

# THE SABBATH RECORDER

PLAINFIELD, N. J., APRIL 1, 1907.



ALEXANDER McLEARN, D. D., 1832-1907.

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# The Sabbath Recorder.

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# The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 1, 1907.

WHOLE NO. 3239.

## Editorial

### Salutation

THE RECORDER salutes you this week in a new form. The question of changing to the present form has been under consideration for some years. The original "blanket sheet" was unhandy for reading and it was difficult to preserve it for binding. When bound it was too large for a place with ordinary books, and awkward for handling when one wished to consult it. Paper is now made from wood. Such paper presents a good body for the printing press, but has not the strength of fiber which the old-time "rag-paper" had. For these and other reasons, newspapers have generally adopted a smaller page. The magazine size finds increasing favor. The RECORDER contains many things of permanent value, things which its readers do well to preserve. The change inaugurated by this number is highly favorable for binding and preservation. Extra volumes for binding will be preserved for subscribers at this office for half price—one dollar a year. These should be ordered at the opening of the year. Read the announcement of the Business Manager on that point. This will give the subscriber two copies of the RECORDER for three dollars a year. Arrangements can be made for having the volumes bound at this office, or the subscriber could have them bound at home, as he might choose. Let our readers be assured that the change has been made after careful consideration and the publishers believe that the best interests of the RECORDER and the denomination will be promoted by it.

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### Sabbath Reform

THIS change of form will be a constant reminder of the Sabbath Reform work that is to be carried on by the quarterly numbers, the first of which will appear May 6, next ensuing.

The tracts issued from this office are of great value and the supply will be kept full. There are twenty-seven in the series. That a periodical has certain advantages over tracts is abundantly demonstrated by experience. For this and other reasons the Tract Board has made repeated and urgent appeals, in advance, for generous and prompt support of the quarterly editions of the RECORDER and for increased circulation of tracts. A well-matured and simple plan was proposed in the last annual report of the Tract Society. That plan was commended by the General Conference. The Corresponding Secretary spoke concerning the plan, and on Sabbath Reform work, before two of the New England churches soon after the last General Conference. Later in the autumn and early winter, he presented it to the churches of the Southwestern Association, to the Yearly Meeting of the Southern Wisconsin churches, and at Nortonville and North Loup. Within the last few weeks Rev. George B. Shaw has presented it before the New England and New Jersey churches. Supplementing this personal work, and the work which pastors have done in their respective churches, the RECORDER has discussed it "many times and oft."—Three-fourths of the Conference year are gone and the reports at this office show that names of persons to whom Sabbath Reform literature, tracts and RECORDERS may be sent, have come to hand as follows: Nortonville, Kan., 348; Allentown, N. Y., 256; North Loup, Neb., 219; Ashaway, R. I., 130; Fouke, Ark., 104; Milton, Wis., 67; Rev. H. D. Clarke, 43; Boulder, Colo., 29; Rev. T. J. Helm, Summerville, Mo., 18; Mrs. S. F. Bates, New York, N. Y., 15; Hammond, La., 13; Marlboro, N. J., 13; Independence, N. Y., 4; Mrs. Irving A. Hunting, Plainfield, N. J., 11.

We extend thanks to those who have sent us these names. While the list aggregates 1272, we sincerely wish it were five times as many.

Money in response to the call for individual contributions to be used in sending out tracts and the quarterly issues of the



RECORDER has been received, up to April first, as follows:

Jay Crofoot, Shanghai, China	\$ 1 00
Gentry, Ark.,	
G. W. Lanphere	1 00
North Loup, Neb.,	
Harrison E. Davis	5 00
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Mrs. A. H. Lewis, Plainfield, N. J.	25 00
Total	\$122.32

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### Lenten Sorrow

THE close of the Lenten season, marked by "Easter Sunday," March 31, suggests lessons and considerations of more than ordinary interest. Sorrow for sin, repentance and reform are fundamental ideas in all systems of religion. In simpler and early forms of religion these elements are a conspicuous feature. The higher conceptions of religion present these elements in different lights, but they still remain as inherent principles and fundamental conceptions. While the modern season of Lent is easily outlined in history, and the various elements, He-

brew, Pagan and Christian, that enter into it are easily traced, it has a still deeper meaning because it appeals to those conceptions that must always be present in religion. Eliminating the social features, and whatever may be superficial and semi-religious in the modern observance of Lent and of Passion Week, enough remains to demand more than passing thought. The marked extremes from sorrow to joy, represented by "Good Friday" and "Easter Sunday" have been prominent within the last few days. The extent to which Protestant churches are observing these festivals, while it indicates a superficial tendency to follow in popular lines, also indicates a partial conception of the deeper religious truths that underlie times and memories connected with the life and death of the Master. Good Friday has less ground for claiming attention from Protestants, than Easter has. Historically, it is much younger than Easter. It carries the idea of sorrow for the death of Christ far beyond what enlightened faith ought to entertain. The life and death of the Christ, viewed from any standpoint, whether from the lowest, which would make him only a good man with high aspirations to serve his fellows, or whether he be held in reverence as "divine" according to the most orthodox creeds, must always be a central feature in Christianity. The sacrifice which appears in his life and death must have been a deep joy rather than a deep sorrow to him. These sacrifices were the result of his unselfish love. If to this there be added the larger idea of Divine sacrifice, the element of joy becomes still more prominent. All sacrifices which love makes are joyous although they may involve temporary sorrow. The love of motherhood and wifehood involves much that the world calls sacrifice; but such sacrifices are really joyous. In a still larger sense, it must have been joy when Jesus, knowing that he was the Messiah, put aside the earth-born temptations that crowded upon him, refused to be and to do what his friends and his nation asked of him, and went quietly to his death. Roman Catholicism has overdrawn the picture by making Good Friday a day of excessive sorrow. A sin-stricken and deeply repentant soul might well lie down in sackcloth and ashes, remembering its disobedience in rejecting Divine love. From that standpoint, the devout Christian might make the close of the Lenten season

