

The Sabbath Recorder



REV. A. J. C. BOND.

Pastor Friendship Church, Nile, N. Y., in which the Western Association was held.

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The Sabbath Recorder.

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WHOLE NO. 3255.

Editorial

Above the Mists.

I woke soon after midnight. A heavy fog covered everything, a clammy, clinging, choking fog. The steamers outside shouted at each other, each trying to keep its course and avoid collisions. They scolded each other, threatened and warned, reminding one of the wrangling of bewildered scientists, the discussions of befogged philosophers and the debates of polemic theologians. Sleep was banished. Morning came. The fog did not go. At ten o'clock the fog wavered, went back, fighting the sunshine, yielding slowly, all too slowly. Even a brisk breeze in the afternoon brought only half-cleared horizon and an overcast sky. My mind was filled with memories of the day before, the day when farewell services were held at Westerly in memory of Fannie Price. I was much impressed by that service. The casket from which her pure, sweet face gave benediction, was buried in roses. The room was one great bouquet. Her face and the roses made it gorgeously restful. People came and went with gentle steps, as if afraid to disturb the peacefulness. Her pastor, and one who had been her pastor, conducted the service, the latter making the address. What he said added restfulness. When the blinding fog called out protest from the bewildered steamers, that night, my heart rejoiced in the fact that God's children pass beyond fog and shadow, darkness and doubt, fear and questioning, when they meet their pilot face to face, "crossing the bar." Spiritual experiences are most real of all our knowledge. They may be less easily demonstrated than problems in Euclid or experiments in chemistry, but they are a deeper type of reality. Personal experience and numberless instances in which the writer

has observed others, clarified the problem of the death of God's children, years ago, and gave double emphasis to the words of Jesus, "I go to prepare a place for you that where I am, ye may be also." Departing to be with Christ is richest of experiences and sweetest of realities. A motor boat, strong and swift, went out from the dock this morning. I saw it at a distance, and think that it contained three of my friends. In scarcely more time than you will spend in reading these lines it was across the bay, and heading straight out for the larger ocean. Thus do the released and redeemed go to meet God, all good, everlasting light, ever-increasing knowledge, all-abounding blessedness. Faith that is weak-winged and hesitant at first, finds full fruition when the call to "come up higher" brings release to disease-stricken bodies. He who was formerly Fannie's pastor ended his address by reading a poem. This editorial preface is written to lead you to the poem. Who wrote it we do not know, but it was a beautiful voicing of restful faith and made all our hearts ready for the prayer that followed from the lips of her pastor. This is what he read:

"She who died at daybreak sends
This to comfort all her friends:

"Faithful friends! It lies, I know,
Pale and white and cold as snow;
And ye say a 'loved one's dead!'
Weeping at the feet and head,
I can see your falling tears;
I can hear your sighs and prayers;
Yet I smile and whisper this:
I am not the thing you kiss;
Cease your tears and let it lie,
It was mine, it is not I."

"Sweet friends! What the woman gave
For the last sleep of the grave
Is a hut which I am quitting;
Is a garment no more fitting;
Is a cage, from which at last,
Like a bird, my soul hath passed.

Love the inmate, not the room;
The wearer, not the garb; the plume
Of the eagle, not the bars
That kept her from those splendid stars.

"Loving friends! be wise, and dry
Straightway every weeping eye.
What ye lift upon the bier
Is not worth a single tear.
'Tis an empty sea shell, one
Out of which the pearl is gone.
The shell is broken, it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar, whose lid
God has sealed, the while it hid
That treasure of the treasury,
And mind that loved him; let it lie.
Let the shards be earth once more,
Since the gold is in his store.

"Father glorious! Father good!
Now Thy word is understood;
Now the long, long wonder ends;
Yet ye weep, my dearest friends,
While the one whom ye call dead,
In unspoken bliss, instead,
Lives and loves you, lost, 'tis true,
For the light that shines for you,
But in the light ye cannot see,
Of undisturbed felicity,—
In a perfect Paradise,
And a life that never dies.

"Farewell, friends! but not farewell;
Where I am ye too shall dwell,
I am gone before your face,
A moment's worth, a little space
When ye come where I have stepped,
Ye will wonder why ye wept,
Ye will know, by true love taught,
That here is all and there is naught.
Weep awhile, if ye are fain;
Sunshine still must follow rain:
Only not at Death, for Death
Now we know, is that first breath
Which our souls draw when we enter
Life, which is of all life center.

"Be ye certain all seems love
Viewed from the Father's throne above,
Be ye stout of heart, and come
Bravely onward to your home.
Loving Father, loving Father,
O love divine; O love alway!"

"She who died at daybreak gave
This to those who made her grave."

Scientific Methods Inadequate.

The prevalent scientific methods, and the materialistic spirit of these years combine truth and error, good and evil, in an unusual degree. It is scarcely an extreme statement that says, "Modern science has no use for God or religion." The deeper truth is that all science worthy of that name, must go back to God—creative power and intelligence—for those fundamental principles on which real science must rest. If this is not done, pretended science begins and ends in blank agnosticism. Science must always be the product of unfinished human experience and limited human knowledge. Hence it is variant, incomplete, constantly changing in content and extent. It is always experimental, always blindly searching after results in the realm of the untried, and the partially or absolutely unknown. Today generation condemns and discards more or less of that which its fathers pronounced vital and certain. New hypotheses, new discoveries, new inventions and "logical deductions" not made before, are prominent features and factors in the scientific world. Acrimonious debate and charges of bigotry are quite as common among materialistic scientists as in any field of human experience or experiment. A single new function or phenomenon connected with electricity, light, radio-activity, any one of the great "unknown quantities" with which science deals, is the signal for discarding conclusions hitherto final and undertaking to bring things untamed and unmeasured into subjection. Thus it is that the scientific facts of one year are slain and buried before the next year begins. All this is unavoidable. No one ought to complain of it. Incompleteness is a necessary element in all human experience. Hence the folly, when material science announces finalities and rules God out of the laboratory and work-shop. The littleness of materialistic science and the greatness of the assumption of "scientific methods" that happen to be in the ascendency at a given time, are always in evidence. The popular method demonstrates its inadequateness in the field of education by the fact that it ignores the most valuable and potent forces in human experience, those which pertain to character-building.

The dynamic element in faith which believes in something beyond and above material phenomena is the most powerful agency in the affairs of men. That which is truly scientific recognizes this fact, even though it cannot analyze God, the consciousness of immortality, nor faith in future life. If science has no use for God because it can not comprehend Him, it must cast out electricity, gravitation, radio-activity, all life, for the same reason.

Inadequate to Uplift Men.

The most vital problems in human experience pertain to character. The world's supreme need is not a better quality of Bessemer steel nor more competent electrical engineers, nor bridge-builders of great skill, nor architects with greater inventive power and higher conceptions of architectural beauty. These are minor needs. What men need for themselves as individuals, for society and humanity as a whole, is more manliness, more nobility of character, higher ideals of conduct—Christ-like character. Prevailing scientific methods in education and in business taken alone, are hopelessly inadequate to the uplifting of men. Scientific methods which "have no use for God" and only sneers or pity for religion, do not make for honest manhood, nor save from graft and criminality. God, the Ten Commandments, the Sermon on the Mount, and the ideals of Jesus must come in, or men cannot be lifted above animalism, dishonesty and stains that shame history. Herein lies the weakness of modern scientific methods that eliminate God.—The best results of materialistic science only make richer material for the final degradation of society and its overthrow, when God is ruled out or politely ignored. All increase of human knowledge and power promotes final ruin if men are not redeemed from animalism and the low standards that are inevitable when materialistic science prevails. Human history declares these facts. Materialistic philosophy and scientific methods that eliminate God, ignore moral standards, and discard the idea of human immortality demonstrate how sadly inadequate they are to produce the real higher good of our race. Materialistic science teaches men to wait in

dumb endurance, or revel in blindness until the grip of death flings them into everlasting forgetfulness.

True Conceptions of Life.

True nobility depends upon correct theories concerning life and destiny. High manly character is impossible when God is ruled out of life and lofty moral standards and spiritual conceptions are ignored. Eternal verities form the only foundation for manhood. Such verities disappear where God is not. Our relations to Him is one of the eternal verities. We have our being as His children, children in the closest sense of parental and filial relations. We live in God and are accountable to Him. Moral obligations begin and center in this relation. Manliness implies sonship with God, not because we "profess to be sons of God," but because we are such in fact, whether we recognize that relation and acquit ourselves like obedient children, or ignore it and become disobedient. Such conceptions of life and its consequent obligations form the only source and basis of noble character. The sense of moral obligation is not awakened and nourished by lower conceptions of life. If these higher conceptions of life are ignored, little is left but animalism and earth-born motives or, at most, a limping motion of existence, as beginning when the babe,—

"Comes from the shores of the dark unknown,

"Blind and wailing and all alone;"
and ending while we faintly but vainly protest against the relentless grip of Death. Sooner or later this age of materialistic scientific methods will be forced to acknowledge the truth and pertinence of the words of John Stuart Mill, when he wrote in his autobiography:

"When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed intellects and growing laxity of principle which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which

they can really believe; and when things are in this state all thinking or writing which does not tend to promote such a renovation is of very little value beyond the moment."

Weak convictions are a definite evidence of the moral degeneracy which materialistic notions have already wrought in these years of readjustment and of maladjustment. To be convictionless is to be blind to obligations and indifferent to duty. Backbonelessness means worthlessness. Men have backbone; oysters have none.

Eternal Verities are Above Analysis.

All our higher intellectual, moral and spiritual experiences are above scientific analysis, and beyond computation by methods which prevail in the laboratory of the chemist and the work-shop of the engineer. Material substances are the outward phenomena of unseen realities, of productive forces that are beyond analysis. Science has no definition for "force" or "electricity," no full explanation of "chemical reactions," no definition of "gravitation," or "radio-activity," and no comprehension of the "mystery men call Life." Science stands mute in the presence of the great causes that produce material phenomena with which chemists and engineers have to do, stricken with agnosticism as benumbing as that which confronts the metaphysician or the theologian. Ordinary science deals only with the coarse material phenomena of inexplicable and eternal verities. It never reaches the centers of life or the sources of power. It does not touch eternal verities nor reach final solutions. When Thomas Edison was conducting his earlier experiments with incandescent lights and electric railroads, it was my good fortune to ride with him over the first track at Menlo Park, N. J. One of the many questions I asked was this: "What more do you expect to gain from electricity as a motor?" His answer revealed the true scientist when he said: "I have no idea how much; we have not yet reached the outer fringe of the garment of its power." If the modern scientific method which talks loudly of scientific certainties and has no use for God, would stand with uncovered head and unsandaled feet in the presence of what it

does not know, there would be greater proof of real wisdom. All forces, all eternal verities, material, intellectual, religious and spiritual find their source in God, the first great Reality. Science that does not recognize this all-embracing fact is little more than child's play. Every human interest, all higher human experiences, reach back to the heart of God; hence it is that moral and religious truths and problems are involved in every human problem, in every great movement in human history. Science must learn that ideas, theories, ideals, faith and spiritual experiences are great world-forces as truly as gravitation, electricity, radio-activity and the like. When science reaches this point, it is possible to develop social science, a genuine science of religion, of moral reform and of the higher intellectual and spiritual experiences of men. When science will rise from the consideration of the quality of material things and natural forces to the more important consideration of ideas, truths and eternal verities, it will begin to find God. When scientists deal with character-building for immortals, as it now deals with bridge-building and path-finding for railroads, it will cry out for God and truth. When scientists will wage war against moral and political evils, against greed and graft, sin and uncleanness, as it now wages war on tuberculosis and mosquitoes, moral reforms will not beg in vain for support, nor struggle against the inertia and opposition of non-ethical science. Edison and Marconi are authorities in electrical science. Jesus and Isaiah are scientific authorities in morals and religion, in character and the destiny of immortals. When science rises to such heights it will find God, be inter-penetrated and surrounded by Him; partaking of His strength and guided by His wisdom. God, divine knowledge, and divine power are at once the true goal and the source of all science.

New England Problems.

Even the casual observer must note the rapid change of character in the population of New England. This change involves still greater problems in social and religious matters, problems which promise the re-making of New England and its most vital interests. Massachusetts, Connecti-

cut and Rhode Island are battling with these problems, accurately, and the forelook promises still greater loss of much that has been best in these states. The increasing birth rate of the foreign population and the diminishing birth rate of the native stock, point to the time when the foreign element will greatly outnumber the descendants of the settlers of English antecedents and Puritan sentiments. The conditions in Connecticut are more revolutionary than in New Hampshire and Vermont. It is undergoing a transformation which presents an interesting situation that may effect great changes in the Puritan institutions which survive there, within a brief time. The State Bureau of Vital Statistics, for the year 1905, shows that the American element is practically stationary, while the foreign ratio of the population is steadily increasing. Of 23,171 children born in Connecticut in the year named, nearly fifty per cent. were the offspring of foreign-born parents. The percentage of this class of births during the last decade has been increased from 43.5 to 48.6. Purely American births suffered a shrinkage of 5.5 per cent. during the ten-year period, while the ratio of purely foreign birth went up 5.1 per cent. The foreign arrivals have settled chiefly in the large towns, but even in the purely rural county of Windham 35.4 per cent. of the births were of foreign parents. Investigation reveals the fact that the Irish race, which formerly held undisputed supremacy in the matter of Connecticut-born children of foreign parentage, "a race which contributed so much to the energy of the State," has retired to third place, and the supremacy is now held by the Italians. In 1905 the children of Irish-born parents numbered 1459, but those born to Italian parents numbered 2669. There was a decline of more than 30 per cent. in the births from Irish-born parents in ten years. During the decade the Italian births showed a gain of more than 200 per cent. Next to the Italian increment come the births from Russian-born parents. The German stock is dwindling. In ten years the German births fell off about 50 per cent. The Canadian stock, which seemed destined to become an important part of the population, is also gradually declining. This infusion of alien blood will test the capacity

of the State to incorporate new elements into its citizenship without changing the standards and character of the Commonwealth.

The Change Well Advanced.

Definite changes in the status of New England institutions are well under way. Religious and sociological conditions are greatly modified. Protestant churches, notably country churches, have decreased in members and in financial strength. "Deserted farms" means deserted churches. Roman Catholic Churches gain as Protestant Churches lose; in cities and villages this gain is notably great. New England is already the scene of a quiet but defiant renewal of the issues between the civilization of the New World and that of Southern Europe and Russia. The names of persons who figure in the personal items and the local news columns of New England newspapers form a growing record of Italian, Russian and French history. Many forms of business depend on foreign elements for their continuance. Granite is quarried and piled and cut to the sound of Italian tongues, and the machinery that weaves the fabrics you wear, mingles its hum with French and Russian vocabularies. The New England of a century ago is not. The Sunday of other days is gone. The general intellectual tone that pervaded city and country a century since has gone. Men bearing foreign names, men, non-Protestant, fill high places in public affairs, and their numbers increase steadily among those who make and administer laws in the ancient commonwealths of Puritan memory. We are calling attention to current history without discussing theology, although these changes must have permanent influence on the sociology and the economic conditions of the home of the Puritanic Protestantism in the United States. All this is far-reaching. Generations of men will come and go before the effect of current changes will be exhausted. Time will be one of the most valuable interpreters of these problems. It now seems that the hands upon the dial-plate of progress will be stayed, if they are not also turned backward, to a degree not now estimated. A corresponding change is taking place in

the opinions and habits of the children of Puritan ancestors. The decay of Sunday observance and many similar results are due to the changed opinions and character of "New England stock" as much or more than to the influx of foreign blood. Here is abundant food for thought.

