The Sabbath Recorder

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The Seventh-day Baptist General Conference

Next session will be held in August, 1909. Corresponding Secretary—Rev. W. D. Wilcox, Alfred, N. Y.; Secretary—Rev. T. J. Van Horn, Al- 

The Sabbath Recorder

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EDITORIAL

The Western Association.

MORNING SESSION.

The annual session of the Western Association opened one day later than usual owing to the fact that the Second Day of Association week was Commencement day at Alfred University. Therefore one day was dropped out of the association, and the opening session came on Friday, June 11, 1909. The early train from Alfred brought a good company of delegates to Andover, where teams met them for the five and a half miles' ride over the hills to the church at Independence. This mountain ride was greatly enjoyed, although the recent rains had made heavy roads for travel. The sunshine, which we had not seen since leaving Brookfield, was struggling through the clouds, giving glad promise of a bright day. The beautiful farming country of the Independence uplands is hard to surpass at any season, but the thrifty foliage so fresh and green from constant moisture made it more beautiful today than usual.

The hour was a little late when the moderator, Rev. H. L. Cottrell, called the meeting to order. After a season of prayer, and a word of welcome by Pastor Crofoot, N. E., H. L. Cottrell delivered the president's opening address to an audience of twenty-five people. It was a practical talk upon "The Mission of the Efficient Church" and was worthy of a larger hearing than it received. Our readers will find it ere long in the Recorder.

The introductory sermon upon "The Efficient Minister," by Rev. W. D. Wilcox, gave a high ideal of what an efficient minister should be. His text was Acts xx, 23-25: "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." This description of the spirit and character of Barnabas served the speaker well as a text setting forth the characteristics of an efficient minister.

Barnabas was a good man. This is the first essential of a man who would become efficient in the ministry. Not only should the minister be good, but he should delight in the works of goodness. Without this love for the work one can succeed. The minister must also be glad over the grace of God in others as well as in himself.

No selfish man can become efficient in the ministry. The true servant of God must also be a man in whom the Holy Spirit dwells. The minister should be a man of God and man. Faith is indeed the key to all success in Christian work.

Again, the efficient minister should possess the ability to draw others into the work as Barnabas did Paul. He should also possess that spirit of humility which recognizes the value of others and which is willing to step aside if a superior man can lead more efficiently than he. It requires grace to do this.

The message of Barnabas was an earnest plea "that with purpose of heart they would cleave unto the Lord." The minister's message should have no other purpose than to persuade people to cleave unto the Lord. The Gospel should be the power of God unto salvation; and it will be so, if delivered by a good, consecrated man inspired by God to deliver it. Every minister should be abreast with the times, and all his preaching should be timely. He should preach to the people of the time, and in terms suitable to them.

He should always have a definite message that people can understand
and apply to real life. Many a preacher fails because he does not have some definite point and object in each sermon.

The object of the minister is to make men holy. His approach to his audience always be to conscience, and it should make God real and bring him near to man. Every sermon must be packed with thought and full of meat for hungry souls. It is a crime to hold an audience an hour to say what you ought to say in a half-hour. The efficient minister will study and prepare for his message until every word counts, and he really has something worth while to say.

The minister must be tactful, versatile, and able to adapt himself to all classes of men. He must be able to reach all conditions of people; he must not merely be a good preacher, he must be a good pastor as well. The church is indeed the light of the world, and the efficient minister is the leader in all good and noble work for enlightening and uplifting humanity.

AFTERNOON SESSION.

The program shows that one word sounds the key-note for the entire session; that word is "efficient." Every sermon must be packed with thought and full of meat for hungry souls. It is a crime to hold an audience an hour to say what you ought to say in a half-hour. The efficient minister will study and prepare for his message until every word counts, and he really has something worth while to say.

The program reveals the purpose of its makers to have the thought of efficiency in all lines of work run like a golden thread through the various sessions. Therefore we see in it such topics as these: "The Purpose and Significance of Forms in the Efficient Church," "The Efficient Christian," "The Efficient Church and the Social Question," "Efficiency in Endeavor Work," "The Efficient Church in Finances and Civic Duties." It is a good plan to have some practical line of thought running through all the sessions in such a convention; indeed, it is far better than the haphazard ways of years ago. Something good should certainly come from centering the thoughts of three days upon the various lines of work that make the churches efficient in their efforts to uplift humanity.

With this one thought of efficient work as our object and as our hammer blows, deal, until all the people shall feel the need of practical and tireless efforts in behalf of the kingdom of God.

The size of the audience was all that could be expected in a purely farming community, especially when cold rains and a backward spring had put the farmers behind with their work. The people were much interested in the message from the other associations as given by the delegates. In a denomination so widely scattered as ours, this associational delegate system is more desirable than many are prone to think. One great benefit is its unifying power to us as a people. It helps us to this system so that many of our leaders are now well acquainted with all sections of the denomination. Thus they come to understand the local interests in each community, the needs of its people, and the relation it sustains to the service of the church, as they could understand them in no other way. By it the people in various parts have opportunity to come in touch with all the leaders and are better able to secure pastors to their liking. Who can estimate the loss we should now be suffering if for fifty years there had been no sending of delegates? There are leaders among us who would be greatly handicapped in their work for the denomination if they had never had the opportunity to study at close range the feelings, tastes, peculiarities and interests of people in the different parts of this country. Some sections feel the need of such help as the associational delegates can give, much more than other sections. I see it largely due to this phase of the question as never entered into, as a token that the efficient church and the Efficient Church, the Lord's Supper—all these should be so observed and administered as to be a reverence for that for which they stand, and should express genuine heart life; inner conditions of soul. Every form in worship, the attitude during prayer, the expressions of approval, such as "amen," the matter of standing or kneeling, are practical questions, regarding which many have thought he would have it reverently spoken by the entire audience as an approbation of the prayer made by the pastor, and as a token that the people really join in the petition. This is truly a pleasant formal expression properly entered into should add greatly to the spiritual effect of the worship.

"The Spirit, Aims and Scope of Church Discipline" was presented by Prof. William C. Whitford in a paper which we hope you carefully read. It has ever been our practice to present a practical question, regarding which many mistakes have been made. Every child of God should study to know just the best way to deal with offenders in the church. Happy is the church whose members seek the spirit of Christ in all church discipline and who are actuated by brotherly love whenever steps must be taken in dealing with unworthy members. Sad is the state of a church that is too deaf to concern itself about those who walk disorderly.

Friday evening at Independence.

Everybody enjoys the prayer and conference meetings at the associations. They are always rich feasts for hungry souls, and the Friday evening meeting at the Western Association was no exception. It opened with a prayer service led by W. L. Davis, and a sermon on "Entertain Christian" by Rev. Walter L. Greene. Then followed the conference meeting from which we gleaned some precious thoughts well worth repeating here.

PRAYER MEETING SAYINGS.

It seemed as though the dear old gospel songs sounded sweeter than ever as the elements were added to the service. There was something in the spirit of the meeting that seemed to soften all hearts and to make the house of God a heavenly place. It was the old, old story, yet ever new when told in the sweet and tender strain of the songs our mothers sang.

"We thank thee for the Sabbath with its sacred influences."

"So build up thy people that they may lead the lost to Christ."

"Hove'er we roam, in Holy Spirit, fill me with thy trembling heart and bow; Fill me with thy hallowed presence.""Come, oh, come and fill me now.""

"Silver and gold have I none; but such as I have give I unto thee.""

"It is wonderful now much exercised by another often makes us stronger.""

"Not money, but human touch, human sympathy and love are what our fellow men need most."

"It is blessed to give ourselves, with just what talents God has bestowed upon us, to do our best for the good of others and for the glory of God.""

"All service rendered in the spirit of Christ, if only giving the cup of cold water in his name, is consecrated service.""

"Peace—peace to you; there are loving words Which Jesus would have me speak, There may be now in the paths of sin Some wand' rer whom I should seek; O Saviour, if thou wilt be my guide, The dark and rugged way, My voice shall echo the message sweet, I'll say what you want me to say.""

"What are we here in Independence for? Have we here a good time, or have we come to do what we can for others? The feeling that he can not do as well
**Sabbath at Independence.**

The bright, beautiful day ensured large audiences for the Western Association. People came from Alfred, Alford Station, Andover and Westerville and filling the house. The people of Independence were equal to the occasion and easily handled the crowd at dinner, even though they did have to set tables three times before all were fed.

Rev. T. J. Van Horn of Albion, Wisconsin, preached a strong, practical sermon on "The Efficient Church and the Social Question." Taking for a text that portion of the fifth chapter of John which refers to the healing of the pool at Bethesda, where a poor man waited with a great multitude like him for the help that never came.

The vivid picture which the speaker drew of the splendid church on Mount Moriah in Jerusalem, with its magnificent temple services, its self-righteous Pharisees and its cold, lifeless forms, and doing nothing for that multitude of impotent folk close by at the pool, was very impressive. His word-picture of Jesus going from the service at the temple to the pool, from the church in Jerusalem to the unchurched, unrested multitude in distress will not soon be forgotten by some of his hearers. It is easy to see the application to the churches of today with multitudes all about them apparently unhelped. The great heart of God that worketh in me is strong, and he gives us power beyond anything man can give.

"It always helps us to remember that the best thing we can do is to be ourselves, while in the hands of Christ."

"It is God that worketh in me both to will and to do."

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**Evening After Sabbath.**

After a brief prayer service, Rev. L. C. Randolph's address upon "Systematic Finance in the Efficient Church" was listened to with much interest. He spoke of the reluctance with which people give to God's cause. The grace of giving should be cultivated the same as any other grace. Here is a work for the Christian laymen. The church that has two or three rich members who do most of the burden-bearing in the kingdom of God, by doing nothing spirit thus cultivated among the rank and file of the church.

Giving is not worthy the name until we give as God's cause. The grace of giving should be cultivated the same as any other grace. Here is a work for the Christian laymen. The church that has two or three rich members who do most of the burden-bearing in the kingdom of God, by doing nothing spirit thus cultivated among the rank and file of the church.

