitude of unconverted human beings. Which had you rather be?

There are three sessions of the Conference held daily. At 9 o'clock comes the "quiet hour," lasting forty-five minutes. The time is spent in prayer and witnessing for Christ. This is a very good and informal meeting, much like our own morn-

ing meeting at Conference. At 10 o'clock the forenoon session opens and the time is occupied in short talks by the missionaries regarding their field and work. An occasional song, and usually a five minute recess at 11 o'clock, make the session, which lasts until noon, after all, too short. The afternoon service is usually two hours long, commencing at 2.30 or 3 o'clock. The session of the evening commences at 7 o'clock and lasts two hours. There are more than one hundred people to speak, and the six days' convention will be crowded full. Men and women, whom we would be glad to hear speak an hour, and, in some cases, two or more hours, are confined to ten minutes.

We are the guests of this great Sanitarium, entertained at no expense to ourselves, but it is done for the promotion of the great cause of missions. All denominations are welcomed here and are all treated alike. Each person is furnished with a printed list of those in attendance, whether missionary or secretary, with their address and to what denomination they belong. I am known as a Seventh-day Baptist, and yet, I find that we, as a people, are usually confused in their minds with the Adventists, or I might say confounded, for this better expresses the feeling so often entertained toward them as a people. I am not saying that they are entirely at fault.

I am very thankful to be here. I sit at meals in a dining-room with some two hundred people; and at a table with seven noble young men. Later I will tell you of some of our conversation and where they are located in their stations, for work. One of them is near the Gold Coast in West Africa. I am glad to be here both as a learner and also to represent our cause. A convention, lasting six days, made up of more than a hundred missionaries going to carry the Bible to some twenty heathen lands, should have at least one man among them whose Bible contains more than nine Commandments.

Brethren, I am of the conviction that we are not meeting the Christian world on this great question as is our privilege. The man who sits at my left is a missionary from Micronesia, meaning "little islands." He has served nearly a score of years. When I told him I was a Seventh-day Baptist, he at once began talking of the Adventists. I told him something of our dif-

ferences and he said, "In our Island, we commence to count the days of the week from Monday and call that the first." I then said, "What will you tell your people if they see in some encyclopedia or almanac that Monday is not the first but the second day of the week?" He then said that he did not want to argue the question. He is a bright man and we are all good friends at our table.

Think of this land of schools and churches, whose votaries are carrying a Sabbathless church and planting a false standard in every nation in the earth. I wish we would send a quartet of strong men to every such meeting as this, to keep before the spiritually-minded people who gather at them, this great question. What shall be our attitude to those who are blind leaders, on this great truth?

E. B. SAUNDERS.

Seventh-day Baptist Missionary Society.

TREASURER'S REPORT.

For the Month of May, 1907.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury May 1, 1907	\$2,722	18
Minette Benjamin, Oxford, N. Y.	8	00
Subscriptions for the <i>Pulpit</i>	3	00
Woman's Executive Board:		
Native Chinese helpers	\$ 5	00
General Fund	35	40
Mrs. Geo. H. Babcock, Plainfield, N. J.—		
Chapel at Shanghai Mission	1,500	00
H. D. Clarke, Dodge Center, Minn.	5	00
Julius Theus, Bellinger, N. C.	2	00
Mrs. C. D. Potter, Belmont, N. Y.—		
Dr. Palmborg's salary	\$20	00
General fund	20	40
Church at		
Deleware, Mo.	5	00
DeRuyter, N. Y.	10	00
Salem, W. Va.	11	50
Plainfield, N. J.	53	61
Rotterdam, Holland:		
Home Mission	\$4	50
China Mission	4	00
Stone Fort, Ill.	2	50
Adams Center, N. Y.—Debt	40	00
	\$4,451	79

CR.

E. B. Saunders, salary and expenses for April, 1907 \$ 80 85

D. H. Davis, per Theo. G. Davis—on salary	100	00
Cash in treasury May 30:		
Available	\$1,978	20
Lieu-oo Mission	192	74
Shanghai Chapel fund	2,100	00
	4,270	94
	\$4,451	79

Observations by the Way.

J. W. CROFOOT.

It was on April 20, that I spoke to the church in New York City. One naturally feels odd in speaking for the first time to so few people in so large a room, but I considered it a privilege to speak there. I have often thought of Rev. Mr. Shaw's saying that not all the Seventh-day Baptists who have gone to New York City have pitched their tents toward Sodom. While the Sabbath School there might be better attended if parents would go with their children, I am sure that in other places there would be less attendance if it cost each family from twenty cents to ten times that amount in car-fare each time they attended church. I much enjoyed visiting old friends in and around the city.

On the evening of April 23, I spoke at Berlin, N. Y., as already stated in Home News reported from that place. I was sorry that my plans did not permit me to stay longer there, as it was only after reaching there I learned that Williams College is but eight miles away in the northwest corner of Massachusetts. I would have been very glad to have driven over there for the privilege of seeing the "Haystack Monument," commemorating that epoch-making prayer meeting which has been so fruitful for foreign missions.

After spending a day in New Market and Plainfield, I reached Shiloh on Friday, April 26, and spoke there that evening. As a severe thunder storm came up just at church time, the attendance was small. Sabbath morning I spoke at Shiloh, and in the afternoon at Marlboro, returning to Shiloh, and speaking at a Christian Endeavor social in the evening. Sunday and Monday were spent visiting and calling among friends at those two places in South Jersey.

Philadelphia was a new place to me, and Independence Hall and the Liberty bell thrilled me in a way that I presume would not have been possible had I never been

outside of the United States. I spent some time going through the rooms and viewing the relics in Independence Hall, and I took pains to find the tablet in the sidewalk on Fifth street indicating the site of the old Seventh-day Baptist burying ground.

