

The Sabbath Recorder



REV. ALVA L. DAVIS, *Moderator of Central Association.*

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The Sabbath Recorder.

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Editorial

Sunday Legislation.

POSITION OF THE NATIONAL GOVERNMENT.

The fact that little effort is made for what is called "Sabbath Reform," except futile efforts to enforce failing Sunday laws, adds significance to the following facts and conclusions.

In the earlier years of the National Government, Congress assumed a significant attitude in the matter of Sunday legislation, which is often overlooked. In 1810, a law was passed requiring the postal service, including the opening of post offices, to go forward on all days of the week. The State-Church element, represented at first by the Presbytery of Pittsburg, Pa., and later by a similar element from New England, made vigorous protest against this requirement, and demanded that Congress recede from its position. The question was discussed from 1810 to 1830. Final reports touching the matter were made in 1829 and 1830, by Senator Richard M. Johnson, who was also Vice President under Martin Van Buren. Congress maintained, during all this discussion, that it could not yield to the request of the churches without infringing upon that provision of the constitution which forbids it to undertake any form of religious legislation. It was shown that the granting of petitions in favor of Sunday, would be unconstitutional, because such recognition would declare the first day of the week to be "the Sabbath;" thus giving it special distinction over and above other days on religious grounds. After a discussion of twenty years, the highest law-making power in the nation decided that Sunday legislation is so essentially religious, that under the national constitution Congress is forbidden to grant it direct recognition. Indirect recognition was given, under an order by the Postmaster General, allowing

post offices to remain closed during the greater part of the Sunday. This was announced to be a concession to the general regard of the people for Sunday, although Postmaster General Granger, who made the order, expressed his doubts as to the legality of refusing to deliver mail at any hour on any day of the week. Thus the national government officially refused any legal recognition of the day, as requested by the friends of Sunday in connection with postal affairs.

Position of the States.

It is sometimes said that Congress has given the states power to legislate on religious questions. That is not true. While the national constitution—which is the supreme law of the land, and the action of Congress already cited are in accordance with the fundamental principles of religious freedom; and the separation of Church and State, most of the States have retained some elements of the State-Church and still disregard the fundamental principles of liberty, as set forth in the national constitution. We have, therefore, almost all grades of religious legislation, from the extreme Sunday law of Pennsylvania, to the absence of any Sunday law in California. These state laws have passed through various modifications, and are far less rigid than the colonial laws were. But in no case has the right of the State to continue such legislation under the national constitution been fully and fairly discussed, and no case has gone to the court of last resort. As to the constitutionality of these State laws, the decisions of minor courts, and of the higher State courts, have been extremely varied and contradictory. It therefore remains to consider what the fundamental relation of State Sunday laws is to the national constitution, and to the still higher question of natural rights and personal liberty. Without entering upon a detailed discussion, we call attention to the following principles:

First: In the state, as in the nation, the natural rights of men, as individuals, aris-

ing from their relations to God, form the basis of all just legislation.

Second: Whatever is demanded under the national government, in view of these natural rights is also demanded under the state government. If the nation may not contravene a natural right, and may not infringe upon the religious liberty of men, neither can a state. This needs but statement to find acceptance.

Third: Since the national constitution is the supreme law of the land, and since it forbids Sunday legislation by Congress all state laws concerning Sunday violate that supreme law, because they have all sprung from a religious basis. Justice and religious liberty demand that state laws be brought into accord with the fundamental law of the nation; that they should cease to designate any day of the week as the "Lord's Day," as the "Christian Sabbath," as the "Jewish Sabbath," or in any other way to declare any distinction concerning any day of the week, either as a "religious Sabbath," or a "civil Sabbath." "Civil Sabbath," is a modern invention, introduced to evade the fact that Sunday laws rest on religious grounds. The phrase is contradictory and self-destructive. Historically and lexicographically, the word Sabbath designates a religious institution. It is meaningless from any standpoint, but that of religion. A "civil Sabbath" is as much a contradiction, and as fully a part of the State-Church theory as would be a "civil baptism," or a "civil Lord's Supper."

While most of the states of the Union have retained Sunday laws in some form, yet within the last half century both lower and higher courts have declared that such legislation is only a "police regulation," in spite of the fact that Sunday laws retain those ancient forms of expression, which indicate their religious origin and character. While they remain religious in form, they are declared by "court-made law," to be non-religious in fact. The change in public opinion concerning the religious observance of Sunday, is as great as is the changed opinion concerning the character of Sunday laws. Few Christians predicate Sunday observance on the fourth commandment, and it is generally declared that the observance of any one day in the week, according to individual choice, is all that is demanded by the requirements of religion. Some definite results are settled by this

evolution of Sunday legislation. Existing facts create a new situation, in which one of two results concerning Sunday law is inevitable. Sunday laws will continue to decline and pass into oblivion, by common consent; or if efforts are made to enforce them, they will be modified by the decisions of courts, or action of legislatures until they pass into oblivion. Judging by the tendencies of the last twenty-five years, they will gradually disappear, by common consent, and because public opinion refuses to support their enforcement. The situation in New England, home of Puritanic Sunday laws emphasizes this conclusion.

Sunday Holidayism.

The Springfield (Mass.) *Republican*, for May 18, 1907 refers to Sunday observance at the national capitol as follows. The description which the *Republican* gives is applicable to many other places. In all our large cities the "continental Sunday has arrived," quite as much as it has in Washington. The same is true, in a proportionate degree, in country places. Holidayism connected with Sunday gains an impetus year by year. A striking feature of the situation is the silence of religious newspapers. Scores of newspaper clippings concerning Sunday observance have come to our table within the past month, but they are all from "secular papers." Such papers see the facts clearly and record them, usually without fear or favor. We will not assume to give any reason why religious papers are silent, but the fact is extremely suggestive. The *Republican* says:

"The problem of the observance of Sunday is always with us and grows continually more acute. A sensation has been created in Washington, which aspires in some other things to be a model city, as the national capitol should, by the blunt statements of an Episcopal clergyman at the annual convention of the diocese of Washington this week. Complaining of Sunday amusements, this clergyman said:

"Whatever may be the explanation, Sunday is probably worse kept here than in any other city of the East. Here government officials are constantly engaged in unnecessary Sunday labor; here building contractors uninterruptedly fulfill their contracts, and here storekeepers, without let or hindrance, open their stores. Simultaneously

while these are toiling at business tasks, others by thousands are toiling for pleasure. Dinner parties and receptions are being more and more given on Sunday. Golf is claiming an ever-increasing number of votaries, while Sunday riding and driving is many times greater than on week-days. Even the morning hours of Sunday, heretofore sacred to divine service, are now devoted in certain quarters to breakfasts at which as many as 200 or 300 have sat down. Riding to one of these breakfasts lately a life was crushed out; the damage was appraised at a money value and the incident was closed.

"The picture is not at all overdrawn. While the government officials who indulge in unnecessary Sunday labor are probably comparatively few, those who are familiar with life in Washington are struck from year to year by the increasing extent to which Sunday is made the social day of the week, with big "breakfasts" at nearby country places, formal afternoon receptions and evening dinners. The "continental" Sunday has arrived—so far as Washington society is concerned."

Pitiful Satire.

The *Washington Star* indulges in a bit of satire with reference to the observance of Sunday that is as pitiful as it is suggestive and accurate. It says:

Bishop Sanford Olmsted, of Colorado, at a dinner in Denver said apropos of Sabbath breaking:

"I was talking to an Eastern clergyman the other day about his church attendance.

"I suppose," I said, "that in your district rain affects the attendance considerably?"

"He smiled faintly. 'Indeed, yes,' he said. 'I hardly have a vacant seat when it is too wet for golf or motoring.'"

Such satire provokes a smile, but the real facts awaken deep sorrow. The keenness of the satire is in its appropriateness. Its appropriateness is due to the prevailing disregard for Sunday which it suggests. That prevailing disregard reaches farther back and tells how lightly Christians hold the entire question of Sabbath observance. The causes which lead them to hold Sabbath observance thus lightly find their source in pagan-born disregard for the Decalogue, and in anti-Jewish prejudice against the Fourth Commandment. There is an unbroken chain of cause and effect

between no-Sabbathism, first announced by Justin Martyr, and the satire of Bishop Olmsted at Denver. There could be no better illustration of the fact that history is an organic whole, that influences and results—each result becoming in its turn a new cause—follow in endless and in culminating series. The RECORDER is making what the world calls a hopeless and foolish fight for the establishment of Sabbathism upon religious and Biblical grounds, that the Church may be saved from such no-Sabbathism as the point of the Bishop's satire is aimed at.

What They Said.

Captain B. lives at Avondale. Avondale is an elongated village on the Rhode Island bank of the Pawcatuck river, near where it enters Little Narragansett Bay. It is about two miles from Watch Hill. In the olden time it was called "The Lottery," but that name suggests gambling, and the people of this village of one street are not "of that kind," so "The Lottery" drifted out into the sea of forgetfulness, one high-tide, and poetic Avondale took its place. This is not a "free advertisement" for Avondale and Captain B. He is a modest man and Avondale seeks no boom, although it is still something of a "fishing hamlet," and its people are familiar with booms that "jibe" in the wind, lazily or swiftly as the case may be. All this is an exordium, an effort to induce you to reach "what they said." "They" stands for preachers, and some people are not anxious to hear what preachers say. If that were not the case this editorial had not been. Perhaps you will say, "it better not have been," when you have read it. This is the "morning after," and I am so anxious about your reading it that, having awakened to think about what they said, I began this writing at five minutes before five o'clock, A. M. That is the good fortune, or the bad, of having your writing table eighteen inches from the head of your bed. Captain B. thinks more of preachers than some other men do. His business is to serve the Lord all the year and "take out pleasure seekers" from Watch Hill, in the summer. For many years—this is not a history, and I do not know how far back this chronological element runs—he has given the "Ministers of Westerly and vicinity" a complimentary

sail. He does not furnish a "free lunch." June 25 was preachers' day, this year. Fog was abundant. Wind was not. It was not a filmy mist, like a "bride's veil," but a regular blanket; an old "army blanket" sort of a fog. "Would it lift?" Quite uncertain. Certainly not unless the wind rises. It was a hot fog. The sun struggled hard to dissipate it, but did no more than heat it. Yes, it was a sail boat with reserve force, latent in a motor engine. All preachers need reserve force; some need two engines. This exordium is too long? Perhaps it is. That is a common fault of preachers. The editor was a preacher once. Old habits reassert themselves. Look out for your own errors.—What did you say?

Why?

The boat went across the bay as fast as the tide carried it. The fog enveloped it. There was plenty of time to talk and plenty of talk. There were bits of pleasantry, but no nonsense. "Why are there not more candidates for the ministry among Protestants?" That is the way it came up. Protestants were well represented in that group of preachers. Methodists, Baptists, Congregationalists, Episcopalians, Christian, (Campbellite) and Seventh-day Baptists were there. They were not dyspeptics, nor pessimists. Most of them were below the half-century mark in point of age, while the man who spent some years as a foreign missionary and who yet "thinks in Turkish," is nearly seventy-five. These preachers were a vigorous lot. Most of them were New Englanders; "men of thought and men of action," neither fault-finders nor croakers. D— was improvised as moderator of the assembly. He conducted the inquiry on the class-meeting plan. He had some difficulty in making speakers find "terminal facilities." They resembled Tennyson's Brook—sometimes. Here are some representative answers:

The worldliness and commercialism of the age pervade all homes and lures boys and young men into business, business, business. Home life is clamorous, insistently clamorous for business, and too nearly silent concerning religion. Home life does not lead men toward the pulpit, much less does it press them.

Inadequate financial support keeps young men out. The cost of living has risen steadily for many years. The country is unusually prosperous, and prices are correspondingly excessive, while salaries of ministers have not been increased. Many of them receive less than unskilled laborers do. On the other hand, the demands by way of preparation for the ministry increase with each year. The first twenty-five years of a young man's life are required for preparation, including an expense of \$5,000 to \$10,000. Many men who may desire to enter the ministry can not because they can not secure the money needed for preparation. If they seek or accept help from Missionary Societies, their fellows in college and many others, look down upon them, as "charity students," and therefore unmanly.

The uncertainty of retaining a place as pastor, after one has entered the ministry is another reason why men shrink from undertaking a work in which the caprice or dislike of a few people, perhaps of a single individual, can force a resignation without any adequate cause.

There was a unanimous opinion that the changed attitude of public opinion toward the ministry as a vocation has great influence in keeping young men out of it. Teachers, lawyers, physicians, and nearly all classes of business men "stand higher in public estimation" than ministers do. The old-time respect and reverence for the minister has gone, and the logical reaction has pushed him into corresponding disregard. Young men see this and turn to some other vocation. Sons of ministers and young men who are most familiar with the struggles of ministers say; "I can not undergo what my father or my pastor has to meet." These and many other reasons of similar import were given. All agreed that such reasons should not drive men from the ministry, but that they do diminish the supply of candidates for that sacred calling was the consensus of opinion in which consensus Captain B. and another layman, who was on board, were in agreement.

Larger Influences.

The discussion took a wide range and considered those larger causes which unite to produce the more specific and personal

results. Among those mentioned were these: People are too nearly convictionless, easy-going, lacking in conscientiousness. They do not want "strong meat," and they are quick to resent plain truth sharply put, notably truth which condemns their notions and practices. This discourages earnest young men and makes them shrink from attempting a work in which they must stifle their convictions or feel that they are creating personal antagonism. The times demand only pleasant words from the pulpit, and preachers who have the "prophets' gift," coupled with the consciousness of a divinely ordained herald of truth and righteousness, must choose between being disloyal to God, and preaching that which the "leading men" of the church will condemn as too radical and unfit for the pulpit.

It is constantly asserted that men can serve God acceptably and effectively as business men. This leads young men to choose a business career, earning their own living and "taking up church work," as opportunity offers. It was agreed that laymen are doing much more than formerly to advance the interests of the church. This is right, and should be encouraged, but it ought not to affect the supply of ministers, as it does.

A still larger view of primary causes appears in the fact that Protestantism has lost its first impulse, finds itself weakened by divisions and inquiries, and is casting about for new convictions and readjustments touching doctrines, polity and methods of work. This transitional period deters young men. In some cases they hesitate for fear that "freedom of thought and utterance will be denied them," and that even apparent success can be gained only at the loss of manly independence and loyalty to personal convictions. The discussion was earnest. It was evident that the men who spoke drew on personal experience more than on abstract theories. They realized that great and intricate problems are on their hands and confronting the Protestant churches in the United States. There was painful intensity in the whole discussion. The editor listened, and came home with a deepened conviction that the primary and more immediate reason why the number of candidates for the ministry

is lessening and inadequate is the comparatively low state of religious life in Christian homes. The general atmosphere of the centers of life where boys are born and character is stamped, does not favor the growth of ministers. When the discussion was closed "for lunch," the chairman said: "If you stood at the beginning of life, knowing what you know now, would you enter the ministry?" One man did not raise his hand; all the others did.

