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# THE SABBATH RECORDER

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## Editorial

**Gone Home**  
The following from Walworth, Wis., reached this office on March 20: "Rev. A. McLearn entered into rest March 17." This recalls pleasant memories of a meeting with Brother McLearn, in Walworth, last autumn. He had recovered somewhat from a severe attack of illness and was able to meet his friends for a little time. Cheerfulness, bright hopes for the future, unwavering faith in the Christ whom he loved and whose gospel he had preached so long, shed light and peace on all who met him at that time.

**Today and Tomorrow**  
Under date, January 20, 1907, a teacher of young people says: "Your statement, Dr. Lewis, that 'What shall be twenty-five years from today will depend in no small degree upon the young people who are now under twenty-five years of age' is a doctrine in which I am a firm believer, and I think I may sincerely say that the sense of that statement lies at the foundation of all my endeavor with our young men and women. It is not only true as a general truth, but it is especially true for the Seventh-day Baptist church. If it is not, then my philosophy concerning the duty and privilege of every Seventh-day Baptist teacher and minister is false. Sometimes our purpose and aim is misunderstood. In my heart I wish every man and woman of our people could see this matter in its true light. From my point of view the rise or fall of our denomination depends in no small degree upon a denominational consciousness of the force of the truth couched in your statement. The longer I work with young people, the more I am convinced that it is not a question of intention or disposition, but of a point of view—a perspective. Dr. Lewis, would it not do us all good, if you would write a series of editorials on Lessons from Ecclesiastical History and Experience; starting in, perhaps, with the mistake of the Jews, working down to the present and climaxing with the statement in your letter to me. If that truth can have a perspective behind it, will it not do us all a vast amount of good?" The suggestions of this correspondent relative to lessons from Ecclesiastical history are full of meaning. Few things would give the Editor of the Recorder greater pleasure than to write such a series of editorials. He would undertake it tomorrow if his time was not so crowded with numerous details of work which cannot be put aside. We

**Denominational Individuality**  
THESE fundamental truths and conclusions are easily recognized and highly commended in individuals. Denominational consciousness as used here is the counterpart of personal consciousness in the individual. It presupposes that groups of individuals united for the accomplishment of aims and ends such as God demands of Seventh-day Baptists should be so united as to develop high, vigorous, and powerful denominational consciousness. If such consciousness of unity, oneness, life and power does not exist, denominationalism and denominational life will be at a low ebb. Our denominational consciousness is much below what it ought to be, and hence there is great want of denominational strength. Many of the most devout and thoughtful men in the denomination realize this. Read again the words of one of the able and devout men among our pastors, which were published in the RECORDER of Feb. 18, 1907:

"I hope the new movement with regard to the form and use of the RECORDER, will awaken some new interest in our work. I shall be glad to do what I can to bring this about. I may be wide of the mark, but I cannot shake off the feeling that our people generally, (the masses) are in a sort of semi-comatose state along all lines of work; not only on the Sabbath Reform issue, but educationally, missionarywise, and religiously, generally. With a great many church people church obligations are secondary to lodge obligations, if not in theory, certainly in practice. An imperfect comprehension of the nature and significance of Biblical Criticism and the revision of Creeds, has shaken the faith of many in the authority of the Bible, and the value of any settled faith, while the universal tendency to something under the fascinating name of "liberalism" in politics, social life and in religion, has left hosts of good people in doubt whether one thing is not as good as another, or a little better, especially if the other has come down to us from a past generation; and so they ask, with reference to every effort to awaken earnest enthusiasm and effort in any direction, "What is the use?" I do not see much hope in any direction, till there comes a thorough religious revival, a revival that will bring back an intelligent reverence for the Bible as the word of God, and a practical working conviction that the religion of Jesus Christ

call the attention of teachers and preachers to what this correspondent says and suggests. The fact cannot be repeated too frequently, that people are not able to understand themselves nor their position, who are not familiar with their antecedents. This is doubly important with minorities; hence with the readers of the RECORDER.

**Individuality**  
Individuality is not wholly definable. Personality eludes analysis. Personalized life is the source and basis of individuality. Its highest and constant expression is personal consciousness. Each individual knows himself to be separate from all other individuals. Such consciousness is above and beyond argument. Individual consciousness is not merely negative and exclusive. It is positive and inclusive, thus creating sense of obligation, duty and power. Manhood, moral accountability and the consciousness of destiny begin with personal self-consciousness. Power to determine and to do is an ever-present expression of individual consciousness. All that is best in men awaits the development of individual consciousness and individual conscience. Although personality cannot be analyzed nor fully defined, it is the most potent and inclusive of human experiences. It is the supreme source of human efforts and attainments. I am. I can do. I ought to do. I will do—such are the decisions of personal consciousness. The sense of power to do and of oughtness, that is, the power and duty to choose the right and reject the wrong form the basis of all ethical and religious considerations, of all spiritual development. The depth and acuteness of personal consciousness determine the power of each person to apprehend truth or obey the behests of duty. When high ethical and religious standards unite with keen self-consciousness, men are saints, reformers, moral heroes, powers for good and righteousness. If high standards and noble purposes do not accompany self-consciousness, sinners, scoundrels and criminals abound.

**Wise Fear**  
He is a wise pessimist who fears dangers, that he may escape them and difficulties that he may overcome them. He is a blind and foolish optimist who denies or ignores dangers lest he or his fellows be discouraged. The place and work of Seventh-day Baptists, their history and the future to which God calls them, demand the highest type of denominational unity and denominational consciousness. We ought to be possessed by it, held in its grasp. Note the words, "possessed by it." I do not say we should possess such consciousness. That is weak. Paul's personal consciousness and experience are best

representatives of what I mean. In his letter to the Philippians he represents himself as having been apprehended, i. e., made a prisoner, that he might pursue and apprehend that highest of spiritual attainments, eternal life. He had surrendered to that "High Calling" and was following it with the intenseness and power of sanctified enthusiasm. That high calling dictated duty to him. That sanctified purpose owned him, inspired his soul and guided his actions. It made him bravest of the brave. It gave him fearlessness and the supreme joy of unceasing endeavor. His whole being glowed with the glory of a personal mission. That consciousness made him Prince of Princes among the followers of Jesus. Strengthened by it he became a sanctified cyclone of resistless power; a triumphant victor waiting to be crowned. Paul's irresistible individual consciousness is the ideal denominational consciousness. Pray God to awaken it in you.

Such denominational consciousness is much more than the ordinary consciousness of existence.

How Attain It? Ordinary men, aimless men, indolent men have a general consciousness of existence, but it is too nearly powerless to make them valuable to themselves or to the world. They are weights and hindrances rather than efficient powers. Convictionless men in a denomination are sources of weakness, as cowards are in an army. Among the vital elements of adequate denominational consciousness and power is the definite consciousness of an important mission. This element appears in all successful life, and most of all in that highest form of life: spiritual experiences. Such consciousness awakens latent powers and concentrates scattered forces. Power never comes until called for. Highest efficiency is never attained until it is sought earnestly and with tears. When there is no high purpose to be attained, no mountain to be climbed, no load to be moved, it is foolish to summon power. We lack in deep and definite convictions concerning our place and mission because our ideas are too general. We reckon ourselves as a small factor in a great company where obligations are so widely scattered that personal responsibility is dissipated rather than awakened. The weakness of the average church member comes because he dissipates the sense of personal obligation by spreading it over the whole church. Such spreading soon becomes evasion and shirking, on his part. In a similar way our people take too general and wholesale a view of their place in the world. We talk pleasantly, sometimes eloquently about our mission to "bring the world to Christ and spread Sabbath truth." But when our mission work languishes at home and abroad, when Sabbath Reform work is too much a name and not a reality, when many churches are pastorless and our oldest, largest and wealthiest churches do not bring one preacher to birth in half a century, there is sad evidence that we are wanting in denominational consciousness and in the idea of a definite mission and work.

When all other causes which have produced the present situation in our denominational life and work have been taken into consideration, the lack of strong denominational consciousness remains a prominent, and, we think, the most prominent reason for the present situation. To say that "worldliness abounds" and that this is the cause of the present situation, is neither an explanation nor an analysis of the situation. If the denomination were stronger at heart, in all those points which are essential to denominational ex-

istence and success, worldliness would have less influence than it now has. Strength wards off disease and overcomes lassitude. Strength counteracts the influence of poisons that produce disease. When epidemics that affect the physical health are at their worst, strong men do not yield to them. Vigorous life in such men neutralizes and casts out the germs of disease. The same is true in moral and spiritual experiences and in the history of the denomination. Internal weakness—heart failure—is the primary cause of denominational weakness. Such weakness cannot be overcome by temporary stimulation. Strength comes from the right kind of food. But even proper food becomes a poison if it is not digested. As the mental attitude of an individual toward his bodily condition has much to do with his power to digest food, so the mental attitude of a denomination toward itself and its work is a controlling factor in its life. All these considerations bear directly upon the plans of the American Sabbath Tract Society, which have been laid before our readers so often. The new form of the RECORDER and the determination to issue a Sabbath Reform number each quarter of the year, aims to awaken denominational consciousness and to secure that activity without which denominational vigor cannot be attained. There has been no period in our history when denominational life has not been active or inactive, vigorous or weak, in proportion as the denominational heart has been made strong through the consciousness of a mission as Sabbath Reformers. All that is said in the editorial notes of this week, touching denominational consciousness, adds emphasis—double emphasis—to the call for names and money; but most for a revival of interest in ourselves and an awakening of dormant denominational consciousness.

A LETTER signed by a committee of the Sabbath School Board, dated March 15, 1907, has come to our table. That letter outlines the financial situation of the Board, and its work, and its call for additional funds. Whatever differences of opinion there may have been in the beginning concerning the employment of a Field Secretary by the Sabbath School Board, the work of Secretary Greene, connected with Sabbath Schools, and with actual "home mission" work, has so fully justified itself that its immediate and future value can be questioned no longer. The Sabbath School Board is acting under the immediate appointment and direction of the General Conference, and is a denominational board, in a full degree. The work of that board was thoroughly considered at the late General Conference, and it is pursuing that work this year as directed by the Conference. Under these circumstances, there can be no question concerning the duty of the people to support that work. If at the end of the present year better plans can be introduced, it remains for Conference to formulate such plans. The plans for the present year represent the best judgment, expressed by the General Conference, and executed by the Sabbath School Board. It goes without saying, that the men composing the board are conservative, earnest and conscientious in prosecuting the work placed in their hands. No one doubts this. The main reason why the call for funds now made by the Sabbath School Board is urgent, must be the result of "semi-comatoseness," that is so prominent a symptom in all our denominational work, at the present time. The sense of personal obligation must be absent or dormant in

the hearts of many people. Otherwise it would not be true that all forms of our work suffer in a greater or less degree, because the people do not respond; that is, do not fulfill the promises they have made to our Boards, and to the Lord whom they profess to serve. Less than this could scarcely be said, and more ought not to be needed.

EPIDEMICS of error in the use of words appear from time to time with a virulence and persistency not easily explained. An improper use of the word "Reverend" or its representative, "Rev.," is a notable example of such an epidemic, at the present time. We think the epidemic appeared somewhere in the southwestern part of the United States. It has spread, especially in the pages of country newspapers, and in the speech of certain people. Some of our exchanges have been touched by the epidemic. We prize these exchanges and note the appearance of the epidemic with something akin to sorrow; we shall be glad if we can prevent further spread of this inexcusable error. "Rev. Jones" represents the epidemic. Everyone must know that "Reverend" is an adjective denoting that the person to whom it is applied is worthy of reverence, because of his character or his calling, or both. Best usage requires that the adjective be preceded by "The" and followed by the full name of the person, although good usage in this country accepts "Rev. John Jones" instead of "The Rev. John Jones." But we know of no shadow of authority among people of culture that will justify the use of "Reverend" as a part of a proper name. That it should appear in newspapers which breathe the literary atmosphere of "college towns," proves how subtle and vigorous the epidemic is. The extent to which this evil has spread is shown by the following question and answer, which appeared in a late number of the *Christian Advocate*, of New York. The *Advocate* devotes a page to questions and answers, on which is the following:

"Awhile ago the chairman of a meeting said in a loud voice, 'If Reverend Smith is in the house will he please step to the platform.' Is this correct?" "Perfectly correct for the untutored; for they know no better. Absolutely wrong among those who are acquainted with the right use of words. Reverend is an adjective and therefore before a proper name should be introduced by 'The.' GOULD, in his 'Good English,' settles this matter in a very convincing way." The *Advocate* is right in saying that the error was introduced by the "untutored." If the haste of these years tempts cultured people to foster that error and spread the epidemic, because life is too short to say "The Rev. John Jones," or at least "Rev. John Jones," life is too short to say anything about him. Guard your lips and pens from this prevalent epidemic.

REPORTS from the American Bible Society show interesting facts concerning its work in Japan. The liberal donation of money in aid of the famine victims in Japan and Korea, on the part of Christians in the United States and elsewhere, has not only made a deep impression on the minds of the famine sufferers, but also on the nation, as evidence of the Christian spirit of unselfish devotion to the welfare of mankind, regardless of creed and race. One of the residents in the famine region reports a deep and widespread interest in the teachings of Christianity, and in numerous places there are now not only a goodly number of inquiries, but also many who are true believers.

This state of affairs has made the work of Bible circulation during the past year particularly encouraging. More and more is there a real demand for the Bible, and a sincere desire to know what are its teachings. So general is this demand, that in the principal towns the book-stores are keeping Bibles on sale because of the increasing number who wish to purchase.

The editor hastens to correct his error in naming the "bearers" who served at the burial of the late Rev. S. D. Davis, at Lost Creek, W. Va. They were his four sons, and his grandsons, Er-low and Lewis, sons of Orlando, his eldest son. Truly he was borne by those who were of his own blood.