Farming is King.

A slow but healthful reaction is taking place in favor of the farmer and of agricultural pursuits. The soil is the primary source of food supplies, and of numberless comforts, as well as the great source of permanent wealth. The increase of population in cities gives added importance to the tilling of the soil. Science is contributing numberless aids for the farmer and his work, by which the food supply of the world is improved and increased. This gives better returns to compensate those who get close to the heart of nature by plough and hoe. "Mother Earth" means more than poetic sentiment. The West and North-west of North America, with increasing millions of acres under the plough and millions more made thrice productive by irrigating, hold fabulous treasures and corresponding human destiny in hand. While farming fosters individualism, as few forms of business do, the spirit of the age that finds expression in trusts, combinations, and cooperation in action, is actively at work among farmers. This found early expression in the "granger" movement, which, though experimental, opened the way for larger and better methods. The latest expression of this spirit, the one which promises greater and better results than any that has been attempted before is the organization of the American Society of Equity, originated by J. A. Everitt of Indianapolis, Ind. This movement aims to organize farmers throughout the United States, with the avowed purpose of developing a National Compact with the especial purpose of controlling the production and price of wheat and other universal necessities. It aims also to eliminate the "middle men," and promote direct business relations between producer and consumer. This movement is having a phenomenal growth. It began in Plainfield, Ind., near Indianapolis, in 1903. It claims half a million members, already. It will not inaugurate the mil-

monopolies. Restraining influences wrought in our complex civilization, and the universal laws of over-action and re-action, are likely to prevent extreme monopolistic results. Just now, the point of acute interest is to gain control of the wheat crop of North America—United States and Canada. "Dollar Wheat in 1907" is the rallying cry. Probably the claim is correct which declares that wheat cannot be produced profitably for less than eighty cents a bushel. It is also said that farmers are likely to get less than that, even though the consuming public pays one dollar a bushel; twenty cents are absorbed by middlemen. The Equity Society also proposes to regulate the production of wheat so that over-supply will not force down the price. The possibilities which this movement involves are overwhelming. It puts a new and powerful factor into business circles, social development and political influences. This Equity Society has formed an alliance with the American Federation of Labor, and the two are co-operating in the establishment of distributing stations, where farm products may be sold by the farmer to the consumer without the intervention of a third party. Such stations are already in operation in Chicago and other places. According to the plans outlined the activities of the society are likely to affect many phases of political and economic life. Once thoroughly organized the farmers would be a political power before which the politicians at Washington and throughout the country would bow. When the farmers wanted laws enacted Congress and legislatures would be quick to respond. Their demands would not be the confused cry of individuals scattered on isolated farms, but the full-voiced and united chorus of a body of men who know what they want and are not slow in demanding it. Whether this new movement brings all the good it aims at, it will strengthen agricultural pursuits, awaken new interest in farming, and bring both honor and respect to farmers, if they rise to the new demands of the situation by increasing intelligence and nobility of character among themselves. We believe they will do this. The writer was much impressed by the evidences of improvement in the work of farming and in the character of the public audiences to

lenium, and it may become most cruel of which he spoke during an extended trip last autumn, that reached from South-Western Arkansas to Central Nebraska. The RECORDER has a warm right hand for farmers, and an increasing love for God revealed in Nature.

"The Essence of Liberty."

Now that the superficial and noisy expression of liberty which marks the usual Fourth of July, have passed, the readers will find suggestive food for thought in the following from the *Jewish Exponent* of July 5, 1907, under the title given above. The *Exponent* said:

"The noisy patriotism which manifests itself on the Fourth of July has its uses no doubt, but the real essence of Independence Day is to be found in the constant reaffirmation of the fundamental principles of civil government which Jefferson and his associates wrote into the great Declaration, to guide not only the original thirteen States, but all the nations of the earth as well, towards the realization of liberty, tempered by justice. It is this justice which is the essence of liberty—justice not alone in the relation of the individual to the State, and of the citizen to his fellows, but between all the nations and peoples of every clime. The constant striving towards this goal is the true evolution of human society towards a higher stage of perfection.

"The Old Testament concepts of justice, it has been often pointed out, animated the fathers of the republic in defining the rights, privileges and duties of the people of our favored land. The increase of power and influence was nowhere stated to be the object for which the government was formed. The well-being of all the people was the primary purpose, and it was clearly understood that this well-being could not be secured unless equal rights were insisted upon as the heritage of every citizen. The Declaration and the body of law that put its principles into effect was not based on philosophical abstractions. They were founded on experience, on a wide and comprehensive knowledge of human nature and of the workings of the individual as a social factor. "A fair field and no favor" was the ideal of the philosophers of the

revolution. Just and equal laws, justly and impartially administered, were to be the corner-stone of this system, and this administration was to bring with it the reverence for the law without which liberty cannot be secured to the weak as against the strong, to the humble as against those who enjoy the power of wealth or special position. This reverence cannot exist where the preliminary conditions are absent. What higher duty then can devolve upon the sincere patriot than the endeavor at all times to keep the government that was born on Independence Day pure and undefiled; efficient in action, righteous in its sovereignty, and always worthy of the noble souls who consecrated the soil of the republic to liberty and justice?"

The Attraction of the Ministry.

Whether paid or unpaid, adequately rewarded with money or not, the righteous servant of God, of the prophetic type, goes on his way to the end, blessed with an inner peace which the worldling knows not of. President Eliot of Harvard University, telling students of that institution last week why they should answer Yea to the call to become teachers and preachers of religion, dwelt on the fact, corroborated by long years of observation, that the clergyman is the most serene, most contented, most joyous man of any calling, as the time of old age drawn on. A poem in the *May Scribner's Magazine*, entitled the Old Minister, shows how, to all men's pity for his relative poverty and for his loneliness it may be, the old minister replies, by his mien, in a way that is conclusive. The poet says:

" * * * for the prize of the high calling of God."

In hours when I review that one dear life,
The life of that one man whom most I owe,
And ponder whether rich or vain his strife,
His toil repaid with bitter wage or no,
If piteous harvest before winter snow,
His head unlaurelled, though his long race run,
By no strong son led where still waters flow,
Day hardly softened, though it be near done.

I cry in pity; yet the westering sun,
With glory not of earth, lights up his face,
And Heaven hallows him, as who has won
His earthly fight; far beyond to trace
My hopeless love; and peace rests in his eyes,
And God's high calling is his matchless prize.

How shall we Grow more in Numbers and Spiritual Power?

REV. JOHN T. DAVIS.

Read before the Northwestern Association.

Before we can grow more, it is evident that we must grow, and the evidence of our denominational growth is not very flattering. After exhausting the resources at our command without securing the desired result, and making inquiries of those we have met, without obtaining it, we wrote to one whom we thought most likely to be informed on the question, and received reply to the effect that it is doubtful if we are growing at all. He suggested that our people should awaken to the seriousness of the situation and the demands that are upon us. One brother thought that from his investigation there had been a gain of 300 in ten years. You will remember that a few years ago we reported 10,000 communicants. The reports that I have been able to find, fall far below that number. I am compelled therefore to say, "before we can grow more, it is evident that must grow." Before discussing the requisities of growth let us inquire, do we desire to grow? Is it best that we shall grow? Is it really God's will that we shall grow?

One of our leading men, now of sacred memory, in an address a few years ago said, "God was always pleased with a small people," and he exhorted us to be of good courage, that God had wrought great things with small people, and we felt that his argument necessitated the conclusion that God was pleased with us because we were small. In a very able address before our coming leaders, that was lately published in the SABBATH RECORDER, the speaker said, "But above all else your place as leaders of a divinely kept minority, is the place of supreme honor and blessing." Again, farther on, he said, "Rejoice that you may be leaders and laborers with the few, with such a minority as Seventh-day Baptists are called to be, and as you must help them to become."

Now if God has called us to be a minority, if he has divinely kept us a minority, if he is pleased with us because we are small, then certainly we should not strive to grow, unless when we speak of growth we mean to become more and more in the minority, that we grow smaller and smaller.

If that is the aim for which we are striving, then to answer the question assigned, dropping the word, numbers, we would say; to grow more and more into the divinely kept minority, let us by all means continue the same denominational polity we have followed in years gone by, and we shall not hesitate to guarantee a steady growth in that direction, until there will be written across the official door of our denominational life, *extinct*.

But if on the other hand, we are to treat the subject as assigned, and answer the question, "How are we to grow more in numbers?" then we say: adopt some system that will insure success. If our good brethren had failed for the last thirty or forty years in the culture and marketing of their tobacco, Wisconsin would furnish little if any for the market of 1907, and soon these large warehouses would be put to a more holy use. The stock broker will avoid stocks that are continually on the decline. Even the gambler would soon tire of continually playing a losing game. Shall we not use in a holy calling as much wisdom as men do for unholy purposes? When we shall use as much discretion in our denominational work as we do in worldly matters, when we shall lay our plans in a business-like way, planning our work for at least one year in advance, making a reasonable estimate of the amount necessary to do that work, apportioning that amount in as just and equitable a manner as possible among our churches, letting pastors and people feel that the raising of that amount is their work, that their denominational standing depends upon it, that their loyalty and self-respect demand it, so that our workers can go out as missionaries, evangelists, and aggressive Sabbath reform workers, rather than as financial agents, and the churches and people to whom they go shall feel that their coming is for spiritual and denominational growth, through the spread of Bible truth, instead of coming in the interest of some special society, or organization.

When we shall cease to be hydra-headed, when our General Conference shall become an authoritative body; when our pastors, our churches, and our various boards shall place themselves under the control of that body and that body shall group together our small churches and place over them a

pastor or missionary who shall receive sufficient support that he may give his time to the gospel, the building up of those churches, looking after denominational interests and, if necessary, raising the denominational apportionment, but never compelled to lose his self-respect or the respect of the people with whom he labors, by asking, demanding or begging for his salary, and when there shall be the same interest manifested in caring for our churches and substations that there is in our schools and denominational centers; when there shall be some system by which our churches can have a change of pastors without sacrificing the man that has grown old in their service, a man they have come to love because of his faithfulness, yet who they feel has outgrown his usefulness; when we shall have some system of insurance, whereby our pastors, missionaries, evangelists, or denominational workers may deposit a certain amount annually, or from time to time as circumstances may admit, or when we shall have some reserve fund that will guarantee to our workers, at least the supplying of the absolute necessities of life when overtaken by misfortune or for any reason they are unable longer to work, so that young men contemplating the ministry, may no longer be compelled to face a life of poorly paid labor, which may possibly close with absolute want; then may we have reason to expect more candidates for the ministry and hence the possibility of more aggressive work, which condition must exist before we can reasonably hope for growth of numbers.

When we shall come to realize that God has kept us and is keeping us, not because we are small, but because He has intrusted to our care a truth uncomplicated with the errors that others hold; when we shall insist on the Bible as an authoritative book and that obedience is essential to salvation, that there is a radical difference between the obedient and the disobedient professor; then may we hope to hold our young people. When we shall cease to apologize for being Seventh-day Baptists, when we shall cease to court the favor of the world and other denominations by withholding Sabbath truth; when we demand a return to the Sabbath, or the abandoning of the Bible as more than the history of the best religious thought of the ages, in short, to

make the proper distinction between the holy and unholy, then, and not until then, do we expect to see the Seventh-day Baptist denomination grow in numbers.

We know this is not a popular theory, it is too ideal. It is said that Seventh-day Baptists will never give up their independence, which a few years ago our good Dr. Platts, I believe, designated as "Seventh-day Baptist independence gone to seed." But we are not discussing that question. The question is, How may we grow in numbers?

As to how we may grow in spiritual power, we can only say, the first essential in spiritual growth is to become spiritual, to make that complete consecration, regardless of the world, its censure or praise, that we will do God's bidding, not merely that we may be saved, not because it is duty, but because we love God, love His service and love the right. In the language of Christ to Nicodemus, "Ye must be born again."

Centenary Conference.

REV. DAVID H. DAVIS, D. D.

(Continued from last week).

On Friday evening a lecture was delivered in the Town Hall by Rev. Arthur H. Smith, D. D. His subject was, "A Centennial Survey of Mission Work in China." A subject of vast magnitude and probably no one was better fitted to handle it than Dr. Smith. He brought forward a vast array of facts to show what Christian missions had done for China during the century just completed. He said "Confucianism is a system of ethics, Tauism is a system of materialism, Buddhism is a system of fatalism. But Christianity is a system that has brought to China the idea of the true God." It has brought to China the idea of sin and the power that is to regenerate human life.

He said "a man was once speaking of the power of Christ to reform human life. A gambler by chance heard this testimony and said, if this be so then it can save me. This man became the first convert to Christianity in China.

Speaking of the family life he said the Chinese character for family was "a roof" with a "pig" under it, and the Chinese character for a wife was "woman" with a

"broom." Christianity has come in to purify and refine the family and establish proper family relations. He told of one young man who had six mothers. He asked, what can a man know about a mother's love who has six mothers?"

Christianity is showing to China the value of womanhood, and showing that all men are equal.

The century of mission work has given to China a vast amount of Christian literature. Millions of Bibles and religious books have been published and scattered broadcast over the land by the British and Foreign Bible Society; the American Bible Society, and the Scotch Bible Society; the Religious Tract Society, and the Society for the Diffusion of Christian Literature. Then he referred to the work of the colleges and high schools and the day school work being carried on so extensively throughout the empire. Then reference was made to the medical work which is teaching not only the humanitarian side of Christianity but of direct evangelization. Reference was made to the wonderful progress made in the foot binding reform; to the work of the institutions for the blind and hospitals for lepers, and opium refuges, all of this work had accomplished grand and glorious results during the century which we now celebrate.

The following hymn, written for the occasion by Archdeacon Moule, an old missionary in China, was sung most heartily by the assembly:

A CENTENARY HYMN.

"Our hundred years, O Lord, to thee,
Who dwells in Eternity,
Are but one short hour flown;
And the long story of our days
'Mid thunders of Creation's praise
Sounds a faint distant tone.

"Yet each hour of these hundred years
A long drawn century appears
To Thy far-piercing sight;
Each work for Thee of healing care,
Of faithful witness, wrestling prayer;
Stands clear in heavenly light.

"Now China from her slumber wakes;
And sudden from her fancy shakes
The dreams of by-gone years,

For this past century has shed
The Gospel light upon her head,
A rainbow on her tears.

"Come Lord! or if Thou tarry still,
Grant us in years to come Thy will
With whole heart to obey;
And by the all-gracious Spirit's power
O'er the dark world Thy sunlight shower,
And end sin's deadly sway!"

The subject brought before the Conference Sabbath-day was "The Chinese Ministry." A summary of the paper written by Dr. D. Z. Sheffield was given by him as introductory to the question. Dr. Sheffield said, "The chief responsibility of directing young men into the ministry is the ministry itself, and also with Christian parents. The missionary should hold before the church the idea of the ministry. The aim should be to produce an educated ministry to serve the first generation of the Christian church. To relegate this work to the second or third generation is to keep the church in leading-strings. Theological students should have a broad and thorough general education, preferably covering a well-thought-out course of college study. The Chinese classics should be studied thoroughly. Students should learn to speak well and to write well; should study general history and much of the Bible, being trained in ethics, psychology and pedagogy." The relation of the missionary to the Chinese preacher should be one of close sympathy. He should be ready to lay down his authority when there are hands to take it, placing his hands not under the burden but under the man carrying the burden. The Chinese ministry should be trained to edify the church; should be able by its writings, to defend the truth and to impart general enlightenment. Thus far the Chinese Christian ministry has made no considerable contributions to the much needed Christian literature. This deficiency may be supplied by the next generation of students.