The Personal Factor.

The symposium described in the foregoing editorials recognized the fact that whether men enter the ministry, whether they succeed or fail after entering it, depends primarily upon themselves. While each one is aided or hindered by his surroundings, and although success and failure are often defined improperly, and measured by imperfect standards, each man is the final arbiter of his work and destiny. Shakespeare was right: "It is not in our stars, but in ourselves, dear Brutus, that we are underlings." The dominant influence of the personality of men was emphasized in the mind of the editor as he noted the men who spoke and measured their words. This is not the place to enter a catalogue of the qualities that constitute the ideal preacher, and compel a careless world to give him heed, mark his words and own his influence. Prominent, if not first, among these elements are deep and permanent convictions. Real success is not possible without them. Easygoing men, superficial men, vacillating men, glib talkers with few ideas, lazy men; none of these have any place in the Christian ministry. If such men enter the ministry and continue in it, they are but make-shifts, and they sometimes do more injury than good. The demands that crowd upon Protestant ministers are so varied and so great, that men of deep convictions, increasing strength, great genius for hard work and abundant service, are indispensable, if success be attained. The ministry calls for ideal men, a higher type of men in brain power and character than any other profession or business. Because so much is demanded, the actual or the comparative failures in the ministry are more pronounced than in other callings. Second rate lawyers, physicians

without patients, and farmers whose main assets are poor crops and chattel mortgages, excite less comment than one man who fails in the Christian ministry. The failure of those from whom so much is expected is doubly prominent. The successful minister must have deep convictions, without narrowness or bigotry. He must not be opinionated because of ignorance, nor falsely self-sufficient through foolish self-esteem. One point was developed while the boat drifted through the fog, which deserves attention from all ministers. It was said, "business men think that lawyers, physicians, and teachers are on the ground floor with themselves, while ministers are in the gallery talking to the women." Whether such a view is just and correct, or unjust and false, the suggestion ought to be of value to preachers. There are more women than men in the churches, but men are the controlling factor in public affairs, and in formulating public opinion. The preacher must not be chargeable with being an "Aunt Nancy," who does little more than prate of common platitudes and say pleasant things at "sewing circles." Neither should he be a recluse, living in the distant past and preaching metaphysical disquisitions on abstract theories about "the unknowable." The men of these times want to hear pertinent, pointed discussions touching problems that confront their lives. Men who think, are glad to be hit. They respect the preacher who deals in "saber-cuts of Saxon speech," which enforce truths that come close to them. They may sometimes wince and answer back. The man who preaches only general principles is not heeded as is the man who goes straight to the center of things, and leaves clear-cut impressions on the hearts of men who hear. Men will not heed all messages which they ought to heed, but the preacher who has a living message will gain hearers. Half of success lies in the themes presented from the pulpit. Few elements touch success or failure more close than does the choice of themes. The modern custom of "taking a text," is responsible for no little weakness in the pulpit. We do not mean sensationalism, but themes, which include the issues and duties, the doubts and the faith, the right and wrong, pertinent to the twentieth century, and the place where the

preacher and his hearers live. This, and much more, was suggested by what those preachers said. It is written to set you thinking and to help you.

The Value of Idealists.

This materialistic and commercial age cares little for lofty ideals. "Make the most of what you have, get all you can out of life and leave ideals to dreamers." That is the voice of these years. There is enough of truth in such views to make them attractive and partially cover their actual poverty. The idealist, he who seeks higher standards and loftier purposes for himself and his fellows, is greatest among benefactors. He is prophet and pathfinder. He pioneers all improvements. Foolish men call idealists "dreamers," because they can not appreciate such work. They do not see that improvements, inventions, all advancement in business, better appliances and methods are the work of idealists. The great utilities of these years, and the great money-making schemes are the result of what foolish men call dreams. Edison is prince among idealists. All inventors are scientific idealists. All higher intellectual and spiritual experiences wait on the dreams of idealists. Moral, social, and political reforms are possible because a few men are idealists. The truly "practical man" is first an idealist. Only high and holy ideals awaken men to great endeavor, and sustain them under burdens and opposition. Martyrs are princes among idealists. The blood-soaked sands of the Roman arena and the ashes of Smithfield, England, testify to the value of holy idealism. The grave of Peter Velthuysen in Ayan Maim, on which the tropical sunshine beats and burns, is a monument to Christ-like idealism. Life stagnates and human character deteriorates when idealists cease to dream. Then earthliness and low life flourish like noxious weeds, and history is stained with all unworthiness. Those who teach men to be Christians must be idealists. Every pulpit and every teacher's desk should be dedicated to religious and intellectual idealism. All true and worthy character-building grows in the atmosphere of the idealist. Such idealism does not mean separation from practical work and every-day duties. True ideal-

ists are most helpful of men, most practical. The good of the world would be increased an hundred fold if men who prate of "practical work" would follow the lead of the idealists whom they call "dreamers." Much that is called practicalness is only another name for selfishness, narrowness. Idealism gives life to all work that is truly redemptive and uplifting. He who has no high ideals for himself, grovels, feeds with swine. The prodigal sought new companions when his starving soul heeded the call of idealism. Much that is popular under the name of "practical politics, good business," and the like, pertains to feeding swine. True idealism is far-sighted and broad-viewed. It makes large plans and calls for large expenditures of thought, money, life. Popular practicalness says, "You can not afford it; the cost is too great." Idealism says, "Cost and worth are nearest neighbors." There is no good, no permanence, no worthy attainment without cost, cost, cost. That is a beneficent law of God's divinely ordered universe.

"All common good has common price,

Exceeding good, exceeding.

Christ bought the keys of Paradise

With cruel bleeding."

The man who says, "my plans and efforts must be cut down to what I have in hand," tells but half the truth, the "smaller half." Let the contradiction in "smaller half" emphasize the fact we need to learn. The true standard by which to determine our plans, ideals, is what ought to be; what God calls for and calls us to do; what truth and righteousness require, not the things now attained or the appliances now at hand. High ideals always ask what ought to be done. When Jesus said to his disciples, "How many loaves have ye?" and they answered, "two; but what do they amount to, when such a crowd of hungry people are waiting for supper?" the contrast between human practicalness and divine idealism was acutely emphasized. When the supper was done and the gathered fragments outmeasured the original supply, idealism triumphed. The trouble lies in false definitions of ideals and idealism. We call it dreams and dreaming, when it is the vision of faith, the longing of love and the determination of brave and obedient souls. All actual practicalness, it is born of idealism.

Puritan and Protestant.

The Jewish Year Book announces 1,418,100 Jews in the United States. In 1805, there were only 300 Jews in this country. Several times within the last two years, the RECORDER has called attention to the rejuvenescence of Judaism in the United States, and the reasserting of its claims as an universal and world-conquering religion. Every student of the Jewish history knows that its claims are not meaningless. The tenacity with which Judaism has maintained its place and unity of spirit, has no parallel in the history of religions for the last three thousand years. It has not stagnated in seclusion. It has held its place in the centers of the world's activity in spite of persecution and unmerited restrictions. Jews now dominate in the large business interests of the world, old and new. As a class, Jews are city-dwellers. Forty-five new synagogues were built in the United States in 1906, and twenty-two new benevolent societies were organized. There are four Jews in the House of Representatives, and one in the Senate. There are sixteen Jews in the English Parliament. Twelve Jews were members of the first Russian Douma, and there are Jews in the Parliaments of Germany, France and Italy. The intellectual superiority of Jewish students in our public schools has been a fact of note and comment for the last half-century. The publication of the Jewish Encyclopedia, with which we have made our readers familiar from time to time, is one of the significant facts of the last decade. The rejuvenescence of Judaism and Jewish influence in the United States is no longer open to question. Not less evident, and in some respects, more pronounced, is the extension and revivification of Roman Catholic interests and influence in the United States. The RECORDER does not assume to prophesy concerning the future; but the history of Judaism and Catholicism makes it certain that neither of them can be eliminated from religious, social and political life in the United States, for centuries to come, unless some great and unexpected cataclysm occurs. Many Protestants, perhaps most, estimate the future from their personal or denominational standpoint, without taking into account the great religious forces which antedate Protestantism by many more cen-

turies than are marked by its existence. However intensely one may believe in Protestantism and however hopeful he may be of its future, no one who is well informed and wise will fail to recognize the "staying qualities" and the consequent rejuvenation of both Judaism and Catholicism in the United States, and among English-speaking people throughout the world. The persistence, perdurance, endurance and recuperative power of these ancient and—to Protestants—alien religions, are too little understood and too lightly held. Just estimates and wise conclusions demand just the opposite. Puritanism and Protestantism are no longer synonymous. Whatever may be the final results connected with Protestantism, it involves but a comparatively small part of the permanent and powerful religious influences of the world.

Unspread Sails.

A sail boat lay at the wharf this morning near where I passed on the way to the post office. It was well built, well painted, well seated, well fitted for doing something. A rope from the stern held fast to an anchor ten feet below the surface of the water. Another rope ran from the bow of the boat to the wharf. "She has an excellent sail and a fine mast," said the owner. The wind blew across the bay and a similar boat was going out to sea, gladly gliding along the liquid path. The boat on which I stood might have been gliding seaward but for an anchor rope, and a bow rope and a folded sail. There was room on the inviting water for an hundred boats. The wind called aloud, "Come, let me fill your sails and make you a thing of life." I listened while the owner told of what the anchored boat could do, if it were "off before the wind," but he did not lift the anchor nor cast off the bow line; hence the boat that could do well, did nothing more than swing a trifle as we stepped on and off her deck. I sat upon an inviting seat ready to ride out where the waters of the Atlantic lured my weary brain to come, but the boat made no response. I heard the story of what she could do, the story of unused power, of unspread canvass; the oft-told story of "nothing doing." From this motionless boat I stepped to my own little row boat, put oars to row locks and

hand to oars. My brain gave orders to my arms and in less time than is needed to write this, I was a mile away in spite of a "head tide." The wind was an hundred times stronger than my untrained muscles. The sail boat had an hundred times the capacity of my "St. Lawrence skiff," without sails, and with fragile cedar sides. But the skiff accomplished more in half an hour than the boat with unspread sails did in all the day. When the sun went to rest that night and other boats turned in their accounts for the day, there was no credit column for the wharf-bound boat, and only 00,00 on the debit side. Are you wharf-bound by a bow line of selfishness and anchored by a hawser of indifference? Do you promise yourself and God that tomorrow you will cut loose, spread your idle sails and answer the calls which opportunity and duty unite to give each morning and renew each evening? Better cease promising than not to do. I am writing this at mid-afternoon. The breeze is better than it was in the morning. A group of eight people just passed the window. If I were to leave the table where I am writing, I should see them gathering on board a "yawl," struggling like an imprisoned bird and calling the boys to loosen her sails and turn her prow seaward, before the afternoon has shorter grown. Wind and tide will join in the race; breath of the worlds and heart-beat of the universe will give them speed. Those who sail thus drink in life and health and joy. They will come back when the sun buries itself behind the hills of Connecticut, aglow with life and stronger for tomorrow's work. Will you "shake out your sails," as the yawl has done, gather your load of duties and obligations and go out to meet life's higher demands and holier purpose, "until the day is done?" Are you content to lie between wharf and anchor, moaning, "I can do nothing?" Do you answer, "I am neither sloop nor yawl?" What you are does not count. What you attempt tells. Since I began to write two boys have gone out in a fragile canoe which "jumped at the chance" of answering to their sturdy strokes. The world's best work depends on what men do, not what they may do. Steamboat or sloop, cat boat or yawl, canoe or skiff, barge or tug, whatever you

are, cast off, up anchor, spread sail, put on steam, pull oar, strike paddle—do something. One hesitates between pity and contempt for the man who is always at anchor or tied to the wharf.

Christian Science.

At the request of one of our thoughtful subscribers, we print on this page, a brief statement from an official representative of Christian Science, in reply to an article from the pen of Rev. H. D. Clarke, which appeared in the RECORDER of June 17, 1907. Mr. Clarke's article was inquiry and statement combined. Undoubtedly Mr. Clarke stated the case as it has come under his observation, having no intention to misrepresent those of whom he wrote. We give place for Mr. Fairchild's article because the RECORDER believes that "fair play" is the duty of a religious journal and a fundamental principle of Christianity. The publication of these two articles does not indicate that the RECORDER is open to debate concerning Christian Science, nor that it invites further statements concerning it. The movement is yet in progress of development, and must be judged by the fruitage of time, rather than by the opinions of its friends or the criticism of its enemies. All such movements take on different phases in different localities. Facts are the most important element in the case, while polemic debate is least valuable—if not worse than useless. Theories, assertions, claims and counter claims must abide the test of time. Patient waiting in calm reliance on God and faith in truth are indispensable requisites in judging Christian Science, or any similar movement. We are told that thoughtful Christian Scientists avoid debate, touching their experiences. Such a position carries its own commendation. Truth does not fear. Our correspondents and our readers can well afford to "calmly wait." Mr. Clarke's address is Dodge Center, Minn.; Mr. Fairchild's is 245 Paulison Avenue, Passaic, N. J.

Help Wanted.

Who can give us the correct rendering, name of author, etc., of the following fragment? Send answer to Ethel Haven, Leonardsville, N. Y.:

"'Tis life of which our views are scant,
(?) life for which our bosoms pant
More life and fuller that we want."

Christian Science.

Editor of the SABBATH RECORDER, Plainfield, N. J.

Dear Sir:

In your issue of June 17th appears a contribution by the Rev. H. D. Clarke, entitled, "Is it Christian Science?"—with a (?) question mark after that title.

As the author of the article has placed a question mark after the very title of it and owing to the fact that some of the statements therein greatly misrepresent the teachings of Christian Science, it would seem that our critic is not quite sure of his interpretation of this Science, hence we respectfully request that you publish our reply.

Christian Scientists believe that their teaching is in harmony with the inspired word of the Bible and with the teachings and acts of our Savior, Christ Jesus.

Anyone who has studied the Christian Science text-book, "Science and Health With Key to the Scriptures," by the Rev. Mary Baker G. Eddy, from an unprejudiced standpoint, should know that Christian Scientists do not ignore the value of Jesus' atonement for sin and should further know that it is not their custom to keep right on sinning while declaring that sin is a lie from the beginning and a delusion of material sense. The very fact that Christian Science teaches these truths as to the deceptive nature of sinful pleasures and sinful pains would naturally cause one to turn from and not indulge in them.