#### EDITORIAL NEWS NOTES.

We should be glad if space allowed a more extended notice of Thomas Bailey Aldrich, author and poet, who died at his home in Boston, March 19. He was a native of Portsmouth, N. H., where he was born November 11, 1836, and therefore had just passed his seventieth birthday anniversary. A few of the earlier years of his boyhood were passed in Louisiana, after which he returned to Portsmouth, which is the scene of one of his prose works; "Story of a Bad Boy". His father died while he was young, and although an uncle in New York offered to bear the expense of a college course, Thomas's independent nature led him to care for himself rather than be dependent upon a relative; so he went into his uncle's counting house rather than Harvard College. During three years of work at the desk, he spent his leisure hours writing poems, some of which found a market. His first volume of poems, entitled "The Bells", was printed in 1855, when he was nineteen years of age. It is said he hastened to present a copy to Dr. Holmes, "The Autocrat of the Breakfast Table", in return for which Holmes advised him not to make more verses unless he could make better ones. Deciding upon making literature his profession, he became first a proof reader, then a manuscript reader, in a publishing house, contributing meanwhile to various periodicals. Later he went upon the editorial staff of the *Home Journal* as assistant editor, where he remained for eleven years, meanwhile writing much that was published in various forms. When William Dean Howells retired from the editorship of the *Atlantic Monthly* in 1881, Mr. Aldrich was chosen to that place and for nine years he directed the course of that magazine. That was during a brilliant literary period in and about Boston. Emerson, Longfellow, Holmes and Lowell were at their best, and Mr. Aldrich came into intimate relations with all that group. A number of Mr. Aldrich's best works were published between 1880 and 1890. Henry L. Pierce left an ample fortune to him, so that his later life found abundant leisure for literary work. Mr. Aldrich represented a high grade of literary culture, with a certain exclusiveness common to literary men of Boston. His writings had a peculiar charm which was partly due to the fact that "he wrote as he talked". He was brilliant, witty and fascinating as a conversationalist. Samuel Clemens said of him, "Aldrich cannot help being witty; he is a fire opal set round with rose diamonds." In 1865 Mr. Aldrich was married to Lillian Woodman of New York, who was a native of Maine. Twin sons were born to them, one of whom died about two years ago. Mr. Aldrich gives the world a glimpse of his married life in the following stanza, which includes a

tender and almost pathetic reference to his death, an event that has come all too soon, as his friends feel. He wrote:

I wonder what day of the week,  
I wonder what week of the year,  
Will it be the midnight or morning,  
And who will bend over my bier?  
What a hideous fancy to come,  
As I wait at the foot of the stair,  
While Eleanor gives the last touch  
To her robes or the rose in her hair!

"Do I like your new dress, pompadour?  
And do I like you?"—on my life,  
You are eighteen and not a day more,  
And haven't been six years my wife!

Those two rosy boys upstairs,  
In the crib, are not ours! To be sure,  
You're just a sweet bride in her bloom,  
All sunshine and snowy and pure!

As the carriage rolls down the dark street,  
The little wife laughs and makes cheer;  
But I wonder what day of the week,  
I wonder what week of the year!  
I wonder what day of the year!

His funeral was attended at noon Friday, March 22. An almost unprecedented number of literary men were in attendance. The "honorary bearers" were: Governor Curtis Guild, Jr., Professor Charles Eliot Norton, of Harvard University; Colonel Thomas Wentworth Higginson, of Cambridge; William Dean Howells, of New York; Richard Watson Gilder, of New York, editor of "The Century Magazine"; Bliss Perry, of Boston, editor of "The Atlantic Monthly"; Hamilton W. Mabie, of New York; Henry M. Alden, of New York, editor of "Harper's Monthly Magazine"; Edward L. Burlingame, of New York, editor of "Scribner's Magazine"; Edmund Clarence Stedman, of New York; Judge Robert Grait, of Boston; Moorfield Storey, of Boston; George E. Woodberry, of Beverly; Francis Bartlett, of Boston, and George H. Miffin.

Speaking of his father's death, Mr. Aldrich's son says:

"My father died a poet. Only a little while before the end he said, 'I regard death as nothing but the passing of the shadow on the flower.' His last words as he passed away, holding our hands, were: In spite of all, I am going to sleep; put out the lights."

Ida Tarbell who has said some excellent things in magazines during the last few years, and some things not so good, speaking before the Women's Municipal League of New York on March 20, made the following suggestive words:

To self-interest Miss Tarbell attributed the fact that "men in the pulpit and the college keep dumb in the face of evils. Ministers are wise on the corruption of the ancient Jews, but say never a word against the money changers in their own pews. Mental dullness is the real explanation of the evils of the day. As a nation we have shown exceptional activity, but we have been selfish and imitative. We vote a picture fine for the price it brings, a book great by the number of copies that sell. We have confused our values wofully, and when people expose evil we fling the contemptuous term 'muckraker' at them."

Like most of Miss Tarbell's writings this is true, in part.

The question of Zionism among the Jews

seems to gain strength. Dr. J. Leon Magnes spoke at Temple Emanu-El, New York, on Sunday, March 17, in a way that caused no little comment and some surprise in Jewish circles. Our readers know that Zionism represents a proposition to secure possession of Palestine, the colonization of Jews in that country and the re-establishment of Hebrew nationalism. This is not a narrow dream but an idea which many Jewish leaders entertain, believing that the mission of the Hebrews to the world, yet unaccomplished, can be fulfilled in that way as it can never be fulfilled under existing circumstances. He who studies Hebrew history carefully and reaches any adequate conception of the worth and influence of Hebrew ideals in religion, must look with increasing interest upon such a movement. De-nationalized for two thousand years, the Hebrews are in many essentials one of the strong nations of the earth. Surely Zionism is more than a passing dream.

A demonstration by the women suffragists of London was made by a raid on Parliament, March 20. It was more than a raid of words, and nearly seventy suffragists were arrested, but soon liberated on bail. It would seem that the question of woman suffrage had come to stay; in the Parliament of England.

A drastic bill prohibiting free passes by railroads in the state of New Hampshire went through the Legislature, March 20. It is aimed especially against all representatives of political interests, legislators, lobbyists and the like. It is a commendable bill.

One finds satisfaction in the fact that the National Federation of Churches, through its secretary, Dr. E. B. Sanford, and many other clergymen, is making a strong fight before the "Codes Committee" of the Legislature of New York in favor of legislation prohibiting race-track betting. It is said that the gamblers and the farmers are opposing such legislation. It seems scarcely possible that intelligent farmers could do this, even though the raising of horses for racing might bring a few extra dollars into their pockets.

"Shaller's Barn," said to be the oldest farm stable in that section, and the only one now covered with a thatched roof, is a point of great historic interest on the battle field of Gettysburg. It is about to be torn down, owing to its weakened condition, because of age. Much of the timber from it has been sold to relic hunters. It was turned into a field hospital by the Confederates during the bloody days at Gettysburg, every portion of it being filled with the wounded. Its use as a hospital continued for some time after the battle. Many bullets are lodged in the logs of the structure, and stains of human blood appear yet in many places.

Minor uprisings among the peasants in Russia attended the opening of the new Douma. Premier Stolypin has announced a conservative and conciliatory program on the part of the Government toward the new Douma. How this will be carried out remains to be seen.

It is reported from several quarters that a new "ocean rate war" will be inaugurated in connection with foreign travel at the opening of the summer season.

March 19, it was announced that 11,000 immigrants were waiting admission to this country, at Ellis Island. The commissioner in charge said "The rush is almost unprecedented at this time of the year." The examining force is to pass about five thousand people each day.

This would indicate that the year 1907 will witness a flood of immigrants such as the United States has never experienced.

During the last week special honors have been given to Ex-president Grover Cleveland. This was in memory of the seventieth anniversary of his birthday, March 18, 1907. A tablet was unveiled that morning in the Presbyterian parsonage at Caldwell, N. J., in the room where Mr. Cleveland was born. The father of the ex-president was then pastor of that church. The room is practically in the same order it was at the time of the boy's birth. An elaborate and eulogistic address concerning Mr. Cleveland, by President Woodrow Wilson of Princeton, was published in the papers of Sunday, March 17.

Helicon Hall, the seat of Upton Sinclair's Co-operative Colony, was destroyed by fire on Sabbath morning, March 16. This hall represented an experiment in co-operative house-keeping. The Hall was opened last October, in a building which had been used for a boys' school. The experiment had met with difficulties, but we believe that some form of co-operative housekeeping must come, in many localities.

English speaking people have had considerable interest in the Cambridge-Oxford boat race which occurred in England, March 16. The Yankee crew, representing Harvard University, won the race by over "four lengths".

The acme of nonsense appears in a proposition to find out the weight of the human soul. That proposition is to equip electric chairs with springs that will indicate the weight of a man about to die, and register his weight after he dies. The proposition smothers itself in its own folly.

March 21, blue jackets and marines were landed from United States warships, at various points in Honduras, to protect American interests, while the miniature war goes forward between Honduras, Salvador and Nicaragua.

A bill has been introduced in the Legislature of Pennsylvania, which permits anyone who deems himself injured through offensive statements in newspapers, to punish the editor by personal assault, if the assault be made within a year after the publication. The *New York Tribune* indulges in a pretty bit of sarcasm concerning this bill, saying:

"When angry, count one hundred, unless you live in Pennsylvania. In that state rage is not warranted to die away within a year, as may be seen from the bill introduced at Harrisburg aiming to allow Pennsylvanians to drub newspaper men for offensive publications of fact or fancy, provided the drubbing be done within a year after the insult is published. We knew that the Pennsylvania Dutchman was slow to anger, but never did we realize that it took him so long to cool off."

The Erie Railroad has announced that the extension of its interests by building new lines in the states of New York, Pennsylvania and New Jersey, for the further accommodation of the public, will be stopped in view of probable legislation unfavorable to railroads, which is now proposed in these states.

"Exports of Manufactures from the United States and their Distribution, by Articles and Countries, 1800 to 1906," is the title of a monograph just issued by the Bureau of Statistics of the Department of Commerce and Labor. It shows that exports of manufactures from the United States, now exceed 700 million dollars per annum, and have doubled in value in a single decade. Not only has the exportation of

manufactures doubled in a decade, but the share which products of the factory form of the total exports is steadily increasing. In 1880, manufactures formed but 15 per cent. of the total exports of domestic products; in 1890, they formed 21 per cent., in 1900, 35 per cent., and in 1906, 40 per cent.

#### "BUSINESS AND THE SABBATH."

REV. D. BURDETT COON.

The article on the above subject in the RECORDER of Feb. 11, 1907, by Bro. Will K. Davis, makes me think of things. Several things. Important things. Very important things. Get a job first, then be a Christian. Be sure of business, then keep God's Sabbath,—if it is convenient. Of course the Seventh-day Baptist denomination was to blame for not furnishing mill-work for the sawmill man in Hammond, La. This is interesting. Go on. New light comes to me now. To make these suggested plans practicable we must have a new denominational board to take such matters in hand. We might call it the Emergency Board. Then, when a man wants a job, and is willing to keep the Sabbath in order to get it, our people can give him just what he wants. To illustrate: when the Hammond man, who cannot do another thing in the wide world by which to earn a morsel of bread for his wife and two babies, but work in a sawmill, is about to leave the Sabbath, because he "has to," let this Emergency Board go at once to Hammond and put up a sawmill and furnish work, at good wages, for him who would now be appointed "with power."

Here is another case: This man had learned the harness maker's trade. He did fairly well for a time working among our people, and keeping the Sabbath. His family was growing. Times got a little dull. A chance to earn a little more money came to him if he would leave the Sabbath. He owed it to his family that they should have more money for food, clothing, and schooling. He left the Sabbath. Had to. Now this Board ought to have been ready to go right to him, and put up a harness factory at once, and furnish work, at good wages, for him who would now be a loyal Seventh-day Baptist.

Here is another. He was a carpenter. For a time he had plenty of work and good wages among Seventh-day Baptists, and kept the Sabbath. Later he had less work among our people than he thought he could get among other people. Left the Sabbath. Another true-blue Seventh-day Baptist lost to our cause for lack of employment. We ought to have had an Emergency Board to have taken that case in hand, at once. This Board should see to it that there is always plenty of Seventh-day Baptist building going on, so that Seventh-day Baptist carpenters can have employment.

Another man, a very smart man. A brilliant, highly polished man. An eloquent preacher. A convert to the Sabbath. He wanted a \$2,000 pulpit in which to preach the Sabbath truth. Any one, with half an eye, could see that he needed such a pulpit. There did not happen to be one of that kind vacant among our people just then. Other pulpits might have been secured. But they were not his size. He left the Sabbath and went back to the Sunday world. Too bad. This board should be ready at such a time to step right in and make a \$2,000 pulpit, and place our gifted preacher in it, where he can ever after preach the doctrine of self-denial and self-sacrifice for the sake of truth. How many great

reformers we have lost because we have not furnished them paying positions!

Another man wanted to be a brakeman on the railroad. He had a wife and baby to support. Plenty of other work. But it was not to his liking. It nearly broke his heart to think of leaving the Sabbath. But, then, he thought how our people had failed to furnish work in his line, and so he knew that he was not to be blamed for getting out. The Emergency Board—appointed "with power"—should be ready in such a case, to take possession of the railroad, or railroads, and furnish Seventh-day Baptist employment to all of our people who have a railroad bent. It would doubtless be but a short time till the Board would have occasion to take possession of the Standard Oil Co., and the U. S. Steel Corporation, and a few other little concerns like these.

Examples might be multiplied; but these are sufficient to show how important this matter is. One very sad feature about the subject is that the writers of the New Testament overlooked these practical principles when they were setting forth the rules for our guidance in Christian living and service. How sad! How different might have been the history of the Christian church. If this doctrine of "job first and Christian afterward" had been set forth with sufficient force by these writers there would never have been any Christian martyrs. No one would have been burned at the stake for getting a job first and being a Christian afterward. That long list of heroes might just as well have saved their heads. Seek first your own life and a living for yourself and your family, and then, if you have time and feel like it, seek the kingdom of heaven.

Yes, we must have this Board. Let us go up to the next General Conference prepared to elect an Emergency Board—*with power*.

P. S.—Honest now. I would be glad for our people to have more factories. Many people are committing great sin because they are doing so little to help our young men and women in a business way. Mining stocks, and a hundred other kinds of stocks, are as nothing when compared with helping our young people to get started right in life. We ought to be willing to put ourselves out for the sake of these things. But let us always tell our young people and everybody else that it is a thousand times better to "forsake all" and follow Christ than to forsake Him and His truth, even though we might gain the world thereby. If we can get employment to our liking, well and good; but let us obey God and trust Him at all events.

#### LETTER FROM AN ABSENT MEMBER TO THE ANNUAL CHURCH COVENANT MEETING.

ANNIE L. HOLBERTON.

Though adverse fate may still delay the meeting  
With those whose precious faith I gladly hold,  
This heart extends to you in Christian greeting  
And fellowship that is a joy untold.

Whatever time has brought of grief and sadness,  
Or gleams of sunshine to illumine the way,  
A hope in Christ has been my source of gladness  
God's words of life my comfort and my stay.

Oh, may our Father grant a special blessing  
Upon the gathering convened to-day,  
In Jesus' name, his sacred time confessing,  
To represent the truth for which we pray.

A small minority, by human measure,  
Yet do we stand confessed the faithful few,  
Who each command of God alike would treasure  
And pledge our hearts, our lives to Him anew.