a period of deep sorrow for his own sin; but he who is conscious of redemption, through Divine love, ought not to be thus sorrowful, but rather rejoicing, because Divine love brings redemption, and rejoices to sacrifice for those who need to be redeemed. The Christian world does well to recall Divine sacrifice and redeeming love, as they appear in the life and death of Jesus, the Christ. But it does not do well to sit in deep sorrow as though that sacrifice was a burden and bitterness, unto the Christ. Those who have the highest conception of the divinity of Christ ought to have corresponding peacefulness and joy, even though it be sorrow-tempered, when they consider his sacrifice. For these and other reasons, the RECORDER does not believe in the celebration of Good Friday, nor in the sorrow with which it is associated.

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### The Real Easter

Historically and fundamentally, Easter differs widely from Good Friday. It is the most composite and by far the oldest of the church festivals. Its definite historical beginning lies in the release of the children of Israel from the bondage of Egypt. The death of Christ during Passover Week gave a larger view and deeper meaning to the Passover Festival, hence that festival was continued, taking on a higher type as the Christian Festival of Deliverance. The observance of the gradually Christianized Passover continued, so that its history is unbroken. As Pagan influences came into Christian history, through Rome, great effort was made to push out everything "Jewish." Roman influence sought to remove the Pascal Feast from its original date, the fourteenth of Nisan, and fix it upon Sunday. This was a gradual process, and some centuries passed before it was accomplished, even in the West, where Roman influence was greatest. The present rule for fixing the time of the Roman Easter makes it the first Sunday "after the fourteenth day of the calendar moon, which (fourteenth day) falls on, or next after, the 21st of March." If that fourteenth day happen on Sunday, Easter comes on the Sunday next following. Greek Catholicism, now represented prominently by the Russian church, adhered very nearly to the original Hebrew date. When Christianity passed into Northern Europe,

and ancient German influence became prominent, a large influx of Pagan notions was associated with the Pascal Feast from the Pagan Feast in honor of the goddess of Springtime, *Oestra*. Hence arose the modern name, Easter. Until that time the festival had retained its original name, slightly modified. The Hebrew name is *Pesach*. From that came the Greek, *Pascha*. To this day the nations of Southern Europe retain that name. Even Northern Europe retains a trace of the original Hebrew name in the *Pas*, or *Paus*, egg, at Eastertime. Easter eggs, Easter rabbits, etc., are purely Pagan importations from our German Pagan forefathers, as the "hot-cross-buns" for Good Friday are, with little, if any doubt,—an echo of the ancient oriental Paganism to which Jeremiah refers when he condemns the women of Israel for "baking cakes to the Queen of Heaven." The result of all this is that the present Easter rests on an original basis born from the experiences of the Hebrews and first enshrined in the Hebrew religion. The gradual Christianization of the Pascal Feast was checked and perverted by the incoming of the various Pagan notions here referred to. The revival of the observance of Easter in modern times is, to some extent, a recognition of the religious elements which have their beginning in the Deliverance Festival of the Hebrews, enlarged and spiritualized by the teachings, life and death of Christ. It is possible for the modern observance of Easter to lift the hearts of men above the superficial and non-Christian elements that have been added, and bring the period which is associated with the death and resurrection of Christ to a larger and more spiritual place than it has occupied for many centuries.

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### The Personal Application

WHAT has been said is written for the instruction of our younger readers, touching the history of Easter, but more to pave the way for the true and personal application to each reader's life. The central thought of Easter from the Christian standpoint, is the rising up of each individual soul into communion with God, into higher and holier living, and more devout and earnest effort for service. It is evidence of Divine guidance that music has become prominent in the celebration of Easter. Poetry and music are the higher



forms of religious thought and expression. If Easter music is merely "performed," great loss is suffered. If it is voiced forth by lips that are inspired by loving and worshipful hearts, it is the best feature of the modern Easter time. It is not enough that we listen to such music. Easter music, sermons at Easter time, and the silent thoughts of our hearts should all be turned toward the development of ourselves in devout living, in holy and sanctified joy. There is glory in listening to music which tells that "Christ is risen indeed." But he who listens to it only as an entertainment, coming and going, like a door upon its hinges, will not only go away unprofited, but, unhappily, he may be made worse than he was. Whatever Easter time may bring to us, if it leaves no more than the superficial—too often the follies—of a social festival, harm rather than good will result. To him who grasps the larger idea that Divine love has always been watching over the children of men, seeking their redemption from sin and earthliness, and sacrificing itself that they might be redeemed, and uplifted, Easter time will bring blessing. This blessedness will be intensified when the picture takes in the whole scene, from the night in which the angel of life guarded Hebrew homes from death, to the present hour, in which the increasing glory of unfolding Divine love and of the redemptive care, draws us closer to Him who is Eternal Love and Light and Life.

