Seventh Day Baptist History

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OF RHODE ISLAND

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The Sabbath Recorder
A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

Vol. 64, No. 24.

Salem College

SALEM
West Virginia

Fall term opens September 8.

Courses. State University credit

American Sabbath Tract Society

The Seventh-day Baptist Missionary Society

S E V E N T H - D A Y B A T T I S T E D U C A T I O N A L S O C I E T Y

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B O A R D O F S Y S T E M A T I C F I N A N C E

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EDITORIAL

A Beautiful Sunset

Shall never forget one glorious sunset at the close of a dark and cloudy day. It was in the far away land of Attica. We had spent the day in wandering among the monumental ruins of Grecian gods and heroes, and in taking in the sights of modern Athens. The mountains that surround that historic vale, had been capped all the day through, and around that historic vale. had been the douds and storms, and fierce, and no now he realizes the blessed promise, "At evening time it shall be light."

The following poem by Clara Russel Day is full of this beautiful thought. May it bring comfort to any who are just now under the clouds. Let us trust our Father, who so orders our brief day that all things work together for good to them that love him; and pray: that our sunset sky may be gilded with hope and our last hours filled with peace.

Since morn the clouds had lowered, And dark the day and drear; The deadening rain fell ceaselessly; There was no ray of cheer.

But when the day had worn itself In weariness away, From out the golden sunset There shone a dazzling ray.

It cloft the clouds with glory, And flooded all the land; The pressing gloom was thrust aside As by a mighty hand.

Far flamed the sun, and peaks were crowned With radiance untold.

Gone were the day's grim shadows, Lost in the glory bright; The gate of heaven swung outward; At evening there was light.

Our lives know days of sorrow; The clouds hang dark and low; And grief cannot abide. Our hearts are dulled with woe.

But clouds must yield to sunshine, And grief cannot abide.

Good Men Do Not Die.

We read in the Bible of a man who had passed from earth many generations before, and still of him it was written, "He being dead yet speaketh." This in a certain sense is true of every good man. The
influences set on foot while he lives go on to victory after he is gone. And although he not lived to see the victory of his blessing comes to earth from the triumph of the principles for which he fought. Most of the reformers who have lived for truth and liberty and manhood, fought a thankless fight and died without seeing the good results of their labors.

Many people in the South today regard the wonderful wave of prohibition that is sweeping over the land as being due to the faithful and fearless work of Rev. Sam Jones. This is especially true in Georgia. He died in October, 1906, after a fight to the bitter end against the accursed liquor traffic. As yet there were few signs of success, and the liquor men gloated over his death. They thought they were rid of Sam Jones forever, but they "reckoned without their host." Immediately the saloon element began the agitation for a new election under the local option law, thinking they had a clear way to victory with that stirring preacher of prohibition silenced forever.

The anti-saloon people made as brave a stand as they could without the inspiration and help of their leader, but they scarcely dared hope for victory. They little realized how the seed sown by Sam Jones had taken root. They placed his name upon the ballots, "For Sam Jones and prohibition," and it worked like a charm. The result was astounding in Bartow county; and this gave courage to other counties, until one by one they swept quickly into the prohibition ranks.

Who can estimate the harvest yet to come from the faithful seed-sowing of prohibition workers who have ceased from their labors while their works go on.

***

North Carolina's Victory.

All right-thinking people will rejoice over such a signal victory against the saloon as that won by the people of North Carolina in its recent election. The legislature had submitted the prohibition question to a popular vote, and a strong fight was made by both the liquor element and the prohibition people, resulting in a victory for prohibition by 40,000 majority. This places that state in line with Georgia, Alabama and Mississippi. It is indeed a glorious victory when such states vote with overwhelming majorities to banish all saloons from their territory. Thus the tidal wave rolls on. God has the day when the entire nation shall espell this accursed criminal-making business, with its hotbeds of anarchy, entirely from our country.

***

Bryan, on the Mystery of God.

A friend handed me the following item which he had clipped from some paper. I know not what one, and expressed his satisfaction with it. If it has proved helpful to one friend, may it not be helpful to many?

Here is a bit of philosophy from the pen, or lips, of William Jennings Bryan. There is a bit of religious philosophy in it which I most heartily commend to some who believe in nothing and to others who always want an explanation. He says: "I am not so much of a farmer as some people claim, but I have observed the watermelon seed. It has the power of drawing from the ground and through itself 200,000 times its weight; and when you can tell me how it takes this material and out of it colors and forms an outside surface beyond the imitation of art, and then forms it in a white rind and within that again a side of red heart, thickly inlaid with black seeds, each one of which in turn is capable of drawing through itself 200,000 times its weight—when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."

***

Chips From Other Workshops.

The church could do what it would, if all its members would do what they could.

Every pastor needs faithful helpers who are willing to work uncomplainingly wherever they are placed; men who seem to have joined the church more for what they can put into it than for what they can get out of it.

***

The church has enough men who stop to kick and dull every time things do not go exactly to suit them. What it needs more than anything else now is, the consecrated spiritual Christian worker, who can lay aside his sense of self, and think more of the good of others than he does of his own comfort, or of promotion to places of honor.

***

What power on earth could withstand the influence of the Church of Christ if all its members were filled with the Holy Ghost for service.

Consecrated work for Jesus brings its own reward; and it is the most satisfying reward man ever receives. The greatest reward that can come from labors of ambition and avarice leave a man poor in spirit, and dissatisfied with himself. He who cannot find soul-rest is miserable even though he owns all the world can give. But the one who works for God and his fellow man obtains a peace that passeth knowledge and has riches in heaven that shall endure when all the wealth of earth shall be forgotten.

***

What the world needs most is the preaching of the simple gospel of Christ. If the multitudes unsaved are ever to be reached, it must be by the power of the old, old story. It has been the power of God unto salvation in all ages, where human wisdom and philosophy have failed.

***

The average congregation today never grows weary of this love-message from heaven if it comes from a man who is acquainted with God and filled with the Holy Spirit. This gospel is the only sure cure for the sins of the world. The world wants a minister to act as if he believed the gospel with all his heart; and it feels the need of messages that can put into it an appeal to sinners and a spiritual uplift for Christians. Every sermon is lacking that does not contain these two elements.

***

The Debt.

We are rapidly nearing the end of the year, and we are glad to say, the end also of our debt. It has been a long pull, but sometimes a long pull is good for us. Everybody will rejoice when the last dollar is paid; and those who have done the most according to their means will feel the best. This effort has taught us one thing worth knowing; namely, that we have a great company of loyal, consecrated, scattered Sabbath-readers ready to stand by to help in time of need.

The account now shows that $672.75 will cancel all that is left of a debt of $4000.00.

Total receipts to June 3 - $3,132.25

Received since that date from

A well wisher - $ 50.00

Mrs. Varnum G. Hill, Berlin, Wis. - 2.00

A Friend - 21.00

Still unpaid - $ 672.75

DENOMINATIONAL NEWS

Seventh-day Baptist Volunteers.

In the biographical sketches of Seventh-day Baptist Ministers, published in the Sabbath Recorder of May 18th, we notice that nine of them volunteered in the United States Army in the Civil War. Four of them served as Chaplains, one as Assistant Surgeon, and presumably the rest were too young to serve as officers. Among those whose biographies are sketched, there may be others who volunteered in the United States Army in the Civil War, not mentioned. I know of one, Frank O. Burdick, Boulder, Colo., sketch No. 14.

I send you this correction for the sake of future history as suggested by the compiler of the biographies. A Veteran.

Dr. Lewis at Watch Hill.

Dr. A. H. Lewis has moved his invalid wife to their cottage at Watch Hill, R. I., where the sufferer may receive the benefit of the cool sea breezes during the heated season. For more than eight years this good woman has lain helpless and practically speechless, while kind, loving hands have ministered unto her, and anxious hearts have borne the burden of anxiety and sympathy for her welfare. Both Dr. Lewis and his suffering loved one have the heart-deepest sympathy of their friends. There are many who wish they could lighten the burdens and solve the sorrows of these dear friends in their years of trouble.

After making Mrs. Lewis as comfortable as possible at Watch Hill, the Doctor leaves her in the hands of a nurse and helpers, while he attends the next three associations in the interest of the Tract Society.
Words of Appreciation.

"Would you feel disposed to thank Miss Haven in behalf of a lone Sabbath-keeper for the edifying article, 'Called to be Saints,' copied in her page of the Recorder for June 1? It might encourage her, and lead some to read it.

Yes, indeed, we do feel disposed to deliver this vote of thanks on account of both the good reasons given. And while we are about it let us also thank all the willing and faithful workers through the year; and all the contributing editors need whatever encouragement you can give.

Would that more were ready to cooperate with them in this good work. The ought to be a hundred Seventh-day Baptists willing to furnish the various departments in our paper with good articles for publication. These need not be long articles, but let them be touched with the Holy Spirit, and filled with hopeful, uplifting thoughts. Two articles a year from each of one hundred persons would make nearly four each week. This would not be very hard for each one, and yet it would be a great help, to those persons who are responsible for the departments every week in the year. Let us volunteer to do more than send thanks. Let us send 'copy' as well as thanks. Good copy makes the heart glad.

An Exposition of the Book of Ruth.

Rev. A. J. C. Bond.

Sermon preached at the Eastern Association.

The period of the Judges is a very unsettled one in Israel's history. After forty years of wandering these nomad tribes emerged from the wilderness, and under the leadership of the brave Joshua began to subdue and settle the promised land. The period which followed was one of war. As yet they were not cemented into a nation, and the ruler was always he who made himself leader of the forces against the common enemy,—one who could use the sword. Two statements with variations make up the history of this period as recorded in our book of Judges. The children of Israel did that which was evil in the sight of the Lord; and the Lord strengthened the enemy so that they smote Israel and Israel became subject unto them. Then it invariably follows: "And the children of Israel cried unto the Lord and the Lord heard their cry and a judge arose who delivered Israel, and the land had rest."