#### FROM REV. GEORGE SEELEY.

DEAR BROTHER LEWIS:

I enclose papers containing "The Canadian Lord's Day Act," but you may have seen them ere this: if so, all right. The clipping is from *The Christian Guardian*, a Methodist periodical, I presume, published in Toronto, and is of itself a peculiar outcome of the Sunday Law. It is a well known fact that Sunday Schools throughout Canada have always received these papers from the United States Publishing House, and glad to get them, as but few are published in Canada. So you will see the fix they have put themselves into. The famous Dr. Gamble, author of a book on the Sunday Lord's Day, has been making a tour of the Provinces, lecturing on the subject, with little results to help those who profess attachment to that question. Just enough to keep up a semblance of the subject before the people. Nothing of this sort troubled the people a few years ago. It is all of a recent date. The coming into the Dominion of a few Sabbath,—true Bible Sabbath—keepers, Seventh-day observers, and the distribution of their literature in all directions has created, to some considerable extent, all this commotion. It is a fact that our tracts have gone in all directions, all over this great growing and prosperous country, just north of your country, both sections forming the greatest and most prosperous section of the globe to-day. The United States, long the custodian of the Bible Sabbath truth is sending broadcast among the high and the lowly people, among legislators and others high up in political places, Bible truth on this all-important and vital doctrine. This has awakened a new condition of things, awakened the dying zeal and interest of many to look after their man-made Sunday institution. It needs all sorts of props to keep up a falling cause, and gifted people are inspired by a blind zeal to support it in every possible way. Those who formerly would not support religion or any of its institutions, by law or political influences, at all, will lend-a-hand now to keep Sunday in existence, and so render themselves popular if they can, and follow any course to keep their pet institution alive—they turn and twist into all conceivable shapes and forms to uphold a falling cause that has no Bible support for its maintenance.

But it must be observed that the great bulk of the people do not want the Sunday Law, and rather have things just as they were before all this work in support of a hollow cause began, a cause whose vitality was gone long ago. Surely the glory is departing. It is not vital godliness that supports it, but a queer combination of civic, social, political and church influences, all of them worldly in their nature, origin and tendencies. If our dear Seventh-day Baptists have the patience to wait and endure discouragements and disappointed hope, they will reap a glorious harvest later on in their work of faith and labor of love for their Canadian (more than) cousins. And what a glorious harvest it will be when that happy time comes to one and all.

The Sunday Law, or Lord's Day Act, has much against it from its own Sunday people, legislators, government and all, even though they have passed the law, there are the government railroads, owned and operated by the new law makers, running on Sunday, except they put an end to running on that day. The sport-loving people, the pleasure seekers, and the multitudes who seek and find enjoyment in various ways on Sunday, these all in their hearts oppose it, and

by word and action will ultimately overthrow it. Thus you see, "a house divided against itself can not stand."

In the meantime, let Seventh-day Baptists stand close with God, His Work and Word. His word cannot return to Him void, it must accomplish the end appointed. Let them try the wonderful power of believing, faithful prayer, accompanied by holy living, doing and giving, consecrating all to His service, laying all on the altar of Jehovah. Then will His truth go forth as brightness, and His salvation as a lamp that burneth. Some seeds in the natural world take a long time to germinate; so does Sabbath truth, but it will do its work by and by, and many, like myself, will come into the real joy of Bible Sabbath keeping, who before were strangers to it. It took me about six years before I openly professed Sabbath keeping. I passed through all sorts of experiences during that time. But when the fetters that bound me were broken, I was a new man, a Sabbath keeping Christian. "My peace flowed as a river;" it is as the peace of God that passeth all understanding.

"Faith, mighty faith, the promise sees,  
And looks to that alone;  
It laughs at impossibilities,  
And cries, 'It shall be done.'"

#### THE UNDERPAID PREACHER.

According to a well-authenticated story published in *The Constitution* recently, the larger percentage of the army of men responsible for the spiritual welfare of the people of Georgia are more poorly paid than the day laborer. We pay the men who dig our ditches; who build our homes; who work in our shops, our factories, more than the men whom we regard as the moral and spiritual backbone of our communities; to whom we look to guide us to that higher Christian life which is the real meaning of earthly existence; upon whom we call to solemnize the marriages of our sons and daughters; whose services and whose sympathies we crave when the cold presence of death has visited our households.

Is not that a reproachful indictment for the Christian people of Georgia, in the full enjoyment of prosperity unprecedented in the history of the state? The statements made do not grow out of hyperbole. They are pathetically true. Such an authority as President Lyman Hood, of the Atlanta Theological Seminary, declares that outside of the large city churches, the average salary of preachers in this state is less than \$300. His evidence is corroborated by Mr. W. S. Witham, who has made an equally conscientious investigation of the situation. There is further testimony to the same effect, equally well substantiated, from individuals who will not, for natural reasons, permit the use of their names. Here is an instance: "Bricklayers, 60 cents an hour; carpenters \$3.50 to \$4 a day; plasterers, \$4.50 per day; plumbers, \$3.50 per day; printers \$15 to \$30 a week; while day laborers, who formerly earned 75 cents a day, now get \$1.50 to \$2."

Not that these classes of occupation should not be well remunerated. That is not the point. The shame is that the leaders in God's army in Georgia should be placed at the foot of the list, when the very nature of their calling should demand a place near the top. What is the result? The cost of living has increased 40 per cent in the last twenty years. The men whose names should be freest from blemish, in order that they may best promote their spiritual mission, are often literally coerced into debt and blacklisted because they cannot discharge their obligations. Their children must be pinched as regards clothes, food

and educational opportunities. They are placed in the humiliating attitude of uncertainty, from month to month, as to just what percentage of their meagre salaries they will receive. They are compelled to accept gratefully whatever their congregations give them. They do not command the recourse of the ordinary workman. If they complain, or ask for an increase in compensation, they are put down as ungodly and their effectiveness is forever marred. Let the average man ask himself how he would like to undertake the support of a wife and family on less than \$300 a year. Let him bear witness to Georgia's prosperity—to the faithfulness and energy of her clergy. And then ask himself if their silent claims to increased pay—and the regular payment of it—are not based on unanswerable justice.

#### WORDS OF APPRECIATION.

The REV. GEORGE SEELEY,  
Petitcodiac, N. B., Canada.

Dear Sir:—Please accept my sincere thanks for the copies of the SABBATH RECORDER, which you kindly gave me. I have read them with much pleasure and profit. The SABBATH RECORDER is certainly a first class paper, both in a literary and religious sense. It is eminently qualified to imbue the mind with noble ideas of an ideal character. It inspires the motives for and stimulates action in works of benevolence and piety. Its editorials are remarkable for their erudition, depth and breadth of thought, logical correctness, elegance of style, purity of principle, powerful appeals, convincing abilities and masterly arguments of a definite and conclusive character. The many articles and communications on various subjects, therein brought to our notice, are well written and give evidence of great mental vigor, and moral worth. The pieces of poetry interspersed throughout its pages are sweet in diction, pathetic in expression, sublime in sentiment, beautiful in thought, rich in imagination, enchanting in spirit, and correct in prosody. I am profoundly impressed with its many excellencies of a literary and moral character. I fully appreciate the zeal you manifest in its dissemination. Your ardour can not fail to obtain subscribers. Your incessant labors in its promulgation will certainly be applauded and remunerated. I feel assured the editor and proprietors must be pleased and gratified in securing the services of such a well read, intelligent and active agent as you are acknowledged to be. You are, by your literary attainments and business tact fully adapted and eminently qualified for the work you so faithfully perform.

With very kind regards, I am, dear sir,  
Sincerely yours,  
REV. JOSEPH PASCOE.

PETITCODIAC, N. B.  
MARCH 19, 1907.

The one misery of man is self-will.—*McLaren*.  
He who seeks to get without giving is a gambler, no matter what his business.

Christ always fortified Himself through prayer for the work He had on hand.—*Rev. A. J. Van Cleft*.

Patience true is beautifying, but it is also empowering. It does a work in us—a perfect work.—*Dr. McElveen*.

Choose so heartily the Lord's will concerning yourself and all other things, that to know that shall be your only question.—*Anna Warner*.

## CONFERENCE IN 1908.

REV. S. R. WHEELER.

The Boulder church has asked for the General Conference in the year 1908. Why not accept? Would any one be hurt? If arrangements can be more surely made for 1908 than 1909, the Boulder people would greatly appreciate the favor of the Southeastern Association, and the denomination to consent to this change from the regular order. The proposition to carry the Seventh-day Baptist General Conference, born on the Atlantic Coast, to the Rocky mountains, two thousand miles away, is well worth considering. But, something having been said about Conference at North Loup, we must also take that proposition into consideration, always and ever remembering the kindly words of Abraham to Lot, Gen. 13:8, "Let there be no strife, I pray thee, between me and thee, . . . for we are brethren." No, there is nothing but kindness of heart toward the church which the writer first visited in 1875, and with which he labored so earnestly and (praise the name of God) so successfully in 1876, and on various other occasions thereafter for some twenty years. Yes, this writing is in favor of the Conference at Boulder. But there is no intention to undervalue the North Loup Church, or to hurt the feelings of any dear, old-time Colorado friends. Those united prayers and the rich blessings they brought are still fresh in mind and the warmth of heart toward each other has increased as the years have come and gone.

## DISTANCE AND EXPENSE.

The car fare from Chicago to points on the Missouri river, Kansas City, Leavenworth, Atchison, St. Joseph, or Omaha, is the same whichever road one travels. The car fare is also uniform from any of these river points to Denver, and Boulder; the thirty miles from Denver to Boulder adds nothing to the expense. Since the expense is the same on all roads, the reckoning in this paper is by the Union Pacific, which is 112 miles shorter from Kansas City than the scenic Santa Fe route. From Omaha to Boulder is 599 miles. From Omaha to North Loup is 203 miles; 396 miles more to reach Boulder from the east by way of Omaha. The fare for this extra distance will not be much to eastern delegates because Denver is a prominent railroad terminal, and Boulder has the same rate. While Grand Island is an intermediate point, with North Loup 49 miles off on a branch line. The North Loup people can reach Boulder by traveling about 125 miles more than they traveled to reach Conference at Nortonville. The expense will not be much more. The Nortonville people must travel about 260 miles more to reach Boulder than to North Loup, and since they go from a terminal point on the Missouri river to a terminal point in Colorado, they can go to Boulder about as cheaply as to North Loup.

A train could start with the New England delegates and take on the delegates of New York and vicinity. The number would be increased at Philadelphia, and along the line to Chicago. Thence, with increased numbers to Kansas City and Topeka where the Nortonville delegation and others would join the train. Thence to Denver. In this case the Nebraska people, going in a direct course, would join the company at Denver. If the eastern people should choose the Omaha route, the Kansas people could join the company at Denver. The delegates from California and other western localities could join the company at Denver and help make up the grand Seventh-day Baptist train for Boulder. What a life-time cheering event that would be to the

## THE SABBATH RECORDER.

isolated ones who have waited and hoped and prayed to see a General Conference gathering. Many would weep for very joy and thank God for the happy day.

## EXPENSE WHEN AT BOULDER.

The incidental expense of the Conference at Shiloh, 1905, exceeded \$500.00. This is taken from the report of the chairman of the Commissary Committee. It includes freight on goods shipped from Nortonville, use of tents, lumber, and the work of making seats, tables, platform, etc. This does not include lights, decoration and such expenses as will be necessary in Boulder. The chairman also informs us that at least \$25 in carpenter work was donated. This \$500.00 expense remained after deducting the amount of the sale of lumber, etc., from the original expenditure of \$701.76. With Conference at Boulder, this \$500.00 expense would be saved. The city owns the 80 acre park, the auditorium, and the dining hall, with its furnishings. The use of these would be cheerfully given. It would be considered a good opportunity to advertise the town and state to eastern visitors. Cottages and furniture for rent on the ground at reasonable rates. The Chautauqua ground is about a mile from the depot. Street cars make the trip every fifteen minutes; fare five cents.

## AN EVANGELISTIC AND HOLY GHOST CONFERENCE.

That is what we should have every time. "Go ye into all the world and preach the gospel to the whole creation." To obey this last commission of the blessed Jesus should be the living, moving thought and purpose in all our denominational gatherings. At Boulder there will be much to enkindle this sacred fire. Think of our brethren and sisters in Christ scattered throughout the vast domain between the Missouri and the Pacific; the religious privileges of many of them are very limited. They are hungering and thirsting to hear the gospel preached in its purity. Many would make heroic efforts to attend. They must be fed with the bread of life, soul-strengthening, spiritual food. They will enjoy this even more than the great pleasure of meeting old-time and new-found friends. To disappoint them would be a soul-ruining mistake. Again, at Boulder we shall be largely among strangers on whom we shall make a life-long impression. This impression, if right, will continually be a great help to the church. If wrong, it will continually be a serious hindrance. But we want to do more than make an impression. We want to draw some over the line into the kingdom of God and to the Sabbath of Jehovah. Then behold the surroundings! The wide extended plains, the massive rocks, the cloud-capped mountains, the foaming water courses madly rushing down the steeps, the wild, awe-inspiring and picturesque scenes, combined, can but call forth reverential praise and adoration for the Mighty God, the Everlasting Father, the Great Creator.

Picnic? Yes, a trip to Mount Alto Park, sixteen miles by railroad into the mountains, will be the right thing to do on the second day of Conference. After the return, hearts will be overflowing with gratitude and love to Him who gave us such a wonderful earthly home. The effect of this trip would be felt for good throughout the entire session.

What can we do to secure such a deep-toned spiritual Conference? We can offer prayers that will take no denial, in our several churches, and in our private chambers before we leave our homes. On the journey we can sing and pray. On the ground we can meet God in the six o'clock morning prayer meeting. The influence

of this will be felt in transacting the business of the day. At night we can have such sermons and songs and experiences as will attract citizens by the car load. They will learn that Seventh-day Baptists are earnest Christian evangelists. Some will be started on the way to God. Some will come to hear the Sabbath truth. Such a Conference will be satisfying to everybody. Thank God for the prospect of such a Conference.

## A MISSIONARY AND SABBATH REFORM CONFERENCE.

With zeal aroused, we shall want to do more than learn from reports what has been done, and plan for the future. We shall desire to do aggressive work. For this there is no place where we can hold Conference, so good as at Boulder. Here is a veritable school of schools. Population about 12,000, with eight, perhaps nine, graded-school buildings, each costing some \$25,000; a State Preparatory School building, costing about \$75,000, and the State University.

The SABBATH RECORDER is soon to be issued in magazine form with an occasional Sabbath Reform number. The special issue just before Conference could contain reading adapted to the place where Conference is to be held, and distributed on the way, and in the vicinity of our meeting. This would be exactly the thing to do, with Conference at Boulder. The long road to travel would give a large opportunity to give out this magazine. Every family in the city of Boulder could be supplied. This reading would receive special attention because of the heaven-born evangelistic services in the Chautauqua Auditorium.