The whole subject was then discussed under the head of fourteen resolutions in which was advocated a more thorough qualification of the Chinese ministry to meet the demands of the new conditions that are confronting the church in its relations to both political and social reforms that are now going on in the Empire; urging young

men to enter the Christian ministry as the best means of helping forward these reforms; urging those in charge of theological classes and schools to give special encouragement to young students to enter the ministry; urging that the Bible be made the center of the instruction, and Christ the culminating point; that the training should be given in the vernacular of the people where the preaching was to be done. Summer Bible schools were advocated, and all missionaries were asked to pray "(a) that God may lead a great number of the Chinese converts to give themselves to the ministry; (b) that He will guide and bless those who are engaged in the work of educating the students for the ministry; (c) that He will give wisdom and grace and the guidance of the Holy Spirit to all Chinese pastors and evangelists."

That missionaries who are instructing ministers should constantly seek to inculcate the spirit of self reliance to the native preacher and to make them feel that they (the missionaries) are only their associates sent of God to assist them in the work of evangelization. Since missionary effort must of necessity be limited in its scope of operation and that Christian evangelization must be chiefly carried on by the Chinese church, and be supported principally by the Chinese themselves, therefore it was "Resolved, that for the sake of the independence of the Chinese church, for its discipline in self-government, for the rapid and healthful expansion of its evangelistic work and for its growth in spiritual life, we urge our missionary associates to impress on the local churches the importance of doing their utmost even in their poverty, and weakness, to take up their burden of responsibility in the support of the ministry." It was also urged that those engaged in the work of the church should be more liberally supported.

The entire day was devoted to the discussion of this important topic. Between the afternoon and the evening sessions a garden reception was given at the International Institute by Dr. Gilbert Reid and wife. The object of this reception was to furnish an opportunity for delegates and friends of the Conference to meet with some of the prominent Chinese officials. The *North China Daily News* gives the fol-

lowing report of two speeches offered on that occasion: "Taotai M. Y. Chung, the special representative of the Viceroy Yun-Shih-kai, delivered a most cordial address in which he said H. E. Yuan, the Viceroy of Chili and Imperial High Commissioner of the Peiyang, would have been most pleased to manifest by his presence, his sympathy with the object of the present gathering; but his excellency regrets that the pressing nature of his multifarious duties precludes him from accepting the kind invitation extended to him. * * * Since the advent to China of the late Dr. Morrison 100 years ago you and your predecessors in the mission field have attained marvelous results by your arduous endeavors; you have penetrated into the innermost portions of this great Empire; you have worked hard and zealously to acquire an intimate knowledge of our language and literature; our manners and customs. Hardships you certainly have met and dangers you have braved. Richly you have been rewarded. Your work in the educational line, in the art of healing, and above all your noble and self-sacrificing labors in the alleviation of human distress and in the saving of life in times of famine and flood have won for you the deep gratitude of the nation and the appreciation of the throne."

"Taotai Tong said: As personal representative of H. E., the Viceroy of the Lian-Kiang it gave him much pleasure to be present; and extended on behalf of His Excellency, a most cordial greeting. * * * Educational effort is a point at which we can all meet, and the influence exerted in this direction both by the Conference and the International Institute will give cause for gratification to every thinking man of whatever nation or creed he may be. It is particularly to be commended that the program of this Institute is essentially international and provides for the grafting of the more technical modern learning on the trunk of that ancient wisdom and culture of which we in China are justly so proud, and which has given to the world so many things of vital importance to its intellectual life and material well-being." In closing he wished the Conference a happy conclusion of its work and a successful prosecution of all their endeavors.

(To be continued).

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

The Dropping Song of the Mocking Bird.

W. FAIRFAX GORDON.

There flits at dawn upon an old plum tree,
A mocking bird—with far-spread ashen wings
All trembling in a strange, wild, noiseless glee,
Like aspen leaves with love and zephyr brings—
And one clear, liquid note pours forth so sweet,
I long to be imprisoned at his feet,
Or walk the earth that lyric call to greet
Which opes his Song of Songs.

Impassioned Echo, in those aerial flights,
Not far from warp and woof of things below,
Thy golden eyes can pierce the azure heights,
And silver wings some subtle pathway know!
But though thou hear'st the sound of one clear
string

When Israfel is harping to The King,
When flying lowest only canst thou sing
Thy lovely Song of Songs.

With faultless phrasing now he floods the air,
As slowly down the scented bloom he flings
His body backward, uttering a rare
Exquisite trill, while to a twig he clings.
Descanting czardas weird he still descends,
Till on the ground exhausted glory ends
The purest music that with blossom blends—
His magic Song of Songs!

Awake, my soul, to highest strain awake!
As round the circling years I swiftly wend;
The spirit of yon humble bird partake
And burst in song of rapture at the end!
To God's celestial choir be thou attuned,
And know that every life by him illumed,
Has closely with humanity communed
In one great Song of Songs.

—The Times Democrat.

The Mission of Difficulties.

"Nothing gives stability to character so much as the experience gained by overcoming obstacles. A person whose character has not been formed under circumstances of adversity and temptations and deep trials is not to be depended upon in an emergency. In times past the Lord in-

variably led those upon whom he laid great responsibilities through difficult paths. They have had to learn through suffering the path of obedience. They have had to struggle through darkness and contend with difficulties that seemed unreasonable and unaccountable as viewed from the human standpoint. Take the case of David. After he was anointed to be king of Israel he passed through trials and sorrows enough to crush an ordinary man. To save his life was all he could do. Hunted like a beast of prey over the country he was at last driven out of the country amongst its enemies. And he had done nothing to merit such treatment. If God really loved him, at times it might have occurred to David that His love should be shown in a more practical way. But we read of no complaints from his heart. He patiently bided God's time and afterwards it was shown that his trials were none too many or too severe to fit him for what lay before him. Even Jesus was not excused from the same discipline. His work and character were tried as by fire. The tests were so severe as to wring from Him tears and prayers. It was a fearful price to pay for the privilege of being an infinite Savior, but it was worth all it cost. It may seem that some are born lucky, that some find an easy road to success. But that is a delusion. Such success is worth no more than it cost. An enduring success will cost self-denial; it will be built with tears. No matter what appearances may be, he who is on the path of truth is in the way of certain triumph!"—*The Medical Missionary*.

Letter to Mrs. Blue.

MY DEAR FRIEND:

I didn't see that you felt blue this morning for you seemed so pleasant and cheery. That is the way to do good in the world. One thing for children to do is to be little sunbeams. It does seem when we stop to think of it, that anyone might do that, doesn't it?

You know I think you are always like the sunshine when you come in. But I am sorry you felt hurt at my lack of formality in asking you to come again. I consider it understood that I always liked to see you. You call yourself a kid; and

you know when we hurt a child's feelings we don't take it very seriously. We say "There, don't cry," and we think they'll get over it pretty soon. Isn't that the way to treat older ones too some times? When I see how foolish we women sometimes are, I don't wonder that the law classes women, children and idiots together and says we can't vote. The only comfort is that we know we only match the men in foolishness.

We do appreciate your friendship and your noble qualities. But if you will be a kid and hurt your feelings on every rough place in us we shall have to learn to say "Never mind; pretty soon you'll feel better." We must use our nerve force for something else than medicine for your bruises; they'll get well without any arnica and we are busy with more important work.

Do you know in all my life I have failed to learn that every one must bear his own burden? I keep expecting to have my wants understood before I have said anything about them. And if my requests are forgotten I am like a child too, feeling hurt. Surely women must stop being childish before they can do their best work in the world. A manly man in good health doesn't go down into the Slough of Despond just because someone steps on his toes. He goes about his business and so should women. It is absurd for a woman to suppose that a man can be always thinking about his wife's feelings and trying not to offend her. He has nobler work to do. The spirit I admire in a man is that which makes him say pleasantly "I beg your pardon," and then go on his way serene—unconscious of any great sorrow about it. That is, I like him to be polite and a little sorry but not sorry enough to make himself sick or die of a broken heart. I admire the men and women who strive for a noble ideal regardless of whether they please others. If others are pleased they are glad. If they are not pleased they are a little sorry but they go on just the same toward their ideal. But I despise the person who can see but one object to live for. There are so many ways of living a useful life that it seems weak to live for one person or one work only. I never could love a man who said that life would not be worth living without me. How can a girl respect a man who feels so?

In closing let me give you my favorite

motto for times of discouragement: "Cast thy burden on the Lord and he shall sustain thee."

Your friend,
(MRS.) GIVE-ADVICE.

Report of the Mission Study Circle of the Ladies' Aid Society of Adams Center, N. Y. Prepared and read by the Secretary, Mrs. L. Ursula Chase.

Sometimes the thought has come to me
That I would write a letter
And send it to the circle;
Then I thought I might do better,
And would write a little poem
On our lessons for the year,
And read it to you sometime
When there were not many here.
But I had to have a report
To read at the present time.
You will see 'tis not much of a poem
Although it comes in rhyme.
Our lessons we have studied
Were on "The Islands of the sea,"
And were very interesting,
At least they were so to me.
On the 30th day of October
Our lesson was from Chap. 1,
Prepared by Mrs. Gurley,
And we're sure was very well done.
The next was a social meeting
Held with Mrs. B. M. Green;
Although the night was stormy,
Nearly forty there were seen.
'Twas then the introduction
Was read from the book
By Miss Saryntha Coates,
And a long time it took.
We had very nice singing
And music so fine;
I am sure we all wished
They might be with us every time.
On the 11th of December
With Miss Davis we all met,
And the good meeting we had there
We never will forget.
On the 8th day of January,
Nineteen hundred, seven,
We met with Mrs. Maltby,
And a fine program was given.
Mrs. Lindsey prepared the lesson
Which was from chapter 3,
She exhibited a fan to show the skill
Of the natives of the sea.
On February ninth
A social meeting was held

With Mr. and Mrs. F. S. Jones,

And each did their part well.

Mrs. Gurley read the Scripture,

Mrs. Lindsey read the prayer.

And refreshments were served

To over fifty who were there.

There was plenty of singing

And reading as well,

And which did the best

'Twould be very hard to tell.

On the 12th day of March

We held our fourth regular meeting

With Mrs. Arthur Green,

Who gave us cordial greeting.

There were eleven ladies present

And the President made the prayer,

And we closed by all singing,

"Is My Name Written There?"

On the 2nd day of April,

The last meeting of the year

Was held with Mrs. A. G. Glass,

At her home in the village here.

And all the ladies who were there

Seemed to have a pleasant time.

I will bring this to an end

And close my little rhyme.

To Pastors and Clerks.

A circular letter has been sent to the pastor or clerk of the various churches asking for the list of delegates from each church to the coming session of the General Conference to be held at Alfred. The Committee on Entertainment desires to get the list of delegates at the earliest possible moment. If it is impossible to give a complete list as early as Aug. 5th, send the names of those you know will be in attendance, and then send a supplementary list as soon as possible. Please attend to this matter *at once*.

Those who have been invited by friends in Alfred to be their guests during Conference are requested to inform them as early as possible whether they can accept or not, so that they will know how many others they can entertain.

F. A. LANGWORTHY,
Chair, Entertainment Com.

Art thou weary, tender heart? Be glad of pain;

In sorrow sweetest things will grow

As flowers in rain.

God watches; and thou wilt have sun

When clouds their perfect work have done.

—Lucy Larcom.

General Conference for Christian Workers.

DEAR FRIENDS AND FELLOW WORKERS:

The interest in evangelistic work has continued unabated during the past year. The study of methods in evangelistic work in city and country continues to engross the attention of leaders in the Church, while an earnestness of spirit is expressing itself in organizations and special efforts in all parts of the country. The ministry of a number of evangelists, as well as pastors, has been richly blessed in large missions in several important centers, and there is every indication that the influence of this work is deepening and widening.

In a movement of this character it is essential that the study of the Bible be emphasized. There is always a danger that human experience, wrongly interpreted may supersede Divine revelation in the minds of some. There should be, therefore, with the evangelistic interest and zeal, the most careful Bible study to safeguard against, not only theological error, but a disproportionate emphasis on any special phase of truth.

The interest attendant upon the Conference on pastoral evangelism, held during last year's Christian Workers' Conference, has led us to plan for a similar gathering this year. Every effort will be made to make this gathering thoroughly practical in character, with ample opportunity for the discussion of practical problems which arise in evangelistic effort. A number of prominent evangelistic workers will be present to lead in the discussions of the Conference.

In issuing the invitation for the Twenty-fifth General Conference of Christian Workers, to be held at Northfield this year August 2 to 18, inclusive, it is our earnest prayer that the blessings which have attended the gathering in the past may be multiplied this year and that the days spent in study and Christian fellowship may bear fruit in more efficient service for the Church of Christ, both at home and abroad.

W. R. MOODY.

East Northfield, Mass., July, 1907.

Tract Society Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, July 14th, 1907, at 2 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, Corliss F. Randolph, H. N. Jordan, J. D. Spicer, W. H. Crandall, G. B. Shaw, C. L. Ford, Asa F. Randolph, W. C. Hubbard, A. L. Titsworth and Business Manager N. O. Moore. Visitors: Prof. Cortez R. Clawson, C. H. Greene.

Prayer was offered by Rev. G. B. Shaw. Minutes of the last meeting were read.

The Supervisory Committee reported matters as usual at Publishing House and that the report of the business for the year would be ready for the next meeting of the Board.

The Treasurer presented his report for the fourth quarter, duly audited, which on motion was adopted. He stated that the present indebtedness of the Society is \$2,100.00. The Treasurer also presented his report for the year ending June 30, 1907, duly audited. Report adopted. Correspondence was received from Dean A. E. Main and Pres. B. C. Davis of Alfred University, expressing the deep sense of obligation under which the University is placed by the action of the Board in authorizing Dr. A. H. Lewis to deliver lectures and addresses at Alfred in the interest of the Theological Seminary and of the College, and extending most sincere thanks for the services rendered to the University, and trusting the visits may often be repeated.

In view of the special request of Dean A. E. Main in his correspondence that the Board extend to Dr. Lewis the privilege of lecturing annually before the students of the Theological Seminary if he so elect, it was unanimously voted to grant the request.

Voted, that the following report of the Advisory Committee presented at the last meeting be taken from the table:

"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 the writing of books which will be of permanent value to the denomination and the religious world; to furnishing material for the Sabbath Reform editions of the SABBATH RECORDER; and to other general denominational work, as attending the General Conferences and the Associations, your committee would report that they have carefully considered the matter and would recommend:

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

Second, that the Board call Rev. T. L. Gardiner, D. D., of North Loup, Neb., as editor of the SABBATH RECORDER in the place and stead of Dr. A. H. Lewis, the change to take place as near the first day of September, 1907, as possible.

"W. M. STILLMAN,
"J. D. SPICER,
"J. A. HUBBARD,
"C. C. CHIPMAN,
"Committee."

Voted, that the report be considered by items.

After very general and careful discussion, it was voted unanimously to modify the first item by substituting the following preamble and resolution:

Whereas, the appointment of Dr. A. H. Lewis as Editor of the SABBATH RECORDER has taken much of his time from the special work of Sabbath Reform to which he was specially called in accordance with the action of the Society taken in 1896, and has prevented his putting into permanent book form the results of his lifelong study of the Sabbath question, and

Whereas, We believe that this is of great importance in order to save to the denomination and the world the ripened results of his labor, therefore,

Resolved, That Dr. Lewis be released from the editorship of the SABBATH RECORDER altogether, and not required to do any further work thereon, except for the special Sabbath Reform numbers, for

which he is to supply material as heretofore, in order that his entire time aside from this, may be devoted to the writing of books which will be of permanent value to the denomination and the religious world; to other general denominational work, as attending the General Conferences and the Associations, and representing the Society on such special occasions as the Board may direct, and to such other labors as naturally belong to the office of Corresponding Secretary of the Society.

