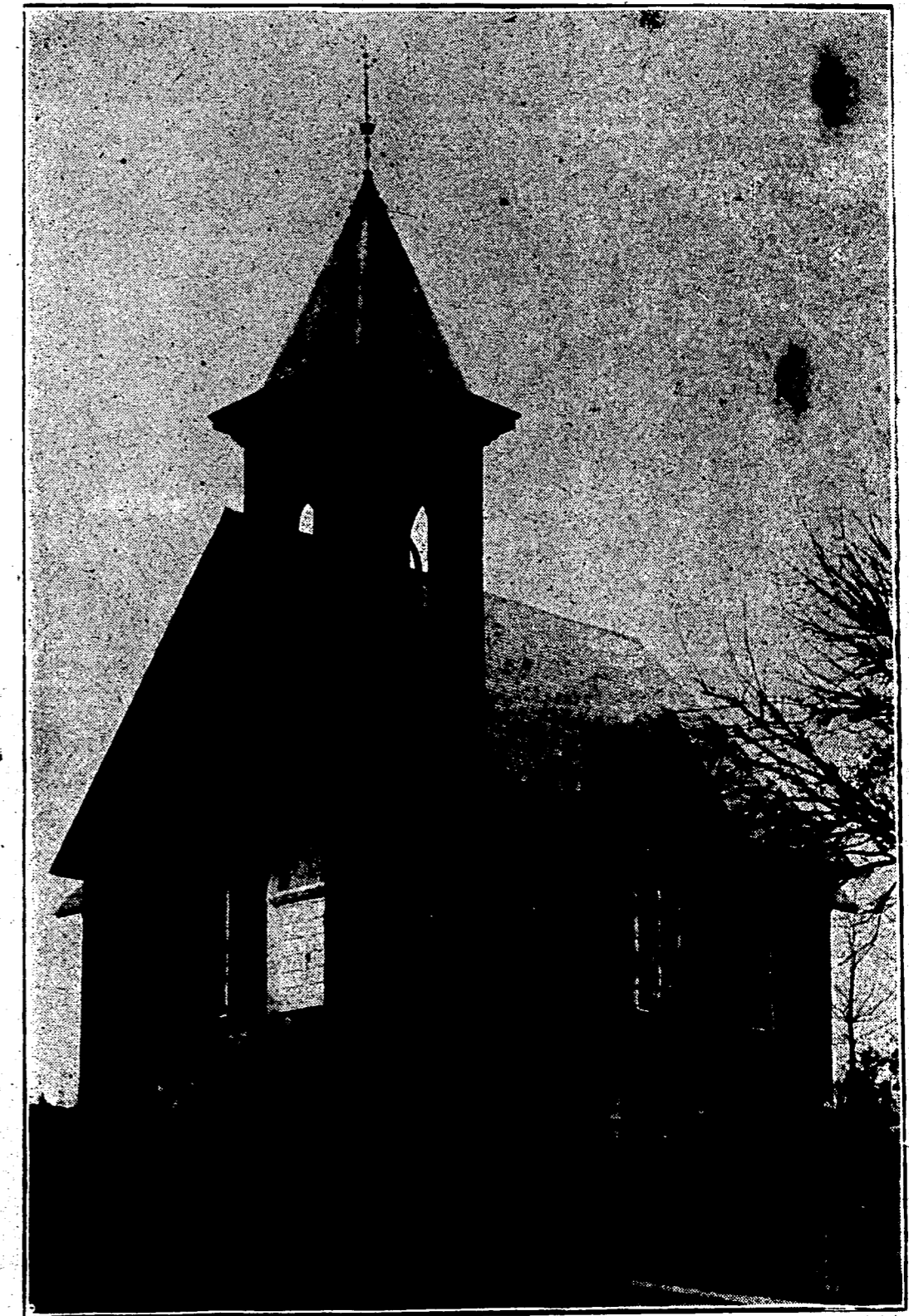


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The Sabbath Recorder

July 8, 1907.



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Table of Contents on Page 704.

Editorial

Editorial Hash.

Many persons keep a runaway tongue and an unruly temper, with results to themselves and others far worse than those which come with a runaway horse, or an unruly automobile.

Some men complain that they find little communion with God and little enjoyment in religion. The secret lies in their unwillingness to obey and their love of secret sin. A man who, though seemingly respectable, keeps a "mistress" away from home, finds little enjoyment in the society of his pure wife and his rightful home. Those enjoy God who are acquainted with Him.

It is the extravagant man who is likely to argue most with his wife about economy. His vest pocket is stuffed with twenty-five-cent cigars, while he insists that "fifty cents is enough to pay for a pair of baby's shoes." Is this a mirror?

True self-denial is the triumph of the higher over the lower self. It is a victory for good, not a sacrifice nor a burden.

The ideal church is reached when each member is an ideal member, in the sight of God.

Truth is the most exacting and imperative thing in the universe. Nevertheless by it alone are men made free, through obedience.

When the Pharisee thanked God that he was better than other men he illustrated debasing selfishness. When the publican prayed, "Be merciful to me, a sinner," he

grasped the true idea of self-interest.

Many lives are shamefully belittled by the struggle to dress and live like other folks. It is pitiful to watch the struggle and sometimes the dishonor which people undergo to emulate social leaders. "Thou shalt not covet, thou shalt not lie, thou shalt not steal, thou shalt not bear false witness"—all are forgotten in the anxiety to put on the latest agony in style, or to keep up with the procession in social entertainment.

Fatherhood, a Sacred Trust.

God alone has absolute power to create. He might have retained that power forever. He chose rather to confer infinite honor and responsibility on man by delegating to him the power to recreate. This power to perpetuate the race and to be a direct factor in determining its character and destiny, is divine. Its exercise in fatherhood is among the most sacred functions of existence. In this life alone its results for good or evil are beyond computation. Considered in the light of an endless life, they are overwhelming. Were there not unknown possibilities for good results, no man understanding what it means, could venture to assume fatherhood. The terrible results which must ensue when it is assumed unworthily, ought to compel all men to seek such fitness as God requires. The ignorance and indifference that abound concerning this sacred function are startling and criminal. Consider some things which the sacredness of fatherhood demands. If there were a stronger word than "demands," we would choose it, that the grip of an infinite obligation might be felt by every man who reads these lines. We do not here discuss the legacy each one has received through heredity. Each must make the most and best of what he is. We present, rather, the ideal fitness for fatherhood. If the ideal be very high, so much the better for us, if we are drawn upward by it. There should be physical soundness. By physical soundness, we mean a life in such consonance with divine laws that strength, health

and long life are the normal results. Much the larger share of human suffering comes through impaired physical life. Weakness and disease make men a burden on society, lead to poverty, drunkenness, social impurity and kindred evils. Mental imbecility is also promoted through weak and diseased physical life. This promotes crime and increases society's burdens. No man is free from guilt who transmits a single element of physical weakness or disease which he can avoid. This is doubly true of those tendencies and diseases which impair nerve force. Our nerves are so intimately connected with character, mental and moral, that one cannot be touched without direct effect on the other. The habitual use of stimulants and narcotics destroys nerve force and mental balance. Their effects are often more prominent in the second and third generations, than in those who first indulge. Every man who uses alcohol, tobacco, opium and the like, must transmit to his posterity, physical unsoundness, mental unbalancing, and moral perversity.

Fathers are God's Agents.

In assuming fatherhood, men are acting for God; exercising the holiest function of life. If a man goes out as the agent of a business firm, or the representative of a great nation, he must be loyal to the power which commissions him, and in whose name he acts. How much more when a man assumes fatherhood, in behalf of the Infinite and Eternal Father. He who does not love God cannot transmit the tendency to love Him. Such a man must rather transmit the tendency to hate and disobey God, for which he, not the child, is responsible. This stupendous fact lies at the core of all true religion. An irreligious father is an enemy of God, a promoter of unholiness, a creator of evil, discord and suffering. It is the betrayal of a sacred trust, and a defiance of God's will when wicked men assume fatherhood. Children born to an evil inheritance, through the selfishness of parents, are placed at great disadvantage when they attempt to be unselfish and loving, and, unhappily, they are likely to yield to the wicked tendencies they have inherited and thus increase in selfishness and unkindness. The cold-hearted, cruel-spirited father forestalls the goodness and happiness

of his children, and of society. The man who does not seek to become Christ-like in unselfish love and service, becomes guilty of the long line of discordant and destructive influences which his fatherhood entails upon the world. A writer on the "Sacredness of Motherhood" has justly said: "But let that mother give thanks morning and evening whose creative work of motherhood has been accomplished in an atmosphere of sustaining sympathy, and whose physical strength has never been taxed at the expense of her child." These words suggest the paramount obligations of man as a husband, his highest duty in the bonds of sacred wedlock. The husband has to meet little of the passive service and continuous burdens which attend parenthood. The wife, who has to bear the long-continued strain on body and soul, pre-natal and post-natal, has an absolute right to all the help which pure love, exhaustless patience, and tenderest sympathy can afford. This is due to the child also, who must suffer loss in proportion as these are withheld from the mother. If any husband denies these, or worse still, gives in place of them, indifference, neglect, harshness, or abuse, he becomes a shame to the name of fatherhood, a disgrace to his sex, an enemy of his own child, and a sinner before God. Oh, men, be true to all that the sacredness of fatherhood demands, or enter not its holy temple. If you will be disobedient to these demands, let not your crime poison other lives, through unworthy fatherhood.

Abnormal Delights.

In every large city there are found a number of low class museums which make human deformities and monstrosities their chief attraction. Flaming placards announce the latest revolting spectacle, on which, for a nominal fee, people may gloat and feast their eyes. Standing by the entrance for a few minutes, and noting the crowd who eagerly press from one object to another, one quickly concludes that the minds and morals of those who patronize the place are as abnormal as the disgusting sights they so eagerly look upon. Pass across the street to where a magnificent exhibit of orchids, in endless variety and beauty, is in progress—not a one of the

crowd from the "Museum" will you find there. They are an entirely different class of people. Go a block or two further to the art exhibit, where with brush and chisel human beauty and perfectness of form and feature are displayed, you will find none of the abnormal ones there. The fact is, there is a large class of people who take morbid delight in the abnormal and in that which is revolting to healthful souls. They have no place for the perfect and the beautiful. But I am not so sure that only the rabble of our cities should take the force of this charge. Do not we see this same abnormal taste manifesting itself among those who call themselves Christians? Do we not sometimes find ourselves so excessively acute in discovering and dwelling upon the imperfections of others that we scarcely notice their excellencies? It is scarcely explainable why one should so persistently search out and hold up to view the faults of another, unless a perverted and morbid taste makes such occupation a delight.

Godliness Disarms Distrust.

A story is told of two strangers, which illustrates the blessedness of being introduced and vouched for by evidences of Godliness. A stranger reached the city by the evening train. Weary and dusty, he hurried to the principal hotel, and was disappointed at not being able to secure a room. The hotel was filled to overflowing, with cots in the parlors, and everything was engaged. He went to other hotels and found the same difficulty; not a room could he secure. At last, at a third-rate hotel, he found he could secure a bed in a double room. He tried to hire both beds, so that he could have the whole room, not liking the idea of a room-mate in such a place. But the other bed had been hired, and he was obliged to take the chances. After retiring, he concluded he would not go to sleep—at least not until he had seen what kind of a man was to occupy the other bed. In order to keep awake, he took out his pocket Bible and soon became deeply interested in a Bible reading that had lately attracted his attention. He was engaged in this study when the stranger who was to be his room-mate for the night, came

in. The man glanced at him, went across the room and prepared for bed. Looking over the top of his Bible the first comer studied the stranger. He appeared to be a quiet person and seemed to be honest. Still he hesitated about trusting a stranger, and began to make calculations about keeping awake. He soon changed his mind, for he saw the stranger quietly kneel down in a manner that showed it to be a familiar custom, and engage in prayer. That was enough; he put the Bible under his pillow, and went off into a quiet, refreshing sleep. In the morning, while they were dressing, he turned to the stranger, and explaining the circumstances of the past evening, said, "So I slept well." The stranger said, "I slept well, too. I had not expected to sleep at all in this place with one I did not know in the other bed, but when I came in, and found you reading your Bible, I concluded I could trust that book, and so said my prayers and went to sleep." Men instinctively trust those who trust in the living God, and obey the Bible. Is there any other book that possesses such a character, and carries such an influence? God's word in the hearts of men means, indeed, "Peace on earth." Blessed is the man whose piety introduces him to strangers and vouches for their safety while associated with him.

How Should the Sabbath be Kept?

The example of Jesus, Lord of the Sabbath, is our guide. He took great pains to prune away from the Sabbath those excrescences and burdens which Jewish formalism had produced. He lifted the Sabbath law, by his interpretations and deeds, far above ritualistic narrowness and mere legality. He taught that the end and purpose of the Sabbath is man's highest good, physical and spiritual. He exemplified Isaiah's thought of the Sabbath as a "delight." In this way he Christianized the Sabbath. Christians should center Sabbath-observance in the idea of glad and joyous service. They should so use the day as to secure communion with God and good, through worship and good deeds in the service of God and men. Sabbath-keeping does not exist in a Pharisaic counting of hours and measuring of actions. It is God's day for God's work. All work for the souls of men is God's work. All

deeds of mercy for the stricken and suffering bodies of men are Sabbatic works. Spiritual rest and communion are the great end of Sabbath-keeping, and all that leads to this, is proper work for the Sabbath. The inquiry is not what must I refrain from that is worldly, but, what can I do for God, truth, righteousness, purity, peace, and happiness on this day, God's day. This general rule must be applied according to times and demands. Ordinarily, religious services and the study of the Bible ought to make up the main work of the Sabbath. Sometimes the care of the sick, the relief of suffering and the conforming of sorrow, are duties equally as great as prayer and praise. Physical rest and abstinence from business are not Sabbath-keeping, when sought for no higher end; both are helpful and blessed when made to minister to the spiritual side of life and to promote communion with God. If you are really better off religiously, at home with your Bible and God, than you are at public service, stay at home, but be sure that you stay to find God and not to gratify personal ends or indolence. Do good, get good, seek God and righteousness for yourself and others; this is true Sabbath-keeping. To make the day one of personal enjoyment, a day for your pleasure, or a day for worldly ends, business, profit, is not Sabbath-keeping. Do all in the freedom of loving obedience. "Serve in the newness of the spirit and not in the oldness of the letter." But that does not mean trample on the Sabbath and then mock God by offering something else which he has not required. The "oldness of the letter," is outward obedience without love; the "newness of the spirit" is not breaking the Sabbath and declaring that the law is abolished. That is disobedience and anarchy.