It is very fortunate for those who have occasion to travel between Shiloh and West Virginia that the route, leads through Washington. It was a great treat for me to be able to spend a day there, visiting the Congressional Library, the Capitol, the Washington Monument, and the National Museum, and spending the night with an old college friend who is connected with the Department of State.

Salem was reached soon after five o'clock, Thursday afternoon, May 3. That evening I attended a social, or supper, given by the Ladies'Aid Society of the church. The attendance was small at the meeting of the Christian Endeavor Society, Friday evening, as the weather was very stormy. A good congregation was present Sabbath morning. Sabbath afternoon, Mr. Witter and I went on horseback to Greenbrier, three and a half miles away, where I spoke to some thirty-five persons. This perhaps would be the place to say something about the roads, as people there seem to expect strangers to express an opinion of them. But to one who has seen them no description is necessary, and to one who has not seem them, no description is possible.

Sunday morning, I went by rail and horseback to Middle Island, and spoke there in the afternoon. Mr. Witter had said that there would be fewer present than at Greenbrier, but there was an audience of about one hundred, many being from Lick Run, and not a few Sunday observers. There was a church meeting at 1 o'clock and "the preaching" was an hour later. At the church meeting the question of biennial sessions of Conference and the Associations was considered, and the change disapproved. The opinion prevalent in this Association was expressed, I think, by the man who said, "It seems to me that to make our general meetings any less, means just starvation to these pastorless churches." What a pity that our promising young college graduates do not see it a duty to do "social work" and other service for the Master as pastors of such churches instead of in some great city.

Monday morning I returned to Salem,

riding horseback a mile and a half, riding in a road wagon a mile and a half, walking two miles, and riding on the railroad six miles. The walking was in a hard rain, over some of the "West Virginia Hills," one reads about in song and story. The hills are beautiful to look at and to sing about, but as for cultivating them—while it may be all right for those who like it—I can hardly see why they should hesitate to plant or mow on the sides of a church steeple. Climbing over them in the rain, with one's overcoat growing heavier every minute, can not be described as exactly a pleasant spring ramble. It may be, however, that these hills are nothing to *men*, for I was told at Salem, "We expected to see a man, and not a boy."

Tuesday night, Mr. Witter and I went to Buckeye, where I spoke in the school house. The road is of the same sort, and to add interest to the ride home there was the darkness and the fact that we each rode an "impatient" horse. One influential resident of Salem said a much worse thing of the place than I would. His remark was: "You will like Lost Creek better, but as for this place, I don't know why civilized man ever came to inhabit it."

It is often said that the world is not so very large after all. When I was in Yonkers, I was told that Dr. Griffith John, the famous veteran missionary of Central China was in the city visiting his son, the family physician of my host. The day after I spoke in Berlin, N. Y., I read in a Troy paper of a missionary meeting the previous evening in a Baptist church in Watervliet, N. Y., addressed by Mrs. W. S. Sweet. Mr. and Mrs. Sweet were fellow passengers of ours on the way to China in 1899. The next morning, walking leisurely down Broadway in New York, I quite surprised a friend of mine who teaches in the city. He said, "What won't a man see?" etc.; and the next day I was equally surprised to meet his wife and two children on a ferry boat leaving Philadelphia.

"Why have you been absent from school?" demanded the teacher.

"Why," replied the boy, "Mom broke 'er arm Monday."

"But this is Wednesday. Why did you stay away two days?"

"Why—er—it was broke in two places." —*Philadelphia Press.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

"Whatever thou lovest, man, that, too, become thou must:

God if thou lovest God; dust if thou lovest dust."

—Old German Book.

Our African Mission.

MARY A. STILLMAN.

How does it happen that Seventh-day Baptists are interested in a mission in Africa? What kind of a country is the Gold Coast, and who are the Ammokoos? The story is more or less familiar to you all but perhaps it will bear repeating.

Gold Coast is a British colony lying at from five to ten degrees north of the equator. It is a part of what used to be known as Guinea, and the natives are Guinea negroes exactly like those formerly brought to America for slaves. The climate is uniformly hot, and on the coast is damp and malarious, especially in the wet season. The days and the nights are of nearly equal length, sunset and sunrise always occurring at about six o'clock. There is a hot, rainy season from March to October, and a dry, windy season from November to February. Tornadoes are frequent at the equinoxes, when one season changes to the other.

Salt Pond is a trading station, situated on a long sandy beach. It may be reached by steamer from Liverpool, after a voyage of one month. There is no ocean pier at Salt Pond; so the difficult landing is made in native boats through the surf. At Salt Pond there were, in 1900, six thousand black inhabitants, fourteen white men and one white woman. Three of the white men were Roman Catholic fathers. There was a black Wesleyan minister.

The exports of the country are gold, ivory, rubber, coffee, and palm oil, especially the latter at Salt Pond and vicinity. The casks of palm oil are rolled down to the coast from the interior, on a hard dirt path some six or eight feet in width. The other products are brought on the heads of black burden-bearers. There is no railroad, no carriage road; only the footpath.

It is difficult to find out much about the

religion of the Fantis, who are the people in this part of the Gold Coast. In a general way they believe in one great spirit called Nyankupon Kwamin, which means "God of Saturday." They do not understand the significance of this name, and usually are more concerned with driving off demons and evil spirits by means of charms and fetishes than they are in worshiping the great spirit. They consider different days sacred to different spirits; for example, they will not fish on Tuesday, and consider that as sacred as any day.

In 1848, a Fanti burden-bearer, then a lad of seventeen, passed by a Wesleyan mission meeting and was attracted by the singing. He was fond of music, and was, in fact, principal drummer in the incantations held by his own tribe. He went into the meeting, heard for the first time of the "Jesus Religion," believed and accepted it. He wanted to learn to read in order that he might read the Bible. Some one taught him the alphabet, and after this he taught himself to read. He had no text-books except a hymn book and the Bible. He mastered the latter, and read it through many times both in English and in Tswi, his native language. His family and his tribe opposed his studies in every way, but he finally had the supreme pleasure of bringing his father and mother, and all his brothers to Christ. The name of this remarkable black man was Joseph Ammokoo.