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**Godliness is Profitable**

GOLDWIN SMITH discusses "Perils of the Republic" in the *North American Review* of March 1, 1907. His name assures the reader that his article is crowded with thoughts and suggestions. Among other things Mr. Smith says: "Decay of religious beliefs and hopes has been noticed as an element in the production of industrial discontent. To whatever extent it may have gone, it cannot fail to be a serious change in the national character which has hitherto been generally and fundamentally religious. The grasping desire of growing suddenly rich may surely be traceable in some measure to the decline of spiritual interest and of hope beyond this present world." Religion promotes honesty, industry, sobriety and a wise use of money. All these elements are essential to permanent success in business and in na-

tional life. The relation between a man's character, his business and the methods by which his business is conducted, is close and vital. The same is true of nations. The character of men and their permanent value to society is easily determined by classifying kinds of business and differences in business methods. The quotation from Goldwin Smith has wide application. Business is more closely related to social and religious life than to national life and character. Possibly this seems to be so because we see effects and results more easily in individual life and in narrower circles. Few men have risen to a just conception of the real nature of money and business as products of individual effort and individual character. Honesty conducts business for the highest good of all. Dishonesty is not only content to do otherwise, but is constant in pursuing personal ends without regard to the general good. The immediate influence of such methods, and therefore the crystalized result of such methods as it appears in money and in business, continues evil results so that a dishonest man forms the center of an ever-widening circle of pernicious influence. It is upon these broader grounds, these important and practical facts, that Goldwin Smith bases his statements. There is a sense in which money cannot be "tainted," and when rightly used money redeems both itself and the results of its use, from evils that may have been associated with its production. No adequate conception of the value of money can be had without this larger view of its relation to individual character. This teaches a practical lesson in the business world which is easily understood, but often overlooked.

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**Irreligion and Business**

Several of our exchanges, among them the *Public Ledger* of Philadelphia, have given some attention to "The Irreligion" of these days. A correspondent of the *Ledger* lately wrote vigorously concerning "The Value of Religion in Wall Street", a place where some people think that religion has never been heard of. The writer showed what every observer has noted, that permanent forms of business succeed only as men are honest, and that genuine honesty, which is the product of religious principles, is the only safe and successful basis for business, even in

Wall Street. There is another view of the question which demands attention; namely, that while certain forms of religious faith and religious principles have passed away, or have been pushed into the background other things that are the direct product of religion have become more prominent. The *New York Times* says:

"Measured by church attendance there has been an undeniable falling off. And yet the religious sense is about the most persistent fact in human nature. If its manifestations have dwindled, according to the register of the church door, it is necessary and proper to look for them elsewhere. The only thing that may be allowed offhand, is that attendance on Sunday worship does not, so nearly as in other periods, sum up the religious interest of men. The religious instinct has not been atrophied even in the men who so rarely darken a church door. They zealously support causes whose objects are not so different from those that their good wives are furthering through the various church societies. They are not insensible to the solemn old truths that are conveyed in the happenings of their own and other lives; more clearly than their ancestors, they are able to see in them a text writ large. They ponder the facts of existence as interpreted by individual experience. Every thinking man, indeed, can find in the sum of his reflections an amplification, a verification or a commentary on the words that his Sunday school days made familiar. The lessons of his life are a King James Version done into modern terms. He is a sort of parable, and he knows it."

Whether non-churchgoing men rise as high as they are represented above, it must be granted that the indirect effect of religion and religious truth upon the lives of many men who are not church-goers, is larger than they are sometimes given credit for. The purpose of this editorial is not to draw comparisons between churchgoing men, and non-churchgoing men, but to urge attention to the truth that every good interest in human life is not only promoted by religion, but the principles that underlie Christianity, are the only permanent and safe foundation on which any of the higher interests of society or of the nation can be built. Business proves that "Godliness is profitable unto all things both in this life and in the life to come."