Again Israel forsakes Jehovah with the same results of failure against the enemy, repentance and forgiveness with victory over their captors.

As we read the warlike record of the book of Judges with its strife and clash of sword, and vilification from Baal to Jehovah, and from Jehovah to Baal on the part of the leaders, we long for a glimpse of the domestic life of the people during the periods of rest from war.

The book of Ruth has a special interest for us then as we begin to read, "And it came to pass in the days when the judges judged," and we realize that here is a pastoral poem of that interesting period, giving us a glimpse of the other side of life. And we love to read it and with the clue that it gives and with the help of our imagination we wander into other homes and view the domestic life of those ancient days in Judah.

The historian deals with the issues of war—those great crises whose influence in the world's history is very evident, but we must look somewhere else for a view of the home life whose influence if less evident is no less potent in the world's progress. It is not to the annals of the early years of the Plymouth Colony with her wars with the Indians that we look for our best information of those stirring times. That information is valuable and accurate. But that which brings us nearest to the life of those days, in thought and sympathy, is Longfellow's "Courtship of Miles Standish," as it gives us the plain home life of the true-hearted Priscilla and we become acquainted with the honest John Alden. It is "Uncle Tom's Cabin" that gives us the best view of Southern life in the days of slavery. Books like "The Little Shepherd of Kingdom Come" carry us back to the days of the Civil War, so that we feel our pulse beat faster as we live over those exciting days with our fathers. How thankful we are that one thing, though we cannot tell who, under the inspiration of the Holy Spirit wrote these four beautiful chapters comprehended in the book of Ruth, and that under the Holy Spirit they have been preserved throughout the centuries to be an inspiration to succeeding generations. We can see as we read that the crops were a failure and the outlook was bad indeed. Elimlech, a man of Bethlehem, could not bear to see his wife and their two boys suffer from hunger, which seemed very like a famine there; so leaving their plot of land behind, the little family made their way down the precipitous decline to the river, across the Jordan into the land of Moab.

A simple act of migration with the object of bettering his condition. The author neither commends nor condemns the act. It is an act how many times repeated since, and today, and in our own country! And the object is too often the same—to better the financial condition; to get more land; to have better living; to live a more comfortable life; to succeed, and success means to make money. But Elimlech died, and Naomi was left and her two sons, and they married Moab- itish wives and dwelled there about ten years, and Mahlon and Chilion died and there were left the three widows, Naomi and her daughters-in-law.

With husband and sons gone, Naomi begins to think again of the familiar hills around the old home at Bethlehem. She has heard that times are prosperous back there.
again. She still owns the little plot of ground they left. She will return to it. Perhaps, from it she can mete out a measer existence. Then she will be among her own people. Above all she will be returning to the land of Jehovah.

So she starts on her journey, but not alone, but accompanied by Eliezer, Orpah, and Ruth, accompanying her. We know not what was in the minds of the two girlish widows as they thus made their way toward the land of Canaan. Perhaps they had no fixed purpose beyond the desire to be with her who had been like a mother to them and whom they had learned to love. But the time comes when there must be a decision. Whatever our circumstances, however favorable our surroundings, questions continually arise which each must decide for himself. Early in the journey of life we may follow unquestioningly the leadership of parents or other dear and helpful friends and reap untold blessings from such companionships. But the time comes when we must part company, or if we continue in their ways it must be because we desire to make the decision to be with them. If even more so than the many new paths that will open up before us. We must make a decision without which there may be innocence but not character. Life and eternal destiny depend upon these decisions.

As the three women come to the borders of Moab and look out into the land of Canaan, the time for decision has come to Orpah and Ruth. The future of these two Moabish women in Bethlehem looks dark to Naomi, for she knows the antipathy of her people for strangers. She hardly hopes for a welcome for herself, much less for the strange women with her. So putting aside her own personal preference—hiding her own grief at parting, she advises them to return to their own people. With unfeigned sorrow Orpah kisses her mother-in-law and returns. Again our author does not stop to condemn Orpah as has been so often done by commentators, neither does he compare her situation with that of Ruth. The reply of Ruth to Naomi as the latter bids her return with her sister-in-law unto her own people and unto her own god is no doubt the most peculiar part of this short book: "Intreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if thou forsake me, and turn from me." Orpah returned alone to the scenes of her childhood in Moab, to begin life again amid the old scenes and surroundings, but, we believe, never to be the same again. Her life shall ever after bear the fruits of the new life which was introduced with the Hebrew family from Bethlehem. While she returns to her Moabish friends in the land whose god is Chemosh, she returns also to the tomb of her Hebrew husband, whose memory will ever be associated with Jehovah the God of the Hebrews. I think Naomi and Ruth must have turned often to look upon the lone, retreating figure retracing the way along which they had come, and Orpah, in turn, must have looked back often to see the two women as they crossed the Jordan and ascended the steeps on the Canaan side, until they were out of sight as the road wound behind the hill leading them toward Bethlehem.

How often it is thus in life. We meet and make friends only to be separated by circumstances.

Many a mother knows the exact spot in the road, beyond which she cannot see from the yard gate; for she has watched the retreating figure of her loved one until he has been hidden from view there by a neighboring building or a turn in the road.

It is ever thus; and who can say it is not better so? If only the memories are helpful and hearts are still unclouded by the common love of a common Father which begets a hope of a reunion by and by.

The arrival of Naomi and Ruth created a stir in the city of Bethlehem, but so far as we know not a sympathy which stimulated helpfulness. They must needs go to Naomi's old home. But the question of food at once presents itself. And it is the young Moabite who suggests a solution of the problem.

It is barley harvest, and she will go into the fields and glean after the reapers. We have here a picture of life in those days. The people all lived in the villages for protection, with the farm land lying on all sides. Each villager had his field which was separated from his neighbor's field not always by even so much as a path. F orth from the village went the reapers each morning carrying their dinners with them, and followed by the gleaners.

As Ruth went out to glean she happened to light upon the field of a well to do man by the name of Boaz. Boaz is a character that we admire from the beginning, and his conduct is such that our admiration of him increases as we learn more of him.

We first meet him as he comes out from the village to witness the progress of the harvesters and greet his laborers with the words, "Boaz said to his servants, "What is this that I see today among you, that ye have gathered yea and not made known to me?"

That this kindly feeling is reciprocated by his reapers is evidenced by their reply, "The Lord bless thee." Then follows familiarly his question as to who is the strange woman among the gleaners and their reply that it is the Moabite who came back with Naomi.

Oh, this is she then of whom Boaz had heard. He had learned of her kindness to Naomi whose husband was a kinsman of his. So he hastens to assure her that she need not seek another field in which to glean, but may stay close by his own maidens, and when she becomes thirsty from the heat and fatigue she may drink from the vessels from which the young men drink. When they eat their dinner they hold her more than is required to satisfy her hunger, and when they rise up to reap again Boaz orders the reapers to pull out handfuls from the sheaves that she may glean the more.

It is not wealth that is to be condemned, but greed. Here is a man of wealth whom we instinctively admire because of his generosity. We approve the method of his philanthropy also. He might have said, "Go home and I will furnish you what meal you need, in memory of Elimelech who was the Lord be with you." This would have wounded the pride of the honest and industrious Ruth. Instead he gave her a chance to earn a living for herself and her mother-in-law, and preserved her womanly dignity.

So Ruth gleans, day after day, and evening after evening bears the grain home to Naomi. Finally she proposes the idea of the marriage of her daughter-in-law to this wealthy but generous relative of her husband.

Before we condemn her for this we must remember that the lot of woman in those Eastern lands in the times as today, was far different from her position in the Western world today. Not only was her chance to make a living meager if she remained single, but even her honor was in jeopardy. Yet with these considerations as we have them in mind, we consider Naomi's method of bringing Ruth to the notice of Boaz. To this bold step she was moved no doubt by her confidence in Boaz, which confidence in this instance was well placed. It is well to be able to give advice where advice is sought by young people contemplating matrimony. Especially should parents and children consider regarding this very important matter. But the business commonly known as "match-making," in which some matrons of society engage, is a thankless, a dangerous and often a disastrous business.

There was another extenuating circumstance, however, in the case of Naomi's advice to Ruth.

It was, a custom, a religious custom, which bound every loyal Jew who was nearest of kin to him who died to take into his own home as wife the wife of the deceased if possible. This was a relative of Elimelech and therefore of his son the husband of Ruth? Whatever the motive of her designs—whether religious or not—they resulted in a successful issue; for Boaz was attracted to Ruth and that which informed his conduct toward her seems to have been a pure and holy love.

But there is another consideration. According to the law of Moses he who marries the widow must be not only a relative of the deceased husband, but the nearest of kin. In this case there is one nearer than Boaz. Obedience to the law as well as a regard for the rights of his fellow man demands that he be consulted.

Boaz was no longer than the next day to call together ten elders of the city with the near kinsman for the purpose of a fair settlement of the matter.

Naomi's property must be redeemed, will you redeem it? This is the first question which Boaz asks the near kinsman in the presence of the elders, to which the latter replies, "I will redeem it." He, too, is a prosperous man. He is able to redeem
the property and would like to add it to his own.

Then follows the intelligence that when he buys the field from Naomi he must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. To which the kinsman replied: “I cannot redeem it for myself, lest I mar my own inheritance: take thou my right of redemption on thee; for I cannot redeem it.” So the near kinsman drew off his shoe and gave it to Boaz in the presence of the elders, which was a seal to the contract, and Boaz thereby received the inheritance of Naomi and with it as wife Ruth the Moabitess.

We cannot tell why the first of kin failed to meet his obligation in the matter. It may be that the rule against marrying a foreigner prevented him. Again the author neither condemns nor excuses, and we are left to work the matter out for ourselves.

The elders pronounced a blessing upon Boaz and Ruth. And at the close we are assured, of the author’s interest in them, for he traces their lineal offspring to David the king, who was the one who really united the tribes into one nation.

While the scene in the book of Ruth is laid in the time of the Judges, the book itself was not written until much later. There are at least two evidences of this which are very clear.

