The Sabbath Recorder

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Editorial

Sunday Legislation.

Position of the National Government.

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

In the earlier years of the National Government, Congress assumed a significant attitude in the matter of Sunday legislation, which is often overlooked. In 1810, a law was passed requiring the postal service, including the opening of post offices, to go forward on all days of the week. The State-Church element, represented at first by the Presbytery of Pittsburg, Pa., and later by a similar element from New England, made vigorous protest against this requirement, and demanded that Congress recede from its position. The question was discussed from 1810 to 1830. Final reports touching the matter were made in 1829 and 1830, by Senator Richard M. Johnson, who was also Vice President under Martin Van Buren. Congress maintained, during all this discussion, that it could not yield to the request of the churches without infringing upon that provision of the constitution which forbids it to undertake any form of religious legislation.

After a discussion of twenty years, the highest law-making power in the nation decided that Sunday legislation is so essentially religious, that under the national constitution Congress is forbidden to grant it direct recognition. Indirect recognition was given, under an order by the Postmaster General, allowing post offices to remain closed during the greater part of the Sunday. This was announced to be a concession to the general regard of the people for Sunday, although Postmaster-General Granger, who made the order, expressed his doubts as to the legality of refusing to deliver mail at any hour on any day of the week. Thus the national government officially refused any legal recognition of the day, as requested by the friends of Sunday in connection with postal affairs.

Position of the States.

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

First: In the state, as in the nation, the natural rights of men, as individuals, arti-
ing from their relations to God, form the basis of all just legislation.

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

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

While most of the states of the Union have retained Sunday laws in some form, yet within the last half century both lower and higher courts have declared that such legislation is only a "police regulation," in spite of the fact that Sunday laws retain those ancient forms of expression, which indicate their religious origin and character. While they remain religious in form, they are declared by "court-made law," to be non-religious in fact. The change in public opinion concerning the religious observance of Sunday, is as great as is the changed opinion concerning the observance of God's day by the abolition of Sunday laws. Few Christians predicate Sunday observance on the fourth commandment, and it is generally declared that the observance of any one day in the week, according to individual choice, is all that is demanded by the requirements of religion. Some definite results are settled by this evolution of Sunday legislation. Existing facts create a new situation, in which one of two results concerning Sunday law is inevitable. Sunday laws will continue to decline and pass into oblivion, by common consent; or if efforts are made to enforce them, they will be modified by the decisions of courts, or action of legislatures until they pass into oblivion. Judging by the tendencies of the last twenty-five years, they will gradually disappear, by common consent, and because public opinion refuses them. The situation in New England, home of Puritanic Sunday laws emphasizes this conclusion.

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Sunday Holidayism.

The Springfield (Mass.) Republican, for May 18, 1907, refers to Sunday observance at the national capital as follows. The description which the Republican gives is applicable to many other places. In all our large cities the "continental Sunday has arrived," quite as much as it has in Washington. The same degree of effect, is not so pronounced in country places, formal afternoon receptions and evening dinners. The "continental" Sunday has arrived—so far as Washington society is concerned.

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Pitiful Satire

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

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

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

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

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

Such satire provokes a smile, but the real facts awaken deep sorrow. The keenness of the satire is in its appropriateness. That prevailing disregard is due to the prevailing disregard in the Decalogue, and in anti-Jewish prejudice against the Fourth Commandment. There is an unbroken chain of cause and effect between no-Sabbatism, first announced by Justin Martyr, and the satire of Bishop Olmsted at Denver. There could be no better illustration of the fact that history is an organic whole, that influences and results reach back to find in its turn a new cause—follow in endless and culminating series. The Recorder is making what the world calls a hopeless and foolish fight for the establishment of Sabbathism upon religious and Biblical grounds, that the Church may be saved from such no-Sabbatism as the point of the Bishop's satire is aimed at.

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What They Said.

Captain B. lives at Avondale. Avondale is an elongated village on the Rhode Island bank of the Pawcatuck river, near where it enters Little Narragansett Bay. It is about two miles from Watch Hill. In the olden time it was called "The Lottery," but that name suggests gambling, and the people of this village of one street are not of that kind; so "The Lottery" drifted out. While the township is one high- tide, and poetic Avondale took its place. This is not a "free advertisement" for Avondale and Captain B. He is a modest man and Avondale seeks no boom, although it is still something of a "fishing hamlet," and its people are familiar with booms that "jibe" in the wind, lally or squarely as the case may be. All this is an exordium, an effort to induce you to reach "what they said." "They" stands for preachers, and some people are not anxious to hear what preachers say. If that were not the case this editorial had not been. Perhaps you will say, "it is better not to read when you have read it. This is the "morning after," and I am so anxious about your reading it that, having awakened to think about what they said, I began this writing at five minutes before five o'clock. A.M. That is the good fortune, or the bad, of having your writing finished chantilly, inches from the head of your bed. Captain B. thinks more of preachers than some other men do. His business is to serve the Lord all the year and "take out pleasure seekers" from Watch Hill, in the summer. For many years—he is so old now, and I do not know how far back this chronological element runs—he has given the "Ministers of Westerly and vicinity" a complimentary
The boat went across the bay as fast as the tide carried it. The fog enveloped it. There was plenty of time to talk and plenty of talk. There were bits of pleasantness, but no nonsense. They were not dyspeptics, nor pessimists. Most of these were below the half-century mark in point of age, while the man who spent some years as a foreign missionary and who yet thinks in Turkish, is nearly seventy-five. These preachers were a vigorous lot. Most of them were Englishmen; "men of thought and men of action," neither faultfinders nor croakers. D.—was imprisoned as moderator of the assembly. He conducted the inquiry on the class-meeting plan. He had some difficulty in making speakers find "terminal facilities." They resembled Tennyson's Brook—sometimes. Here are some representative answers:

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

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

The uncertainty of retaining a place as pastor, after one has entered the ministry is another reason why men shrink from undertaking a work in which the caprice or desire of a few people, perhaps of a single one, no name, may mean a resignation without any adequate cause.

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

Larger Influences.

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

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

A still larger view of primary causes appears in the fact that Protestantism has lost its first impulse, finds itself weakened by divisions and inquiries, and is casting about for new convictions and readjustments touching doctrines, polity and methods of work. This transitional period destroys them. It is in case the members must be willing to submit for fear that "freedom of thought and utterance will be denied them," and that even apparent success can be gained only at the loss of manly independence and loyalty to personal convictions. The discussion was earnest. It was evident that the men who spoke drew on personal experience more than on abstract theories. They realized that great and intricate problems are on their hands and confronting the Protestant churches in the United States. There was painful intensity in the whole discussion. The editor listened, and came home with a deepened conviction that the primary and more immediate reason why the number of candidates for the ministry is lessening and inadequate is the comparatively low state of religious life in Christian homes. The general atmosphere of the centers of life where boys are born and character is stamped, does not favor the growth of ministers. When the discussion was closed "for lunch," the chairman said: "If you stood at the beginning of life, knowing what you now know, would you enter the ministry?" One man did not raise his hand; all the others did.