When all Christians acknowledge the omnipotent power of God and the powerlessness of evil to control man, they will begin to get dominion over and to cast out sin and sickness in every form. We can never do this while holding evil and sin in thought as more powerful than good.

The thousands of well-authenticated cases of physical healing and spiritual uplifting through Christian Science treatment are indisputable evidence that Christian Science is entitled to its name.

We would respectfully ask our critic if there is anything "ghost-like" in the facts of Christian healing in this age, and in

response to his question, "Who wants it (Christian Science)?" would say that unnumbered thousands look up with gratitude to God, the healing Principle of Christian Science.

The mere statement that, "the doctrine breeds crime, is dangerous, produces effeminacy, etc.," counts for absolutely nothing against Christian Science, for it is not supported by evidence nor borne out by facts. On the other hand Christian Scientists are prepared to rear our critic to numbers of cases in which Christian Science treatment has destroyed criminal habits, reformed the sinner, healed the sick and raised the dead in trespasses and sins.

Our Master, Christ Jesus said, "By their fruits ye shall know them." Christian Scientists are willing to have their teachings judged by the fruits thereof. "He that doeth the will of the Father" shall know the doctrine, and none can know unless he obey the Master's command, to preach the gospel, heal the sick by spiritual means alone, i. e., without the aid of drugs or medicines of any kind. Hence to explain Christian Science it is necessary to have had some experience in the practice.

Respectfully yours,

H. COULSON FAIRCHILD,
C. S. Publication Committee in N. J.
245 Paulison Ave., Passaic, N. J.
June 26, 1907.

The Revival of the Honeymoon.

"I got to thinkin'" Uncle said, "of how I used to do

When I was courtin' Mary Jane with married life in view.

When evenin' came in them days it was never my desire

To hold a soap-box down a-swappin' yarns with some old liar,

Or devisin' reformation

For the whole of this great nation,

While Mary Jane kept company with the tomcat and the fire.

"I got to thinkin'," said he, "of the way I used to do

When love was young, and everything about it was so new.

Why, then I tried to save her every blessed step I could,

And never let her think of bringin' in a stick of wood;

And if she dropped a thimble
Or a kerchief, I was nimble
To pick it up and hand it back as every lover should.

"I got to thinkin' how I used to greet her when I came

At night—a smile, a gentle touch, her softly spoken name.

Them days I didn't seowl and growl 'bout how she cooked the meat,

But everything that she prepared was fixed just right to eat.

I could not do without her,

For everything about her

Was just exactly right, and Mary Jane was just complete.

"I got to thinkin' of it," said he; "and a touch of shame

Came over me, to think that this poor woman was the same

Identical, specific individual as then,

Her faithful love and sweet devotion multiplied by ten;

And now she needs caresses

More than ever, for the stresses

Of life have grown enormously for Mary Jane since then.

"Well she was busy," said he, "apron on and sweepin' cap,

And I reached out and pulled her gently down upon my lap,

And I kissed her as I used to, and I whispered, 'Mary Jane,

I love you more than when we courted, though I loved you then,'

And she snuggled closer, saying

Softly, 'Darling, I've been praying

That 'fore I die, my long-lost lover might come back again.'"

—W. C. Martin, in the Watchman.

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning, and began glorying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—Malibie D. Babcock, D. D.

Missions

The Close of the Conference Year.

Many kind friends have asked me "if the Missionary Society could continue out of debt until Conference time?" We hope to do this; and yet the contributions have slackened until the receipts for one of the spring months have been less than \$200.00, and another month less than \$400.00. I wish to call your attention to this in order to remind you to please continue the contributions, or if you have funds on hand for the society send them in at once. Several of the larger churches have not yet remitted to the treasurer the entire amount which the church pledged for the debt. In most cases, however, the receipts have exceeded the pledges. Please help us continue out of debt, both until and after Conference.

E. B. SAUNDERS, Cor. Sec.

From Java.

The following is part of a letter written to and translated by Brother G. Velthuisen, Sr., from their mission in the Isle of Java, and sent to Secretary Saunders:

"From the 236 people who have been here during the year 1906, four have died and now there are 150, the greater part being regular inhabitants. As a rule they are obedient and content, so I have but little difficulty with them. So that after a time out of this people come those who can assist in the work, both male and female. The labor is not in vain and I have manifold reasons for thankfulness, for the privilege of being permitted to do this work and that so many kind hearts do sustain me by their pecuniary help. Not long ago I received your letter, kind friends, and the post money order. You are indeed very kind to me by remembering me and my labors in this manner. May God reward you. I am leaning in all my feebleness and unfitness on the Lord and so I go on from day to day. How defective is the work as looked on by human sight, still it goes on. I do not cease from praying that

the Lord may give some one to take up the cares and responsibility of this work. If such a one can be found, I should like to remain here and assist what I could, if it please God, as long as I live. Last month I remained at Pate and there took counsel of a physician who told me I was suffering in consequence of overwork. That I should be extremely careful in regard to mental exercise. Therefore I am not fit to write much. Shortly I will tell you something regarding the work. The meeting house is almost finished. On account of my sickness, the abundant rain and lack of material, the work has progressed slowly. The building is indeed a neat one. The foundation is of stone under the walls, the pillars or posts which are of durable wood (djate). The walls are of bamboo. Today we intend to hold our first meeting in it. Yesterday we adorned the room and today we do feast. Until now the people have sat upon the floor, for the banks [seats] are not yet made. The doors are not yet ready nor the baptismal fount built. When all is in order fourteen or fifteen people who a long time ago asked for baptism will be baptized. Those who were previously baptized are, by the grace of God, still clinging to the faith. The teacher has gained much in spiritual life. Poal, the evangelist, goes steadily on in bringing the Gospel to his kinsmen, notwithstanding he meets little sympathy and a great deal of mockery. The colony now numbers 178 people. Constantly new ones are arriving, exhausted, sick and miserable, some of them so full of wounds that the sight almost breaks our hearts. Also from the surrounding diseases many come to us for medical treatment. It so happens that I treat forty or fifty people in a single day. At present I enjoy the assistance of a Norwegian lady whom I met at Pate. At once she was willing to accompany me and proves most excellent help, except the language is wholly strange to her. She is a Christian and keeps the Sabbath. Yet once again I thank you for your love and sympathy. In my prayers I always remember you and I ask that you may continue to pray for us. May the God of every grace pour out His rich blessing over you all. With cordial greetings I hope you all may prosper.

Your sister in Jesus,

M. JANSZ.

China Centenary Missionary Conference.*Held in Shanghai, April 25, to May 7, 1907.*

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

(Continued from last week).

The meetings of this great Conference were preceded by several special gatherings, such as a Conference of the Anglican Bishops and clergy, held in the Cathedral of the Church of England. The following resolutions were prepared by this gathering for presentation to the Centenary Conference:

Resolved, that this Conference appoint a committee to be called the Committee on Unity, to receive communications from other bodies of Christians working in China, and to do what is in their power to forward Christian Unity: such committee to consist of three Bishops with an equal number of Presbyters.

Resolved, that this Conference (of Bishops and clergy) instruct the Committee on Unity to express to the Centenary Conference its sympathy with all efforts tending toward Christian Unity.

Resolved, that acting under the recommendation of the Lambeth Conference, this Conference instruct the Committee on Unity to arrange, if possible, for mutual conference with representatives of other Christian bodies, before or during the session of the Centenary Conference.

Resolved, that this Conference instruct the Committee on Unity to suggest to the Centenary Conference the appointment of a committee to draw up in Chinese a form of prayer to Almighty God for his blessing on the Empire of China and the Church of Christ therein; to be issued by the Conference and recommended for use at the Sunday morning service of every Christian congregation throughout the land; thereby not only creating another outward bond of union between all Chinese Christians, but also calling forth a volume of prayer, which, offered in agreement by so many of God's people, may be confidently expected to avail much in its working.

The following words quoted from the Lambeth Conference report of 1897, are very significant and seem to show a strong desire for unity on the part of the Episcopal church: "We can assure them that we fail not in love and respect for them. We acknowledge with a full heart, the fruits

of the Holy Ghost produced by their lives and labor. We remember the fact so glorious for them; that in evil days they kept up the standard at once of family virtue and of life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better, to join with them in works of charity. We are more than willing to help to prevent needless collisions or unwise duplication of labor. We know that many among them are praying like many of ourselves, that the time may be near for the fulfillment of our Master's prayer that "they all may be one." Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ's army, still on earth, long broken into fragments by bitter dissensions, is stirred by a divine impulse to regain the loving brotherhood of the Church's youth. May we labor in the deathless hope that, while in the past unity without truth has been destructive, and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ, and the muse of the Church's history may no longer be *hate*, but *love*."

No doubt these preliminary meetings of this Anglican body had much to do with the spirit of harmony that prevailed throughout the meetings of the Centenary Conference.

The Medical Missionary Association of China also held a meeting previous to the convening of the Centenary Conference in which they discussed various questions relative to their medical work. The Association now numbers 200 members, of which 60 were present at this meeting, coming from all parts of the Empire.

Dr. John R. Hykes, agent of the American Bible Society in Shanghai, in addressing the medical missionaries said, that the first physician who applied for medical work in China was Dr. Russell Murdock of Baltimore. He was refused because the Board to which he applied (the Presbyterian) was not carrying on medical work in China. There was present in the assembly to which he was speaking, Mrs. An-

drew Young, the eldest daughter of this same Dr. Murdock; and three other daughters are expected to come to China as missionaries, thus carrying out the work in their generation which was refused their father.

The Rev. Arnold Foster preached a sermon relating to medical mission work in China. He paid a very high tribute to the work which the medical missionaries are doing in China. He gave us the following interesting facts: There are in China 168 hospitals and 241 dispensaries, supported at an annual expenditure of \$245,000 Mexicans (contributed by the home societies), and \$205,766 Mexicans from the field. Number of operations 25,000, and the number of cases treated during the past year, 1,903,000. Number of in-patients 34,000, and number of beds 4,500. He claimed that medical mission work was not as it is frequently called, "the hand-maid to mission work," but that it was mission work itself. He did not believe in preaching the Gospel without some form in which to express the sympathy of the Gospel and this medical work did.

A Union Baptist Conference was held on Friday night. Greetings were brought from America by Dr. H. C. Mabie, Secretary of the American Baptist Missionary Union. There were present a large party of business men from America who have come to China for the express purpose of inspecting the mission field, with a view to helping forward the work. The work of the Baptist Publishing Society, located at Canton, was considered and it was decided to put it under the control of the Northern and Southern-Baptist Home Boards.

The subject of education and the necessity of theological schools occupied a prominent part in their discussions.

In the evening a reception was given in which all Baptists were invited to participate. It was a very large meeting and impressed one with the fact that the Baptists are a large force in the China field.

On Thursday evening an Inaugural Reception was held in the Town Hall. This gathering was not imposing by its display of bunting and flags, but by the personnel of the assembly. There were present representatives from eighty-three different societies and agencies working for the evangelization of China, in more than 500 cities.

It was estimated that there were fully 1,500 people present.

A hearty welcome was extended to guests from Europe, Canada, Australia, and the United States, Hawaii, and Japan.

The native pastors of the Shanghai churches sent a delegate to extend their Christian greetings to the Conference and to wish great success to attend the meetings of the Conference.

H. E. Tuan Fang, Viceroy of the Liangkang provinces, sent his deputy, H. E. Tao-tai Tong, who, in behalf of the Viceroy, bade those present welcome to China on the occasion of the Centenary celebration of Protestant Missionary enterprise in China. The welcome was sincere and tendered in the spirit that animates all men desirous of achieving some good in the world, of whatever creed, and to whatever branch of the human family they belong. He wished the Conference all success in its labors and social amenities with the object of assisting the enlightenment of mankind.

*(To be continued).***The Great Release.**

No one lives who does not long to be forever freed from something that is in his life. Weakness, physical or spiritual or both, is a drag on the joy of the strongest man or woman alive. That longed-for freedom need not be a matter of hope to anyone. It is better than hope; it is a fact. It is definitely promised to those who have laid hold on eternal life. Heaven is the place where we shall find it. That is what makes our dear ones' heavenly birthdays a time of such joy even to us who are, for a little while, left behind and separated from them. Think what this release is going to mean to those who have been living in physical pain, or blindness, or crippled, or dumb! Think of what it is going to mean to all of us who have been living in the torturing struggle against sin! We shall be glad, in that day, to remember the times when we did not surrender.—*Sunday School Times.*

Sorrow is oftentimes the covered way through which we walk into the kingdom of light that never grows dim.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

In Praise of Children.

In praise of little children I will say
God first made man, then found a better way
For woman, but His third way was the best.
Of all created things the loveliest
And most divine are children. Nothing here
Can be to us more gracious or more dear.
And though when God saw all His works were
good

There was no rosy flower of babyhood;
'Twas said of children in a later day
That none could enter heaven save such as they.

The earth, which feels the flowering of a thorn,
Was glad, O little child, when you were born;
The earth, which thrills when skylarks scale the
blue,
Soared up itself to God's own heaven in you;

And heaven, which loves to lean down and to
glass
Its beauty in each dewdrop on the grass—
Heaven laughed to find your face so pure and
fair,
And left, O little child, its reflex there!

—William Canton.

MY DEAR MISS HAVEN:

Your letter of April 25th, asking me to write for the Woman's Page some of the things which I think about, has not been forgotten, although so long unanswered.

You remember I wrote you thanking you for the Mother's Page which appeared in your department of the RECORDER several months ago. It was an excellent page. We had two readings from it at a public (night) meeting of our Parent's and Teacher's Circle here at Fouke. I also have been glad to see articles by Mrs. Daland, Mrs. Bond, Wardner Davis and others on the influence of home and kindred topics.

Having been a teacher for a number of years, the importance of right training in the school room was of course impressed on me; but the advent of our little boy gave me another point of view, and I be-

gan to realize the solemn responsibility resting upon parents who have brought immortal souls into the world and, that too, without their volition. A doctor must take a long course of preparation before allowed to care for our bodies; a dentist must study four years before he may be trusted to care for our teeth; but a woman often undertakes the duties of motherhood, which include those of doctor, dentist, trained nurse and other professions, and more important still, the duties of educator and moulder of character, without any special preparation. Mother love does do wonders toward making up for this lack of training for mother-duties, but that it does not do all, there is abundant evidence. Perhaps in the march of progress, a time may come when those who are to bear and largely determine the character of the race, may have bestowed upon their training for these duties some of the money and attention which are now bestowed upon worthy, but less necessary objects. Until that time arrives, I believe it is the duty of every mother or teacher who has become stirred on this subject, although perhaps herself without any particular training, to try to stir other mother's hearts more with the need of training up their children for God who gave them and impress them with the thought that the most valuable period for training in a child's life is in its earliest years. Alas, it is gone sometimes, e'er the mother realizes it has come. It is pitiful to hear a mother whose best opportunities with her children have passed, say "If I had only thought of these things before." Mothers, let us think on these things. Can not we, each in her own neighborhood, gather together the mothers and talk on the subject which is after all nearest our hearts, the welfare of our children; and read and discuss the many good things which are written on the subject. "The child is the hope of the race." "She is only half a mother who does not see her child in every child." With appreciation of the good things you are giving us in the RECORDER and best wishes for your continued success, I am,

Very truly yours,

ELIZABETH FISHER DAVIS.