### Destructive Collisions

The student of passing events and the history of the last century cannot fail to see that the State-Church idea has come into direct collision with larger views of Christian liberty, in the United States, and that Christian liberty has not suffered. In the terrible collision off Watch Hill a few weeks since, which sent a steamer with its precious freight of life to the bottom quickly, and the schooner with which it collided, to its grave on the beach not far away, both vessels were destroyed by the collision. The collision between the State-Church idea and religious liberty is better represented by what would have happened had that steamer struck upon one of the great rocks at Light House Point, a mile from the place where the collision occurred. In that case the rocks would have been unmoved and unscarred, but the steamer would have been wrecked as quickly and as certainly as she was in the deeper water off shore. To him who takes but a partial view of history, the growth of religious liberty sometimes seems slow, and the life of error seems almost invulnerable. The larger view and the longer look reverse that conception. Fundamental principles of religious liberty are part of human consciousness; they are the solid rock upon which all narrow views of human authority over the individual conscience, must finally go to pieces. Various phases of religious liberty have appeared within the history of Christianity, notably within the Protestant Period. These have been represented by different denominations and at different periods, all experience converging toward the one desirable result that the individual soul, standing alone in the presence of God, is the final arbiter of duty and destiny. When the tyranny of the church over the individual conscience began to give way and the Protestant Reformation was thus born, the collision between religious liberty and spiritual tyranny began. Since that time collisions have continued in various forms and places and the path of history is marked by wreckage from the State-Church system. The most prominent remnant, so far as civil legislation is concerned, now appears in Sunday legislation, which, at its best, is little more than a wrecked life-raft that drifts at the mercy of the tides. In all collisions there has been and must be confusion and temporary loss. Some men,



breaking away from the State-Church system, go into extremes of error and disobedience. Taken as a whole however, such normal collisions are remedial. They are the result of larger and clearer conceptions of what individuality is, of the dignity and of individual conscience, and of the holy relation which creates the obligations of the individual soul toward the one God and Father of us all. Whatever of temporary loss may come, whatever of momentary evils may seem to result from such collisions, they are desirable, helpful and unavoidable. If men would learn and obey the demands of Truth more readily than they do, collisions would cease, the water would be cleared of wreckage and permanent good would come. That larger faith which believes in a loving Father who sees the end from the beginning, and to whom the temporary wrecking of human experiments is only an incident in the school of human life, looks with calmness upon the wrecks of imperfect theories, knowing that out of them better things will come, under the guidance of Him who seeth always and sleepeth never.

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**A Baptist Council** The Boston Baptist Ministers Conference listened to the report of a committee, March 14, 1907, touching the demand for a Denominational Council. The closing portions of that report give a summary of suggestions that will interest the readers of the RECORDER. The fact that the Congregationalists of the United States have already gone beyond where Seventh-day Baptists are, if not beyond what is here proposed by Baptists, in seeking to strengthen their denominational polity, is of practical interest. That portion of the report referred to is as follows:

"But some one will say: What do you actually propose? Granting that scriptural precedent does not forbid, and that growing unity of the world demands some change what do you suggest? This direct question I would not blink, though we are as yet only feeling our way toward the best form of organization. What we propose is not a central body, to have any legislative power. Nor can we tolerate any executive clothed in authority over his brethren. What we do need is some organic means of expressing and guiding public opinion within and without the denomina-

tion. This can be achieved by a permanent national 'council'—a word in good repute among us—whose members shall be elected for fixed periods and whose duty shall be simply to express and advise. There is no power in this country like the power of public opinion, and a council whose function it is to utter and guide denominational sentiment and effort has all the sphere it can desire. Some members of this council might be elected from the state convention of each northern state, and some from each of our great national societies. The annual meeting might be held either in May, in conjunction with our present Anniversaries, or in November. If the council should at its first meeting divide itself into committees, each to devote a year to the study of some specific problem, and to report the result of its investigation a year later to the council—a method pursued by many national organizations at the present time—the recommendations of the council, based upon statistics and accurate research, might come to the denomination with an illuminating and constraining power that we now sadly lack.

"The obvious duty of the council would be to create and express denominational opinion in regard to:

"Denominational duties to be faced, movements to be initiated, or agencies to be established;

"Co-ordination and adjustment of agencies already established and delimitation of their spheres;

"The development of denominational beneficence, both in impulse and method;

"Means and method of the education of our people in Baptist principles and history;

"Support and direction of denominational schools and colleges;

"The attitude of the denomination toward great questions of public morals, civic virtue, philanthropic and missionary enterprise, and the establishment of the kingdom throughout the earth;

"The creation and support of religious literature, whether in the form of weekly journals or of books of permanent literary value;

"The elevation of the standards of religious art, architecture and music among the rank and file of our membership;

"The securing of the most promising young men from Baptist homes for the work of the Christian ministry;

"The nature of true and wise evangelism, and the means of promoting the evangelistic spirit."

Writing on the same theme, President Faunce of Brown University, in the *Standard*, Chicago, March 16, 1907, says:

"Among thousands of Baptists in America the stirring of a new denominational consciousness is today evident, and the demand for closer co-operation in our common cause is loud and clear. The question whether we shall deal frankly and thoroughly with the situation thus created, and either convince our eager brethren that the degree of denominational self-expression attained in the past is quite sufficient for all the future, or shall definitely provide for closer coherence and co-operation in Christian thought and action—this is almost identical with the question whether our denomination is to be as influential in America in the next fifty years as in the last fifty."

In this connection the RECORDER renews its plea for the creation of deeper denominational consciousness, and therefore strength and efficiency on the part of Seventh-day Baptists. Such consciousness, with consecration of spirit, will work out all necessary modifications, or additions to denominational polity. Life, insistent and vigorous life, creates polity. It is the only true source of polity. Bear that in mind always.