The Personal Factor.

The symposium described in the foregoing editorials recognized the fact that whether men enter the ministry, whether they succeed or fail after entering it, depends primarily upon, and comes from each individual. While each one is aided or hindered by his surroundings, and although success and failure are often defined improperly, and measured by imperfect standards, each man is the final arbiter of his work and destiny. Shakespeare was right: "It is not in our power to choose the heaven we enter, but our own virtues and vices, this world, or that, where we are underlings." The dominant influence of the personality of men was emphasized in the mind of the editor as he noted the men who spoke and measured their words. This is not the place to enter a catalogue of the qualities that constitute the ideal preacher, and compel a man to enter the ministry. In the case of one man, it is the power, woman, world to give him heed, mark his words and own his influence. Prominent, if not first, among these elements are deep and permanent convictions. Real success is not possible without them. Easygoing men, superficial men, vacillating men, glib talkers and complainers, men and women, have any place in the Christian ministry. If such men enter the ministry and continue in it, they are but make-shifts, and they sometimes do more injury than good. The demands that crowd upon Protestant ministers are so varied and so great, that men of deep convictions, increasing strength, great genius for hard work and abundant service, are indispensable, if success be attained. The ministry calls for ideal men, a higher type of man in brain power and character than any other profession or business. Because so much is demanded, the actual or the comparative standards of the ministry are more pronounced than in other callings. Second rate lawyers, physicians
THE VALUE OF IDEALISTS.

This materialistic and commercial age cares little for lofty ideals. "Make the most of what you have, get all you can out of life and leave ideals to dreamers." That is the voice of these years. There is enough of truth in such views to make them attractive and partially cover their actual poverty. The idealist, who seeks higher standards and loftier purposes, is more often pinned down by the name of "practical politics, good business," and the like, pertains to feeding swine. True idealism is far-sighted and broad-viewed. It makes large plans and calls for large expenditures of thought, money, life. Popular practicalism says, "You can't afford it; the cost is too great." Idealism says, "Cost and worth are nearest neighbors." There is no good, no permanence, no worthy attainment without cost, cost, cost. That is a beneficent law of God's divinely ordered universe.

All common good has common price, and it should be paid. The dream of Christ bought the keys of Paradise with cruel bleeding.

The man who says, "my plans and efforts must be cut down to what I have in hand," tells but half the truth, the "smaller half." Let the contradiction in "smaller half" emphasize the fact we need to learn the true standard by which to determine our plans, ideals, what is ought to be; what God calls for and calls us to do; what truth and righteousness require, not the things now attained or the appliances man-made. Idealism is always in the process of improvement.

The grave of Peter Velthuyzen in Ayan Maim, on which the tropical sunshine beats and burns, is a monument to Christ-like idealism. Life stagnates and human character deteriorates when idealists cease to dream. The earthliness and low life flourish like noxious weeds, and history is stained with all unworthiness. Those who teach men to be Christians must be idealists. Every pulpit and every teacher's desk should be dedicated to religious and intellectual idealism. All true and worthy characters burst glories in the atmosphere of the idealist. Such idealism does not mean separation from practical work and every-day duties. True idealists are most helpful of men, most practical. The good of the world would be increased an hundred fold if men who prate of "practical work" would follow the lead of the idealists whom they call "dreamers." Much that is called practicalism is only another name for selfishness, ignorance.

Idealism gives life to all work that is truly redemptive and uplifting. He who has no high ideals for himself, grovels, feeds with swine. The prodigal sought new companions when his starving soul heeded the call of idealism. Much that is popular under the name of "practical politics, good business," and the like, pertains to feeding swine. True idealism is far-sighted and broad-viewed. It makes large plans and calls for large expenditures of thought, money, life. Popular practicalism says, "You can't afford it; the cost is too great." Idealism says, "Cost and worth are nearest neighbors." There is no good, no permanence, no worthy attainment without cost, cost, cost. That is a beneficent law of God's divinely ordered universe.

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All common good has common price, and it should be paid. The dream of Christ bought the keys of Paradise with cruel bleeding.
turies that are marked by its existence. However intensely one may believe in Protestantism and hence, endurable and recuperative power of these ancient and to Protestants—alien religions, are too little understood and too lightly held. Just estimates and wise conclusions demand just the opposite. Puritanism and Protestantism are no longer synonyms. Whatever may be the final results connected with Protestantism, it involves but a comparatively small part of the permanent and powerful religious influences of the world.

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Unspread Sails.

A sail boat lay at the wharf this morning near where I passed over the way to the post office. It was well built, well painted, well seated, well fitted for doing something. A rope from the stern held fast to an anchor ten feet below the surface of the water. Another rope ran from the bow of the boat to the wharf. "She has an excellent sail and a fine mast," said the owner. The wind blew across the bay and a similar boat was going out to sea, gladly gliding along the liquid path. The boat on which I stood might have been gliding seaward but for an anchor rope, and a bow rope, and a folded sail. There was room on the inviting water for an hundred boats. The wind called aloud, "Come, let me fill your sails and make you a thing of life." I listened while the owner told of what the anchored boat could do, if it were off before the wind. but he did not lift the anchor nor cast off the bow line; hence the boat that could do well, did nothing more than swing a trifle as we stepped on and off her deck. I sat upon an inviting seat ready to ride out where the waters of the Atlantic lured my weary brain to come, but the boat was tied to the wharf. I heard the story of what she could do, the story of unused power, of unspread canvas; the oft-told story of "nothing doing." From this motionless boat I stepped to my own little row boat, put oars to row locks and hand to oars. My brain gave orders to my arms and in less time than is needed to write this, I was a mile away in spite of a "head wind." The wind was an hundred times stronger than my untrained muscles. The sail boat had an hundred times the capacity of my "St. Lawrence skiff," without sails, and with fragile cedar sides. But the skiff accomplished more in half an hour than the boat with unspread sails did in all the day. When the sun went to rest that night and other boats turned in their accounts for the day, there was no credit column for the wharf-bound boat, and only 0.00,000 on the debit side. Are you wharf-bound by a bow line of selfishness and anchored by a hawser of indifference? Do you promise yourself and God that tomorrow you will cut loose, spread your idle sails, and answer the calls which opportunity and duty unite to give each morning and renew each evening? Better cease promising than not to do. I am writing this at mid-afternoon. The breeze is better than it was in the morning. A group of eight people just passed the window. If I were to leave the boat where I am writing, I should see them gathering on board a "yawl," struggling like an imprisoned bird and calling the boys to loosen her sails and turn her prow seaward, before the afternoon has shorter grown. Wind and tide will join in the race, breath of the worlds and heart-beat of the universe will give them speed. Those who sail thus drink in life and health and joy. They will come back when the sun buries itself behind the hills of Connecticut, aglow with life and stronger for tomorrow's work. Will you "shake out your sails," as the yawl has done, gather your load of duties and obligations and go out to meet life's higher demands and holier purpose, "until the day is done?" Are you content to lie between wharf and anchor, moaning, "I can do nothing?" Do you answer, "I am neither sloop nor yawl?" What you are does not count. Who you attempt tells. Since I began to write two boys have gone out in a fragile canoe which "jumped at the chance" of answering to their sturdy strokes. The world's best work depends on what men do, not what they may do. Steamboat or sloop, cat boat or yawl, canoe or skiff, barge or tug, whatever you are, cast off, up anchor, spread sail, put on steam, pump, oar, strike paddle—do something. One hesitates between pity and contempt for the man who is always at anchor or tied to the wharf.