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nomination could see the work in Salem College as we can see it! Would that the good results of the work thus far in West Virginia could be understood by the entire Seventh-day Baptist people. Would that everybody could realize how much the future of our cause in the Southeast is wrapped up in the present work at Salem. T. J. Van Horn spoke for Milton. What has been said of Salem and the Southeast can as truly be said of Milton and the Northwest. Each representative manifested an excellent spirit, not only regarding the school that he represented, but also regarding the movement. Really we ought to be proud of our schools. They are safe places in which to put our young people. There are advantages in the small Christian colleges that compensate for whatever gain may come from attendance upon the larger state schools.

Dean Main spoke of the social conditions that are now being pressed to the front in matters of education. The question whether the real needed help should come from the brotherhood of man or from the teaching of the fatherhood of God was well presented. The high place occupied by the Christian minister in the work of helping humanity to higher planes of living was given great emphasis. Books were contributed mostly by the people to the school. The work was highly appreciated and served to open the eyes of the people to the value of education. A letter later Mr. Randolph opened. He said of the schools and Miss Fisher became one of the teachers in the last half of that term. Our own young people were admitted free, while others paid a tuition of one dollar a month, which went to the Missionary Society. There were about forty-five students, one half of whom were Sabbath-keepers.

In the summer of 1902 Mr. Randolph built a substantial frame building 24x36 feet, in which Miss Carrie Nelson taught an eight months' school. Only Sabbath-keepers were admitted this term, excepting a few others who came to the Sabbath school. It started out with sixteen pupils, with free tuition and books furnished. The books were contributed mostly by the people of Alfred and Plainfield. This school was continued a second year with Miss Nelson as teacher. Afterwards Miss Nina Rood (now Mrs. Lewis) of North Loup, Nebraska, took up the work in her place and Mr. Randolph taught the upper grades. They both taught in the same room, with about forty-five pupils. Miss Rood from non-Sabbath-keeping families paid a tuition of nine to twelve dollars a year.

Before the next year opened, an addition of 24x36 feet was built to the schoolhouse, and Mr. Luther Davis of Shiloh and Nancy Davis of Salem, W. Va., taught about fifty-five pupils. Mrs. C. C. Van Horn of Genery was added to the teaching force, and the school was taught in three rooms with sixty pupils. In 1908 John Randolph and wife, and Miss Nancy Davis carried on the work, with about seventy pupils. During this year Miss Davis was obliged to give up on account of her mother's health, and Miss Charlotte Hull of Little Genesee took her place. Only six months of school could be held last year owing to a small-pox scare which closed the session twice. During all these terms of school, books have been furnished the pupils free of cost to them; and there is now a general library of two hundred volumes, mostly books of literature, history and natural history. The traveling god teacher and the teachers and rooms providing the necessary expenses of the school are met by gifts from the people and tutions. The teachers have all labored without salary, freely giving their services to the good work. At the end of the year, however, if there is any surplus, it is divided among them. Pupils coming from a distance work for their board.

The school now has the good-will of the people all about. Several of the young people have passed creditably the required examinations and have made successful teachers. The school needs two teachers for next year, so Mr. Randolph can go on with other missionary work.

Any god teacher who is consecrated, and exemplary in all respects, who can live on plain food and sleep on a poor bed, who has the cause of our people at heart and wants to serve the Master and his or her few men in this way, will be welcomed with open arms and given the best to aid.

A letter from the secretary of the Woman's Board, Mrs. Phoebe Coon, was read. It was a clear showing of woman's place in the Master's work. Since it is to appear in full on the woman's page of the REcORDER, we will not forestall it by attempting to quote therefrom. Another letter from Mrs. Brague of Alfred was listened to with interest and will appear in due time.

TRACT SOCIETY'S HOUR.

At the close of the woman's session, the interests of the Tract Society were set forth by the editor of the SABBATH RECORDER. After speaking of the personnel of the board and giving a word-picture of the past year's work, planning for next month, planning to execute the people's wishes, we emphasized the truth that all this giving of precious time and earnest thought by these busy men "without money and without price" was to do the Lord's work and not their own. The members of the Tract Board are the people's agents appointed to do the work for the denomination. They are glad to consecrate their time and energies to this service; but they can advance only as the people furnish the means with which to do so. The board stands ready to press into the work just as far and just as fast as the people shall give their sanction and their support.

The matters of interest in the counsels of the board during the year were reviewed. The progress of the work upon the book Doctor Lewis left unfinished; the movement to secure unity of effort between the Missionary and Tract boards, their realized to some extent in the Italian Mission of New York City; the present plan being carried out, to send several men who shall cover the fields in different associations through the United States as representatives of the Tract Board, but as all-round denominational men, with messages of love and pleas for denominational loyalty to all the churches—these were faithfully presented and were listened to with much interest.

The matter of our publications, especially the needs of the Recorder as laid upon the hearts of the hearers, received much attention in some of the sessions, and plans were devised for greater efforts to enlarge the subscription lists in all the churches.

The people were strongly urged to stand loyally by their own leaders; to "talk up" their own denomination instead of constantly finding fault therewith and praising another; to stand by their own schools, their own publications and the faith of their fathers. People who do not respect themselves can not hope for the respect of others. Let us all love our own churches, our own denomination and all opportunity talk them up instead of down. There is little hope for the future of a people where the home atmosphere is always filled with the contagion of criticism and faultfinding against church and denominational leaders and methods and publications. The natural fruitage of such seed-sowing must ever be alienations from the faith and drifting away from religion.

THE WORK OF MISSIONS.

The last hour of Sunday's session was
devoted to the interests of the Missionary Board. Rev. W. L. Burdick was the leader, who called upon others for help in presenting the various lines of work. Brother S. H. Babcock, secretary of the Missionary Committee in the Western Association, presented a report of the year's work which we trust our readers may have opportunity to see in full. The entire foreign and home fields with their workers were carefully reviewed by Brother Burdick, and although the audience was somewhat broken up by people's being obliged to leave for their trains, much interest was manifested in all phases of the work.

The Macedonian cries from suffering fields for men to "come over and help," the need of laborers for the harvest and of funds for the work were all forcibly set forth by the speakers of this hour. It is said that the cause of missions must suffer because the people who claim to love God and long for the salvation of souls are so indifferent to the calls for help.

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A Goody Land.

Would that all lovers of the beautiful in nature could sit with me an hour under the shadowy trees by the roadside and feast their eyes upon this magnificent upland scenery of old Independence. It is a perfect June morning. A thin bluish haze softens the outlines and gives a peculiar restful tint to distant fields and streams, while the least suggestiveness of stratified clouds modifies the glare of the morning sun. All nature seems in peaceful mood. The long continued rains have clothed the land in robes of unusual beauty and delight so that the rippling of their waters mingles with the music of zephyr and bird in one grand chorus of praise.

The stillness of the Sabbath with man and beast at rest adds impressiveness to the scene. Everything conspires to bring God near. The calm, the beauty of the scene, the soothing music, and the loneliness of the places of this great book of nature add emphasis to the words of his other Book: "The heavens declare the glory of God; and the firmament sheweth his handwork." Day unto day uttereth speech, and night unto night setteth forth knowledge.

We enjoyed the fine grazing country of West Virginia, with its sharp hills and ridges, its V-shaped valleys and its splendid blue-grass pasture lands; we were glad to see once more the rich garden lands of South Jersey with far-stretching fields of orchards and berries and garden foods; we enjoyed the long, wide valleys of the Chenango River and the rugged hills of Brookfield; and now to view the broad farm lands stretching up the hillside, with their contented herds of fine dairy cows, the long rows of maples by the roadsides, the fields of corn, the little hamlet with its church nestling in the vale and its well-kept homes struggling up the hillside, is indeed a most fitting ending of the associational journeys.

I do not know just what the verdict might have been if the delegates had been permitted to go on to the great Northwest. It may be well that they are not permitted to go this year, as much might have been seen across plain and prairie to the wonderful North Loup country. You know it is said that when Mohammed approached the plains of Damascus, he dared not feast his eyes upon its enchanting scenes, lest he should become so enraptured with them as to wish to stay there forever and be weaned from heaven. It may be well to refrain from seeing some magnificent landscapes of earth, lest their charm should not only satisfy but also be unsatisfied with home. I do not suppose the people of the Northwest had any such thought in mind when they decided to have no association, but it is well. Probably it is best for the delegates to stop for another year, at least, with the fine pictures of this beautiful hill country to think upon, and take a long rest before they venture to look upon, the lands beyond the great "Father of Waters."***

His Look of Distress.

It was at the secretary's table of one of the associations. The editor was glancing over the letters from the churches to see how many baptisms had been reported and to learn whether the churches had made a gain or a net loss. After carefully studying the figures it was discovered that so far as could be gathered from the letters at hand there was a less. I whispered to the clerk, "A net loss of seven." The shock of sadness that passed over his face reminded me of the shadow that comes to nature sometimes when the sun is suddenly hidden behind the clouds. Indeed, for a moment it was almost a look of distress. He had a bright, expressive coun-

tenance, full of sympathy, such as any successful pastor with the missionary spirit might possess. It impressed me as belonging to a man who loves his Master's work. His own church had been blessed with a good number of additions both by letter and baptism, but this handsome gain had been overcome by the losses of nearly every other church. It distressed him to have an associational net loss, and as the shadow showed upon his face, he exclaimed, "That is too bad!"

In an instant he recalled the fact that the report of one of the largest churches had not yet reached him, and his face immediately brightened; for he remembered that in this church there had been several baptisms, and the hope that the gains there might be sufficient to overcome the net loss now shown caused the shadow to pass away and a hopeful smile to take its place.

Well, what did it all show? To me it revealed something of the heart of the man. He had the cause of God and the salvation of men as a burden upon his soul, until the fear that no gain had come to the churches gave him real pain. I do not wish to say how the pastor, that his people all love him and that many have been brought to Jesus in his church. When every pastor and Christian worker in all the churches becomes so burdened for souls that the mere mention of a net loss causes real pain of heart, the work of God will go forward and those two unpleasant words will disappear from our annual statistics.