The Ministry of the Home.

An hour ago the writer spent three minutes talking with a thoughtful man who is also a good deacon and the father of two sons, now grown to manhood. The substance of the conversation was the importance of developing correct habits and right thoughts in children, during the first ten or fifteen years of life. Whatever other influences may do in shaping character, the ministry of the home comes first, is greatest

in extent and most permanent in influence. The home deals with those who are to be men and women, at a time when every element of life is plastic, subject to rapid changes, sensitive to slightest impressions, which soon harden into reality. The living room of a home is greatest of pulpits. Parents are the principal preachers, but each child is an assistant preacher, beginning with the eldest. This is something of the picture we suggest when speaking of the ministry of home. Home is the place where half-formed conceptions of life are corrected or made less correct, where developing purposes are turned in the right direction or sent so far astray that the child who follows them will go into the labyrinth of doubt, if not into morass of destruction. The ministry of home determines what pleasures, what amusements and, in a great degree, what associations shall take part in the development of children, and therefore in fixing the choices and character of men and women. However great the influence of school life, of Bible school teaching, of Christian Endeavor Societies and other public agencies for teaching and developing childhood may be, the ministry of home holds over them all. The home determines, or ought to determine, what literature shall be read, but most of all what suggestions, made by words or example, shall mold the plastic life of the growing child. No preacher, nor public teacher of any kind, plays so great a part in determining the character and destiny of children as do the parents who minister in the home. If the ministries of home are what they ought to be, in character and extent, they may almost defy evil influences, and produce men and women such as God seeks, in spite of all opposition from without. The simile which was in point in the homes of our fathers where there was actually the fireside hearth, around which joy flooded the life of the family, or sorrow swept it into mourning, is scarcely apt in these days of steam-heat and hot-air. Nevertheless the influence of home life remains, although it is to be feared that modern customs send children away from home for training, in so many ways, that the possibilities of good influences through home ministry are much lessened. If this be true, it increases the evil of neglecting that which ought to be,

for negative influences unite to make positive evils. The world recognizes high theories concerning the sacredness of home, and the sacredness of parenthood, and something is gained with each generation, through the higher grade of homes. Nevertheless, there is too much of theorizing concerning the sacredness of home and its ministry, and too little of actual appreciation and of actual demonstration of these holy ministries in the average home, if not in all homes. Young women, finely cultured along intellectual lines, in music, and those accomplishments which adorn womanhood; men who are entitled to high degrees from colleges and universities, and who fill important positions in the business world, need to be better informed in those things which pertain to the founding and unfolding of home life. Fathers and mothers must always be the chief ministers who preach and mold the life of the home. Saying nothing of transmitted tendencies or qualities, parents are the prime agencies in determining what home ministry shall be. If we may change the simile, to make the thought more impressive, the father quarries the marble block, and the mother chisels it into shape while both father and mother unite to mold the models from which the children of the home are sculptured. As years are needed while the artist changes a shapeless block to a beauteous statue; so the years of childhood and youth determine the results of home ministry on the character of children. If there be no children in a home, then husband and wife mold each other for good or evil, for highest enterprise and noble endeavor, or else they hang weights about each other so that maladministration prevents that unfolding of character which ought always to come, even though the duties of parenthood are absent. Where such unholy ministries abound true home life is distorted and in many sad cases, the home is broken up because love is not permitted to rule, while selfishness or lust destroy the sacred ministry of home. Reader, write it on your memory in letters of light, burn into your heart in fiery letters, the truth that the ministry of the home is most potent of all earthly things in determining character, and equally potent in determining eternal destinies.

A Lay Sermon for the Smiths—The Whole Family.

BY UNCLE OLIVER.

Text: Be good, but don't be too good.

This text is taken from my autograph album. It was written there by a friend of mine many years ago. I could hardly see the meaning of it then; and for a long time I did not take it seriously. Yet for all that it made an impression on my mind, and I began more and more to think it over. The friend who wrote it down was something of an observer, a student of human nature—and a thinker. I did not in my younger days see how a person had much need of such advice. I felt sure I was in no danger of being too good, anyhow. But why should William say a thing like that? The more I thought the matter over the more I wondered.

"Be good, but do not be too good." Some years after that I boarded in the family of a man who was very religious. He had taken seriously the divine injunction to separate one's self from the world. He was a merchant, had been fairly prosperous and lived in a fine house. But he began to feel that in his store and in business he came daily into contact with the wicked world, so he decided to close out his business and stay at home. When his goods were all sold and his business affairs settled he helped me to see some meaning to our text.

He said that the world was fast going to the devil, and he would have nothing of it. He would not go outside his own yard any more, except to church. He said the church to which he belonged was not good enough, and so he, with some of the friends who saw how good he was, withdrew and organized a new church, of which he was to be the leader. Then they raised some money, built a little meetinghouse and engaged a preacher.

I have said that this man would not go, except to church, outside his yard, if he could help it. But he sat the most of the time in the house reading the Bible. It was understood that he read the Good Book about five hours every day. He did not, in the meantime, come into contact with any of the baser things of life. His hard-working wife brought in the wood and coal, built the morning fires, milked the cow,

cleaned out the stable, and was in every way, because of her much serving, a modern Martha.

The daughter of this man had by this time got into the high school and was just getting into the love of learning and spirit of work, when he fell in with the idea that the schools were Godless, and so took her out.

By this time my host had put much of meaning into that line in my album, "Be good, but don't be too good." He was indeed a good man. I would have been willing to trust him in everything. But I must confess that when he read and read the Bible, not soiling his hands with things so common as wood and coal and cow-feed, I thought him too good; and did not wish to be like him. I am not so sure but that there is such a thing as being too good to be good for anything.

Since this man helped me to understand our text I have found that it has various applications. Here are some of them:

I know a young man whose father is a minister and his mother a great musician. Her sole aim for her boy has been to make the best possible musician of him. She has succeeded so well that he already sneers at gospel hymns as being low-grade music, and he makes a most un-aesthetic fuss if his father asks him to play them in prayer meeting. He is still young, yet his artistic taste and musical culture have put him away above the spiritual songs that are sung and felt in all languages where the human heart yearns for higher and holier living.

Be a good musician, my dear, but not too good.

I have heard that now and then in a remote corner of our land a young man has been sent away to school and in time become so highly cultured that he cannot bide in his parents the lack of what the schools can give; that he is ashamed of their old-fashioned home manners—and lets them know it. And all this after they have toiled and saved and sacrificed for him,—or is it *her*?

Be cultured, but don't be too cultured, John, and Mary.

I have heard of a girl who was sent away to take music, and who succeeded so well as to get prizes, and who came to be known as a real lady. But when she was grad-

uated and came home she was so much of a lady that she would not put her pretty hands into the dishwater. Her mother must do all the work and let her ladylike daughter play lady—as if it were her business.

Be a lady, Susan, but do not be too much of a lady.

I must leave you, my dear Smiths, to make other applications of this text. You will find an abundance of them.

But I saw a young man come home the other day from the university, where he is studying for his doctor's degree. He has already graduated from three different institutions of learning, and so should by this time have a good degree of culture. After the Sabbath was over he changed his clothing and began work with his father and brother as a carpenter. He has worked for several summers in this way. He is today preaching a practical sermon from one of the various applications of this text:

"Be good, but don't be too good," or put it in this way, if you please: "Be good, but be good for something."

The Tongue.

"God made the tongue, and, since he never made anything in vain, we may be sure he made it for some good purpose. What is its good purpose?" said the teacher one day.

"He made it that we may pray with it," answered one boy.

"To sing with," said another.

"To talk with people," said a third.

"To recite our lessons with," said another.

"Yes, and I will tell you what He did not make it for. He did not make it to scold with, to lie with, or to swear with. He did not mean that we should say unkind or foolish or impatient words with it. Now think every time you use your tongues if you are using them in the way which pleases God."—*Children's Visitor*.

There are times when human sympathy is of no avail, and even dearest friends may sleep in the presence of our greatest sorrow. The only thing to do is to slip away and be alone with God. And even though he may not remove the sorrow, he will give us grace to bear it. Every Gethsemane has its angel.

Missions

The Centenary Missionary Conference.

REV. D. H. DAVIS, D. D.

The inaugural meeting of this Conference was held on Friday, April 26th, in the Martyr's Memorial Hall, of the Y. M. C. A. new building recently erected in memory of those who have laid down their lives for the sake of Christ in China. At the entrance of the building was the sign in large letters "The Centenary Conference" and in the spacious Hall over the platform was the motto:

"1807, Laus Deo, 1907."
"Unum in Christo."

Through all the meetings of this great assembly, this motto served as a silent monitor reminding those present of the unity which existed through Christ in the hearts of all.

The Rev. Bishop F. R. Graves, D. D., of the American Episcopal Mission, Shanghai, called the meeting to order, being the chairman of the Executive Committee. The hymn beginning with "O God our help in ages past" was sung and prayer was offered by Rev. A. P. Parker, D. D., of the Southern Methodist Mission, Shanghai. The chairman of the Executive Committee then made some very appropriate remarks regarding the arduous work of the Committee which had been continuous for two years, and which had now materialized in the coming together of this convention.

The first business was to elect Chairmen to preside over the daily proceedings, and Secretaries to record the same.

The elected Chairmen were Rev. J. C. Gibson, D. D., (English Presbyterian Mission, Sataw) and Rev. Arthur H. Smith, D. D., of the American Board Congregational Mission (Pangchung).

The Recording Secretaries elected were, Rev. Messrs. E. C. Lobenstine, F. R. Turner, W. J. Douthery, C. H. Fenn, Dr. J. C. Garratt, and Rev. G. H. Bonfield was elected ex-officio secretary of the Conference. Mr. Bonfield had been the secretary of

the Executive Committee, and it was largely due to his wise planning and untiring efforts that arrangements were so well organized and things run so smoothly.

The first business session of the Conference was held on Friday morning, April 26th, in the Memorial Hall, when an opening address was delivered by Rev. H. C. Mabie, D. D., (secretary of the American Baptist Union Mission, Boston, U. S. A.).

After these introductory services Rev. T. W. Pearce, on behalf of the missionaries in the south of China, presented the Chairman of the Conference a gavel which was made from a tree that grew near and overshadowed the grave of Robert Morrison in Macao, the first Missionary to China. The inscription on the gavel read "China Centenary Conference, 1907." In accepting the mallet the Chairman said he hoped there would be as much unanimity in this conference as there was in the missionary body of 1807.

The subject for this first day of the Conference was "The Chinese Church" and presented in a paper prepared by Dr. Gibson which was taken as read. The headings of this paper are: "Planting the Church; Many Divisions; Steps toward Union; The Opportune Time; Two Things Wanting; One in Essentials; Self-government; Self-support; Self-propagation; The Inner Life of the Church; Education; Spiritual Care of the Children of the Church; Young People's Societies; Church Discipline; External Relations of the Chinese Church; Deepening of the Life of the Church. After a brief review of the paper by Dr. Gibson a series of resolutions relating to the Chinese Church were presented for adoption.

The first resolution was adopted as follows:

Resolved, That this Centenary Conference records its profound thankfulness to God for His abounding grace in the planting of His Church in connection with the Protestant Missions in China during the hundred years now complete. The first member of the Chinese Protestant Church was baptized in the year 1814, and fifty years ago it barely numbered 400 communicants. Within the last half century it has passed repeatedly through fires of persecution, and has come out of them puri-

fied and strengthened, and numbered at the end of 1905 about 175,000 communicant members.

For shining examples of faith, courage, patience, and zeal, and for a great number who have finished their course in the faith and love of the Lord Jesus, we render our humble thanksgiving to God, by whose grace they were enabled to overcome.

To all the members of the Church in China now, both older and younger, we send our hearty and affectionate salutations as fellow servants of Jesus Christ. We give thanks to God on their behalf, and we do not cease to pray for them that they may walk worthily of the Lord unto all pleasing, until they, too, following those who through faith and patience have inherited the promises, shall also receive from the Righteous Judge the crown of eternal life.

The second resolution which was brought before the assembly in the following form, called forth a most spirited discussion, and it seemed at one time as though the spirit of unity was to be shipwrecked at the very outset:

Resolution, Whereas it is frequently asserted that Protestant Missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds of both Christian and non-Christian Chinese are in danger of being misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant Missions at the present working in China, unanimously and cordially declares:

That, unanimously holding the Scriptures of the Old and New Testament as the supreme standard of faith and practice, and holding firmly the primitive Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed; and in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body, teaching one way of eternal life and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to

the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendours of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government; that some among us differ from others as to the administration of baptism; and that there are some differences as to the statement of the doctrine of predestination or the election of grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

Strong objections were brought forward, chiefly by Baptists, to making any pronouncement regarding the Catholic faith and the Apostles' and Nicene Creeds, believing that the Old and New Testaments were the "supreme standard of faith and practice." Unfortunately there had been no Baptist on the Committee that drafted these resolutions or they would doubtless have been brought before the meeting in a modified form. This section of the resolution after the word "unanimously" was amended and adopted as follows: "This Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith the Conference does not adopt any creed as a basis of church unity and leave confessional questions to the judgment of the Chinese Church for future consideration, yet in view our knowledge etc."