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Christian Science.

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

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Help Wanted.

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

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

**Christian Science.**

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

Dear Sir:

In your issue of June 17th appears a contribution by the Rev. H. D. Clarke, entitled, "Is it Christian Science?"—with a (?) question mark after that title. As the author of the article has placed a question mark after the very title of it and in the spirit of the fact that some of the statements therein greatly misrepresent the teachings of Christian Science, it would seem that our critic is not quite sure of his interpretation of this Science, hence we respectfully request that you publish our reply.

Christian Scientists believe that their teaching is in harmony with the inspired word of the Bible and with the teachings and acts of our Savior, Christ Jesus. Anyone who has studied the Christian Science textbook, "Science and Health With Key to the Scriptures," by the Rev. Mary Baker Eddy, from an unreproached standpoint, knows that Christian Scientists do not ignore the value of Jesus' atonement for sin and should further know that it is not their custom to keep right on sinning while declaring that sin is a lie from the beginning and a delusion to those who do not know the truth.

The very fact that Christian Science teaches these truths as to the deceptive nature of sinful pleasures and sinful pains would naturally cause one to turn from and not indulge in them. When all Christians acknowledge the omnipotent power of God and the powerlessness of evil to control man, they will begin to get dominion over and to cast out sin and sickness in every form. We can never do this while holding evil and sin in thought as more powerful than good.

The thousands of well-authenticated cases of physical healing and spiritual uplifting that have come to the world are in indisputable evidence that Christian Science is entitled to its name.

We would respectfully ask our critic if there is anything "ghost-like" in the facts of Christian healing in this age, and in
response to his question, "Who wants it (Christian Science)?" would say that unnumbered thousands look up with gratitude to God, the healing Principle of Christian Science.

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

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

Respectfully yours,

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

The Revival of the Honeymoon.

"I got to thinking," Uncle said, "of how I used to do

When I was courtin' Mary Jane with married

When evenin' came in them days it was never

To hold a soap-box down a-swappin' yarns with

Or devisin' reformation

For the whole of this great nation,

While Mary Jane kept company with the tomat

And if she dropped a thimble

Or a kerchief, I was miserable

To pick it up and hand it back as every lover

should.

"I got to thinking how I used to greet her when

I came

At night—a smile, a gentle touch, her softly

spoken name.

Then days I didn't see or growl 'bout how she

cooked the meat,

But everything that she prepared was fixed just

right to eat.

I could not do without her,

For everything about her

Was just exactly right, and Mary Jane was just

complete.

"I got to thinking of it," said he; and "a touch

of shame —

 Came over me, to think that this poor woman

was the same

Identical, specific individual as then,

Her faithfui love and sweet devotion multiplied

ten;

And now she needs caresses

More than ever, for the stresses

Of life have grown enormously for Mary Jane

since then.

"Well she was busy," said he, "spron on and

swepnin' cap,

And I reached out and pulled her gently down

upon my lap.

And I kissed her as I used to, and I whispered,

'Mary Jane,

I love you more than when we courted, though

I loved you then,

And she snugged closer, saying

'softly, Darling, I've been praying

 That for I die, my long-lost lover might come

back again.'"

—W. C. Martin, in the Watchman.

Paul's thorn was not pleasant to him.
He prayed to be rid of it. But when he found it had come to stay, he made friends
with it swiftly. It was no longer how to

dissipate, but how to entertain. He stopped
groaning, and began glorying. It was
clear to him that it was God's will, and that
meant new opportunity, new victory,
new likeness to Christ. It was always too
good to be lost, and is worth all it costs to learn.

Let us learn as swiftly as we may.
Time is short.—Malvibie D. Babcock, D. D.

MISSIONS

The Close of the Conference Year.

Many kind friends have asked me "if the

Missionary Society could continue out of

debt until Conference time?" We hope
to do this; and yet the contributions have

slackened until the receipts for one of the

spring months have been less than $200.00,

and another month less than $400.00. I

wish to call your attention to this in order

to remind you to please continue the con-

tributions, or if you have funds on hand for

the society send them in at once.

Several of the larger churches have not yet re-
mitted to the treasurer the entire amount

which the church pledged for the debt.

In most cases, however, the receipts have ex-
ceeded the pledges. Please help us con-

tinue out of debt, both until and after Con-

ference.

E. B. SAUNDERS, Cor. Sec.

From Java.

The following is part of a letter written to

and translated by Brother G. Velthuy-

sen, Sr., from their mission in the Isle of

Java, and sent to Secretary Saunders:

"From the 236 people who have been here

during the year 1906, four have died and

now there are 150, the greater part being

regular inhabitants. As a rule they are

obedient and content, so I have but little
difficulty with them. So that after a
time out of this people come those who

can assist in the work, both male and female.
The labor is not in vain and I have manifolds
reasons for thankfulness, for the privilege
of being permitted to do this work and that so

many kind hearts do sustain me by their pecuniary help. Not long ago I received your letter, kind friends, and the post money order. You are indeed very kind to me by remembering me and my labors in this manner. May God re-

ward you for this. I have transmitted all my

weakness and unfitness on the Lord and so I go

on from day to day. How defective is the work

as looked on by human sight, still it goes on.
I do not cease from praying that

the Lord may give some one to take up the

cares and responsibility of this work.

If such a one can be found, I should like

to remain here and assist what I could, if

it please God, as long as I live. Last month

I remained at Pate and there took counsel

of a physician who told me I was suffering

in consequence of overwork. That I

should be extremely careful in regard to

mental exercise. Therefore I am not fit

to write much. Shortly I will tell you

something regarding the work. The meet-

ing house is almost finished. On account

of my sickness, the abundant rain and lack

of material, the work has progressed slowly.

The building is indeed a neat one. The

foundation is of stone under the walls, the

pillars or posts which are of durable wood

(djate). The walls are of bamboo. Today we

intend to hold our first meeting in it.

Yesterday we adored the room and today

we do feast. Until now the people have

sat upon the floor, for the banks [seats] are

not yet made. The doors are not yet ready

nor the baptismal fount built. When all is

in order fourteen or fifteen who a long time

ago asked for baptism will be baptized. Those who were previously

baptized are, by the grace of God, still clinging to the faith.

The teacher has gained much in spiritual life. Poal, the evangelist, goes

steadily on in bringing the Gospel to his kinsmen. Notwithstanding he meets little

sympathy and a great deal of mockery. The colony now numbers 178 people.