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**A Composite Poem** The *Independent* published the following composite poem and credits it to Mrs. A. H. Deming, San Francisco, Cal.:

Why, all this toil for triumphs of an hour?—  
*Young.*

Life's a short summer, man a flower.—*Dr. Johnson.*

By turns we catch the vital breath and die.—  
*Pope.*

The cradle and the tomb, alas! so nigh—*Prior.*  
To be is better far than not to be.—*Sewall.*

Tho' all man's life may seem a tragedy.—*Spencer.*

But light cares speak when mighty cares are dumb.—*Daniel.*

The bottom is but shallow whence they come.—  
*Sir Walter Raleigh.*

Your fate is but the common fate of all.—*Longfellow.*

Unmingled joys here to no man befall.—*Southwell.*

Nature to each allots his proper sphere.—*Congreve.*

Fortune makes folly her peculiar care.—*Churchill.*

Custom does often reason overrule.—*Rochester.*  
And throw a cruel sunshine on a fool.—*Armstrong.*

Live well, how long or short, permit to heaven.—  
*Milton.*

They who forgive most shall be most forgiven.—  
*Bailey.*

Sin may be clasped so close we cannot see its face.—*French.*

Vile intercourse where virtue has not place.—  
*Sommerville.*

Then keep each passion down, however dear.—  
*Thompson.*

The pendulum betwixt a smile and a tear.—  
*Byron.*

The sensual snares let faithless pleasure lay.—  
*Smollett.*

With craft and skill to ruin and betray.—*Crabbe.*  
Soar not too high to fall, but stoop to rise.—

*Massinger.*

We masters grow of all that we despise.—  
*Crowley.*

O, then, renounce that impious self-esteem.—  
*Beattie.*

Riches have wings and grandeur is a dream.—  
*Cooper.*

Think not ambition wise because 'tis brave.—  
*Sir Walter Davenant.*

The paths of glory lead but to the grave.—*Gray.*  
What is ambition? 'Tis a glorious cheat.—*Willis.*

Only destructive to the brave and great.—*Addison.*

What's all the gaudy glitter of a crown?—*Dryden.*  
The way to bliss lies not on beds of down.—

*Francis Quarles.*

How long we live, not years but actions tell.—  
*Watkins.*

That man lives twice who lives the first life well.—  
*Herrick.*

Make then, while yet you may, your God your friend.—*William Mason.*

Whom Christians worship, yet not comprehend.—  
*Hill.*

The trust that's given guard and to yourself be just.—*Dana.*

For live we how we can, yet die we must.—  
*Shakespeare.*

An important part in the education of children lies in cultivating the habit of looking on the pleasant side of things rather than the reverse.



## EDITORIAL NEWS NOTES.

Announcement was made on March 26 that the Republicans of the State of Rhode Island might possibly unite upon Ex-Governor Utter as United States Senator from that State. Eleven weeks have been consumed in useless balloting for three leading candidates. Each one has been able to maintain a given place, but no one has advanced to a point which makes the election possible.

An article in *Everybody's Magazine* says that the destruction of life by railroads is almost confined to certain roads. That magazine announces that 279 roads have carried more than one-half the passenger mileage during the last year without a single fatal accident to passengers. One road is said to have carried three million persons a year for over ten years, over a total distance of 145,000,000 miles, without killing a passenger. Of another it is said that it has transported 60,000,000 passengers during the past ten years without a fatality. The writer of the article concludes that about one-half of the roads in the United States are managed wisely, while the others are so poorly managed that lives committed to their care are in great jeopardy.

James Bryce, the new British Ambassador to the United States, was the guest of honor at a dinner given by the Pilgrims of the United States, in New York City, March 23. His speech on that occasion was highly appreciated. He spoke especially of the way in which a former address of his concerning "The American Commonwealth" had been received. Everything indicates that Mr. Bryce's coming to the United States will increase good feeling and cement the bonds which already hold the United States and England in such pleasant relations. The Liberal Wing of the Government in England, under whose auspices Mr. Bryce has come here, takes great pride in him and in the reception which has been accorded him in the United States.

A somewhat notable address was made on March 23, by Prof. Nicholas Murray Butler of Columbia University, before the University of California, at Berkley. His theme was "True and False Democracy". He spoke upon "How to secure equality"; "Socialistic efforts"; "The aristocracy of

service;" "The result of monopoly;" and "The work of wreckers of society." We have not space to reproduce the address, but it is worthy of the man and the occasion. He called attention to the imperfect definition of "aristocracy", as it often appears in the United States, asking his hearers to recall the true Greek definition of aristocracy,—"the rule of the best". President Butler made a fine definition of true aristocracy when he said, "it is one of intellect and service". It is very desirable that the people of the United States, who are seeking government by the people and for the people, should combine the fundamental ideas of aristocracy, and of democracy—that is "rule by the people", in a government which shall be a true aristocracy because all the rulers may be classed as among "the best".

M. Pobiedonosteff, head of the Holy Synod of the Russian Church, died on March 23. He was born in 1827, was a man of great learning, and from his official position a man of wide influence. He was more of a lawyer than a clergyman, and his influence during the late war was strongly marked.