Joseph had been a consistent Christian for just fifty years, when, in 1898, he read in Watson's Theological Dictionary about Seventh-day Baptists in America. Thinking at once of the heathen name "God of Saturday," he began to investigate the claims of the Seventh-day as the Sabbath. At this time he had a wife and five sons, all of them above reproach. The wife was not the mother of the five sons, but their step-mother and the mother of his daughter, Emma. He and they soon accepted the Sabbath, and in July he wrote to our publishing house and to the church at Richburg, N. Y., asking for information and for money to send two of his sons to America to be educated as missionaries. He also asked that a teacher and a preacher be sent to them at Ayan Maim.

Ayan Maim is a native village of about twelve hundred inhabitants, situated on the Amica River, ten or eleven miles north of Salt Pond. It is the principal village in

the Ayan District, and the king of the tribe lives there. His name is Quamin Fasoo, which means, "Fasoo, born on Saturday." Joseph has long been one of the king's counsellors, and was always regarded as a man of wisdom and good judgment. The houses at Ayan Maim are all mud huts with roofs of thatched straw. With a few exceptions they contain only one room each. The floor is of mud, well beaten down. A mat upon the floor forms the bed, except in the case of the wealthier people. At one time there was a Wesleyan mission and school at Ayan Maim. The building still remains, though somewhat out of repair. There are about thirty Wesleyans among the natives there, about the same number of Seventh-day Baptists, a few more Mohammedans, and the rest are all heathen.

The condition of the heathen on the coast has not been improved by the coming of the white traders. Before they came, a Fanti had no inducement to steal, for his neighbor had nothing that he could not get just as easily without stealing; he did not lie, for he had nothing to lie about; he did not get drunk, for the native palm wine was seldom in a condition to intoxicate; he was satisfied with his three or four wives, and had no idea that polygamy was not perfectly proper.

The white trader has set the black man a bad example in all these respects, and pays for the native products partly in rum.

Missionaries have taught that polygamy is wrong but have been able to break it up, only the surface. Thus the present state of the heathen is worse than their original condition. Christianity is not at fault, but the bad influences of modern civilization.

Early in 1900, the Rev. William C. Daland went from London to Africa, at the request of the Missionary Society and the Sabbath Educational and Industrial Association, to investigate the conditions and organize a church if it seemed best. He made the dangerous landing through the surf at Salt Pond and walked, a few days later, up the ten-mile path to Ayan Maim. At Mankeesim, six miles from Salt Pond, he stopped and paid his respects to Krah Quah, a native king. He was well received and afterwards this king sent a messenger to say that he should like to have a mission and a school in his village. If this

should prove impossible, and the school should be established under a white teacher at Ayan Maim, he promised to send at least twenty tuition pupils. (It may be added here that the British government makes a liberal appropriation for schools that have been established two or three years.)

As Dr. Daland approached Ayan Maim, he was met by Joseph Ammokoo and a procession of natives. He was heartily welcomed, led to the best hut which the village afforded, and during his stay, made as comfortable as possible under the circumstances. He remained at Ayan Maim from February 2nd to February 20th, 1900. During that time he held services and Sabbath school on the Sabbath, with prayer meetings at sunrise and sunset on other days. He baptized twenty-two persons, organized a church, and twice administered the Lord's Supper. On request, he wrote out a book on church government and discipline, services, hymns, etc. Joseph Ammokoo was appointed pastor; his brother Charles and his son, James Manasseh, deacons; his son Ebenezer, church clerk. Licenses to preach were granted to four sons of Joseph, James Manasseh, Samuel and Ebenezer. On February 16th, a school was begun with twenty pupils. Mr. Wood, an educated Wesleyan negro, was hired as the teacher.

The brethren at Ayan Maim parted with Mr. Daland with the greatest regret, and urged him to send them a white minister and a white teacher at the earliest possible moment. After boarding the steamer for the homeward voyage, Mr. Daland had a touch of the fever, from which he, fortunately, recovered. The ship's surgeon died of fever on that trip.

In Mr. Daland's report, he spoke of the following advantages there would be in establishing a mission at Ayan Maim.

1. The open door for missionary work in a place unoccupied by any denomination.
2. The favor of two kings.
3. The beginning already made by the Ammokoos.
4. The belief in the "God of Saturday."
5. The healthfulness of the village as compared with places nearer the coast.
6. A gift of land which the Ammokoos would make, for the mission and for an industrial farm.

The disadvantages would be the inaccessibility of the place, the malarious climate, and the unsettled state of society. He

urged that if any missionaries be sent, two should go together, or preferably, two men and their wives, as the example of Christian homes is sadly needed.

In September, 1901, the Missionary Board voted to send Peter Velthuysen to the Gold Coast, and in October he sailed from New York. Through some mistake at Liverpool his trunk, which contained clothing suitable for the tropics, was put upon the wrong steamer and never reached him. He was advised to buy some thin clothing at an island where the steamer touched, but as this happened to be on a Sabbath day, he would not do so. He reached Salt Pond much reduced by the tropical heat and by sea-sickness. Here he rested for a few days, but his ambition, (which was greater than his strength) urged him on to Ayan Maim. He reached his mission field the first week in January, 1902. In spite of illness, he immediately took up the work of preaching, and made preparations to open a grammar school. He also made missionary visits to two outlying villages where he preached. One of these walks he took against the advice of Joseph Ammokoo, and, having been misinformed as to the length of the journey, he was out in the middle of the day. He was overcome by the heat, and a fever ensued, from which he never recovered. Thus died, on February 20, 1902, the first Seventh-day Baptist missionary martyr.