When the author refers to the sealing of the contract between the near kinsman and Boaz, in which the former takes off his shoe and hands it to the latter, he adds: “And this was the manner of attestation in Israel.” He seems to be writing in a day when this custom was obsolete, hence he needs to explain that in the time of the Judges this was the custom.

Again, it must have been written at least as late as when David was king and had made himself famous; for the author with some show of pride traces the lineage of Ruth down to the shepherd king. The critics have sought to discover the object which the author had in writing this book. Upon the theory that the purpose must be closely linked with the religious customs of Israel, two explanations have been given.

1. It was written at a time when there was a growing disregard for the laws of Moses, to impress upon the people the religious necessity of taking the wife of the deceased relative to raise up seed to him.

2. The second and opposite theory is that it was written at a time when religious views were more liberal and rightly so; that this book witnessed to God’s approval of the marriage of an Israelite to a foreigner—a custom which had hitherto been condemned.

All this investigation is legitimate. It often helps to interpret the message to us, to know what was the direct message to the people for whom it was written. But, after all, the value of a book to us depends upon the message it has for our own generation.

We would emphasize what we have called attention to before, that the author neither condemns nor approves. He pictures life as it was lived and we are led to admire and are inspired to emulate the good.

The purpose is not to condemn the movements which were made in the laws of Moses. Neither is it to commend every step because the final outcome is good. But rather in giving this family history with the successes and failures, the author shows that while those who put their trust in Jehovah may not be free from all mistakes, yet they are ever the objects of his loving care.

The book of Ruth is an early expression of that sentiment contained in the familiar words of Paul: “And we know that to whom God all things work together for good,” and which is expressed so beautifully by the poet:

“I know not where his islands lift
Their frouded palms in air,
I only know I cannot drift
Beyond his love and care.”

The author gives us to see both the good and the bad in the lives of his characters. But they are so portrayed that we almost unconsciously lay all that is true and beautiful in these lives to their faith in Jehovah.

We read the book of Ruth with a growing consciousness of the wonderful power of God in human lives. We close it with a prayer for a closer walk with him; for more of his Spirit in us to lead us in the journey of life.

The meeting of the Woman’s Board of the Eastern Association was held Sabbath evening, May thirtieth. The praise and prayer service was led by Eld. Samuel R. Wheeler, after which Mrs. Anna C. Randolph, Associational Secretary, took charge of the meeting.

The first paper of the evening was read by Mrs. Orra S. Rogers, her topic being “The Real Value of the Woman’s Society to the Church—Large and Small.”

This was followed by a very pertinent article on “Missions and Mission Study,” by Miss Ethel L. Tittsworth. Both of these subjects were treated in an admirable manner and will appear in this column of the Recorder in the near future.

Two letters—one from Mrs. G. H. F. Randolph of Founce, read by Mrs. Luther Davis of Cedarville, N. J., the other from Miss Susie Burck of Shanghai, read by Mrs. Walter B. Davis of Glassboro, N. J.—were listened to with much interest. In response to the request of Mrs. Davis, prayers for the success of the work at Founce were offered at the close of the reading of Mrs. Randolph’s letter.

The usual offering for the work of the Woman’s Board was received during the solo of Mrs. John B. Cottrell of Plainfield, who sang Dudley Buck’s “My Redeemer and My Lord” most acceptably.

It was with pleasure that the audience listened next to an account of her work for Needy Children” by Mrs. Almina S. Steele of Chattanooga, Tenn. The rapt attention of the audience testified to their interest in her story of mothering twelve hundred children, and the sorrows and joys that accompany such work.

After the singing of a hymn and the benediction the meeting adjourned.

Mrs. W. C. Hubbard.

Missions and Mission Study.
ETHEL L. TITTSWORTH.

Interest means action. Nothing in which we are intensely interested will be allowed to run down for lack of motor power. The interest we may have in missions will manifest itself in action in direct proportion to the degree of interest centered in them. Now it is probable that the reason not more active concern is shown in missions is because of the lack of information about those who have no knowledge of Christianity and about those who are endeavoring to spread that knowledge. “A missionary meeting once a month, a sermon or two each year on the subject—at long intervals an address by a returned missionary—in what forsooth would we consider such instruction adequate?” The part that is all the attention paid to a subject which involves one half the population of the world.” “We ought not to assume that God cares more for us than for other nations—that the four hundred million of China, or the three hundred million of India, or the one hundred sixty million of Africa are of less value than the eighty million of American citizens.”

The lack of intelligent information about missions led to the establishment about ten years ago of a systematic study of foreign missions, by the Student Volunteer in the colleges. Since then practically all our denominations have been copying and adapting the plan with the result that Mission Study classes have been organized in every direction and now more than ten thousand people outside the colleges are studying missions. Such a class has been held in our own church for several years. Two years ago the country studied was Africa, last year we faced the problem of Immigration in America, and recently China has been the subject of interest. This year part of the plan that a certain country should be everywhere studied at practically the same time and the plan seems to be a wise one. It cannot fail to be an inspiration to realize

2. Pamphlet, “Why Study Missions.”
that while we are studying and praying for China, for example, other classes are engaged in study and prayer for that same country. Who can say but that the knowledge of a concentration of thought and interest may be a help to those who are actively at work in foreign fields?

In regard to working methods, the class meets weekly for the study of a single subject. Careful preparation is required, questions are asked, and frequent reviews planned. The illustration of charts is a feature. A condition or a fact can be retained much more vividly and lastingly by this means than by a spoken statement. Discussion is unlimited. Problems of general bearing to missions are discussed and those as well which relate more closely to us as Seventh-day Baptists. Through these study classes there has been established a deeper sympathy with those who have not the knowledge of God, and a closer bond between us and the workers in the foreign lands, as we have come to realize their unselfish devotion and understand some of the problems with which they have to contend.

Because of their prominent position where words and deeds belong more or less to the public, all missionaries are subject to criticism. How many of us would escape if our every word and action were put under a microscope. This criticism is often unjust. The blame of the recent Boxer Rebellion was laid at their door. But Mr. Arthur Judson Brown, in "New Forces in Old China," voices the opinion of the majority of thoughtful critics when he says: "The Boxer uprising was bound to come—a conflict between conservatism and progress—between superstition and Christianity—there was no escape. I believe that China was not different in kind but only on a more colossal scale because there it involved half the human race at once."

Another point that has been urged against them is in reference to converts—the statement being made that the work can be of little value because we do not get greater results—because we do not hear of converts being made by the hundreds. Can we show that more, or in some cases as much, is being done in our own churches where there are from two to one hundred times as many members to divide the labor as there are Seventh-day Baptist missionaries in China? We have every reason to feel a sense of proud ownership in the men and women who are representing us in the mission fields. The share that our denomination is having in the work there and the high place it holds in the beginning has already been made in a small way. These converted Chinese are even now being educated and sent out of China to carry the gospel to Tibet.

There have been more results shown in China in the last decade, almost within the past five years, than in all the previous years put together. Instead of the apathy which has characterized it in former times, there is an awakening, sudden, unaccountable, so that the schools are crowded beyond their capacity and every method of securing the much coveted Western education is eagerly sought. The economic development is a direct result of this advanced thought, and the railroads and civic improvements are the product, to a certain extent, of Chinese skill and money.

Did a sudden awakening make it unaccountable? Have we not yet realized that it is the results of those long, weary years of labor that took the heart blood of our people who were on the field and made those of us at home question the wisdom of continuing a seemingly hopeless task? Now all those years of devoted energy are unfolding more possibilities than even the most sanguine dared hope, and our double faiths to the certainty that it was not only worth while but that without them China would be, in darkness and, we, our own Seventh-day Baptists, would have missed one of the greatest blessings in our history.

Plainfield, N. J.

Loving Service Rewarded.

REV. E. ADELBERT WITTER.

In the record of the anointing of the Saviour's feet by Mary, we have the story of a wonderful act of love and devotion, which was prompted because of conscious blessing received.

Many noted characters of that day have been forgotten; and what they did has passed into oblivion; but the humble deed of this woman is proclaimed all over the earth, as a text for great sermons, and an inspiration for many humble followers of Christ. The word of commendation spoken by the Master, "She hath done what she could", has been to many struggling souls the beacon light of hope and source of joy as it revealed to them that the words we speak, the deeds we do, in the name of Jesus, through love for him, are most lasting memorials that will be remembered in time and be recognized in eternity.

The spirit of self-sacrifice and loving devotion which prompted the deed made it more beautiful, more valuable, and more worthy of remembrance than empires offered at the sacrifice of many lives, or palaces and monuments erected at the expense of millions of money.

See the estimate Jesus placed upon this act. "Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that woman hath done, be told for a memorial of her."

A story is told of a minister who went to a strange church to preach. The sexton had failed to place a glass of water upon the desk, the minister's thirst was dry, and he felt he could not, under such circumstances, preach well. He disliked to disturb the services by asking for a glass of water, so filled with unrest decided to do without it. A little girl observed the empty glass and noticing his unrest divined the cause and procuring a glass of water placed it upon the desk. It helped the minister to preach a better sermon than he could have done without it. Years afterward he said, "If I can remember one glass of water for so many years, it will be easy for Jesus to remember the little things we do here in his name."

If a single individual reading these words should feel that his work is too little to be noticed; if he is burdened with the thought of his inability to attain to the excellence of service for which his soul has longed and for which he has striven; if there is one whose feet are lagging in the race of life because he sees himself passed by so many others in the great fields of life's achievements, let this incident cheer him and help him to remember that no matter how much we do it is the little things that we may do to the doing. Then look
up, dear soul, whatever the cloud that may obscure thy vision; and know that every deed prompted by love for God and his Son Jesus will be rewarded with the blessing of heaven.

_Chicago, Ill., June 1, 1908._

In Memoriam.