Reports from China during the last week indicate that the authorities are seriously alarmed "over the spread of famine and at the opportunity it offers to seditious societies to enlist converts against the Government." It is said that the Viceroy of Yang Kiang has asked for a million dollars to purchase East India rice for the relief of the people within his district. While large sums of money have been contributed from the United States already, it is thought that much more ought to be forwarded to stricken China.

On March 24, there was quite a submarine disturbance in the Bay of Pensacola, Florida. An island appeared where there had been twenty feet of water the day before, the top of which was pushed about five feet above the water. Soundings round about the island indicate that all that portion of the harbor has been uplifted. Similar incidents have occurred from time to time during the last half century.

Senator Hansborough of North Dakota, a prominent advocate of denatured alcohol, announces that farmers may produce it for heat, light and fuel. It is said that liquor interests, and perhaps other com-

mercial forces will oppose the development of such alcohol. There are doubtless many localities, like North Dakota, where a cheap liquid fuel would be hailed not only by farmers, but by all people.

Trouble between France and Morocco has appeared and it was announced March 25 that French troops would occupy Oudja, a frontier town of Morocco until the Moorish government should give satisfaction for the assassination of M. Beauchamp.

The mimic war in Central America continues, although it is announced that both the United States and Mexico are planning to interfere.

The revolting peasants in Roumania seem to be gaining strength, and there are evidences that the Government is not able to control their movements. Incendiarism and pillage, which are no part of honorable warfare, prevail. The situation is serious, the more so because the Government of Roumania is weak in many directions.

Rev. John P. Divins has just been placed in charge of the *New York Tribune* Fresh Air Fund. Rev. Willard Parsons, who has had charge of that work since the beginning in 1877, has been forced to resign because of ill health. Sixty children were taken into the country by Mr. Parsons in 1877. Last year nearly eight thousand were sent to the country under his direction, these being distributed in seven different states. Nearly 238,000 children have been sent into the country for a fortnight or more during the thirty years.

The Local Option Bill touching the sale of liquor was killed in the Pennsylvania Legislature March 25. Meantime the same Legislature has passed the "Two-cent Fare Bill" covering the railroads in that state.

Coinage of money in England began in a rude way about 150 B. C., having been introduced from Gaul. During the Anglo-Saxon period there were three forms of money, only one of which bore an inscription. The "regal series" bearing the names of reigning monarchs, began about 650 A. D. A new epoch was marked by the introduction of the penny, under King Offa of Mercia, in the eighth century. This remained the leading coin for six centuries. Gold and silver coinage was introduced under Edward III. The coinage which prevails in England at the present time dates from Henry VII. and Henry VIII. and Ed-

ward VI. The history of coinage in Great Britain is a fine illustration of the evolution, not only of commercial transactions, but also of the idea of permanent transmittible values representing labor and property.

Reports during the week indicate hope of a peaceful solution of the relation between the Government of Russia and the Douma lately convened. At the same time reports are at hand announcing "serious disorder" in Persia.

It has been announced that "Taximeter cabs" which automatically indicate the distance travelled, the time consumed, and show what regular charge may be made, are to be introduced in New York City during the coming summer. The millenium is certainly approaching if anything can be done to secure honesty and justice in the cab service of our great cities.

Political circles have been stirred during the past week, in Ohio at least, by announcements from Senator Foraker concerning the next presidential campaign. Secretary Taft now seems to be the probable candidate of the Republican party, as successor to President Roosevelt.

The relation between President Roosevelt and the railroads continues to attract attention. An important conference was held at the White House on the evening of March 27. Everything indicates that some readjustment of the relation which railroads sustain to the general public will be brought about through the agitation now going forward. During the week it was reported that Andrew Carnegie says, "The President is the best friend the railroads have. Why they have not realized it I cannot understand. They certainly ought to." Mr. Carnegie evidently thinks that the railroad measures championed by President Roosevelt are moderate and that nothing less than these will meet the demands of the general public.

March 27 it was announced that Mrs. Margaret Sage had given \$350,000 to the International Young Men's Christian Association for the erection of a building on 27th street, New York. This building it is said will be the largest and best endowed building for religious purposes in that great city.

Prof. Irving Fisher, of Yale, has been making experiments in dietetics which are attracting wide attention. He took forty-



nine men from Yale students; some were accustomed to a full flesh diet, others abstained from flesh diet, and the third class represented men of sedentary habits, who were practically non-flesh eaters, some of them not having touched meat for many years. After various tests of endurance Prof. Fisher's conclusions "tend to raise a strong presumption in favor of vegetable diet, or at any rate in favor of a smaller consumption of meats." Experiments in Germany have generally sustained the claim that non-flesh eaters have much greater endurance and sustain excessive physical action much better than flesh eaters do.

It has been reported during the present week that a number of rich men in New York will place their automobiles under the control of the hospitals, one or more days in each week, in order that crippled children and patients who are able to go out may have the pleasure of an automobile trip and the benefit of fresh air and out-door life, which such trips bring. It is a most commendable enterprise.