## THE BOULDER CHURCH.

There it stands in the shadow of the Rocky Mountains, colossal monuments of God's wisdom and power. There it stands bravely holding up the light, but so far away from the main body, and so few in number that, at times, it seems to them they are out of sight and forgotten. Editor A. H. Lewis, President Davis, President Daland, and Missionary Crofoot did not visit them last year; nor did our interesting and beloved Holland brother, Velthuisen, reach Colorado. The visit of Secretary Saunders was a rare treat giving them great joy. Now let us cheer them on the way as they never have been cheered before. No one who has not known the experience of being isolated as the Boulder church is, can understand the glow of heart-pleasure that comes by meeting and worshipping with a large number of their own precious faith. We greatly rejoice that the North Loup and Nortonville churches have grown from their infancy of thirty-five and forty years ago, to such strength and importance as to secure and sustain strong pastors, be visited by leading brethren, entertain denominational gatherings, and within themselves, make the worship of God so interesting. We all want the Boulder church to come into the same strong condition. Then let us carry the Conference to Boulder, and do the best work a Conference can do.

BRIDGETON, N. J.

R. F. D. 1.

O'er every mountain height is rest.—Goethe.

To refine and polish is a part of our work in this world.—C. M. Yonge.

The greatest events dawn with no more noise than the morning star makes in rising.—Beecher.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys.—Hugh Miller.

## THE CONFERENCE PROGRAM, AGAIN.

In an ancient and good Book it is said that in the multitude of counsellors there is safety; but there is reason to believe that the writer had never served on a program committee of the Seventh-day Baptist General Conference. For otherwise he must have added some such qualification as this, "Though sometimes many counsellors bring confusion."

According to the instructions of our last Conference, the newly appointed program committee asked pastors and people twice, through the RECORDER, to send counsel with reference to the Conference of 1907; and tentative programs were sent out to about thirty Conference officials, with a request that persons be named for places on the program, and that other suggestions be freely given.

One correspondent said that the program should very largely be the product of one man's brains; another advised that the subjects be published and speakers be requested to appoint themselves. In some ten instances five or six persons were named for each of the places; in about fifteen instances, eight, ten, or twelve persons were recommended for each of the fifteen places; and in one instance the names of twenty-four persons were sent who were believed to be qualified for the discussion of that one subject. Now, first, the program for 1907 will not be the product of any one man's brains. Secondly, the President of Conference has several able and deeply interested advisers nearby; he and they have put their heads together over this matter; and as the result have unanimously concluded that, on the one hand, it would not be wise to run the risk of having five, ten, fifteen, or twenty-five persons select the same subject; and, on the other, that it would not be practicable to ask twenty-four, or twelve, or even six persons to discuss the same topic, however well qualified we know them to be. Therefore we must beg our brethren to exercise all possible patience and charity, and to believe, if they can, that we will try to do our best, conscientiously, with our limited knowledge, wisdom, and power.

But really our correspondents and advisors have given us substantial aid. Changes have been made, emphasis put at different points, and new features added, because of their suggestions. Names of persons have been sent to us that we ourselves might not have thought of; etc. And for all this fraternal help we express our appreciative thanks.

There has been delay in the sending out of appointments to places on the program, partly because of the sickness of the president's amanuensis, and partly because we have been waiting to hear from the Societies and Boards as to their programs, desiring to avoid for the most part having the same speaker on both the general and special programs, and to distribute as widely as we can the duties and privileges of the program. Already there has been at least one unnecessary duplication of a speaker.

Persons who shall be invited to take places on the program will see the importance of answering as soon as practicable; and persons who accept conditionally, the necessity of letting us know as soon as possible if they cannot be present, in justice to those who must be asked to take their places. We greatly desire not to print on the program the names of persons who will not be present, except for unavoidable reasons, and for such reasons no one can justly be blamed; and that every speaker and leader take the matter very seriously and make the best possible

## THE SABBATH RECORDER.

preparation; and that speakers keep themselves within the allotted time.

With reference to the criticism that the Societies are crowded, on recent programs, into unjustly narrow limits, let it be noted, (1) That there are more Boards to report, with work to be considered, than there used to be. (2) Societies and Boards use their time at Conference as was not once their custom. We recollect when annual reports, with major and minor details, were read in full; year after year treasurers read the names of every individual contributor; and we listened again and again to the names of college professors and trustees with their longer or shorter lists of titles. Considerable progress has been made in this respect; but we believe there is still room for improvement. (3) In the case of the Missionary Society, for example, there will be its stated program of two hours or so; a missionary address on the general program; two one-hour department meetings for a heart to heart discussion of mission problems and interests, and the consideration of a report from these meetings in public session; and the Corresponding Secretary has been invited, not only to lead one general praise and prayer meeting, but to lead another of praise for work to do and of prayer for workers, according to that missionary scripture found in Matthew 9:36-38.

For another example, on Sabbath eve a short discourse on the power that ought to come from keeping and teaching the Sabbath, will be followed by a prayer and testimony meeting, with special reference to emphasizing the spiritual value of the Sabbath truth and practice. And so on.

In the Committee on Missions at Leonardville measures were discussed and approved, that, if they could be carried out, would, I believe, double the work and results on our home mission fields. And in my judgment not only two hours, but two entire half-days should be given to these department meetings. That is to say, let those especially interested in missions, or in the work of the Tract Society, or in Education, or in other departments of organized denominational work, meet for two half days in separate groups for the careful consideration of conditions, needs, ways, and means, and then report their conclusions and counsels to the whole body for its action. It is believed that subjects of vital interest could be discussed with a freedom and thoroughness in the smaller meeting that would be practically impossible in general convention. At any rate this seems to be the way "they do" in these days of momentous things.

It is greatly to be desired that all members of the Conference of 1907 shall identify themselves, sympathetically and practically, with one or another of these department committees, for the sake of possible and probable results.

There is evidently a pretty strong and widespread conviction that no report printed and already in the hands of the people should be read from the platform. The Corresponding Secretary of the Education Society has humbly confessed his fault in this regard to the President of Conference and promised not to repeat the fault. It is hoped that others will be equally wise and good.

Probably, more later.

ARTHUR E. MAIN,  
President of Conference.ALFRED, N. Y.,  
MARCH, 1907.

Great aspirations do not atone for little actions.

## MEETING OF SABBATH SCHOOL BOARD

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul Building, New York City, on the first day of the week, March 17, 1907, at ten o'clock A. M., with the president, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Frank L. Greene, Charles C. Chipman, Edward E. Whitford, Royal L. Cottrell, Alfred C. Prentice, and Corliss F. Randolph. Visitor: R. B. Tolbert.

Prayer was offered by R. B. Tolbert.

The minutes of the last meeting were read.

The recording secretary reported that he had sent notices of the meeting to all the members of the Board.

The Finance Committee reported that in view of the depleted condition of the treasury, a letter concerning the financial interests of the Board had been sent to all the Sabbath Schools and churches of the denomination.

The report of the Field Secretary was presented and accepted as follows:

## TO THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE:

Dear Brethren:—Since his last report to the Board, your Field Secretary has been in the North-Western Association, beginning his work at Farina, Illinois, February 22. Four churches have been visited during the month beginning February 15 and ending March 15; namely, Farina, Stone Fort, Bethel, and West Hallock.

At Farina and West Hallock local institutes were held at which papers and addresses were given by members of the local Sabbath Schools. The results fully warrant the continuance of the plan in other schools.

The summary of the month's work is as follows: Sermons and addresses, 18; parlor conferences and round table discussions, 10; prayer meetings led, 1; visits and calls, 40; letters written and communications sent out, 44; home departments organized, 1; teachers' meeting organized, 1; schools introducing teachers' training work, 2; schools planning for closer grading of the classes, 2; schools to give to the work of the Board not previously giving, 1; articles written for publication, 2; schools introducing supplemental work in younger classes, 1; institutes held, 2; gift to the Board through the Field Secretary from Rev. F. F. Johnson, \$1.00; miles travelled during the month, 1177.

Respectfully submitted,

WALTER L. GREENE,

Field Secretary.

West Hallock, Ill., March 15, 1907.

A private note from the Field Secretary stated that on account of new rules of the Central Passenger Association, he had been unable to secure railroad transportation at half rate as he had hoped.

The Treasurer's monthly statement of receipts was presented and accepted as follows:

Receipts of the Treasurer of the Sabbath School Board from February 17, 1907, to March 17, 1907.

Dr. S. C. Maxson, Utica, N. Y.	\$ 5 00
Ashaway, R. I.	6 25
Wellsville, N. Y.	1 25
Nady, Ark.	30
Niantic, R. I.	1 40
New Market, N. J.	1 50

Total \$ 15 70

Overdraft, . . . . . 7 41

Bills due, but unpaid, . . . . . 10 00

Outstanding loan, . . . . . 200 00

The Treasurer reported that in addition to the unpaid bills in his hands, other bills amounting to some eighty dollars (\$80.00) would fall due in a few days, aggregating in all, including the overdraft, about one hundred dollars (\$100.00), to meet which there are no funds in the treasury. Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, Rec. Sec.

## Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

### A THANKSGIVING.

THEODOSIA GARRISON.

Long enough have I lived and sought to know the value of things,  
To know the gold from the tinsel, to judge the clowns from kings;  
Love have I known and been glad of, joys of the earth have been mine,  
But to-day do I give my thanks for a rarer gift and fine.

For the friendship of true women, Lord, that hath been since the world hath breath,  
Since a woman stood at a woman's side to comfort through birth and death.  
You have made us a bond of mirth and tears to last forever and aye—  
For the friendship of true woman, Lord, take you my thanks to-day.

Now much have I found to be glad of, much have I sorrowed for,  
But naught is better to hear than foot of a friend at the door;  
And naught is better to feel than touch of a sister-hand  
That says, "What are words between us—I know and may understand."

For the friendship of true women, Lord, that hath lasted since time began,  
That is deeper far and finer far than the friendship of man to man;  
For the tie of a kinship wonderful that holds us as blood bonds may,  
For the friendship of true women, Lord, take you my thanks to-day.

Many the joys I have welcomed, many the joys that have passed,  
But this is the good unflinching and this is the peace that shall last;  
From love that dies and love that lies and love that must cling and sting  
Back to the arms of our sisters we turn for our comforting.

For the friendship of true women, Lord, that hath been and ever shall be  
Since woman stood at a woman's side at the cross of Calvary;  
For the tears we weep and the trusts we keep and the self same prayer we pray  
For the friendship of true women, Lord, take you my thanks to-day.

—The Delineator.

### REPORT OF WOMAN'S BOARD.

The Woman's Board met at the home of Mrs. S. J. Clarke, Milton, Wis., March 13, 1907, at 2.30 P. M.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. Van Horn, Mrs. West, Mrs. Babcock. Mrs. Clarke read Phil. 4th chapter, which was interestingly commented upon by different members. Mrs. Platts offered prayer.

The minutes of the last meeting were read. Treasurer's report for February was read and adopted.

Mrs. Van Horn read a letter from the Secretary of the Western Association, Mrs. McGibeny. Their interest in the work of the year cheered our hearts with the earnest purpose it manifested.

Notice was received that the box of clothing donated by the Western, R. I., Society has been disposed of in a satisfactory manner.

A letter from the Editor of the Woman's Page expressed much regret that so little original material for publication is sent to her by the women of our denomination.

After listening to correspondence from the Business Manager of the RECORDER concerning the printing of the Missionary Program Leaflets, the Board voted \$10.00 in payment of same, and also voted an expression of appreciation for the valuable work done.

A letter from Dr. Rosa Palmborg, explained to quite an extent, the effects of the famine in China as they come under her personal observation. She wrote, also, of the evils of the use of opium, and of her efforts toward the relief of many of the sufferers.

Mrs. D. H. Davis wrote from Lieu-oo, describing her journey under difficulties, to that place, and later Shanghai, of the return trip.

A letter from Miss Susie Burdick to Mrs. Clarke was read. It contained much valuable information concerning her work, and was heard with heartfelt interest. These letters from our missionaries may be had for use in the missionary program.

Mrs. Platts kindly offered to see that the material sent in by Milton Benevolent Society for the China Christmas box, is properly packed and forwarded to Mrs. Stephen Babcock, Yonkers, N. Y., not later than June 1.

Voted that Mrs. Van Horn have a descriptive insert printed for use in Board correspondence.

The committee on Sabbath program reported progress.

Secretary, Mrs. West, spoke of points of interest for the program for Woman's Hour of the coming Northwestern Association.

The minutes of the meeting were read and approved.

Board adjourned to April 4, 1907.

Mrs. S. J. CLARKE, Pres.

Mrs. J. H. BABCOCK, Rec. Sec.

Dodge Center, Minn., ordered two copies of the Missionary Service, "All the World for Jesus," and the Y. P. S. C. E. of Little Genesee, N. Y., have ordered a dozen copies. They can be had for 5 cents per copy, or 12 copies for 50 cents; of

Mrs. T. J. VAN HORN, Cor. Sec.  
Albion, Wis.

The Ladies Sewing Society of Ashaway, R. I., are assisting in the expense of laying a new hardwood floor in the church, and the purchase of new pews.

The three ladies' societies of Albion, Wis., have assumed the expense of re-decorating the audience room of the church. The Missionary Service, "All the World for Jesus," is to be given as soon as the church is in order, probably about March 27.

FROM ASHAWAY, R. I.

The Ladies Sewing Society meets twice a month in our church parlors. Sewing in the afternoon, with a business meeting at 4 o'clock and supper at 6.30, usually followed by a program. We have 29 active members, 19 associate members, ladies, and 13 associate members, gentlemen. Last month our Treasurer reported over \$200.00 in the treasury. Besides the usual contributions to the different societies, we have given \$150.00 for our church improvements. On February 28, the gentlemen served a turkey supper, which added \$50.00 more to our treasury. This

last year we have increased our regular supper fee from 10 cents to 15, for with the 10 cent fee we made scarcely anything above the actual cost of the supper. We are a very harmonious band, working together and doing much good, and a society of which I am proud to be a member.

Sincerely yours,  
Mrs. W. R. WELLS.

### WHAT WOMEN MAY DO TO PROMOTE PEACE ON EARTH.

When a woman has once grasped the fact that the seeds from which war springs and the fruit that it bears are full of evil, she will be at no loss to find ways of concealing the wrong and cherishing the right.

In the home, women may use their influence by instilling into the minds of the children, both boys and girls, the principles of forgiveness of injuries, and of patience with the less favored, of overcoming evil with good; by guarding them from military toys and objecting to warlike games; by discouraging the spirit that loves to exalt itself at the expense of others, or to boast of superiority, or take advantage of the weak or ignorant; by teaching them the divine law as to the sacredness of human life; by setting before them examples of true heroism in saving life or property or in self-denying labors for the good of mankind, instead of the false glories of war; by watching carefully over their reading, placing before them the pure and true, and accustoming them to try what they read by the New Testament standard of right and wrong.

In social life, women may use powerful influence by the gentle advocacy of good-will, patience, charity toward all, of forbearance and heroic willingness to suffer, rather than to do wrong; by getting up drawing-room or other meetings for adults or juveniles; by circulating the many appropriate leaflets and tracts already written and thus arousing interest and spreading information; by refusing to repeat evil reports against our neighbors; by setting ever before us the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

Of all means to induce people to think on this express teaching of our beloved Lord, the signing of a manifesto is one of the quickest and best; then individual work showing the horrors and consequences of war is a good plan, and speeches at social or other meetings.