Dr. Martha Rose Stillman, daughter of David R. and Martha Green Stillman, was born at Alfred, New York, March 4, 1870. At twelve years of age she professed faith in Christ, was baptized by Elder Charles M. Lewis, and united with the First Seventh-day Baptist Church of Alfred. After completing a course of study in Alfred University she was graduated with the degree of Bachelor of Philosophy in 1890. In 1892, after a year of graduate study, she received the degree of Master of Philosophy.

In 1892 she entered the Medical College for Women in the city of New York and was graduated from that college with the degree of Doctor of Medicine in 1896. After two years of hospital and substitute practice, she located in Plainfield, New Jersey, and established a practice which she continued to conduct with good success for nine years.

In December, 1907, failing health compelled her to relinquish her practice and go to a hospital for treatment. An operation gave her temporary relief and partial recovery, but a relapse in March revealed the fact that her work was done and her career soon to end.

She was taken to New London, Connecticut, where at the home of her sister, Mrs. Thomas W. Rogers, she spent the last few weeks of her life. With resignation and fortitude and with an unaltering faith she bore her great suffering and cheerfully waited the release of her happy spirit. On May 21 she entered into rest.

She is survived by her mother, now of New London, of the Missouri River at any point within transit limit of tickets, which is thirty days, and returning at and going and coming within the limit of the ticket. Ticket must be deposited with joint ticket agent in Chicago immediately on arrival of train. Deposits of $50 paid. All other stop-overs granted by railroads shall apply to these tickets; for instance, all railroads which pass through Niagara Falls allow a stop-over of ten days, likewise all railroads which pass through Washington allow a stop-over of ten days there, by simply depositing the ticket with the local ticket agent and taking up same when ready to resume journey.

The rate from New York City to Denver, Colo., and return is $63.30. This rate is good over any railroad leaving New York City, with the exception of the New York Central and Pennsylvania R. R., which is $3.00 higher. The delegates also have the privilege of going from Chicago to Denver via one road and returning to Chicago from Denver over another road, but the same railroad east of Chicago must be used both going and coming. The rate from Alfred, N. Y., to Denver and return is $52.90. Chicago, Ill., to Denver and return is $30.00. Milton, Wis., to Denver and return $29.25. St. Louis, Mo., $25.00. Omaha, Kansas City, and St. Joseph $17.50. Proportional rates west of there.

Double Pullman berth, either upper or lower, New York to Chicago $5.00, same, Chicago to Denver $6.00 or $11.00 through. Railroad fare from Denver to Boulder is 90c one way; round trip $1.60, good 10 days.

The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad.

The officials of this road have always accommodated our people and extended courtesies wherever permissible.

We recommend that delegates take up with their local ticket agent the question of rates and routes. Those traveling from the East will probably prefer to get up a party, in which case they may secure a private sleeping car by paying for the capacity of the car. Further notice regarding railroad matters will be published at a later date.

Ira J. Ordway,
524 W. Madison St.,
Chicago, III.

William C. Hubbard,
Plainfield, N. J.

Dr. Lewis A. Platts,
Milton, Wis.

Railroad Com.
Young People's Work
REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

Funeral of Arnold Carpenter Davis, Jr.

Probably the largest congregation ever gathered in the church at West Edmeston assembled at 1:30, Friday, May 29, to pay the tribute of love and appreciation to pastor, physician, editor, neighbor, friend. The news of his son's death by accident had been quickly passed and the whole section of country surrounding West Edmeston was in mourning. It seemed to many that no greater calamity could befall the community. Probably no pastor in the denomination was better loved than he. In at least fifteen towns and villages around he had office hours, and in a large number of the pulpits he had preached. He was president of the local Christian Endeavor Union, and proprietor of the West Winfield Star and the Edmeston Local. The assemblage which had gathered was one by a common sorrow included many ministers, physicians and editors.

Rev. F. A. Peck of Unadilla Forks spoke of Dr. Davis as a Christian gentleman; Rev. C. H. Colegrove spoke of him as leader of the young people's Christian Endeavor Union; Rev. G. H. Hokart of Unadilla Forks spoke of him as preacher and pastor; Rev. A. L. Davis of Verona spoke most feelingly of his relation to the young people of our denomination as president of the Young People's Board; Deacon Stevens touchingly expressed the great sorrow of the little church thus left pastorless; Rev. I. L. Cottrell of Leonardsville presided over the service and in the spirit of a father or an older brother gave tender utterance to many words of love and appreciation. Rev. L. C. Randolph of Alfred, an uncle of Dr. Davis, closed by reading from L. Davis's writings and appealing to the people to give their lives to God's service.

The meeting, lasting an hour and a half, was one which cannot be described. Even if the words could all be put upon paper, the depth of love manifested by the throng of people cannot be pictured. The music was beautiful, there was a profusion of the loveliest flowers, the addresses were most sincere and appropriate; but underneath all the life that had been lived and the faces of the people spoke more eloquently than all else. It seemed that each person present had lost a dear friend. The sea of hands that were raised when Pastor Randolph asked how many had been helped and inspired by him was a tribute more powerful than words.

The body was accompanied to Shiloh for internment by Carroll A. Davis, brother of the deceased, Milton Daland, Pastor Randolph, and Mr. and Mrs. Felton of the West Edmeston Church. On Sunday at three P.M., Pastor Coon and Pastor Randolph spoke loving words of appreciation and appeal for Christ's service in the old Shiloh Church.

Remarks in Loving Memory of Dr. Arnold C. Davis, Jr. by His Uncle, Rev. L. C. Randolph.
"I can not say and I will not say. That he is dead—he is just away. With a cheery smile and a wave of hand He had vanished into the unseen land And let us dreaming how very fair It needs must be since he lingers there And the heart looking forward to the next year.

Writing in memory of a life so cheery and sunny and helpful as his has been, one has no right to say anything but what is sunny and cheery and helpful. Here are the last words ever written by his pen for his beloved Endeavorer: "We wish to thank the young people for their hearty co-operation. Let us be hopeful and courageous. Two businesses meet. One was a pessimist with a sour look. The other was an optimist with a hopeful look. The pessimist said: 'Business is not half as good as it would be if it was twice as good as it is.' But the optimist declared, 'Why, I find business is twice as good as it would be if it was only half as good as it is.' Let us be optimists."

I spent two hours the other morning visiting the scene of the accident and trying to decide just how it occurred. The one appalling fact is clear—that on that lonely road on the night of the twenty-fifth of May he met death, the death he had often faced so bravely in behalf of others. The death appears to have been almost instantaneous and the hour, as the battered watch gives mute testimony, was nine minutes before ten. But there is something else still surer— that is that up to the last hour of his life and up to the last ounce of his strength, he lived a brave, unselfish, cheery, strong, noble, inspiring life. At eleven o'clock that morning he kissed his wife good-bye, saying to her in that spirit of appreciation which was one of his chief charms, "You are such a help to me, dear." From then until he left Edmeston at nine o'clock in the evening he was constantly meeting people as physician, business man, pastor, friend, leaving with each one that feeling impressed by his personality that it was good to live and work and serve for Christ's sake.

Ten minutes before the accident he met another driver on the dark road. The two vehicles locked wheels, but were soon cleared, and as he rode on he called back the cheery question: "Are you all right, Mr. C Randell?"

So he died for his faith: That was fine, more than most would do; but say: 'Can you add to that line.' That he lived for it too? Was it not the way he went on his way, never turning aside? Then let's talk of the life he lived—never mind how he died.

Thirty-three years ago, when I was a boy of ten, my oldest sister, Carrie, came back to my father's house for a much anticipated visit, bringing her family with her. Her oldest son, Carroll, was but two years younger than I, and we played together at all times; One day—how plainly I can see it all—we were so much absorbed in the game that we paid little attention to the chubby four-year-old who was looking wistfully on. But whenever the ball bounced beyond our reach the little fellow was after it. Smiling and eager, it seemed to make him happy just to help us. And when we had finished he thanked us for letting him play with us. He was perfectly honest about it. But it smote me. I felt rebuked for my selfishness and I conceived then and there for the happy-faced little boy which has only grown deeper with the years.

That is what Arnold Davis has been doing all his life, helping others in that free, generous spirit, and thanking God for the privilege. Ah, what a life it has been. The tears will come; yet I lift my heart and bow to him with the triumph of the Christian faith." Life is grand and noble when it is lived like that. If a son of mine should give such service up to his thirty-seventh year, I could shout praise to God who worketh thus in humanity to will and to do his good pleasure. When Doctor Light L., by the open grave of his older brother, who had led many to Christ, he stepped forward before the coffin was lowered and poured forth such a strain of thanksgiving and triumph for the life that had been lived that no one present ever forgot that scene. Dr. Davis was also a younger brother to me. We were very close together in our plans and ideals of life. What a grand fellow he was, so genial, unselfish, tactful, enthusiastic, hopeful, untiring in every good work! How can he be spared? How much good he was doing! How much more he was preparing to do! Ah, the reason we miss him so is because he was what he was—and right there is our triumph, the triumph that nothing can take from us.

His life was not all smooth and easy. He had trials far severer than for the lot of most young men. Having saved money to help himself to college he found his eyes failing in a very few weeks. For weary months in a dark room, it was a dark time indeed in his life. Finally abandoning the idea of college, he undertook to master at least a medical course, he undertook to meet himself for the work he dearly loved. Creaked in that, he came up against what appeared to be a stone wall. But he passed out of the days of trial finally with a depth of sympathy, a tested courage, a faith in God and surrender to God which have never faltered since. And then the way opened for the fulfillment of his cherished plans. He could not use his eyes in study, but in the home of his older uncle in Chiago a chance was given him to get board at a low rate and use his medical books and notes read to him. Patiently, month after month, year after year, his aunt continued that labor of love and in the Great Day a generous share of the good which he has since been able to do must be laid at her feet. He met opposition, difficulties, misunderstandings, disappointments and failure. Daunted for the moment, weary at
heart for a little time, the faith and courage would rise again, and the world saw him pressing forward to victory. He held malice against none and had charity for all.