CONDENSED NEWS

Spain has undertaken to secure the consent of Cuba for payment of the debt which the former nation held against the latter when Cuba was unredeemed. The reports of this great book of nature add emphasis to the words of his other Book: "The heavens declare the glory of God; and the firmament sheweth his handwork." Day unto day uttereth speech, and night unto night setteth forth knowledge.

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"While he was a noted Unitarian, he lived to see his son and namesake converted to the Trinitarian faith and evangelical Christianity."

**THOUGHTS FROM THE FIELD**

"DEAR EDITOR:—Being a lone Sabbath-keeper I should be lost indeed, without the Recorder and the Pulpit. I desire to keep in touch with the entire denomination. There are so many pastors whom I have met in our old home that I love to keep informed as to where they are. I have the Recorders all in good order, beginning with 1904, to the present date. Where can I place them so they will be of greatest use? I do not like to destroy them or give them away for waste paper."

Perhaps some friend can suggest a good use for this sister's Recorders. If so we shall be glad to give her the reply in this paper.

**DEAR EDITOR:—Perhaps the reply to "Keep the Sabbath", in Recorder of June 7, may seem correct to one in "high places" but lost of life to employing common laborers and seeking work among our people, the statements in the "Keep the Sabbath" article seem nearer right. The trouble is, some of the leaders are not willing to practice what they preach and give the "little fellows" a chance. If our people would do more to give employment to their own, there would not be so many lapses from the Sabbath.

The above is the substance of a letter from one who loves our cause. It comes as a thought from the field.

While the editor is not the author of the article, "Keep the Sabbath," he was willing to give it as a thought expressed by one who evidently feels that there is some cause of complaint. In the press of work attendant upon association time, that item was slipped in without so much as a star to indicate that some one else wrote it. We refrain from comment on this subject until others have expressed some thoughts regarding it. There are two sides to the question. Probably there may be faults on both sides. Let the young people seeking employment seriously ponder the question and see if they are in any way to blame.

**What Makes the Chasm?**

**EDITOR SABBATH RECORDER:**

On page 674, second column of the esteemed Sabbath Recorder, is an editorial headed: "What Makes the Chasm?" Permit me to suggest the following answer; though I feel too insignificant, too frail, to plunge into such deep water, yet small things float on water.

The second chapter of Paul's letter to the Ephesians says that the Church of God is built on the "apostles and prophets, Jesus Christ himself being the chief corner stone." The apostles followed the precepts and examples of the Lord and baptized by immersion and kept the Sabbath, but these practices are now called "Jewish." The prophets all through the ages urged the people to remember the Sabbath day to keep it holy, but now it is "Jewish". We are taught that the Son of God wrought six days in building the universe and "rested on the seventh day," and the "sons of God" did the same as did Enoch and others.

When the great Teacher came to earth, he was baptized by immersion and kept the Sabbath, but now this is "Jewish". The Sunday worshippers do not like anything "Jewish"; therefore they substitute sprinkling and pouring for immersion, and Sunday for the Seventh-day Sabbath.

All Protestants or Sunday-keepers have rejected a part of the foundation of the Church of God and substitute "sand" for the chief corner-stone. Intelligent men will revere Christ, but have no sympathy for religion based on sand. I suggest this as the chasm.

**Summerville, Mo.**

**A Pastor for Scott.**

We learn by private letter that the Scott Seventh-day Baptist Church has called Bro. J. Franklin Browne to become pastor for one year, and we are glad to know that he has accepted.

"Praying for one will soon take all envy out of the heart."

**Woman's Work**

**ETHYL A. HAVEN, Leonardville, N. Y.**

**Contributing Editor.**

He shall give his angels charge over thee.

Hast thou room for the King in thy house, If haply he seeks thee today? Its chambers are royally fair; In which wilt thou bid him stay? For never, ah! never is mansion so blest, As one that hath held the dear Lord for its guest. Hast thou room for the King in thy heart? It treasur eth many a one; It is crowded and cumbered with care, It hath sorrow it telleth to none; Yet, busy, and toilsome, and sad, it shall sing, If but to its love cometh Jesus the King. Hast thou ready a room for the King? It may be he cometh this way, Defer not thy welcome! Prepare, If Jesus should seek thee today.

Since in heart, and in heart, there is never such rest, As when they have held the dear Lord as their guest. —Selected.

**The Relation of the Woman's Societies to the Church.**

**Written for Woman's hour, Central Association.**

**L. ADELAIDE BROWN.**

The relation of a church to its various suborganizations may be likened to the relation between the trunk of a tree and its many branches, the connection being vital, supporting, life-giving. Destroy the trunk of a tree and the branches straightway wither and die. Trim from a tree all its branches and the trunk is practically useless. It may for a time possess a form of life, but it can produce no fruit.

The fallen branches may contain within themselves sufficient vitality to maintain for a time an appearance of life, but it can be only temporary. So the relation between a church and its organizations is equally apparent. The church may exist independently, but it is incomplete and may not accomplish the greatest possible good; and societies may struggle for life where there is no parent church, but sooner or later they will become as the prostrate branches pruned from the tree.

An expert may carefully clip from a variety of trees small twigs which skillfully attaches to another tree of his selection, and he, in time, may harvest from this one tree a diversity of fruits; but each new branch must ever bear its own peculiar kind of fruit. So each church organization has its own characteristic work which may not be successfully performed by another.

Of the branches of the church perhaps the largest, strongest, and most closely knit with the heart of the trunk is the Sabbath school, with its many subdivisions: the Baraca class molding the youth into Christian manhood; the Philathea class giving beautiful color to the lives that will some day "rock the world;" the primary department with its tiny buds, the cradle roll. The weekly teachers' meeting, too, is a fruit which may not be successfully pruned from the tree.

No one can estimate the fruit which has been borne by the young people's and the Junior Christian Endeavor societies. The faithful choir, also, with its weekly rehearsals, adds much to the total fruitage of the church's tree.

From among the organizations it would be a difficult task to select the one of least importance, but it would most certainly not be the ladies' societies, for the work they are performing touches the church at every point. Their sphere is embraced in the name "Aid" Society, for wherever aid is needed they are never wanting. Their interests are too numerous and varied to be recounted. The financial feature is by many considered as its leading characteristic. While this does claim a large share of attention it by no means overshadows its influence in bringing about a strong feeling of love and fellowship between the individual members; and as its numbers are composed largely of members of the church, the feeling of social harmony is infused into the church.

To attend a meeting of the ladies' society is an inspiration when one is given a
glimpse of its real character. The interests discussed are so numerous, so far-reaching, that we are impressed with the lack of information shown by those people who criticize the society meetings as merely a place for serving up-to-date gospel and frosted cake.

No need of the church is too small to receive their careful attention—no undertakings so great as to baffle these indefatigable workers.

Is there in a community a needy family that has been overwhelmed by misfortune? Is it the church as an organization that comes with relief? No, the sturdy tree waves its graceful boughs, each pointing expectantly to the "Willing Workers." Soon the needles are flying rapidly, clothing and bedding appear as by magic and a tactful committee carries happiness and comfort to the members of the household, not one of whom has been forgotten. The following Sabbath our hearts are gladdened by the attendance of another congregation and Sabbath-school of those who have long been absent. The church nodds approvingly at the Ladies' Society and says, "I knew upon whom I might depend."

The local church is but one tree in the forest of churches whose branches in friendly clasp, the ladies' societies being closely united to upbraid the kingdom of Christ, not only at home, but also in foreign lands. Their interest in missions is great, assisting very materially in bearing the financial burden of the Missionary Board, and also paying the salary of Miss Burdick, at Shanghai, China. They aid in the support of the school at Fouke, Arkansas, and in providing scholarships in each of the three denominational colleges. No young person whose character contains a spark of loyalty can reap the benefits made possible by our people and not fall naturally into the broken ranks of church workers. We might continue indefinitely gathering up the connecting links between church and society taught by God ever bless the offerings placed upon his altar by these noble workers.

Brookfield, N. Y.

Humility.

Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt. xi, 29.

Be clothed with humility. 1 Pet, v, 5.

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated or sore or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.

—Andrew Murray.

Installation Services at Nortonville, Kansas.

REV. G. M. COTTRELL.

Upon invitation of our church at Nortonville to supply their pulpits from January 1 until they should secure a pastor, the writer consented to preach for them each alternate Sabbath, which arrangement continued for four months, with much pleasure to both, I trust, not without profit to them.

On Sabbath, May 1, the pastor elect, Rev. M. B. Kelly, wife and two daughters spent their first Sabbath with the church, which was made a day of inauguration, or installation and welcome. In the evening the ministers of the village, the Sabbath-school superintendent and the choir presented a welcoming program in the presence of a large audience. We heard but little of this as we had to take an early train for home. Their pounds were left at the parsonage at the same time. In the morning the writer was present by request and gave a short sermon, welcoming the new pastor. Brother Maris read the Scripture, Brother Eyerly offered a very earnest and appropriate prayer, the choir contributed its part in good music and Brother Kelly closed the program with an earnest and significant address to the welcome given. Then a general and universal welcome was given the pastor and his family by the entire congregation for the next nearly half-hour, in coming forward and extending the glad, friendly, words of greeting. This was a beautiful scene, and a prophecy of fullest sympathy, harmony and richest fruitage of labors; and we see no reason, if Brother Kelly's health remains as good as now, why we may not expect great things from the Nortonville Church and its new pastor.

At making this article too lengthy we submit an outline of the sermon (or sermonette) of welcome.

Text, Acts x, 29: "I ask therefore for what intent ye have sent for me? 1. For our spiritual welfare. There is a strong and rapid evolution, and never more so than in this commercial age in which we live. "The man with the hoe" gives a pretty correct picture of our times. Eyes and attention to the earth, gain and increase the end of our hand search, dear to the voices calling us to look higher. Prayers were once asked for a man prospering in his business. Many break on the rock. Many of us are prospering. We are in danger and feel it. We know there are spiritual realities and have experienced them. There is another picture, "The Angelus", a man and a woman digging potatoes, eyes to the earth again, but their souls have been touched with the light from above, the evening church ring from the tree seen in the distance, calling to prayer. The hoe is dropped and the head bowed, while they lift their hearts in prayer to their Maker. We have sent for you, Brother Kelly, to help train the spiritual side of our nature, so that church spire and bell, prayer and Scripture, heaven and God may have good grip upon us as well as lands, crops, traffic, buying, selling and earthly gain. Along with this nurturing will also go the work of gathering in the unsaved, our children, our neighbors and as many as the Lord our God shall call.