We do not expect war and the war spirit to be uprooted in a day; but we may follow after the things that make for peace, strengthening the hands of those who are advocating arbitration, commercial treaties with arbitral clauses, neutralization, simultaneous reduction of all armed forces and whatever other fair and honorable means are desired either for settling international differences without war or for preventing their rising.

"Unto him that knoweth to do good and doeth it not, to him it is sin."—Selected.

Of all the forms of selfishness, religious selfishness is the most subtle. Religion we count as a possession. We "get religion." It is something that belongs to us. We pay for it; world here, for heaven hereafter; so much premium down, so much insurance hereafter; repentance today, reward tomorrow. Perhaps we even get our reward now; then we call it a "present salvation." "I feel to say, brethren, that I enjoy my religion." What difference does it make whether you do or not? Do other people enjoy it? Does your wife enjoy it? Do your children

enjoy it? Do your servants enjoy it? Does your neighbor enjoy it? Does the man on the other side of the counter enjoy it? These are the real questions. Religion was not given you to enjoy; it was given you to work with. What are you doing with it?—Lyman Abbot.

The world is slowly making the immense discovery that not what woman does, but what she makes home a possible creation. It is the Lord's ark and does not need steady; it will survive the wreck of systems and the crash of theories, for the home is but the efflorescence of woman's nature under the nurture of Christ's gospel. She came into the college and humanized it. She will come into government and purify it, into politics and cleanse that Stygian pool as the waters of Marah were cleansed; for woman will make homelike every place she enters, and she will enter every place on this round earth. Any custom, or traffic, or party, on which a Christian woman cannot look with favor is irrevocably doomed. Its welcome of her presence and her power is to be the final test of its fitness to survive. All Gospel civilization is radiant with the demonstration of this truth.—Frances E. Willard.

### THE COLD SPARE BED.

When you have a friend to visit you, if she be a welcome guest,  
You will try to make her happy and you'll give her of your best;  
You'll tell her all the story of your varied household cares,  
And everlastingly you'll prate about your own affairs;  
But whatever else you do, don't for mercy's sake, be led  
To put that helpless woman in the cold spare bed!

You may tell her of your troubles with your numerous hired girls,  
And what "she said," and what "I said," till her understanding whirls;  
You may talk of the servant question till the setting moon's last gleam,  
And begin next morning on the same old tiresome theme;  
But whatever else you do, don't for mercy's sake, be led  
To put that helpless woman in the cold spare bed!

You may tell her of your pains and aches, and what the doctor said  
That time you came near dying with neuralgia in your head;  
Of how you poured down bitters, and drops and patent pills,  
When you caught the dread malaria and had such awful chills;  
You may bore her, you may weary her, till she wishes she were dead;  
But, for mercy's sake, don't put her in the cold spare bed!

—New England Farmer.

### TRANSMUTING OUR MATERIALS.

The Christian worker must be willing to do his best in the special circumstances under which God places him. "You are building a good wall there," said a passer-by, stopping to look at a workman by the roadside. Some of your material looks rather poor to work with, too!" added the observer. "I ain't pickin' my materials," replied the man simply. "What I'm here for is to build as good a wall as I can with the stuff that's brought me!" That is the spirit of a true Christian. God knows that the stuff that the religious worker, whether pastor or teacher, has to work with is poor enough, but divine grace, when given half a chance, can transmute the roughest materials into polished stones for God's temple.—Zion's Herald.

### FACTS ABOUT HEATHENISM IN JAPAN.

GARRET HONDELINK.

The writer does not propose to say that the old religions have not lost some adherents and something in popularity and favor. Nor does he purpose to say that all the devotees are as faithful as all the old devotees were. But he does purpose to say that though education may be undermining the power and the authority of the old religions, though there may even be many who are indifferent to their claims though the educated may be persuaded of the folly of heathen worship; at heart millions of the Japanese are still quite heathenish, and at least in their stream of sub-consciousness, if not also in their stream of real consciousness, there is infinitely more heathenism than is patent at first sight. Furthermore the interior towns may be said to be well-nigh as idolatrous and heathenish as they ever were.

I have not heard of a single Shinto shrine or Buddhist temple being taken down; I have heard of no decree which has abolished a single one of the millions of gods in Japan. These gods are still standing on the pedestals on which they stood for decades, and in some instances for centuries. People bow to them as politely and as gracefully as ever did the people of old. The gods are still given their rations of rice and turnips and fish and beer. Bib-like looking things are still hung around their necks, just as they have been hung for ages. The devotees of these religions still fold their hands as gracefully, clasp them gently, bow as courteously, and say their prayers as earnestly as ever the Japanese were wont in the ages of the past. Heathenism may be dying in Japan, but it must frankly be admitted that it is still much alive at the present day.

In the year 1904 records say that there were still 83,371 actually officiating Shinto priests. In that same year there were 72,746 actually officiating Buddhist priests. Of non-officiating Buddhist priests there were 46,639. There were 1,100 students preparing for Shinto priesthood, and 8,627 preparing for the Buddhist priesthood. Some reports state that there are still 130,048 Shinto shrines and Buddhist temples throughout the empire, practically three times as many as the number of Christians throughout the whole land. These are figures which need no interpretation.

—Christian Work and Evangelist.—

### THE DISARMAMENT OF NATIONS.

A FABLE OF AESOP.

A cock sat on a treetop. "Come down," said the fox from below, "I have great news for you!" "What news?" asked the cock. "All the birds and the beasts have sworn peace. There shall be no more war, but we shall live like brothers now. Come down, then, that I may congratulate you!"

The cock did not answer but strained his neck as if looking at something in the distance.

"What do you see?" asked the fox. "A pack of hounds, I think," was the answer. Upon this the fox started up to go.

"Surely there is no need to hurry," said the cock, "now that all are at peace!"

"No—no!" stammered the fox, making off quickly, "but they may not have heard the news." "I quite understand you," the cock shouted after him.

Here, it seems to us, is just the lesson our people want. They must never forget that, however much we may talk about universal peace and disarmament, and however much we may

convince ourselves that the world is agreed, there is always a danger that there will be certain Powers, like the hounds, who "may not have heard the news," and who, not having heard it, will act on their primitive instincts.—The Spectator.

### NATURE AND SCIENCE NOTES.

In a recent notable sermon on "Why the Masses in New York are Poor," the Rev. Dr. Madison C. Peters said: "It is estimated that New York spends \$1,000,000 a day for liquor, most of it bad, which amounts to more than half as much as the amount required to run the entire government of the United States. The annual drink bill of New York is more than the entire amount received for tariff. The interest on the city's annual drink bill at four per cent. is nearly equal to the income of all the universities and colleges in the United States."

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The last number of the Boston *Medical and Surgical Journal* contains an admirable article by Dr. Prince A. Morrow of New York City, on aspects of society's life today, known to a physician as terrible and most destructive to life and honor, and due, in his opinion, very largely to the dual code of honor in matters of chastity which obtains in average society. The task of social purification when undertaken by physicians and reformers, Dr. Morrow says experience has shown him, is one that demands infinite patience. Hostile interests are many, and are often found where help might be expected first. Editors of the daily press are "most loyal champions of the policy of silence," he says.

### THE TWO LIGHTS OF THE MINISTER.

"We had a sair shock wi' a fomer minister long years ago," he said, "he had a call like yirsel', but he aye kept puttin' us off, tellin' us he was aye seekin' licht frae above; but Sandy Rutherford saw an' ordinary licht in the manse ae nicht after twal o'clock. He peekit in the window, an' he saw the minister wi' his coat off, packin' up the things. The two lights kind o' muddled him, ye ken."

### GATHERED SERMONETTES.

It is the soul that sees.  
Fruits depend on roots.  
To shirk is to surrender.  
Time spent in courtesy is never wasted.  
Living with Christ makes the Christian.  
There is no old age to the Christian life.  
Life's little frets call for its largest faith.  
Morning prayer sets a picket for the day.  
Reverence is the sign of reality in religion.  
What we call sorrow God may call strength.  
The waste of time sows the weeds of eternity.  
The heavy laden are likely to rise the highest.  
God gives opportunity in answer to importunity.

Love is the best lens with which to view another.

Patience and earnestness are passwords to success.

A sad world cannot be sweetened by a sour religion.

Individual righteousness will secure universal reform.

Our duty to the present is paying our debts to the past.

No need to eat the brambles in order to get the berries.

The robe of righteousness is not a cloak for the sores of sin.

## Young People's Work

### TITHING.

REV. E. ADELBERT WITTER.

Although I have been ill in a hospital for seven weeks, I have received the RECORDER most of the time, through the kindness of Dr. Post and Mr. Ordway. I am pleased to note that the matter of tithing is before the people again. I most heartily commend this God-given system. Eighteen years ago, when I returned to my home after the burial of my wife, and in my loneliness looked over the things she had left, there came upon me a spirit of prayer and spiritual quickening. As I opened her purse, the Spirit said, "Consecrate it and its contents to the Lord; make it the treasury in which you keep the Lord's tenth." And there, alone with God, I made the consecration. Hitherto I had not followed the tithing system, but since that time I have followed it conscientiously. It is the system that will give to its devotee abundant blessings in material and spiritual things. I believe that if every professed Christian could understand the scriptural teaching in its true light, and practise it, there would be a deep spiritual quickening, an increase of personal activity well fitted to hasten the millennium, and our treasuries would be filled with means to carry on work in many fields that must be neglected at present for want of funds.

CHICAGO, ILL.

### THE READING AND STUDY COURSE IN BIBLE HISTORY.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

One Hundred and Second Week's Reading.

1. For what did the church bless God?
  2. What was the effect upon the people of their return from captivity?
  3. What is said of those who dwell together in unity? Psalms (continued).
- First-day. Praise for God's deliverance of His people; the safety of those who trust in God. 124: 1-125: 5.
- Second-day. Celebrating the return from captivity; the virtue of God's blessings. 126: 1-128: 6.
- Third-day. An exhortation to praise God; Israel urged to hope in God. 129: 1-130: 8.
- Fourth-day. David's humility; his care of the ark. 131: 1-132: 18.
- Fifth-day. The communion of saints; exhortations to bless and to praise God. 133: 1-135: 21.
- Sixth-day. An exhortation to give thanks to God. 136: 1-26.
- Sabbath. The constancy of the Jews; David's confidence in God; he praises God. 137: 1-139: 24.

DR. O. U. WHITFORD.

*"Being dead, he yet speaketh."*

AGNES F. BARBER.

Reading with deep interest the many well deserved tributes to this late, and highly esteemed brother, brought to mind a precious letter received from him a few years ago, which it seemed ought to be given to our people, and it is now so timely and appropriate a reply to the question, "What is our mission as Seventh-day Baptists?" that it cannot be withheld.

There had been in the RECORDER, July 27, 1903, an article on a vital subject, when remitting for the *Seventh-day Baptist Pulpit*, the writer requested Dr. Whitford to use his influence with the Sabbath School Board to avoid a fatal error

by clearly and thoroughly teaching the fundamental doctrines of the divine Word in the doctrinal tracts they were about to prepare. The following was Dr. Whitford's reply:

"Yours received. Thanks for your article on the 'Importance of the Doctrine of the Holy Spirit.' I most heartily agree with its doctrine and sentiment. The Christian Church today is making regeneration too small a matter, really no change, but a moral growth. I do not believe in it. It should not be made a farce. I shall send on your letter for publication on my Missionary Page.

"Your brother in Christ,  
"O. U. Whitford.

No more positive assurance could be desired of Dr. Whitford's approval of the convictions expressed in the article referred to. Those having the RECORDER on file can find it in July 27, and his letter in August 24, 1903. Two other responses are given, that in accord with Jesus' word, "In the mouth of two or three witnesses every word may be established." The first wrote:

"Yours received, and I hasten to say that your criticisms are not uncalled for, and they have my hearty approbation. I was pleased to see your views in the RECORDER. It has seemed to me for some time, that repentance and regeneration have not had the prominence and emphasis in sermons that should be given them in all religious instruction. And I have thought perhaps it is because those who preach now have had so little experience of sorrow for sin and of grace that saves and of the Spirit that creates anew and makes one a partaker of the nature of the Son of God. May your efforts be blessed, and may the fruitage bring good to yourself and many others.

"Yours fraternally,"

A veteran evangelist also said: "The doctrines you are pleading for, I fully endorse." These are not mere personal views, but weighty convictions which the Holy Spirit is writing, as He does the decalogue, in the hearts of many, in harmony with that sure test, the divine word. Why should not every one proclaim the danger and thus escape the woe pronounced against those who see the sword, but sound not the alarm. While Seventh-day Baptists have an especial mission in regard to the precious Sabbath of the Lord, shall we not heed this also as God's word to us; "Thou that abhorrest idols dost thou commit sacrilege?" While rebuking with just severity the substitution of the traditions of men in place of the commands of God, can we consistently "do the same" in regard to what Jesus put first and above all as the only way of entrance into His kingdom, the "Birth from above." Is it any wonder that, having imbibed the idea of an "easier way of being developed, graduated into the church, naturally," there should be a painful lack of spiritual life, a morbid clamoring for the world's gains and pleasures, and an alarming dearth of candidates for the ministry, which seriously threatens our extinction as a denomination?

Refreshing indeed is the uncompromising loyalty to divine teaching in the RECORDER of January 7, 14 and 21, in the able and faithful articles by Dr. J. L. Gamble, on "Our Mission as Seventh-day Baptists" ringing out so clearly, with no uncertain sound, reminding of the once noted, but almost obsolete motto: "The Bible and the Bible only, the religion of Protestants." They were gratefully welcomed and often re-read with

intense interest. But in the last number on "The Old Bible," how terrible the portrayal of the shocking skepticism and contempt which, like a destructive tide is sweeping from their moorings, even some of our Seventh-day Baptist young people, so that they reject the faith of their fathers. Do they forget that it is God who says, "Behold, ye despisers, and wonder and perish." O precious souls, be entreated to resist the wily tempter, to break away from this fatal delusion, to cling to the chart and compass that have guided your revered ancestors into the only safe harbor. Bowed alone before the throne of mercy, read I Peter 1. It will prove a pleasant antidote if spiritual vitality is not already paralyzed.

"Give me the Bible, lamp of life immortal,  
Hold up that splendor by the open grave;  
Show me the light from heaven's shining portal,  
Show me the glory gilding Jordan's wave.  
Give me the Bible, Holy Message, shining,  
Thy light shall guide me in the narrow way,  
Precept and promise, law and love combining  
Thy night shall vanish in eternal day."