He won those who opposed him by his transparent sincerity and unfailing good nature. It was plain to all who knew him that he was working for Christ's cause and in that constant unselfish purpose he swept others along.

But I feel like letting his own words speak for him. How prophetic are the two last stanzas of the poem which he gave at a Maxson reunion at West Edmeston:

"But shall they meet when once they're parted, Joyous, free and so light-hearted? Shall they meet again to mind each other?

On this side the Golden Shore?

No, the circle will be broken. Some the last words now he spoken To each other as a token To the ones whom they adore. And they'll meet to join the circle That they joined so oft before Never—nevermore.

But when the clouds have all been lifted And the darkened, night is ruffled, There will be a brighter, lovelier Than was ever known before.

Heaven's vision growing clearer. Shall the human heart grow nearer, And true friendship shall grow dearer, As we view the fadeless shore. And we'll gather up the river. And we'll walk the Golden Shore In reunion evermore.

On the seventh of last May, Dr. Davis wrote a letter of sympathy to Deacon T. T. Burdick and family at Alfred, which seems like a direct message to us today:

"I cannot tell you how very, very sorry we have been to learn of the sadness that has come into your lives. It does not seem possible to think of Mary as I last saw her, so happy in her new home. I was one of those events which we cannot explain and the only comfort I can find in it is in the fact that she was such a lovely character. Having been her pastor, I have felt especially interested in her and have watched her growth with a pride that only pastors and parents can know.

"The life to come—how real it looks to us at such a time, and the influence of loved ones—how it helps us to live! I am glad that you are intimately acquainted with the One, the only One on earth who can comfort you at a time like this. I can assure you, you have my sympathy. Let us look forward to that land where there shall be no separation, no sorrow or sickness or death.

"Will you not think today that these words of his are being spoken directly to you? And will you not let him speak to you once more in the lines that follow?

His pastoral work was no side issue. The pastoral spirit ran through his life. He felt that he was doing Christ's work when he was healing the body, also. And how much there is in his career to remind us of the fact that he was both healer, teacher and preacher. Very, very deeply on his heart he carried our young people. There were many men and women as well as boys and girls with whom he pleaded to give their hearts to-the Saviour and their lives to his service. Perhaps he has talked to you, either in congregation or alone. Perhaps you remember what he said. There are only a few who know how earnestly he longed and prayed for those who were thus on his heart. At one time he said to his wife, "It seems to me that I would be willing to lay down my life in that way I might bring them into Christ's service."

His life has been laid down—not perhaps in the way of which he was speaking—yet laid down in the midst of the service which the world so much needs. Who will take his place and do for you as he did for them? At that remarkable funeral service in the church at West Edmeston last Friday, I asked all those who had been helped and inspired by his life to raise their hands. What a sight! Thank God for it. One solid mass of hands, stretching away back to the outer door—and behind the hands those earnest tear-stained faces. For miles in every direction he had the confidence, love and esteem of all. Strong men broke down and wept when they heard the news of his death. From Rhode Island to California his loss is felt. The whole Christian Endeavor hour of the Eastern Association was given to his memory.

But is this all? It is not your personal love for him for which he would be asking. That was not what he plead for the night he talked with you. Will you give your allegiance to the Master he served? Will you take up the work his hands have laid down? Will you surrender all to God? I beseech you—in his stead—and in Christ's stead. You are so much needed. God will tell you where he wants you. Will you go? Will you? I have prayed that the final ap.

With hopes inspiring, fears suppressed, New work of life for us.

But autumn of our lives is here, Our yield will soon be known; The autumn, when the harvesting hands We reap what we have sown.

And shall we gather golden grain, And fruit of richest glow?

Immortal lives ensnared in peace Where heaven's zephyrs blow? Or shall we gather green and withered waste, Of loss instead of gain?

Oh! this makes my heart beat sadly, Like the tolling of the bell. The fruit and grain of life are ripe, And have they yielded well?

The Catholic Encyclopedia.

A. H. LEWIS.

The third volume of the Catholic Encyclopedia is just at hand. Robert Appleton Company, publishers (39 West 38th St., New York City) announce this volume in the following paragraphs:

If the "Third Time is a Charm," then does the Third volume of The Catholic Encyclopedia prove the truism? And now how the broad significance of the great work is dawning upon the general public.

With the great production successfully completed it is now possible to judge how broad is the scholarly and of the students treated in the Encyclopedia is one of its most striking features. It matters not what of religious persuasion the reader be, he must admit that the purpose of every article is to present the truth as nearly as it can be ascertained.

The wide range of the Encyclopedia is a notable characteristic, for it covers the general human endeavor in an interesting and illuminating way.

Such an announcement, although quite poetic, is not inappropriate. The scope and character of the articles justify words of commendation. The alphabetical arrangement necessarily brings themes together which are separated chronologically and in other ways, but this characteristic of all encyclopedias increases interest in each issue and creates anxiety to possess the entire set of volumes.

We cannot refrain from repeating what the only One On this Recorder said when the first volume of this encyclopedia was announced something more than a year ago. Beyond the value of the work, its breadth of scholarship, its thoroughness, the purpose and
spirit out of which the publication of this encyclopedia sprung, impress the careful reader with an appearance of each new volume. We do not sympathize with Dr. Newman Smyth’s idea expressed in his late book “Passing Protestantism and Coming Catholicism”, that present tendencies indicate a future union between Protestants and Catholics. On the other hand they suggest the enlargement and strengthening of Catholicism, rather than any effort to secure a union, unless it be by the reabsorption of Protestantism within the bounds of the “Mother Church”.

The breadth of view which the encyclopedia takes in the history of Protestantism comes within its scope will surprise the average Protestant. One great value of this encyclopedia—and of its counterpart the Jewish encyclopedia of fifteen volumes which was completed a year or two ago—is that it places definite and full knowledge of the Catholic church and its history in the hands of those who know little concerning it and who ought to know much in reference to it. The three great forms of religion with which we are familiar, Judaism, Catholicism and Protestantism, all suffer because of their ignorance concerning each other. Ignorance and incomplete information form the primary source of prejudice, misunderstanding and opposition. Although these three forms of religion are widely different in many aspects, they are inseparable historically and fundamentally. A calm and intelligent comparison between these systems, of the points of agreement and of difference, is one of the first and most essential steps toward a better understanding that will induce co-operation and avoid unnecessary opposition on the one hand, and wise and logical opposition on the other.

The encyclopedia under consideration will place in the hands of Protestants such full information concerning the church from which our ancestors revolted, as can not be gained in any other way. For that reason if for no other, every investigator concerning the history and doctrines of Christianity will hail the appearance of the encyclopedia.

The volume before us touches the history of Catholicism in America, mainly in such articles as “Buffalo” and “California”. Under the word “Calendar”, page 158 ff, a large amount of valuable information will be found beginning with the Jewish calendar, noting the changes which have taken place within the history of the Roman Catholic especially in the matter of holy days, their relation to Paganism, Judaism, etc. Equally interesting discussions are found under the heading “Canon of the Scriptures”, page 267 ff, where will be found an interesting and full setting forth of facts relative to the origin of the week. In a similar way the origin of the word “Catholic” is discussed, page 449 ff, in which we note the statement that the term “Catholic” was first used about the year 110, but that its general use obtained much later. Under “Cemetery” we find a wide range of information touching the burial of the dead, Pagan, Jewish and Christian, page 504 ff. Under “Christmas” the statement will be satisfying to the Protestant, in that it recognizes the slow growth of that festival and the fact that the date, December 25th, cannot be considered as historically accurate; page 724 ff. Under “Chronology”, page 731 ff, abundant and interesting details appear relative to chronology both in general and particular.

Space will not permit us to refer to other articles in detail. The discussion of Buddhism, and Christianity, of the meaning and nature of the Papal Bulls or Briefs, of the Byzantine Empire and Architecture, of Mount Calvary and the Crucifixion of Christ, of Catholicon and their use in connection with religion, Pagan and Christian, together with kindred themes that fall between Brow and Clancy, make up a valuable volume of information.

The SABBATH RECORDER, theoretically and logically, stands at the extreme anti­Christian position when compared with Catholicism. Nevertheless, we appreciate the fairness and thoroughness with which this encyclopedia presents its claims. Neither do we complain of the fact, that without asserting it, the encyclopedia uses the terms Christianity and Catholicism as synonyms. Such use of the term is historically justified for at least a thousand years between the middle of the fifth and the middle of the fifteenth century. No well-equipped public library, to say nothing of private libraries, can afford to be without this encyclopedia.


**Children’s Page**

**Good Night.**

Good-night, pretty Sun, good-night;
I've watched your purple and golden light
While you are sinking away.
And making the day longer for me.
You're making, over the shining sea,
Another beautiful day;
That, just at the time I am going to sleep,
The children there are taking a peep.
At your face—beginning to say
"Good-morning" just when I say good-night!
Now, beautiful Sun, if they've told me right,
I wish you'd say good-morning for me
To all the little ones over the sea.
—Sydney Dayre, in Southern Presbyterian.

**Clifford’s New Idea.**

"I wish there were no old dishes to wipe," whined Clifford. "I never saw one little supper make so many." Rob White never wipes dishes, and I think it’s hateful that I have to do it.

"Why, Clifford, I thought you enjoyed helping mother," she said.

Clifford felt sorry about the pained look on his mother’s face. "I do like to help you, mother, and all that, but dishes are girls’ work. I wish I didn’t have to wipe any more for a whole month. Away!"

"Well, you need not," said Mr. Fagan, who just came into the room.

"Why needn’t I?" questioned-Clifford.

"I had a letter from Cousin Helen Webb today, and she wants you to visit her for a month. She says she wants some life in the old home," explained Mr. Fagan.

Clifford thought for a moment. "May I go?" he questioned. "I’ve never seen Cousin Helen, but I know she would be fine. It will be great fun to visit in a little town.

So it was arranged that the visit should be made, and Clifford spent the week intervening in making plans. He arrived at his cousin’s in a state of great excitement. He could hardly go to sleep that night for thinking of what he would do the next day. His cousin rapped on the door at half-past five the next morning.