March 29, it was announced that President Roosevelt had set conciliatory agencies at work by which the impending strike among railroad operatives in the West was checked and it is hoped a strike will be averted. Fifty thousand men on the Western Railroad system were on the point of "going out."

A serious wreck occurred on the Southern Pacific railroad near Colton, Calif., March 28. The earliest reports say that sixty persons were either injured or killed. Many of the dead were in a coach occupied by Italians. Of the ninety passengers occupying the Pullman coaches only two were injured.

Figures given out at Washington, March 28, show that the inhabitants of continental United States have increased about eight million during the last six years. If the quality of the people making this increase were proportionate to the quantity, we should be a great nation in point of character as well as in numbers.

Meats, dairy products, and food animals sent out of the United States last year aggregated over 250 million dollars in value. More than 60 per cent. of this enormous total went to the United Kingdom. Even this large percentage, however, is less than

that of a decade ago, when Great Britain took over 70 per cent. of the products of this character passing out of the United States.

Of this 250 million dollars' worth of meats and dairy products (including food animals in this term) passing out of the United States last year, 40 million dollars' worth was live animals; 58 millions, lard; 36 millions, bacon; 25 millions, fresh beef; 21 millions, hams; 18 millions, oleomargarine; 14 millions, pork other than bacon and hams; 4½ millions, butter; and 2½ millions, cheese.

Exports to the Orient show an improvement in February, as shown by figures just announced by the Bureau of Statistics of the Department of Commerce and Labor, and suggest a return to normal conditions of that trade, which showed a falling off in 1906. The recent reduction in exports to the Orient from the United States occurred chiefly in the trade with China and Japan. Exports to Japan showed a drop of 21 million dollars for the year ending December 31, 1906, and those to China showed a fall of 28½ millions; while the month of December alone showed a drop of over 1 million dollars in the exports to Japan, compared with December of the preceding year, and those to China showed a fall of 2½ millions compared with December, 1905.

Astounding revelations concerning dishonesty in furnishing the new State House in Harrisburg, Pa., are brought out with increasing ugliness, week by week. A boot-black's stand which is in the Senate caucus room, worth \$125.00 retail, brought the subcontractor \$1,619.20. Similar revelations show that millions of dollars have been stolen from the state of Pennsylvania in connection with its new State House.

The will is to be made strong by exercise. Using it makes it strong, just as using the muscles makes them strong. When we hesitate about deciding things and avoid it and put it off, we are weakening our will. When we face promptly the issue that needs to be settled and after having done our best to work it through have deliberately taken our position and committed ourselves to it, we have made a real gain in strength of will.

### THE SEVENTH-DAY BAPTISTS IN MADISON COUNTY.

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 SECOND SEVENTH-DAY BAPTIST CHURCH OF BROOKFIELD.

This church was organized January 12, 1823, with seventy members who had belonged to the First Seventh-day Baptist Church of Brookfield. They had cordially been allowed to withdraw from the First church to form the Second, which was located four miles north of the village of Clarkeville where meetings had been held frequently. Eli S. Bailey, who had been a member of the First church was chosen their first pastor. He was a practicing physician, a man of power and of decided moral character. He continued their pastor until 1840. From 1826 to 1838, he received into the church one hundred and fifty-eight members. Samuel Crandall was pastor for one year. Joshua Clarke was pastor nine years, J. M. Todd, something over thirty years, Clayton A. Burdick about ten years, T. J. Van Horn about five years, Herbert L. Cottrell from 1904 to the present time. Silas Spencer and Collins Miller were the first Deacons. About 1836 so many of the members resided at Clarkeville, that they joined with the First-day Baptists in an organization called The Clarkeville and Brookfield Baptist Societies, and built a meeting house, which they have jointly occupied ever since. Meetings were held at the old church the first, third, and fifth Sabbaths in each month, and at Clarkeville the second and fourth from 1836 to 1870; but after Elder Joshua Clarke became pastor he held afternoon meetings at Clarkeville, now called Brookfield village, when there were meetings held in the old church in the morning. Elder Todd succeeded him and did the same, until 1870, when the Sabbath meetings at the old church were discontinued, and soon after the old church was sold. There is con-

nected with the church a flourishing Sabbath School with a Home Department, a Christian Endeavor Society and a Jr. C. E. Society, and a Woman's Benevolent Society. The church reported 188 members at the last Conference. The Deacons are: C. E. Clarke, J. L. Clarke, J. J. Witter, and C. W. Camenga. The church owns a parsonage. We regret that the early minutes of the church were destroyed and we have access to so little data.

#### THE THIRD SEVENTH-DAY BAPTIST CHURCH OF BROOKFIELD.

On the 14th day of Sept. 1823 the request of brethren living in the southwest section of the First Seventh-day Baptist Church Society to be organized into a separate church was granted, and delegates were appointed to assist in the organization. The Third Seventh-day Baptist Church of Brookfield was organized Sept. 28th, 1823 with Elder Daniel Coon as pastor, who had been a member also of the First Church. There were about sixty-eight constituent members. The early records of the church have been destroyed, but the church evidently flourished, for in 1837, it reported to the Central Association 137 members, with Samuel B. Crandall, Elder, Joshua Maxson, Samuel P. Burdick, Ethan Stillman, Ephraim Maxson, Deacons, Adin Burdick, clerk; later, Rev. Eli S. Bailey became pastor. Elder Giles Langworthy was at one time pastor of the church. The meeting house was located on the east side of Beaver Creek about one and one half miles north of South Brookfield. In 1844 another meeting house was built on the east side of the Unadilla river in the village of West Edmeston, Otsego Co., where part of the members resided, and meetings were held here the second and fourth Sabbaths of the month, and at the former house the other Sabbaths. About 1854, the name of this church was changed to the West Edmeston Seventh-day Baptist Church.