Are we nearing the dire calamity foretold, "A famine of hearing the word of the Lord?" Is it not time that "Zion's watchmen all awake" and take and give alarm? "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." "Error cherished becomes sin." Is it too much to ask that each of our ministers preach once this year from one of Jesus' three Exceptions? Matt. 18: 3, "Except ye be converted ye shall not enter into the kingdom of heaven." Luke 13: 3, "Except ye repent ye shall all likewise perish." John 3: 3-8, "Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Preferably the last, because the most definite. And may the truth be sealed to the salvation of many. May this suggestion also be offered, that in each gathering of young or old for Bible study, one reading may be devoted to this precious theme, the witness of the Holy Spirit with our spirit, that we have become "new creatures in Christ" adopted into the royal family of the redeemed, sealed heirs with Him to an eternal "inheritance that fadeth not away." Here are a few leading references. Romans 8: 16; II. Cor. 1: 22, 23; Gal. 4: 6, 7; Eph. 1: 13, 14; I. John 5: 4-13. How full of comfort and rich blessing are these precious assurances of the divine word. Please do not fail to feast upon them. Why do I emphasize these two offices of the Holy Spirit? For the same reason that we weary First-day people by reminding them of the Bible Sabbath, because both are unaccountably omitted from religious instruction, although clearly taught in the sacred word. The inestimable value of the Holy Spirit's work I have tried and proven in over half a century of rich experience, including the observance of the genuine Sabbath, during more than half that time. While devoutly grateful for Christian ancestry and training and an inherited religious turn of mind so manifested in love for meetings for worship that Christian friends have tried to persuade me into the church, yet above appreciation of all these, I shall ever adore the faithfulness and infinite wisdom of the Holy Spirit, convicting me that the natural heart is enmity against God, and that it must be divinely renewed; bringing me into the kingdom, the only qualification for membership in Christ's body, the church. Let us "grieve not the Holy Spirit."

Nonwica, N. Y.

### ALFRED THEOLOGICAL SEMINARY.

This school has no desire to be over estimated as to its importance; and for the sake of the cause and principles for which it stands, it does not like to be underestimated. Including Mr. Crofoot, our missionary, ten young men are regularly enrolled students, this semester, besides the wives of two of these, and a First-day Baptist pastor. Another Baptist minister and a Methodist, who are College students, are doing elective work in the Seminary; and there is a class of College students in the English Bible.

Since the organization of the Seminary as a separate school, in 1901, we have had a yearly average of about thirty students, over half of whom are in our ministry or have that calling in view. This does not include two of our woman missionaries in China, the wives of students in our classes, or the six or seven young men preparing for the ministry of other denominations.

Besides these, several non-resident pastors and other Christian workers have done reading and study under our guidance, some of them a no inconsiderable amount.

This is a period of transition and reconstruction in points of view, ways of thinking, and forms of expression; and if our denominational life and work possess a meaning and value worth our while, then a denominational point of view is equally worth our while. The astronomer does not seek to reconstruct the heavenly bodies, or the geologist the earth's crust, or the botanist the vegetable kingdom, or the physicist the forces of light, heat, and electricity; but they do rebuild their understanding and explanation of these things. The true and progressive theologian does not seek to reconstruct God, man, the universe, the Bible, and the kingdom of Christ; but he does try to advance from lower to higher knowledge, interpretations, and applications of these great truths and facts. This advance is required by progress in science, psychology, and philosophy, and in historical knowledge; by greatly changed social, industrial, and political conditions; and by the spirit and method of historical and literary criticism. These transitional and reconstructive movements must be reckoned with by us as Christians and as Seventh-day Baptist Christians. Can we, not by "trimming" our faith and practice, but by a rational and scriptural reconstruction of our understanding, explanation, and practice, of universal truths and principles, demonstrate that we have a spiritual and ethical message that is fitted to twentieth century needs?

And while larger schools can furnish facilities that we are unable to offer, in the way of libraries and instruction; and while we encourage our students to avail themselves of some of these facilities, it would seem to stand to reason that our own schools are more disposed, and ought to be better able, than other schools, to have some very important part in the training of our future pastors and religious leaders. A modern Seventh-day Baptist standpoint, denominational history, closeness of ministerial fellowship, the Seminary prayer-meeting, the privilege of hearing addresses from a score or more of our influential ministers and laymen, the opportunity of laboring for Christ and the church while yet students,—these are vital facts and experiences, or we need no theological seminary and no denominational schools.

This year the influence of the Seminary must touch the lives of seven or eight hundred of our people through the preaching and pastoral work of its students.

One of our ablest students said the other day that he feared opportunities for great growth, real usefulness, and wide influence, afforded by the ministry, are not duly appreciated by our educated young men. This apparent fact has been, to me, an occasion of deepest regret for years. And our seminary is quite willing to be judged as to its significance and importance to our people by these tests: (1) By the work it is now actually doing. (2) By the opportunities before an educated Christian ministry. (3) By our increasing need of an educated, consecrated denominational ministry, and of other trained Church workers.

We desire to express our grateful appreciation of two excellent addresses given recently before the members of the Seminary. Pastor A. G. Crofoot of Independence, N. Y., out of the devotion of his own heart, urged upon us the necessity and the ways of cultivating spiritual-mindedness during the years of student life; and Elder B. F. Rogers brought to us lessons from his own experience. He emphasized the value of preparation, general and particular; and set forth the nature of true originality, which consists in the due assimilation and wise use of the best that can be found anywhere, as the bee gathers, makes, and stores the honey. Another has said that to be original is to say or do what some one else has said or done, but a little better than they.

The Seminary Commencement is appointed to occur May 12, 1907; and it is expected that Dr. A. H. Lewis will deliver the address before the graduating class, and also "give a few talks to the boys". Other persons, too, are under promise to come and talk to us.

It may interest the reader to know that the Almond Baptist minister is a student here through the influence of a pastor in the city of Hornell; and that the able Methodist Presiding Elder of this District urges some of his preachers, nearby, to avail themselves of the opportunities offered them by our Seminary. Also, that a Home Department letter prepared by one of our teachers for use in Allegany county, has, by his permission, been adopted for use throughout the entire State.

ARTHUR E. MAIN.

ALFRED, N. Y.

### THE SEVENTH-DAY BAPTISTS IN MADISON COUNTY, N. Y.

The following paper was prepared by Rev. Ira Lee Cottrell in June, 1906. A note accompanying the manuscript when it came to this office says: "The records of the church at Leonardsville have been pretty well preserved, but the Second and Third churches of Brookfield and the church at DeRuyter have lost much from their early record." This indicates a want of material which may appear in connection with the history of those churches.

The First Seventh-Day Baptist Church of Brookfield is located at Leonardsville, a small manufacturing-village on the Unadilla river, mostly in the town of Brookfield, Madison County, N. Y.

Captain Daniel Brown coming from Connecticut in 1791, settled west of the Unadilla river about two miles, in what became the large town of Brookfield. It is said that July 4th of that year he honored the national birth-day by felling the first tree to build his new home, a log cabin. He is supposed to have been the first permanent settler in the town. In the spring and summer of 1792 a colony of twenty or thirty families came into this part of the country, settling on the Unadilla river and near by, but mostly west

of the river. Among these settlers appear the names of many of the early members of this church, who were prominent also, in the affairs of the town, as the Clarks, Langworthies, Babcocks, Burdicks, Maxsons and others, "Men of intelligence, energy and sterling integrity."

In July 1797 a meeting was called for the purpose of organizing a Seventh-Day Baptist ("Sabbatarian") church.

Rev. Henry Clarke, William Davis and Joshua Maxson were appointed "a committee to draw a constitution or articles of covenant." Elder John Burdick and Asa Coon from Rhode Island, and Deacon William and Nathan Greenman from the Seventh-day Baptist church of Petersburg, N. Y., assisted in the organization of the church in the school house near the present village of Leonardsville, Oct 3rd, 1797. Thirteen brethren and seven sisters became the constituent members of this church. No one can measure the influence for good of this first church in the town, (and it is believed the third in the county) upon the new society, and town, for morality and righteousness. The names of the constituent members were: Elder Henry Clarke, Pastor; William Davis; Luke Saunders; Joshua Maxson; Paul Maxson; James Crandall; Benjamin Davis; Samuel Greenman; Clarke Maxson; James Wainsly; Elisha Burdick; John Davis; Weeden Witter; Anna Davis; Judith Maxson; Hannah Maxson; Katy Clarke; Elizabeth Burdick; Hannah Maxson (wife of Paul); Mercy Maxson. The growth of the church was steady and substantial and it won the respect and confidence of the community generally. In twenty-five years (December, 1822) its membership reached 412, which was the highest mark. The membership was widely scattered in this then, new country, and it was impractical for them all to be regular in attendance at the services in the church at Leonardsville, and other places were established for holding occasional or frequent meeting. This finally resulted in the mutually harmonious formation of two new churches from members of this church, one located about four miles north, and the other about three miles south of the present village of Brookfield. The former was organized January 23, 1823, and was called the 2nd Seventh-day Baptist church of Brookfield, with Elder Eli S. Bailey, as pastor; and the latter, September 28th, the same year, and called the third Seventh-day Baptist church of Brookfield, and as located in the south-west section of the society, with Elder Daniel Coon as pastor. One hundred thirty-eight members were dismissed from the mother church to form the two new ones, and there were then three churches with their three pastors, formed out of the one large church, which was left with Elder William B. Maxson pastor. In the few following years 125 members were given letters from the parent church to join other churches of like faith, making 263 members dismissed to help build up other churches of the denomination; notwithstanding this in less than nine years (in 1832) the membership reached 382. The church used for its meetings the school-house and private houses from the time of its organization in 1797 for about six years. A meeting of the church and society called for the purpose of incorporation Feb. 8, 1802, incorporated the body under the law of 1784, by the name of The First Sabbatarian Baptist Church and Society of Brookfield.

The incorporation seems to have been recorded Feb. 23, 1802, in Chenango County, with Joshua

Maxson, Ethan Clark, Joshua Coon, Clarke Maxson, Joshua Whitford and Abel Burdick, as trustees, the object of this organization being the erection of a house of worship to be held and used as the property of said society.

The trustees purchased of Nathan and Isaac Brown one acre of land for \$62.50, in the village of Leonardsville, on which the house was erected. It is described as a large building built after the prevailing style of churches of those times with gallery, high pulpit, and square enclosed pews. It was well located, and many souls were received into the church in this house. After forty-six years it was thoroughly repaired at an expense of about \$900.00.

Oct. 7, 1849, just forty-seven years to a day from the time the frame was raised the house was burned, with no insurance and nothing saved, supposed to have been the work of an incendiary. The next year the church and society built another house on the same site, 36x50 feet, costing about \$1,600.00. In May 1879(?) a pipe organ was purchased. In March, 1886, a lot was purchased, for the parsonage, on which a house was built costing something over \$1600.00. In 1895 it was voted to build a session room 25x30 feet, on the west side of the church, and make other repairs and improvements to the building which cost \$1,665.00, also memorial windows personally contributed.

The estimated cost of the church, parsonage, grounds and general repairs, not counting many smaller items of continual expense, is about \$9,300.00. The following have been the pastors of the church: Henry Clark, who served 24½ years; William B. Maxson, who served three times, 10, 5, and 9½ years, making a total of 24½ years; Sebius M. Burdick, who served 2½ years; Oliver P. Hull, who served 1½ years; Charles M. Lewis, who served 2½ years; Stephen Burdick, who served 3¼, 14½, years, making a total of 18¼ years; James Summerbell, who served 4 years; L. C. Rogers, who served 3¾ years; William C. Daland, who served 5½ and 2 years, making 7½ years in all; J. Allison Platts, who served 7 years; H. B. Lewis, who served about one year; and I. L. Cottrell, who has served from 1902 to the present time.

The present deacons (June 1906) are: William A. Babcock, became member of the church March, 1847, was ordained Deacon in February, 1851, Irving A. Crandall, and William H. Burdick.

The present trustees are: Fay D. Green, H. D. Babcock, Clare Crandall. The present clerk, Eli S. Brand.

There has been a Ladies' Benevolent Society since about 80 years ago, almost or quite continuously. In a paper on a portion of the church's history, which was presented at the Centennial of the church in 1897, by Rev. H. D. Clarke, we find the following, "Among the documents now looked upon as sacred relics, left to Mrs. J. O. Wheeler, is a receipt reading as follows: 'Sept. 10, 1834, received of the Female Mite Society of the 1st Brookfield Church, the sum of five Dollars for Missions, William B. Maxson, in behalf of the Treasurer.' Another reads: 'Aug. 29, 1835, received of Nancy Brown of the first Female Missionary Society of Brookfield, Five Dollars.' Signed John Green. Tradition says: Mrs. William B. Maxson was the first President of this Society, but she died in June, 1829, so the organization, if this is true, must have been some time before. The woman's Society has had different names, but generally doing the same work, for missions, the church,

and local benevolences. Its present name is, The Woman's Benevolent Society, while the first was perhaps, The Female Mite Society. The officers of the present Society are: President, Mrs. G. T. Brown, Vice President, Miss Ethel A. Haven, Secretary, Mrs. Calvin Burch, Treasurer, Mrs. I. A. Crandall. About \$200.00 is raised annually for various objects by this Society. The present year it will probably expend about \$300.00 in its benevolent enterprises and in repairs on the church. A Sabbath School has been in existence since early Sabbath School times. It now has 92 members, with about 30 more in the Home Department. A Cradle Roll also has recently been organized. A Christian Endeavor Society and Jr. C. E. Society are connected with the church. The General Conference of the Denomination was held with this church in 1888, and another annual Session of this body meets with the church again, Aug. 22-27, 1906. The present membership of the church is two hundred. Oct. 1-3, 1897, the church celebrated the centennial anniversary of its organization. It was planned that former pastors still living, should be present, together with representatives of the Denominational Societies and old members of the church who had risen to eminence in the Denomination.

The following were on the program: Rev. Stephen Burdick, a former pastor; Rev. L. R. Swinney; Dr. A. H. Lewis, Sec. Tract Society; Dr. O. U. Whitford, Sec. Missionary Society; President W. C. Whitford, of Milton College; Dr. A. E. Main, of Plainfield, N. J.; Rev. H. D. Clarke, former pastor of this church; Edwin Whitford; Dr. Daland, a former pastor was in London, but wrote the Centennial Anthem which was rendered by the choir under Abert Whitford. Rev. L. C. Rogers, a former pastor, was not present on account of poor health. Pastor J. A. Platts was chairman of the program committee. A full history of the church was given, which, with the sermons and papers presented, have been typewritten and preserved by the church with an introduction by the pastor, J. A. Platts.

The members of the 1st Brookfield church Dec. 1822, numbered 412. From 1823 to 1846 were added 296. In the same time there were added to the 2nd and 3rd churches 333. From 1846 to 1906 have been added to the 1st church of Brookfield 566. Estimating there were as many added to the 2nd and 3rd churches in the same time, 566, there have joined these churches 2173, nearly as many as the present population of the town of Brookfield, which by the last census was about 2400. Who can estimate the good that has been accomplished by the church planted here 109 years ago and its two daughters that were organized 83 years ago? Perhaps more than one fourth of these 2173 members are now living.