Fouke, Ark.,

June 19, 1907.

PLAINFIELD, N. J.

At this, the close of our year's work, perhaps it may be of interest to some to learn what the Woman's Society for Christian Work has been doing since our last report in February.

We have followed the plan inaugurated in the fall of having an informal talk at every other meeting of the society, the regular business meeting occurring on alternate days. In this way we have been told of the work of our Children's Home by Mrs. M. E. Kimball, its honored president for many years, and have heard of the World's Convention of the Woman's Christian Temperance Union, by Mrs. T. H. Tomlinson, President of the local union, and also a state and national officer.

In May we enjoyed a very pleasant hour talking with Mrs. Jay Crofoot about our China Missions, at the close of which the good wishes of our society were expressed to Miss Mary Alice Ross, our future missionary, by a "shower" party. Tangible evidences of our interest, and assurances of our good will as they leave us for China, were given in gold to Mrs. Crofoot, and to Miss Ross, now Mrs. H. Eugene Davis.

At all these meetings, as well as at our socials the services of our excellent Refreshment Committee were greatly appreciated.

Our Entertainment Committee have arranged two very pleasant evenings for us. In April, a Japanese Evening was given. Japanese songs, readings and a drill—all in costume—and tea served by Japanese maidens in a Japanese tea garden were so effectively done that we weren't quite sure whether we were at home or abroad.

Those to whom Louise Alcott was a dear friend were delighted with the program given on the evening of our Ice Cream Social, in June. Titles of Miss Alcott's books impersonated by our young people, and the presentation of the "Operatic Tragedy," just as Joe, Beth, Meg and Amy did it on that Christmas night, described in "Little Women," carried us back to those days, when, curled up in a corner, we were dead to the world while we read of those delightful girls and their doings.

Tying comfortables, quilting bed quilts and making aprons for which there is always a ready market, has kept the fingers of our members busy and provided one of

the means whereby we derive money to meet our pledges to the Woman's Board and our gifts to local charities.

Looking back on the record for these few months, as well as that of the year, we feel encouraged to take up our responsibilities with renewed vigor after our summer's rest, and to bear our share of the work to be accomplished in the coming year.

MRS. WILLIAM C. HUBBARD,

Cor. Sec.

Plainfield, N. J.

A Message from the Woman's Board.

Read at the Northwestern Association.

From the Woman's Board to the women of our Northwestern Association we come with a message of courage and hopefulness, and with gratitude in our hearts for the co-operation and faithfulness of our workers. We are filled with courage because of the growing desire of our women to be of greater usefulness in the work of the Master, because of their readiness to respond to the calls made upon them for the advancement of God's kingdom upon earth, and because they have proven themselves worthy of the great trusts committed to their keeping. It is also this which fills us with courage for the future, for we see in their faithful service that which shall lead them to the front rank in all lines of Christian activity.

In our message to you at this time we desire to tell you something about the work the Board is trying to accomplish this year.

In the first place we are trying to create a greater interest among the women in all lines of denominational work. We would like to have every one identified in some way with the work of the denomination, for we believe that in just the proportion the mothers are interested in denominational work, will our denomination grow in spirit and power. There is great need that our children be taught to love and reverence the Sabbath and all things sacred and to early assume duties and responsibilities in church and denominational work. We believe this may be easily accomplished if there is in the mother heart a true denominational spirit. For this we would plead.

Early in the year the Board issued the Prayer Calendars with the hope that their pages might serve to direct our minds to

daily united prayer for different branches of the Lord's work. These calendars are the expression of many hearts and their topics include personal consecration, home, church, and denominational, and state interests; they are sent out with the prayer that God may bless their use to the glory of His name. As an illustration of the value of the Prayer Calendar, let me give you an instance: A few years ago a similar calendar was sent out by the Board, and when Rose Palmberg was on a visit to the home land, she was heard to exclaim one morning as she entered a dining room where the calendar was hanging on the wall, "Ah, tomorrow is my day, they will be praying for me then." Think you, would it not be an inspiration to you if you knew that all over the denomination prayers were ascending to our Heavenly Father in your behalf? "The effectual fervent prayer of the righteous man availeth much." And so we earnestly desire that these calendars may be used in every home, and that their use may result in our becoming more familiar with our special work and needs as a people, and consequently more interested at heart in the work.

The education of our young people is a subject which lies very near the heart of the Woman's Board. It is imperative to the growth and advancement of the denomination that our children shall receive a broad and liberal education, and to give them this our schools must be thoroughly equipped in every way. Because of the increasing demands of the time upon our schools they cannot now be maintained on the tuition from the students but must have permanent endowment funds wherefrom to draw their support. The scholarships being maintained by the Board are furnishing just such endowments and are worthy of your consideration. The sum of one hundred and fifty dollars is required each year for the annual payments for those in the three schools of Alfred, Milton, and Salem. For these we ask your support. Remember that added abilities in the hands of those who are training our young people means added ability.

The Board still assuming the salary of Miss Susie Burdick, our teacher of the Girl's School in China, asks that you continue your generous contributions for her support. The work that she is doing

needs your sympathy and your prayers.

The work of the Missionary and Tract Societies ought to interest every woman in the denomination. We should know more about what they are doing. To know, would mean to be interested, and to be interested would mean active work on our part in some way; perhaps giving as the Lord has blessed us, perhaps distributing tracts, perhaps using our influence to secure subscribers to the SABBATH RECORDER. Remember there is no better way to become familiar with the work of the denomination than by studying its pages.

The Board in an effort to arouse more interest in denominational loyalty, especially among the children and young people are arranging this year a series of public programs. The first one issued is a Missionary Program. It consists of responsive readings, songs and recitations, and calls for letters from missionary workers, and for papers or addresses as desired. The work on these programs has been prepared entirely by Seventh-day Baptist talent and has been secured and arranged by the efforts of our zealous secretary, Mrs. T. J. Van Horn, who, believing that there is in our people much talent lying dormant for want of development, asked for original songs, music, and recitations, and, in a short time they were forthcoming. The productions are all of especial merit, and the program has been used with excellent satisfaction. Another one, on the Sabbath, appeared in the RECORDER of July 8. These programs may be taken from the RECORDER, or secured directly from the Board.

A Christmas box is to be sent in July to our workers in China. We desire that this be a generous one. Let us not only send articles of use for the Medical Mission and the schools, but something for the boys and girls, and especially let us remember the workers with personal gifts. Our gifts for the members of the home circle are prepared in loving thoughtfulness, and shall we do less for those who are so far separated from dear ones? A little study of their needs I am sure will suggest some gift within your means that would bring happiness to the recipient. As to what to send in the boxes, you will find suggestions in the SABBATH RECORDER of September 24, 1906. Please look up the paper and find full directions for sending your gifts.

Then there is the industrial school in Fouke, Arkansas, established by our workers in that place. With but few equipments and slender resources, they are striving to prepare the boys and girls for the active duties of life. Could you but appreciate their needs I am sure you would find ways of assisting in that worthy cause.

The Java Mission also claims the help and sympathy of the Board. This is a missionary station of the brave little church in Holland, of which Eld. Velthuysen is pastor. It is in charge of Mary Janz, who for many years has been working among the outcasts in Java. Trusting in the promises of God for help, she procured land from the government whereon to establish her colony. Starting with a small building and continuing in the face of difficulties that might well daunt a brave heart, the mission has grown so that last year she was able to accommodate more than one hundred persons. They come to her poor, ragged, blind, and often covered with putrid sores, and she provides a place for them. Indeed the more pitiable the applicant the quicker her heart responds to their cry. She cares for them, restores to health, if possible, and gives them homes. Many members of the mission have been converted and nearly two years ago a Seventh-day Baptist church was organized through her efforts. She is assisted in her labors of love by Cornelia Slagter, who went from the Haarlem church to her help. This church has contributed as it has been able, but more funds are needed, to relieve the suffering and carry on the work. Listen to the words of Mary Janz:

"Oh, my dear brethren and sisters, I know that none of you are rich and surely you give beyond your power to sustain us here, but in prayer there is a wonderful force. Continue steadfastly in your prayers for us, and for these people. Prayer will increase the value of money ten times. Oh, may the Lord send me enough to build a church, of which we stand in such a pressing need."

In the city of Chattanooga, Tennessee, is another brave and heroic worker in whom the Board is much interested, and while not soliciting money for her, we ask that by your sympathy and interest you encourage Mrs. Almira Steele in her work for the homeless, neglected, and down-

trodden children of the colored race of the South. She has maintained a home in that city for twenty-three years, using her own means for the erection of the buildings necessary for the work. The first inmates of her home were three little girls. The family increased rapidly, and much of the time for several years she shelters more than one hundred children. During these years she has kept open doors for those in need, whether white or black. She gives them a home, teaches them to do housework and gives them a grammar school education. She says she has mothered "over eleven hundred children in twenty-three years." She has no salary, and does not solicit for her work, but acknowledges with gratitude the voluntary contributions given her. Fifteen years ago she was led to the observance of the Sabbath, and since that time she has faithfully and conscientiously observed the day in her home. She says of her work:

"My object in founding the home was that I might do faithful seed sowing and character building after making the bodies of these destitute children comfortable. I know of no better way to prove my gratitude to Him who has done so much for me, than to devote my life to telling others of the better way, especially young people whose hearts are tender."

Our Ladies' Societies all through this Association are doing excellent work, and we ask that you be not too modest to tell us about it through the pages of the RECORDER. The department of Woman's Work in this paper is open to your pens, and Miss Ethel Haven, its editor, will gladly welcome your contributions. That which you are doing, perhaps your methods of raising money, while not new to you, may be helpful and suggestive to other societies. Pass along your ideas; tell us of your successes.

In all the work we have suggested we desire that you take it up not as the work of the Woman's Board, but as something the Lord has given you to do, as opportunities for doing service for Him who has done so much for you. Remember if you lack wisdom for this service you have but to claim the promise, "My God shall supply all your need according to his riches in glory by Jesus Christ." May the God of peace make you perfect in every good work.

Report of Woman's Board.

The Woman's Board met at the home of Mrs. A. R. Crandall, Milton, Wis., July 3, 1907, at 2 P. M.

Members present: Mrs. Clarke, Mrs. Crandall, Mrs. Platts, Mrs. West, Mrs. Boss, Mrs. Van Horn, Mrs. Babcock.

The president opened the meeting with Scripture reading and prayer. The minutes of the last meeting were read. The treasurer's report for June was presented and adopted. Mrs. McGibeny, Secretary of Western Association, reported a good hour at the Woman's Hour of Western Association, with a collection of \$8.00 for the Woman's Board. Correspondence from Mrs. Gibbs of Buffalo, N. Y., was read by the corresponding secretary. Mrs. Van Horn reported twelve letters received, asking for sample copies of the Missionary Program in answer to advertisement in *C. E. World*. Voted to furnish a table at Conference with articles representing the interests of the Woman's Board. After the minutes of the meeting were read and approved, the Board adjourned.

MRS. S. J. CLARKE, *Pres.*
MRS. J. H. BABCOCK, *Rec. Sec.*

Tract Society Executive Board Meeting.

Pursuant to the call of the President, the Executive Board of the American Sabbath Tract Society met in special session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 30, 1907, at 2.30 P. M., President Stephen Babcock in the chair. Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, G. B. Shaw, W. C. Hubbard, H. N. Jordan, Asa F. Randolph, C. L. Ford, W. H. Rogers, M. L. Clawson, C. W. Spicer, Corliss F. Randolph, O. S. Rogers, A. L. Titsworth, and Business Manager N. O. Moore. Visitors: Prof. Cortez R. Clawson, C. H. Green. Prayer was offered by Rev. A. H. Lewis, D. D. The secretary stated that in compliance with the by-laws the members of the Board had been duly notified of the special meeting. The president stated that the meeting was called by the request of the Advisory and Distribution of Literature Committees. The Advisory Committee presented the following report, which, after very general

and careful consideration was laid upon the table until the next regular meeting:

Whereas, at the regular meeting of the Board held June 9, 1907, the Advisory Committee was requested to consider the feasibility of releasing Dr. A. H. Lewis from the editorship of THE SABBATH RECORDER, for the purpose of devoting his entire time to editing the Sabbath Reform quarterly edition of THE SABBATH RECORDER; the writing of books which will be of permanent value to the denomination and the religious world, and to other general denominational work, as attending the Associations and Conferences, therefore,

Resolved, that Dr. Lewis be released from the editorship of THE SABBATH RECORDER altogether, and that he be not required to do any further work thereon whatever, except for the special Sabbath Reform numbers, for which he is to supply material as heretofore.

Voted, that the report of the Committee on Distribution of Literature prepared for this meeting be presented at the next meeting of the Board.

Minutes read and approved.
ARTHUR L. TITSWORTH, *Rec. Sec.*

American Sabbath Tract Society.

TREASURER'S RECEIPTS FOR JUNE, 1907.

Contributions—General Fund:

"A Friend" Central Assn.	\$ 50 00
E. P. Burdick, Nile, N. Y.	50
R. R. Thorngate, Lincoln, Neb.	2 50
S. C. Maxson, Utica, N. Y.	5 00
Mrs. L. C. Burdick, Albion, Wis.	50
Miss Ruby Coon, Walworth, Wis.	2 00
Carl Gray, Milton, Wis.	5 00
Woman's Executive Board ..	53 50

Churches:

First Verona, N. Y.	1 07
Fouke, Ark.	5 00
Pawcatuck, Westerly, R. I.	38 36
Friendship, N. Y.	13 65
Plainfield, N. J.	13 96
Hornell, N. Y.	13 52
Milton, Wis.	20 00
New York City	20 42
Bradford, Pa., Sab. School	10 00
Utica, N. Y., Sab. School ..	5 00

Collections:

One-third Central Assn.	18 60	
" Western Assn. ..	6 75	
" Nthwestn. Assn.	26 43	
" Eastern Assn. ..	24 80	\$336 56
Special Sabbath Reform:		
Ashaway, R. I. Church	1 50	
Rev. Geo. P. Kenyon, Shingle House	3 00	4 50
Income:		
George Greenman Bequest ...	15 00	
George S. Greenman Bequest	54 80	69 80
Publishing House Receipts:		
RECORDER	192 69	
Visitor	31 90	
Helping Hand	43 63	268 22
Interest Bank Balance		5 08
Loans—paid		660 00

\$1,344 16

E. & O. E. F. J. HUBBARD, *Treas.*
Plainfield, N. J.
July 8, 1907.

Afterglows From North Loup.