"Yes," called Clifford, drowsily, and he immediately went to sleep again.

At six Miss Web opened Clifford’s door. "Breakfast is ready," she said quietly. "I am surprised that you are so lazy. A big boy like you should be up early. I am ashamed of you."

"Mamma lets me sleep until nine o'clock," he answered, in surprise. "She says a growing boy needs lots of sleep to make him strong.

At breakfast Clifford’s table manners were criticized. His cousin was shocked, later, when he slid down the banisters. She was greatly amazed when he went up-town without asking.

"Why, Cousin Helen, a fellow must do something for amusement," he replied.

"Well, walk in the garden or read. I don’t like any one to tear about the house. How do I know who you would talk with up-town? I want you to have proper company while you are here. And I may as well say I don’t want boys coming here to play, either; they make too much noise."

At the end of three days Clifford longed for home. There he had some liberties; here it was always "don’t." He had never realized how nice home was before. That evening out of sheer loneliness he offered, to do the supper dishes.

"No, thank you," said his cousin. "You would break one the first thing."

"I wipe my mother’s dishes and they are just as nice as yours," Clifford knew the remark was impolite, but he didn’t care.

"I am going home today," Clifford the next morning announced at breakfast. "Going, home!" his cousin exclaimed.

"Why, you came to stay a month, and a week is not gone yet."

"I don’t care. It seems that I would just die if I didn’t see my father and mother today. I’m going at one o’clock."

And go he did.

Mr. and Mrs. Fagan were surprised just as they sat down to supper by a “Hello” followed by Clifford.

"Why, Clifford, what is the matter?" his mother exclaimed.

"Nothing, I just got homesick. I thought I would just die. I guess Cousin Helen don’t understand boys, she never wanted me to do a thing. I am so glad to be home. I won’t even complain if I have to wipe dishes."

"So there are worse things than wiping
dishes, are there, son?” his mother asked, smiling.

“Yes, and I’ll tell you what it is. It’s to live with some one who don’t understand a fellow like his mother does. Mothers don’t mind a boy’s noise and fun,” and Clifford gave her a resounding kiss.—Sarah N. M’Creery, in Herald and Presbytery.

MARRIAGES

BURDICK-STILLMAN—At the home of the bride’s parents, Mr. and Mrs. Geo. T. Stillman, June 19, 1908, by the pastor, L. A. Wing, Miss Lillian R. Stillman, of Rayfield, N. Y., and Raymond C. Burdick of Plainfield, N. J.

L. A. W.

DEATHS

CLARKE—In Chicago, April 14, 1908, Mrs. Mary A. Burdick Clarke, in the thirty-first year of her age. Mrs. Clarke was the daughter of Thomas T. and Harriet V. Dowse Burdick, of Alfred, N. Y., and the wife of L. A. Clarke. Her early life was spent at South Brookfield, N. Y. With her parents she was a regular attendant of the West Euston Church. At the age of fifteen she was baptized on the same day with her three brothers, and united with that church. She went to Alfred to attend school in 1892, and after her parents removed to that place she transferred her membership to the First Alfred Church. At first she took the course of the Teachers’ Training Class in the Academy. After she had taught for a time, she came back and was gradu- ated from the Union in the old Euston College, but owing to ill health did not complete the course. She was an earnest and thoughtful Christian, having high ideals of life, and willing to be of use to the kingdom of God to the limit of her strength. For the greater part of the time that she lived in Alfred she was the teacher of the primary class in the Sabbath school. She was also the superintendent of the Cradle Roll Department. Her heart was in the work, and all her pupils loved her. On September 15, 1907 she married to Clarence L. Clarke and went to make her home in Chicago. There also she won friends; to know her was to love her. Her life needs no eulogy. She put her Christian principles into practice, and her Master has called her to himself. We cannot understand true love, and are reluctant to let her go; but we know that “to depart and be with Christ is far better.” She will be remembered by what she has done.

The funeral services were held at the home of her parents in Alfred on Friday afternoon, April 17, conducted by her pastor, Rev. L. C. Randolph, assisted by Rev. Bootee C. Davis, and Rev. Wayland D. Wilcox.

BROWN—Near Hopkinton City, R. L., May 14, 1908, Henry R. Brown, the 77th year of his age.

About three months prior to his death Mr. Brown was thrown from a load of wood and sustained injuries from which he never recovered. He died at his home in West Euston, where he was born and always resided. This may also be said of his father, Christopher Brown. The father of Christopher also lived and died at the same home-stead, but was not born there.

Mr. Brown, the subject of this sketch, early in life professed his faith in Christ, and after entering Second Hopkinton Seventh-day Baptist Church and lived and died in its fellowship. In life he was intensely loyal to the church. Its welfare was second to none. He leaves a widow, one brother, and many relatives and friends to mourn. He has gone to his reward loved and honored.

The funeral was largely attended; burial in Oak Grove Cemetery, Ashaway, R. I.

L. F. R.

Many Unfit Pastors.

Dr. Wayland Hoyt, professor and lecturer in Temple College, Philadelphia, in an address before the Baptist Ministers’ Association yesterday in Saunders Hall, Madison avenue and 31st street, severely arraigned the Baptist Council for ordaining unfit persons as ministers of the faith. He also criticized the council for holding brief sessions at times and places making it impossible for the best minds in the Church to attend as delegates.

“The council should not endeavor so much toward making more ministers by lax methods of ordination, but should make better ministers,” said Dr. Hoyt. He said the council had ordained men to the Baptist ministry who were entirely unfit for the work. None except the best men of the Church should be sent as delegates to the council, he suggested. He said further: “The council too readily accepts the certification and some theological body as a recommendation for ordination. The theologians and instructors may do the best they can with the material they have to train for the ministry, but they do not ordain for the Church. That is for the council. These are grave matters to be considered in relation to the destiny of the Church.”

—Tribune.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by Rev. William C. Whitford, D.D., Professor of Biblical Languages and Literature in the Andover Seminary.

LESSON XIII—JUNE 27, 1908.

Golden Text.—“Be not drunk with wine wherein is excess; but be filled with the Spirit.” Eph. 5:18.

DAILY READINGS.

First-day, Prov. 16:22-33.
Second-day, Isa. 5:11-26.
Fourth-day, Mark 6:14-20.
Sixth-day, Col. 3:1-15.
Sabbath-day, Eph. 5:6-20.

The letter from which our Lesson for this week is taken is one of the so-called Epistles of the Imprisonment. This group embraces Colossians, Ephesians, Philemon and Titus, in which the apostle is writing to the people of Ephesus rather than to the people of Ephesus. The writing of these epistles was written by an apostle of the church at Rome. The weight of evidence goes to show that these epistles were written by Paul. For example: Where the passage speaks thus blessed should walk worthily of their calling. It is inappropriate that those who have been redeemed from the sins of the heathen should turn back to those sins again. In the midst of the present portion of the Epistle is the passage selected for our temperance lesson. The Apostle makes an eloquent appeal for that foundation of all true temperance, self-control.

1. Avoid your city in the midst of the Sabbath.—Rome, where Paul resided in his own hired house.

2. Persons—Paul, the Apostle, writing to the Christians in the Churches of western Asia Minor.

a. To the Galatians, writing to the Christians at Ephesus.

b. To the Ephesians, writing to the Christians at Ephesus.

c. To the Colossians, writing to the Christians at Colossae.

d. To the Philemonians, writing to the Christians at Philemon.

e. To the Titusians, writing to the Christians at Titus.

In the first three chapters Paul speaks of the holy and blessedness of the Christian life into which his readers had come through the loving favor of Jesus Christ. This doctrinal portion is followed by an earnest exhortation, that those who have thus been blessed should walk worthily of their calling. It is inappropriate that those who have been redeemed from the sins of the heathen should turn back to those sins again. In the midst of the present portion of the Epistle is the passage selected for our temperance lesson. The Apostle makes an eloquent appeal for that foundation of all true temperance, self-control.

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The weight of evidence goes to show that these epistles were written by Paul. The letter which we call the Epistle to the Ephesians was designed for the Christians in the vicinity of Ephesus rather than for the Christians in particular. This theory is supported by the fact that there are no allusions to the circumstances of Paul’s intercourse with the Ephesians whom he lived for so many years and with whom he was related by many ties of affection, and no salutations to individuals. It is to be noted also that the two manuscripts of the New Testament that are oldest of any known omit the words “In Ephesus,” in the first verse.

In the first three chapters Paul speaks of the glory and blessedness of the Christian life into which his readers had come through the loving favor of Jesus Christ. This doctrinal portion is followed by an earnest exhortation, that those who have thus been blessed should walk worthily of their calling. It is inappropriate that those who have been redeemed from the sins of the heathen should turn back to those sins again. In the midst of the present portion of the Epistle is the passage selected for our temperance lesson. The Apostle makes an eloquent appeal for that foundation of all true temperance, self-control.

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It is of course a figure to picture the opposite of the tender love that God has for those who turn away from sin and strive for holiness. The sons of disobedience is a Hebrew form of expression, nearly equivalent to “the disobedient.”

2. Persons—Those with them.

Our author would warn his readers against any partnership with those who were addicted to the evil practices mentioned. Partnership in the sins would of course imply partnership in the punishment.

3. For ye were once in darkness. Paul knows that he is not giving useless advice, but speaking to those who had been heathen and addicted to the common vices of those that walk in darkness.

4. For the fruit of the light is, etc. Paul shows that he is not giving useless advice, but speaking to those who had been heathen and addicted to the common vices of those that walk in darkness.

5. Proving what is well-pleasing unto the Lord. Actively discriminating by thought and experience. It is not by accident that they manifest themselves as children of light.
And have no fellowship with the unfruitful works of darkness. Compare v. 7. Paul calls them "unfruitful" because they produce no results that are of any advantage. Darkness is the symbol of moral corruption, the opposite of light. But rather to put himself into the sphere of the unfruitful works of darkness." We are not only to keep ourselves from these immoralities, but actively to disapprove of them and hold them up to censure.