#### A SERMON TO EMPTY PEWS.

The preacher was clean shaven and gray-haired, erect as a statue, with eyes sparkling like stars, as they have done for 80 years. Everybody in the village respected him, and bore with his infirmities. The children enjoyed his pioneer stories, until he rambled into incoherent theology, and then they stole silently away, leaving him to discourse to the empty air. His conversation was pleasing to most people for a little while; but alas! his punctuation was defective. He knew his commas and semicolons; but had never learned to use the full stop.

It is said that his ministry had never been successful, yet defeat never soured him. He blamed himself alone. Perhaps the fault was his metallic voice, or lack of personal magnetism. There was no lack of piety or industry. He was always in the village church on Sabbath mornings. Sometimes the young pastor invited him to lead in prayer, and then he was happy. But he soon wandered into a verbal wilderness, and though there were sometimes flashes of Divine glory, and sometimes the spiritual manna fell, they were glad when the long pilgrimage was done.

The doors of the little church were never locked, and the old preacher often visited it during the week, to rest and meditate and pray. People sometimes said he preached in the empty building. I never believed them until I discovered the statement to be true. I was passing the church, and I heard the old man's voice in prayer. Stepping quietly within, I hid myself behind a pillar. When the "Amen" had been reached, he announced a hymn, and looked with pained surprise at the choir gallery, when no one began to sing, and then started to sing himself. I had to suppress a strong temptation to help him, for he seemed on the verge of breaking down. Then he made announcements, evidently referring to matters of by-gone days and other regions. Then followed the sermon, which seemed to me infinitely pathetic, and which I jotted down after reaching home, as best I could from memory.

"I have chosen for my text today, I Sam. 20: 18, 'Thou shalt be missed, because thy seat will be empty,' and this sermon will be addressed to the empty pews which I see in such crowds before me on this interesting occasion. I have often had it in my heart to preach to you, for you have always been such regular attendants on my ministry. I must commend your faithfulness. In stormy weather you are always on hand. In fine weather, when people are driving or visiting, I could depend upon your presence. When people of flesh and blood were tired at harvest time, you were not ashamed to be seen in the house of God. How nobly you would rally before me when there were 'doings' at the other church. And how regular you have always been at prayer meetings. Each Wednesday night you nearly filled the house. Nothing I have ever done or said would drive you away. And I must commend your constancy. Whenever I have gone to a new field of labor, others have crowded around me at first, but their enthusiasm has soon died away. You never crowded your attentions on me the first Sabbath; but as time passed you clung to me like brothers."

Thus far the preacher's tone was friendly. He seemed to think of the empty seats as ghostly existences. A stern look came into his countenance as he went on in severer tones.

"And yet, my dear friends, I do not, cannot love you. You are not my dear friends at all, and I won't call you such. I detest you, despise you, abominate you. I will not call you beloved, but unbeloved. I never invited you to church, but I always tried to drive you away, and you wouldn't go. You sit there staring at me, with empty eyes and barren hearts, just as you have always done, freezing the marrow in my bones and the unction in my soul. I have thought of you by day, and the remembrance and dread of you have made my weeks unhappy. When I have toiled in my study, even, I have felt the chill of your presence, and my hand and brain have been palsied as I heard you mutter around me. 'We'll be there and suck that sermon dry.' And

sometimes I have started in the night, cold with sweat, because you, frigid friends, have danced upon my heart. Often, with prayer and labor, I prepared my sermon, and wept and pleaded that God would honor it by putting it in some unsaved soul, but when the Sabbath morning came, you, pale villains, throttled it before it could really speak to any one's heart. Often have I designed to comfort some sorrowing one, when, behold! one of you had taken the place of the mourner. You were always there on collection Sunday jeering and mocking me, and you never gave a penny to any cause. You never sin, you never pray, you never weep or smile, or say 'Amen.' You are worse than deaf adders, and can never be charmed to respond to the most earnest efforts. Never have I known one of you to get converted to God.

"But I will not rail upon you, you pallid ghosts of evaporated nothing, though you have driven me from every field which I have tried to labor. You have no bodies, or souls, no conscience or hope. I am glad you cannot repent and be saved. I hate you and hate you for ever and ever. I believe I am going to heaven some day, even if my crown is starless (thanks to you) but I hope never to meet you there. Not one! Not one! Go to perdition, all of you. Fill up the black courts of hell's dominion as full as ever you can; but in the name of the mighty God, I charge you to come not into the celestial city, for it seems to me I never can be happy, and I don't believe the Savior will be, if there are any empty seats in heaven."—*Christian Commonwealth*.

#### THE SERIOUS MINDED WOMEN.

"There is nothing that women cannot do—but the work must be planned with a thoroughness that precludes failure, and done with a modesty which is the inherent charm of the superior sex," writes Herbert D. Ward in *Woman's Home Companion* for April.

"As I said, every community has its own problem. Most of these originate outside of the home. Pure water, pure food, pure air; clean streets, sanitary schools and tenements; district nursing; the education of the ignorant in the care of babies; the question of paupers; the public baths and traveling libraries; the treatment of our women prisoners in prison and after; the lodging-house problem—these are only a few of the civic puzzles crying for trained women to solve.

"A woman does probably her greatest share of her duty as a citizen when she makes a home a safe and happy harbor of refuge from a stormy world, when she brings up her children into noble manhood and womanhood, and when she does not destroy her husband and family by bad cooking and bad temper; but that same woman crowns her career as a citizen when she interests herself in and becomes a vital part of some problem of government. A woman successful in home life is desperately needed in civic life."

#### A FEW WORDS ABOUT BATTLE CREEK.

If you are considering a change in location and wish to still enjoy all the Sabbath privileges, let us call your attention to Battle Creek, the great home of Postum and Toasted Corn Flake. Battle Creek has a population of about 30,000 with prospects of increasing to 40,000 or 50,000 in the next year or two. It is located midway between Chicago and Detroit on the main lines of the Michigan Central and Grand Trunk Railroads. Plenty of employment at good wages, good openings, for business, small farms at reasonable prices, rent and living expenses as reasonable as can be had anywhere. Seventh-day Baptists will find a welcome here and all the Sabbath privileges. We have a church organization but do not hold services, but our people are increasing in number and our beliefs are honored and respected. Any one desiring any information may write to Sheldon G. Babcock, 219 W. Main St., Battle Creek, and he will gladly answer all questions and lend his aid in helping to secure locations and positions. If you are interested, feel free to write whether you want to come to Battle Creek or not.

#### IT SNOWS.

The RECORDER has answers to "Reader's" call for the following poem, from Corliss F. Randolph, 185 North Ninth St., Newark, N. J., and from M. G. O'Donnell of Hornell, N. Y. The writer of the poem, Mrs. Sarah Jane Hale, was born in New Hampshire in 1795. She had a long career in literature, honorable to herself and to all women. For many years she was editor of "The Lady's Book" and its predecessor, "The Lady's Magazine."

"It snows!" cries the School-boy, "Hurrah!" and his shout

Is ringing through parlor and hall,  
While swift as the wing of a swallow, he's out,  
And his playmates have answered his call;  
It makes the heart leap but to witness their joy;  
Proud wealth has no pleasures, I trow,  
Like the rapture that throbs in the pulse of the boy,  
As he gathers his treasures of snow;  
Then lay not the trappings of gold on thine heirs,  
While health, and the riches of nature are theirs.

"It snows!" sighs the Imbecile, "Ah!" and his breath  
Comes heavy, as clogged with a weight;  
While, from the pale aspect of nature in death,  
He turns to the blaze of his grate;  
And nearer and nearer, his soft cushioned chair  
Is wheeled toward the life-giving flame;  
He dreads a chill puff of the snow-burdened air,  
Lest it wither his delicate frame;  
O! small is the pleasure existence can give;  
When the fear we shall die only proves that we live!

"It snows!" cries the Traveller, "Ho!" and the word  
Has quickened his steed's lagging pace;  
The wind rushes by, but its howl is unheard,  
Unfelt the sharp drift in his face;

For bright through the tempest his own home appeared,  
Ay, though leagues intervened, he can see:  
There's the clear, glowing hearth, and the table prepared,

And his wife with her babes at her knee;  
Blest thought! how it lightens the grief-laden hour,  
That those we love dearest are safe from its power!

"It snows!" cries the Belle, "Dear, how lucky!" and turns

From her mirror to watch the flakes fall,  
Like the first rose of summer, her dimpled cheek burns,  
While musing on sleigh-ride and ball:  
There are visions of conquests, of splendor, and mirth,  
Floating over each drear winter's day;  
But the tintings of Hope, on this storm-beaten earth,  
Will melt like the snow-flakes away;  
Turn, turn thee to Heaven, fair maiden for bliss;  
That world has a pure fount ne'er opened in this.

"It snows!" cries the Widow, "O, God!" and her sighs  
Have stifled the voice of her prayer;

Its burden ye'll read in her tear-swollen eyes,  
On her cheek sunk with fasting and care.

'Tis night, and her fatherless ask her for bread,  
But "He gives the young ravens their food,"  
And she trusts, till her dark hearth adds horror to  
dread,

And she lays on her last chip of wood.  
Poor sufferer! that sorrow thy God only knows;  
'Tis a most bitter lot to be poor, when it snows!  
Mrs. Hale.

#### DEATHS

HALL.—Benjamin Franklin Hall was born in Weymouth, Vt., July 7, 1843, and passed to his reward March 6, 1907, at his home near New Auburn, Minn.

He leaves a wife and six children to fight the battles of life alone. He was converted, baptized and received into the fellowship of the Transit Seventh-day Baptist church—now the New Auburn Seventh-day Baptist church. Here he remained in fellowship until the time of his death.

TOLLEY.—Jennie May, daughter of Dell W. and Ida Laura Tolley, died November 19, 1906, in Leonardsville, N. Y., aged eighteen years.

Jennie had patiently suffered for about five years with tuberculosis of the joints. This was attended with great pain and her distorted little body had not grown much since she was taken ill at thirteen years of age. She had a bright hope of the better land and enjoyed the Christian songs and prayer of those who had learned to love her during the years of her suffering, and who strove to comfort her. Her parents tenderly cared for her through all these years, and are lonely now that the watching and waiting are over. The pastor of the Seventh-day Baptist church, assisted by Rev. Mr. Reynolds of the Methodist church, conducted the funeral service. Text, "Fear not, only believe and she shall be made whole," (saved). Lu. 8: 50. I. L. C.

SAUNDERS.—Sarah V. Saunders, daughter of the late Richard and Keziah Perkins Clarke, and widow of the late John Saunders, was born in Brookfield, N. Y., March 2, 1821, and died at the home of Mr. and Mrs. Wm. J. Bass in Plainfield, near Leonardsville, N. Y., March 4, 1907.

She united with the Second Seventh-day Baptist Church of Brookfield, when eleven years of age. When sixteen years of age, she went with her parents to Jackson Center, Ohio, where she united with the Seventh-day Baptist Church of that place, of which church she was a member at the time of her death. Sister Saunders was the mother of five children, only one of whom, Mrs. Wm. J. Bass, is now living. Our sister's home for the past twenty-three years has been with her daughter. She was a member of the Home Department of the Seventh-day Baptist Sabbath School of Leonardsville, and faithfully studied her lessons, not ceasing her work until a few days before her death. Her mind was very clear for one of eighty-six years of age. Though she has not been able to be out much of late, she was "about the house" most of the time to the end of her long life. Funeral service at the home of her daughter was conducted by the Rev. I. L. Cottrell.

I. L. C.  
BABCOCK.—Harriet Pelton, wife of Deacon William A. Babcock was born February 22, 1822, in the town of Sangerfield, Madison Co., N. Y., and died at Leonardsville, N. Y., February 15, 1907, lacking but one week of being eighty-five years of age.

Deacon and Mrs. Babcock were married September 9, 1846. Their happy married life of over sixty years beautifully illustrates how marriage may be a success. Brother and Sister Babcock were ill at the same time, and while she has been taken home, he though very feeble, is spared for a time. He has been ill nearly four weeks, and although he is blessed with excellent care and skillful medical attendance, there is but little or no improvement in his case. Sister Babcock had many friends in the church and community, who were won by her sweet, gentle ways and sympathy. She was unmindful of self in her care for others. She was a devoted wife, a loving mother, a valued friend and neighbor, and a beloved member of the Seventh-day Baptist church of Leonardsville, with which she had been connected for fifty-five years. Brief funeral services were held in the room of the bereaved husband. The presence of many friends and neighbors expressed their sympathy for him.

I. L. C.  
HERRINGTON.—At the home of his daughter near Adams Center, N. Y., Mr. Eri Herrington died March 9, 1907 in the 95th year of his age.

Funeral services were conducted by Rev. E. H. Socwell, in the State Road Baptist Church, of which the deceased was a member.

E. H. S.  
DAVIS.—Mrs. Lucy (Stevens) Davis was born in Jefferson Co., N. Y., May 21, 1841 and died at Adams Center, N. Y., March 17, 1907, in the 65th year of her age.

November 18, 1875 she was united in marriage with Samuel A. Davis, of Adams Center, who died March 20, 1903, just four years prior to the date of her funeral. After her marriage she was baptized into the fellowship of the Seventh-day Baptist Church of Adams Center and remained a faithful member until removed by death. She was the youngest of a family of seven of which number only one is now living, Charles, the oldest of the family, residing at Appleton, Wis. While she had no children of her own, she was a true mother to her husbands two children G. W. and Viola Davis, and they, in turn, were true to her, as mother, and cared for her most tenderly during her many years of suffering and her last sickness. Funeral services were conducted by her pastor at her late home. "I shall be satisfied when I awake with his likeness."

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Apr. 6.	Jacob's Vision and God's Promise.....	Gen. 28:1-5; 10-22.
Apr. 13.	God Gives Jacob a New Name.....	Gen. 32:9-12, 22-30.
Apr. 20.	Joseph Sold by His Brothers.....	Gen. 37:5-28.
Apr. 27.	Joseph Faithful in Prison.....	Gen. 39:20-40:15.
May 4.	Joseph the Wise Ruler in Egypt.....	Gen. 41:38-49.
May 11.	Joseph Forgives His Brothers.....	Gen. 45:1-15; 50:15-21.
May 18.	Israel Enslaved in Egypt.....	Ex. 1:1-14.
May 25.	Childhood and Education of Moses.....	Ex. 2:1-15.
June 1.	Moses Called to Deliver Israel.....	Ex. 3:1-14.
June 8.	The Passover.....	Ex. 12:21-30.
June 15.	Israel's Escape From Egypt.....	Ex. 14:13-27.
June 22.	Review.....	
June 29.	Temperance Lesson.....	1 Cor. 10:23-33.

### LESSON I., APRIL 6, 1907.

#### JACOB'S VISION AND GOD'S PROMISE.

Gen. 28:1-5, 10-22.