After considering the second item of the report it was unanimously voted to call Rev. T. L. Gardiner, D. D., to the editorship of the SABBATH RECORDER. The report in full as amended was then unanimously adopted by a rising vote.

The Committee on Distribution of Literature presented the following report:

We recommend that instead of a special Sabbath Reform edition of the SABBATH RECORDER of double the size of the regular issue once in three months as now published, we make the first number in each month a special edition to be known as the "Monthly Edition," which shall be of the same number of pages as the other regular issues, but which shall be printed on a heavier and better grade of paper, both body and cover; that the subject matter be largely denominational history and biography with a well-chosen modicum of Sabbath Reform, and of Seventh-day Baptist doctrine and tenets, along with other select, appropriate literature; and that each of these "Monthly Editions" be well illustrated with denominational subjects, personal and otherwise.

We further recommend that eight thousand copies of each of the "Monthly Editions" be printed.

A. H. LEWIS,
C. C. CHIPMAN,
CORLISS F. RANDOLPH,
W. C. HUBBARD,
Committee.

Report adopted.

Voted, that the reports of the Board be printed for presentation at the coming Conference.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Tract Society Treasurer's Report.

F. J. HUBBARD, *Treasurer,*
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the Quarter ending June 30, 1907.

DR.

To balance on hand April 1, 1907	.....	\$1,075 08	
To funds received since as follows:			
Contributions to General Fund,			
As published April	.....	\$398 45	
May	.....	269 16	
June	.....	336 56	1,004 17
Contributions to Sabbath Reform,			
April	.....	39 70	
May	.....	21 10	
June	.....	4 50	65 30
Income as published,			
April	.....	491 74	
May	.....	50 83	
June	.....	69 80	612 37
Publishing House Receipts,			
RECORDER	.....	625 44	
Visitor	.....	154 70	
Helping Hand	.....	135 77	
Tracts	.....	6 18	922 09
Loans	.....		660 00
Interest on bank balance	.....		5 08
			<u>\$4,344 09</u>

CR.

By cash paid out as follows:

A. H. Lewis, Cor. Secretary,			
Salary	.....	\$200 00	
Expenses to Westerly Missionary Board	.....	9 50	
Expenses to Eastern Assn.	.....	8 40	
Expenses Theo. Davis to Western Assn.	.....	2 30	
Expenses to Alfred	.....	21 55	
Press Clippings	.....	10 00	
G. Velthuysen, Sr., Allowance	.....	151 50	
George Seeley, Salary	.....	62 50	
" " Postage	.....	15 00	
George B. Shaw, Expenses			
Northwestern Assn.	.....	39 24	
Central Assn.	.....	11 75	\$ 531 74
Loan paid J. A. Hubbard	.....		160 66
Rent Safe Deposit Box	.....		5 00
Publishing House Expenses,			
RECORDER,	.....	\$2,249 62	
" stock	.....	437 59	2,687 21
Sabbath Visitor	.....	320 02	
Helping Hand	.....	389 36	
Tracts	.....	68 03	3,464 62
By Balance, Cash on Hand	.....		182 07
			<u>\$4,344 09</u>

Present Indebtedness 2,100 00
E. & O. E.

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

Examined, compared with books and vouchers and found to be correct.

D. E. TITSWORTH,
C. LAYTON FORD,
Auditors.
Plainfield, N. J.,
July 14, 1907.

Missionary Society Treasurer's Report.
FOR THE MONTH OF JUNE, 1907.

GEO. H. UTTER, *Treasurer,*
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
DR.

Cash in Treasury, June 1, 1907	.....	\$4,270 94	
Churches:			
Plainfield, N. J.	.....	14 01	
Fouke, Ark.	.....	7 50	
Independence, N. Y.—Debt	.....	5 00	
Westerly, R. I.	.....	86 37	
Alfred, N. Y.—Gold Coast	.. \$	55	
Debt	.....	56 75	
Genl. fund	..	35 90	93 20
Nile, N. Y.	.....	15 00	
Hornell, N. Y.	.....	6 00	
Rock River, Wis.	.....	2 71	
Berlin, N. Y.—Debt	.....	60 00	
New York, N. Y.	.....	21 87	
Riverside, California	.....	6 04	
Chicago	.....	20 00	
Dodge Center, Minn.,			
General fund	.....	\$ 7 50	
Debt	.....	12 50	20 00
Leonardsville, N. Y.	.....	11 00	
Marlboro, N. J.	.....	5 60	
Haarlem, Hol.—Debt	.....	\$25 00	
General fund	14 00		39 00
Sabbath Schools:			
Rockville, R. I.	.....	10 00	
Utica, N. Y.	.....	5 00	
Haarlem, Holland	.....	25 00	
Per E. B. Saunders	.....	79 38	
Friends at Big Springs, S. D.—Lieu-oo Mission	.....	25 00	
Young People's Board—Dr. Palmberg's salary	.....	\$50 00	
Lieu-oo Mission	.....	8 60	58 60
Junior Society of Christian Endeavor,			
Milton Junction, Wis.	.....	5 00	
Alfred, N. Y.	.....	5 00	
S. C. Maxson, Utica, N. Y.	.....	5 00	

Woman's Executive Board,
Dr. Palmberg's salary \$3 50
Evangelistic Work 5 50
China Mission 7 00
Gold Coast Work 2 59
Java Mission 5 00
Miss Burdick's salary 91 45
Income from Permanent Funds 115 04
Young People's Society of Christian Endeavor, Ashaway, R. I. 971 67
One-third collection at Eastern Assn. ... 5 00
Seventh-day Baptist Mission, Syracuse, N. Y. 24 80
Seventh-day Baptist Memorial Fund,
Income from Miss. fund \$11 82
50 per ct. income D. C. B.
bequest 186 07
Collected on field by J. W. Crofoot 197 89
Collection at Western Assn. 92 02
Dr. Rosa W. Palmberg, Shanghai, China 6 74
D. H. Davis, Shanghai, China 20 00
Mrs. D. H. Davis, Shanghai, China 10 00
Native Miss. Society, Shanghai, China ... 5 00
22 13
\$6,374 02

CR.

E. B. Saunders, Salary for May and June, 1907	.....	\$150 00	
Expenses for May and June, 1907	.....	82 92	\$232 92
Rosa W. Palmberg, salary for year 1907	.....		600 00
Susie M. Burdick, salary for year 1907	.....		600 00
J. W. Crofoot, Salary, July 1 to Dec. 31, 1907 at 1/2 rate	.....	250 00	
Traveling expenses, Jan. 1 to June 30, 1907	.....	94 46	344 46
G. Velthuysen, salary for year 1907	.....		300 00
F. J. Bakker, salary for year 1907	.....		220 00
H. Eugene Davis, traveling expenses to Battle Creek, Mich.	.....		25 00
Recorder Press, Pulpits for May, June and July, 1907	.....		113 00
Cash in treasury, June 30, 1907:			
Available	.....	\$1,612 30	
Lieu-oo Mission	.....	226 34	
Shanghai Chapel	.....	2,100 00	3,938 64
			<u>\$6,374 02</u>

E. & O. E.

GEO. H. UTTER, *Treas.*

Lawyer—Well, what was done in the interim?
Witness—I don't know, sir. I didn't go into the interim. I stayed in the ante-room.—Puck.

Commercialism.

REV. GEO. W. HILLS.

*Read at the Northwestern Association, Al-
bion, Wis., June 13-16, 1907.*

We stand today on the highest eminence yet reached by the commercial activities of the ages. From this first decade of the twentieth century as our view-point, we may well take our bearings and study conditions. At the first glance we find commercialism sitting like a haughty goddess on her gilded throne dominating the activities of the world. In the state she says "must" and "must not" and in the church her presence controls much of its deliberations. In international treaties she governs the pulse-beat, and at her nod the doors of the commerce of nations open and close. The world is on its knees at her shrine. To say the business world has gone money-mad is a mild statement. No possession is too valuable or too sacred to offer in sacrifice on mammon's altar. Anything is offered in which rests a hope that, directly or indirectly, some favor, great or slight, may be secured from this relentless, heartless, conscienceless deity. Time, money, health, physical comfort are given. Not infrequently manhood and womanhood are sacrificed that her smiles and favors may be secured, and even virtue is not withheld. Sadly frequent is the birthright to Heaven's home and riches offered, and the hope of the soul's eternal joys is not kept back. Still the hungry, yawning maw of this modern monster is not appeased, while men and women, boys and girls rush madly on in the bewildering service, blinded by the glare and glitter of the altar-fires that so frequently charm to destroy.

We are commanded to be "diligent in business;" but too many never complete the sentence, and personally never become more than a part of the great commercial machine in the relentless business grind at mammon's mill. The remaining portion of that Scripture is too frequently forgotten, overlooked or ignored. It not only lays upon us the duty of being faithful in business, but continues: "fervent in spirit, serving the Lord." With this comprehensive thought in mind and seriously taken to heart, it is valuable instruction. It then becomes a business balance-wheel; and God is not crowded out of business life, but be-

comes the life of business. With this balance-wheel properly adjusted, no business calling will be chosen, no transaction undertaken that will not be consistent with the claims of God on the soul. If this instruction is faithfully followed the business man will seek the companionship and counsel of his Heavenly Father in his busy life, and will not only ask His blessing at every step, but will earnestly ask to be kept from moral as well as business mistakes.

There are many noble business men who follow the direction of this Divine finger-board that points to eternal successes. Their business methods are straightforward and manly, and would stand the test of Divine judgments in the searchlight of right and justice. They take Christ as their active partner in everyday affairs and their close companion in private life. But their numbers are sadly too few.

This is not the general condition. It is not an expression of the prevailing spirit of the age. Again and again we are told that "The Golden Rule and the Ten Commandments have no place in the commercial world, and the Sermon on the Mount must be treated only as an ancient fancy, for no one can succeed in business and be a real Bible Christian."

Hopeless, degrading belief! It is a delusive fancy of a mammon-poisoned brain. Such men cannot "see afar off." Taking this statement as an index of their lives and business methods, we may fairly conclude that it is far from safe to do business with them. We may take it for granted that their yard stick is dwarfed in length, their pound comes short of sixteen ounces, and their pocket-lining was woven in the loom of graft. Among the many ways in which this financial doctrine finds expression the great combines and mergers are appropriate illustrations; they grind the faces and the hearts of laborers, lengthen their hours of toil, and cut short their wage, while the financial trusts crowd out of the heart all trust in God.

Across the wide gulf of centuries comes to us the pathetic wail of God's ancient people crushed under Egyptian servitude as their taskmasters cracked their whips and "made the children of Israel to serve with rigor, and made their lives bitter with hard bondage." That dark chapter of heartless oppression and grinding greed is not yet

closed. The twentieth century has furnished many disfigured pages, as recent disclosures plainly show, though the advanced enlightenment of our progressive age might lead us to expect better conditions.

The American sweat-shop system is a shame to any age or people, and the child-labor system of the southern factories is a blight on that sunny land, and a clog to her progress. The future of the south is mortgaged to mammon by thus holding human life in such utter contempt, and considering it only as a factor for increasing dividends on invested cash. The anthracite coal regions show a blacker page. Of the many thousands there employed the majority are boys between the ages of ten and fourteen years, just the age when such children ought to be in school and under their mother's care.

"Sad picture!" do you remark? Yes, sad indeed. But there is a sadder one still. It is this: money has so blinded the eyes of the people that men who have amassed their millions in open defiance of law, and utter disregard of the rights of the financially weak, who have wrecked fortunes, and intentionally crushed out competitors, are called benefactors of the race, and are held up by the pulpit and the press, and even in Christian homes as models for the young to imitate; thus putting a premium on dishonesty and heartless cruelty.

The spirit of commercialism lays its hand on rich and poor alike. Every city and country-place, every hamlet and cross-road is laid under its tribute. It enters the sacred precincts of the church and the home. Even the pulpit is not exempt, while it sadly depletes the ranks of the ministry. It causes church congregations to be made up largely of women and children, while a great array of uninspiring empty pews confronts the average preacher.

Our own denomination is not immune from this blighting malady. Sadly frequent is the statement made by young Seventh-day Baptists, just launching out on the uncertain sea of active life: "I believe in the Sabbath, and want to keep it if I can and succeed in business;" as if the accumulation of a little bunch of dollars, or a little patch of land, or a house on Quality Avenue might be called success when secured at the forfeiture of a Redeemer's salvation, a clear conscience, and the hope of heaven's

treasures, a mansion in glory, a spotless robe, and a fadeless crown, in the "Land of endless day," "Where nothing shall ever grow old."

In choosing a calling a Seventh-day Baptist should make the selection with the claims of God and the Sabbath directly at the front. A business opening in which the Sabbath must be sacrificed ought never to receive one favorable consideration. They should promptly receive an emphatic "NO." There are many callings in which the Sabbath may be kept and allow the individual to follow out the Saviour's instruction, "seek ye first the kingdom of God and His righteousness."

Success and its final climax are not found on earth. We need to get the far view of life that takes in glimpses of eternity. This will cause the clink of the coin of Heaven to be more attractive to the ear of the soul than that of the commercial gold of earth. If success in this present life is such as to deprive us of the successes with God in eternity, what have we gained? or "What is a man profited if he gain the whole world and lose his own soul?" It is well for us to look at these serious things from God's angle of vision, remembering that the two great prime factors in attaining true success are, *God and eternity.*

Another grave problem confronting us as a people is found in the fact that the glare and glitter of commercialism has so blinded the eyes of not a few of our young men, that when the Lord asks them to give their lives to the Gospel Ministry, they close their ears to His voice and enter money-making callings instead. Thus the ranks of our ministry are depleted and the world secures a firmer grip on the church. The sad wail for the lack of young men for the Gospel ministry is heard on every hand—from the pulpit and the press of every denomination in the land, our own not excepted.

This all-absorbing spirit of money-getting tends to crowd out soul-culture and the development of the finer possibilities and higher endowments of the soul. None can afford such a ruinous sacrifice. We were created in God's image with inbreathed longings that can be satisfied only by companionship with "our Father who art in heaven." As a means to this end, we are instructed to "enter into thy closet and shut

thy door." That closet of prayer is the soul's Holy of Holies, where the inquisitive, intruding world is shut out and the soul is alone with God, and God alone with the soul. There, in the inner sanctuary, before the Mercy Seat, in the Shekinah presence, with penitence and child-like trust, Heaven's supplies of needed grace and wisdom to meet life's exacting toils and perplexing problems may be secured. There, the soul will be blessed with new visions of the Saviour of men, of itself, of duty, and will get a broader view of the limitless expanse of God's promises. There will be secured, a better understanding of life and its eternity-reaching responsibilities, with enlarged and quickened powers of life for service.

None can afford to allow the spirit of commercialism to close the doors of the heart against these blessed things by robbing him of his time and filling his heart with the world and self, thereby losing the presence, power, and companionship of God, without which, success that is success can never be attained. But let the soul be "hid with Christ in God," and there will be but one throne in the heart, and on that throne, but one King—"The King of kings and Lord of lords." With this daily "Alone-with-God" communion, life will have higher values, higher possibilities, higher aspirations, higher hopes and purposes, a wider horizon, and a clearer view of God and duty, while the life will be protected against the wiles of enticing commercialism that tends to lead it away from its God.