WALTER L. GREENE.

Twenty-four hours from Chicago, with one change, brought us to North Loup. As the "Overland Limited" swept up the Platte Valley, on a beautiful day in June, through the broad fields of waving corn and ripening golden grain and the dense acres of alfalfa, one was hardly able to appreciate the ancient geographical designation of the "great American desert," by which this part of the West was known to every school boy; nor could one readily believe that Loup Valley, with its comfortable farm houses and studded with picturesque groves and shady country seats, was, less than fifty years ago, a trackless and treeless prairie.

We were told that something like thirty-five years ago the first company of Seventh-day Baptists, mostly Roods, Babcocks and Greenes, to judge by their numerous present-day descendants, pushed their way through eastern Nebraska until they struck the low hills and somewhat rugged land to the eastward of the Loup country. The narrow canons and sharp and steep bluffs did not fulfill their dreams of the promised land. They were about to retrace their steps when one of their number who had scouted the country some miles in advance, urged them to press on to one of the higher peaks of the "Chalk Hills." There before them spread out the broad and beau-

tiful valley of the North Loup, with its inviting land and fertile soil. Our informant said the immigrant longed no more for the flesh-pots of Egypt. Tradition does not record any subsequent murmurings.

A crowded house greeted the Field Secretary, Sabbath morning; some driving eight and ten miles, which is just an ordinary Sabbath-day's journey in this Western country. The Sabbath School session was full and overflowing with children and young people. The hum of voices from the seventeen classes in the one room was not unlike a stand of bees about to swarm. In fact, it looks as though the school would soon need to swarm into another room and enlarged quarters.

Four sessions of the Sabbath School Institute were held, at which papers and addresses by local representatives were given as follows: "The Prerequisites of a Sabbath School Teacher," by Mrs. Cora Hemphill; "Principles for Sabbath School Work," by E. J. Babcock; "Hindrances to Success in Sabbath School Work," by Rev. T. L. Gardiner; "What Should We Expect from Our Scholars," by Ray Thorngate; "What Should the Scholars Expect from Their Teachers," by Miss Esther Rood; "Our Boys and Our Future," by Mrs. Jessie Babcock; "What Results Should be Expected from Our Teaching," by Mrs. Angeline Abbey. We were told that we must not expect much from the papers and addresses, as the people were not much used to doing such work. After looking through the list of speakers, we thought we would venture to let them appear. Afterward the Field Secretary jotted in his field book, "What would they have done if they had been used to doing such things?" In addition to these papers and addresses, addresses were given and the round table discussions were conducted by the Field Secretary. Plans were formed looking to the introduction of teacher training work and to the extension of the Home Department.

Hastings, Neb., July 5, 1907.

Notice.

All the young people desiring to attend the coming sessions of the General Conference at Alfred, and wishing to pay their board by waiting on table, are requested to send in their applications at the earliest possible date. Address, F. A. Crumb, Alfred, N. Y.

Young People's Work

A Message from the Young People's Board.

B. F. JOHANSON.

Read at the Northwestern Association.

Without defining success, if one of you should ask all the young people whom you might meet during the day, are you looking forward to success? do you plan to be successful? or if a vote were taken here today on the same questions, what result would you look for? A unanimous affirmative vote. Then granting that these are the conditions, why is it so many young people are far from the road to success? And why is it that so few actually reach that goal? Is it because of ignorance of the principles of life or is it because of a wilful violation of these principles? If it is the former they should be educated along this line, if the latter they should be convinced that failure is the inevitable result of the violation of these laws. You will pardon me if I take some illustrations from the life and activities which have surrounded me during the past year.

Many people have the misapprehension, and the idea seems to be prevalent among the younger, that city life is the life par excellence. It is true that this life has many attractions and fascinations, but a review of the daily papers will attest the fact that not all things found in our large cities are desirable. It does not seem probable that the Creator of mankind intended that thousands and millions of men should be congested into so small an area, with one-half pushing this way and the other half that, where competition is so keen that only the fittest survive, and where those who do not survive are driven to other activities, to starvation, or to crime. Then the city is not the place for young people in general or Seventh-day Baptist young people in particular, to look for success. If you have a specific purpose for going to the city, such as performing a mission, acquiring something that can best be gained there, or establishing a business or practice that you know can be established on Seventh-day Baptist and busi-

ness principles, then go, and under other circumstances do not go.

It has been said that alcohol is a faithful servant but a fearful master. What then if one should say that the faithful servant is paid too large a salary and that we might dispense with her services? The physicians and surgeons who attend patients in the Frances Willard Hospital, Chicago, are allowed to use alcohol in no form whatever, and this hospital is not in want of patients. This side of the proposition, however, is much like the question of national disarmament; results must be accomplished slowly and people must be educated in that direction. But whatever may be said of alcohol as a medicine, there is no doubt that its use for other purposes is one of the means which leads too many people from the goal called success. It is a matter of common conversation among leading men that this person or that one, although he showed marked ability in his work, failed because cursed with the habit of drink.

An evil which has lately become very widespread and that even in the face of the most obstinate opposition, is the cigarette habit. Enough cannot be said to discourage the use of tobacco generally, but the evils of the use of the cigarette defy attempts at description. There may perhaps be an excuse for the use of alcohol but there is none for the use of tobacco. A few months ago a student had his examination paper returned to him from his professor. The grade was much lower than he expected. The student was completely unnerved, he grew pale, his hands trembled, so that he was unable to continue his technical work without another cigarette. This was a man with an enviable reputation as a singer under a Chicago Lyceum Bureau, and his voice had been injured by this inexcusable habit. How pitiable is the condition of the person who cannot attain to the degree of perfection to which nature would allow because of some habit which has blighted that vitality! Connected very closely with the tobacco evil is the habit of treating—candies, drinks, cigars, etc.; and the next step is begging for tobacco or treats. There is much reason to support time-honored custom of eating and drinking together with hospitality to friend and stranger, but the modern habit of treating

and begging for cigarette papers is no credit to the ancient custom. This is not a dissertation against the feast of annual dinners which some of our churches observe. When the writer was with a quartet and Elder Seager in Southern Illinois, we did not consider ourselves obliged to remember the names of the people unless we had eaten in their homes. When you have once dined with a friend there is no reasonable excuse for ever forgetting him.

There are many other temptations which beset the path of the traveler toward success, and they are by no means confined to the city, although that life seems to offer greater nourishment for evil habits than does rural life. A short time ago some one reported to me an argument of which the central point was in regard to the existence of a Creator. "Well," I said, "what did you decide?" No one seemed to know, but the general conclusion was that it was safer to believe in a Creator. They seemed however, to ignore the fact that when the small boys on the street and the big boys at their work, used as a matter of daily conversation every known name of this Being there must be some evidence for His existence. This illustrates the terrible tendency of emphasizing every statement with an oath, and the deplorable fact is that it is not confined to the young people and older, but the children, who are at an age where they do not understand the full import of such words, readily add them to their vocabulary.

I would hesitate to make the statement that these conditions are prevalent among our young people. I even believe they are not. For such conditions are not productive of large Sabbath Schools, or attractive Christian Endeavor societies, and in my own limited experience our churches for their size have more young people enlisted in church work than do many of our First-day friends. But the fact remains that we are not keeping the number of our own young people that we might or should keep. You may think that these are rather dark pictures to set before the young people. They may be, but a review of facts cannot be injurious, and there is abundant room for brighter pictures.

The trouble with us is that we are too apt to cry with the little fellow who told his teacher that there was no show for him to

become President of the United States because he was a democrat. It is not the fact that we are Seventh-day Baptists or Methodists, republicans or democrats, the clothes we wear or any of these things, that is holding us down. It is what is back of all this, the character, the machinery under the hat and coat, and the condition in which we keep that machinery, that counts. It is true that our young people have not so many fields open to them as other young people seem to have, and that fact appears discouraging, but it need not. With very few exceptions any honest man can earn a livelihood while working 5 days a week. It is absolute folly for a young man to say, "because I cannot be an engineer, I guess I will not try anything," or "if my religion is to prevent me from becoming a successful business man, I guess I will not do anything in particular, or I will sacrifice my religion." The man who can do one thing and only one is good for almost nothing. If you cannot do what you like, then do what you don't like, and if it becomes a drudgery, then you can ride your hobby to drive dull care away. Get out your geological hammer, your collection of birds or insects, your banjo—the country is full of useful hobbies. The world today is looking for the man who can do something. It does not ask how much Latin, mathematics, or mechanics have you mastered, all these have their place to be sure, but what can you do? If your work is the best there will be a demand for it, and the man who has the courage to live up to his convictions will be honored with the respect of his fellowmen. Do not be so far deceived as to think that our denomination alone requires manhood and womanhood in its most perfect form. Read the want ads for help, or apply for any position of importance, and you will be surprised to note with what interest and persistence your would-be-employer looks up your character and past record.

You are aware that our denomination is in need of more pastors. If it is your duty to become a minister of the gospel, determine to become the best one possible. You are also informed that the work of our people is seriously impaired for want of funds. Our colleges need greater endowments, a larger number of professors, more money to pay the instructors that we have.

You as a business man would not be satisfied to receive the salary that you are paying your spiritual advisors or the instructors of your children. It is for you and me then to ameliorate these conditions. There is nothing wrong in earning money if it is earned honestly, the wrong often lies in the wrong use of it. Plan to be successful, and to attain your success honestly. To reach any desired achievement it is necessary to work hard and untiring, toward that end.

What then is the message from the Young People's Board? First, we must give up the habits that are constantly injuring our possibilities. Second, get action, do something! The RECORDER says we are afflicted with a semi-comatoseness. Let us take care lest we collapse into a comatose condition from which no external stimulus can arouse us. No matter to what we turn our hands we must do it to the best of our ability. No task is too small to do well, and no task, if it is worth doing at all, is too large or too hard for our young people to attempt. Third, we owe it to ourselves, to our people, and to our God to reach the highest degree of perfection to which our individual natures are possible. Nothing short of the best is good enough for our young people. If then after attaining these ideals we are crowned with success, as surely we will be, remember there is a large world to win and help.

Sabbath-keepers in England.

The *Islington Daily Gazette and North London Tribune* brings us notice of a "Public Conference of Sabbath-keepers, a gathering of Christians irrespective of denominations, who observe the Sabbath of the Fourth Commandment, commonly called Saturday," in London, June 20, 1907. The meeting was devoted to the relation of personal experiences in the matter of Sabbath observance. Messrs. Richardson, Wiseman, Brown, Cook, Nichols and Mills took part in the Conference. On Sabbath, June 22, Lieut. Col. Richardson, pastor of the Mill Yard Seventh-day Baptist Church, preached from Exodus 20: 1; theme, "God's Law Through the Ages." He announced that the presentation of the theme was called out by questions asked at the Conference referred to above. An outline of the sermon was published in the *Gazette and Tribune* of June 25.

HOME NEWS

FOUKE, ARK.—Children's Day was observed the first Sabbath in May. About one hundred and twenty persons were present, one-half of whom were visitors. After Sabbath School, June 1, an hour was spent in listening to some of the older members as they told of customs and habits when they were young. On Sabbath, June 22, an hour was devoted to educational interests. Prof. L. S. Davis made an address, and Mrs. L. S. Davis, and Miss Nancy Davis gave brief talks. Words of appreciation of the good work done by the teachers in our school were spoken by several of our members. Mrs. Van Horn, teacher of the intermediate department, was unable to be present on account of illness. On Sabbath evening, June 22, the Christian Endeavor Society held its quarterly business meeting and social. A pleasing program had been arranged by the Social Committee, an interesting feature of which was the reading of poems and letters written by the members of our society.

W.

Days by Name or Number. Which?

REV. S. I. LEE.

The article in a recent number of the RECORDER by Brother St. Clair introduces a subject which appears to me worthy of more than a passing notice.

The General Conference of 1849 passed the following resolution: "Resolved, That this Conference recommends the members of this denomination to conform to the scriptural mode of designating the days of the week numerically." According to the Minutes published in the Year Book, the General Conference convened at 10 A. M. on the fourth day of the week. That had been the fourth day of the week since the last sunset, and had been Wednesday of the civil calendar since midnight. When the sun set on that day, the fourth day, according to the Scripture, ended, and the fifth day began; but Wednesday, the fourth day of the civil calendar did not end until midnight. According to the Scriptures, the night precedes the light of day, hence the evening of the fourth day was already past, no more to return when the Confer-

ence convened at Leonardsville, but the scribe calls the early hours of the night, with which the fifth day according to the Scriptures began, Fourth-day evening. The other days of the session are all treated in the same manner. The pagan names of the days of the week are cast out as evil, but the records of the Conference are kept in harmony with pagan numbering.

Seventh-day Baptists all know that Sixth-day, according to the Scriptures, is a working day, yet the Conference records make Sabbath morning the morning after Sixth-day evening. We are all very sure that when the setting sun ends the Sabbath, the first day of the week begins, and at home we feel full liberty to engage in manual labor; but our Conference Minutes call the evening after the Sabbath, "Sabbath evening."

There appears to be an inconsistency somewhere along this line. Why do we object to heathen names for days of heathen origin? The days known by heathen names have no parallel in Scriptures and are not equivalent to scriptural days. Conference conforms to the heathen reckoning of midnight as the beginning and end of day, which certainly does not "conform to the scriptural mode of designating the days of the week numerically," when the numbers do not represent the right twenty-four hours of the Bible day. As the Conference in 1834, and again in 1849, thought this subject of sufficient importance to recommend to all Seventh-day Baptists to call the days of the week by number in conformity with the Scriptures, I respectfully suggest the advisability of the Ministerial Convocation giving this matter careful consideration and reporting to Conference whether, in their judgment, it is not as reprehensible, or more so, to call the evening with which the Sabbath begins, "Sixth-day evening," and the evening with which the First-day begins, "Sabbath evening," as to designate a day beginning at midnight by a name bestowed by the same authority that authorized the midnight division of days. I think this is preferable to a system of numbering that makes the first part of the Sabbath a part of a working day, and the first part of the First-day a part of the Sabbath.