2. We sent for you to become our guide and leader for the accomplishing of our mission as a Sabbath-keeping people. For the development and perfection of the individual. We are not saved as congregations but as individuals. Each has his own personality and special gifts (1 Cor. xii.). You will find it necessary as well as interesting and fruitful to minister to these diversified needs.

"Amplus" (broader, fuller) wrote Michael Angelo across one of Raphael's pictures one day when he came into his studio and found the young artist too narrow and cramped in his design. Raphael caught the thought and by broadening out became the immortal painter that he was. So we have to be warned against narrowness and selfishness in Christian life and work. Not only the spirit of our religion calls for this, but the age in which we live. All material development is moving on a broad scale. New methods, new machinery, new discoveries, new application of principles are pushing along with marvelous strides. We want religious life and movement to keep pace with the lesser interests of life. We are pleading for no new religion, no isms or csms, but new ways, if there be any, by which the Gospel may be made more effective, and more speedily find its way to all conditions of men.

The church at Antioch set us a beautiful example. First, when Agabus foretold the coming famine, all the world, forgetting themselves, they sent provisions to Jerusalem. Next they sent the best two (Saul and Barnabas) on gospel missions to other lands, though they were leaving their own wicked city of a half-million behind. For God spared not the angels, prepared men. Such were early disciples and apostles, especially after the baptism of Pentecost.

In the power of the Spirit, Peter preached to the conversion of thousands, and Paul by the same Spirit made Dcus and Agrippa tremble. Luther and Wyclif were in the same power; and Wesley, with the world as his parish, by the same Spirit could kindle the fires of the greatest evangelistic movement of the age. Brother Kelly, we recognize that it is yours to get up into the high places of the earth, into Horeb with Moses to receive God's law, into the upper chamber for the Spirit's baptism and enduement; and like Cornelius, these have sent for you and are here before you, to be delivered from the wrath of God, that God hath spoken and shall speak, and to be led of you into these spiritual places, and while you minister to them of spiritual things, they will minister to you of their temporal things.

We welcome you then:

1. To this beautiful church home, the parsonage, where you will find both your workshop and the joys and comforts of family life.

2. To this pulpit where from week to week you will deliver the messages God
has first spoken to you. It is a great inspiration to stand in such a place as this and feel that you are backed by the Almighty, that the words you speak are sanctioned by high heaven and that they are the savor of life unto all that hear and heed.

3. We welcome you to our homes. "The latch-string is always out," and if the invitation does not come when you are ready for it, do not wait but come right along and you will generally find them glad to see you. In one of my churches in which I ministered, I found the people a busy people. They did not complain of the pastor if he was busy, too, and did not call to see them, and if he did call they were not wanting in appreciation and hearty welcome. You may find it so here.

4. We welcome you to the village life and the great State of Kansas. We realize that in climate and flowers and fruits we can not hope to offer you anything more entrancing than the Golden State from which you came, but in the great moral and political field we are proud to think that Kansas leads the world. Here the first battles were waged for liberty, as in the Lawrence fight in the Quantrall Raid, and the John Brown movement. Here, too, the cause of prohibition has found her strongest ally.

5. We welcome you to this field of moral conflict and to help. We claim the name and fair name of the State. And while we welcome you to these opportunities and labors, we feel that we can bespeak for this people such cooperation as is needed for the highest success. They will not be hypocritical. Judging from my own experience, if they think a man's heart is in the right place and his motives and efforts for good, they can overlook many blunders and mistakes he may make, realizing he is but human.

God has blessed many with a supply of this world's goods and they want you to make plain to them how they can best honor God therewith. They are here to respond to the call you may make for spiritual and social service and practical and applied Christianity. They are here to fill the house of God on Sabbath, to hear this Word, to attend the Sabbath school, and teach or listen to the teaching, to inspire the pastor in the prayer meeting by their presence and active part, and to live through the week toward one another like brethren. And that God will sanction this union and bless this relation of pastor and people with a great ingathering of souls, and continued spiritual blessings upon all and every one, we shall hope and fervently pray.

Topeka, Kan.,
June 12, 1909.

The Striking of the Clock.

JOHN FRANKLIN BROWNE.

We count our past years by their loss:
Time shadows by: we hardly note
His fleet wings till he strikes the clock:
We start, and say, "How time goes on!
Twas just now morning; the day is gone!"
The Spanish castle melts in air,
The day-dream bright, the vision fair;
Time-time stand ours! We pale to hear
That sound that knells the closing year!
O sign of gold! O board of dross!
The striking of the clock!

We count our past years by their gain:
Sore trials borne have patience brought,
With patience's perfect work well wrought;
Probation's faithful testing spent:
Brings hope that rests on surer content:
Hail battles fought! hail victories ours!
Sight clearer grown, maturing powers:
The hard-worn soldier's mastering out;
Peal high the psalm; ring loud the praise. The palm!
The crown! the victor's reign!'

Labor and Wait.

Of all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with folded hands, that claim life's prizes without previous effort, but, having struggled and crowned the slow ascent, seeing no result such as effort seemed to promise, bear hardships instead—to stand firm at such a crisis of existence, to preserve one's poise and self-respect, not to lose hold or relax effort, is greatness, whether achieved by man or woman.—Cram's Magazine.

On examining a class of children in arithmetic, the teacher asked whether they would prefer three paper bags with two oranges in each, or two paper bags with three oranges in each. All except one little fellow expressed themselves without preference, but he said he would prefer the three bags. He lifted its three to the sky as a reason for his choice, he said, "Cos I would have more bags to burst."—Exchange.

Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

"And, behold, the glory of Jehovah filled the house."—Ezek. xiii, 56.

The Prayer Meeting—Life Lessons From John.

MRS. ANGELINE ABBEY.

Daily Readings.

Sunday, July 4—Life and light (John i, 1-13).

Monday, July 5—How Jesus found me (John i, 40-51).

Tuesday, July 6—Heavenly things (John iii, 12, 13, 16-21).

Wednesday, July 7—The Living Fount (John iv, 10, 14; vii, 37).

Thursday, July 8—The Living Bread (John vi, 52-59).

Friday, July 9—The pledge of life (John xx, 1-18).

Sabbath, July 10—Topic, Life lessons for me from the Gospel of John (John xiv, 1-21). Consecration meeting.

What passage in John has most helped you, you most welcome? What is Christ's "glory" of which John speaks? Collect all the passages in John that speak of the Spirit. As preparation for the service, read the whole Book of John. Study prayerfully the special passages of Scripture, and subjects given in the week's lesson.

LIFE AND LIGHT.

"In the beginning God created the heaven and the earth." He created light the first day, even before the world was formed. In the brightness of the day he made the firmament and divided the waters. The third day he caused the dry land to appear, with grass and herbs, and trees bearing fruit. The greatest blessing in the world is light. Have you not all noticed how every living thing in its healthful, normal state turns toward the light? Each blade of grass and branch of the tree lifts itself heavenward. Animals hold up their heads when they are well and happy. On the other hand, if grass or flower becomes broken or crushed, how soon it droops and seeks the shade! The animal maimed or ill crawls into some remote, dark place to suffer and perhaps to die.

A sick person turns from the light which is such a source of joy to him in health. The wicked love darkness rather than light because their deeds are evil. How wonder that Jesus, the Light of the world, was in the beginning with the Father, and created all things!—"In Him was life; and the life was the light of men." And the light shineth in darkness; and the darkness comprehended it not."

How sad to think that we are so blind! How many, many times has a great artist, composer, writer or inventor lived who was not recognized in his own generation, but who has been honored and extolled after passing away! History is repeating these sad stories over and over, and will go on repeating them until we have something stronger than mortal sight!

The saddest story ever was, is of the Son of God, who left his glory home to save the world which would not receive him—the world so filled with the darkness of sin that it did not even comprehend that Light! Although heralded by so powerful a preacher as John, the world which he had made knew him not. He came unto his own, and his own received him not. But the few who did receive him, "To them gave he power to become the sons of God, even to them that believe on his name."

QUOTATIONS FROM THE POETS ON LIGHT.

"Hail, holy Light, offspring of heaven first-born, Of the Eternal, co-eternal God's Light his likeness takes, May I express thee unblamed, since 'God is light,' His own, and his power to become the sons of God "—Gilder.

"The saddest story ever was, is of the Son of God, who left his glory home to save the world which would not receive him—the world so filled with the darkness of sin that it did not even comprehend it not!"—Fuller.

"Against the darkness outer God's light his likeness takes, And he from the mighty doubter The great believer makes."—R. W. Gilder.

"He that has light within his own clear breast May sit in th' center, and enjoy bright day;
But he that hides a dark soul and foul thoughts, 
Benighted walks under the midday sun."

"Twas a light that made 
Darkness itself appear 
A thing of comfort."—Southey.

"God and nature met in light."—Tennyson, In Memoriam.

HOW JESUS FOUND ME.

(A portion of the hour might be devoted to personal experience. Give a short account of your conversion.)

No greater miracle was ever performed, it seems to me, than the conversion of a soul—the turning of the affections from the world and things temporal, to God and all things good and noble, high, eternal. One of the proofs of genuine conversion is the work which is constrained by the love of Christ, the seeking after and the bringing in of other lost souls. Those nearest us, whom we love best, are the first ones poverty, sin and squalor. Blessed is the soul—the turning of the affections from the world to condemn the world; but that all men should hear the words of him, who will encourage them to seek him, whom we love best, as strongly as his rights carry him to God. We can as little believe that he will abandon us and leave us out of his eternal enjoyment, as we can believe that God would refuse to own him as Son. And it is this which Christ puts in the forefront of his message as risen and ascending: I ascend unto my Father and your Father.