I have known many self-made men. Nearly all of them have worshiped their maker. They have been so stuck on themselves as to gaze with rapturous admiration on the work of their hands. In one sense, every man who is ever made at all, is a self-made man. Nobody ever made a man but the man made himself. Schools cannot make them; they furnish an opportunity for men to make themselves. Some men make themselves in school and others make themselves out of school. A school is an organization of the tools, the forces, principles and processes by which a man can easier and quicker make himself than if he has to do it without these processes.—*Prof. Lincoln Hulley.*

DEATHS

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

He often spoke of his happy childhood home, where loving parents taught their children the Word of God, prayed and sang praises to Him. His beloved mother was called from earth when he was about twenty years old, but to the last days of his life, he spoke of her with peculiar affection and tenderness. November 20, 1856, he was married to Annie P. Crandall, of DeRuyter, N. Y. The following June, he settled in Freeborn county, with several other families from the east, where, after a short time, the Seventh-day Baptist church of Trenton was organized. He became a member of that church through the preaching of Elder A. B. Burdick, and being true and steadfast, was a great help in the church, neighborhood, and surrounding country. In those days, neighborhoods were large and settlers were not very numerous; but when a man went eighty miles "to mill," he would meet some one who could be benefitted by a good word from a hale and hearty, God-fearing man like Brother Olin. During the "Indian troubles," although he lived near the scenes of massacre, he was not disturbed, although many Indians passed his beautiful home. In 1890, he moved to Dodge Center, transferring his membership to the church there, and serving his God faithfully till called to the Church Triumphant. In politics, he was a staunch prohibitionist. He loved all who tried to do the work of the Lord, whether they were of his own individual belief or not. "He was a friend of sinners," as his Lord was, and a friend of the sad and forsaken. His home was a sort of refuge for homeless ones, a large number of whom were befriended by him, and helped by his advice and example. He had great faith in young people and children. He loved music and his neighbors often heard his clear, strong voice across the fields, as he sang while he followed the plow. Mr. Olin was left very lonely by the death of his wife, which occurred about eight years ago; but he drew near to God in his sorrow, and did not repine, though broken in health and failing in strength. His last illness was brief. His intellectual faculties remained clear and his faith and hope were

bright until the end. Funeral services were conducted by Rev. E. Clarke and Rev. C. S. Sayre.

HEIDLEBOUGH.—Mary Mericle Heidlebough, wife of John Heidlebough, died at her home, near Garwin, Iowa, July 7, 1907, in the 68th year of her age.

Mary Mericle was born and grew to womanhood in Perry county, Ohio. She married John Heidlebough in February, 1861, and moved to Tama county, Iowa, in March, 1866. Mrs. Heidlebough has been a great sufferer for several years, and added to this, the death of her son-in-law and daughter, Mr. and Mrs. J. F. Bratt, of Oswego, Ky., two children of her son Elmer, of Abia, Mo., and her sister, Mrs. Keller, all since October last, has cast a gloom over her last days. Her husband, five sons and three brothers stood by her open grave, while one sister in Kansas was left to mourn alone. Although a member of the Disciple Church, she was so well acquainted with the Seventh-day Baptists who have resided at Garwin, it was desired a notice might be published in the RECORDER. Words of comfort were spoken by the writer, from II. Cor. 5:1-3.

J. T. D.

BROWN.—Mrs. Ellen Brown died at the home of her daughter, Mrs. Marquette, near Adams Center, N. Y., May 23, 1907, in the thirty-eighth year of her age. Funeral services were conducted by Rev. E. H. Socwell, and the body laid to rest in Rodman cemetery.

E. H. S.

CLARKE.—Mrs. Harriet J. Clarke, wife of Edwin Clarke, died at her home in Greene Settlement, N. Y., June 27, 1907, in the sixty-second year of her age.

Sister Clarke was a consistent member of the Seventh-day Baptist church at Adams Center, N. Y. Funeral services were conducted at her late home by pastor E. H. Socwell.

E. H. S.

GARDNER.—Mrs. Delia Potter Gardner was born in West Edmeston, N. Y., May 23, 1833, and died at her home in Adams Center, June 9, 1907, in the seventy-fifth year of her age.

She was a sister to Charles Jr. and Dr. C. D. Potter, so widely known among our people. At the age of fifteen years, she was converted and baptized into the fellowship of the Seventh-day Baptist church of Adams Center and continued in its fellowship until she came to the end of life. April 3, 1856, she was united in marriage to

George W. Gardner, who for many years has been an honored deacon of the Adams Center Church. This marriage resulted in the birth of one son and two daughters, of which number, but one is now living, Mrs. Eliza Kenyon, of Westerly, R. I. Sister Gardner has for many years been a great sufferer, but she endured all her suffering with Christian patience and fortitude, till God lovingly called her home.

Funeral services were conducted at her late home by Pastor E. H. Socwell, and were attended by a large number of relatives and friends, including her daughter, Mrs. Eliza Kenyon, of Westerly, R. I.; a niece, Mrs. D. E. Titsworth, of Plainfield, N. J.; Mrs. Dr. E. R. Maxson, of Syracuse; Mrs. E. E. Hamilton, of Alfred, and others. Thus is Brother Gardner bereft of the companion of his youth, the church of an honored member, and the community of one they highly esteemed.

E. H. S.

MAXSON.—George LeRoy Maxson was born at Richburg, N. Y., July 8, 1833, and died at his home near West Point, Miss., June 28, 1907.

He was converted when about eighteen years of age and baptized by Rev. Lemán Andrus, uniting with the Seventh-day Baptist church of Richburg. Was married to Adelina Irene Brockway, February 17, 1856, who, with seven children is left, and while they mourn his departure, they have a blessed memory of his loving, tender life as a companion and father, and we praise the Father of all for his long and useful life.

Faith in the Clergy.

The Highlanders' faith in the clergy has always been peculiarly profound. The characteristic is illustrated, though in rather an exaggerated way, by the story of two old women going along the road after service, who were heard to discuss the sermon as follows:

Peggy—"Ah! and did you hear that most precious word, Kirsty—a most precious word?"

Kirsty—"No; and what word was that?"

Peggy—"O, a most precious word, and it's myself that will not forget it—the precious word, 'Nebuchadnezzar.'"

Kirsty—"O, yes; and did you hear that other most beautiful word? Myself never heard it said before—the beautiful word, 'Belshazzar.'"

OFFICIAL MINUTES OF THE WESTERN ASSOCIATION

SEVENTY-SECOND SESSION

Held with the Friendship Church at Nile, N. Y., June 6-9, 1907.

The Western Association convened for its seventy-second annual session, with the Friendship church, Nile, N. Y., June 6, 1907. We were called to order by the Moderator, Prof. Paul E. Titsworth of Alfred, at 8 P. M. Rev. G. P. Kenyon led a devotional service, opened with singing, "Draw Me Nearer," and prayers were offered by Rev. E. H. Socwell, Rev. A. J. C. Bond, Rev. E. D. Van Horn, and Rev. G. P. Kenyon. Singing, "Nearer My God to Thee."

Welcome words were spoken by Pastor Bond, to which the Moderator responded.

[The RECORDER has in hand the address by Moderator Titsworth, on "The Sphere of the Church," which was ordered printed, and hence is inserted at this point, although not sent in connection with the official minutes.—EDITOR].

Prof. Titsworth said:

The purposes of such a gathering as this are two-fold: first, to turn our hearts to worship and meditation, and second, to inspire us to new work by showing results already accomplished and the immense and splendid harvest yet waiting for the reaper's sickle. The first purpose is mystic, the second is militant; the first is passive, the second is aggressive; the first is feminine, the second is masculine. Both qualities—reverence towards God and unselfish activity for our fellow-creatures—are needful to make a man spiritual. As the apostle said of faith, that it without works was dead, so it is true of communion and service; both are needed and they must go together. This point, in my opinion, is often overlooked. It sometimes seems that the church at the present time is monopolizing the passive element and other organizations have taken up a large share of the work on the fighting line. To make my point more clear: the frequent criticism by church members of those not directly interested in strictly church affairs who are, nevertheless, doing things very worth while, is that they lack spirituality. The criticism by these outsiders of the church is that it is not alive, that it is not entering actively into the world's conflicts with its boasted uplifting power. In a way both criticisms are wrong and both right. Since, however, we are church members and ought frequently to consider ourselves as others consider us, I wish to examine the second point in detail.

In the middle ages, the man who aspired to saintliness withdrew from the world. The hermit retired to his lonely cell to spend his time in mortifying the flesh and contemplating the beauty and enchantment of the heavenly shore. The church taught that earth was "a vale of tears," that there was nothing to be desired here, and that the sooner men could be re-

lieved of their sinful flesh, the sooner goal of existence would be reached. This spirit of the medieval times is called by historians "other-worldliness" in contrast to the robust, exuberant joy in living which many persisted in showing in spite of the ecclesiastical frown, which is termed "this worldliness." Such a suppressed life was unnatural and by degrees this idea retreated before the opposite one that God gave man *this* life to enjoy and use, that he is a citizen of this world and that if he serves well here, the other will take care of itself. A remnant of this idea of "other worldliness" still persists as is shown by the reluctance of many good people to take part in civil and social life. Like Pilate, they wash their hands of the responsibility and withdraw to let others who are only too willing from selfish motives turn affairs much as they will. I know we have heard that an hundred times before, but we need it repeated in our ears until it, like steam in the cylinder of the locomotive, sets the piston-rod of our wills in motion.

There is a large promised land which the church has not yet entered and possessed. In my observation, the activities of the church have been limited almost entirely to evangelism, that is to say, to propagandism. The stress has been laid on that. Everything is done that men may be brought into the church. What then? That is only the beginning. Evangelism is only a part and not the whole of the field of the church's activities. To my mind it isn't even the chief business of the church. Evangelism is only the way the ecclesiastical body increases in size and not necessarily in efficiency. Christianity is more than getting men to join the church. It is a life and an aggressive one.

What, then, is the sphere of the church? It should be the center from which should radiate direct and indirect influence to forward the progress of mankind. It should be the recruiting station, training school, base of supplies, and the hospital for the soldiers who fight the political, social, and religious battles of the world. To make the point still plainer—it ought to be impossible for a man to be a church member and not be inspired to take a definite and active hand in the world's affairs. Not long ago, in an address to college students, President Roosevelt asserted in substance that a college training which made mollicoddles of men and did not fit and inspire them to take active interest in politics, in the settlement of labor troubles, in the betterment of the condition of the poor in the great cities, or in similar work, such a college education is not worth much. The same might be said of church training. We are citizens of this world; if we do not mix actively in

its affairs we are like grain laid away in a store house; we have possibility but no activity.

In a series of lectures, just finished, given at Yale, Elihu Root, Secretary of State, in this connection uttered the following pregnant words:

"A large part of mankind still regard governments as something quite apart from the main business of life, something which is undoubtedly necessary to enable them to attend to their business, but only incidental or accessory to it. They plow and sow and harvest; they manufacture and buy and sell; they practice the professions and the arts; they write and preach; they work and they play—under a subconscious impression that government is something outside all this real business, a function to be performed by some one else with whom they have little or no concern, as the janitor of an apartment whom somebody or other has hired to keep out thieves and keep the furnace running." And farther,

"The essential feature of the present condition is that the burden and the duty of government rest on all men; and no man can retire to his business or his pleasures and ignore his right to share in government without shirking a duty. The selfish men who have selfish interests to subserve are going to take part; the corrupt men who want to make something out of government are going to take part; the demagogues who wish to attain place and power through pandering to prejudices of their fellows are going to take part. The scheme of popular government upon which so much depends cannot be worked successfully unless the great body of such men as are now in this room do their share; and no one of us can fail to do this share without forfeiting something of his title to self-respect."

"We would like honesty, economy, efficiency in our public service; but we do not want them enough to pay the price for them. The best citizen sits at home and reads his papers before the fire or swings in his summer hammock on his porch with the last ten-cent magazine exposure of political corruption in his hand and wonders why somebody does not do something to better our political conditions."

The problems of society, of politics, of farming, of education, of religion, of art—in fact, all the problems involved in the legitimate activities of men are problems of the kingdom of God. None of these things exists for itself alone. They are interdependent. They exist only for the upbuilding of character. For example, the quickness now-a-days with which one part of the earth can reach another part by telegraph, telephone, steam cars, or steam ships has performed miracles in bringing about the kingdom of God in the growing idea and possibility of the brotherhood of man. Religion, in its narrower sense, does not exist for itself alone any more than the others do, but depends on the other activities and shapes them and all together work toward the completing of the man. God is not only perfect in goodness but also in knowledge and in power and we are to be like him. He has given us the command,

"Be ye therefore perfect even as your Father in heaven is perfect."

To illustrate my point still farther, let me take some concrete examples. In the social world we are confronted with the divorce problem, for instance. What is to be done with the manifold evils clustering around it? The church ought to indicate in no uncertain way the need of a desirable solution and urge its members to study the problem carefully and solve it, taking it out of the hands of the unscrupulous. If we were willing to put to lustily and train ourselves to the task we could demonstrate our ability to grapple more definitely and effectively with such tangles than we do.

In politics, corruption is being laid bare on every hand. The church spirit, that is to say, the Christ spirit ought to send forth more men to become politicians. Religion ought to compel men to strengthen such weak places. The men that are now going into politics to help clean it up are as surely sent by the spirit of Christ as ever was missionary to India, to Africa, or to China, but I often feel that the church by its atmosphere and ideals is not the compelling force in such crusades.

In farming, there are many problems to be solved. If we ride over the hills of Allegany county, we are struck with the number of dilapidated farms. I imagine it is with farming much the same as it is with school-teaching—it isn't the lucky man but the one who knows how who is successful. The Christ-spirit expressed in the church will set more agencies to work to arouse indifferent farmers to better ways of doing things. This movement ought not to come from the city church but from within the country church itself. I believe the church is responsible not as an official church but as a body of believers in higher ideals for the uplift of the unfortunate and ignorant members of the country-side population as it is for the betterment of the same class in the large cities. What wonderful chances there are for good, for free libraries, reading rooms, lecture courses, and the exhibition of new methods in farming or of improving machinery.

In education, there are problems to be met which demand consecration and preparation. How may it reach more people? How may it be more practical? How may it fit men and women better to be open-minded and open-hearted towards all truth. The church has showed the needs of education on the home and foreign mission field, but how many calls has it issued for young men and women to prepare themselves for the educational problems at home? For example, in our own denomination, there ought to be more to prepare themselves to teach in Salem, in Milton, or in Alfred. If we are to hold our own beside other schools and colleges we must have teachers who are as well equipped as those of other institutions. I can't see any other hope or excuse for the maintenance of our colleges. Are the churches holding up continuously these chances for service to the young people?

In religion, the realm of the influence of Christianity must be widened both at home and

abroad. Here, too, consecration and training must go hand in hand. The church must train its members to become intelligent citizens of the kingdom of God on earth. This may be done largely through the Sabbath-school. The church should point out the opportunities for leadership which await men and women cultured in soul and in mind.

In art, there is a wide field of influence. The church ought to use it to beautify our cities, our public edifices, and our homes. Just now there are many who are making a great effort to render the cities beautiful by cleaning up vacant lots, tabooing unsightly advertising, abating the smoke nuisance, laying out parks and boulevards, doing away with telegraph and telephone poles and wires by placing the cables underground and in numerous other ways attempting to inoculate a little more of the spirit of the kingdom of God on earth. Cleanliness and beauty are as destructive to the spirit of sin as sunlight is to disease germs. Similar reforms are going on in the country, too, but they can be carried a deal farther in both city and country. The church ought to make its influence felt definitely in such reforms.