Constantly new ones are arriving, exhausted, sick and miserable, some of them so

full of wounds that the sight almost breaks our

hearts. Also from the surrounding dis-

eases many come to us for medical treat-

ment. It so happens that I treat forty or fifty

people in a single day. At present I

enjoy the assistance of a Norwegian lady

whom I met at Pate. At once she was

willing to accompany me and proves most

excellent help, except the language is

wholly strange to her. She is a Christian

and keeps the Sabbath. Yet once again I

thank you for your love and sympathy.

In my prayers I always remember you

and I ask that you may continue to pray for

us all. God of every grace pour out

His rich blessing on us. With cordial

greetings I hope you all may prosper.

Your sister in Jesus,

M. JANSZ.
China Centenary Missionary Conference.

*Held in Shanghai, April 25 to May 7, 1907.*

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

(Continued from last week.)

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

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

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

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

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

The following words quoted from the Lambeth Conference report of 1897, are very significant and seem to show a strong desire for unity on the part of the Episcopalian church: "We can assure them that we fail not in love and respect for them. We acknowledge with a full heart, the fruits of the Holy Ghost produced by their labors and love. We remember the fact so glorious for them; that in evil days they kept up the standard at once of family virtue and of life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communities, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better, to join with them in works of charity. We are more than willing to help to prevent needless collisions or unwise duplication of labor. We know that many among them are praying like many of ourselves, that the time may be near for the fulfillment of our Master's prayer that "they all may be one." Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ's army, still on earth, long broken into fragments by bitter dissensions, is stirred by a divine impulse to regain the loving brotherhood of the Master's yoke. In youth and deathless hope that, while in the past unity without truth has been destructive, and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ, and the muse of the Church's history may no longer have to say: No doubt these preliminary meetings of this Anglican body had much to do with the spirit of harmony that prevailed throughout the meetings of the Centenary Conference.

The Medical Missionary Association of China also held a meeting previous to the convening of the Centenary Conference in which they discussed various questions relative to their medical work. The Association now numbers 200 members, of which 60 were present at this meeting, coming from all parts of the Empire. Dr. John R. Hykes of the American Bible Society in Shanghai, in addressing the medical missionaries said, that the first physician who applied for medical work in China was Dr. Russell Murdock of Baltimore. He was refused because the Board to which he applied (the Presbyterians) was not carrying on medical work in China. There was present in the assembly to which he was speaking, Mrs. An-drew Young, the eldest daughter of this same Dr. Murdock; and three other daughters are expected to come to China as missionaries, thus carrying out the work in their generation which was refused their father's consent.

The Rev. Arnold Foster preached a sermon relating to medical mission work in China. He paid a very high tribute to the work which the medical missionaries are doing in China. He gave us the following interesting facts: There are in China 168 hospitals and 241 dispensaries, supported by an annual expenditure of $245,000 Mexicans (contributed by the home societies), and $205,766 Mexicans from the field. Number of operations 25,000, and the number of cases treated during the past year, 1,939,000. Number of in-patients 34,000, and number of beds 4,500. He claimed that medical mission work was not as it is frequently called, "the hand-maid to mission work," but that it was mission work itself. He did not believe in preaching the Gospel without some form in which to carry the sympathy of the Gospel and this medical work did.

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

The subject of education and the necessity of theological schools occupied a prominent part in their discussions. In the evening a reception was given in which all Baptists were invited to participate. It was a very large meeting and impressed one with the fact that the Baptists are a large force in the China-field.

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

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

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

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

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

*(To be continued.)*

The Great Release.

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

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

ETHEL A. HAVEN, Leonardville, N. Y.

In Praise of Children.

In praise of little children I will say God first made man, then found a better way For woman, but His third way was the best. Of all created things the loveliest And most divine are children. Nothing here to and moulder Of beauty of life, of hope, of worth, of worth. Can be to us

It was said of children in a later day That none could enter heaven save such as they.

And though when God saw all His works And most divine are children. Nothing here to and moulder

There was no rosy flower of babyhood; . . not do it all, there is abundant

The earth, which feels the flowering of a thorn, Was glad, 0 little child, when you were born; The earth, which thrills when sky-larks scale the blue, Soared up itself to God’s own heaven in you;

And heaven, which loves to lean down to and glass Its beauty in each dewdrop on the grass— Heaven laughed to find your face so pure and fair, And left, 0 little child, its reflex there! —William Coten.

My DEAR MISS HAVEN:

Your letter of April 23rd, asking me to write for the Woman’s Page some of the things which I think about, has not been forgotten, although so long unanswered. You remember you wrote thanking you for the Mother’s Page which appeared in your department of the Recorder several months ago. It was an excellent page. We had two readings from it at a public (night) meeting of our Parent’s and Teacher’s Circle here at Fouke. I also have been glad to see articles by Mrs. Daland, Mrs. Bond, Wardner Davis and others on the influence of home and kindred topics.

Having been a teacher for a number of years, the importance of right training in the school room was of course impressed on me; but the advent of our little boy gave me another point of view, and I begin to realize the solemn responsibility resting upon parents who have brought immortal souls into the world and, that too, without their volition. A doctor must take a long course of preparation before allowed to care for our bodies; a dentist must study four years before he may be trusted to care for our teeth; but a woman often undertakes the duties of motherhood, which include those of doctor, dentist, trained nurse and other professions, and more important still, the duties of educator and moulder of character, without any special preparation. Mother love does not wonder toward making up for this lack of training for mother-duties, but that it does not do all, there is abundant evidence. Perhaps in the march of progress, a time may come when those who are to bear and largely determine the character of the race, may have bestowed upon their training for these duties some of the money and attention which are now bestowed upon worthy, but less necessary objects. Until that time arrives, I believe it is the duty of every mother or teacher who has a sincere interest on this subject, although perhaps herself without any particular training, to try to stir other mother’s hearts more with the need of training up their children for God who gave them and impress them with the thought that the most valuable period for training in a child’s life is in its earliest years. Alas, it is gone sometimes, e’er the mother realizes it has come. It is pitiful to hear a mother whose best opportunities with her children have passed, say “If I had only thought of these things before.”

Mothers, let us think on these things. Can not you, each in her own neighborhood, gather together the mothers and talk on the subject which is after all nearest our hearts, the welfare of our children; and read and discuss the many good things which are written on the subject. “The child is the hope of the race.” “She is only as healthy as her mother who has health in every child.” With appreciation of the good things you are giving us in the Recorder and best wishes for your continued success, I am,

Very truly yours,
ELIZABETH FISHER DAVIS.

Fouke, Ark.,
June 19, 1907.

A Message from the Woman’s Board.

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

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

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

At these meetings, as well as at our socials the Woman’s Society for Temperance and other socials the Woman’s Board is trying to accomplish this year.

Our Entertainment Committee were greatly appreciated.

Our Circle, which is great need in this work, have created need in the work. The Board is trying to accomplish this year.