In a letter to the SABBATH RECORDER, April 14, 1902, Mr. Daland wrote: "We must not be frightened away from the Gold Coast because Peter Velthuysen died there. I knew a white man who has lived at Salt Pond off and on for thirty years. I knew a missionary on an island off the Liberian coast, who has been there sixteen years with his wife. I told the friends that the climate was deadly. Now Peter Velthuysen is dead they will believe that; but let them give equal credence to the other truths I uttered in that report. One is that if a mission is to succeed there during the next century or half-century, it must be in the lines pointed out, and under efficient white control. Let us go forward. With the money raised to vindicate Peter's death will come also the heroes ready to follow in his train. We are not lacking the heroic stuff. This, O my friends, is my heart's cry to you. Let me not read in letters or in print, let me not hear from the Board, or in Asso-

ciation or Conference, the words 'Give up.'"

Since that time many plans have been considered for helping this needy field. Ebenezer and Amos have been anxious to come to America for an education, but it has been pointed out that the change in climate from Ayan Maim to Salem or Tuskegee would be sufficient to endanger their lives, so that it seems wiser for them to remain in their own country.

Joseph Ammokoo died in the summer of 1906, and the little flock is now left without his guidance. To Seventh-day Baptists on this side of the water, the lonely grave of Peter Velthuysen is calling, calling, always calling. Who will answer?

"May our faith behold the glory
Which this martyr soul has won,
And our lives take up the story
That in his was just begun."

The Aim of Bible School Work.

FRANK A. HURLEY.

Read at the Sabbath School Institute, Garwin, Ia., and requested for publication.

Robert Raikes, a printer in Gloucester, founded the first Sunday School in 1781. While passing through a suburb of the town, he was struck with concern at the ignorance and ungodliness of the children. He was told that on Sunday the streets were thronged with children who had no employment on that day and who spent their time in rioting and profanity. Mr. Raikes saw that if these ignorant, untutored children were taught that there was a higher moral plane of living, that there was something really worth living for, there would be less noise and profanity upon the streets, at all times. Teachers were hired and many children were instructed in reading and in the church catechism. This marks the first period of Bible School work.

The second is nearly as great; that of gratuitous instruction. When the higher classes became interested, more efficient teachers offered their services and handsome buildings were erected.

We are now living in the third and great stage of Bible School work. The numerous day schools have lessened the necessity of teaching reading, and the entire time is given over to religious and moral instruction. Our Bible Schools of today are sometimes spoken of as the kindergartens of the church. Why? Because out of the

Bible School grow the faithful loyal workers of the church. If we go into a community where there is a Bible school and church in connection, and the Bible School is wide awake, always at work, looking to the interest and promotion of their own and others' spiritual welfare, we need ask no questions about work in the church. Why is it that the Bible School has so much to do with the church? Because the young people grow out of the Bible School into the broader fields of church work. Granting that this is true, there is, then, the more urgent need of faithful, efficient work in our Bible Schools. We all know that the impressions that are made, the thoughts that are instilled in a young mind, are not easily effaced. If such thoughts and impressions are of God, if the children are taught reverence for Him and His house, and love for Christ they will grow to manhood and womanhood with deep respect for God and His word.

But this is not all that is necessary. The officers and teachers of the Bible School must be active, energetic, Christian workers ready to put aside their own personal wishes and ideas along given lines, in order to cooperate with other workers for the advancement of Christ's work. Parents also must be interested if the best results are secured. They must take pains to teach the children at home, not only in Bible truths, but by their lives. If parents and teachers unite in their efforts, and live exemplary lives the church is sure to prosper. Thus the aim of all Bible School work is accomplished by the molding of character, the increase of moral strength and the insuring of more Christlike life.

[The RECORDER calls attention to the important fact that German Seventh-day Baptists established a genuine Bible School at Ephrata, Pa., a long time before Robert Raikes began his "Ragged School" work in London. While the work of Raikes was connected with Sunday, it was not Bible School work in the modern sense. The honor of beginning such work belongs to the Seventh-day Baptists.—EDITOR.]

Art thou a beggar at God's door? Be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith he, be it unto thee.—*John Bunyan.*

Tract Society Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., Sunday, June 9, 1907, at 2 p. m., Pres. Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, J. D. Spicer, C. L. Ford, Corliss F. Randolph, Geo. B. Shaw, W. H. Rogers, W. C. Titsworth, H. N. Jordan, A. L. Titsworth and Business Manager N. O. Moore.

Prayer was offered by Rev. H. N. Jordan. Minutes of the last meeting were read.

The Advisory Committee reported that Rev. Geo. B. Shaw had been on the field since the last meeting, and Bro. Shaw reported on his attendance at the Eastern and Central Associations, having represented the Society at the latter Association. The committee also reported that Rev. W. L. Burdick represented the Society at the South-Eastern Association, and on motion it was voted to extend the thanks of the Board to Bro. Burdick for his services.

The Treasurer reported having received an offer from Wm. G. Giles of \$475.00 for the lot at Dunellen, N. J., received by bequest to the Society of the late Isaac D. Titsworth, and on motion it was voted to authorize the Treasurer to accept the offer and for the President and Treasurer to execute the necessary legal papers.

Voted that the money when received be placed in the permanent fund. The Treasurer also presented statement of cash on hand and announced the present indebtedness of the Society as \$1600.00.

Correspondence was received from Theo. G. Davis which on motion was referred to the Advisory Committee to report at the next meeting, and the Committee was requested to consider the feasibility of releasing Dr. A. H. Lewis from the Editorship of the SABBATH RECORDER, for the purpose of devoting his entire time to editing the Sabbath Reform Quarterly edition of the SABBATH RECORDER; the writing of books which will be of permanent value to the denomination and the religious world, and to other general denominational work.