I might go on for hours and enumerate the host of chances that the church has to influence fundamentally events and conditions. Medicine, sanitation, law, journalism, literature and a thousand other openings for service are calling for people to settle their problems and settle them rightly. Instead of holding himself aloof from the world the church man ought to be, by very virtue of the fact, the most public-spirited citizen of a community. Our lives are but half successful if we have only earned a living, however good that may be. Indeed, I will say they are failures if we have not contributed priceless service to our fellowmen in character and higher ideals.

When we abound in all good works such as I have pointed out, then men will come into the church as a natural consequence, as a part of their preparation for living. In my opinion, at present we put salvation of souls at the wrong end of our Christian experience. Salvation is the natural sequel to character only. The church will not dominate its true sphere until it raises and widens its ideals and ways of working.

After singing, "Blest Be the Tie," the introductory sermon was preached by the Rev. A. G. Crofoot, of Independence. Text, John 12:32. Theme, "The Drawing Power of Jesus Christ." Benediction by Rev. E. D. Van Horn.

SIXTH-DAY MORNING.

Meeting opened with prayer by Rev. A. G. Crofoot.

Report of the Executive Committee was read and adopted. They reported one meeting, and the following program:

PROGRAM.

- 7.45 Devotional Service, Rev. G. P. Kenyon.
- 8.00 Address of Welcome, Rev. A. J. C. Bond.
- 8.10 Response, Prof. Paul E. Tittsworth, Moderator.
- 8.20 Introductory Sermon, Rev. A. G. Crofoot.

SIXTH-DAY MORNING.

- 9.00 (1) Report of Executive Committee.
- (2) Report of Corresponding Secy. and Treasurer.

- (3) Report of Delegates to Sister Associations.
- (4) Communications from Corresponding Bodies.
- (5) Appointment of Standing Committees.
- 9.50 Devotional Service, Mr. Gates Pope.
- 10.00 Address, "Phenomena of Reformation," Mr. O. Austin Bond, Delegate from South-Eastern Association.
- 10.45 Symposium,
 - (1) "Religious Value of Systematic Giving," Rev. L. C. Randolph.
 - (2) "Systematic Giving from a Business Man's Point of View," Mr. Paul P. Lyon.
 - (3) "Systematic Giving from a Professional Man's Point of View," Dr. H. A. Place.
 - (4) "Practical Value of Systematic Giving," Mr. J. C. Crofoot.
- 11.45 Fifteen minutes general discussion.

AFTERNOON.

- 1.30 Business.
- 2.00 Woman's Work, Mrs. Alice McGibeny, Associational Secretary.
 - (1) Music.
 - (2) Devotions, Mrs. Ora Bond.
 - (3) Paper, "Sunshine," Mrs. Belle Tittsworth.
 - (4) Poem, Miss Mary A. Lackey.
 - (5) Solo, Miss Emma Cartwright.
 - (6) Paper, "How Can the Society Best Aid the Church and Pastor," Rev. O. D. Sherman.
 - (7) Solo, Mrs. Leola C. Davis.
- 3.00 Offering for the Woman's Board.
- Education Society Work, Dean A. E. Main, Corresponding Secretary.
 - (1) "A College Education for the People of the Western Association," Pres. B. C. Davis.
 - (2) "What I Owe the Theological Seminary," Rev. A. J. C. Bond.
 - (3) "My Debt to Theological Education," Rev. E. D. Van Horn.

EVENING.

- 7.45 Praise Service.
- 8.00 Sermon, "Denominational Growth—How Attained," Rev. G. W. Lewis, Delegate from the Northwestern Association.
- 8.00 Prayer and Conference Meeting, Rev. E. D. Van Horn.

SABBATH-DAY MORNING.

- 10.30 Sermon, Rev. E. H. Socwell, Delegate from the Central Association.

AFTERNOON.

- 2.15 Sabbath School, conducted by Prof. C. B. Clarke.
- 2.45 Young People's Work, conducted by Mr. H. L. Cottrell.
 - (1) Music, Male Quartet.
 - (2) Address, "Preparation," Mr. H. L. Cottrell.
 - (3) Effects of Cigarette Smoking,
 - (a) Physiological Effects, Dr. W. H. Loughead.
 - (b) Moral Effects, Mr. Wilburt Davis.
 - (c) Spiritual Effects, Mr. H. E. Davis.
 - (4) Solo, Mr. T. G. Davis.
 - (5) Address, "Goals and Pitfalls," Pres. B. C. Davis.
 - (6) Music, Male Quartet.
- Offering for Young People's Board.

EVENING.

- 7.45 Praise Service.
- 8.00 Work of the Sabbath School Board, Rev. A. J. C. Bond, Vice-President.
 - (1) Address, Rev. A. J. C. Bond.
 - (2) Address, "Home Department Work," Rev. E. D. Van Horn.
 - (3) "Sabbath School Grading," Prof. Paul E. Tittsworth.
 - (4) Address, "Teachers and Teaching," Dean A. E. Main.

FIRST-DAY MORNING.

- 9.30 Business.
- 10.30 Tract Society Work, conducted by Mr. T. G. Davis.

AFTERNOON.

- 2.00 Devotional Service, Mr. R. G. Severance.
- 2.15 Missionary Society Work, "Work of the Scattered Churches and Sabbath Schools," Dr. Hulett.
- 3.15 Business.

EVENING.

- 7.45 Praise Service.
- 8.00 Sermon, Rev. L. F. Randolph, Delegate from the Eastern Association.

The Corresponding Secretary read his report as follows:

TO THE SEVENTH-DAY BAPTIST WESTERN ASSOCIATION:

The Corresponding Secretary would report that blanks have been sent to all the churches, and that reports have been secured from all but two. These will be read if desired. We call attention to the fact that one-third of the members of this Association are non-resident.

H. E. DAVIS, Cor. Secy.

The letters from the churches were called for and read, and the report was adopted.

Rev. A. J. C. Bond, delegate to the Northwestern Association in 1906, gave his report which was adopted as follows:

TO THE WESTERN ASSOCIATIONS

Your delegate to the Northwestern Association attended the sessions of that Association held at Jackson Center, Ohio. This church being situated so far to one side of that large Association, the number of delegates in attendance from other churches was not large. However, the interest was good and the local attendance was large. The Jackson Center people had made abundant provision for the entertainment of the guests, and we believe that, in turn, they received much benefit from the meetings. Your delegate tried to perform the tasks assigned him to the best of his ability. He would hereby express his gratitude for the privilege accorded him as your representative.

The total expense chargeable to the Association is \$14.95; which amount has been received from the treasurer.

Respectfully submitted,
A. J. C. BOND, Delegate.

Rev. O. D. Sherman, delegate to the South-Eastern, Eastern, and Central Associations, in 1907, gave his report which follows:

DEAR BROTHERS:

Your delegate would report that he has performed the pleasing duty assigned, of visiting these Associations, and was received with cordiality and invited to participate in all their deliberations. The South-Eastern Association was held with the church at Salemville, Pa. This church occupies a unique position among our churches. It is located thirty miles south of Altoona, Pa., in Morrison's cove, a broad and fertile tract of land enclosed in the protecting, encircling arms of the Alleghany Mountains. West Virginia was well represented by delegates and the people of Salemville attended the sessions in a good degree. Earnestness, enthusiasm, good feeling and spirituality commenced with the first session and increased unto the last, when song and love and joy flowed like a river.

The Eastern Association was held in the First Hopkinton Church, at Ashaway, R. I. The mention of this church calls forth fragrant memories of the men and women of olden times who were true to the faith and constant in service. As this Association has in keeping the Missionary and Tract Societies, it was but natural that these interests should pervade the Associations. It was also made prominent that we need as a people to take higher ground, as the disciples of Christ and defenders of the Lord's Sabbath.

The Central Association was held with the First Church of Brookfield, at Leonardsville, N. Y. This Association comprises the churches of Jefferson, Oneida, Madison, Cortland, Lewis and Chenango counties, N. Y. Like the First Hopkinton, the First Brookfield Church is in a large sense a mother church, and many precious memories cluster around its name and history. Maxson, Crandall, Coon, Whitford and Clarke are the names which have thickly sprinkled the West with loyal Sabbath-keepers. DeRuyter Institute was the child of the Central Association and the pioneer in the educational movement of our people. Like the other Associations I attended, this Association was characterized by breadth of Christian love and charity, by depth of spiritual manifestations, and by a feeling that we must have, as a people, a fuller consecration to the Redeemer's kingdom. All of our denominational interests—Missionary, Tract and Sabbath School—received hearty sympathy and co-operation. I feel very grateful to the Western Association for sending me on this mission.

The expenses of your delegate were \$28.50; an itemized account being hereby furnished.

Respectfully submitted,
O. D. SHERMAN, Delegate.

This report was adopted.

Communications from corresponding bodies were then called for and the following delegates responded: Mr. O. Austin Bond, from the South-Eastern Association; Rev. L. F. Randolph, from the Eastern Association; Rev. E. H. Socwell, from the Central Association; and Rev. G. W. Lewis, from the Northwestern Association.

It was voted that delegates from sister Associations and representatives from the various societies be welcomed to the privileges of the sessions of this Association.

The Moderator then appointed the standing committees.

A short devotional service was conducted by Mr. Gates Pope, following which Mr. O. Austin Bond, delegate from the South-Eastern Association gave an address on "The Phenomena of Reformation." This was followed by an interesting program on systematic giving. (1) Address, "The Religious Value of Systematic Giving," Rev. L. C. Randolph. (2) "Systematic Giving from a Business Man's Point of View," was spoken of in the absence of Mr. Lyon by Mr. Frank Stillman. (3) "Systematic Giving, from a Professional Man's Point of View," by Mr. H. Eugene Davis in the absence of Dr. Place. (4) "Tithing from a Financial Point of View," by Mr. J. Claude Crofoot. General discussion.

FRIDAY AFTERNOON.

1.30 Business session opened with prayer. Report of Treasurer, J. C. Crofoot, was read and referred to the Finance Committee. The report follows:

J. C. Crofoot, Treasurer, in account with the Seventh-day Baptist Western Association.

DR.	
Balance on hand last report	\$28 06
Churches:	
First Alfred	47 41
Friendship (for 1905)	14 30
First Genesee	16 28
Hartsville	5 50
Portville	4 84
Wellsville	2 31
Scio	2 53
West Genesee	1 21
Hornell	3 41
First Hebron	2 86
Hickernell	1 10
Independence	6 49
Andover	8 36
Second Alfred	22 00
Total	\$166 66

CR.	
Crumb and Whitford, printing programs	\$2 20
E. D. Van Horn, bal. for expenses as delegate in 1906	5 46
A. J. C. Bond, delegate to Northwestern Assn.	14 95
A. J. C. Bond, editing and engrossing minutes Recorder Press, for Association Minutes	8 00
Pres. B. C. Davis, delegate to South-Western Association	30 00
Postage	24 90
Rev. O. D. Sherman, delegate to South-Eastern, Eastern and Central Associations	31
Total	\$115 82

Balance in bank	50 84
Total	\$166 66

Respectfully submitted,
J. C. CROFOOT, Treasurer

Communication read from Prof. Frank L. Greene, Cor. Secy. of the General Conference.

in reference to the bi-ennial Conference plan. It was voted that the matter be referred to a special committee of three to formulate the sentiment of this Association.

A short song service was conducted by the Rev. E. D. Van Horn,

Mr. H. L. Cottrell was appointed Cor. Secy. pro tem. The Moderator also appointed the special committee referred to above and the Finance Committee. The Committee on ordination gave their report as follows:

Your Committee on Ordinations would respectfully report that no ordinations have taken place this Association year; but the committee has been requested to arrange for the examination and the ordination to the ministry, of Brethren J. W. Crofoot, Wilburt Davis, of the First Alfred Church, and H. Eugene Davis, of the Hartsville church.

Nile, N. Y.,
June 7, 1907.

A. E. Main, Chairman.

This report was adopted.

A letter from Rev. D. H. Davis, expressing gratitude to the Western Association for the greeting sent to him from that body in 1906, was read by Rev. A. J. C. Bond.

The Woman's Hour followed, conducted by Mrs. Alice McGibeny, Associational Secretary of the Woman's Board.

Singing, "What a Friend We Have in Jesus." Reading of the Scripture, I. Cor. 13, and prayer by Mrs. Ora Bond.

Poem, "Better to Me Than My Fears," written by Miss Mary A. Lackey and read by Mrs. Fannie Lewis.

Paper, "Sunshine," written by Mrs. Belle Titsworth, was read by Mrs. Charles Stillman.

Solo, "Lead Kindly Light," Miss Emma Cartwright.

Address, "How Can the Ladies' Aid Society Best Aid the Church and Pastor," Rev. O. D. Sherman.

Solo, "The Homeland," Mrs. Leola C. Davis. An offering was taken for the Woman's Board, amounting to \$8.00. Closing remarks, of encouragement were made by Mrs. McGibeny.

At 3.00 o'clock the work of the Education Society was taken up under the leadership of Dean A. E. Main, Cor. Secy. Address, "College Education for the People of the Western Association," Pres. B. C. Davis. He spoke of the duty of this people to send young people to a college where they may be under the influence of our denominational sentiment. He asked for the encouragement and aid of the people towards the "Betterment Fund" for Alfred University.

Rev. A. J. C. Bond gave a short address on, "What I Owe the Theological Seminary." His testimony was that he had been impressed with the unity of the Bible, the unity of all history and the unity of all life.

Another short address was given by Rev. E. D. Van Horn on, "My Debt to Theological Education." He mentioned the open Bible, a larger conception of the brotherhood of man, the value of the Bible in solving present day problems, as some of the results for which he was indebted.

Mr. O. Austin Bond spoke concerning Salem College and her needs. Closing remarks were offered by Dean Main, Pres. B. C. Davis and O. D. Sherman.

Rev. S. H. Babcock offered special prayer for laborers to enter open fields, and the congregation joined in the closing song, "Work for the Night is Coming."

FRIDAY EVENING.

The evening session opened with a song service conducted by Mr. Frank Stillman, chorister of the Nile choir. Prayer was offered by Rev. L. F. Randolph, and Prof. C. B. Clarke. Sermon, "Denominational Growth—How it May be Attained," by Rev. G. W. Lewis, delegate from the Northwestern Association. Text, Gen. 22, Luke 9:23, Acts 2, closing verses. Singing, "I'll Be What You Want Me to Be." A conference meeting in which many took part was conducted by Rev. E. D. Van Horn. Quartet composed of Messrs. Frank Stillman, Fred Stillman, Mrs. Bond and Mrs. George Stillman, sang "Something for Thee." Benediction was pronounced by Rev. Mr. Derr.

SABBATH MORNING.

The service opened at 10.30 o'clock, with an organ voluntary and singing of the Doxology. Invocation by Pastor Bond. Concert reading of the 8th Psalm. Sabbath Hymn. Scripture reading, John 14, by Rev. E. H. Socwell. Prayer was offered by Dean A. E. Main. An offering amounting to \$20.23 was taken for the Tract, Missionary and Education Societies. Anthem by the choir.

Sermon, by Rev. E. H. Socwell, delegate from the Central Association. Text, Gen. 5:24. Theme, "A closer walk with God." Closing Song. Benediction by Rev. E. H. Socwell.

SABBATH AFTERNOON.

Sabbath School Hour, conducted by Prof. C. B. Clarke, was opened by singing, "All Hail the Power of Jesus' Name."

Reading of the Sabbath School lesson for the day from Ex. 12:21-28, by Prof. Clarke.

Prayer by Miss Emma Cartwright.