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

Plainfield, N. J.

Living near the Northwestern Association.

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

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

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

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

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

The Board still assuming the salary of Miss Susie Burdick, our teacher of the Girl's School in China, asks that you continue your generous contributions for her support. The work that she is doing needs your sympathy and your prayers. The work of the Missionary and Tract Societies in the effort to extend the new equipment and slender resources, they are striving to prepare the boys and girls for the active duties of life. Could you but appreciate their needs I am sure you would find ways of assisting in that worthy cause.

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

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

The city of Chattanooga, Tennessee, is another brave and heroic worker in whom the Board is much interested, and while not soliciting money for her, we ask that by your sympathy and interest you encourage Mrs. Almina Steele in her work for the homeless, neglected, and down-trodden children of the colored race of the South. She has maintained a home in that city for five years with her own means for the erection of the buildings necessary for the work. The first inmates of her home were three little girls. The family increased rapidly, and much of the time for several years she shelters more than one hundred children. During these years she has kept open doors for those in need, whether white or black. She gives them a home, teaches them to do housework and gives them a grammar school education. She says she has mothered "over eleven hundred children in twenty-three years." She has no salary, and does not solicit for her work, but accepts all gratefully and the voluntary contributions given her. Fifteen years ago she was led to the observance of the Sabbath, and since that time she has faithfully and conscientiously observed the day in her home. She says of her work:

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

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

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

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

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

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

Mrs. S. J. Clarke, Pres.
Mrs. J. H. Babcock, Rec. Sec.

Tract Society Executive Board Meeting.


The secretary stated that in compliance with the by-laws the members of the Board had been duly notified of the special meeting. The present statement that the meeting was called by the request of the Advisory and Distribution of Literature Committees. The Advisory Committee presented the following report, which, after very general and careful consideration was laid upon the table until the next regular meeting.

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

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

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

Minutes read and approved.

ARTHUR L. TISWORTH, Rec. Sec.

American Sabbath Tract Society.
Treasurer's Receipts for June, 1907.

Contributions—General Fund:
“A Friend” Central Assn. $5.00
E. F. Burdick, Niles, N. Y.$5.00
E. R. Tupper, Linfield, Idaho $2.00
C. S. Masson Utica, N. Y. $5.00
Mrs. L. C. Burdick, Albion, Wis. $5.00
Miss Ruby Coon, Walworth, Wis. $2.00
Carl Gray, Milton, Wis. $5.00
Woman’s Executive Board $33.50

Churches:
First Verona, N. Y. $1.07
Fouke, Ark. $5.00
Pawcatuck, Westerly, R. I. $68.36
Friendship, N. Y. $13.65
Plainfield, N. J. $13.96
Hornell, N. Y. $13.52
Milton, Wis. $20.00
New York City $20.42
Bradford, Pa., Sab. School $6.00
Utica, N. Y., Sab. School $5.00

Collections:

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

One-third Central Assn. $18.60
Western Assn. $6.75
W. H. Assn. $20.43
Eastern Assn. 24.80 $36.56
Special Sabbath Reform $15.00
Ashaway, R. I. Church $1.50
Rev. Geo. P. Kenyon, Shingle House $3.00 $4.50
Interest Account-George Greenman Bequest $15.00
George S. Greenman Bequest $54.80 $69.80
Publishing House Receipts:
Recorder $192.60
Visitor $31.90
Helping Hand $43.63 $28.22
Interest Bank Balance $5.50
Loans-paid $660.00

$1,344.16

Afterglows From North Loup.
WALTER L. GREENE.

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

We were told that something like thirty-five years ago the first company of Seventh-day Baptists, mostly Roods, Babcocks and Greenes, to judge by their numerous present-day descendants, pushed their way through eastern Nebraska until they struck the low hills of the Loup country the earthward of the Loup country. The narrow canons and steep and sharp bluffs did not fulfill their dreams of the promised land. They were about to retrace their steps when one of their number who had scouted the country some miles in advance, urged them to press on to one of the higher peaks of the “Chalk Hills.” There before them spread out the broad and beautiful valley of the North Loup, with its inviting land and fertile soil. Our informant said the immigrant longed no more for the flesh-pots of Egypt. Tradition does not record any surnames.

A crowded house greeted the Field Secretary, Sabbath morning; some driving eight and ten miles, which is just an ordinary Sabbath-day’s journey in this Western country. The Sabbath School session was full and overflowed, with young people and children.

The hum of voices from the seventeen classes in the one room was not unlike a stand of bees about to swarm. In fact, it looks as though the school would soon need to swarm into another room and enlarged by quarters.

Four sessions of the Sabbath School Institute were held, at which papers and addresses by local representatives were given as follows: “The Prerequisites of a Sabbath School Teacher,” by Mrs. Cora Hemphill; “Principles for Sabbath School Work,” by E. J. Babcock; “Hindrances to Success in Sabbath School Work,” by Rev. T. L. Gardiner; “What Should We Expect from Our Scholars,” by Ray Thorngate; “What Should the Scholars Expect from Their Teachers,” by Mrs. A. R. Clow.

The evening meeting was occupied by Miss Jessie Russell in a discussion on “Our Boys and Our Future,” by Mrs. Angelina Abbey. We were told that we must not expect much from the papers and addresses, as the people were not much used to doing such work. After looking through the list of speakers, we thought we would venture to let them appear. Afterward the Field Secretary jotted in his field book, “What would they have done if they had been used to doing such things?” In addition to these papers and addresses, addresses were given and the round table discussions were conducted by the Field Secretary. Plans were formed looking to the introduction of teacher training work and to the extension of the Home Department.

Hastings, Neb., July 5, 1907.

Notice.

All the young people desiring to attend the coming sessions of the General Conference at Alfred, and wishing to pay their registration fees at the time, are requested to send in their applications at the earliest possible date. Address, F. A. Crumb, Alfred, N. Y.
Young People's Work

A Message from the Young People's Board.

B. F. JOHNSON.

Read at the Northwestern Association.

Without defining success, if one of you should ask all the young people whom you might meet during the day, are you looking forward to success? do you plan to be successful? or if a vote were taken here today accomplished slowly and people must be educated in that direction. But whatever may be said of alcohol as a medicine, there is no doubt that its use for other purposes is one of the means which leads too many people from the goal called success. It is a matter of common conversation among leading men that this person or that one, although he showed marked ability in his work, failed because cursed with the habit of drink.