LIFE LESSONS FOR ME.

All of these studies contain life lessons for us. No doubt that one which comes nearest home to each is expected to be given in the meeting. This is most appropriate for this season of consecration.

In this lesson, how gently Jesus explained his disciples that he was to depart to his Father's house! "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Do any of us have great burdens? Let us not be troubled, God will care for us. He will give us strength. Have you lost a dear friend? There is a mansion over there prepared for that one, and for you. You shall be reunited shortly if you believe in Christ. Let us not mourn as those without hope. How wonderful to be forever with the Lord and to have our loved ones about us in that best kingdom where there is no fear of sickness or death. The disciples could not understand. Thomas, speaking for them, said: "Lord, we know not where thou goest, and how can we know the way?" Then Jesus said: "I am the way, the truth and the life; no man cometh unto the Father, but by me."

For ages men have been seeking the way to God. Even savage people have a conception of God, whom they ignorantly worship. "I am the truth." There could be no question as to what Jesus said, however strange his statements might appear. For he was truth itself. He is also the life. "He that hath the Son hath life." "Believe me that I am in the Father and the Father in me: or else believe me my Father."

"God saw the world to condemn the world; but that all men should hear the words of him, who will encourage them to seek him, whom we love best, as strongly as his rights carry him to God. We can as little believe that he will abandon us and leave us out of his eternal enjoyment, as we can believe that God would refuse to own him as Son. And it is this which Christ puts in the forefront of his message as risen and ascending: I ascend unto my Father and your Father.

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The program for the hour, which was opened by the singing of "Redeemed" by a male quartet composed of Rev. W. L. Greene, Fred and E. A. Stillman and H. L. Cottrell, was in charge of the associational secretary, Mr. H. L. Cottrell.

There were two papers presented. The first paper, "Factors in Christian Endeavor Efficiency" was presented by Mr. Gates Pope of the Hartsville society, and was pregnant with timely suggestions for accomplishing more efficient work in our Christian Endeavor societies.

"Christian Endeavor Efficiency in Relation to Denominational Life and Growth" was the subject of a paper presented by Mr. R. J. Severance of the First Alfred society. In this paper Mr. Severance presented with great clearness the duty and obligation resting upon the young people of our denomination to familiarize themselves with denominational life and history and the efficiency which would come as a result of the inspiration which they would receive when they come to realize fully what a precious heritage they possess. It is to be hoped that this paper will be read in every society in our denomination when presented through the columns of the Young People's department of the Recorder.

Following this paper a solo was sung by Mrs. Frank Vogan of Canton, Ohio.

In the absence of Prof. C. L. Clarke of Alfred University, who was prevented by illness from presenting an address on "Reorganization for Greater Efficiency," Prof. S. L. Springford, delegate from the Southeastern Association, gave an interesting talk regarding the work and plans of the Young People's Board.

The general theme of the associational program was "Efficiency," and the papers presented at the Young People's hour conformed to the general theme.

The exercises of the hour were closed by the singing of "Strong in Thy Strength, O Jesus," by the male quartet.

Education for Democracy.

THEODORE G. DAVIS.

The problem of training the young for life has always been one which has demanded the best thought and effort of the world. Education has been the means through which all human advancement has been made. As civilization developed, so the forms of education also developed. Observation of the different periods of history reveals the fact that each type of government had its coordinate educational system. The kinds of education which we find under four of the most important attempts at government, namely, totalitarianism and aristocracy, were intended to aid in perpetuating those various forms. That for imperialism and feudalism was the education of brute force. That for totalitarianism was the teaching of the masses to obey. In an aristocracy, the government being entirely in the hands of a privileged class, education was reserved for that class, and they were taught to be attractive, brilliant and charming. That is why the society of an aristocrat is the most pleasing in the world. However, none of those attempts satisfied the world, and finally the popular government of democracy was launched. A government of equal rights and privileges to all. A government contrary to the fundamental principles of all the others. A government of the golden rule, facing which every other system fails.

Education for democracy must then be vastly different from all previous forms. With the demands of such an order before us as a criterion, let us examine our present educational system. We will immediately discover that, in many of the fallacies of the past, there remains yet much of paternalism. The teacher is the master, making arbitrary rules which must be obeyed. Courses of study are planned and laid out, which must be followed by the pupils, with no initiative, thought or action on their part. In short, they learn to submit to, and very soon desire to follow, the thought and leadership of some other mind. What is the result? I have only to point to the Boss System. To the apathy of the common man toward all public problems. To corrupt machine politics, as the natural consequence. Is it reasonable to look for anything else under such conditions? We call this country a country of equal rights, of no privileged classes, and yet we have to look far before we find institutions of learning carrying out the ideas of aristocracy, where culture and charm seem to be the major courses. "One need only to go to some of our private schools, often known as finishing schools, and you will find as charming a group of aristocrats as was ever brought together. What is all this to mean to the welfare of our Republic?"

In a recent address in New York City, Doctor Elliot, the late president of Harvard, said that educational methods had greatly changed within the past forty years. That where one went through books and lectures, now they were learning by actually doing the work. Speaking of the various departments at Harvard, he stated that students in mining engineering were not alone receiving instruction in abstract geology and mineralogy, but by going down into real mines, and doing the actual work. In civil engineering the class room lectures and drafting had become a small part of the curriculum, for much time was spent in the field making surveys. In forestry theoretical largely substituted by life in the forest, studying the habits and growth of the trees, and the habits of the soil. So we might go on through the various phases of training. Certainly great progress has been made, and yet we have not attempted at developing the most essential quality required by a member of a democracy. We are teaching everything by actually doing it, except citizenship, upon which the life of the nation depends. We may become a nation of great artisans and professional men, and yet if we have not citizenship, the foundation of our government, all that culture, all that training and skill may become a danger and a menace to the public welfare.

In a recent message to Congress, President Roosevelt said: "Each of these children represents either a potential addition to the productive capacity and the enlightened citizenship of the Nation, or if allowed to suffer from neglect, a potential addition to the destructive forces of the community." Into which of these classes will be the product of our educational system be cast?

If we expect a nation of loyal useful citizens, then we must prepare our boys and girls for the duties and responsibilities which are bound to fall on them when they go out into the world. We must make them self-respecting and self-reliant. We must teach them respect for law and order, created to protect their own and others' interests. A theoretical course in civil government and economics will never accomplish this. Arbitrary control and supervision will never do in the same way we have learned to teach other things, by having them actually perform these duties and bear those responsibilities. At the present time our public schools give nothing more than technical instruction in a republican form of government. The pupils learn in an abstract manner the names and functions of the various officers and departments. They may possibly know how a government ought to be run, but little or nothing as to how it is actually run.

Thus the school, if it is to train children for society as it is today, must embody the fundamentals that go to make up the present social order. It must include in its scope some definite form of social activity. The children must be made to feel the full strength of the social order. They must take part in the making and enforcing of the rules, they must be allowed freedom in order that they may take up activities on their own initiative. In short, the life of the school must depend very largely upon the cooperative and self-sufficient attitude of the pupils. If it does not depend upon this, but upon the arbitrary oversight of the teacher, then it will fail to prepare its pupils for democracy.

Many important attempts have been made toward this end, such as the Dewev School, the School City, Abbotsholm, and most notably the George Junior Republic. In this latter movement the standard taken is citizenship. It is a miniature democracy, by actually performing the duties of citizens, we make the boys and girls learn to live in the world as it is today. They become self-reliant and self-respecting by being self-supporting. The government is of their own creating. They make the laws and elect officers to execute them. In this practical manner they become thoroughly familiar with the duties and responsibilities that will face them later.

Training of individual initiative together with appreciation of law and order created to protect equal rights to all, are elements
The influence of slavery is very detrimental. In its action on the slave it marred in a great measure the good effects of habitual industry by preventing the development of the sense of human dignity which lies at the foundation of morals, whilst the culture of his ideas and sentiments was in most cases entirely neglected. It had been a penal offense to teach the negro to read; hence illiteracy was nearly one hundred per cent, and superstition was rampant. The slaves were absolutely penniless; as an old proverb expressed it, "Befoh de wah de nigger didn't own nuttin'; not even hissit! after de wah, he owned hissit and dats all he done."

In 1865 Congress established the Freedmen's Bureau, which, in the emergency after the war, formed asylums, hospitals, colleges, schools and a bank. It looked after paupers, regulated marriages and decided points of law until its work was assumed by the states for themselves.

The Church of Christ which believes that "God is no respecter of persons" (for Jesus has said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations") has arisen to meet the needs of this neglected people. Since the war the different denominations have shown the true Christian spirit in sending teachers and ministers to them, and are maintaining many schools and churches among them.

In September, 1861, the first school for freedmen was established by the American Missionary Association, at Hampton, Virginia; and this association has 114 missionaries, 161 churches (total membership 10,887) and sixty-three institutions covering instruction from kindergarten and primary to professional training.

The work of the Presbyterian Board of Missions for freedmen is scattered among thirteen states; they now support 240 ministers preaching to 22,300 members. These churches have 22,300 members. There are about 114 schools, from the largest university down to the country parochial school. In these over 14,000 pupils are taught.

Much honor is due the woman's boards of home missions, that are doing such a noble work through the freedmen's department in training missionaries among the negroes; and to the Baptist missionaries who are working among the colored people of the South. Many freedmen have reason to bless the American Baptist Publication Society, which has supplied them with libraries that they may become preachers of the Gospel of the kingdom among their own people.

In Chattanooga, Tenn., is the Steele Orphanage, a home for negro waifs. Twenty-five years ago Mrs. Almira S. Steele, a Seventh-day Baptist, opened this home, averaging 104 to 145 inmates daily. In all 1,150 needy ones have been received to date; 209 were cared for in these twenty-five years, aside from $39,972 given her, which includes seven legacies from relatives and personal friends and about $4,000 daily from the county, she has maintained this home, where its inmates receive a grammar-school education, together with industrial training and a thorough course of Bible study. When they are twelve or fifteen years of age, Mrs. Steele sends all pupils to different trade schools, becoming responsible for their expenses until they are self-supporting. From this home have gone forth farmers, cooks, carpenters, house servants, barbers, drivers, tailors and trained nurses. One is a noted musician, one is preaching and teaching in West Africa, and one is preparing to go abroad as a medical missionary.