*Golden Text.*—Behold I am with thee, and will keep thee in all places whither thou goest." Gen. 28:15.

#### INTRODUCTION.

The making or the marring of many a man is in his wife. We must commend Rebekah for her wisdom in desiring for her son a wife from a good family. Many of the unhappy marriages of which we hear are unhappy because the young people hastened to matrimony without calm reflection, moved by impulse and without taking into account their responsibility to make a wise choice of a life partner.

We have not the best impression of Jacob from our lesson of three weeks ago, but now we find him ready to give heed to the heavenly vision that came to him and to make a definite decision to serve Jehovah. To every man comes an opportunity somewhat similar to that of Jacob at Bethel. There was something in Jacob's previous life that prepared him for this crisis. We scarcely can commend him too highly for his right decision. The attitude toward the world with which a young man enters upon life for himself is of the utmost importance. If he ignores responsibility to God and to his fellowmen, he has already the earnest of defeat.

*TIME.*—Probably when Jacob was about forty years old. See remarks on time in Lesson II of last Quarter.

*PLACE.*—Beersheba and Bethel.

*PERSONS.*—Isaac and Jacob.

#### OUTLINE:

1. Isaac Sends Jacob to Paddan-aram. v. 1-5.
2. Jacob has a Vision of God. v. 10-15.
3. Jacob Yields to the Influence of the Vision. v. 16-22.

#### NOTES.

1. *And Isaac called Jacob and blessed him.* Isaac is following out the suggestion given by Rebekah in the last verse of the preceding chapter. That verse belongs in the same paragraph with the early verses of our lesson. This paragraph is a natural continuation of chap. 26 which closes with a remark about Esau's wives. It is to be noted that Isaac gives Jacob a cordial blessing and says nothing about his fraudulent seizure of the blessing as recorded in chap. 27. *Thou shalt not take a wife of the daughters of Canaan.* Very likely Isaac shared in the motives that made Rebekah object to Hittite daughters-in-law. See chap. 27:46. It would be difficult to tell precisely all the reasons why they objected to such daughters-in-law. It is fair, however, to infer that a religious motive was among those which moved Isaac.

2. *Paddan-aram.* Some passages refer to the

locality in which Laban dwelt by this name, and others use *Haran* as in v. 10 below. *Bethuel thy mother's father.* Compare chap. 24, for the record of the obtaining a wife for Isaac.

3. *And God Almighty bless thee.* Isaac invokes a special blessing upon his son going from home, desiring for him not only prosperity in general, but the particular blessings for the seed of Abraham including the inheritance of the land of Canaan.

5. *And Isaac sent away Jacob.* Compare Hosea 12:12, "And Jacob fled into the land of Aram."

10. *And Jacob went out from Beer-sheba.* He started on a journey of four or five hundred miles; evidently he was going on foot and alone.

11. *And he lighted upon a certain place.* His coming to this particular place was through the providence of God. He was evidently near the spot where Abraham built the altar as mentioned in ch. 12:7. It is not said there that Abraham was precisely at Bethel, and the name is evidently mentioned by anticipation. *And he took one of the stones of the place,* etc. Accustomed as we are to soft pillows we can hardly realize that Jacob would prefer a hard pillow to none at all, but Orientals of this day would not be surprised at this statement.

12. *And he dreamed.* We are apt to think of a dream as something unreal and fanciful, but this was not the opinion of the ancients. The divine revelation frequently came in dreams both in Old Testament times and in New Testament times also. *A ladder.* This word occurs only here in the Bible. Perhaps it should be translated *staircase*. Some have thought that the form of his dream was suggested to Jacob by the rocky surface of the mountain-side which had some slight resemblance to stairs. *The angels of God ascending and descending on it.* Their place seems to be on earth; they first go up to get instructions and then go down to execute the will of God. It is a later conception of an angel which equips him with wings.

13. *Jehovah stood above it.* This is better translated, *Jehovah stood beside him.* The promise that follows is very similar to that given to Abraham and to Isaac. There is no reason to suppose that God was farther withdrawn from Jacob than from his father and grandfather. *I am Jehovah, the God of Abraham,* etc. Compare ch. 26:24. This introduction is appropriate to the renewal of the promise which in a certain sense Jacob may be said to have inherited. *The land whereon thou liest.* The promise of possession of the land is mentioned in ch. 12:7 and frequently.

14. *Thy seed shall be as the dust of the earth.* Elsewhere the comparisons are "as the stars of the heaven," and "as the sand of the sea." His descendants are to be an innumerable multitude. *To the west,* etc. Compare ch. 13:14. *All the families of the earth be blessed.* Or, bless themselves. Compare ch. 12:3, and note on that verse in Lesson 6 of First Quarter.

15. *And will keep thee whithersoever thou goest.* A very comforting promise to Jacob in this time of his exile from home. He may have feared that Jehovah's influence was especially confined to Beer-sheba and that vicinity, and that as he went away from home he would be separated from the protection of his God. *For I will not leave thee.* A very strong assurance as a seal to all the promises that Jehovah has given.

16. *Surely Jehovah is in this place.* Jacob was surprised at this revelation of God, and was no doubt also greatly encouraged.

17. *And he was afraid.* Not that he remembered his sins, and feared punishment from God, but rather he was filled with awe at the presence of the Almighty. *How dreadful is this place!* Jacob does not mean that the place is dangerous or that it should be avoided. It inspires awe in the heart of man. Jacob is overcome by the divine presence. *The house of God.* That is, the place or dwelling of God. If with a slight change of the divine name we should spell these Hebrew words with English letters we would have *Beth-el. The gate of heaven.*

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It seemed to Jacob as the place above all others of approach to God.

18. *Took the stone that he had put under his head.* He consecrated this stone as a sacred pillar to Jehovah. Compare ch. 31:45 and many other passages. Among the heathen nations such sacred stones frequently became objects of worship. In later times they were forbidden to the Israelites probably on account of the contamination of their heathen associations. See Deut. 16:22. (In this passage the word translated "image" in King James' Version is the same as that translated "pillar" here).

19. *The name of the city was Luz at the first.* It is not to be understood that Jacob passed the night in Luz, but rather at the lonely place which he called Beth-el. This sacred place became famous in later times, and the city nearby once called Luz took the name of Beth-el. Or, some suggest that the ancient city of Luz went into decay, and that a new city was built and called Bethel.

20. *And Jacob vowed a vow,* etc. We may not positively assert that Jacob's vow was unlike other vows of which we read in scripture by which the worshiper agreed to do certain things in consideration of the divine favor; yet all the blessings which Jacob seems to stipulate for have virtually been promised to him already. We may say that Jacob is making a promise in grateful appreciation of the promises that Jehovah has made to him.

21. *And Jehovah will be my God.* The translation of King James' Version, making this a part of the conclusion rather than one of the clauses of the condition is not impossible; but the emphasis of Jacob's promise is upon v. 22, and this clause suits the context better if we let it go with the condition.

22. *Shall be God's house.* A place of divine worship. Jacob built an altar here upon his return from Haran. Ch. 35:7. Bethel is often mentioned as a place of sacrifice and worship. *I will surely give the tenth unto thee.* Just how he was going to give a tenth to God we are not told. There is already before this, one reference to the giving of a tithe. Ch. 14:20.

#### PICTURES WANTED.

The direct descendants of Alfred Stillman, who died December 13, 1850, would like to obtain some of the lithograph pictures of him that were distributed among his Seventh-day Baptist friends soon after his death. Any persons desirous of disposing of such a picture or pictures will please communicate with the *Sabbath Recorder*.

Humility is the earliest fruit of religion.—*Hosea Ballou*.

Battering at the gates of heaven with storms of prayer.—*Tennyson*.

## LITTLE TRAGEDIES OF THE WOODS.

BY RAYMOND S. SPEARS.

The winter season in the Adirondacks is a period of extreme distress for many of the wild creatures of the region. Such animals as deer, ruffed grouse (partridge), rabbit, and some of the predatory animals come to untimely ends in ways that are pathetic and tragic. Already the snow in the North Woods discloses the fate of numerous creatures.

One of the most interesting of the tragedies took place on a little side hill north of West Canada Creek, in the town of Russia, just before New Year's. The tracks showed that a ruffed grouse had taken refuge for the night in a little clump of "ground hemlocks," a thick scraggling growth of twigs among some second growth maples, birches, and beeches. In going to its roots, the bird came down on its breast with enough force to gouge a furrow in the loose snow, ricocheted more than a yard, landing on its feet in the shelter of the evergreens. Here it passed the night.

A fox had come along, presumably by moonlight, passing not ten feet from the hidden bird, without seeing or smelling it, as the trail showed plainly. Early on the following morning one of the raptors came flying over head. The grouse appears to have sought safety in flight, for it ran from under the hemlocks and leaped from the ground with such vigor that its wing tips did not leave an imprint upon the snow. The line of flight was down a gentle grade.

Two rods from the hemlocks, the bird of prey struck the victim, a line of feathers showing the point of attack, but the impetus of the strike and the momentum of the victim carried the two birds in a slanting line to the snow, several rods beyond, where there were two impressions in the snow, side by side, showing that the raptor had fallen over. Once more there was a ricochet, by both birds this time, and then came the place of tragedy, beyond the little hummock where the two had bounded. Feathers were scattered for yards around, and in the snow was the partially devoured grouse and the tracks of the raptor, probably a gyrfalcon from the Arctic region. On the following day, the rest of the meat was devoured, presumably by the same bird, for the latter tracks were the same as those of the killer. During the feasting, the bird reached at intervals in the snow with its talons and made scratches several inches long, perhaps to polish them.

#### ANOTHER GROUSE SLAIN.

Another grouse tragedy was among the second growth spruce and balsam trees above the "slip banks" on the creek. Here a bird had taken shelter in the thicket, perhaps from a snow storm. An ermine, well fed but bloodthirsty, came along, and captured it. The blood and brains were sucked out, and the bird dragged around on the snow in savage wantonness.

Having tired of its vicious play, the ermine ran on down the creek bank. Then the red squirrels came from their holes and ate the rest of the bird, scattering the feathers and leaving the trail for a radius of six or eight rods. The squirrels seem to have fed upon the buds found in the bird's crop. Thus the little ermine "lion" had its red squirrel "jackals."

By following the fox tracks which have been unusually numerous in northern Herkimer County in recent years, owing to the passing of fox hunters and their hounds, one comes to many a little masterpiece of tragic snow writing. The fox walks slowly along until he hears a mouse or mole under the snow. Then it jumps and dives

to its ears trying to seize the rodent. A drop of blood, a little mat of hair, and perhaps a change in the direction of the fox's trail toward home—these tell the story.

Sometimes the fox's trail leads to the haunts of bigger game—to the runways of the great northern hare, to the holes of the muskrats in the ice and to the hiding places of grouse in the snow. Time and again one finds places of disappointment where the larger animals escaped the red hunter, but sometimes success is shown to have accompanied the hunter's efforts. As the snow grows deeper, the foxes are obliged to travel further and further. In times of thick crust and driving blizzard, hunger drives them even to the back doors of houses, where they pick and mince among table fragments.

#### POISON AND THE FOX.

Now and then the fox itself becomes a victim, as when trappers put strychnine in little wads of fat on sticks around the carcass of a dead horse. Few trails are so moving to pity as those of a fox which has been poisoned. When the stuff begins to work, the fox turns from its feast in disgust. It rolls in the snow, staggering, galloping, running, walking, turning somersaults, and, finally, curling up in a bedraggled, contorted heap, dying with its teeth bared, but clenched. All the pain inflicted by a fox in its killing for food is atoned for in the agony of its death from poison.

In the deep woods, the tragedy of the destruction of the Adirondack forest is followed by that of the deer. Of late years, deer have died in unusual numbers throughout the mountains during the winter months. Scientists who have examined the dead carcasses say that "pulmonary troubles" killed the animals. One hears that "epidemics" afflict the deer at intervals. If one studies the matter closely, it is found that the epidemics that kill the animals follow very closely the ravaging of the forest by the loggers or by fire.

Thus the fires of 1903 along the Adirondack railroads destroyed vast areas of timber. The balsam swamps and spruce knolls in which the deer yard in the deep snow were destroyed on all sides. In the winter that followed, the deer returned to the valleys where they had long found shelter from the wind and cold, only to discover burned open barrens. The trails of the deer thereafter were trails to awaken the pity of any man. The animals wandered to and fro seeking shelter. They came to the camps on the private preserves; they learned to feed from the hands of the loggers in the hauling jobs; they curled down in the snow with their backs to the wind, becoming weaker and weaker till finally they died. There was one notable herd of sixteen on Webb's preserve that winter, where it was fed with care. But there was not adequate shelter, and the deer dropped out one by one, until only three remained. The others died in the snow. The choppings and burnings form what are called the "glade conditions" in the forest, weather extremes of heat and cold being accentuated.

Perhaps the worst sight of all was that of the deer with "saddles" of snow on their backs. The snow froze to the hair of the animals, which did not have life enough to melt them. The saddles grew larger and larger on scores of deer, until the victim finally succumbed. The public paid the penalty of the fires caused by the carelessness of the railroads. The deer have not been so numerous by thousands since those fires of 1903.

## SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moynie Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

#### VICTIMS OF THE LOGGERS.

The operations of the loggers have caused the deaths of countless deer since men began to cut the balsam swamps for pulp wood. A few years ago scores of animals died of exposure in the valley of the south branch of the Moose River, due to the cutting of much of the spruce in the yards of that region. Thousands of deer go into the Moose river country from the West Canada Region to pass the winter. These are now losing, or are soon to lose, much of the shelter which they enjoyed on Townships 2, 3, 4 and 5, on Moose river. Curiously enough, logging is being done on lands preserved from public use by a club whose specialty is the protection of forest, game, and fish.

The fur-bearers are in their greatest danger during the winter months. Trappers have their lines in all parts of the mountains, and of all the affecting scenes in the region, probably nothing appeals to the human heart quite so much as sight of a mink or marten in a steel trap. The trap is unspeakably cruel, for it closes upon the legs of its victims with a clutch that cuts the flesh and grips the nerves and bones. While life lasts there is little hope, but the members of the brave weasel family fight to the last gasp. Spring poles have to be arranged so that they will be lifted clear of ground when they begin to struggle. Hanging in mid-air, they writhe and twist and cry out in their agony until the trapper comes, perhaps days later. How valiantly the producers of raw material for muffs, coats, and cloaks struggle may be divined by the fact that the martens literally dent the steel of the instruments torturing them, and when the trapper comes he finds his prey still fightful, still defiant, though its teeth have been broken off and its lips are gashed and cut.

Perhaps the worst forest tragedies after all has been said, are to be ascribed to mankind. The loggers and trappers cause more lingering agony and death in the Adirondack forests than all the predatory wild creatures put together.

The public, of course, pays the penalty. The forest reservoirs of the watersheds of the streams are destroyed, and the valuable and interesting wild life is depleted.—*The Evening Post*.

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