An evil which has lately become very widespread and that even in the face of the most obstinate opposition, is the cigarette habit. Enough cannot be said to discourage the use of tobacco generally, but the evils of the use of the cigarette defy attempts to be an excuse for the use of alcohol but there is none for the use of tobacco. A few months ago a student had his examination paper returned to him from his professor. The grade was much lower than he expected. The student was completely perplexed, and the reason for the same was one to which he was unable to continue his technical work without another cigarette. This was a man with an enviable reputation as a singer under a Chicago Lyceum Bureau, and his voice had been injured by this inexcusable habit. Too pitiful is the condition of the person who cannot attain to the degree of perfection to which nature would allow because of some habit which has blighted that vitality! Connected very closely with the tobacco evil is the habit of treating—candies, drinks, cigars, etc.; and the next step is begging for tobacco or treating. There is much reason to support time-honored custom of eating and drinking together with hospitality to friend and stranger, but the modern habit of treating and begging for cigarette papers is no credit to the ancient custom. This is not a dissertation against the feast of annual dinners which some of our churches observe, as with a quart of whiskey and a singer under a Lyceum Bureau, and his voice had been injured by this inexcusable habit. Too pitiful is the condition of the person who cannot attain to the degree of perfection to which nature would allow because of some habit which has blighted that vitality! Connected very closely with the tobacco evil is the habit of treating—candies, drinks, cigars, etc.; and the next step is begging for tobacco or treating. There is much reason to support time-honored custom of eating and drinking together with hospitality to friend and stranger, but the modern habit of treating

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

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

**SABBATH-KEEPERS IN ENGLAND.**

The *Kingston Daily Gazette* and *North London Tribune* brings us a notice of a "Public Conference of Sabbath-keepers, a gathering of Christians irrespective of denominations, who observe the Sabbath of the Fourth Commandment, commonly called Saturday," in London, June 20, 1907. The meeting was devoted to the relation of personal experiences in the matter of Sabbath observance. Messrs. Richardson, Wiseman, Brown, Cook, Nichols and Mills took part in the Conference. On Sabbath, June 27, Mr. Richard-son, pastor of the Mill Yard Seventh-day Baptist Church, preached from Exodus 20:1; theme, "God's Law Through the Ages." He announced that the presentation of the theme was called out by questions asked at the Conference referred to above. An outline of the sermon was published in the *Gazette and Tribune* of June 25.

**HOME NEWS.**

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

**Days by Name or Number. Which?**

REV. S. L. LEE.

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

The General Conference of 1849 passed the following resolution: "Resolved, That this Conference recommends the members of this denomination to conform to the scriptural mode of designating the days of the week numerically." According to the Minutes published in the *Year Book*, the General Conference convened at 10 A.M. on the fourth day of the week. That had been the fourth day of the week since the last sunset, and had been Wednesday of the civil calendar since midnight. When the sun set on that day, the fourth day, according to the Scripture, ended, and the fifth day began; but Wednesday, the fourth day of the civil calendar did not end until midnight. According to the Scriptures, the night precedes the light of day, hence the evening of the fourth day was already past, no more to return when the Conference convened at Leonardsville, but the scribe calls the early hours of the night, with which the Sabbath begins according to the Scriptures, Fourth-day evening. The other days of the session are all treated in the same manner. The pagan names of the days of the week are cast out as evil, but the records of the Conference are kept in harmony with pagan numbering.

Seventh-day Baptists all know that Sixthday, according to the Scriptures, is a working day, yet the Conference records make Sabbath morning the morning after Sixth-day evening. We are all very sure that when the setting sun ends the Sabbath, the first day of the week begins, and at home we feel full liberty to engage in manual labor; but our Conference Minutes call the evening after the Sabbath, "Sabbath evening." There appears to be an inconsistency somewhere along this line. Why do we object to heathen names for days of heathen origin? The days known by heathen names have no parallel in Scriptures and are not equivalent to scriptural days. Conference of the moment and the heathen reckoning of midnight as the beginning and end of day, which certainly does not "conform to the scriptural mode of designating the days of the week numerically," when the numbers do not represent the right twenty-four hours of the Bible day. As the Conference in 1844, and again in 1849, thought this subject of sufficient importance to recommend to all Seventh-day Baptists to call the days of the week by number in conformity with the Scriptures, I respectfully suggest the advisability of the Ministerial Convention giving this matter careful consideration and reporting to Conference whether, in their judgment, it is not as reprehensible, or more so, to call the evening with which the Sabbath begins, "Sixthday evening," and the evening with which the Sabbath ends, "Sabbath evening," as to designate a day beginning at midnight by a name bestowed by the same authority that authorized the midnight division of days. I think this is preferable to a system of numbering which makes the first day of the week a part of a working day, and the first part of the First-day a part of the Sabbath.

In his report to the Eastern Association, Brother Saunders tells of a meeting held on Sabbath evening. According to the Scriptural mode of numbering the days of the week, that was the evening with which the Sabbath began. In 1892 he followed the pattern set in the last Year Book, it was the evening with which, according to the Scriptures, the First-day of the week began. This illustrates the question; which is it? Fouke, Ark.

**AROUND THE WORLD IN A MOTOR.**

Mr. Charles J. Glidden and his wife, the donors of the prize for the completed Glidden tour, have traveled 33,600 miles in twelve countries in their motor car, a distance of one and a half times around the earth. They have passed through more than 10,000 cities, towns and settlements, motoring 271 days and traveling by steamship 44,700 miles in 149 days. Mr. Glidden says that he will consider his tour of the world complete when he has driven his car 50,000 miles in fifty countries.

While traveling on a lonely stretch of the road near the arctic circle, in Sweden, Mr. Glidden overtook an old Finnish woman peddling along at the rate of half a mile an hour. "Where are you going?" the interpreter asked.

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

"How far is it?" the interpreter asked. "Fifteen miles." "When do you expect to get there?" "Tomorrow morning." Mr. Glidden saw in the old woman up and in forty minutes had set her down at her daughter's home.—Selected.

"The thing that goes the farthest toward making life worth while, that costs the least, and does the most, is just a pleasant smile. The smile that bubbles from the heart that loves his fellow men, will drive away the clouds of gloom, and coax the sun again. It's full of worth and goodness, too, with manly kindness blended; it's worth a million dollars, and it doesn't cost a cent." The sin of detraction is eminently the offense of excellent people.—George Hodges.
MARRIAGES

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

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

DEATHS

COOPER.—Mrs. Myrtle Slocum Cooper died at Empire, Ohio, June 1, 1907; 28 years of age. Funeral at Little Genesee, N. Y., conducted with many floral. Altar, a hero of this life. He was a member of the Baptist Church, and at the age of 25 years, 5 months and 12 days, he died at the home of his son, in Bridgeton, N. J., July 7, 1907.

GRANDALL.—George Raymond Grandall, son of Rev. H. E. Grandall, and Mrs. Ida L. Grandall, was born at Farina, Ill., Dec. 4, 1896, and departed this life June 10, 1907.

While at play on June 1, Raymond cut one of his toes on a bolt, and this resulted in lockjaw. "He was an honest, upright and dutiful child. Although living a mile from the school and from church, he seldom missed a day of school or the Sabbath services of the church, and nearly always returned to the Junior Endeavor meeting at 6:15 o'clock, on Sabbath afternoon. He told his mother before he died that he was ready to go and be with Jesus. Such uprightness of life; interest in the better things of life; and expressions of trust in God, are sources of comfort to those who mourn.