The third resolution was adopted as follows: "That in planting the Chinese Church on Chinese soil, we desire only to plant one Church, under the sole control of the Lord Jesus Christ, governed by the Word of the Living God, and led by His guiding Spirit. While freely communicating to these churches the knowledge of truth, and the rich historical experience to which older Churches have attained, we fully recognize the liberty planted by means of the missions and churches which we represent in Christ, of the Church in China, in so far as these churches are by maturity of Christian character and experience fitted

to exercise it and we desire to commit it in faith and hope to the continued safe-keeping of its Lord, when the time shall arrive, which we eagerly anticipate, when it shall pass beyond our guidance and control."

The fourth resolution was one submitting to the Missionary Boards and Home Churches, the right of the Chinese Church to maintain an independent organization of self-support and self-government with some proper recognition of the foreign missionary to the churches thus organized. Urging the missionary boards and churches at home "to abstain from claiming any permanent right of spiritual or administrative control over the Church in China.

The central idea of the fifth resolution was that of urging the churches planted in China, by the same ecclesiastical order, to unite in one church regardless of their nationality or the distinctive features of their respective missions.

The sixth resolution was one expressing joy over the fact that steps toward practical union had already been taken by several missionary bodies. Reference was made to the union of the Southern and Northern Methodist Missions; also of the Southern and Northern Presbyterians; and also of the Southern and Northern Baptist Missions. It was resolved to appoint a committee whose work should be to further and co-ordinate such union.

The seventh resolution states that "the object contemplated in the appointment of this Committee was the earnest hope that the Chinese churches be united in the closest practicable bonds of Christian fellowship either in organic ecclesiastical union or in a free federation, as they may be led by their own interpretation of the mind of Christ, and the guidance given them in the providence of God, and through the teaching of the Holy Spirit."

The eighth resolution had reference to the work done by the Y. M. C. A. among Chinese students in Tokio and the fact that some of the leaders were contemplating the organization of a church. It was resolved to appoint a committee to take the matter into consideration and "to co-operate with the efforts already made as will lead to the organization of a duly constituted church for the Chinese students in Tokio."

The ninth resolution, and the last for

the day called attention to six different matters which have a vital relation to the progress of the Chinese church.

1st. That the changes which have occurred in educational conditions demand that immediate and increased attention should be given to the elementary and secondary high schools of the church, in which modern education can be given in connection with Christian training."

2nd. Great attention should be given to the spiritual training of the young. It was urged that the work of the Y. P. S. C. E. should be so conducted as to be in the closest possible touch and co-ordination with the general organization of the local Church."

3rd. The value of the work of the Y. M. C. A. in winning young men to Christ, and stimulating of Christian effort among students, and the valuable helps in Bible studies published were highly commended.

4th. The Conference urged strongly that greater attention be given on the part of the Chinese church to Bible-reading, and in view of this recommended a wider use of the vernacular versions of the Bible whether in Roman letter or in Chinese character.

5th. This Conference rejoices in all indications of a growth and healthy sense of independence in the Chinese church, especially as indicated in the progress made toward self-support; and urges earnest attention to evangelistic work, as well as increased efforts to develop the grace of liberality, so that the Chinese church may learn its own strength, and increasingly meet, from its own resources, all the expense of its own work and worship.

6th. The Conference urged the liberal support of the Chinese ministry and Christian laborers.

The representatives of the various missionary societies and churches were urged to bring these matters to the attention of their home churches.

To be continued.

A sacred burden is the life we bear:
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal you win.

—Kemble.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Sabbath Program.

I. SINGING. *A Sabbath Hymn.*

WORDS BY SARAH L. WARDNER.

Tune.—*Pleyel's Hymn.*

When the Sun is in the West,
When all Nature sinks to rest;
Then our six days' work is done,
Then the Sabbath has begun.

In the morn when we arise,
Sabbath sunlight in the skies
Fills our hearts with thoughts of Thee
And thy bounty full and free.

Here within His house we raise
Solemn prayer and song of praise,
On this day that God has given,
Chosen day of all the seven.

May thy message fill each heart;
May it strength and hope impart,
Wisdom for the coming week,
Till again thy house we seek.

2. PRAYER.

3. SCRIPTURE READING.—Selections from *"Is The Sabbath a Gloomy Day?"* by J. A. Davidson:

1. The Sabbath is like any other day, it is just what you make it. God intended it to be a delight to His people, Holy to the Lord, and an honorable institution. Isa. 58:13.

2. It is not gloomy, for God rested on it, and called it His holy rest, blessed it and sanctified it. Gen. 2:2-3.

3. It cannot be gloomy. It was made for man's benefit. Mark 2:27.

4. It is not gloomy, because it is a weekly reminder that we are the noblest work of God's creative power. Exod. 20:8-11.

5. It is not gloomy, because it is God's appointed day of rest and refreshing. Exod. 31:17.

6. It is not gloomy, but it is Holiness unto the Lord. Exod. 31:15. (margin).

7. It is not gloomy, but the man who keepeth it is blessed. Isa. 56:1-7.

8. It is not gloomy, but a day of delight, joy and gladness. Isa. 58:13-14.

9. It is not gloomy, but a sign of the sepa-

ration of God's people from the world unto God. Exod. 31:13; Ezek. 20:12-20.

10. It is not gloomy, for David loved it exceedingly. Psa. 119:97-167.

11. It is not a gloomy burden, for John the Apostle said, "It is not grievous." I. John 5:3.

12. It is neither gloomy nor a burden, for the Apostle Paul delighted in it. Rom. 7:22.

13. The Sabbath is not gloomy, for Christ, our King, is Lord of it. Mark 2:28.

14. The man who keeps it is neither gloomy, burdened, nor a slave, for David said, "I will keep Thy law continually, and walk at liberty." Ps. 119:44-45.

15. The Sabbath has not passed away, but he who keeps the Sabbath will keep the rest of God's law. Exod. 16:4-5.

16. It is the test of the ages. Gen. 8:10-12; Exod. 16:4-5, etc.; Jer. 17:21-27; Isa. 56 and 58:13-14; Matt. 24:20; Heb. 4:1-12; Rev. 14:1-7, 12.

17. The Sabbath has not passed away, for Christ made it honorable. Isa. 42:21.

18. It has not passed away, for Christ came to save his people from the transgression of it. Matt. 1:21; Acts 5:31; 13:38.

19. The transgression of the Sabbath law is sin. I. John 3:4.

20. It is not sacrifice, but loving obedience, which God, as our Father, calls for. I. Sam. 15:22; Matt. 15:1-13.

21. The home where the Sabbath is kept is no more gloomy or burdened than the home where loving obedience reigns. Deut. 11; Ps. 119:165; Mark 12:30-33; Prov. 3:1-5.

22. God has not changed His word, for He says "I am the Lord, I change not." Mal. 3:6.

23. He cannot change, for James says, "With whom is no variableness, neither shadow cast by turning." Jas. 1:17. (revise ver.).

24. The Sabbath has not passed away, for Christ said, "Till Heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law." Matt. 5:18.

25. The Sabbath has not passed away, neither is it slavery nor a burden nor gloomy, for Inspiration replies, "Blessed are they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the City." Rev. 22:14.

J. A. DAVIDSON.

4. SINGING.—*Sabbath Worship.* Words by Mrs. C. M. Lewis. Tune, *Nearer My God to Thee.*

We in thy house, O God
This holy day,

With joyful waiting hearts,
Come to worship Thee.
Humbly before thy throne
We lift our hearts to Thee,
O grant the Spirit's power,
Aid us while we pray.

We offer songs of praise
For thy great love,
We hear thy precious word,
Speak thy power to save.
We thank Thee for this day,
Day sanctified and blessed,
Its hours bring joy and peace,
Types of heavenly rest.

5. RECITATION.—*Sabbath at our House,* Sarah L. Wardner.

"SABBATH AT OUR HOUSE."

One lovely Friday afternoon
We boys were having lots of fun,
When little Silas Henry Coon
Said, pointing to the setting sun
With pouting lips and pettish frown—
"Oh dear, just when we're in a game
The sun is sure to hurry down,
I wish the Sabbath never came.

"I hate to have the house so still,
And everybody seem so glum;
And I can't do a thing I will.
It's 'Silas Henry get a book
And settle down and make less noise.'
It seems to me there's not a nook
On Sabbath days for girls and boys."

Then up spoke merry little Gus,
His face lit with an earnest glow—
"I wish that you could live with us;
At our house Sabbaths are not so,
When mother calls us from our play,
As twilight falls we sit and sing
And swift the moments pass away
Until we hear the church bell ring.

"I like the meetings Friday night
'Cause I can sing with all the rest.
I sit and watch the lamps so bright
And think which folks I like the best.
On Sabbath, in our meeting clo'es
With collars stiff and shining shoes,
We follow gran'ma as she goes
Up the broad aisle between the pews.

"We children sit all in a row
As still as mice, for grandma's near,
And grandpa preaches, don't you know?
And mama's voice in song we hear.
The Sabbath School I would not lose,

I'm always first one in my place.
Our teacher's just the one I'd choose.
I love to see her smiling face.

"At home we know there'll be a treat;
For there is always some surprise,
Some goody that we love to eat:
Our mama likes to see our eyes
Shine with the pleasure of our feast:
And while we eat, each one must tell,
From brother big to sister least,
Something we've learned since Sabbath bell.

"The happiest hours are when we walk
By mother's side beneath the trees,
And hear her read; or sing; or talk
Of birds or flowers, while the breeze
Stirs the branches, and the sun
Slowly sinking in the West
Says the Sabbath's nearly gone—
Don't you think our way's the best?"

6. READING.—*Her Wedding Ring,* by Mrs. T. J. Van Horn.

It was the twilight hour at the close of a beautiful Sabbath-day, and two women, a mother and daughter, were watching the fading glory of the setting sun. They had been exchanging thoughts fitted for such a quiet hour, while the daughter leaned upon the mother's knee. Now a silence had fallen softly. Idly turning the flashing rings upon her mother's gentle hand, Grace suddenly asked,

"Mother, why do you wear this quaint, old-fashioned little ring, when you have such beautiful jewels?"

"I thought you knew, dear, that that is my wedding ring, the gift of your dear father on our marriage day. To me it is dearer than all the jewels in the world."

"But why did he not give you for your wedding ring one of these diamonds you wear, instead of this plain circlet?" persisted the girl.

"My child, this was your father's choice and for that reason I hold it sacred. Its simple band of gold is a symbol of the purity, the unchanging and precious character of the love between us. As a sign of that bond I wear it, and the richest gem could not embellish that. When he placed it on my finger, the words of the marriage covenant were said which bound us together as husband and wife, and thus it became the sign of the covenant between us. I shall wear it till death."

"No wonder you love it, mother," softly answered the young girl. "I never realized it had so deep a meaning." Then musingly she added

"Sign of the covenant!" Wasn't that what the pastor read this morning at church? What did he mean when he called the Sabbath-day the "sign of the covenant?"

"Get your Bible, Grace, and turn to the sixth chapter of Exodus, and read the first seven verses.

"I have also established my covenant with them. * * * And I will take you to me for a people, and I will be to you a God."

"Doesn't that sound almost like the marriage service?"

"Why, yes, mother, it does. And I remember Jesus calls himself the Bridegroom. Here it is in Matt. 9:15. Again in Jeremiah 3:14. 'Turn, O backsliding children, saith the Lord, for I am married unto you.' Then you remember John the Revelator speaks of the church 'the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' How interesting!"

"Now let us go back," said the mother, "to this old covenant, made before the law was delivered to Moses on Mt. Sinai. If you read the story of Creation, you will find that before ever sin came to blight the world, God had ordained those two holiest institutions, the home and the Sabbath."

"Why, mother, I thought the Sabbath was made when the Ten Commandments were given," exclaimed Grace.

"No. That is a common error. It was wrong to take life when Cain slew Abel, centuries before Moses received the law, 'Thou shalt not kill.' It was wicked to steal when Jacob cheated his brother Esau of his birth-right-blessing, long years before 'Thou shalt not steal' was thundered from Mount Sinai. You see, Grace dear, the giving of the Law was only the *clear statement of great eternal truths*, intended to safe-guard men from disaster. God is not an arbitrary master who demands obedience, but is a loving Father who points out the dangers of wrongdoing and longs to save us from its consequences."

"Well, I never saw it in that way before, mother. I always thought that when God said, 'Thou shalt not,' He was a terrible Ruler who would punish us if we did not obey. Now I love Him for His great kindness in trying to keep even poor little me from danger. And yet, mother," she added thoughtfully, "while I can see a reason why we should all keep these commandments to avoid trouble in private and public life, what *good* does it do to keep the Sabbath?"

"Ah, Grace, you just said you love Him be-

cause He pointed out to us these other finger posts to safety. This is the *only thing He asks us to do* in those Ten Words, which does not have a self-evident reason. Let us look closely and see if we can find a good reason for keeping the fourth commandment.

"In Exodus 31:13, He says: 'Verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generations. * * * Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever.'

"Oh, mother, that makes the Sabbath day like a wedding ring, doesn't it?"

"Most surely, dear girl. And think of the infinite consideration of our God who chose for this 'wedding ring'—not rich jewels or princely gifts that only the wealthy might bear, but he chose the seventh-day, something which comes to every creature alike. No man so rich that he can hoard them up. No man so poor that the day cannot come to him each week. And it is God, the Creator, the 'Bridegroom' if you like, who bestows the 'ring'—this day—the 'sign of the covenant' and only asks that we *keep it unsullied—holy.*"

"What a beautiful meaning that is, dear mother. It makes the Sabbath a new and sacred thing to me," said Grace tenderly, while her fair face shone with the lofty thoughts that came to her. For a little while she mused, then a cloud slowly gathered over her radiant face. "After all," she said sadly, "we are not children of Israel. All this applies to them. I don't see where we can claim any of it."