The Sabbath School lesson was treated under the following different heads:

- (1) Why were Hebrew fathers and mothers instructed to explain the meaning of significant events in the development of the religious and civil life of the nation? A. E. Main.
- (2) Why is it a wise principle of civil polity to instruct the young in the traditions of national life? Rev. E. D. Van Horn.
- (3) Should our children be instructed in the great events of our denominational history and in the meaning of this history? If so, why? Pres. B. C. Davis.
- (4) Should our children be educated in the religious life, and if so, to what extent? Prof. Paul E. Titsworth.
- (5) By whom should our children be educated in the religious life? J. W. Crofoot.
- (6) Compare the home and the Sabbath School as factors in the religious education of children. Mr. D. D. Rogers.

The report of the delegate to the South-Western Association in 1906 was given verbally by Pres. B. C. Davis, and accepted.

The Young People's Work was conducted by Mr. H. L. Cottrell, in the absence of the Associational Secretary. The program is as follows:

- (1) Song, "Onward and Upward," Seminary

Male Quartet.

- (2) Address, "Preparation," Mr. H. L. Cottrell.

- (3) Song, "We Are Soldiers of Jesus," by the Nile Juniors.

- (4) The effects of cigarette smoking were considered under three heads:

(a) Paper, "Physiological Effects," written by Dr. W. H. Loughhead, was read by Rev. A. J. C. Bond.

(b) The "Moral Effects," were considered by Mr. Wilburt Davis.

(c) The "Spiritual Effects," by Mr. H. Eugene Davis.

- (5) Solo, "Oh Love Divine," Mr. T. G. Davis.

- (6) The address on "Goals and Pitfalls," to be given by Pres. Davis was omitted for lack of time.

- (7) Music, "I Will Follow Only Thee," Male Quartet.

Collection for Young People's Board, amounting to \$11.05.

Closing prayer by Pres. Davis.

SABBATH EVENING.

Mr. Frank Stillman led the choir in a praise service. Rev. O. D. Sherman and H. L. Cottrell asked God's blessing upon the meeting. The work of the Sabbath School Board was presented by Rev. A. J. C. Bond, Vice-Pres., who spoke particularly of our publications for use in the Sabbath Schools. Rev. E. D. Van Horn then gave a short address on the work of the Home Department. Prof. Paul E. Titsworth spoke on "Sabbath School Grading."

The third address on "Teachers and Teaching," was given by Dean A. E. Main. Singing, "Onward Christian Soldiers."

Benediction by Rev. E. D. Van Horn.

SUNDAY MORNING.

Business meeting opened with prayer by Rev. A. G. Crofoot.

The report of the Committee on Obituaries was adopted as follows:

Your Committee on Obituaries would submit the following report:

Dea. Holly Manchester-Maxson, son of Holly Welcome, and Lucy Burdick Maxson, was born in Scott, N. Y., May 14, 1836, and died at his home in Alfred, N. Y., Dec. 6, 1906, in the 71st year of his age.

At about the age of fourteen years, he was baptized by the Rev. Sherman S. Griswold into the fellowship of the Sulphur Springs Seventh-day Baptist Church, now extinct, in the town of Houndsfield, N. Y.

Eld. Griswold was there to assist in the dedication of the church, a successful revival followed, and Holly was among the happy subjects of Divine Grace.

On June 17, 1865, he was married to Miss Angie Holcomb, of DeRuyter, N. Y. Here began a happy wedded life which they permitted to enjoy for forty-one years.

Brother Maxson was ordained deacon of the DeRuyter Seventh-day Baptist church by Rev. Messrs. Julius M. Todd and Joshua Clarke, Aug. 18, 1878, faithfully performing the duties of a deacon until he removed to Alfred, about twenty-two years later. There he was called to the same office and filled it with the same religious zeal and cheerfulness.

Dea. Maxson was not only a man universally respected in the community, but beloved by all who thoroughly knew him. Cheerful as a friend, kind as a neighbor, and efficient in the church, his removal is deeply felt as a common loss.

His funeral services were held at the church, Sabbath afternoon, Dec. 8, 1906; his pastor, Rev. L. C. Randolph, officiating, using as a text a passage found in Num. 23:10: "Let me die the death of the righteous, and let my last end be like his."

Ormond Elroy Burdick, son of Benjamin F. and Julia A. Burdick, was born at Little Genesee, N. Y., Oct.

21, 1850, and died at his home Nov. 1906, age 56 years. Brother Burdick was baptized into the fellowship of the Little Genesee Seventh-day Baptist church, March 3, 1860, by Rev. Thomas B. Brown, and was ever afterward one of its most devoted supporters. Almost continually from his early manhood, he held some official position in the church. For about thirty-five years he was the competent and trusted leader of the church choir and musical director in all departments of the church work.

He was ordained deacon Nov. 21, 1905, and here as elsewhere, he was always faithful to his profession as a religious worker. He graduated with honor from the Medical University of New York March 29, 1892, and became a successful practitioner in his native town.

His funeral services were conducted at the home church, by his pastor, Rev. S. H. Babcock, Nov. 18, 1906. Of him his pastor could truly say, "He was the pastor's helper, the church's servant, the children's friend, a welcome guest, a competent physician, and an honored citizen."

Deacon William White Gardiner, was born at Stockport, N. Y., Apr. 15, 1823, and died at his home in Nile, N. Y., May 30, 1907, aged 84 years. In 1848, Brother Gardiner was married to Miss Almira Crandall, of Nile, who still survives him.

Dea. Gardiner united with the Friendship Seventh-day Baptist Church, Jan. 31, 1868, and was ordained deacon, Dec. 7, 1878. He was a man highly esteemed in the community, faithful in his official duties, and true to his Christian profession. Of him it could well be said, "He came to his grave in full age, like as a shock of corn cometh in his season."

His pastor, Rev. A. J. C. Bond, conducted his funeral services, June 3, 1907.

B. F. ROGERS,
O. D. SHERMAN,
A. G. CROFOOT,
S. C. WHITFORD,

Committee.

The matter of printing the minutes of this session in the SABBATH RECORDER was generally discussed, and left for decision later.

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

1. That as individuals and churches we reaffirm our belief in, and pledge our support to the high ideals of education which have ever characterized the educational history of this denomination.

2. That we urge upon ourselves and especially upon our young people everywhere a higher appreciation of the increasing demands of our generation for well-educated men and women, and that so far as lies in our power, we shall seek to avail ourselves and for our children, of the best educational advantages offered.

3. We earnestly recommend that all our young people who do not expect to complete a higher course, shall spend at least one year in one of the preparatory schools of our denomination.

4. We heartily approve of the effort of the Sabbath School Board to place our Sabbath Schools in a position to do more efficient work for young and old in the development of our religious life and knowledge.

5. We would recommend to, and heartily urge upon, all our Sabbath School officers and teachers to avail themselves of the offer of the Seminary to loan, free of charge, books and pamphlets, which if studied, will greatly increase the efficiency of the Sabbath School work.

6. We believe that in many, if not all of our churches, there is much latent talent, and we would urgently recommend that pastors and others seek out and encourage such persons to develop these gifts to the end that we may possess the best spiritual leadership in pastors, teachers, missionaries and other like functions.

7. We would call the attention of parents and young persons throughout the Association to the exceptional educational advantages which lie at our door in the University, Seminary and Academy at Alfred, and would urge upon all suitable persons the high desirability of taking advantage of their opportunities.

8. That we approve the present effort to relieve our University of financial embarrassment and we pledge ourselves to the extent of our ability to assist in this good work.

C. B. CLARKE,
A. J. C. BOND,
E. D. VAN HORN,
H. L. COTTRELL,

Committee.

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

Your Nominating Committee would report, nominating officers and members of the Executive Committee, as follows:

Moderator, Rev. W. C. Whitford; *Recording Secretary*, Rev. E. D. Van Horn; *Asst. Secretary*, Miss Bertha Whitford; *Treasurer*, J. Claude Crofoot; *Corresponding Secretary*, Miss Emma Cartwright; *Delegate to the South-Eastern, Eastern and Central Associations in 1908*, Rev. A. J. C. Bond, *alternate*, H. L. Cottrell; *Delegate to the Northwestern Association in 1908*, Prof. C. B. Clark; *alternate*, Rev. S. H. Babcock.

For delegate and alternate to the South-Western Association in 1907, we endorse the nomination of the Eastern Association.

Preacher of Introductory Sermon, Rev. O. D. Sherman. *Executive Committee*:—First Alfred, Frank Langworthy; Second Alfred, Schuyler Whitford; Andover, Alvin Baker; Friendship, Percy L. Clarke; First Genesee, D. P. Hall; West Genesee, James H. Crandall; Hartsville, Gates Pope; First Hebron, E. G. Burdick; Hebron Center, Silas Hemphill; Hornell, Claude Cartwright; Independence, L. C. Livermore; Portville, Martin L. Burdick; Richburg, Mrs. Fannie Burdick; Scio, Mrs. Ida Hull; Wellsville, H. L. Cottrell; Shingle House, Roy Kenyon; Hickernell, Mrs. Effie Freeman.

Ordination Committee, Dean A. E. Main, Rev. S. H. Babcock, Dea. Alvin Rogers.

At the suggestion of the delegate to the Northwestern Association in 1907, and with the concurrence of the alternate, we would nominate Prof. Paul E. Titsworth as delegate to that Association, this year. It will be noticed that the regularly nominated delegate and alternate for this year have been put forward for one year.

H. E. DAVIS,
A. J. C. BOND,
MRS. CHAS. STILLMAN,
GATES POPE,
Committee.

Report of Special Committee on Bi-ennial Conference matter read and adopted as follows:

Your committee appointed to consider and report upon the question of bi-ennial or annual meetings of the Conference and Associations, would respectfully recommend the following as expressing the judgment of this body:—

1. That the meetings continue to be annual.
2. That the places of holding Conference be fixed upon, not according to Associational rotation, as now, but from a denominational point of view, and with reference to the best interests of the denomination as a whole.
3. That the time of holding the several Associations should be determined, primarily, by local conditions, interests and needs, and secondarily, by the matter of interchange of Associational delegates.

A. E. MAIN,
G. P. KENYON,
H. L. COTTRELL,
Committee.

Bill for printing presented and referred to Finance Committee. The opening address of the Moderator was requested for publication in the SABBATH RECORDER.

Report of the Committee on State of Religion was read and adopted as follows:

Your Committee on the State of Religion would submit the following report:

The statistical report, as given by the different churches, shows a net gain in the membership for the year, of nine. All of the churches, except one, have sent in a report of statistics, but only a part of them by letter, stating the religious condition of the church. We regard this as an important item in the report from each church, as it is from such items that the religious condition is largely determined. From such data as your committee have in hand, the religious condition prevailing in the Association is a healthy and hopeful one, and while there is evident need of a deeper spirituality and a more earnest devotion to our work as a people, there is good ground to take courage and go forward. Five of the churches report additions by baptism, amounting in the aggregate to thirty-three.

Respectfully submitted,
S. H. BABCOCK,
G. P. KENYON,
P. L. CLARKE,
Committee.

10.30 A short song service was conducted by the Rev. E. D. Van Horn, followed by the presentation of the Tract Society work by Mr. Theo. G. Davis. He spoke especially in favor of the Quarterly Sabbath issue of the SABBATH RECORDER, as a means of disseminating the Sabbath truth. Mrs. T. G. Davis rendered the solo, "Callest Thou Thus, O Master?" A general discussion of the work of the Tract Society followed.

Closing prayer by Prof. C. B. Clarke.

SUNDAY AFTERNOON.

The afternoon session was opened by a devotional service, Rev. S. H. Babcock leading. The Missionary Society work was under the leadership of Mr. J. W. Crofoot, our returned missionary from Shanghai, China. Dr. H. L. Hulett of Allentown, N. Y., gave a most interesting address on the "Work of the Scattered Churches and Sabbath Schools." A few moments were allowed for general discussion.

Mr. J. W. Crofoot gave a number of most interesting and in structive blackboard illustrations, showing the relative geographical location of our mission buildings in Shanghai, and told of some Chinese customs, closing with an earnest appeal for our consecration to the work.

The Association was invited, and voted to accept an invitation from the First Alfred church for its seventy-third anniversary to meet at Alfred.

A verbal report from the Committee on Petitions was given and accepted.

Report of the Finance Committee read. The report was referred back to the Committee for re-apportionment of money to be raised, less the difference between the bill for printing minutes and the expenses of delegate to the Northwestern Association.

It was voted that we accept the invitation of the SABBATH RECORDER editor, to print the minutes of this Association in a special issue of the SABBATH RECORDER.

The motion was made that the Moderator appoint a committee, who, in conjunction with Secretary Saunders of the Missionary Board, shall arrange some plan for supplying the destitute fields of this Association with ministerial supply.

SUNDAY EVENING.

Song service at 7.45 o'clock, led by Mr. Stillman. Mr. Percy Clarke and Rev. O. D. Sherman offered prayer. Singing, "Thinking tonight," and the Doxology. The Scripture reading from Isa. 62, was given by Rev. L. F. Randolph. Prayer was offered by Mr. Herbert L. Cottrell. Rev. L. F. Randolph, delegate from the Eastern Association, then delivered a very helpful sermon from the text, "Arise, shine for the light is come, and the glory of the Lord is risen upon thee." Isa. 60:1.

The corresponding letter to the other Associations was read and approved.

THE WESTERN SEVENTH-DAY BAPTIST ASSOCIATION TO SISTER ASSOCIATIONS, GREETING:

DEAR BRETHREN AND SISTERS:

The Western Association, which convened at Nile, N. Y., is now drawing to a close, after a very helpful and instructive session. The excellent weather during the entire session added much to the pleasure and enjoyment of those present and helped in making the attendance good.

Every hour of the session has been filled with good things. No one can leave this Association without a keener realization of our privileges and responsibilities

in all lines of work. Any one who heard the inspiring address by Pres. B. C. Davis concerning "A College Education for the People of the Western Association," and then listened to the testimony of two young men, Rev. A. J. C. Bond and Rev. E. D. Van Horn, in regard to the great spiritual and intellectual debt which they owe to Alfred Theological Seminary, could not help but feel the great possibilities and demands that are awaiting educated Seventh-day Baptists, could not help but hear the call for more men and women with the broadest preparation.

The Sabbath School work was presented in four addresses which contained suggestions, methods and ideals, in regard to Home Department work, Sabbath School grading and teaching, which, to say the least, were invaluable to every earnest Sabbath School worker.

Great interest was manifested in the discussion during the Tract hour, in regard to the support which we, as a people, owe the SABBATH RECORDER, and the spiritual strength which we may receive in return, by reading its pages.

The Missionary hour was made full of interest by an address from our missionary, Mr. J. W. Crofoot, and an earnest presentation of the "Work of the Scattered Churches and Sabbath Schools," "and the debt which we owe them." Such meetings as these should help us to realize, not simply the crosses, but also the opportunities for service which come to us as Seventh-day Baptists. The Association closed with a very helpful and suggestive sermon by the Rev. L. F. Randolph.

For much of the helpfulness of this Association we are indebted to the representatives of the different societies and to the delegates from the South-Eastern, Eastern, Central and Northwestern Associations—O. A. Bond, L. F. Randolph, E. H. Socwell and G. W. Lewis.

We send as our delegate to the Northwestern Association for 1907, Prof. Paul E. Titsworth, to the South-Eastern, Eastern, and Central Associations in 1908, Rev. A. J. C. Bond, with H. L. Cottrell as alternate. We endorse the Eastern's delegate to the South-Western Association in 1907. May God bless you in all your work.

By order of the Association,

HERBERT L. COTTRELL,
Cor. Secy. pro tem.

The Moderator appointed as a committee for caring for the destitute fields of this Association, Dean A. E. Main, Rev. L. C. Randolph, Dr. H. L. Hulett, Rev. S. H. Babcock and Rev. A. J. C. Bond.