In his report to the Eastern Association, Brother Saunders tells of a meeting

held on Sabbath evening. According to the Scriptural mode of numbering the days of the week, that was the evening with which the Sabbath began. If he followed the pattern set in the last Year Book, it was the evening with which, according to the Scriptures, the First-day of the week began. This illustrates the question; which?

Fouke, Ark.

Around the World in a Motor.

Mr. Charles J. Glidden and his wife, the donors of the prize for the completed Glidden tour, have traveled 33,600 miles in thirty-five countries in their motor car, a distance of one and a half times around the earth. They have passed through more than 10,000 cities, towns and settlements, motoring 271 days and traveling by steamship 44,760 miles in 149 days. Mr. Glidden says that he will consider his tour of the world complete when he has driven his car 50,000 miles in fifty countries.

While traveling on a lonely stretch of the road near the arctic circle, in Sweden, Mr. Glidden overtook an old Finnish woman plodding along at the rate of half a mile an hour.

"Where are you going?" the interpreter asked.

"To my daughter's," was the reply.

"How far is it?" the interpreter asked.

"Fifteen miles."

"When do you expect to get there?"

"Tomorrow morning."

Mr. Glidden picked the old woman up and in forty minutes had set her down at her daughter's home.—*Selected.*

"The thing that goes the farthest toward making life worth while,
That costs the least, and does the most, is just a pleasant smile.
The smile that bubbles from the heart that loves his fellow men,
Will drive away the clouds of gloom, and coax the sun again.
It's full of worth and goodness, too, with manly kindness blent;
It's worth a million dollars, and it doesn't cost a cent."

The sin of detraction is eminently the offense of excellent people.—*George Hodges.*

MARRIAGES

LEWIS-BRIGGS.—At the home of the bride's parents, by Rev. E. D. Van Horn, Mr. George Maxson Lewis, of Alfred Station, N. Y., and Miss Fern Mabel Briggs, of Almond, N. Y., June 12, 1907.

TRUMAN-WITTER.—At the home of the bride, by Rev. E. D. Van Horn, Mr. Alvin M. Truman, of Alfred, N. Y., and Mrs. Helen Witter, of Alfred Station, N. Y., June 25, 1907.

DEATHS

COOPER.—Mrs. Myrtie Slocum Cooper died at Empire, Ohio, June 1, 1907; 28 years of age. Funeral at Little Genesee, N. Y., conducted by Pastor Babcock.

She spent the larger part of her childhood and youth in Little Genesee, where she was well and favorably known, and where, in her girlhood, she was baptized and united with the Seventh-day Baptist church. She leaves three little children, besides her husband and other relatives and friends to mourn her loss.

S. H. B.

WOODRUFF.—Ebenezer D. Woodruff was born near Shiloh, N. J., Feb. 23, 1820, and died at the home of his son, in Bridgeton, N. J., July 7, 1907.

In 1843, he united with the Shiloh Seventh-day Baptist church, with which he has ever since been connected. He was married to Mary J. Ayars, Feb. 20, 1845. His wife passed to the other life more than twenty years ago. He spent nearly all his life in Shiloh. He leaves three sons. He was called a good man. The funeral services were conducted in Shiloh Seventh-day Baptist church by his pastor.

D. B. C.

POTTER.—Gertrude B. McHenry Potter was born at Alfred Station, N. Y., January 14, 1882, and died at Alfred Station, N. Y., July 3, 1907, at the age of 25 years, 5 months and 18 days.

When 16 years old, Gertrude made a profession of her faith in her Savior, was accordingly admitted by baptism into the fellowship of the Second Alfred Seventh-day Baptist church,

of which she remained a most loyal member until the time of her death.

On the 5th of August, 1902, she was united in marriage to Mr. Clarence Darwin Potter. Among the most beautiful things told of her in her married life was the tender regard and devotion which she paid to her husband, which he in turn always reciprocated. During these short years they were indeed lovers of the most noble type. To their home came two beautiful children, Doris Elizabeth and Reta Eloise, to whom the loss of the mother will be felt more in after years.

Gertrude was a sweet, loving Christian character. She was patient, kind, and tender, both as a wife and mother. Her early death is and will be felt keenly, not only by her husband, but by her father and mother, to whom she has been, even during her married life, a constant and helpful companion. She leaves to mourn her loss, beside her husband and parents, two brothers, Cecil and Clifford, and two sisters, Mrs. Flora Mae Jordan, and Mrs. Ethel Smith, with a large circle of other relatives and friends.

Funeral services were conducted from her late home and the Second Alfred church, Sabbath afternoon, July 6, with the text found in II. Cor. 5:8. The many floral tributes and the large concourse of friends showed the high regard in which she was held.

Music was furnished by a male quartet from Alfred. Interment in the Alfred cemetery.

E. D. V. H.

CRANDALL.—George Raymond Crandall, son of A. Lincoln and Ida L. Crandall, was born at Farina, Ill., Dec. 4, 1896, and departed this life June 10, 1907.

While at play on June 1, Raymond cut one of his toes on a bolt, and this resulted in lockjaw. "He was an honest, upright and dutiful child." Although living a mile from the school and from church, he seldom missed a day of school or the Sabbath services of the church, and nearly always returned to the Junior Endeavor meeting at 3.15 o'clock, on Sabbath afternoon. He told his mother before he died that he was ready to go and be with Jesus. Such uprightness of life; interest in the better things of life; and expressions of trust in God, are sources of comfort to those who mourn.

Farewell services were held at the church, conducted by the pastor of the church, assisted by Rev. Messrs. C. A. Burdick and L. D. Seager. Three of the four pall bearers were boys of our society with whom he had sung in a quartet.

W. D. B.

MINUTES OF CENTRAL ASSOCIATION

Held with the First Brookfield Church at Leonardsville, N. Y., May 30-June 2, 1907.

The seventy-second session of the Seventh-day Baptist Central Association convened with the First Brookfield Church at Leonardsville, N. Y., on Fifth-day, May 30, 1907. In the absence of the moderator, Rev. Alva L. Davis, the session was called to order by Rev. Ira Lee Cottrell. Henry D. Babcock was appointed chairman pro tem., and Charles J. York and Martha M. Williams, secretaries, pro tem. After singing, prayer was offered by Rev. George B. Shaw, of Plainfield, N. J., which was followed by an address of welcome by the pastor of the church, Rev. Ira Lee Cottrell. Miss Lottie Burdick and Miss Marion Stillman sang, "Some Day." The annual sermon was preached by Dr. Arnold C. Davis, Jr., of West Edmeston. Theme, "Heroes of the Faith." Heb. 11.

"A hero is one who is willing to sacrifice. The soldiers sacrificed. We, as soldiers of the Cross, should be willing to do the same. A hero is one who is obedient. Abraham obeyed God's voice. He was called to go into a place which he should afterward receive for an inheritance, and he went forth, not knowing whither he went. So we may not be able to see our way, but we should obey God's voice and go forward, by faith. A hero is one who, though frightened, does his duty. Noah, 'moved with fear, prepared an ark to the saving of his house.' Let us be afraid of God. If afraid of men, we are cowards; if afraid of God, heroes. A hero is one who is patient and persistent. Our young people can be heroes. If opportunities to keep the Sabbath and at the same time rise in the world do not open suddenly, be patient. Persist in doing the right thing, and God will bless you. Do not fit yourself for trade or profession and expect God to make it possible for you to follow it and keep the Sabbath. Some things we cannot do and keep the Sabbath. Here they are: railroading, telegraphing, street car work, engineering, mercantile business, etc., (if in the city.) But do not be discouraged. There are enough things you can do and keep the Sabbath. Here are a few things you can be: teacher, dentist, farmer, carpenter, jeweler, hardware dealer, nurse, physician, music-teacher, poultry-raiser, piano-tuner, agent, etc. Settle the Sabbath question first, and fit your life work to it. Do not let the world drive you into the strife.

"In the world's broad field of battle,

In the bivouac of life,

Be not like dumb, driven cattle,

Be a hero in the strife."

Voted that the Moderator appoint the standing committees, which appointment was read as follows:

On Petitions.—Rev. R. G. Davis, O. D. Greene, Rev. L. A. Wing, Mrs. E. A. Felton.

On Finance.—Joel J. Witter, Lynn C. Maxson, Irving A. Crandall, Mrs. Alva L. Davis.

On Essayist, Delegates and Preacher of Annual Sermon.—Rev. A. L. Davis, Mrs. W. W. Ames, Miss Ethel Haven, Dea. F. H. White, Henry L. Spooner.

On State of Religion.—Rev. E. H. Socwell, J. L. Clark, Rev. I. L. Cottrell, Mrs. O. D. Greene.

On Nominations.—Dr. Arnold Davis, Jr., Dr. Sands C. Maxson, R. S. Langworthy, Mrs. Ann Tremaine.

Report of Program Committee read and adopted. Communications were read from the churches of the Central Association.

Singing, "Love Divine." Benediction by Rev. O. D. Sherman.

Following the benediction there was a conference and prayer service, led by Rev. E. B. Saunders.

THURSDAY AFTERNOON.

Congregational singing. Scripture reading and prayer by Rev. William C. Whitford.

Communications from corresponding bodies and reports of the delegates were presented by O. A. Bond from the South-Eastern Association; Rev. Lewis F. Randolph from the Eastern; Rev. O. D. Sherman from the Western; Rev. George W. Lewis from the Northwestern; Mr. J. W. Crofoot, in behalf of Rev. Boothe C. Davis, presented the report of the delegate to the South-Western Association. The representatives of these corresponding bodies, together with the representatives of the Tract Society, Rev. G. B. Shaw; of the Missionary Society, Rev. E. B. Saunders; of the Education Society, Rev. Wm. C. Whitford, were welcomed to participate in all the deliberations of the Association.

REPORT OF DELEGATE TO THE WESTERN AND NORTHWESTERN ASSOCIATIONS.

Your delegate to the Western and Northwestern Associations would respectfully submit the following report:

The Western Association was held with the church at Alfred Station, June 7-10.

The attendance at the Association was good, but the church was not crowded at any time except Sabbath-day, when the aisles were filled with people and Dr. Lewis preached one of his strongest sermons, "Self-Discovery of Seventh-day Baptists."

The heart-felt interest in Milton College and all that it represents was beautifully shown during the Education Hour when, as Prof. Shaw went up into the pulpit to speak, the whole congregation arose and gave him the Chautauqua salute.

The Friday evening Prayer and Conference Meeting, conducted by Rev. E. B. Saunders, was of especial interest for it was then that several gave their hearts to God or determined to live better lives.

The Northwestern Association was held with the church at Jackson Center, where the Rev. D. C. Lippincott is pastor. It has a total membership of about 130. This church is rich in consecrated young people and one of the noteworthy features of the Association was a large choir of 20 bright young men and women, an orchestra, together with one male and two ladies' quartettes. Each one of these gave excellent music. The feeling has often been expressed that the Associations come and go and no one is saved; but the sessions this year, without exception, have been of high spiritual order and souls have been saved, quickened or revived.

Your delegate was welcomed to both Associations and given a part on each program. At the last Association attended, he was assigned a part in a Pastor's Conference, and during the Young People's Hour he briefly outlined the work which the Young People's Board were doing.

In closing this report, your delegate would not fail to express to the Central Association his deep gratitude for the honor and privilege thus accorded him.

The expenses chargeable to the Association amounted

to \$27.46, of which an itemized bill was furnished the Treasurer.

Respectfully submitted,
H. L. COTTRELL, *Delegate.*

Report of Rev. Boothe C. Davis, delegate from the Eastern, Central and Western Associations to the Seventh-day Baptist South-Western Association, convened in its eighteenth annual session, at Gentry, Ark., Nov. 1-4, 1906:—

Dear Brethren, in submitting my report as your delegate to the South-Western Association at its recent session, I desire first of all to express my gratitude both for the confidence that you imposed in me, and for the pleasure and benefit of the visit.

The Gentry Church, where the Association was held, was reported as the largest church in the South-Western Association, having a membership of 121.

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

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

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

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

After the Association adjourned, your delegate went on 300 miles further south to visit the Fouke Church and School. This was done at an expense not chargeable to the Associations. But it is a pleasure to report the enthusiastic opening of the school with fifty students on the day of my visit. In the evening, a large and interesting audience gathered in the public school building, to listen to a lecture on "Our Boys and Girls," given under the auspices of the Mother's Club of Fouke, of which Mrs. L. S. Davis is president.

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

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

Respectfully submitted,
BOOTHE C. DAVIS, *Delegate.*

Report of Rev. Alva L. Davis, delegate to the South-Eastern Association and Eastern Association, was presented as follows:

TO THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION:

Your delegate to the South-Eastern and Eastern Associations would respectfully report as follows:

The South-Eastern Association convened with the Salemville Seventh-day Baptist Church, at Salemville, Pa., May 16-19. Salemville is situated 12 miles from the railroad, surrounded by mountains, somewhat the form of a horseshoe. The valley is known as the "cove;" it is about 25 miles in breadth at the widest point, and is one of the richest and most beautiful farming countries I have ever known.

The Eastern Association convened with the First Hookinton Church, at Ashaway, R. I., May 23-26.

The weather throughout the entire sessions, excepting the last day at Ashaway, was fine. The meetings were fairly well attended, and good interest was manifested throughout.

There seemed to be a strong feeling at Ashaway that we, as a denomination, were not making the progress that we ought to make. Almost the entire session seemed to be characterized by a longing for the baptism of the Holy Spirit. The burden of three or four addresses was, "Lord, make us a spiritual people."

Your delegate was recognized and given a place on each of the programs, preaching two sermons and giving two brief addresses.

The expense chargeable to the Association is \$39.22.

Respectfully submitted,
A. L. DAVIS.

The reports of these delegates were adopted and financial items were referred to the Finance Committee.

A request from the DeRuyter Church was presented as follows:

"The DeRuyter Church would respectfully request the Central Association to hold a Recognition Service to receive its pastor, Rev. L. A. Wing, as a member of this Association and a Gospel Minister.

"In behalf of, and by request of the Church,
"CHARLES J. YORK,
"MRS. W. W. AMES."

The request was granted.

The chairman of the Committee on Ordination presented the following report:

Your Committee on Ordination would respectfully report that they have been called upon to conduct one ordination during the year, that of Mrs. D. D. L. Burdick, of Scott, N. Y. This ordination was held at Scott, N. Y., April 24, 1907, and was attended by two of your committee, Dr. S. C. Maxson, being unable to be present. The expense of this ordination, chargeable to the Association, was \$8.52.

Respectfully submitted,

E. H. SOCWELL,
A. L. DAVIS,
S. C. MAXSON.

Committee.

This report was adopted and the item of finance referred to the Finance Committee.