Her mother smiled. "Don't you, dearest? Let us look once more, and I think these doubts will roll away for the last time. That very question came to me, till one day I found this passage in Ephesians 3:6—'That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel.' By this Paul teaches us that we are permitted to claim the same privileges as the Israelites, through faith in Christ. Still more clearly it is taught in this:

'7 Know ye therefore that they which are of faith, the same are the children of Abraham.

'8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, in thee shall all nations be blessed.

'9 So then they which be of faith are blessed with faithful Abraham.

'28 There is neither Jew nor Greek, there is

neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

'29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'—Gal. 3:7, 8, 9, 28, 29."

"Yes, but mother, how many times we hear people say, 'We are no longer under the law, but under grace,' and, 'We are freed from the law!' And so they keep Sunday instead of Saturday."

"Well, my dear girl, does being 'freed from the law' make it right to lie or steal or commit murder?"

"Certainly not."

"Then these great truths still stand, do they not?"

"Yes, indeed."

"Then here is my answer, dear Grace. But first let me ask you, daughter, who are, I trust, a true Sabbath-keeper, to never call the seventh day by that heathen name, Saturday. It is ever an offense to the hearing of a loyal lover of God's holy day. Now, to your question.

"In that wonderful Epistle to the Hebrews, written many years after the resurrection of Christ, we find that in the eighth chapter, God is quoted as saying that He will make a new covenant, and then He goes on to say, 'For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind and write them in their hearts.'

"The same old laws, no longer written on tables of stone, but now in the throbbing, loving, obedient hearts of His loved ones.' And now, Grace, see the words that follow: 'And I will be to them a God, and they shall be to me a people.'

"Familiar words! The old law, the old covenant renewed and confirmed. Shall we dare to choose some other 'sign of the covenant'—substitute some gem of our own preference for the wedding ring—to wear as the symbol of the love that binds us to Him?"

"Or shall we lovingly, gratefully, reverently wear *His choice*, which He made when He said, 'The seventh-day is the Sabbath of the Lord thy God?'"

"Dear mother," answered Grace with her soul shining in her eyes, "I will try all my life to 'keep holy' the Sabbath-day, and in my heart I will always think of it as my *Wedding Ring.*"

7. MUSIC.—Solo, Words and music by Clara Stillman Burdick.

(See pages 688-689)

8. RECITATION.—*A Sabbath Argument, From the Sabbath Visitor.*

'Twas at the afternoon recess,
And we were out at play,
That Mary Black and I began
To "fuss" about the day.

That Johnny Jackson came along,—
To interrupt our fun,—
And said in such a scornful way:
"Here's Saturday and Sun!"

His father don't keep any day,
And he doesn't care;
He's always flinging something out
That's neither right nor fair.

Then Mary answered with a pout,
"I don't care, Sunday's right;
The dictionary says it is;"
That put me in a plight.

"Ho, Ho, a dictionary Christian!"
Johnny laughingly replied,
"Ho, Ho! she takes old Webster,—
No Bible for her guide."

Then off he ran to catch the boys;
And we commenced right there
Our argument about the day,
And pulled each other's hair.

At last we parted where we were
As mad as mad could be,
And both declared we hoped that ne'er
We'd one another see.

But when I told mama that night
Before I went to bed,
She said we both must tell the Lord,
And what a prayer she said.

It made me feel so very bad,
That I could scarcely pray,
And I resolved that I'd make up
With Mary the next day.

So then I wrote a little note:
"Dear Mary I'm not mad;
If we can be good friends,
I shall be very glad.

"My papa says I'm much too small
The Sabbath to discuss,
And that we shouldn't quarrel
Or get in any fuss."

Then Mary wrote the sweetest note
And sent to me right back:
"My grandpa says that Sunday
Is in the Almanac;

"And that the Bible plainly says
The Seventh Day's the one
And that the heathen kept the first
In honor of the sun.

"My grandpa has changed about,
And keeps the Seventh Day;
I don't know but it's right, my dear,—
We'll be friends any way."

9. EXERCISE BY CHILDREN.—*The Sabbath,* From Catechism for Seventh-day Baptist children, by Mrs. H. M. Maxson, published 1902.

1. When was the Sabbath instituted, and by whom?

By God at the creation. Gen. 2:3.

2. What day are we commanded to keep?
The seventh day. Exod. 20:10.

3. What day did Moses and the prophets keep?

The seventh day. Lev. 23:3.

4. What day did Jesus keep?

The seventh day. Luke 4:16; Mark 1:21.

5. What day did the disciples keep?

The seventh day. Acts 13:14, 27; Acts 20:7.

6. What time does the Sabbath begin?

At sunset on sixth day night.

7. When does it end?

At sunset on seventh day night.

8. Do all people keep the seventh day of the week as the Sabbath?

No, some people keep the first day, or Sunday.

9. Was the change to Sunday ordered by God?

No. It was originally a day set apart by the heathen for worship of their sun god, and its observance as a Sabbath was sanctioned by Constantine in 321 A. D.

10. RECITATION OR READING.—*A Dream,* By Mrs. Mary M. Church.

She sat alone by the fireside—
A woman with silvery hair—
And the soft twilight of the Sabbath night
Fell round her musing there.

And mingling with her reveries
There came a wonderful dream,
Or a vision sent with blessed intent,
So vivid and real did it seem.

She thought that the Lord of the Sabbath
Had issued a startling decree
For all Christians to meet at His great judgment seat,
Whom the Registrar marked S. D. B.

And each soul must answer the summons,
And in accurate statements present
His views on the way of using God's day
And how his own Sabbaths were spent.

At first there was great consternation
As the time appointed drew near,
But the Lord of the Place gave additional grace,
And his smile soon banished all fear.

Now the dreamer felt courage reviving
As she listened to halting replies.
"Surely I shall not need forgiveness to plead
For such sins as these, I surmise."

So she answered her call with composure,
"I have revered thy Sabbath, O Lord,
From my earliest youth I have known this great truth,
And obeyed it with willing accord.

"Not in business or pleasure excursions,
Or in toiling to earn daily bread,
Have I used thine own day, but I've tried every way,
To keep it as Thy word hath said.

"I do not make neighborly visits,
Or elaborate dinners prepare.
My work is all done ere Thy day is begun,
And I spend it in worship and prayer."

Then the Lord spoke tenderly to her—
"My child, you've been honest and true,
But did you give heed to the many in need,
Of the help I could give them through you?"

"Does your family honor the Sabbath?
Have you made it for them a delight?
Or did you like best to enjoy your rest
With the children all out of sight?"

"You're inclined to judge others harshly
For not spending the day as you do,
When often they show to the world as they go,
Far more of my spirit than you.

"The Sabbath was made for man's welfare;
But sad indeed would it be
If my people should make the unhappy mistake
Of loving it better than me."

The vision then suddenly vanished
And the lady awoke with a start.
"What a strange dream," she thought, "but a lesson it's brought
That I'll certainly keep in my heart."

II. ADDRESS OR PAPER, OR EXPERIENCE OF SABBATH CONVERT.

12. SINGING.—**Sabbath Invocation,* Words by Mary A. Stillman, Music by W. C. Daland.

13. COLLECTION for American Sabbath Tract Society.

14. BENEDICTION.

*Copies of this hymn can be secured from the RECORDER office, for twenty-five cents per hundred.

Young People's Work

President's Letter.

How do you like this kind of a prayer meeting? The topic was "Missions in Africa—Gold Coast." After singing, prayer and the leader's opening remarks, one Endeavorer read Miss Mary Stillman's article in the SABBATH RECORDER, and another read Rev. E. B. Saunders' article in the *Seventh-day Baptist Endeavorer*, both being about the Gold Coast situation. Another Endeavorer read from the Conference Minutes, the report of the Missionary Society concerning that field. The meeting then took an unusual turn. The leader had a map of the Gold Coast on the table, from an atlas. We gathered around the table, and soon found ourselves all talking at once. Some were asking questions, some answering, some venturing suggestions. The meeting was all broken up, and we hardly realized that we were in a prayer meeting, as we were thinking so intently of that field, its needs and opportunities. How long we remained there I do not know. We were not thinking of the clock. Some one said, "This is not the way to do in a Christian Endeavor meeting." A smile went from face to face. But did it hurt the meeting? No. I wish more meetings could be "broken up" by such interest in the topic that we forget where we are or what time it is.

A. C. DAVIS, JR.

Too Late for Publication in the Endeavorer.

New Auburn, Minn.—Miss Gertrude Campbell has just closed a very successful year of school. D. D. Burdick has gone

East to visit his mother. Rev. E. H. Socwell has been visiting friends and relatives here. He returned to Adams Center the 24th of June. The C. E. Society will hold union meetings with the church at 11 o'clock while they have no preaching. Rev. W. L. Greene gave some interesting meetings along Sabbath School work. Also preached two sermons.

Rockville, R. I.—A variety supper at Mrs. J. F. Palmer's. Proceeds \$31.05 for church repairs. The church audience room has been repaired—new ceiling, paper, paint, etc.

Portville, N. Y.—Ladies' Aid held at Mrs. Gross, May 8th. Proceeds for church. Death—Mrs. Rosetta Burdick. Pneumonia. Pastor Kenyon and several members of the church attended the Association at Nile, N. Y.

Shiloh, N. J.—C. E. Flower social at the parsonage. W. C. T. U. parlor social at parsonage. C. E. held weight social. Proceeds for Missionary Society. Pastor Coon has filled the pulpit at Roadstown and Canton a number of times. Children's Day was appropriately observed June 22.

To remember that happiness is a by-product of goodness; to guard the fountains of health; to keep a conscience with which it is pleasant to be alone; to follow truth wherever it leads; to be faithful to home and church and country as instruments of the better life; to use trials as a builder's scaffolding; to make God the home of the soul and Jesus the door of it; to covet naught but the opportunity and the power to do good; to believe that tomorrow will be better than today; these are the stairway to a happy new year.—R. M. Vaghan.

Sabbath Rest.

words and music by
Clara S. Burdick

Andante Tranquillo

Voice: There is quiet in market and garden, 'Tis the
There is quiet in market and garden, For
There is quiet in market and garden, At the

Piano: *mf* *Rit* *P*

eve of the Sabbath day, And a flood of silvery moonlight, Bathes the land and the
this is the Sabbath day, And the bell in the church is calling, The children of
close of the Sabbath day, And the people are bending at firesides, In hu-mil-i-ty

sky and bay, And a bell in a church is calling, The children of God to prayer,
God to pray, And the earthbound spir-it uplifted; In prayer to its God most high,
now to pray, For more strength for the morrows duties, More faith, more trust, more love,

Piu Piano

Its music, now swelling, now dying, Swings afloat on the calm night air,
Forget-ting its burden of sorrow, Wings its flight thro' the vaulted sky.
More hope when ^{the} heart grows weary, For more treasure in heaven above.

A Captain of Industry.

A Kansas politician was asked by his wife to lay aside politics long enough one day to dig the potatoes in the garden. He consented and after digging a few minutes he returned to the house and said he had found a coin. He washed it off and it proved to be a silver quarter. He put it in his jeans and went back to work. Presently he went to the house again and said

he had found another coin. He washed the dirt off of it and this time it was a silver half dollar. He put it in his jeans.

"I have worked pretty hard," said he to his wife. "I guess I'll take a short nap."

When he awoke he found that his wife had dug all the rest of the potatoes. But she found no coins. It then dawned upon her that she had been "worked."

Tranquillo *Retrain: And.*

mf *Rit* *pp*

After the

toiling and striving, Thro' the long week of sordid care, Not the

least of God's gifts most precious, Is the Sabbath for rest and prayer, Not the

Piu Lento *Rit* *pp*

least of God's gifts most precious, Is the Sabbath for rest and prayer

Alaska's Riches.

An Alaska-Yukon-Pacific Exposition is to be held at Seattle in the summer of 1909. It is intended to show the wonderful resources of Alaska. The territory cost the United States \$7,200,000. To this time it has returned the United States over \$100,000,000 in gold, \$11,000,000 in revenue taxes, \$80,000,000 in furs, and \$96,000,000 in fish. Besides all this she is now found

to have the largest and richest copper veins in the world, the ore being the highest grade yet found. The exposition is designed to promote the gradually increasing Oriental trade. Those who remember the abuse that the Federal government received for wishing to purchase Alaska will be interested in these figures, also all who keep pace with the development of that great region.

My Orchard in May.

BY E. P. POWELL.

(Author of "Our Heredity from God," "The Country Home," etc.)

All the world loves an orchard, but the probabilities are ten to one that you have not seen one-half and heard less of what is going on among your apple trees. Come and lie down with me on the May turf and let your senses have free play. Keep quiet and forget yourself. The orchard oriole in sunset colors, the scarlet tanager, the yellowhammer and the bluebird are all building, in ways as various as their colors. What economy catches your eye! Not one of these proposes building that will cost him more than it is worth, but simply a summer residence for definite use. One new summer house each year, without any old traditions or accumulated bacteria! Why is this not rational? It does not exclude beauty any more than utility. It involves the finest art and the least possible waste of material and labor. Wagner's simple living is right here in this orchard, in these nested homesteads. There is no bric-a-brac to torment the Thoreaus, although a few of the birds adorn their nests with free lichens and abundant mosses. We can do just this thing ourselves, in a human economic way, when we learn to migrate with the birds, and have our Southern as well as Northern homes.