Minutes read and approved. Board adjourned. A. L. TITSWORTH, *Rec. Sec.*

Young People's Work

From Boulder.

The Christian Endeavor Society at Boulder is keeping up the weekly prayer meetings with a very good attendance, the average being about ten. For the past five months, we have held our monthly business meetings at the homes of our members. These meetings are quite a success socially, and we thus avoid the introduction of business in our religious services. The family at whose home we meet provides light refreshments, and a committee appointed at each meeting arranges a short program. The Social Committee have sent in a list of names to whom the series of our Sabbath Tracts may be sent, and some of our members are doing personal work in distributing these. We are anxious to forward the good cause in all lines, and although we do not always live up to our privileges, we are working for a higher plane and higher ideals.

Yours for Christian Endeavor,
MRS. D. M. ANDREWS, *Cor. Sec.*

Young People's Board.

Receipts for April and May, 1907.

Westerly, R. I.—Young People's Work	\$12 50
Milton Junction, Wis.—Young People's Work	6 25
Milton, Wis.—Debt	12 00
Berlin, N. Y.—Dr. Palmborg	2 00
Shiloh, N. J.—Dr. Palmborg	10 00
Welton, Ia.—Y. P. W.	10 00
New Auburn—Y. P. W.	8 00
First Verona—Susie Burdick's salary	10 00
Plainfield, N. J., Juniors—Miss. So., \$2; Tract So. \$2; Dr. Palmborg, \$2.	6 00
North Loup, Neb.—Y. P. W.	50 00
Andover, N. Y.—Y. P. W.	10 00
Dr. A. C. Davis Jr.— <i>Endeavorer</i> .	20 00

\$156 75

EDA R. COON, *Treasurer.*

Leonardsville, N. Y.

O, that a golden thread of holiness may run throughout the whole web of this year!
—Philip Henry.

Is it Christian Science?

REV. H. D. CLARKE.

Whatever is Christian is of Christ. It is in harmony with his teachings and life, and with the entire Bible. This, we presume, the so-called "Scientists" themselves will claim. We claim that there is a great delusion in the "Science," but this is not to say that we make an indiscriminate condemnation of all that is in the doctrine. If we can discover certain great truths that are in direct conflict with the principle or leading tenets of that faith, we shall be satisfied that the Science is not truly Christian. I am among these people frequently. I have been in their homes and talked with them. I have read their literature. Not one has yet denied that their doctrine does not oppose the "atonement" of Jesus Christ, as we believe it. They deny sin and disease, and therefore see no need of atonement for sin, or physician for disease. Mrs. Eddy, if I do not misunderstand her, teaches that mind is everything. Her philosophy is idealism. She says: "If as the Scriptures declare, God, Spirit, is infinite, matter and material sense are null, and there are no vertebrates, mollusca or radiata." She sweeps away the entire system of physical things. She teaches that there is nothing apart from God. All is God, therefore, there is no sin, guilt or wrong doing. How can there be sin when God is everything? She says: "To call sin real and man a sinner needing a Saviour is an illusion." Then we are not responsible persons. There is no Saviour. There is no cross. No one is guilty. Salvation is an illusion. Where is our individuality, our free-agency?

But all through the Bible is taught the idea or fact of moral obligation and the fact of sin. Cain killed his brother. God called him to account. David sinned and God sent a prophet to tell him of his crime. Israel sinned and God sent prophets to warn and entreat. The Word teaches that sin is the transgression of the law. Paul thunders forth the idea of sin. Jesus came to call sinners to repentance. "All have sinned and come short of the glory of God." Moses chose rather to suffer affliction with the people of God, "than enjoy the pleasures of sin for a season." Jesus offered himself a sacrifice for sin. "And by reason hereof he ought, as for the people, so also for himself, to offer for sin." That is, the high priest of old. There is a sin we are told that hath

HOME NEWS

HOPKINTON, R. I.—Arrangements have been made for ordination services to be held at the Second Hopkinton Seventh-day Baptist Church, at Hopkinton, R. I., Sabbath afternoon, June 29, at 2.30 o'clock, at which time Gardiner G. Burton and Elwin A. Kenyon will be set apart to the office of deacons. It is hoped that this service may prove a blessing to all who attend.

For several months efforts have been made to raise funds for repainting the interior of our church, and to purchase a carpet. Thus far the efforts have been quite successful and it is hoped that we shall soon be able to do the work in a satisfactory manner.

A. A. LANGWORTHY.

PLAINFIELD, N. J. The following items are from the *Daily Press* of Plainfield:

A JUNE HOME WEDDING.

Miss Mary Alice Ross, daughter of Richard Ross, of Bound Brook, and a member of the Irving Public School teaching corps, and H. Eugene Davis, a graduate of Alfred Theological Seminary, Class '07, were quietly married yesterday afternoon at 5 o'clock at the home of the bride's uncle and aunt, Mr. and Mrs. J. D. Spicer, on West Fifth street. Only the relatives and immediate friends to the number of about thirty witnessed the ceremony, which was performed by Rev. George B. Shaw, pastor of the Seventh-day Baptist church, assisted by Rev. Dr. A. H. Lewis, editor of the SABBATH RECORDER. Both the bride and groom are graduates of Alfred University. They will spend the summer at Battle Creek, Mich., and will sail from San Francisco on September 24 for Shanghai, China. They will be stationed at the Seventh-day Baptist mission in Lieu-oo, China. During the past year Miss Ross has been teaching in the Irving School. She is a prominent worker in the Seventh-day Baptist church and all its departments.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

forgiveness neither in this world nor in the world to come. God teaches that sin exists. Christ teaches it, the apostles taught it, the Holy Spirit reproves sin. Everywhere we see and hear of sin.