Report of the Finance Committee read and adopted as follows:

Your Committee on Finance would respectfully report that we have examined the report of the Treasurer and find it correct. We estimate the items of expense to be provided for as follows:

Delegate to South-Eastern, Eastern and Central Associations	\$40 00
Delegate to the Northwestern Association	15 00
Delegate to the South-Western Association	20 00
Engrossing and preparing minutes	8 00
Programs	3 00
Incidentals	3 00
Total	\$89 00

To meet the expenses we recommend the following apportionments:

First Alfred	\$30 00
Second Alfred	12 10
Andover	5 20
Friendship	9 00
First Genesee	9 75
West Genesee	45
Hartsville	3 00
First Hebron	1 56
Hebron Center	1 63
Hickernell	52
Hornell	1 95
Independence	3 83
Portville	2 53
Richburg	3 71
Scio	1 04
Shingle House	1 50
Wellsville	1 43
Total	\$89 00

Respectfully submitted,
O. M. WITTER,
THEO. G. DAVIS,
A. H. CLARKE,
Committee.

The following resolution, offered by Rev. S. H. Babcock, was unanimously carried.

Resolved: That we, the delegates, and visitors, who have been in attendance at this Association, hereby express, by rising vote, our high appreciation of the royal manner in which we have been entertained by this church and society, during the sessions now closing.
Nile, N. Y.,
June 9, 1907.

Minutes of this session read and approved. It was voted that when we adjourn, we adjourn to meet with the First Alfred Church, on the Thursday preceding the second Sabbath in June, 1908. [That will be June 11, 1908. EDITOR RECORDER.]

The seventy-second annual session of the Western Association was brought to a close by singing, "God Be With You Till We Meet Again," and the benediction by the Rev. L. F. Randolph.

PAUL E. TITSWORTH,
Moderator.

MRS. EDGAR D. VAN HORN,
Rec. Secy.

STATISTICS OF CHURCHES.

After names, p, stands for pastor; e, for, elders; d, for deacons; c, for clerk.

First Alfred.—L. C. Randolph, p; A. E. Main, B. C. Davis, B. F. Rogers, W. C. Whitford, E. P. Saunders, J. L. Gamble, J. B. Clarke, e; J. G. Allen, F. S. Place, T. T. Burdick, Charles Gardiner, d; C. W. Stevens, e, Alfred, N. Y.

Second Alfred.—E. D. Van Horn, p; F. W. Hamilton, T. B. Bardeen, S. C. Whitford, W. H. Langworthy, d; Alva H. Clarke, c, Alfred Station, N. Y.

Andover.—A. E. Webster, p; D. L. Langworthy, S. P. Burdick, d; Mrs. A. E. Langworthy, c, Andover, N. Y.

Friendship, N. Y.—A. J. C. Bond, p; Edwin Daniels, Orson M. Witter, Milton J. Jordan, Percy Clarke, d; George W. Burdick, c, Nile, N. Y.

First Genesee.—S. H. Babcock, p; J. L. Hull, e; E. R. Crandall, E. P. Burdick, George H. Crandall, J. L. Hull, d; A. L. Maxson, c, Little Genesee, N. Y.

West Genesee.—J. H. Crandall, d and c, Cuba, R. F. D. 2.

Hartsville.—H. E. Davis, p; J. Pettibone, D. Whitford, d; Daniel Whitford, c, Alfred Station, N. Y.

First Hebron.—Wilburt Davis, p; Elvin G. Burdick, d; I. H. Dingman, c, Coudersport, Pa.

Hebron Center.—Wilburt Davis, p; S. P. Hemphill, J. Clare, d; W. B. Hemphill, c.

Hickernell.—Alice Waldo, c, Cambridge Springs, Pa.

Hornell.—H. E. Davis, p; Charles Stillman, d; Wm. Hood, c, Hornell, N. Y.

Independence.—A. G. Crofoot, p; J. Kenyon, e; S. G. Crandall, D. E. Livermore, d; L. C. Livermore, c, Independence, N. Y.

Portville.—G. P. Kenyon, p; Dr. H. A. Place, d; M. L. Burdick, c, Portville, N. Y.

Richburg.—O. D. Sherman, p; licentiates, Lavern Bassett, Emma Cartwright; Ethel Rogers, M. O. Burdick, d; Mrs. F. E. D. Burdick, c, Richburg, N. Y.

Scio.—H. L. Cottrell, p; Alvin E. Rogers, d; Mrs. I. B. Hull, c, Scio, N. Y.

Shingle House.—G. P. Kenyon, p; Edgar Wells, Chas. Voorhees, d; L. A. Kenyon, c.

Wellsville.—H. L. Cottrell, p; Ira Crandall, d; Eugene Hyde, c, Wellsville, N. Y.

(Continued on page 766)

Usually they that speak much, speak much amiss; and among many words, there cannot but be many idle words, which they must shortly give an account of. They that love to hear themselves talk, do not consider what work they are making for repentance.—Matthew Henry.

I am purposed that my mouth shall not transgress.

MEMBERSHIP STATISTICS.

Churches	Membership			Increase				Decrease			
	Resident	Non-resident	Total	Baptism	Letter	Testimony	Total	Letter	Rejected	Death	Total
First Alfred	388	218	606	4	4	0	8	8	5	7	21
Second Alfred	184	41	225	0	3	0	3	0	0	3	3
Andover	88	12	100	0	6	0	6	0	0	0	0
Friendship	128	27	155	1	0	0	1	83	0	6	14
First Genesee	170	35	205	22	5	0	27	2	0	3	5
West Genesee	6	5	11	0	0	0	0	2	0	0	2
Hartsville	48	26	74	0	1	0	1	0	0	2	2
First Hebron	40	33	73	5	0	0	5	0	0	0	0
Hebron Center	22	20	42	2	1	0	3	0	0	0	0
Hickernell	8	4	12	0	0	0	0	0	0	0	0
Hornell	25	21	46	0	0	0	0	0	1	0	1
Independence	66	40	106	0	3	0	3	2	0	0	2
Portville	0	0	0	0	0	0	0	0	0	2	2
Richburg	51	7	58	0	0	0	0	0	0	1	1
Scio	14	10	24	0	0	0	0	2	0	0	2
Shingle House	23	8	31	3	0	2	5	0	0	1	1
Wellsville	23	9	32	0	1	0	1	0	0	2	2
Grand Total	1311	535	1846	37	24	2	63	28	6	29	63

Pastors and Sabbath School Workers.

It has been thought best to have an exhibit at the General Conference which shall show the plans and methods that are being used in our various churches and Sabbath schools for religious education.

Some of our pastors have been, or were conducting pastors' training classes, or special Bible study classes. We should like to have others know about your course of study, and your plan of conducting the class. Some of our Sabbath schools have Teachers' Training classes. What text books are you using, and what courses of study are you following? Some of you superintendents of Cradle Rolls and Home Departments have a good line of supplies and a good system of keeping records; some of you have special graded courses in the Sabbath school; some of you have been using manual methods in the primary classes, individual notebooks, and sand maps, and paper pulp. In fact there is scarcely a school but which has some plan that is different than others and would prove suggestive and helpful to workers in other schools.

It is the purpose of the exhibit on Religious Education at Conference to gather these many and various plans and methods which are being used or have been used by pastors and Sabbath school workers in their own fields, for the instruction and inspiration of those who would be glad to know about what is being done by others along these lines.

The vice-president of the Sabbath School Board in each Association has been asked to gather what he can in each Association. If he has not already written your school about this matter, he will doubtless do so. We trust pastors, Sabbath school superintendents and workers will co-operate with the vice-president so that your school and church may be fully represented and your Association may have a good exhibit, such as it is capable of having if the things that are being used can be brought together. Will you not make it a personal matter to see that suitable material from your school and church is sent by your delegates or through the Associational vice-president so that it will reach the Field Secretary at Alfred in ample time to be arranged in the exhibit near the Conference tent?

WALTER L. GREENE,
Field Secretary.

The tongue is a blab; there cannot be any kind of folly, either simple or wicked, in the heart but the tongue will betray it. He cannot be wise that speaks much, or without sense, or out of season: nor be known for a fool that says nothing.—*Joseph Hall.*

Then bear a joy where joy is not,
Go, speak a kindly word in love,
Less bitter make some loveless lot,
Now earth is linked to heaven above.
—*Frederick G. Lee.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 V.—AUGUST 3, 1907.

THE TABERNACLE.

Ex. 40: 1-13, 34-38.

Golden Text:—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40: 34.

DAILY READINGS.

First-day, Exod. 35: 1-29.

Second-day, Exod. 35: 30—36: 19.

Third-day, Exod. 36: 20—37: 16.

Fourth-day, Exod. 37: 17—38: 20.

Fifth-day, Exod. 38: 21—39: 21.

Sixth-day, Exod. 39: 21-43.

Sabbath-day, Exod. 40: 1-38.

INTRODUCTION.

The importance of the tabernacle is to be inferred from the frequent references to it in the Pentateuch, and particularly from the extended descriptions of its structure and of the furniture that it contained. Strictly speaking the tabernacle or dwelling (that is, the dwelling of Jehovah) should be carefully distinguished from the tent of meeting. The tent was made of three layers of skins, each composed of eleven pieces, and served as a covering for the tabernacle which was itself in the form of a rectangular parallelepiped, thirty cubits in length, ten cubits in breadth, and ten cubits in height, inside measure. This tabernacle was made of planks, and was lined with variously colored tapestry.

The tent of meeting is sometimes called the tent of the testimony because it contained the ark and the tables of the testimony. In this connection it is worthy of curious notice that the

tent of meeting is sometimes spoken of as something altogether distinct from the tabernacle. Moses had the tent of meeting pitched *outside* the camp, and went thither to converse with God face to face. Exod. 33.

The distinction between the tabernacle and the tent of meeting is practically obscured in King James' Version from the fact that both Hebrew words are usually rendered by the same English word, *tabernacle*.

TIME.—On the first day of the first month of the second year of the Exodus.

PLACE.—Before Mt. Sinai.

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

OUTLINE:

1. The Tabernacle and its Contents. v. 1-5.
2. The Court with its Altar and Laver. v. 6-8.
3. The Consecration of the Sacred Things and of the Priests. v. 9-13.
4. The Cloud of Jehovah's Presence. v. 34-38.

NOTES.

2. *On the first day of the first month.* From v. 17 we note that the second year is meant. They had begun their journey on the 15th day of the first month. Two months had been spent on the way to Sinai, and the remainder of the year before this holy mountain. *The tabernacle of the tent of meeting.* See Introduction. The tent covered the tabernacle. "Tent of the congregation" of King James' Version is an erroneous translation; for the tent was not for the assembling of the people, but rather for God's meeting with the representatives of the people.

3. *The ark of Testimony.* This sacred chest contained the tables of the testimony or law. Upon the top of it was the mercy seat and the golden cherubim. Compare ch. 37: 1-9. *And thou shalt screen the ark with the veil.* As soon as the ark was put in its place it was to be shut off from the sight of all (including the priests) by the veil or curtain which formed the partition between the most holy place and the holy place.

4. *And thou shalt bring in the table.* That is, the table of show-bread. This table was to be placed in the holy place of the tabernacle on the north side. *The things that are upon it.* For the table and equipment see ch. 37: 10-16. The show-bread, literally *bread of the face*, (that is, of the presence of Jehovah) was the sacred bread to be spread out upon this table, and replaced every week by fresh loaves. *The candle-stick.* Much better lampstand. Our English transla-

tors of three centuries ago were familiar with candles and candle-sticks, and this word candle-stick is preserved even by our American Revisers. Possibly they justify the translation from the fact that this lampstand resembled a seven-branched candle-stick. Ch. 37:17-24.

5. *The golden altar for incense.* This altar occupied the prominent position in the holy place directly in front of the curtain that shut off the most holy place where the ark was. *Screen of the door.* Or better, doorway. This refers to the curtain that served as front door for the tabernacle, shutting off the holy place from the view of those who happened to be within the sacred enclosure of the court. Ch. 37:25-29.

6. *The altar of burnt-offering.* This was the large altar upon which the principal sacrifices were offered. Ch. 38:1-7.

7. *The laver* was a large basin of bronze to supply water for the ablutions of the priests. Ch. 30:18-20. The ceremonial cleansings with water were an important part of the service.

8. *The court round about,* enclosing the tabernacle with its tent was a hundred cubits long and fifty cubits broad, and like the tabernacle had its entrance at the eastern end.

9. *And anoint the tabernacle, and all that is therein.* Thus were all the holy things to be set apart for the sacred service of Jehovah. Directions for the composition of the anointing oil are given in ch. 30:23-33. *And shalt hallow it.* That is, make it holy, consecrate it to sacred use.

10. *All its vessels.* The word translated "vessels" means not only dishes but also utensils or implements. The same word is translated *furniture* in v. 9. The shovels and flesh-hooks are included in this general term. *And the altar shall be most holy.* This altar most holy is not to be confused with the most holy place, the inner room of the tabernacle. In ch. 30:29 it is said of all the holy things that they are most holy, so that whosoever touches them is made holy. Doubtless the altar is here particularly mentioned as most holy because this of all the holy things was the one object with which an outsider (any one not a priest) would be likely to come in contact.

12. *And shalt wash them with water.* A ceremonial cleansing for their sacred office. Ch. 29:4.

13. *The holy garments.* These are described at length in ch. 39:1-31. Aaron and his sons are to be anointed as well as the tabernacle and its sacred furniture.

Some have inferred from Lev. 8 that Moses did not find time to complete the consecration of the priests on the first day of the first month,

and put off that ceremony till a later time. But verse 16 of the chapter of our lesson is very explicit in the statement that Moses did as he was commanded, and then the consecrated tabernacle and consecrated furniture would certainly require consecrated priests. We need not feel obliged to reconcile this passage with Lev. 8, for that is a fuller account from a later source. There we read of anointing with the blood as well as with oil, and there is a distinction between the consecration of Aaron and of his sons.

34. *Then the cloud covered the tent of meeting.* Thus signifying Jehovah's presence and his acceptance of all that had been prepared for his worship.

36. *And when the cloud was taken up,* etc. The removal of the cloud served as the signal to break camp, and continue their journey; its presence was a token that the Children of Israel should abide in their present camp.

SUGGESTIONS.

The tabernacle with its beautiful and costly furniture must have had a great influence upon the Israelites. A substantially built house of worship with well chosen furnishings helps to add dignity to worship. We are more apt to have God in our thoughts if we spend money freely for the equipment of his service.

The God of all the earth cannot be contained in a tabernacle made with hands. All the gold in the world lavished upon a building and its furniture could not make up for lack of a real heart service.

We might serve God in a barren room, or in the open air of the desert, but this lesson teaches that the most expensive equipment for his worship is not too good.

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 Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome. W. D. Wilcox, Pastor, 5606 ELLIS AVE.

Plainfield, N. J.

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

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

A LFRED THEOLOGICAL SEMINARY.
Rev. A. E. Main, Dean.
The next year opens Tuesday, Sept. 17, 1907.

T HE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session is to be held at Alfred, N. Y., August 21-26, 1907.

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Y OUNG PEOPLE'S EXECUTIVE BOARD.
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D R. A. C. DAVIS, JR.,
General Practice.
Specialty: Eye and Ear.

Westerly, R. I.

T HE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
Wm. L. Clarke, President, Westerly, R. I.
A. S. Babcock, Recording Secretary, Rockville, R. I.
George H. Utter, Treasurer, Westerly, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

Ira B. Crandall, President, Westerly, R. I.
Frank B. Hill, Recording Secretary, Ashaway, R. I.
Associational Secretaries—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.