All this your eye catches at a glance—scarlet and blue fitting the leaf-loved branches through; your ears meanwhile are full of music, not only of birds, but of ten thousand happy bees. The oriole has a shuttle song that weaves in and out among the flower clusters; but the music of the bees one must listen for, and when you get it, it is the music of labor, the joy of doing, the delight of accomplishing—the sweetest music in the world. A rain scud, not much bigger than your barn roof, comes out of the northwest, and drives a gust through the trees. The bees start pellmell for their homes. They rise just above the shrubbery, dodging the larger trees, and goes as straight as a bee line hived. For a few minutes the rush is like a river and the buzz incessant. You never noted it before; no, and before we leave you will find that there are many more things in the orchard, very common ones,

that you have overlooked. I think these bees are making a frolic of it, to see which shall get under shelter and put away his load quickest. I am sure that insects have a great deal of fun. The flies have games of tag, and the ants hold their holidays. The bees are a busy people, but they have their merry moods—and also their cross ones. They like to chase a bad smelling fellow away from near their hives. The shower is over almost as quick as it came, and it leaves only a dew on the foliage. Some of the bees are already returning.

A catbird is watching us from that Harvest Bough tree. He is not quite sure of us, as we lie on our backs. He knows us best on our feet. His nest is being built in that thick cluster of limbs where the trimmer's art is needed. Evidently satisfied, he begins one of his superb trills. Now is your chance! Shut your eyes and let that music take possession of the whole world for you—to the exclusion of even observation. But if you will whistle back to him, he will soon learn your good will, pick up your notes, fill them with a purer melody and fling them back to you. An oriole is like a golden shuttle in the foliage of the trees, but he is the incarnation of mischief. That is just the word for it. If there is any possible thing to be destroyed the oriole likes to tear it up. He wastes a lot of strings in building his nest. He is pulling off apple blossoms now, possibly eating a few petals. By and by he will pick holes in bushels of grapes, and in plum season he will let the wasps and hornets into the heart of every Golden Abundance plum on your favorite tree. If nothing better offers, he will pick openings into a half-bushel of your sweet apples. Yet the saucy scamp is so beautiful that he is tolerated—and he does kill an enormous lot of insects. There is a swinging nest just over there above the blackberry bushes on the Kirkland apple tree. It is wonderfully woven, and is a cradle as well as a house. I should like to have been brought up in as beautiful a homestead. The scarlet tanager I like better, only that he is a little fickle as to his home keeping; sometimes building two or three houses before he is mindful to bring up his family. Whether he gets suspicious, or what is the matter, I cannot tell. At

any rate, no one shall disturb him in my orchard. The bluebird is a bit of the morning, and his call is so clear and pure that I would like to have him always for near company. It is rather pleasant to have a few holes in your old apple trees for the bluebirds to spy out and take for summer residences. They are very neat and tidy in their work—unlike the sparrow.

A moment's intermission of song calls your attention, and this is followed by simultaneous shouting of angry voices. Every bird in the orchard is excited and your bluebird is alarmed. Lie perfectly still and you will soon discover the trouble. A red squirrel from the corn crib of Neighbor North, has crossed the street and the lawn, and is working his way, by jumps, through the English elm. He sits for a moment in full sight, evidently speculating as to the economic advantages ahead of him. He is a beautiful fellow, but a rogue from the word "go." The birds fear him and they hate him. They will unite to fight him. It is only fair that we shall drive out the marauder and restore peace. Every red squirrel is promptly disposed of who ventures into this orchard of mine and the birds'. A gray squirrel is a different fellow, and I have no score against him.

Higher up in the air there is still another field of activity and a very wonderful one. This is the hour when crows are still going back southward from their night's roosting place. They never sleep about their homesteads. By ones up to tens, they are cawing across the sky, high over the orchard. Some of them have evidently found a hawk about their nestlings, and they are chasing him with shrieks of wrath. He cuts great circles in the air that reach from the maple grove over the orchard, knowing that the crows, with their direct flight, cannot follow him. It is a curious trick, and their baffled efforts to strike him make a very complex maze, yet once and a while a crow gets a dab at the marauder which looks like an effective blow. A king bird, seeing the free fight, darts from somewhere in the bee yard, and now look out! He is at the hawk's eyes in a trice, and the scamp begins to work his diagrams off over the valley in great haste. It is rather a pretty sight to see pluck whipping a loafer.

One after another the crows move backward to repair damages among their nests.

Apple blossoms are far from being all pink as the common description has it. Pink is rather rare in the orchard, and some trees are literally white, while others are very nearly crimson. It will teach careful observation to note that the Rhode Island Greening gives us almost a white flower, while the McIntosh gives us a much deeper color, and the Pound Sweet gives us a lovely blending of shades that is hardly surpassed in the orchard. Why not take scions from that deep-red-flowered seedling and graft into a grove for the lawn? So common are apple orchards that we forget that nothing in this world is for beauty comparable to an apple tree in full bloom. Nature has not attempted anything else so fine, so profuse, so delicately sweet, so wholesome with ozone. It was after she had done this that she said, "Behold, for simplicity and sweetness I can do nothing better; so the apple blossom shall become the apple, and men shall be led to worship God in Nature." Man has taken the gift, but he has forgotten the worship. He prefers a psalm to the unseen gods that create worlds, but who have nothing to do with apple blossoms and baskets of apples.

I do not know of any other tree with which one may form a friendship so well as with the apple. I love the knots, and even the bruises of the old Sweet Bough, that used to drop apples of mornings on the roof over my bed. I never doubted but they were intended for me—great white apples with blushed cheeks, and split open as they fell, and the seeds lay in a spoonful of honeyed juice. I wonder how those apples would taste now. But there is a fashion in apples, and just now nobody grafts the Sweet Bough. It may break its heart on some rock in the orchard corner, but it no longer calls little boys up in the morning, while leaning lovingly over the porch. The popular apples today are the Summer Rose and the Summer Queen and the Red Astrachan, and many another apple which, for delicious heartiness, cannot be compared with our old favorite.

I saw an old man one May day, over in the glen, leaning on his staff, and looking about him with a dazed memory. I asked

him what he sought, and he said: "I have come back here after half a century in a Western State, and I cannot find one of my old companions—not one—and I thought maybe up here I could find the old apple tree where I sat and studied when a schoolboy. But things have grown and things have died, and I don't know where I am." I helped him identify his old friend, and then he put his arms around the tree and cried. I left them together. For my part, I deeply sympathize with the old man, for I myself should not have lived half my days had the life cord been severed that bound me to my boyhood home and the old friends. A leaning apple tree should be in every orchard—leaning so that incipient boys and girls may easily climb up into its boughs—and with slates do lessons, or with needles do stunts, at the same time learning to see accurately and to hear precisely—for is not that the best part of education? My leaning apple tree had a perfect seat, and there, half a hundred years ago, I sat and dreamed out most that I have since realized.

In the tops of the trees overhead a deft hand has set grafts of Spitzenberg, and in others the Rhode Island Greening and the Baldwin, but mostly the deep crimson Spitzenberg dominates. So there is everywhere through the orchard, on top of the older life, a new life with new thoughts. It is a curious sight, for some of the limbs are waving, while others are stout and erect. I think it is the older sorts that mostly are yielding and the newer sorts that are trig and stately; and when the blossoms are apples and the apples ripen, there will be red or yellow fruit spread all over the green or striped ones. The roof of the orchard in picking time is glorious with its crimson and scarlet. Wonderfully as Nature works alone, she never forgets to invite our co-operation, and the man's art is not much worth the while unless he is co-operating with Nature. This neat science of breeding new fruits by grafting is one of the prettiest performances of human hand and brain. If you have not learned how it is done, I advise you to visit the orchard in April, and you shall put in a few scions for yourself. Then, after two years, you shall come and find how the

wood that you inserted has become a part of the tree, bearing its own sort of fruit instead of that on which it is grafted. The juices below, when they touch your scions, wholly change their characteristics. This is the crowning glory of horticultural art. It is not easy to forget the father who taught me to graft when I was but a lad, and then to put choice varieties into wild trees by the forest edge, "for the birds, my boy, they like cherries, and why should we not help them to the best?" It was a gentle and a thoughtful work, and so between us we grafted those huge apple trees, and taught them no longer to waste their power on inferior stock, instead giving us the best of the Pippins golden and the Pearmain red.

All this time we have been lying on a couch quite as delightful as any that art could furnish. Did you ever study the vegetation that you can reach on a square yard? At any rate, before we leave the orchard, you had better see what you have within hands' reach. Here is a sprig of yarrow and another of buttercup; three varieties of clover and a bit of sweet clover beside; a thistle from Germany—the Hessians brought them here; a daisy, that started somewhere in Asia; blue violets and one little blushing, half white cousin; plum shoots from Persia, and a quince from Africa; moneywort from I know not where—and a pest of the worst order. Now you may count on for yourself, and you will find that you have not less than thirty or forty grasses, weeds, flowers and suckling trees. This is always a marvel to a novice; it is Nature's nursery, where she has her stock always in abundance and ready to be transplanted, and they have been collected here from half the countries of the world. One need not travel far to see a great deal of the world's vegetation. So, you see, if one wishes to enter into close relations with Nature he cannot do it without opening his eyes. The one thing that the schools most need is to teach the use of the eyes and ears. We are too restless telling what little we do know and losing very much that we ought to know.

This is my orchard in May; full of beauty, activity, life, thoughts, hopes and promises. All summer and every day it will be the center of a homeful life. Tak-

ing it altogether, you will find that it is arranged with artistic regard to color and sound; it is Nature's cathedral. You will need however, no fluted organ nor painted windows, for Nature does not use her sounds and colors under such restraints. There are creeping winds that make music close to the sod, there are high breezes that play with the growing leaves, and others that roll clouds across the upper sky. There is at least a full octave between the sod and the skies. But for color the orchard is altogether russety and quiet—homeful colors. The place for a house is in the middle of an orchard. Brighter colors you will find among the maples and oaks on the lawns; here all is restful.—*The Independent.*

MARRIAGES

CRANDALL-CRANDALL. In Dodge Center, Minn., at the home of Mr. and Mrs. Will Crandall, May 14, 1907, by Pastor C. S. Sayre, Mr. Alfred A. Crandall of Milton, Wis., and Miss Corabelle E. Crandall of Dodge Center, Minn.

COON-WHITTET. At the home of the bride's parents, Wm. H. Whittet, Milton Junction, Wis., June 25, 1907, by the Rev. F. O. Burdick, Mr. Ross Clifton Coon to Maud Harriet Whittet, all of Milton Junction.

DEATHS

BURDICK. Lynn Samuel Burdick, little son of Mr. and Mrs. Arlton Burdick was born at Alfred, N. Y., Dec. 21, 1906, and died June 4, 1907, aged 5 months and 14 days.

Services were conducted by Pastor E. D. Van Horn in the Second Alfred church, June 6. Comforting thoughts were presented from Matt. 19:14. "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

DRAKE. At her home in Albion, Wis., early on Sabbath morning, June 15, Mrs. F. H. Drake, in the 62nd year of her age.

She was born near Vergennes, Vermont, July 9, 1845. In early childhood removed with her parents, Jason and Eliza Powell, to Marquette county, Wis., and subsequently to Coloma, Wau-shara county. Here she was married July 9, 1861, to Ferdinand H. Drake. Soon after this she was left to fight alone the battle of life for a season while her husband went to the front to fight the battles of his country. In 1880 they came to Albion where they have lived up to the time of her death. Mrs. Drake was most loyally devoted to her home. Her husband, three sons and seven grandchildren are left to mourn her departure. A large company of relatives and friends gathered at the home on Tuesday afternoon to offer their tribute of respect and to comfort the mourning. T. J. V.

OLEN. Henry S. Olen, oldest child of Schuyler and Orra Messenger Olen, was born in the town of Lincklaen, Chenango county, N. Y., July 12, 1829, and died at the home of his daughter, Mrs. W. A. Langworthy, near Dodge Center, Minn., June 20, 1907.

A more extended notice will be given later. C. S. S.

San Francisco and the Japanese.

The Japanese are objected to on the broad American ground of non-assimilability, but the Japanese question has been unfairly introduced at this time. There is practically no racial prejudice, but the workingmen have been urged not to patronize the Japanese restaurants, for instance, because they are conducted by non-union help, and when union men are found in an establishment they are rudely disciplined. This is a phase of the boycott, and does not rise to the dignity of an international question. San Francisco may be exposed for these reasons to occasional turbulence,—a manifestation of "Western exuberance," or "frontier ruffianism," as it has been called,—but shall we condemn the air because it is the element of storms and hurricanes? These tempests which sweep over democratic communities sometimes clarify the atmosphere, and are soon over; and out of our local troubles will come a cleaner government, a better conception of the labor question by employer and employee, and a stronger loyalty to the law, which, like a rock, stands unshaken under the folds of the flag, guaranteeing a square deal, equal rights, and stable rule.—From "The Case of San Francisco," by Ex-Mayor James D. Phelan, in the *American Monthly Review of Reviews* for July.

MINUTES OF THE SOUTH-EASTERN ASSOCIATION

Thirty-sixth Annual Session, held at Salemville, Pa., May 16-19, 1907.

The South-Eastern Seventh-day Baptist Association convened, for its thirty-sixth annual session with the Salemville church at Salemville, Pa., May 16, 1907, at 10 A. M.

The Association was called to order by M. Wardner Davis, who had been appointed moderator by the Executive Committee, to fill the vacancy caused by the removal of J. H. Hurley, moderator elect. A praise service was conducted by G. C. Long.

The introductory sermon was preached by Simon King. Text, Mark 12:17. Theme, "Paying Tribute." He spoke of the importance of paying tribute wherever tribute is due; to our selves, by keeping our lives pure from the world, to others, to our schools, to our country, by voting for the right men for office, regardless of party, and to our church.

In the absence of Ira S. Goff, F. J. Ehret was elected Assistant Secretary.

REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee, as directed, arranged for an autumn session or semi-annual meeting of the Association. This was held with the Roanoke church October 5-7, 1906, and the following program was presented:

An address was given by Rev. Walter L. Greene, on Sixth-day.