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

MINUTES OF CENTRAL ASSOCIATION

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

The seventy-second session of the Seventh-day Baptist Central Association convened with the First Brookfield Church at Leonardsville, N. Y., May 30-June 2, 1907. In the absence of the moderator, Rev. Alva L. Davis, the session was called to order by Rev. Ira Lee Cotrell of Plainfield, N. J., who was followed by an address of welcome by the pastor of the church, Rev. Ira Lee Cotrell, Miss Lottie Burdick and Miss Marion Stillman sang, "Some Day." The annual sermon was preached by Dr. Arnold C. Davis, Jr., of West Edmeston. Theme, "Heroes of the Faith." Heb. 11.

A hero is one who is willing to sacrifice.

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A hero is one who is willing to sacrifice.

The soldiers sacrificed. We, as soldiers of the Cross, should be willing to do the same. A hero is one who is obedient. Abraham obeyed God's voice. He was called to go into a place which he should afterward receive for an inheritance, and he went forth, not knowing whither he went. So we may not see the road, but we have the Bible, and we should obey God's voice and go forward, by faith. A hero is one who, though frightened, does his duty. Noah moved with fear, but prepared an ark to the saving of his house. Let us be afraid of God. If afraid of men, we are cowards. A hero is one who is patient and persistent. Our young people can be heroes. If opportunities to keep the Sabbath and at the same time rise in the world do not open suddenly, be patient. Persist in doing the right thing, and God will bless you. Your Association was good, but the church was not crowded at any time except Sabbathday, when the assembling filled with people. Mrs. Lewis preached one of his strongest sermons, "Self—Preservation." From the 21st Psalm, the Editor—Bro. Maxson, of West Edmeston, presented the report of the delegate to the Western and Northwestern Association.

REPORT OF DELEGATE TO THE WESTERN AND NORTHWESTERN ASSOCIATIONS.

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

The Western Association was held with the church at Alfred Station, June 7-10, and was well attended and well conducted. The officers of the Association were: Camden, Rev. H. E. Gran—dall, pastor; New Haven, Henry D. Andrews; New York, J. W. Crockett; Brookfield, J. W. Walker; and Pella, J. W. Swift, agent. There were 100 present, of which several gave their hearts to God or determined to live better lives.

All the sessions were held with the church at Jackson Center, where the Rev. D. C. Lipin­ton is pastor. It has a total membership of about 100. This church is rich in consecrated young people and fine young men and women. There was a large choir of bright young men and women, an orchestra, together with one man and two ladies' quartettes. Each one of these gave excellent music. The feeling was often that the As­sociation come and go and no one is saved; but the sessions this year, without exception, have been of such high spiritual order and souls have been saved, quick­ly and without end. Your delegate was welcomed to both Associations and given a hearty hand. At the last As­sociation attended, he was assigned a part in a Pastor's Conference, and he there briefly outlined the work which the Young People's Board was doing.

In closing this report, your delegate would not fail to express his most sincere gratitude for the honor and privilege thus accorded him. The expenses chargeable to the Association amounted...
to $72.46, of which an itemized bill was furnished the Treasurer.
Respectfully submitted.

Report of Rev. Booth C. B. Lyle, delegate from the Eastern, Central and Western Associations to the Seven-
ratlard sessions, as a delegate, were not making the pro-
gress that we ought to make towards getting the mis-
sion of the Holy Spirit into the fields. They are praying for the Lord, make us spiritual people."

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

A request from the DeRuyter Church was presented, and the Committee will consider the matter.

ThurSDAY evening.
The evening session was opened by devotional services, which were followed by a sermon by Rev. Lewis F. Randolph, Theme, "Growth." Text, Isa. 64:4. Mr. Randolph said:

The works of God in the fields and streams of flowing water suggests themes of useful thought and practical living. Mountain scenery, when viewed with excitement, lags later to be the widening of vision and increase of interest. When Richard Greene said, "Write on my grave-stone, 'He had a great heart, had an understanding spirit, continuous growth in knowledge. Growth may be divided into social, intellectual and spiritual. The time is ripe for intellectual growth, not for the preacher and teacher alone, but for all in the church. Spiritual growth increases 'more and more until the perfect day. Spiritual growth makes the soul more like Jesus, who said, 'I will be, and 'let the Savior dwell in me,' but it gives a yearning for other souls to see the Light and know the grace. To know more of God requires effort.

Our flesh and sense must be denied, Ambition, envy, lust and pride.

While patience, temperance, truth and love
Our inward piety approve.

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

Friday morning.
Devotional services were conducted by Rev. L. A. Wing, Missionary Committee. The evening session of the Church in Ashaway, which followed was filled with interest. Rev. William C. Whitford gave the address on "Chris-
tian Education and Institutional Institutions."

The sermon which followed was delivered by Rev. George W. Lewis Theme, "The Relation of the Sabbath School to Christian Power."

Dr. Howard L.印S, of DeRuyter. The Education Hour which followed was filled with interest.

The opening of the morning took place before the address of Miss Jane D. Davis, "The Spirit of Missionary."

A valley surrounded and filled with flowers, is known as the valley of God or Sophomore Valley. It is true, the beautiful and the good.

While the church ceases to work for the education of man, the homeland churches will be increased.

The evening session was opened by devotional services, which were followed by a sermon by Rev. A. L. Davis, Jr., of DeRuyter.

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SABBATH MORNING.

After a prayer and praise service, came the sermon by Rev. George B. Shaw, Theme, "The Work of the American Sabbath Tract Society," Text, Eph. 6:14. Special music was rendered by the choir in connection with the work of the Tract, Education and Missionary Societies, amounting to $36.63.

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

SABBATH AFTERNOON.

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

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


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

SABBATH EVENING.

The prayer and praise service was led by Rev. G. B. Shaw. This was followed by the Young People's Hour, conducted by A. C. Davis, Jr.

The theme of the hour was "The Young People's Society of Christian Endeavor as a Personal Factor in Christian Culture." The program included the following items:

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


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

The Treasurer presented a statement and a collection for the Anti-Cigarette Work, amounting to $8.60. Evangelistic work was considered by Rev. Alva L. Davis, followed by special music by an address by Mr. J. W. Crofoot, describing the geographical position of our mission field in China.

SUNDAY AFTERNOON.

A special business meeting was called for 1:30 P.M. The sermon of the morning was by Rev. Willett, of the Western Association. Scripture lesson, Luke 6, Theme, The Prodigal Son.

Miss Edel Haven presented an essay on "This Grace Also." Following this came "The Tract Hour." Sermon by Rev. George B. Shaw, Theme, "Thou Shalt Not Destroy the Trees." A resolution was adopted, declaring that the Central Association accept the offer of the Sabbath Recorder to print the minutes of the Association in full.

SUNDAY AFTERNOON.

Report of Committee on Nominations was adopted as follows:

I. A. Crandall, President; Rev. R. G. Davis, Vice-president; Martha Williams, Secretary; Edna Coon, Assistant Secretary; Mrs. E. A. Felton, Treasurer; Elva C. Havens, Corresponding Secretary.