For it is a shame even to speak, etc.

This verse assigns a special reason for the injunction at the end of preceding verse. The secret sins of the Gentiles are so vile that they may not be explicitly mentioned. The reproof just mentioned must be in great measure by good manner of life rather than by words.

13. But all things that are reproved, etc. This is a continuation of the argument from the end of v. 11. Everything which is reproved—that is, refuted, convicted, exposed—is eliminated by the bright light of truth and made to stand out in its real character. Sinful deeds are shown of their seductive and alluring features and made to stand out for what they are in all their moral imperfection. For everything that is made manifest is light. Even a sinful deed when reproved, convicted and exposed becomes a thing of light; for it is thus a means of reformation, or stands as a terrible warning.

Wherefore he saith. The apostle adds by a quotation a confirmation to the preceding argument. It is generally held that this quotation is from canonical scripture, not literal to be sure (for these lines cannot be found any where else in the Old Testament), but from a free combination of such passages as Isa. 60:1; 52:1; 9:2 and others. But the quotation is as far from the thought as it is from the wording of these passages, and might just as well say that it is a quotation from a Christian hymn, the author of which had in mind certain Old Testament passages. It is to be noted that the word "he" is inserted by our translators, a fact which they insert by italics, and might be replaced by "it" without violence to the grammatical translation. Awake thou that sleepest. The injunction is addressed to unbelievers, or possibly to the careless. They are unmindful of sin and its terrible consequence as those who sleep do not notice what is going on about them. And arise, from the dead. The state of the sinful man is still more graphically portrayed by comparison with death. He is dead in trespasses and sins. And Christ shall shine upon thee. If they will but yield opportunity the Master will by his benign influence drive away the darkness of sin and corruption from their souls, and make them children of light.

15. Look therefore carefully how ye walk. Paul resumes his exhortation of v. 8-10. Not as wrong. The one who would indulge in sin, or allow himself to be overcome by a fault, is not only wicked, but also lacking in wisdom. 16. Redeeming the time. Buying up the opportunity. The purchase price is the doing at each particular time that which is appropriate and fitting. It is pressing the figure too far to speak in regard to the one from whom the opportunity is purchased. Because the days are evil. Moral corruption is everywhere, and there is need of especial carefulness.

17. Wherefore be ye not foolish. The word translated "foolish" is a stronger term than that to. It means devoid of prudence. The part of the really intelligent man is to know and comprehend thoroughly the will of God and thus preserve himself from careless sinfulness.

18. And be not drunk with wine. A particle of wise is mentioned as an example of the sins of those devoid of prudence. Drunkenness is a sin which arises from the uncontrolled desires, the mischievous longings of a soul that has allowed itself to become bereft of its moral balance. Wherein is riot. This is not a characteristic of a particular kind of wine, but rather a reference to the, "drunk with wine." Drunkenness is typical of the unrestrained, dissolute life. The man who has a fitting regard for God, for his fellow men, or for himself will not thus put himself beyond his own control, and thereby make himself easily capable of any sin. But be filled with the Spirit. The contrast is not between "wine" and "Spirit," but between the two conditions mentioned. The believer is not to let the carnal excitement of drunkenness, but rather to put himself into the sphere of the influence of the Holy Spirit.

19. Speaking one to another in psalms, etc. This verse and the following are to be understood as closely connected with the last clause less after the model of the Psalms in the Old Testament; the hymns were songs of praise; the spiritual songs included both the former classes as well as other songs of worship.
Minutes of the Southeastern Association

The Southern Seventh-day Baptist Association convened for its thirty-seventh annual session with the church at Salem, West Virginia, May 23, at 10 o'clock A. M.

The Association was called to order by the Moderator, Mr. Clyde Ehrert, and after the song, "All hail the Portion's Name," and prayer by Secretary E. B. Saunders, the Moderator presented his address from Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

The Executive Committee reported that in a meeting held at Salem, August 6, 1907, with one representative from each church, a plan was adopted for bringing a missionary pastor into the field, as suggested by the following resolution:

Whereas the cause of the Lord and the Sabbath languishes in various quarters of the Association for want of pastoral support and leadership; and whereas we as a Fellowship are not going out into the regions beyond the reach of the Lord's truth, in order that our boundless field may be enlarged and the Sabbath cause extended, therefore,

Resolved, That the time is ripe for us, in conjunction with the Missionary Committee of the Southern Association, to provide a missionary pastorate upon the field, whose duty it shall be to make regular visits to the pastorless churches, and with the aid of the pastors of the Association enter and work every open field for the spread of the Sabbath truth and the salvation of men.

It was decided to extend a call to Rev. L. D. Seager, who accepted.

The following program, arranged by the Executive Committee, March 26, 1908, for this session, was adopted, subject to such changes as might seem necessary:

Program of the Southeastern Association, to be held at Salem, W. Va., May 23-24, 1908.

Thursday Morning.

10:00 Opening Service.
10:10 Ten Minutes Messages from Sister Associations.

Thursday Afternoon.

2:00 Opening Service.

Friday Morning.

3:15 Sermon, J. S. Kagarise, Mississippi, Miss.
3:30 Sermon, Delegate Central Association, Rev. R. G. Davis.

Friday Afternoon.

5:00 Evangelistic Services, Rev. M. G. Stillsman.

Friday Evening.

7:00 Praise Service.
10:00 Address, Mr. J. S. Kagarise.

Saturday Morning.

8:00 Evangelistic Services, Rev. M. G. Stillsman.

Saturday Afternoon.

12:00 Address, Mr. J. S. Kagarise.
12:30 Sermon, John H. Wing, Missouri.

Saturday Evening.

4:00 Song Service.
5:00 Song Service.
10:00 Address to Sabbath School Work in Southeastern Association, Rev. H. C. Van Horn.

The Association convened at 10 o'clock, and after a short praise service the delegates from the other associations delivered messages as follows: Rev. S. R. Wheeler from the Eastern Association, Rev. W. E. Greene.

They also gave an interesting talk about the work of the Memorial Board and their class in the denominational funds now held in trust by this body, and of the work of the Missionary Board. He said that the denomination had raised over $4,000 a year for thirty-five years, as a permanent fund, the income of which must always be used in our work.

The Central Association was represented by Rev. Riley G. Davis, who brought greetings and messages from the Association. He was a West Virginia boy and it seemed like coming home to be in this Association once more. He reported progress of the Association.

Rev. Ahva J. C. Bond, another West Virginia boy, brought the message from the Western Association to theological seminary which is in that Association, and of its good work. Students from the Seminary supply much of the teaching. He emphasized the need of revivals and a good spiritual condition in the churches.

Rev. M. G. Stillsman represented twenty-five hundred members in the widely-scattered churches of the Northwestern Association. The outlook there is encouraging.

The Southern Association was represented by Rev. E. B. Saunders, who spoke of the open doors in that great mission field; and it was voted to recognize him as their representative.

The denominational boards and societies were represented as follows: Sabbath School Board, Rev. Walter L. Greene; Missionary Board, Secretary Saunders; Education Society, Dean Main; Tract Society, Editor Theo. L. Gardner.

The following resolution was adopted:

Resolved, That we invite the delegates of our sister associations and the representatives of the various boards to work with us in our sessions and to take part in our deliberations.

Our Delegate to sister associations reported as follows:

REPORT OF DELEGATE.

Your delegate to the several associations would respectfully report that he attended the associations as follows: The Eastern Association convened with the First Baptist Church at Ashaway, R. I., May 15, 1908, under the presidency of Dr. F. H. L. Lepley. The next associations, to wit: the Western Association, convened with the First Brookfield Church at Ashaway, R. I., May 30th, 1908, under the presidency of Dr. F. H. L. Lepley. The next associations, to wit: the Western Association, convened with the First Baby Church at Lebanon, R. I., June 2, 1908, under the presidency of Dr. F. H. L. Lepley. The next associations, to wit: the Western Association, convened with the First Baptist Church at Lebanon, R. I., June 2, 1908, under the presidency of Dr. F. H. L. Lepley.

Voted that we favor retaining the name of "Conference."
it thinks best in matters of general interest; or only when the interest concerns our life, unity and strength; and they press upon us for just and true measures to be adopted, in the Sabbath school, or churches, or churches would build well for the future if they would but do the same."

2. It has been universally regretted by this Association, that the proposition for the establishment of Seventh-day Baptists and other denominations, as a child of the Lord, to another field. His efficient, tireless work; his earnest, wholesome message to the youth, and as President of Salem College, have been greatly appreciated by this Association."

The Board of Directors has been extremely fortunate in securing Mr. O. B. Clark as one of its members. Mr. Clark is a man of strong Christian character, and an effective leader in all denominations for a leader; in thought and service. Salem College."}

3. After the reading of the denomination made it imperative that our young people should be educated. If we are to keep up with the times we must come upon Seventh-day Baptists, and stand for the principles of the Lord, and for no other. If we are to keep our young people educated under the influences of Seventh-day Baptists and other denominations, we must do it in a systematic way."

4. It is fundamental to denominational perpetuity and growth that all Seventh-day Baptist parents must be led to see that the young people of the Association need not be denied the opportunity of educational assistance to those dependent upon them for educational training."

5. We commend Salem College to the liberal patronage and financial support of all young people of the Southeastern Association."

The resolutions demand that our ministry should possess a broad and thorough education of the highest type,hereby demonstrating the Theological Seminary to all who may be considering a theological training as a preparation for more efficient service."

C. R. CLARK,

M. H. VAN HORN,

D. A. E. bond,

The Association, then returned to the discussion of the proposition concerning the board from Friday's work. The sixth proposition was as follows:

6. The Chicago Council "aimed to meet a general denomination which has been called into being, in harmony with this effort the three Societies are now connected with the Conference in an organized and vital way. But what is or should be the exact nature and extent of this relation? What may Conference say, that we ought to do, to promote the great cause for which these Societies have stood and are still to stand. How shall we, as the leaders of these Societies, be best fitted to point to the work of the Conference more and more, as the only way in which our young people can be guided and consecrated to this great cause? How much of our own life and work, the young people, shall be directed by the influence of these Societies? As a parent and leader of the denomination, we must lead our young people to the liberal patronage and financial support of the institutions of the denomination."