If we would know something of the grand work that is being done through these schools, let us read the bulletin recently issued by the Census Bureau which shows how rapidly illiteracy has decreased. In 1890 it was reported as 57 per cent. It has now dropped to 44.5 per cent.

The 9,000,000 negroes found in the United States own farms to the value of $800,000,000 and have city property valued at $90,000,000. A mission, speaking of the schools in the South said: "The schools there for the negroes are accomplishing great good, but they are too few in number. Thousands of girls are turned away for lack of accommodations, and in many cases it means a closing of the only door of opportunity which will ever be open to them."

The freedmen gave last year toward the support of the Gospel and schools the sum of $128,257.56. Some gave by self-sacrifice, I believe, such as we know nothing of. We are told the scanty meals of the parents were made smaller that children might attend school. Threadbare garments were worn that they might go forward each Sabbath as is their custom and deposit upon the Gospel pulpit their penny or nickel for the pastor's salary, or in the hope that after a while they might secure enough to get help from the Board of Church Election.

It is said that one of the greatest problems that concerns our national welfare is the education and training of the freedmen for intelligent citizenship. I believe the freedmen's schools are the best means for solving this problem.

The negroes are eager to learn and through them it may be given to you to bear some glorious part in the future evangelization of Africa. Help them to go as missionaries; if you do much for foreign missions; and by dispelling ignorance among them, you surely do much for your own land. As Endeavorers and as patriots should we not pray and give, that the colored people may be freed from ignorance and sin, as well as from slavery?
Ladies' Society, proceeds of which go to the Woman's Board. Since our last report T. J. Van Horn, L. A. Platts, J. H. Hurley and E. A. Witter have supplied ourulp. We expect President W. C. Dalen in June.

COSMOS, OKLA.—Pastor Goff recently gave an address at our Sunday School Convention. He preaches three sermons, on Sundays, each month.

DOODGE CENTER, MINN.—June 4-6 the fifteenth anniversary of the church was celebrated. Elder G. M. Cottrell, Topeka, Kansas, and Elder G. W. Lewis and wife, Milton, Wisconsin, were present. On Sunday a picnic was held on Mr. Joel Tappan's lawn, with over eighty present.

BATTLE CREEK, MICH.—Our Endeavors have been so occupied with the various commencements which have filled the last three weeks, that no outside work has been done. The mid-week prayer meetings closed till fall with one held with a "shut-in" at Postumville. Elder Saunders is taking charge of the church work here for the present. Since our last report we have had a few additions to our membership. We are always glad to welcome any who come seeking health or employment.

**Tract Society—Statement of Treasurer.**

<table>
<thead>
<tr>
<th>New York City</th>
<th>15 85</th>
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<tbody>
<tr>
<td>Pawcatuck (Westerly, R. I.)</td>
<td>101 49</td>
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<td>Rockville, R. L., Sabbath school</td>
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**Income:**

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<td>Deborah Randall Bequest</td>
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<tr>
<td>Tract Society Funds, S. D. B.</td>
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<td>Memorial Fund</td>
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<td>D. C. Burdick Bequest, S. D. B.</td>
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<td>George H. Babcock Bequest</td>
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<td>S. D. B. Memorial Fund</td>
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<td>I. D. Tinworth Bequest, S. D. B.</td>
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<td>B. Memorial Fund</td>
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**Publishing House Receipts:**

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<tr>
<td>Visitors</td>
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<tr>
<td>Helping Hands</td>
<td>17 67</td>
</tr>
<tr>
<td>Tracts</td>
<td>2 67</td>
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**Payments Life Membership:**

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<tr>
<td>Miriam E. West</td>
<td>20 00</td>
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<td>Acct. of Robert W. West</td>
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**Contribution:**

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<tr>
<th>Mrs. Rebecca T. Rogers, Providence, R. I.</th>
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<tr>
<td>H. H. Himan, Oberlin, Ohio</td>
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<tr>
<td>Alfred Collins, Charleston, R. I.</td>
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<tr>
<td>Woman's Board</td>
<td>75 22</td>
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<td>Young People's Board</td>
<td>21 00</td>
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<tr>
<td>North Lump, Nebraska, Church</td>
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<td>Plainfield, N. J.</td>
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<td>Ladies' Sewing Society, Asha way, R. I.</td>
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<td>Salem, West Va.</td>
<td>6 50</td>
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<td>Marlboro, N. J.</td>
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**Treasurer's Receipts for May:**

| Julius M. Todd Bequest              | 2 50 |
| Nancy M. Frank Bequest              | 10 00 |

**Northwestern Tract Depository:**

| Interest on Bank Balance       | 4 12 50 |

**Printing House Receipts:**

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<tr>
<td>Helping Hands</td>
<td>52 85</td>
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<tr>
<td>Tracts</td>
<td>9 40</td>
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**Total:** $592 45

**Baptist Church Government.**

IRA J. ORDWAY.

The Baptists of Chicago have been and still are in a turmoil concerning the question of what action should be taken in the case of Rev. Dr. George B. Foster. It may be of interest to present the leading facts in this case, not to bring up any theological question, but to call attention to the general question of Baptist church government.

Doctor Foster, it seems, resigned from the Divinity School of the University of Chicago several years ago, and was immediately installed professor of comparative religion in the university proper. In 1906 he published a volume called "The Finality of the Christian Religion," which, although it maintained that Christianity is the final religion, is said to have been so nearly Unitarian in doctrine that it was sharply attacked by leading Baptists. In April, 1909, Doctor Foster published a small volume called "The Function of Religion in Man's Struggle for Existence." This volume, it appears, has called forth even severer criticisms than the former book.

Doctor Foster is a member of the Hyde Park Baptist Church, and a member of the Baptist Minstrels Association of Chicago.

Yesterday (June 14) a determined effort was made by certain members of the Chicago Ministers' Association to expel Doctor Foster from the association and demand the return of his ordination papers. The fight lasted four hours, and resulted in the defeat of the movement to expel. Dr. Johnstone Myers, leader of the attack on Doctor Foster, is reported as saying that the fight will be renewed. Doctor Foster's friends think that it will not be renewed. When the long session closed, the following resolution was adopted by a vote of 59 to 37.

**Whereas,** Recent utterances reported to have been made by Professor Foster concerning the fundamentals of our faith, whether correctly or incorrectly reported, and whether understood or misunderstood, have left an impression on the general public which tends to put the Baptist denomination in a false light, now, therefore, be it

Resolved, That we, members of the Baptist Conference, reaffirming the ancient Baptist position of liberty of conscience and freedom in the investigation of truth and expression of opinion, reaffirm our past position of belief in the deity of Christ and in salvation by faith in him, and we will continue to preach the Gospel of Jesus Christ as God gives us to understand it, and we will expel any utterances to the contrary, whether preached by Professor Foster or any other.

Many prominent Baptists of Chicago have been interviewed by the newspapers with regard to the principles of Baptist church government as related to the Foster case. It seems to be pretty generally agreed among those interviewed that the individual congregation is the primary seat of church authority in the Baptist denomination. There is a general conference of churches, which has the right to drop a church from its membership. But there is no grand tribunal of churches before which cases of heresy or other misdemeanor can be brought. The individual congregation recognizes its pastor and the general conference recognizes the church. Responsibility is thus thrown on the individual congregation.

Rev. Dr. Shailer Mathews is quoted as saying:

The Baptist Church is a great democracy. It prescribes no strict dogmatic orthodoxy. The only authority recognized in the church is the individual congregation.

There is no central authority in the Baptist Church. There is a general conference of churches, but this can do no more than to express the will of the church from its membership.

When asked to whom Doctor Foster would surrender his ordination papers, in case he was called upon to surrender them, Doctor Mathews said:

That is rather an intricate question of polity. He might give them to the church which ordained him or he might turn them over to the church of which he is now a member.

Of the Ministers' Association, or Conference, Rev. Dr. A. K. Parker said:

The matter of expulsion has no part in the purpose for which the conference was organized, and it was not until very recently that it attempted to take any such power upon itself. If Doctor Foster is excluded from the conference it will in no way affect his standing otherwise.

To the same effect the Rev. Dr. Boynton said:

We have no authority to drive him from the church. We can drop him from the conference, but I do not believe it will be done. If Foster is expelled, several members may come in for a house-cleaning before we finish the meeting.

The Rev. Donald McLaurin questioned the move of Prof. Myers in urging the expulsion. He said:

The historical position of the Baptist Church is to leave the question of expelling a member or minister to each individual congregation. This
is the prince of the highest type of a free religion—a religion of the democracy.

Rev. Dr. Theodore Soares is quoted as saying:

Hershey hunting is abhorrent to the spirit and practice of the Baptist Church, which has stood throughout the ages for complete freedom of thought and speech in religion. There are no bishops, no popes or potentates in the Baptist denomination. Every congregation in the Baptist Church is the judge—and the only judge—of the soundness of the doctrines expounded by its minister.

I wish to repeat that in presenting these opinions I am not discussing Doctor Foster's books, neither of which have I read. But it seems to me correct to say that in the Seventh-day Baptist Church, as in the Baptist, the seat of responsibility is in the individual congregation.

Chicago, June 15, 1909.

Mary Hubbard Pratt.

Mary Ann Hubbard Pratt was born in Scott, Cattaraugus Co., New York, May 19, 1832, and died in that town, June 1, 1909. She was the daughter of James and Amy Carpenter Hubbard; was married in 1851 to Janna N. Pratt by whom she had four children.

Two died in early childhood; of the surviving, Ella, the wife of Sylvester J. Hazard, resides in Cortland, N. Y. The other, James H. Pratt, has always lived with his mother. She also leaves one brother, Joseph A. Hubbard, of Plainfield, N. J., her other brother, J. Franklin Hubbard, having died four years ago.