Sabbath morning a Practical Sabbath School was conducted by Mr. Greene, and a sermon, "Our Greatest Need—How to get it," was preached by Rev. E. A. Witter.

Sabbath afternoon the "Value of the Sabbath-school to the Church" was discussed by Rev. H. C. Van Horn, and a paper, "Value of the Young People's Society to the Church," by Roy F. Randolph, was presented. In the evening the "Value of Salem College to the Church," was discussed by Prof. M. H. Van Horn.

On Sunday morning the "Value of Systematic Benevolence to the Church," was presented by Rev. E. A. Witter, and in the evening an "Evangelistic Sermon," was preached by Rev. Walter L. Greene.

The following program for the present session of the Association was adopted, subject to such change as might be deemed necessary:

- THURSDAY MORNING.
- 10.00 Praise Service.
10.15 Introductory Sermon, Simon King.
Report of Executive Committee.
11.15 Moderator's Address.
11.30 "Why We Are Here," Clyde Ehret.
- THURSDAY AFTERNOON.
- 2.00 Opening Services.
2.15 Appointment of Standing Committees.
2.20 Communications and Messages from Sister Associations.
Communications from Churches.
Report of Delegate to Sister Associations, Rev. E. A. Witter.
3.15 Report of Young People's Work, G. Amos Brissey.
3.30 Address, Representative of Young People's Society.
THURSDAY EVENING.
7.30 Sermon, Delegate Northwestern Association, Rev. Geo. W. Lewis.

- FRIDAY MORNING.
- 9.45 Praise Service.
10.00 What can we do to improve the Sabbath Schools in our Associations? Followed by Round Table. Rev. H. C. Van Horn.
11.00 Sermon, Delegate Western Association, Rev. O. D. Sherman.

- FRIDAY AFTERNOON.
- 2.00 Song Service.
2.15 Report of Woman's Work, Associational Secretary, Mrs. E. A. Witter.
2.35 Address, What can the Women of this Association do for the cause of Education? Mrs. H. C. Van Horn.

- 3.15 Prayer Service.
3.30 Business.
FRIDAY EVENING.
7.30 Prayer and Conference Meeting.

- SABBATH MORNING.
- 10.00 Service and Sermon, Delegate Eastern Association, Rev. W. L. Burdick.
11.15 Sabbath School, Conducted by W. C. Whitford.

- SABBATH AFTERNOON.
- 2.30 What can our Association do for the Tract Society, O. A. Bond.
3.00 Our Sabbath Reform Work, Representative Tract Society.

- SABBATH EVENING.
- 7.30 Address, The Unity of Brotherhood, Rev. E. A. Witter.
8.15 Sermon, Rev. A. L. Davis.

- SUNDAY MORNING.
- 9.00 Report of Committees and Miscellaneous Business.
10.00 Praise Service.
10.15 Symposium, The Interests of Salem College; How to Sustain Them.
10.45 Address, Our Schools; their relation to our homes and to our supply of Ministers. Rev. W. C. Whitford.

- SUNDAY AFTERNOON.
- 2.00 Unfinished Business.
2.30 What can our Association do for the Missionary Cause? Roy Randolph.
3.00 Our Missionary Interests, Representative of Missionary Board.

- SUNDAY EVENING.
- 7.30 Sermon, Rev. E. B. Saunders.

The Moderator's Address opened the program. Theme "The Home." The paper was requested for publication in the SABBATH RECORDER. This was followed by an address, "Why we are here," by F. J. Ehret. He said, "We are here for the love of God, the love of his cause and the love of each other." After the paper others said, "Because of a hungering for such a meeting." H. C. Van Horn. "Because taught to love not only the denomination, but this little church." S. O. Bond. "Because we want to have a pentecost, to give and to get a blessing." E. B. Saunders. "Because of a deep interest in God's work, and a longing for a deeper love for God." E. A. Witter.

Words of welcome were given by Jerome Kagarise in which he spoke of the purpose of the church and extended a cordial welcome to the visiting delegates. After singing the doxology and benediction by E. B. Saunders the Association was adjourned for the noon hour.

THURSDAY AFTERNOON.

After song and prayer service, the following standing committees were appointed:

State of Religion—G. W. Brissey, Jerome Kagarise, E. A. Witter.

Finance—S. O. Davis, L. Berkheimer, Aura Bond.

Nominations—F. J. Ehret, J. W. Walters, O. A. Bond, S. O. Davis and G. W. Brissey.

Resolutions—Rev. H. C. Van Horn, Rev. E. B. Saunders, Rev. A. L. Davis, Rev. W. L. Burdick, Rev. O. D. Sherman, Rev. G. W. Lewis, Prof. J. W. Crofoot, Simon King and Rev. E. A. Witter.

Petitions—G. C. Long, F. J. Ehret, Mrs. H. C. Van Horn.

Education—Rev. E. A. Witter, Rev. W. L. Burdick and Rev. H. C. Van Horn.

Sabbath Schools—Mrs. H. C. Van Horn, A. D. Wolfe, Mrs. G. W. Brissey.

Obituaries—L. A. Bond, J. J. Hevener and Mrs. Esther Walters.

The following communication from the President and Corresponding Secretary of Conference was read and referred to the Committee on Petitions.

DEAR BRETHREN:

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

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

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

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

Fraternally yours,
A. E. MAIN, Pres.

FRANK L. GREENE, Cor. Sec.

Communications and messages from sister Associations were presented as follows:

Rev. W. L. Burdick, who represented the Eastern Association read their circular letter and spoke encouragingly of the Association. He said, in that Association there were fourteen churches with two thousand members and that in that Association began the work of Seventh-day Baptists in America.

Rev. A. L. Davis from the Central Association read their letter and said he thought the churches of that Association were in better condition than they were one year ago. The Seventh-day Baptists have opposition and discouragement, but if God's word is true the Sabbath is true, and if the Sabbath suffers it suffers at our hands.

Rev. O. D. Sherman read the letter from the Western Association. He said that the small churches are not necessarily the weak churches. He reported progress for that Association.

Rev. G. W. Lewis, the delegate from the Northwestern Association, read their corresponding letter. He spoke of the extent of the Association, the scattered condition of the churches and

the scarcity of ministers, yet he reported progress despite all these difficulties.

Prof. J. W. Crofoot, representing the South-Western Association, read their communication setting forth the fact that the Association was much helped in its last sessions by the representatives from other Associations and the various Societies.

The delegates from corresponding bodies and the representatives of the different Societies were invited to sit in council, and participate in the deliberations of the Association. Communications were read from the following churches: Lost Creek, Salem, Salemville, Greenbrier, Roanoke, Ritchie and Middle Island.

In the absence of representatives of the Young People's Board, Rev. E. A. Witter spoke of what the young people had done, Rev. H. C. Van Horn of what they might do, and Rev. A. L. Davis spoke of what the mission of our young people is.

After a praise service, scripture reading and prayer by Rev. E. A. Witter, Rev. A. L. Davis preached from Luke 5:5, "Nevertheless at thy word I will let down the net." Theme, "Obeying Christ's Commands." The speaker emphasized the importance of obeying Christ at all times. He gave assurance that such obedience is always richly rewarded.

SIXTH-DAY MORNING.

Praise service was conducted by Rev. H. C. Van Horn.

Rev. E. A. Witter, delegate to sister Associations in 1906, made his report as follows, and it was adopted.

TO THE OFFICERS AND MEMBERS OF THE SOUTH-EASTERN ASSOCIATION:

Your delegate to the several Associations for the year 1906 would respectfully report that he attended the various Associations as follows:

The Eastern Association convened with the Berlin Seventh-day Baptist church at Berlin, N. Y., on the 24th of May. There was a good delegation present. The people of Berlin had made careful provisions for the gathering and all seemed to be in the spirit of work for the success of the gathering. A warm revival spirit was manifest and deepened as the days passed. Besides filling special places on the program your delegate was invited to remain and speak in the church on Tuesday evening, May 29. This he did, speaking to a full house, and in the after meeting there was deep interest manifested and two or three made a start for the kingdom.

The Central Association convened with the First Verona church at Verona, N. Y., on May 31. The weather was fine and a large delegation was present. All the meetings were characterized by a deep spiritual feeling. The revival spirit manifest at Berlin was even more manifest here. So deep was this feeling there were efforts made to secure some one to carry on a series of meetings at once, even in the midst of corn planting and the hurry of farm work.

The Western Association convened with the Second Alfred church, Alfred, N. Y., on June 7. Owing to the fact that this was Commencement Day for Alfred University, the sessions of the Association did not begin till in the afternoon. Most of the sessions were well attended, but there was not manifest that deep devotional spirit that had been so noticeable in the other Associations. The place of meeting being in close proximity to the University made it possible for the sessions to be helped by the strong intellectual spirit of the University.

The Northwestern Association convened with the Jackson Centre church at Jackson Centre, Ohio, on June 14. The representatives from the various churches of the Association were few. The people of Jackson Centre laid aside their work and made a business of attending the meetings. This church excelled all others in the quantity and quality of music furnished for the

sessions. A spirit of deep interest in all denominational matters was manifest by these people who were so isolated from other churches of like faith.

I wish here to express my appreciation of the privilege afforded me by this trip. It gave me the privilege of visiting my mother and daughter to say nothing of the opportunity of renewing acquaintances at the Commencement at Alfred. Your delegate was accorded a place on all programs and shown the courtesies that usually attend such a representation. It was his purpose, and constant effort to justly represent the College and all the interests of the Association.

The expense chargeable to this Association was \$55, which has been paid by the treasurer. Thanking you for the confidence imposed in me by this appointment, I am, Your Brother in Christ,

E. ADELBERT WITTER.

At 10.00 A. M., Rev. H. C. Van Horn spoke upon "What can we do to improve the Sabbath Schools in our Association." He suggested the importance of live men for superintendents, men willing to push forward. We also need better teachers. The teacher, above all others, needs to live by the well of living water.

Rev. E. B. Saunders conducted opening exercises at 11 A. M., after which came a sermon by Rev. O. D. Sherman. Text, John 17:9.

SIXTH-DAY AFTERNOON.

Song service by the church choir and prayer by Rev. A. L. Davis, preceded the "Report of Woman's Work." The Associational Secretary being absent, her report was read by E. A. Witter, as follows:

It is with much regret that the Secretary of the Association reports her inability to visit the churches in person, but she hopes to do so at no distant time. The circular letter sent out by the Woman's Board was sent to each church in the Association, with a personal letter to some member, urging the ladies to organize a society in each church, even if the members were scattered and the society small, for, thereby, they could successfully carry out the work of the Woman's Board and accomplish much at home. This work of the ladies, with all its cares and perplexities comes from consecrated hearts which makes all service acceptable to the Lord. There are but two Aid Societies in this Association, Lost Creek and Salem, and these have reported as follows:

Balance from last year	\$ 67 69
Amounts received from all sources	184 24
	\$251 93

Paid out as follows:

Paid on Salem College Scholarship	\$125 00
Paid to Woman's Board	70 00
Paid Salem College Piano fund and general fund	10 00
Paid Productive Investment	20 00
Paid for benevolent and other purposes	5 00

Total	\$230 69
Balance on hand	21 24

MRS. ALMEDIA C. WITTER,
Associational Secretary.

This was followed by an address, "What Can the Women of This Association Do for the Cause of Education." Mrs. H. C. Van Horn. The paper was requested for publication in the RECORDER.

The report of the Committee on Obituaries was read and referred to a new committee consisting of Rev. E. A. Witter, O. A. Bond and Mrs. H. C. Van Horn for reconsideration and correction.

Rev. E. B. Saunders conducted a short prayer and praise service. The following petition was read, and after being discussed was referred to the Committee on Petitions.

TO SOUTH-EASTERN ASSOCIATION, ASSEMBLED, GREETING:

DEAR BRETHREN:—The Boulder Seventh-day Baptist church, Boulder, Colorado, herewith most respectfully

petition your Association, through the delegate representing the Northwestern Association, Rev. G. W. Lewis, to waive your right to entertain the General Conference in 1908 to the Boulder church, believing that such a concession would be of great interest to all concerned.

The reasons for this request are: It is desired to secure the beautiful Chautauqua grounds in the vicinity of Boulder, known as the Texardo Park for the holding of Conference. We are reasonably certain of securing the grounds in 1908, but doubtful about securing them later. The Boulder church has never had the privilege of any of our denominational gatherings, and we are anxious to improve this opportunity as it may not come again in a long time, if ever, and we feel sure that the coming of Conference to us would be a great blessing to our little church.

The plans for entertaining the Conference have been suggested in the SABBATH RECORDER, and will be further explained to you by our delegate.

Sincerely hoping and praying that the blessings of our kind Heavenly Father may rest upon you in all your deliberations we await your reply.

Respectfully,

F. O. BURDICK, on behalf of the church.

Boulder, Col.,
April 28, 1907.

S. O. Davis was appointed treasurer pro tem, in the absence of the treasurer, O. T. Davis.

The Treasurer's report was read and adopted as follows:

SALEM, W. VA., MAY 16, 1907.

O. T. Davis, in account with the South-Eastern Association, Dr.	
To balance in treasury	\$ 1 70
To Salem church	25 19
To Lost Creek	17 27
To Middle Island	9 90
To Ritchie	12 54
To Greenbrier	6 61
To Roanoke	5 06
To Black Lick	2 64
To Collection for Tract and Missionary Societies	52 50
To Received from E. A. Witter, Delegate for 1906	10 00
	\$143 41

CR.

By Cash to Delegate E. A. Witter	\$65 00
By Cash to Tract and Missionary Societies	52 50
By Cash to Salem Express, Printing Minutes	20 00
By Balance in Treasury	5 91
	\$143 41

There is yet due from the Salemville church for last year	\$2 64
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EVENING SESSION.

Praise service. Scripture lesson, Jonah, chapters four and five.