The address of the afternoon was given by Rev. O. D. Sherman, of Richburg, N. Y. Theme, "The Church as a Personal Factor in Christian Culture." Mr. Sherman said:

"What we are as cultured Christians, we owe largely to the culturing hand of the Church. The Church acts as a person, because it has to a greater or less extent the mind of Christ. The Church stands foremost in all culturing influences because she is the fostering mother of all that is good in literature, art, science, the true, the beautiful and the good. The earliest impressions made on the child's mind are religious, and the Church with its services is the medium through which impressions come. What do we owe to the Church of our childhood? What do the churches of this Association owe to this old Mother Church with which we are now assembled? What do we owe to those noble men who have been its pastors? William B. Maxson, Eli S. Bailey, Charles M. Lewis, and others. What do the churches of this Association and our whole denomination owe to DeRuyter Institute, a child of the Church, born of sacrifice, and consecrated by prayer?"

"The culturing influence of the Church never ceases. It survives the lapse of time and the wreck of matter. 'We love thy Kingdom, Lord, the house of thine abode.'"

THURSDAY EVENING.

The evening session was opened by devotional services, which were followed by a sermon by

Rev. Lewis F. Randolph. Theme, "Growth." Text, Isa. 64:4. Mr. Randolph said:

"A valley with fruitful fields and streams of flowing water suggests themes of useful thought and practical living. Mountain scenery, when viewed from the summit, suggests labor, extent, widening of vision and increase of beauty. When Richard Greene said, 'Write on my grave-stone, 'He died learning,'" he expressed the thought of continuous growth in knowledge. Growth may be divided into social, intellectual and spiritual.

"Pure social life increases pleasure and usefulness. The times are ripe for intellectual growth, not for the preacher and teacher alone, but for all honorable occupations and callings. Spiritual growth increases more and more until the perfect day.' Spiritual growth makes the soul cry out not only 'more like Jesus would I be,' and 'let the Savior dwell in me,' but it gives a yearning for other souls to see the Light and grow in Grace. To know more of God requires effort.

"Our flesh and sense must be denied, Ambition, envy, lust and pride. While patience, temperance, truth and love Our inward piety approve.

"The effort to climb brings health, widens the scenery and heightens the beauty. 'Beyond the Alps lies Italy.'"

This sermon was followed by a closing conference.

FRIDAY MORNING.

Devotional services were conducted by Rev. L. A. Wing, of DeRuyter. The Education Hour which followed was filled with interest. Rev. William C. Whitford gave the address on "Christian Culture Through Educational Institutions."

The sermon which followed was delivered by Rev. George W. Lewis. Theme, "The Relation of Missions to Growth and Power." Texts, Matt. 28:19-20, and II. Tim. 2:15. He said: "The true church is not a mutual benefit association, a hospital for spiritually sick people, nor a store-house for good people until death claims them. But rather, an intense, dignified, continuous, spiritual workshop for saving men. Her first work is to teach and disciple the sinful world, to love and obey the Son of God, to possess a living and an abiding faith in Jesus of Nazareth, whose blood cleanses from all sin. Indeed it is a law of the church that piety in the soul is proportionate to intensity of interest in those who are unsaved. This may include all classes from the unsaved in our homes to the heathen in foreign lands. When the church ceases to work for these, it ceases to grow in power or numbers. Its first message is the gospel of Christ, the good news of salvation; then obedience to truth, expressive of our love. For us as a people it means first a Christian, second a Seventh-day Baptist; then teaching 'all things whatsoever,' the Lord has commanded. In years past we have done much in this line on home and foreign fields. In Africa, we have sown the blood of a martyr, which will bear fruit in God's own time. In Holland is one of our strongest churches, though small in numbers. Our China mission is now far in advance of previous years, both in buildings and in workers, and in spiritual power; the workers will be increased soon by the addi-

tion of another consecrated family. But best of all, the homeland churches will be increased in spiritual power in proportion to their interest and helpfulness. This work is of a triple character, intellectual, spiritual and medical; the latter being the most potent in turning men to the Great Physician of souls in connection with their bodily treatment. It means to us a better knowledge of the Word, a better understanding of the needs of a new and more thorough consecration, including our earthly goods. It means more system and regularity. It means more prayer for the Holy Spirit's guidance and a more careful observation of God's holy day. That we may be one in all this important work, it means greater loyalty to all our publications and a closer walk with God."

FRIDAY AFTERNOON.

After prayer and praise service conducted by Dr. A. C. Davis, Jr., came an address by Mr. O. A. Bond, delegate from the South-Eastern Association. He said:

"A firm devotion to the principles of right is necessary as a foundation for Christian culture, through business life. To fully carry out the principles thus involved means that 'there are battles to be fought.' The great problems of graft and greed, the strife between capital and labor find an easy solution in the simple fact that every one is entitled to receive from the world just the amount that his services are worth to the world. The greatest battle the church must fight is with the combined forces of the saloon and the liquor power. This issue confronts us and must be met. It is being met, and since the Christian votes hold the balance of power in this nation, the Christian Church needs only to make one united effort and the saloon will perish."

The Woman's Hour was conducted by Miss Ethel Haven, of Leonardsville. The following program was carried out:

Scripture reading and prayer, Mrs. G. T. Brown. Reports from Individual Societies.

Paper, "The Spirit of the Home," Mrs. Giles Johnson, read by Mrs. W. W. Ames.

Paper, "What a Home May Be," Mrs. D. D. L. Burdick, read by Mrs. I. L. Cottrell.

Paper, "Response to God's Calls," Miss Agnes F. Barber, read by Mrs. A. T. Stillman.

Solo, "O Love that will not let me go," Miss Blanche Crandall.

Paper, "The Opportunities of the Home for Christian Culture," Mrs. A. C. Davis, Jr.

Paper, "Magnets," Mrs. Adelaide Clarke Brown, read by Miss Elizabeth Hibbard.

Selection, "The Ideal Home," Mrs. Ann Tremaine.

The Moderator, Alva L. Davis, having arrived, he took charge of the Association.

A Missionary Committee was appointed to do missionary work in the Central Association, Rev. I. L. Cottrell being chairman.

FRIDAY EVENING.

The prayer and conference meeting was led by Rev. R. G. Davis.

A Recognition Service followed, in behalf of Rev. L. A. Wing, of DeRuyter, and the right hand of fellowship was given to him by Rev. A. L. Davis, the moderation of the Association.

SABBATH MORNING.

After a prayer and praise service, came the sermon by Rev. George B. Shaw. Theme, "The Work of the American Sabbath Tract Society." Text, Eph. 6:14. Special music was rendered by the choir. A joint collection was taken for the Tract, Education and Missionary Societies, amounting to \$36.83.

This service was followed by the Sabbath School under the direction of Rev. Ira L. Cottrell. Brief outlines of the lesson were given by Rev. L. A. Wing, Rev. R. G. Davis, and Rev. A. L. Davis.

SABBATH AFTERNOON.

The theme of the Sabbath School Hour was "The Making and Training of Christians through the Sabbath School."

Paper, "The Part of the Teacher," by Mrs. M. J. Parslow of Syracuse. "The work of the teacher is a great factor in training Christians. Many teachers, being loved by their pupils, become their ideal, an example for them to follow. This brings boundless influence to bear upon them. Help from a Sabbath School teacher is often exactly what is needed to aid timid, shrinking hearts in coming to Christ. Teachers should have their hearts and minds awake for such opportunities. Our Sabbath School teachers have the best opportunity, in general, for reaching non-Christian hearts. The Sabbath School can often supply the hungry hearts what is lacking in the home. Every good teacher has seven helpers in the work: two eyes to read faces which reflect much; two ears with which to listen and learn much of the real character of a pupil; two hands which can minister in many ways to others; two feet with which to visit the pupils, during illness or good health, and learn their environments; one tongue to plead with and to pray for the pupils; one mind to control the other helpers and to gather treasures for pupils, and lastly a heart so filled with love for pupils that they may realize something of the wonderful love of Jesus. Love lies at the bottom of all service, and without it the teacher is but a poor worker."

Address, "The Part of the Sabbath School Itself," by Dr. Sands C. Maxson, of Utica.

Paper, "The Part of Decision Day," Mrs. George W. Burdick, of DeRuyter.

The hour closed by a discussion led by Rev. Ira Lee Cottrell.

The address of the afternoon was by Rev. E. H. Socwell, Adams Center. Theme, "The Power of the Pastor." Mr. Socwell said:

"The pastor acts in two capacities, as preacher and shepherd. It is not always that any one person excels in both of these capacities. He is fortunate if he succeeds in either one of them. First of all, the pastor is preacher. Nothing should interfere with this part of his work. Offers of Lecture Bureaus, opportunities in business, aspirations in political and social affairs should be rejected as interfering with him as a preacher. As a preacher, the pastor should first of all be a man of high moral character. He should lead a pure, clean, chaste life; espec-

ially is this true during these days when unchaste living is so very common. To have power, he must live pure, clean, chaste.

"He must also be filled and thrilled with the Holy Spirit, a consecrated, devoted man, given up wholly to God. As essential as is mental culture, spiritual culture is far more essential. To have power the pastor must preach the truth, because the truth will make people free.

"He must be in earnest. He must throw his whole soul into his preaching and bring his very best thoughts and the results of his experience into his sermons. If he would have power he must not waste time in trying to harmonize science and the Bible, since souls are perishing for want of Christ and a knowledge of his love. The preacher influences people very much by what he says, more by what he does, but most of all by what he is. The same is true of him as a shepherd. His first business is to preach, but back of even that it is his duty to be. As a shepherd he should dress with moderation so that he can visit his most humble parishioners and have them feel that he is one of them and very near to them. Plain Christian people and sensible people who are not Christians, favor moderation in the pastor's dress.

"To have power the pastor must be a man of sympathy. Shake hands warmly and sympathize with people in their sorrows and trouble. To have power the pastor must avoid "society life." If he would have power, he should be familiar with the things that interest his people, farming, lumbering, mining, etc., and be able to converse with them about these things. This will interest them far more than all his knowledge of Greek, Hebrew or theology and will bring him closer to the people. The power of the pastor will be very largely indicated by the number of people who cling to him."

SABBATH EVENING.

The prayer and praise service was led by Rev. G. B. Shaw. This was followed by the Young People's Hour, conducted by A. C. Davis, Jr. The theme of the hour was "The Young People's Society of Christian Endeavor as a Personal Factor in Christian Culture." The program included the following items:

Paper, "What can our Young People do for the Missionary, Tract and Education Societies," Lucile Stillman.

Paper, "Tenth Legion," Vivian Burton.

Paper, "What can our Juniors do in the Anti-Cigarette Work?" Leland Coon.

The Treasurer presented a statement and a collection for the Young People's Board was taken, amounting to \$8.90. Evangelistic work was considered by Rev. Alva L. Davis, followed by special music by the choir, and an address by Mr. J. W. Crofoot, describing the geographical position of our mission field in China.

SUNDAY MORNING.

A special business meeting was called for 1.30 P. M. The sermon of the morning was by Rev. William C. Whitford, delegate from the Western Association. Scripture lesson, Luke 6. Theme, "The Prodigal Son."

Miss Ethel Haven presented an essay on "This Grace Also." Following this came "The Tract

Hour." Sermon by Rev. George B. Shaw. Theme, "Thou Shalt Not Destroy the Trees."

A resolution was adopted, declaring that the Central Association believes in continuing the present custom of holding our Associations and Conferences.

Voted that the Association accept the offer of the SABBATH RECORDER to print the minutes of the Association in full.

SUNDAY AFTERNOON.

Report of Committee on Nominations was adopted as follows:

I. A. Crandall, *President*; Rev. R. G. Davis, *Vice-president*; Martha Williams, *Secretary*; Eda Coon, *Assistant Secretary*; Mrs. E. A. Felton, *Treasurer*; Ethel A. Haven, *Corresponding Secretary*.

Committee on Ordination.—Rev. E. H. Socwell, A. C. Davis, Jr., Rev. L. A. Wing.

Committee on Obituaries.—Rev. Walter L. Greene, Mrs. W. W. Ames.

Committee on State of Religion.—Rev. Ira Lee Cottrell, Chas. York.

S. C. MAXSON,
E. A. FELTON,
MRS. A. TREMAINE,
Committee.

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

Your Committee on State of Religion would report a harmonious and hopeful condition existing among the churches of the Association. Two new pastors have come into the Association, during the past year, Rev. R. G. Davis, of West Virginia, to the Scott Church, and Rev. L. A. Wing, who has recently come to our denomination, has accepted the pastorate of the DeRuyter Church. One of our pastors, Herbert Cottrell, has removed to the Western Association, where he is doing Seminary work, and preaching at Wellsville and Scio. Received by letter, fifteen; by baptism, eleven; dismissed, twenty; loss by death, thirty-one.

E. H. SOCWELL,
MRS. O. D. GREENE,
I. L. COTTRELL,
Committee.

The following report of the Committee on Petitions was adopted:

Your Committee on Petitions would respectfully report that so far as they have been able to ascertain, two petitions have been presented for your consideration, both of which are from the DeRuyter Church. The first asks that this Association arrange a service for the recognition of Rev. L. A. Wing, as minister and pastor in this Association. The second asks that the next session of the Central Association be held with the DeRuyter Church. The first request having been granted, the service having been held early in the meeting, the committee recommends that the Central Association meet with the DeRuyter Church.

The report of the Treasurer was adopted as follows:

Mrs. E. A. Felton, Treasurer, in account with the Seventh-day Baptist Central Association.

DR.	
To assessments received:	
June 3, From Susie B. Stark	\$3 00
" DeRuyter	15 51
" West Edmeston	7 56
" Norwich	38
" 2d Brookfield	18 79
Oct. 22, " Adams Center	35 68
" Scott	10 75
May 21, " 1st Brookfield	25 20
Total,	\$116 87

CR.	
Paid Herbert Cottrell	\$27 46
Paid I. L. Cottrell	1 86
Printing Programs	3 00
Paid Rev. E. H. Socwell	2 80
Printing Minutes	40 00
Postage	10

Paid Boothe C. Davis	24 90
Raymond Burdick	95

Total, \$101 07
Cash on hand 15 80

The following churches are in arrears:

First Verona, 1906	\$ 11 83
Otselic, 1906	1 58
Lincklaen, 1904-5-6	11 49
Second Verona, 1906	1 94
Watson, 1906	2 32
Preston, 1906	2 13
	<hr/>
	\$ 31 26

1906.

Sabbath and Sunday Collection	\$ 47 00
Woman's Board	9 73
Young People's	14 71
	<hr/>
	71 44

CR.