Christian Science denies it. Is it therefore "Christian Science?" It is anti-Christian. Here is the fundamental falsehood that underlies Mrs. Eddy's teachings, she gives us no separate life and individuality apart from God. All this is ghost-like. Who wants it? The doctrine will breed crime, for man without responsibility, there being no wrong-doing, no guilt, no sin, will become dead in conscience and a deluded being. All this while believing he is in and of God, never apart from Him, and as God is Spirit and love and cannot sin, all that man can do will never become sin or leave him without hope. But there is some truth and good in Christian Science and that much will restrain man somewhat and perhaps overcome the worst that might come from the fundamental doctrine of the Science. But it is not Christian. It is anti-Christ. It is dangerous.

The Bible tells us of disease. God also promised his ancient people that if they obeyed Him they would be quite free from diseases and calamities which came to other nations. The fact of disease and its consequences are plainly taught in God's Word. Mrs. Eddy denies it. Her errors produce sentimentalism, effeminacy. Man is spirit and we are taught that spirit should be master of the body. The body is real. It is not an imagination created by the spirit. Truly "God is love," but thinking that does not banish pain or aches. Paul's "absence from the body" will end pain and suffering, if saved in Jesus Christ.

It is oftener faithlessness than faith that clamors for immediate statistics. The purposes of heaven are very long, and God fulfills Himself in many ways. The soul of man is infinitely delicate, and you can never tabulate the powers that touch it. Be not weary in well-doing. You see no fruit? So be it. Remember that with your covenanted Lord a thousand years are as a single day. He that believeth is strong to sow in tears, but he shall not make haste to reap in joy.—G. H. Morrison.

Children's Page

Pa's Housecleanin'.

When the April sun's a-shinin' hot an' things is nice and fresh,
 When the willer's droppin' tossels an' the black-bird's in the bresh,
 An' pa comes in fer noonin' an' the floors is wet as souse,
 Then it's "Laws-a-massy on us! Your ma'sa-cleanin' house!"

Then me an' Jim is sure to find rag carpets in the sun
 When we'd planned to go a-fishin' fer the suckers in the run;
 But while pa takes his noonin' an' the hosses eats their snacks,
 Us boys can beat them carpets while we're restin' up our backs.

An' then next day pa's certain sure to have to go to town;
 But he always leaves us orders, "Help to put them carpets down."
 An' at night, when he gets home again, you'd think, to hear him groan
 About the hardship of it, that he'd done the job alone.

Poor ma! She has it awful hard, she'll work until she drops,
 An' pound her thumb nails half way off, an' wet her feet with slops;
 She'll get so hoarse that she can't speak, an' sore at every bone;
 But pa, he says if it was him he'd let the house alone.

An' when that night the kids is sick an' has to have a drink,
 An' ma she can't get up because her back's in such a kink,
 If pa should bang the furniture whilst gropin' fer the cup,
 You can feel him gettin' mad enough to fairly eat her up.

So me an' Jim was sayin', if the time should ever come
 When pa and ma should change their work an' pa should stay to hum,
 I wouldn't like to be a boy, but jest a little mouse
 To hear what things pa would say if he was cleanin' house.

—*Woman's Home Companion.*

Afterglows.

REV. WALTER L. GREENE.

Seven sessions in forty-eight hours, with two sermons and five addresses, besides round table discussions, were record-breakers for Garwin, Iowa. This is not mentioning the eleven excellent papers and addresses given by local representatives. Pastor Davis knows how to use a field worker; he has been there himself. Representatives from the Disciple Church and from the United Brethren Church, in the village, had a part on the program of the Institute. A goodly number of members from these schools were in attendance upon most of the sessions. Miss Ethelyn Davis goes from Garwin to take charge of the piano instruction in Milton College at the beginning of the next semester.

Two sessions for Sabbath School Institute work were held at Dodge Center, Minn. The second session on Sunday evening was a union service; the Methodist and Congregational churches attending and taking part on the program. Papers on "The Sabbath School Scholars' Responsibility" and "How May Parents Help the Sabbath School" were given by Mrs. Langworthy, and Miss Wells. An address on "Teacher Training" was also given by Rev. L. L. Sowles, pastor of the Dodge Center Congregational Church. The people at Dodge Center have the habit of attending Sabbath School, and consequently they have a good school, well organized and doing earnest work. They say they miss several of their young people who are attending college at Milton, but they seem to have a good many left, who are enthusiastic in the work. The pastor's heart has been made glad by the addition to the church of several of the young people.

We must all go in the shadow some time. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face is only fixed in the dark chamber.

MARRIAGES

KENYON-WYMAN. On April 2, 1907, at the home of the bride's parents in Plainfield, N. J., by Rev. Henry N. Jordan, Mr. Harry E. Kenyon of Dunellen, N. J., and Miss Lida A. Wyman, daughter of Mr. and Mrs. John Wyman.

H. N. J.

DAVIS-ROSS. At Plainfield, N. J., on June 11, 1907, by the Rev. Geo. B. Shaw, H. Eugene Davis of North Loup, Neb., and Mary A. Ross of Plainfield.

G. B. S.

DEATHS

SLADE.—Roxy P. Kibbe Slade was born in North Bingham, Pa., May 4, 1829, and died in Little Genesee, N. Y., May 18, 1907.

September 24, 1848, she was united in marriage with Lyman O. Slade. To them were born five sons and one daughter, who, together with the aged husband, sixteen grandchildren and eight great-grandchildren are left to mourn their loss. In early life she was baptized and united with the Baptist church at Spring Mills, Pa. After her removal to Little Genesee, in 1850, she united with the Seventh-day Baptist church of that place, of which she remained a faithful member until called to her reward. For a number of years she has been an invalid, and compelled to depend upon crutches or a wheel-chair in order to move about. She bore these afflictions and privations with Christian fortitude and patience, and was lovingly cared for by her family, especially her youngest son, Charles L., who remained at home, and was faithful in his attentions to all her wants, though he himself has suffered from impaired health and has been compelled to seek aid for a time at a sanitarium. The high esteem in which sister Slade was held by her friends and neighbors was shown by the number who were present at the funeral and burial services on Monday, May 20, conducted by her pastor.