Address by Prof. J. W. Crofoot. Text, I. Cor. 16:9. Theme, "The Open Doors and the Hindrances in China." The speaker gave a very interesting account of our missionary work in China.

After singing, "Am I a Soldier of the Cross," and benediction by Rev. E. B. Saunders, the session was adjourned.

SABBATH MORNING.

Song service, by choir. Scripture lesson Romans 6, read by Simon King. Prayer by Rev. William Bechtel, pastor of the German Seventh-day Baptist Church of Salemville, Pa.

Sermon, Rev. W. L. Burdick. Text, Romans 6:22. Theme, "The Biography of a Soul." The sermon was presented under the following heads, Justification, Sanctification and Eternal Life.

After the sermon, a joint collection was taken for the Tract, Missionary and Education Societies, amounting to \$11.11.

Following this service Brother and Sister Jerome Kagarise presented themselves for membership in the Salemville church. Having no

regularly ordained pastor, the church asked Rev. E. A. Witter to officiate in their reception. They were accordingly received into membership with the church by the laying on of hands, prayer and right hand of fellowship.

The Sabbath School was conducted by Prof. J. W. Crofoot. Scripture lesson, Ex. 1:1-14, was read by A. D. Wolfe, superintendent of the Salemville Sabbath School. Prayer, Rev. H. C. Van Horn. Song, "Our Sabbath School," sung by ten small girls of the Salemville Sabbath School, after which the lesson was taught by topics:

1. Introduction, Rev. O. D. Sherman.
2. Prosperity of the Children of Israel in Egypt, Rev. A. L. Davis.
3. Period of Adversity, Simon King.
4. Geographical description of the lesson, Aura Bond.
5. What the Israelites gained in Egypt and what we can gain through adversity, Rev. E. B. Saunders. Song, "Marching on to Victory." Benediction by Rev. G. W. Lewis.

SABBATH AFTERNOON.

2.00 Song service and prayer by Rev. E. B. Saunders. Tract Society Work. "What can our Association do for the Tract Society." O. A. Bond. He spoke of the influence of our denominational publications upon our young people, and insisted that they be in our homes.

"Our Sabbath Reform Work," Rev. W. L. Burdick. This aims, first, to promote the Sabbath; second, to print and circulate literature throughout the denomination. Points gathered: The *Sabbath Visitor* has a lasting influence on the lives of our children. Failures in our Sabbath School work not on the part of the teachers or superintendent so much as on the part of the scholars to study the lesson. There is no better help than *The Helping Hand*. The RECORDER is of great value in the home. No Seventh-day Baptist home is safe without it. With the command to keep the Sabbath, the whole Bible stands or falls. Sunday, as a Sabbath, has been done away with in England, France and Italy and their national elections are held on that day.

EVENING SESSION.

7.30. Song service and prayer by Rev. O. D. Sherman.

Address, "The Unity of Brotherhood." Rev. E. A. Witter. The purpose of Christianity is to bring all men into likeness to God and Christ. This address was followed by a sermon by Rev. G. W. Lewis. Text, Gen. 12:1-2; Matt. 28:19-20; Acts 2:47, last clause. Theme "The Elements of the True Church as Given in the Bible are: 1 Separation from things worldly that injure the soul. 2 Oneness in Christ. 3 Spiritual minded. 4 Loving obedience. 5 Missionary spirit. 6 Growth.

After prayer by Rev. G. W. Lewis, the congregation was dismissed.

FIRST-DAY MORNING.

Song service and prayer by Prof. J. W. Crofoot.

Reports of Committees.

The report of the Committee on Sabbath Schools was read and adopted as follows:

"The Sabbath School Committee feels crippled in its attempt to report because of the lack of statistical knowledge as a basis for such report. It seems to your Committee that it would be advantageous for the Association to collect statistics of its Sabbath Schools.

"During the year Field Secretary Walter L. Greene has visited all the Sabbath Schools of our Association. At least one Teachers' Meeting and Training Class has been organized as the result of his labors. Home Departments also have been organized and lone Sabbath keepers and small companies of Seventh-day Baptists have been brought to join Home Departments in the larger churches. We acknowledge the great help which his visits brought to us, and are grateful to him and the Sabbath School Board for his labors among us. We urge all our Sabbath Schools to adopt the Teachers' Meetings, and to seek to meet the need for more efficient teachers by the organization of Teacher Training Classes. We believe the Home Department to be a great means of arousing and sustaining interest in the Sabbath School, and in Bible study among those unable to attend our Sabbath Schools. We believe that our Schools should train their members in the habit of giving, and seek to arouse greater zeal for the missionary cause among them.

MRS. H. C. VAN HORN,
A. D. WOLFE,
MRS. G. W. BRISSEY,

Committee.

The report on Nominations was read and adopted as follows:

For Moderator, A. Clyde Ehret.
For Recording Secretary, Aura Bond.
For Assistant Recording Secretary, Oris Stutler.
For Corresponding Secretary, M. H. Van Horn.
For Delegate to sister Associations in 1908, Rev. H. C. Van Horn.
For Alternate, delegate to Associations for 1908, Pres. C. R. Clawson.
For Preacher of Introductory Sermon, J. S. Kagarise.
For Treasurer, O. T. Davis.

F. J. EHRET,
A. W. WALTERS,
O. A. BOND,
S. O. DAVIS,
G. W. BRISSEY,

Committee.

The Committee on Petitions reported that none of the churches had asked for the Association in 1908, and recommended that the place for holding the next session be left with the Executive Committee.

With reference to changing the annual sessions of our Associations and Conference to biennial sessions the Committee recommended that it was the sense of this Association; First, that we believe it would be detrimental to the churches of this Association to hold our sessions less frequently than once each year, but we farther believe that it would be a source of greater interest, and more profitable, if our Association could be held at a time when those who are connected with our colleges as presidents, teachers, and students, could attend in greater numbers.

Second, we believe it would be detrimental to our denominational life and interests to hold the General Conference less frequently than they are now held.

The Committee farther recommends, that, while we extend an invitation to the General Conference to meet with this Association in 1908, we express our willingness to waive our right to entertain it at that time, if in the judgment of Conference, there are sufficient reasons for it to meet at Boulder, Colorado, provided it will come to this Association in 1909.

G. C. LONG,
MRS. H. C. VAN HORN,
F. J. EHRET,

Committee.

After remarks on the above report by Rev. H. C. Van Horn, Rev. G. W. Lewis, F. J. Ehret, Rev. A. L. Davis, Rev. O. D. Sherman, G. W. Brissey, Rev. E. B. Saunders, Rev. W. L. Burdick, Rev. E. A. Witter and J. W. Crofoot, it was adopted.

The report of the Committee on Resolutions was read and made a special order for 1.30 P. M.

The Committee on Obituaries made the following report:

So far as we have been able to learn there have been nine deaths in the Association during the past year. Among this number there was but one official member.

Rev. Samuel D. Davis was born near Jané Lew, W. Va., in 1824, and died at the home of his son, President Boothe C. Davis, at Alfred, N. Y., February, 1907. The deceased was a descendent of William Davis, who came from Wales to America more than two hundred years ago. He was one of the thirty-one of the descendants who became ministers of the gospel. His noble character was moulded by his environments. Left fatherless at the age of about four years, he soon realized that on him devolved the care of his widowed mother and four orphan sisters. His magnificent physique, his vigorous intellect, his courageous and independent spirit, his profound faith, his intense devotion, his great love for his fellow men, were not the conditions of luxury and ease; but were the means of developing those characteristics so marked in our deceased brother. When but twelve years of age, he was happily converted. At the age of seventeen he began to preach the gospel. He soon began to grow in power and influence, not only with Seventh-day Baptists, but with all churches in the surrounding communities. He helped to organize the South-Eastern Association, and in 1872 preached the first Introductory Sermon, using for a text the words of I. Peter 2: 9.

There was no church in the Association that he did not frequently visit to hold revivals or to administer at the communion services.

We feel quite sure that there is no Seventh-day Baptist of mature years in this Association, but what can recall some word of encouragement, some gospel hymn that he sung, some devoted prayer that he may have offered, some earnest pleading from the desk, or some personal and loving conversation, that was to them an inspiration and kindled within their hearts a strong purpose to be a disciple of the Master.

E. A. WITTER,
ABBIE B. VAN HORN,
O. A. BOND,

Committee.

The Committee on the State of Religion reported as follows, and the report was adopted:

Your Committee on the State of Religion would report that all the churches but one have communicated with the Association by letter. From these letters we learn that in most of the churches there is a good spiritual interest. One of the churches reports having added a mid-week prayer meeting to its regular appointments.

Six Home Departments are doing good work in the several churches, by interesting a large number in the study of the Sabbath School lessons, that could not otherwise be associated with us in this work.

One of the things to be lamented is the fact that four of our churches are without pastors, yet frequent religious services are held in these churches with regular sessions of the Sabbath Schools and Christian Endeavor, which are of great benefit to the young people.

No extensive revivals have been held in any of these churches, but in some of them the spiritual condition seems to be better than it was a year ago. The statistics of the churches show a total gain of seventeen and a total loss of twenty-four, making a net loss of seven.

The death messenger has been busy, having taken nine from among our members. It is with deep regret that we note these losses, and we pray the Father to help us to an increased activity.

G. W. BRISSEY,
E. A. WITTER,
J. S. KAGARISE,

Committee.

The report of the Committee on Education was presented and adopted as follows:

Believing as we do that the cause of education is the hand-maid of religion, and desiring a strong religious life, an increasing activity in all that pertains to personal development; we would recommend, first, that in the homes there shall be diligently taught the principles of denominational and church history, as they stand related to the truths of the Bible. Second, that denominational papers shall be furnished in the homes and an interest in the reading of these, by the children, be constantly encouraged. Third, that the value of, at least, an academic course in some accredited school shall be pressed upon the mind of the child as an incentive to a higher education and future usefulness. Fourth, that the children be kept informed of Salem College and our other institutions of learning, and

urged to seek training in them, for the sake of denominational influence, and helping to sustain denominational interests.

Salem College is the center around which the religious life and all the higher interests of this South-Eastern Association revolves. It is to be hoped that this fact will become firmly fixed in every home, for then would the lives of all be quickened, the future of the College assured, and its interests enlarged.

E. A. WITTER,
W. L. BURDICK,
H. C. VAN HORN,

Committee.

The Finance Committee presented its report as follows, which was adopted.

We find that the probable expense of the Association for 1907 is \$85.00 which is provided for as follows:

Balance in treasury	\$ 5 91
Salem	25 61
Lost Creek	17 27
Ritchie	10 12
Middle Island	9 46
Greenbrier	6 05
Roanoke	4 84
Salemville	3 30
Black Lick	2 64
	<hr/>
	\$85 00

S. O. DAVIS,
L. P. BERKHEIMER,
AURA BOND,

Committee.

The Moderator and Secretary were instructed to issue an order to O. A. Bond, delegate to sister Associations for 1907, for \$65.00 to defray traveling expenses.

After prayer and praise service, conducted by Rev. A. L. Davis, came a symposium, "The Interests of Salem College; How Sustain Them," in which Rev. E. A. Witter, O. A. Bond and Rev. H. C. Van Horn took part.

Address, "Our Schools; Their Relation to our Homes and to our Supply of Ministers." Prepared by Rev. W. C. Whitford, and read by Rev. H. C. Van Horn. The paper was requested for publication in the SABBATH RECORDER.

OUR SUPPLY OF MINISTERS.

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

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

Today we notice that there is a scanty supply of ministers of the Gospel, and that many churches are practically compelled to do without pastors. This lack has often been felt in years past, but perhaps the need is rather more pronounced now than usual. What is the reason for this lack, and how may it be remedied?

Some one might imagine that the cause of

this insufficient supply of ministers was from a waning of vital piety—from a hesitation to enter a calling in life that requires continual self-denial; but the vital influence of Christianity is still felt among us, and the human heart as moved by the Master is still longing to devote itself to the work of the kingdom. Our young men want hard things to do, and it is not unwillingness to endure deprivations that keeps them from the Gospel ministry. We must look elsewhere for an explanation.

Four reasons suggest themselves as accounting in part for the present situation. In the first place our young men see so many other opportunities for usefulness and devotion to the Master's service that fewer of them choose the Gospel ministry. A century ago if a youth wished to be unselfish in his choice of a profession there was hardly any other avenue open to him but this one. Other opportunities for service were coupled with such prospects of material advancement that he seemed practically restricted to the one choice.

Today there are scores of appeals to the young man who is looking for something to do in the name of Jesus. The social settlement calls him to live among the poor and teach them how to live—how to rise above the squalor of their surroundings and become something other than mere living machines eking out a miserable existence in crowded tenements. The Young Men's Christian Association, with its varied work for men in cities and larger towns offers many inducements to the one who wants to make his life count.

Then there is the profession of teaching. This has always been exalted as a noble calling in view of its opportunity to influence those in the formative period of life; but especially of late has this profession been made to show all of its attractiveness. Here is the chance to mold youthful minds in the proper channels for their symmetrical development. Surely this is a work worthy of the energy of any disciple of Christ.

The remedy for this state of affairs is primarily in a deeper Christian life for the whole church. I have already implied that I think that the church of today has as much vital piety as the church of centuries ago. But the demands of this present age are exceeding great, and we need to arouse ourselves. If a larger proportion of the youth of the church is ready to enter on a life requiring special devotion to the Master, then there will be enough approximately to supply the demand for ministers of the Gospel as well as for these various other demands. There is need also of teaching in regard to the exalted calling of the Gospel ministry in order that young men may not lightly esteem some other task of equal or greater importance. We do not need to minimize the importance of the various other branches of Christian activity. The ministry of the Gospel is the highest of all calling, and simply needs to be made to appear at its true value. To this end we should see that in every community the office of minister of Christ is duly magnified. Clergymen have a peculiar responsibility. They need to be exceedingly careful not to bring their sacred calling into disrepute, not only that the name of their Master be not disgraced, not only that their work be not hindered,

but especially also that they may give a proper impression to enter this field of pre-eminent usefulness.