Mrs. Pratt's husband died forty-five years ago, and with slender means and two young children to care for, she shrewdly and patiently toiled through the years, cheerful and helpful towards all with whom she came in contact.

On November 9, 1845, she united with the Seventh-day Baptist Church at Scott. She had an abiding love for her Master and faith in his kingdom, and for nearly sixty-four years was a faithful, active, consecrated worker in his cause.

She was buried beside her family in the rural cemetery at Scott.

The Rev. Benjamin L. Herr, of Homer, N. Y., conducted the farewell services, and said in part:

"Our life in this world might be symbolized by the vision of the landscape. Sometimes its beauty is irradiated by the sunshine and sometimes clouded by shadow. So these lives of ours are made up of their experiences of mingled joy and pain. Life at its best is transitory; Scripture represents it as being illustrated by the brevity of the life of the flower, of the shadow and of the cloud.

"The evidence of death usually confronting us. There is no explanation of the enigma except in the Word of God. In Christ there is a new beginning. The Gospel transforms life; it enables heaven to manifest itself in the midst of human weakness of sin, as the water-lily by its inherent power lifts itself in life from its slinky surroundings until when it sees the sun it becomes like it in purity. So it is possible through the Gospel for human lives to reflect Christ. The Gospel brings faith and courage out from human depression; it gives abiding victory in the face of temporary human defeat. It pronounces a benediction over all human trials as it declares that all things work together for good to them that love God. Even human weakness through the Gospel is transmuted into strength; for 'though our outward man perish, yet the inward man is renewed day by day.' Even the sorrow of death is transmuted into the sweetest of all expressions, 'We remember not the dead who die in the Lord ... that they may rest from their labours; and their works do follow them.'

"In our sister's life was manifested evidence of the faith that was rooted in abiding convictions of truth. Through long years that have become settled and strengthened as the acorns grew into the oak. Like Dorcas of old, that which she did through the years was a matter of grateful recollection at the end of her activity. Hers was a sincerity of faith that showed itself in control of character through a long life. In the way of the children, she had seen the vision of Christ and more and more was she becoming like her Lord, for she had said with the apostle, as she thought of that experience, 'I was not disobedient unto the heavenly vision.' Hers is an inheritance of life to be thankful for, and loyal to, and ours is the comfort of the evidence of the new and indissoluble bond and of the abiding life." w. c. h.

Children's Page

What the Daisies Told.

ALICE ANNETTE LARKIN.

The daisies were having a meeting. And they were all becoming so much interested in what the chairman was saying that their little heads began to wave back and forth in the breeze.

It was a very important occasion, too. But what was it all about? Just listen and I'll tell you. The daisies were in trouble, for not a boy or a girl had been into the field for nearly a week. They could never remember such a time before. What could be the matter? Master Ox-eye, who was the tallest of them all, had called this meeting to find out.

He stood up straight as he called the meeting to order.

"Now, my dear friends," he began, "I am very sorry that there should be any trouble in the Daisy family; but there is trouble, and we must do our best to stop it. Can any one tell me if they have seen the little Brown children this week, or the White boy who lives in that big house over there?"

The little blue daisy tried to attract his attention. "Yes, Mr. Ox-eye," she pipped up. "I saw them only this morning. They were out in the yard picking roses. They picked a whole lot of them, too."

"Thank you, thank you!" cried the chairman. "That is just what I wanted to know. Roses! Roses! Just think of picking roses when the ground is covered with daisies. I tell you, something has happened. Now, I'm going to ask everyone present what they were doing last time the children came into the field. We'll begin with Miss Daisy White, shall we?"

Little Daisy White was frightened, for she remembered all too well what she had been doing. But Mr. Ox-eye was waiting so she stood up as straight as she could.

"I—I—" she began. But her hat was getting loose and she had to stop and fasten it on. The chairman told her to hurry up.

"Well," she said at last, "just a week ago this morning, little Dorothy Brown came rushing out of her house and into this field as fast as she could come. I knew she was coming to pick daisies, and I didn't want to be picked, that was all. She doesn't want us only just to pull our heads off and say something that sounds like,

"Rich man, poor man, beggar man, thief; Doctor, lawyer, merchant, weep.

"Then she throws us on the ground and runs back to her play. So, the other day I hid way down in the tall grass, and she didn't see me. Then pretty soon she started for home, and she kept saying very sadly, 'Oh, dear me! I wanted some pretty flowers for my Aunt Mary, 'cause she's sick, and she just loves daisies, but I can't find even one. Oh, deary me!"

"I was ashamed of myself when I found out what she wanted me for, and I stood up very straight again; but it was too late, for she had gone. I wish I was a rose 'stead of an old daisy, anyway. So there!" And Miss Daisy White said nothing.

"Just as I thought," said Mr. Ox-eye, "just as I thought," cried the chairman. And he was so excited that he bobbed right up and down.

"We're not doing our work, that's what's the matter. Miss Daisy Blue, what were you doing when Jimmy White came in here the other day? Speak up quick, now."

"Please, Mr. Ox-eye," said little Daisy Blue, softly; "I was standing up just as straight as ever I could, but I guess he didn't want me, 'cause he said, 'Oh, hum!' when he couldn't find a white daisy. I tried to let him know I was there, but it wasn't any use. I wish I was a white daisy, and then somebody would want me." Daisy Blue was almost crying as she sat down.

"There, there," said the chairman. "You did your best, and that is more than some of us have done. Now we are ready to hear from the others. The meeting—"

But Mr. Ox-eye got no farther, for, glancing around, he saw the whole Brown family, and the White boys as well, coming toward the daisy field. All he had time to say was, "Hurry, hurry, stand up straight; for the children are coming."

And the daisies obeyed so promptly that the boys and girls cried out joyfully: "O what lovely flowers! And there's enough
HOME NEWS

WALWORTH, WIS.—Since it has gone out in some of the papers that the pastor of the Walworth Church has resigned, it seems proper to state what is going on with us. He did resign with the purpose of giving Walworth a new chance with some new servant to preach the Gospel to them, feeling that with the seven years of service, considering the welfare of the church, a change would promise better progress. The church was called together and first voted to ask the pastor to reconsider, and stay another year. It was not quite a unanimous vote and was declined. The vote was then taken for another pastor who declined. Call was sent to four different pastors, one after another, but they were all busy, they had married a wife and couldn't come. The question then seemed to press more forcibly, Why do we have to change at all at this time? So at the fifth of the series of meetings, the ballot seemed to scatter worse than ever. Then, without stopping for more ballots, a motion was made to again ask the present pastor to remain. This was declared a unanimous vote and was given in a most encouraging spirit. It surely did look as though there need be no divorce here yet.

The call was accepted with new hope for good service. The good feels this week a new faith and interest in life generally. The series of meetings has done him much good, for “all things work together for good to them that love God.” As is so often true with a series of meetings, we did not get all we asked for, but we found that work brings reward in the blessings of faith and hope in the good Lord.

Please drop the pastor a card or line as fast as you are decided to come to Convocation. It need cost you but a cent or two and a very little time to say also whether you already have a place to make your week. It is really but a few weeks now, and may the Lord give us good reward in an increase of spiritual power.

M. G. S.

MARRIAGES

CRANDALL-BEE—In North Stonington, Conn., April 22, 1890, by Rev. Erlo E. Sutton, Mr. Harrel R. Crandall of Rochester, R. I., and Miss Estella A. Bee of Bera, W. Va.

FINCH-MONROE—In Richburg, N. Y., June 14, 1909, at the residence of the bride’s father, C. R. Monroe, by Rev. O. D. Sherman, Mr. Jesse Finch and Miss Lena Sarah Monroe, both of Richburg.

GEEK-BURDICK—At the home of the bride’s parents, Mr. and Mrs. Herbert L. Burdick, Westerly, R. I., June 14, 1909, by Rev. Clayton A. Burdick, Adelbert Remington Geer of Springfield, Mass., and Rachel Vaughan Burdick of Westerly.

LAMPHIRE-KROENER—At the residence of Mr. and Mrs. Geo. H. Lamphere, parents of the groom, Westerly, R. I., June 15, 1909, by Rev. Clayton A. Burdick, Louis Howard Lamphere and Eleanora Christina Kroener, both of Westerly.

BAKKER-RANDOLPH—At the home of the bride’s mother, Janna N. Randolph, Plainfield, New Jersey, at 8:00 p.m., June 16, 1909, by Rev. Edwin Shaw, pastor of both places.

WEEMS-BURDICK—At the home of the bride’s parents, Mr. and Mrs. Oris Burdick, Westerly, R. I., June 19, 1909, by Rev. Clayton A. Burdick, Thaddeus Mason Weems of Brooklyn, N. Y., and Grace Melville Burdick of Westerly.

DEATHS

SHAW—Phineas Anthony Shaw, son of Phineas K. and Melinda Shaw, was born in the town of Alfred, N. Y., May 3, 1835, and passed peacefully from this life on June 2, 1909.

He was the fifth of a family of eleven children of whom only two, Mrs. O. A. Merkt of Alfred and Mr. Wm. Hood of Hornell, are now living. On May 10, 1901, at his country’s call for service in the Civil War, he willingly responded and enlisted in Company E, 5th Regiment of Wisconsin Volunteers, he having gone to Wisconsin a few months before. He was in many hard-fought battles, serving his country for three years, the full time of his enlistment. Soon after his discharge, he joined the Second Alfred Convent, for which he was still a home member at the time of his death. On August 24, 1864, he was married to Miss Fannie R. Stillman, daughter of Joseph and Huldah Potter Stillman. They settled on a farm in the town of Almond, where they lived for nearly thirty years. For several years past, Mr. and Mrs. Shaw have resided in Hornell, N. Y., where they have been regular attendants at the Hornell Seventh-day Baptist Church. Mr. Shaw has been in failing health for some time. His widow and his sisters and their families have the sincere sympathy of many friends.