S. H. B.

CLARKE.—In Milton, Wis., May 29, 1907, of typhoid pneumonia, Corydon Leverette Clarke, aged 78 years, 11 months and 26 days. Mr. Clarke was the eldest son of Job and

Emily Pardee Clarke, and was born at Scott, Cortland county, N. Y. His father was a native of Rhode Island, and was descended from the Clarke's of the colonial days, and his mother was a native of New York State, born of Virginia ancestry; her mother,—the grandmother of Mr. Clarke—being a sister of the famous Confederate General Joseph E. Johnston. The members of Mr. Clarke's family still living are, Rev. J. Bennett Clarke and Chester Clarke, both of Alfred, N. Y., Mrs. Mary Dunham, wife of Joseph Dunham, and Louis K. Clarke, both of Plainfield, N. J., and Azila Clarke, of Westery, R. I. One brother, Albert Clarke, died in Milton, Wis., several years ago, and a sister, E. Lua Clarke, wife of the late Geo. H. Babcock, died in Plainfield.

In 1852, Mr. Clarke was married to Miss Caroline E. Boughton, daughter of Rev. Alanson Boughton, of Moravia, N. Y., who with three children and their families, survive him. In 1859, they came to Wisconsin which has since been their home. From 1861 to 1865, he served as a private soldier in the 13th regiment of Wisconsin infantry. He was a loyal soldier, an honorable citizen, a good neighbor. He said little about his religious life and convictions, and seldom attended church, but cherished a good hope of the life to come. He died on the farm in Milton township, near Otter Creek, which had been his home since his return from the army, and where funeral services were held on Sabbath afternoon, June 1, 1907, conducted by the writer.

L. A. P.

BURDICK. Miss Susan E. Burdick was born in Alfred, N. Y., Oct. 21, 1833, and died at her home in Milton Junction, Wis., June 4, 1907, after an illness of some weeks.

Her parents were Ethan and Amy Allen Burdick, being brother and sister respectively to the mother and father of the late President Allen. In July, 1841, the family moved to Milton, Wis. Miss Burdick was the youngest daughter in a family of six children. But one of these survives, Mrs. Daniel Freeborn, of Milton Junction, Wis. Two deaths among these brothers and sisters have occurred before within the past year. Miss Burdick was a woman of unusual intelligence and culture and interested in all matters pertaining to learning. She was graduated in the first class of Milton Academy, in 1856, and later received her degree from Alfred University in 1865. She was baptized July 12, 1856, and united with the Seventh-day Baptist church at Milton, Wis., and was dismissed in 1876 with others to form the church at Milton Junction, of which

she was a consistent member at the time of her death. She was refined and gentle, kindly and unselfish, devoted to the welfare of others, and is mourned by many relatives and friends. Funeral services were held at her late home in Milton Junction, Wis., June 6, 1907, conducted by President William C. Daland, of Milton College, Prof. Edwin Shaw, and the Rev. O. S. Mills. Interment in the village cemetery at Milton Junction, Wis. W. C. D.

CLAWSON. Caroline Clawson died in New Market, N. J., May 8, 1907.

Brief services were held on May 9, conducted by Rev. Geo. B. Shaw, pastor of the Plainfield Seventh-day Baptist church. Interment was in the Seventh-day Baptist cemetery at New Market. H. N. J.

MILLS. Dea. Francis Mills was born Feb. 28, 1833, and died at his home near State Bridge, N. Y., May 26, 1907.

A more extended notice will appear later.

A. L. D.

Lower Lights.

For Christ and the Sabbath. II. Cor. 4:6.

"A city that is set on a hill cannot be hid." It must be seen. The city itself is not responsible, but the one who placed it there is. When Jesus first saves us from our sins, we are exalted "upon the mountain top." We cannot help shining for Him. "Neither do men light a candle and put it under a bushel, but on a candle-stick; and it giveth light unto all that are in the house." If we have received the Divine Light, we must give it out to those around us. We are commanded to do so; "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven." That is the reason and the purpose,—that others, seeing the Lord's works, through us, may come to praise and glorify Him.

No matter how large or small the field of our influences, whether it is public work or whether the home, if it is what God has given, let us shine in it. If we are close to Jesus, we are walking in the light, and may receive more and more light from Him. He said, John 8:12, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the Light of Life." In Proverbs 4:18, we read: "The path of the just is as a shining light, that shineth more and more unto the perfect

day." We must be true to the whole Gospel, eager to spread the knowledge of the Sabbath, as one of the neglected truths. "So hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts 13:47.

ANGELINE ABBEY.

North Loup, Neb.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

Names Wanted.

The Sabbath School of the Seventh-day Baptist Church of Chicago is about to organize a Home Department and would like names and addresses of any lone Sabbath-keepers anywhere within its range. Address Mr. L. C. Cutler, 612 N. Grove Avenue, Oak Park, Ill.

Come is always the language of grace; go and do is the thought of the religious pedant; but come and receive is the loving language of God. Remember, all one's life is music, if one touches the notes rightly. —*Ruskin.*

A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligences to join and unite into one general and brotherly search after truth.—*John Milton.*

WANTED.—An all-round machinist, undertaking lathe and general shop work. Sabbath keeper preferred. State age, experience, references, wages desired. Address Globe Manufacturing Co., Battle Creek, Mich.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON XIII, JUNE 29, 1907.

TEMPERANCE LESSON.

I Cor. 10:23-33.

Golden Text.—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14:21.

INTRODUCTION.