The Association adopted the following resolution in regard to this proposition:

1. Resolved, That a more efficient co-operation of our institutions and Societies is needful in the future, that more efficient and effective co-operation in the future is desirable."

2. We have two denominational Colleges, a University and a Theological Seminary. It is not that we are narrow or exclusive, but that we are not so."

3. The Board of Directors has been extremely fortunate in securing Mr. O. B. Clark as one of its members. Mr. Clark is a man of strong Christian character, and an effective leader in all denominations for a leader; in thought and service. Salem College."

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D. A. E. bond,
Resolved, That we express our approval of the proposition that the churches be permitted to nominate through the Conference three trustees, for each one of which nominations shall have been made, provided such nominations shall have been made before Conference shall have been notified; and that we recognize the importance of the business and willingness for such nominations to be made.

The hour for the sermon by Rev. E. B. Saunders, representative of the Missionary Society, having arrived, the remaining propositions were laid on the table for further discussion.

Mr. Saunders preached from 1 Cor. 12: 31. Theme, 'A More Excellent Way.' The most interesting sermon was followed by a joint collection for the Missionary, Tract, and Education Societies. Songs: 'The Morning Light Is Breaking,' and 'How Firm a Foundation,' were sung, after which Rev. M. G. Stillman read a paper prepared by A. D. Wolfe, of Salina, Pa.

At 11:15 Rev. A. J. C. Bond, delegate from the Western Association, preached from John 31: 8-10. He quoted the text: "For God so loved the world that he might love him."

A. Morrison then sang 'The Lost Chord,' after which the topic, 'The Ministry from a Backward Look,' was discussed by Rev. S. R. Wheeler and the same subject from a 'Forward Look,' by Rev. A. J. C. Bond.

Our Theological School was the next topic and followed in an interesting manner by Dr. Main.

It was voted that the Secretary be instructed to issue an Annual Report for $600, to be used by C. Van Horn to defray expenses to the schools that in some degree are connected with the objects desired can be better secured; and that the papers recommended by the Committee be adopted and issued as a whole.

The Moderator elect, Ernest O. Davis, made the following appointments for the Executive Committee and the Treasurer:

- To MRS. WARDEN DAVIS, WALTER L. GREEK, H. C. VAN HORN, EARL B. BOND, MABEL L. BOND.
- To E. O. RANDOLPH,
- To S. O. DAVIS.

The Committee on finance reported the following:

The probable expense of the Association in the year 1908 is eighty dollars ($80.00), as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<td>Balance in Treasury</td>
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<td>Greenbrier</td>
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<td>Salemville</td>
<td>$2.63</td>
</tr>
<tr>
<td>Total</td>
<td>$80.00</td>
</tr>
</tbody>
</table>

The following report of the Treasurer was adopted:

O. T. Davis in account with the Southeastern Association.

The last four propositions were taken from the report of the Treasurer held its session until 6:30 o'clock in order. The report was read as follows:

Dr. Davis.

Balance in Treasury $25.97
Salem Church $18.20
Lost Creek Church $10.28
Richie Church $4.39
Greenbrier Church $3.09
Middle Island $6.03
Salemville $2.63
Total $80.00

By cash to A. A. Bond, delegate: $66.00
Salem Express Publishing Co. $2.00

The following resolutions were adopted:

Resolved, 1. That the year of service of the Association was read and approved.

The paper prepared by Mrs. A. W. Walters of Chenango was read at this time.

Subj. 'The Future.'

The resolutions offered by the Committee on Nomination and other resolutions were also read.

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The Association shall begin and end with the time of holding
the sessions of the Association.
2. That the present pro rate apportionment among the
churches according to the salary of the Asso-
ciation Missionary has thus far been found to be
fair, and the Association, by the vote of the
Association in May, 1899,
3. That the churches be and are hereby re-
curred to in the hold of the Association Pres-
er, for the 25th day of each month, their
monthly apportionment, provided, that if any church
wishes to pay its apportionment for the entire year in
advance, or any part of its apportionment in advance,
it may have the privilege so to do.
4. That the Association Missionary be
requested to report to the Association Secretary, or before
the 25th day of each month any money received on
the field during the month for which the Association
should have credit.
5. That we do hereby authorize the Association
Secretary, on the last day of each month to issue an
order upon the treasurer, and the Treasurer is favor of the
Association Missionary to the amount of $1 of the
Association Missionary’s yearly salary less the amount
received on the field, if any.
6. That Rev. R. G. Davis be requested to continue
his services as Association Missionary until the meet-
ing of the Association Secretary, and the Treasurer shall
be requested to fund each of the persons mentioned in
Resolution No. 7 a complete copy of these resolutions.

Closing Session.
The closing session of the Association was opened by song service and prayer. Mrs. Ora
Vanhorn Bond sang a solo, and Rev. A. E.
Main preached from Prov. 3:17-18. “Not that I have already obtained or am already made
perfect; but I press on, if so be that I may appreh-
end that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet
to have apprehended; but one thing I do, for-
getting the things that are behind, and stretch-
ing forward to the things which are before, I
press on toward the goal unto the prize of the
high calling of God in Christ Jesus. Galatians

After the sermon, the Quartet sang, “He
knows; My Jesus Knows,” prayer was offered by
Rev. R. G. Davis; and the Association ad-
journed to meet with the Middle Island Church,
on Friday, the 15th, the Sabbath in May.

AURA BOND, Secretary.
ORE STUTTER, Assistant Secretary.

Clyde E. Huresk.

LIST OF DELEGATES.

Berea.—Dea. Fettus Kelley, G. Ams Bumsby, Orpha
Kelley, Drasie Mestrell, Pearl Ehrat, Grace Kelley,
F. N. Gribble.

ROANOKE.—Rev. H. C. Van Horn, F. L. Bond, Aura
Bond, A. Bond, E. Bond, Middle Island.—Dea. J. J. Lokwer, Dea.
John A. Pollan, Lieutenant S. A. Ford, Fred. Luther F. Suthe, 
T. L. Davis.

Salem.—Dea. Mrs. Walker, Mrs. A. W. Walker, Mrs. A. D. Whalr, Mrs.
Green, Mrs. Smith, Dea. Miller Clinton, John F. Randolph, Marcellus Clark, Cornellus Maxon, 
Davis, Dr. Davis, F. O. Bond, Elise Bond, William
Davis, Gertrude Davis, O. S. Davis.

REPORrs, Salem church.

SECRETARIES.—Clyde Ehrat, Presbyter, Rev. pastor;
C. R. Claxton, Missionary, Rev. Samuel Ford.

SECRETARIES.—S. L. Davis, Zeta Davis, C. F. Randolph, Orla
Davis, William Davis, Gertrude Davis, O. S. Davis.

REPORT OF THE ASSOCIATION.

SABBSCH SCHOOL REPORTS.

Greenbriar.

Membership, 24; average attendance, 19; Home De-
partment, 17; Cradle Roll. 91; lesson helps, Helys.
Contributed to objects outside the local church and Sabbath school, $12.00.

Middle Island.

Membership, 10; average attendance, 7; Home De-
partment, 35; lesson helps, International.

Berea.

Membership, 21; average attendance, 51; Home De-
artment, 25; lesson helps, International.

Contributed to local church. 7000 objects outside local church and Sabbath school, $6.00; general collec-
tion, $5.00.

Roanoke.

Membership, 58; average attendance, 39; Home De-
partment, 18; lesson helps, International.

Salmo.

Membership, 166; average attendance, 86; Home De-
partment, 33; lesson helps, International; special collec-
tions, $35.00; special collections for Sabbath School Board, Treasurer's Society, First Church in Salmo, 
Treasurer's Society, and Salem Cold, $36.75; total for the
year $126.75.

Number of classes in the Primary Department, 3; in
the main school, 3.

Last Creek.

Membership, 19; average attendance, 6; Home De-
partment, 15; lesson helps, International.

Salmo.

Membership, 45; average attendance, 26; lesson helps, International; general collections, $24.75; for Sabbath
School Board, $5.00.

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There is no wrong in reverent investigation. It is quite legitimate that the student of the marvelous nature of man should endeavor to find out the deeper relations between mind, spirit and body, and whither the disembodied spirit may journey when released from its fleshly tabernacle. But it is hardly probable that such investigation will ever discover much. The realities of the spirit-world are still among those secret things which belong unto the Lord our God. He has revealed so much as he has judged right. It is not probable that we by searching shall find out God nor penetrate the secrets he has chosen to reserve. If Paul is speaking of the spirit-world in his declaration that he knew one upon which he was brought up from death by divine power, whether in the Old Testament time or in New, he has never spoken of their experiences or attempted a description of the spirit-land. It is not the will of him who created us that we should know these things. Otherwise he would have revealed them. The imbecilities and absurdities of the alleged communications given by the spiritualists have always sufficiently discriminated them.

—Christian Work and Evangelist.

"He has a quick temper, you know," was the excuse given by a friend in behalf of a boy's rude act.

"Is he quick at his lessons?" was the question. "No," was the reply. "Is he quick at sports?" the questioner went on. Again the answer was "No." "Is he quick in obedience?" "No." "Well," said the questioner, with a twinkle in his eye, "if he has so little quickness he'd better use it where it will do some good. It's clear waste to put it on his temper."

Wasn't it a fair criticism? Are we wasting our quickness on spurs of ill-temper, or using it more wisely?—Selected.

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Corresponding Secretary—Mrs. L. A. Platts, Milton, Wis.

Treasurer—Mrs. Geo. W. Babcock, Milton, Wis.

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Elisha S. Chipman, R. Bertrand Tolbert, Clifford H.

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