Tract Society	\$ 15 66
Education	15 66
Missionary	15 68
Young People's Board	14 71
Woman's Board	9 73
	<hr/>
	\$ 71 44

After devotional services an essay on "Self-help for Pastorless Churches" was presented by Dr. Sands C. Maxson, of Utica. This was followed by a discussion.

A collection was taken for the Tract, Missionary and Education Societies amounting to \$14.45.

The Missionary Hour was conducted by Rev. E. B. Saunders. Theme, "Missions and Denominational Life."

EVENING SESSION.

After devotional exercises, the report of the Finance Committee was adopted as follows:

Your Finance Committee would respectfully report that they have examined the report of the treasurer and found it correct. We have estimated the expenses for the ensuing year as follows:

Delegate to Western and Northwestern Assns.	\$ 40 00
" South-Western	20 00
" South-Eastern	40 00
Printing Minutes	15 00
Postage	1 00
Programs	3 00
Expenses of Delegate last year	38 52
Ordination Expenses	8 52
	<hr/>
	\$166 04

Bal. in hand of treasurer	\$15 80
Bal. due from churches (estimated)	25 00
	<hr/>
	\$40 80

Balance \$125 24

This balance we have apportioned as follows:

First Brookfield	\$ 23 45
Second Brookfield	23 76
DeRuyter	14 40
Scott	4 68
First Verona	10 98
Adams Center	33 12
West Edmeston	7 02
Otselic	1 44
Second Verona	2 34
Watson	2 16
Norwich	1 18
Preston	1 98
	<hr/>
	\$125 46

Respectfully submitted,
J. J. WITTER,
MRS. ALVA DAVIS,
L. C. MAXSON,
IRVING A. CRANDALL,
Committee.

The report of the Committee on Essayist, Delegate, and Preacher of the Annual Sermon was adopted as follows:

Your Committee on Delegates, Essayist and Preacher of the Annual Sermon would make the following nominations:

Preacher of the Annual Sermon, Rev. L. A. Wing; alternate, Rev. I. L. Cottrell.
 Essayist, Mrs. S. Marie Williams.
 Delegate to South-Eastern and Eastern Associations, Rev. R. G. Davis; alternate, Rev. I. L. Cottrell. Delegate to the Western and Northwestern Associations, Dr. Arnold Davis, Jr.; alternate, Vivian Burton. Joint delegate to South-Western Association for 1907, endorse Eastern Association.

A. L. DAVIS,
 MRS. W. W. AMES,
 ETHEL HAVEN,
 F. H. WHITE,
 H. L. SPOONER,

Committee.

Reading of the Corresponding Secretary's letter. Report adopted.

Miss Ethel Haven tendered her resignation as Corresponding Secretary of the Association. It was granted, and Bro. Alva L. Davis, of Verona, was appointed to fill that position.

It was resolved that the thanks of the delegates and visitors be extended to the people of the First and Second Brookfield and West Edmeston churches for their hospitality during the sessions of the Association.

Voted that Martha M. Williams and Dr. A. C. Davis, Jr., correct the minutes for publication.

A sermon by Rev. E. B. Saunders, and a conference meeting closed a very successful Association, which adjourned to meet on Fifth-day preceding the first Sabbath in June, [which is June 4, 1908. Ed. RECORDER.]

REV. ALVA L. DAVIS, *President.*

CHARLES J. YORK,
 MARTHA WILLIAMS,
Secretaries.

MEMBERSHIP STATISTICS.

Churches	Resident Members	Non-resident Members	Total Membership	Baptism	Increase			Decrease				Net Gain	Net Loss
					Letter	Testimony	Reinstated	Death	Letter	Dismissal	Withdrawal		
First Brookfield	127	70	197	0	1	2	0	4	0	2	0	0	3
DeRuyter	85	49	130	0	0	6	0	3	0	0	0	0	0
Scott	25	25	50	0	0	3	0	3	2	0	0	0	0
Adams	176	23	199	4	0	1	1	8	0	6	0	0	0
2nd Brookfield	123	53	176	0	0	0	0	6	1	0	0	0	0
West Edmeston	42	20	62	0	0	1	0	1	3	5	0	0	0
Watson	11	4	15	0	0	0	0	2	0	0	0	0	0
Norwich	1	1	2	1	1	1	0	1	0	0	0	0	1

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 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.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyné 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 Annual Covenant and communion season of the First Genesee Seventh-day Baptist church will occur on Sabbath-day, July 27, 1907, and all members of the church are earnestly requested to be present at that time, or respond by letter.

S. H. BABCOCK, Pastor.
 Little Genesee, N. Y.,
 July 2, 1907.

LIST OF DELEGATES.

First Brookfield.—Mr. and Mrs. I. L. Cottrell, I. A. Crandall, A. T. Stillman, Charles Button, F. D. Greene, Mr. and Mrs. C. M. Bassett, Roy C. Babcock, H. F. Gates, Mrs. Martha Maine, Mrs. G. T. Brown, Mrs. C. L. Crandall, Miss Ethel Haven, Miss Blanche Crandall, S. C. Stillman, H. D. Babcock.

Second Brookfield.—Dea. C. E. Clarke, J. L. Clarke, Joel J. Witter, C. M. Camenga, Mr. and Mrs. Langworthy, Mr. and Mrs. H. L. Spooner, Mr. and Mrs. Ray G. Clark, Dr. and Mrs. C. H. Brown.

Scott.—Rev. R. G. Davis.
 First Verona.—Rev. and Mrs. Alva L. Davis, Mr. and Mrs. W. H. Lewis, Mrs. W. E. Witter, William Moore, Mrs. Flora Davis.

Second Verona.—Rev. Alva L. Davis.
 DeRuyter.—Rev. L. A. Wing, Mrs. W. W. Ames, Mr. and Mrs. G. W. Burdick, Mrs. M. J. Parslow, Carol Burdick, Charles J. York.

Adams.—Rev. E. H. Socwell and wife, Dea. O. D. Greene and wife, Mrs. Ann Tremaine.

West Edmeston.—Dr. and Mrs. A. C. Davis, Jr., Dea. F. H. White, Mrs. E. A. Felton, Mrs. J. C. Babcock, Martha Williams, Mrs. C. M. Stone, Miss Rhoda Maxson, Mrs. M. C. White, Lynn C. Maxson.

Norwich.—One delegate.

STATISTICS OF CHURCHES.

After names, p stands for pastor; c for church clerk; s for Sabbath School superintendent; d for deacons.

First Brookfield.—Rev. Ira Lee Cottrell, p; Miss Ethel Haven, Leonardsville, N. Y., c; Irving A. Crandall, William H. Burdick, d.

DeRuyter.—Rev. L. A. Wing, p; Charles J. York, d; Irving H. Babcock, c.

Scott.—Rev. R. G. Davis, p; Mrs. D. D. L. Burdick, d; Edwin P. Burdick, c.

First Verona.—Rev. Alva L. Davis, p.

Adams.—Rev. E. H. Socwell, p; O. D. Greene, N. G. Whitford, G. W. Gardiner, A. J. Horton, Amos Stoodley, d; E. DeChois Greene, c.

Second Brookfield.—C. E. Clarke, J. L. Clarke, Joel J. Witter, C. W. Camenga, d; William S. Whitford, c.

West Edmeston.—Dr. A. C. Davis, Jr., p; F. H. White, Laurentine Stevens, d; F. H. White, c; F. H. White, s.

Second Verona.—Rev. Alva L. Davis, p.

Watson.—B. F. Stillman, d and c.

Norwich.—Agnes F. Barber, c.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

- 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 IV. JULY 27, 1907.

THE GOLDEN CALF.

Ex. 32: 1-8, 30-35.

Golden Text.—"Little children, keep yourselves from idols." 1 John 5: 21.

DAILY READINGS.

- First-day, Exod. 32: 1-20.
- Second-day, Exod. 32: 21-35.
- Third-day, Exod. 33: 1-23.
- Fourth-day, Exod. 34: 1-20.
- Fifth-day, Exod. 34: 21-35.
- Sabbath-day, Acts 7: 37-53.

INTRODUCTION.

Even while Moses was upon the mountain to receive from the hand of God the tables of stone upon which the Ten Commandments were written, the people were already breaking this law and the covenant into which they had entered with Jehovah,—the covenant which had been solemnized with sacrifices and the sprinkling of the blood.

At first thought we are greatly surprised at this apostasy, but we must remember that the attitude of mind from the experiences of life time is not readily changed even by such an experience as the receiving of the law amidst the thunderings and lightning of Mt. Sinai. We are to bear in mind also that the sin of the people was not in the breaking of the first of the Ten Commandments, but rather the second. They did not turn away from Jehovah entirely, but chose to worship him as represented by the image of a golden calf.

TIME.—A few weeks after last week's lesson.

PLACE.—Near Mt. Sinai in Arabia.

PERSONS.—Moses and Aaron, and the Children of Israel.

OUTLINE:

1. The Making of the Golden Calf and its Worship. v. 1-6.
2. Jehovah's Exhortation to Moses. v. 7, 8.
3. Moses' Intercession for the People. v. 30-35.

NOTES.

1. *And when the people saw that Moses delayed, etc.* The forty days doubtless seemed to them a very long time. Perhaps they thought that Moses had perished in the fire upon the mountain. Although they had entered into a solemn covenant to keep the law of God the power of old associations was strong upon them, and they wanted to have a god to worship that was visible to the eye. *Unto Aaron.* The people had been referred to Aaron and Hur for leadership in the absence of Moses. Ch. 24: 14. *Up, make us gods.* Or perhaps better "a god." They were hardly so foolish as to suppose that an image to be made was really the God that brought them out of Egypt. What they wanted was an image to represent Jehovah. *The man that brought us up out of the land of Egypt.* Moses had been for them the visible sign of the presence of Jehovah; but now that he is gone they must have a substitute. Very likely they had been wanting an image all along, but had not dared to make such a request to Moses.

2. *And Aaron said unto the people, Break off the golden rings, etc.* It seems as if Aaron yielded readily at the first request of the people, but possible we should imagine that he sought to deter them by showing that the piece of folly that they proposed would be rather costly and would imply a considerable self-sacrifice on their part. If the latter supposition is correct he made a great mistake in even appearing to yield. He should have made a vehement protest.

3. *And all the people brake off the golden rings, etc.* They were in earnest in their desire, and readily comply with Aaron's request.

4. *And he received it at their hand, etc.* It would be very easy to argue with his conscience that there was no course open to him now but to do as they desired since they had fulfilled his requirement. It is easy to imagine that Aaron was himself deeply interested in this project. *Fashioned it with a graving tool and made it a molten calf.* We may imagine that a wooden image was first carved into shape, then the gold was melted and cast into plates, laid on over the wood and hammered into shape. *These are thy gods.* The people at once accept the image. The plural number is to be explained as the plural of

majesty. We might better translate, This is thy god.

5. *He built an altar before it.* This was no half-hearted service. They did not intend that anything should be lacking to the completeness of their worship. *A feast to Jehovah.* This expression shows that they were not intending to break the first commandment.

6. *And offered burnt-offerings and brought peace-offerings.* The burnt-offerings were consumed in honor of the deity; portions of the peace-offerings were burned, but the larger part of each animal thus offered was eaten by the offerer and his friends in a sacrificial feast. *And rose up to play.* The word "play" does not necessarily have an evil meaning. It is very likely however that they fell into the abominable practices so often accompanying the sacrifices to the heathen gods. Compare I Cor. 10:7, 8. The form of their idol, a calf—or as some suppose, a little bull—was in imitation of the Egyptian god Apis, although that was represented by a real bull rather than an image.

7. *Thy people, which thou broughtest up out of the land of Egypt.* In view of their apostasy Jehovah virtually disowns them, and refers to them as if they were the proteges of Moses. *Have corrupted themselves.* Destroyed, ruined. Sin is the great destroyer of the image of God.

The picture of God being moved by motives or passions as a man, is called an anthropopathism. Of course God cannot be angry as a man is angry, nor repent as a man repents, but the sacred writers often present such a picture of God for want of a better way to express with emphasis God's relations with his creatures.

The omitted verses tell of Moses' intercession with Jehovah, then of his coming to the people and the breaking of the tables of stone in his great indignation. The golden calf is quickly destroyed, Aaron is called to account for his folly, the Levites are summoned to the aid of Jehovah, and slay three thousand of the idolaters. We are perhaps to imagine that those who thus suffered had added rebellion to their other sins.

30. *Peradventure I shall make atonement for your sin.* The easiest way to reconcile this paragraph with v. 7-14 is to accept the theory of the compilation by our author of different documents. After v. 14 there seems no need of further intercession. Verses 30-34 have no implication that there has been an earlier appeal to God's mercy.

31. *This people have sinned a great sin.* Moses does not plead any extenuating circumstances, or try to make the sin appear small. He makes confession for the people, and prays for pardon.

32. *Yet now, if now thou wilt forgive their sin—;* The breaking off of the sentence is more emphatic than any words. *And if not, blot me, etc.* In the intense earnestness of his desire Moses cannot bear the thought of having his name remain in the list of God's people when the greater portion of the nation of Israel is cast aside. He does not ask to be excluded in their stead, but to be thrown aside along with the rest. Thus does this great man give us a glimpse of the devotion for others which reached its climax in the Son of Man who gave his life on behalf of the race.

33. *Whoso hath sinned against me, him will I blot out of my book.* Moses' request cannot be granted. Each man must answer for his own sin.

34. *And now go, lead the people.* Immediate punishment is postponed, and Moses is encouraged to go on with his task of leading the people to the Promised Land. The sin of those who do not repent will certainly be punished although the day of Jehovah's visitation may seem long delayed. *Mine angel shall go before thee.* A gracious promise of encouragement at this time when Moses had so much to dishearten him.

35. *And Jehovah smote the people.* This verse has its logical place before the intercession of v. 30-34. Perhaps the smiting was some sort of a disease or plague, but more likely this is a general reference to the killing of the three thousand. v. 28. *Because they made the calf, which Aaron made.* Even those who had not touched the calf shared in Aaron's sin, for he acted as their agent.

SUGGESTIONS.

We despise the children of Israel for their apostasy; and wonder that they should have broken their covenant with Jehovah so soon and in such a flagrant manner. We are in no danger of committing exactly the same sin that they committed on that day; but before we point the finger of scorn at them we should be-think ourselves a moment. In our rush for wealth and haste to get on in the world, are we not also coming near to the worship of the Golden Calf? It is not the wealthy alone that are in danger of making gold their god. Even a penny if held near enough to the eye is large enough to hide the sun.

Moses' example teaches us to have a loving care for others, and to feel a responsibility for them.

We have a Mediator far superior to Moses. We need not fear although we have committed sins that merit destruction. If we confess and turn from our error Jesus is able to save.

Plainfield, N. J.

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