Paul's First Epistle to the Corinthians may perhaps be characterized as the most practical of all the Epistles. The Apostle's labors in the exceedingly wicked city of Corinth had been richly blessed, and a large Church had come into being. Although there were some Jews in this company of believers, the Church was a gentile Christian Church. It was to be expected that these converted heathen would carry with them into the Church some of the tendencies of their former heathen life. Paul's letter to them overflows with admonition and suggestion for a better course of life.

Modern Christians are not tempted in precisely the same direction as were these Corinthians of the first age of the Church, yet in many respects sin is the same in all conditions. The principles which Paul sets forth in this Epistle fit many situations of our own day.

Although in the passage selected for our study this week Paul says nothing at all about the temperance question in its modern conditions, yet the principle which underlies his discourse fits our case exactly.

We ought to be temperate for our own sakes, and that we may not dishonor the temples of our bodies, but we ought also be temperate for the sake of our example to our fellow men.

TIME.—This letter to the Corinthians was written in the spring, probably in the year 57. Some think that the year was 58, and a number of modern writers say 56.

PLACE.—Ephesus.

PERSONS.—The Apostle Paul writing to the

Corinthians at Corinth.

OUTLINE:

1. The Christian's Liberty. v. 23-27.
2. The Christian's Self-restraint for the Sake of Others. v. 28-33.

NOTES.

23. *All things are lawful.* Compare chap. 6:12. Perhaps this expression served as a sort of watch word for the Corinthians who magnified their Christian liberty. Very likely Paul himself had in the course of some teaching used this statement. He certainly does not dispute its truth; but here as in chap. 6, he shows that there is a difference between liberty and license. It is possible that Paul here intentionally uses the same language in speaking of meat offered to idols that he did in the earlier part of the Epistle in speaking of personal purity. Because a deed is lawful is no conclusive evidence that we should do it. *But not all things edify.* When we are once convinced that a certain course of action is not absolutely wrong we should still pause to consider whether we will be building up the interests of the Christian community.

24. *Let no man seek his own.* Most questions in regard to the expediency of a course of action will be settled by the application of the principle here stated. We are to ask ourselves whether what we propose will have a tendency to injure others or to help them, and then decide from the point of view of altruism.

25. *Whatsoever is sold in the shambles, eat.* Having set forth the general principle Paul now gives a few practical suggestions in regard to the specific matter concerning which they had asked instruction. When a heathen offered an animal in sacrifice it often happened that the whole of the animal was not consumed in the sacrificial meal. The portion that was left might be sold in the market. Here a Christian might happen to buy it. In such a case he should not feel bound to ask questions. If he did ask questions and find out how the meat came to market, his conscience might suggest that he was joining in the worship of the idol by eating this meat.

26. *The earth is the Lord's, and the fulness thereof.* All that this world is and all that it contains belongs to our God. Idols are not really anything at all as contrasted with God, and meat offered to them is not really any different from other flesh. All the good things of the world are God's gifts to his children. We should take them without question and be thankful.

27. *If one of them that believe not biddeth*

you to a feast. The Apostle now supposes another case. What shall the Christian do who is invited out to dine with a heathen friend? Idol worship was so intimately connected with family life that it might easily happen that the meat on table had been offered to an idol. *And ye are disposed to go.* Perhaps this clause contains a delicate hint that it would be just as well to avoid this embarrassing situation. *Whatsoever is set before you, eat.* Unless the question of offering to idols is brought up, the case is just the same as that at the market. Eat anything that you please without stopping to ask where it has been.

28. *But if any man say unto you, etc.* Paul here turns to a certain concrete exception to the rule just given. Suppose that some man (whether a heathen or a Christian we may not be quite sure) either simply as a warning or on purpose to cause you embarrassment, whispers to you that the meat had been offered to an idol. Then forego the dish that is thus made questionable.

29. *Conscience, I say, not thine own.* Paul makes it clear that the Christian is to abstain from eating the meat or other food that had been offered to idols not because he thought that it was wrong to eat it, but because some one else thought that it was wrong for the Christian to eat it. *For why is my liberty judged by another's conscience?* That is, Why is my doing freely what I esteem right to do a matter of reproach in the opinion of another? If I refrain from doing it, I will not even seem to be doing what is inappropriate for a Christian.

30. *If I partake with thankfulness, etc.* This is best understood as parallel with the last half of the preceding verse rather than as protest against being judged. The careful Christian will avoid seeming irreverence toward God. Even a heathen would think a Christian irreverent if he gave thanks to Jehovah over food that had already been offered to an idol.

31. *Do all to the glory of God.* Our author sums up the whole subject under the discussion in another general statement which cannot have too wide an application. Many people would agree that all the chief things of a man's life should be done for the glory of God; but Paul wishes us to notice that such seemingly insignificant details of life as eating and drinking are matters of importance in God's sight.

32. *Give no occasion of stumbling.* Another general principle closely related to the foregoing.

Christians ought by all means to avoid in their own conduct such actions as may cause others to fall into error or under the power of temptation. All the men of the world Paul divides into two classes, *Jews* and *Greeks*. But then we are to regard with especial care our brethren in Christ, and so he adds another term to his classification,—*the church of God.*

33. *Even as I also please all men in all things.* As in chap. 8, Paul here adds his own example to the climax of the argument. He is bound to live not for his own selfish interests but for the advantage of all men. He had in mind their eternal salvation rather than the gratification of his own appetite. It is to be understood that when Paul here says *all things*, he means all things that are lawful.

Cease to live in the atmosphere of your sin, by which mean that you must see to it that your mind is occupied by thoughts as far removed as possible from those in which your temptation can take root. It is a great mistake to loiter around sin to which one's nature is prone. Your moral strength will depend on your spiritual tone.—*R. J. Campbell.*

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Plainfield, N. J.

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