On the other hand those who think of the Gospel ministry as a possible means of expressing their religious activity should not be influenced so much by the clergymen they see as by the lofty ideals that are set forth in sacred Scripture of this holy office. Can any one study the sixth chapter of Isaiah, and then calmly weigh the advantages of other callings in contrast with that of being a messenger of Jehovah? If the work of the minister seems at all limited, it is to be borne in mind that the ministers of succeeding years are not to be limited by the conventions of our time, but only by the allegiance which they render to their Master. The Church is the body of Christ, and the man who leads the church has some right to speak of his position as that of under-shepherd, since he is the humble representative of the Good Shepherd who gives his life for the sheep.

Again a second reason that keeps men out of the Gospel ministry is the fear that they are not sufficiently orthodox. Perhaps they think that they would dishonor the sacred office by their peculiar doubts or beliefs, or more likely they fear that the opinions they hold would lead to dissensions and discussions that might result in destroying their influence for good in the church. It is true that this is an age of heresy. The Protestant doctrine of the right of private judgment is coming to its legitimate fruition. This is not altogether an unmixed evil. Uniformity is desirable, but if it must be attained at the price of stifled conscience, the cost is too great. Let us have diversities of beliefs, but the one spirit.

I am not saying that if the church wants more ministers it must revise its articles of faith and give up cherished dogmas; but the conservatism of this present age is a menace to the proper progress of Christian thought, and particularly so because it turns the cold shoulder towards the young men who are the most brilliant thinkers, and encourages the more conservative to occupy positions of leadership even if they have not nearly as thorough intellectual training.

When a young man sees so many opportunities for usefulness without the trying ordeal of presenting his religious convictions to hostile criticism, what wonder that he chooses some of these and turns away from the call to the ministry. What we need to do is to advance with the spirit of the age. Let us not cling to an old error just because it is old—just because it has been held for truth for two hundred years or more. It is not the part of wisdom to change beliefs at the movement of the shifting currents of the wind; but the step that we must take is that of wide tolerance for the opinions of others. I believe that we are ready to take this step, that we are taking it, and that it will have its due effect upon the supply of ministers. The true church is not going to reject a minister because his beliefs vary somewhat from the majority of his congregation. They must vary if he is a true prophet, and a true man. What the church demands is a man, and not a mere talking machine, to repeat the formulas of the creeds.

CONSTITUTION OF THE SEVENTH-DAY BAPTIST ASSOCIATION.

ARTICLE I.

Name. This Association shall be called "The Western Seventh-day Baptist Association," and shall be composed of such Seventh-day Baptist churches of West Virginia as may adopt this constitution, and such other churches in harmony with the objects of this Association as may be received by the vote of the Association.

ARTICLE II.

Object. The object of this Association shall be to promote the piety, order and increase of the churches belonging to it, the Sabbath cause, and the cause of our Lord Jesus Christ generally in the world.

ARTICLE III.

Annual Meeting. There shall be an annual meeting of delegates appointed by the several churches united in this Association, to transact its business affairs, and to carry into operation all its objects.

ARTICLE IV.

Representation. In the business meetings of this Association, the churches composing it shall be represented as follows: One delegate for each church as a church and one additional delegate for every ten members of the church.

ARTICLE V.

Officers. The officers of this Association shall be a Moderator, who shall preside at all its business meetings; a Recording Secretary, who shall keep a faithful record of the proceedings of the Association, preserve all valuable papers of the Association, and deliver all such records and papers to his successor in office; an Assistant Secretary; a Corresponding Secretary, who shall conduct the correspondence; and a Treasurer, who shall keep all funds of the Association, pay out the same on proper orders, keep an exact account of all receipts and disbursements, and transmit to his successor in office all funds in his possession. The Corresponding Secretary shall make an annual report of all the correspondence conducted by him. The Treasurer shall make a careful annual report of all funds received and paid out, and of the present state of the treasury.

ARTICLE VI.

Annual Letters of Churches. It shall be the duty of each church composing this body to correspond with it by letter, annually stating, so far as it may think proper, its condition; and especially report the number of additions, deaths, dismissals, and rejections during the year; its present whole number of members, and the names of the officers of the church, also to state the conditions of the Sabbath School, the number of scholars and teachers, and the name of the Superintendent of the School.

ARTICLE VII.

Executive Committee. The Association may, if it see proper, at any annual meeting, appoint an Executive Committee of three or more members, one of whom shall be the Moderator, for the efficient prosecution of any of the objects of the Association. Such Committee, if appointed, shall make a report of its proceedings at the next annual meeting.

ARTICLE VIII.

Amendments. This Constitution may be revised or amended at any annual meeting of this Association by a two-thirds vote of members present.

AMENDED JAN. 15, 1872.

ARTICLE I.

The name of this Association shall be changed from South-Western, to South-Eastern Seventh-day Baptist Association.

Sorrow teaches sympathy. Only the soul that has suffered can be a brother to the soul that is suffering. Ability to enter into another's feelings and to lift up the hearts that are bowed down, is one of the lessons learned in the dark days. Because Jesus was a man of sorrows, every suffering soul that has known him has found him kin.

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.

Planting Seed.

The devices adopted by nature for securing the planting and distribution of seeds are very interesting. Some seeds have wings, so that they may be carried away as far as possible in falling from the parent plant. Others, like those of the milkweed and dandelion, may be said to be provided with balloons, inasmuch as they are made so light by feathery appendages that they are readily drawn up to great heights by warm currents of air. Astronomers used to mistake the floating seeds of the milkweed for meteors until a noted star gazer set his telescope at a near focus and was thus enabled to examine the floating vegetable germs that passed across the field of view. Certain burrs are seed vessels that are provided with tiny hooks in order that they may catch in the fur of animals and be carried off.—*Selected.*

The total weight of the flowers gathered annually in the neighborhood of Grasse must approximate ten to twelve billion pounds. The number of flowers this weight represents is almost incredible. Consider one kind of flower only: The average weight of a jasmine flower is about 120 milligrams, and consequently the season's gathering of jasmine alone represents the formidable figure of five billion jasmine flowers picked by hand. It may be remarked that two-thirds of the people of Grasse live to the age of seventy.—*Harper's Magazine.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

July 27.	The Golden Calf.....	Ex. 32: 1-8; 30-35.
Aug. 3.	The Tabernacle.....	Ex. 40: 1-13; 34-38.
Aug. 10.	The Sin of Nadab and Abihu.....	Lev. 10: 1-11.
Aug. 17.	The Day of Atonement.....	Lev. 16: 5-22.
Aug. 24.	Israel Journeying to Canaan.....	Num. 10: 11-13; 29-36.
Aug. 31.	The Two Reports of the Spies.....	Num. 13: 17-20; 23-33.
Sept. 7.	The Brazen Serpent.....	Num. 21: 1-9.
Sept. 14.	Moses Pleading with Israel.....	Deut. 6: 1-15.
Sept. 21.	The Death of Moses.....	Deut. 34: 1-12.
Sept. 28.	Review.	

LESSON III. JULY 20, 1907.

THE TEN COMMANDMENTS—DUTIES TOWARD MEN.

Ex. 20: 12-17.

Golden Text.—"Thou shalt love thy neighbor as thyself." Lev. 19: 18; Matt. 19: 19.

DAILY READINGS.

First-day, Exod. 20: 12-17.

Second-day, Exod. 20: 18-26.

Third-day, Exod. 24: 1-28.

Fourth-day, Deut. 5: 16-33.

Fifth-day, Matt 19: 16-30.

Sixth-day, Mark 7: 1-23.

Sabbath-day, Job 31: 1-40.

INTRODUCTION.

Some have thought that the fifth commandment belongs in the first table. According to this view the first group requires piety toward God and toward parents, and the second brotherly kindness toward fellow men. If we count v. 2 as a part of the first commandment, each of the first five has a reason accompanying it referring to Jehovah, his character or his beneficent providence. But in the New Testament the command about parents is grouped with the rest of those that refer to duties to men, and this is probably the more logical grouping.

The first table of the law is not complete without the second. Our Saviour in reply to the question, "Which is the great commandment of the law?" said, "Thou shalt love the Lord thy God with all thy heart and with all thy mind. This is the great and first commandment." But he did not stop there, although the statement seemed complete and final. There was something to be

added, "and a second like unto it is this, Thou shalt love thy neighbor as thyself." It is not sufficient to love God supremely. In fact we cannot love God supremely if we hate or even ignore our fellow men. The word neighbor is not to be limited to one who lives near us. Our Saviour taught by the parable of the good Samaritan that our neighbor is the one who is in need of our help.

We are not to think of the law as made up of two portions arbitrarily put together. It is a unity. James says, "For whosoever shall keep the whole law, and yet stumble in one point, he is guilty of all." The breaking of one precept shows the attitude of the heart toward God.

TIME, PLACE, and PERSONS.—Same as in last week's lesson.

OUTLINE:

Each commandment marks a definite topic.

NOTES.

12. *Honor thy father and thy mother.* Our fellow men are to be loved, but our parents are to be especially honored. This command forms a fitting transition to the second table; for in some sense we have a similar obligation toward parents to that which we have in the sight of God. Any evil deed of which our parents are the victims is a greater crime than a similar deed directed against others. Fathers and mothers have grave responsibilities toward their children, but the children owe them a continual debt of reverence and obedience. If there should arise a conflict between obedience to God and obedience to parents, there would be no question as to which is paramount. *That thy days may be long*, etc. Long life was regarded in Old Testament times as an especial blessing and as a reward of righteousness. We are not to suppose that every man who is characterized by filial piety will have a long life, but certainly that is to be the rule. So long as the nation of Israel is made up of those who honor their parents, listening to their teaching in regard to observance of the Sabbath and the rest of the obligations due to God, they will abide in peaceful possession of the land of promise.

13. *Thou shalt not kill.* We are to understand that the prohibition includes not only murder, but suicide as well. There are a number of precepts in the law in regard to accidental slaying of another. In Deut. 22, there is a provision in regard to manslaughter by the careless construction of a house. Our Saviour in the Sermon on the Mount shows that murder does not consist alone in the outward act, but just as certainly in the hatred that points toward murder. The man who recklessly endangers the lives of

others or who through evil deeds brings himself to an early grave is also guilty under this law.

14. *Thou shalt not commit adultery.* This sin against the family is next to taking life. It may indeed be before murder, for we are not to infer that the commandments are arranged in an order to correspond with the heinousness of the sins which they forbid. The sacredness of the marriage relation is emphasized in connection with the creation of the race. Compare Gen. 2: 24 and Matt. 19: 5, 6. The sin mentioned in this commandment is not depriving a man of his dearest earthly possession: that is guarded against in the tenth commandment. In essence this precept goes much farther than to condemn infidelity to marriage vows. As our Saviour shows in Matt. 5 this law may be violated in thought as easily as in outward act. There is an ideal relation of the sexes, and the one who departs from this not only does violence to his physical life, but to his spiritual life as well. He sins against his body and against the God whose temple his body is. Compare I Cor. 6.

15. *Thou shalt not steal.* It is due to our fellow man that we respect his property. This command not only refers to open robbery or secret theft, but also to any other method by which we may defraud others of their rights. A merchant disobeys this precept if he asks more than is right and just for his goods; an employer, if he does not pay fair wages for the service rendered; a workman, if he does not serve with faithfulness for the pay that he receives. It is in disobedience to this commandment that a man who is able to work makes his living by begging.

16. *Thou shalt not bear false witness against thy neighbor.* This refers not only to bearing false witness in a court of justice, but also to any way in which we may speak falsely against another to his injury. A man is entitled not only to the peaceful possession of his property, but also to have the truth spoken concerning him. To rob a man of his good reputation would often be a more serious injury than to steal from him a thousand dollars. We have a sacred obligation to speak the truth. It should be said of every Christian that his word is as good as his bond. This commandment is not however to be construed as compelling us to speak all the truth about a man. It may easily happen that the one to whom we are speaking has no right to all the truth. Not even the truth should be spoken at all times.

17. *Thou shalt not covet.* Here more distinctly than before it is implied that sin may be

in the heart without outward expression. This commandment teaches that we should not even have an unbridled desire for the things that belong to our neighbor. It is to be noted that the Roman Catholics and others divide this commandment in two after the first clause; but as the order in Deuteronomy is different those who make this division are not agreed as to whether the ninth commandment is, "Thou shalt not covet thy neighbor's house," or "Thou shalt not covet thy neighbor's wife." See Introduction to last week's lesson. The particular mention of some things that are not to be coveted serves to emphasize the command. This precept is aimed at the selfish, grasping, avaricious spirit of the natural man. There is no sin in acquiring property, but it should not be acquired at the expense of others.

SUGGESTIONS.

The rich young man said, All these have I observed from my youth up, and the Saviour did not dispute his statement; yet there was a great lack in him. There is need of something more than an outward or formal obedience.

Thou shalt love thy neighbor as thyself. Love is something more than careful obedience to precepts.

We need not so much an external law of formal prohibitions graven on tables of stone as the law of love graven on the fleshly tables of the heart.

Table of Contents.

EDITORIALS—Editorial Hash; Fatherhood a Sacred Trust; Fathers are God's Agents; Abnormal Delights; Godliness Disarms Distrust; How Should the Sabbath be Kept? The Ministry of the Home ...	673-676
A Lay Sermon for the Smiths	677
MISSIONS—The Centenary Missionary Conference	679
WOMAN'S WORK—Sabbath Program	682
YOUNG PEOPLE'S WORK—President's Letter; Too Late for Publication in the <i>Endeavorer</i>	687
Sabbath Rest, Song with words and music	688-689
My Orchard in May	690
MARRIAGES	693
DEATHS	693
Minutes of the South-Eastern Association	694
SABBATH SCHOOL	703

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