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

Your Committee on State of Religion would report a harmonious and hopeful condition existing among the churches of the Association. The new pastors have come into the Association, during the past year. Rev. W. B. Powers, of Utica, has been affiliated with DeRuyter, and Rev. L. A. Wing, who has recently come to our denomination, is the pastor of the DeRuyter Church. One of our pastors, Herbert Cottrell, has returned from the Western Association, where he has been engaged in Seminary work, and preaching at Wellsville and Sojo. Rev. Ira L. Davis, of Western Association, has been engaged in the work of two churches, eleven, dismissed, twenty; loss by death, thirty-one.

MRS. W. W. Ames, Mrs. O. D. Greene, L. L. Cottrall, Committee.

The following report of the Committee on Petitions was adopted:

Your Committee on Petitions would respectfully report that so far as they have been able to ascertain, the following have been submitted for your consideration, both of which are from the DeRuyter Church:

The first asks that the DeRuyter Church be seated in the Western Association, as they have been able to ascertain, the report of the treasurer that they have examined the report of the treasurer.

Nothing is written on the opposite side.

The report of the Treasurer was adopted as follows:

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

To assessments received:

June 3, From DeRuyter Baptist Church, $3.80
        DeRuyter Church, 75
        Norwich Baptist Church, 58
        Oct. 22, Adams Center, 58
        " 1st Brookfield, 22

Total, $16.87

Paid Herbert Cottrall,
Paid Ira Lee Cottrall,
Printing Programs, $20
Paid Rev. E. H. Sowell,
Printing Minutes, 40
Postage, 10

Paid Bootie C. Davis, $24.90
Raymond Burdick, 95
Total, $101.97
Cash on hand, 15.80

The following churches are in arrears:
First, Verona, 1906, $11.83
Onondaga, 1906, 4.6
Second, Verona, 1906, 11.49
Syracuse, 1906, 2.89
Preston, 1906, 32.86

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

EVENING SESSION.

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

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

Delegate to Western and North Western Annual, $40.00
South-Western, 20
Printing Minutes, 12.00
Postage, 20.00
Programs, 12.00
Books of Delegates, 32.50
Ordination Expenses, 5.00

Ref. to Treasurer, 1906, $15.80
DeRuyter Church, 15.80
Total, $31.60

C.R.

The balance in hand, $15.80
Due from churches (estimated), 25.00
Total, $40.80
Balance, $125.94

This balance we have supplemented:
First Brookfield, $12.45
Second Brookfield, 75
DeRuyter, 12.45
Scott, 18
Cottrell, 18.58
West Edmeston, 8.00
Eveline, 7.44
Genoa, 7.44
Cranston, 7.44
Norwich, 15
Preston, 15.88

Respectfully submitted,
Mrs. E. L. Davis, Librarian.
Rev. Ira Lee Cottrall, Secretary.

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

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

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

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

EVENING SESSION.
Your Committee on Delegates, Essayist and Preacher of the Annual Session, have the following nominations:

Delegates to South-Eastern and Eastern Associations: Rev. R. G. Davis; alteratate, Rev. J. L. Cottrell.

Essayist, Mrs. S. M. Williams.

Delegate to the Western and Northwestern Associations: Rev. Arnold Davis, Jr., alternate, Vivian Burton. Joint delegate to the Western Association for 1897, endorsee, Eastern Associations.

A. L. Davis.
Mrs. W. W. Ames.
Ethel Haven.
F. H. White.
H. L. Spoor.

Committee.

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

Miss Ethel Haven tendered her resignation as Corresponding Secretary of the Association. It was moved and seconded that she be extended to the people of the First and Second Brookfield and West Edmeston churches for their hospitality during the sessions of the Association.

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

A sermon by Rev. E. B. Saunders, and a conversation meeting closed the week's successful Association, which adjourned to meet on Fifth-day preceding the first Sabbath in June, which is June 4, 1898.

REV. ALVA L. DAVIS, President.

CHARLES J. YORK.
MARtha WILLIAMS.
Secretaries.

LESLIE IV. JULY 7, 1907.

THE GOLDEN Calf.

EX. 32:1-6, 18-35.

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

DAILY READINGS.

First-day, Exod. 32:1-20.
Second-day, Exod. 32:21-35.
Third-day, Exod. 33:1-23.
Fourth-day, Exod. 34:1-20.
Fifth-day, Exod. 34:21-25.
Sixth-day, Kings 12:16-33.


INTRODUCTION.

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

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

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

PLACE.—Near Mt. Sinai in Arabia.

Sabbath School

Conducted by Sabbath-School Board.

Edited by

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

LESSON IV. JULY 7, 1907.

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

PLACE.—Near Mt. Sinai in Arabia.

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

OUTLINE:

3. Moses' Intercession for the People. v. 30-35.

NOTES.

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

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

3. And all the people brake off the golden rings, etc. They were in earnest in their desire, and readily comply with Aaron's request. 4. And he received it at their hand, etc. It would be very easy to agree with his conscience that there was no course open to him now but to do as they desired since they had fulfilled his requirement. It is easy to imagine that Aaron was himself deeply interested in this project. Fashioned it out of the golden earrings! A molten calf. We may imagine that a wooden image was first carved into shape, then the gold was melted and cast into plates, laid on over the wood and hammered into shape. These are thy gods. The people at once accept the image. The plural number is to be explained as the plural of
32. Yet now, if now thou wilt forgive their sin—The breaking off of the sentence is more emphatic than any words. And if not, blot me, etc.—In the intense earnestness of his desire Moses cannot bear the thought of having his name remain in the list of God's people when the greater portion of the nation of Israel is cast aside. He does not ask to be excluded in their stead, but to be thrown aside along with the rest. This does great man give us a glimpse of the devotion for others which reached its climax in the Spirit of Man who gave his life on behalf of the race.

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

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

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

36. Moses cannot bear the thought of anything should be lacking to their worship. A feast to Jehovah. This expression shows that they were not intending to break the first commandment.

6. And offered burnt-offerings and brought peace-offerings. The burnt-offerings were consumed in honor of the deity; portions of the peace-offerings were burned, but the larger part of each animal thus offered was eaten by the offerer and his friends in a sacrificial feast. And rose up to play. The word "play" does not necessarily have an evil meaning. It is very likely however that they fell into the abominable practices so often accompanying the sacrifices to the heathen. I Cor. 10:7, 8.

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

The picture of God being moved by motives or passions as a man, is called an anthropomorphism. Out of God cannot be angry as a man, yet a man reproves an image as a man reproves an object; but the sacred writers often present such a picture of God for want of a better way to express with emphasis God's relations with his creatures.

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

30. Peradventure I shall make atonement for your sin. The easiest way to reconcile this paragraph with v. 7-14 is to accept the theory of the connection of these sentences to the last mentioned document. After v. 14 there seems no need of further intercession. Verses 30-34 have no implication that there has been an earlier appeal to God's mercy.

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