The funeral service was held at his late home in Hornell at 2 o’clock on Sabbath day, June 6, Rev. W. W. Wilcox, pastor of the Hornell Seventh-day Baptist Church, conducted the services, and a quartet from Alfred sang several selections. Presentation of Masonic brethren was present and acted as pall-bearers. The interment was at the Rural Cemetery, Hornell, and the exercises at the grave were conducted according to Masonic rites.

PRATT—Entered into rest, at her home, Scott, New York, June 1, 1909, Mary Ann Hubbard Pratt, widow of Jana N. Pratt, aged 77 years. (See obituary in another column.)

The second demonstration that Mrs. Eddy is alive and in the flesh occurred last week when she allowed reporters to look at her and waved her hand to them as she was starting out. Probably Mrs. Eddy would not have gone to that trouble if a Mrs. Gilbert of New York, one of her errant followers, had not declared that she was “either dead or a helpless, mindless puppet in the hands of conscienceless men.” Some Christian Science men couldn’t stand for that. Hence the manifestation—The Morning Star.

At a recent celebration of Founder’s Day at Mt. Holyoke College a bronze tablet was unveiled. It contains the names of 176 students who, during the first half-century of its existence (1837-1887), went as missionaries to the foreign field.—The Morning Star.

“A fire-horse, after his retirement, never forgets that he was a fire-horse. He never forgets the clang of the gong, the sharp snap of the electric signal, or the sound of the engine whistle and bell. If one of these old horses has fallen into the hands of the huckster happens to be near an engine house when the alarm rings in, he will dash after the engine, no matter what kind of a load he may be drawing.”

“A leader should not stride forward too fast, otherwise he may be hidden from his followers by the curvature of the earth.”
of Acts the Roman officials are uniformly courteous and kind toward the Christians. The exception in our lesson is due to the fact that the magistrates were led astray in their estimate of Paul and his companions by the prejudiced report of those who felt themselves damaged financially by Paul's miracle of healing.

Time—Probably in the year 51, or about that time.

Place—Philippi.

Persons—Paul and Silas; the slave girl and her owners; the magistrates and people; the jailer and his family.

Outline:
1. Paul and Silas incur enmity and punishment on account of the restoration of the slave girl v. 16-19.
2. Paul and Silas rejoice in adversity and the jailer is converted. v. 25-34.
3. Paul and Silas assert their privileges as Romans v. 35-40.

NOTES.
16. Having a spirit of divination. Some have thought that the girl was a ventriloquist. She was apparently afflicted with some mental disorder that caused her to utter strange and obscure phrases which were accepted by the people as genuine utterances of an oracle.
17. These are the servants of the Most High God. Compare the examples in the Gospels where the demons acknowledged the identity of Jesus with various expressions. Whatever opinion we may have of the nature of her disorder it is clear that she was no mere impostor.
19. Saw that the hope of their gain was gone. They had no thought of the benefit that was wrought for the girl herself, but only of their financial loss, and were bitterly incensed against the missionaries because of the control of her natural self, this girl would no longer undertake to answer the questions addressed to her supposed prophetic power.
20. The magistrates. That is, the praetors. This Roman title was given by courtesy to the officials in a Roman colony like Philippi. Exceedingly trouble our city. The prosecutors show their lack of sincerity in overlooking the charge of personal injury and in bringing forward an accusation likely to appeal to the prejudices of the praetors and the passions of the people.
21. Set forth customs which it is not lawful for us to receive. They add a religious charge to emphasize the same. They wished the magistrates to infer that Paul and Silas were trying to persuade the people to adopt the religion of the Jews with their manners and customs. Note the striking contrast of the two expressions, "being Jews," and "believing Romans," with a tone of contempt with the one and self-congratulation with the other.
22. And the multitude rose up together against them. The accusers of Paul and Silas were very successful in their appeal to prejudice, and soon had the crowd with the magistrates and all in a frenzy of indignation toward the unfortunate strangers.
24. And made their feet fast in the stocks. The jailer took every reasonable precaution against their escape. From the treatment which they had received he doubtless thought them prisoners of a considerable consequence.
25. Paul and Silas were preaching. The discomfort caused by the stocks added to the pain from their lacerated bodies made sleep impossible. How better could they spend their time than in prayer and praise? The prisoners were listening to them. Not merely heard involuntarily, as King James' Version might lead us to suppose, but they were giving their attention to the words of these strange prisoners.
26. Suddenly there was a great earthquake. Whatever view may be held of the supernatural, this event was clearly providential in happening at just the most opportune time. The doors were shaken and the walls of the building. The cracking of the walls released the chains of the prisoners. Very likely the chains still held to wrists and ankles. We may imagine that the prisoners were panic-stricken by the earthquake, and so made no attempt to escape.
27. Drew his sword and was about to kill himself. According to the custom a jailer was responsible with his life for the safe-keeping of his prisoners. We are not surprised therefore that this jailer should prefer to kill himself rather than to answer for the escape of a number of prisoners. For the treatment of those from whose custody a prisoner had escaped compare Acts xii, 19.
28. Do thyself no harm. Paul looking from the darkness of the inner prison was able to see the jailer more plainly than the jailer could see the prisoners. Paul had not lost his presence of mind and bore no grudge against the jailer. Possibly there were those there who would not have interfered to save the jailer's life, even if they had been sufficiently composed to notice what was about to happen.
29. Trembling for fear, fell down before Paul and Silas. It was not simply the fear occasioned by the earthquake. He saw that these men were not at all disconcerted, and probably remembered something of their teaching or what the demon girl said about them. Very likely he looked up at them as they were disapprovingly as caused by God especially on their behalf.
30. And brought them out. No longer as his prisoners, but as his guests. Sirs. A very respectful form of address. The term here used is the plural of the word so often translated Lord. What must I do to be saved? He certainly meant more than simply to ask how to escape from the consequences of the earthquake. He wanted to escape from the burden of sin. It is to be remembered that the demoniac girl had used the word salvation in her oft-repeated testimony to the missionaries.
31. Believe on the Lord Jesus. Saving faith in Jesus is not a mere intellectual belief that such a man as Jesus lived, or that he was the son of God, or that what he said was true. Really to believe on Jesus is to accept him as Lord and Master, and to strive to put into life the principles which he taught. Thou and thy house are not to infer that his faith was to save his household. That salvation was freely offered to the members of his household or the persons under the same conditions as to himself.
32. And they spake the word of the Lord unto him. Paul's preaching doubtless included something of the narrative of our Lord's doings as well as an exposition of his teachings. He aimed to cultivate an intelligent faith in Jesus Christ.
33. And he took them the same hour of the night. In his eagerness he will not wait at all to do the utmost for their comfort. He is filled with grief for his own share in the abuse to which they had been subjected. And was baptized. Here as often elsewhere in the Book of Acts we have the record of baptism following immediately upon conversion.
34. And he brought them up into his house. Probably his dwelling was close by the prison. He could not do enough for these men who have shown him the way of life.
35. Let those men go. It is possible that we should infer that even the magistrates were frightened by the earthquake, and that they felt that they had insulted some deity by evil-treating his messengers and that now they were trying to make up for their mistake. But it is just as probable that the magistrates were preaching a calmer mood the next morning after the public beating of the missionaries, and decided that they might as well drive them out of town with no further physical punishment.
36. They have beaten us publicly, undemor-
ed, men that are Romans. The Roman law strictly forbade the beating of a Roman citizen who had not been officially adjudged guilty of a crime. Even if we did not have the greatest confidence in Paul as a man of truth we must like the Philippian magistrates accept Paul's statement in regard to his citizenship. A false claim to Roman citizenship was punishable with death. Paul stood upon his rights, and demanded an apology. Very likely he might have demanded much more.

And they came and besought them. If the magistrates were convicted of the misconduct with which Paul charged them they might be degraded from their office and disqualified from holding such an office afterwards. No wonder that they feared, and came in person to take Paul and Silas out of prison. But Paul was not seeking revenge, and apparently stood for his rights only that the Gospel might not be hindered.

And entered into the house of Lydia. Under the circumstances further work in Philippi just at that time seemed inexpedient for Paul and Silas but they were not to be hurried from the city even when the magistrates besought them to depart. Departed. We are to infer that Luke did not go on with Paul and Silas and Timothy, but that he remained in Philippi till Paul came again. For the resumption of the "we" document see ch. xx. 5.

SUGGESTIONS.

Through the bitterest defeat and what doubtless seemed to the missionaries a sore trial, they did not go on with Paul and Silas and Timothy, but that he remained in Philippi till Paul came again. For the resumption of the "we" document see ch. xx. 5.

The Philippian jailer asked the most important question. We are apt to concern ourselves about food and clothing, and getting on in the world, and making money. But the first and chiefest question should be: What must I do to be saved? When we ask this question we should not think particularly of escaping pain, but rather of reaching our highest ideals and accomplishing the destiny for which we were designd by the heavenly Father. The man who is seeking for a selfish salvation will not find it at all. Paul did not cease to be a follower of the meek and lowly Saviour when he asserted his rights as a Roman citizen. He was not standing on his dignity for the sake of punishing those who had injured himself and Silas, but rather using an honorable means for preventing serious hindrance to the Gospel.

SPECIAL NOTICES.

The address of all Seventh-day Baptist missionaries in China is West Geotze, Shanghai, China. Postage is forty cents as domestic.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services in the Empire Baptist Church, Washington Square South. The Sabbath school meets at 10:30 A. M. for teaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 912, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoon at 2 o'clock. A cordial invitation is extended to all strangers in the city. For those desiring to partake of the Lord's supper the superintendent, H. W. Rood, at 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 9 o'clock and preaching service at 1 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 213 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 5 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome.

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with Dr. Bridgman points out the distracting forces and temptations that make it difficult for ministers to live a spiritual life, and some of the means for overcoming them and cultivating an inner life of communion and power. The number contains also an archeological article on "The City of Babylon and Old Testament Culture," an article on "The Church and the Child," by James Wells, D. D., which with Dr. H. Stoots Coffee's fifth article on "Children and the Church Service," and Dr. G. Campbell Morgan's sermon, "Children and the Kingdom," makes excellent and timely reading.

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