Dr. A. C. Davis Jr. is now pastor. He is also president of the Young People's Board of the denomination, and is editor and publisher of the *Seventh-day Baptist Endeavorer*.

Service to our fellow-men should be made not a substitute for piety, but an expression of it.—*Josiah Strong*.



### THE GENERAL CONFERENCE FOR 1907.

Of all the letters received with suggestions concerning our next Conference the one given below contains more points than any other single communication; indeed it represents better than any other one letter the ideas of one class of our correspondents. The language is modified a little, but the thought is essentially unchanged.

"In answer to your letter inviting suggestions for the Conference, I gladly submit the following:

"1. Let all annual Reports be tabulated and posted on the bulletin boards for inspection. Do not have them read in public. That takes precious time; and but few can grasp the contents of a report while it is being read.

"2. Have the business session in the morning hours, and give the heart of the day to religious services.

"3. Provide a thousand copies of some good music pamphlet, and let all the people sing.

"4. Cut out the sermon Friday night and give the whole service to the people. Also, let at least two hours be similarly employed, every day. We need to draw nigh to God; and that should be made the watchword. Abundant opportunity should be given for accomplishing this result. We are accustomed to intellectual feasts; can we not pray for a spiritual feast? The character of the Conference will depend on the *mind* of those in attendance.

"5. Urge all the people to pray most earnestly, and to consecrate themselves, that our God may bless us abundantly."

This letter, in moderate and reasonable language and in a fraternal way, expresses the somewhat extreme position of many people as to ways and means of reaching the spiritual ends that we all seek. But it should not be forgotten that there are also many who devoutly believe that an "intellectual feast" is just as dependent upon the Holy Spirit as a "spiritual feast" is; that men may draw as near to God through the agency of an inspired sermon, an inspiring address, or the "opened" Scriptures, as in a testimony meeting; and that the Church's "business" ought to be as truly religious in spirit and purpose as a meeting for prayer and song.

And, in recognition of the existence

among us of these two lines of thought and feeling, the Program Committee is making an earnest effort to answer the desires and meet the needs of the largest possible number, in the prayer that all of us may bring to Conference such a breadth and holiness of "mind," that, in and through everything that shall be said or done, an abundant blessing may come to every heart, from our God and Father, whom we all love, and whose Holy Name we would magnify.

ARTHUR E. MAIN,  
*President.*

ALFRED, N. Y.

#### THE LIFE BEYOND.

It singeth low in every heart,  
We hear it each and all—  
A song of those who answer not,  
However we may call;  
They throng the silence of the breast,  
We see them as of yore—  
The kind, the brave, the true, the sweet,  
Who walk with us no more.

'Tis hard to take the burden up  
When these have laid it down;  
They brightened all the joys of life,  
They softened every frown;  
But, oh, 'tis good to think of them  
When we were troubled sore!  
Thanks be to God that such have been  
Although they are no more.

More homelike seemeth the unknown  
Since they have entered there;  
To follow them were not so hard,  
Wherever they may fare;  
They cannot be where God is not,  
On any sea or shore;  
Whate'er betides, thy love abides—  
Our God, forevermore.

*Unidentified.*

#### STEADFASTNESS.

Nay, never falter, no great deed is done  
By falterers who ask for certainty.  
No good is certain but the steadfast mind,  
The undivided will to seek the good;  
'Tis that compels the elements, and wrings  
A human music from the indifferent air.  
The greatest gift a hero leaves his race  
Is to have been a hero.

—George Eliot.

### SEMI-ANNUAL CONVENTION.

The Semi-Annual Convention of the Western Association convened with the Richburg church March 22-24, 1907. All the churches of the Association were represented at the Convention and, despite the muddy roads, large delegations were in attendance from neighboring churches. The sessions of the Convention were characterized by spirituality and deep religious feeling, and the addresses and sermons were scholarly, well prepared and of a high standard.

The meeting was opened Friday afternoon with an address by the Moderator, H. Eugene Davis, who outlined the theme of the Convention, "Evangelization," and mentioned, in an earnest way, the responsibility of the individual, the home and the church in that work. He was followed by Pastor O. D. Sherman who presented an able address on: "What Constitutes a Man a Missionary". As qualities necessary to the worker, Brother Sherman enumerated courage, ability to teach, adaptability, tact and spirituality. The evening session was opened with a sermon by Rev. George Kenyon who spoke on "The Crucifixion of Christ". He spoke of the influence of the life of Jesus on the world and dwelt on the various scenes in the life of the Master. The sermon was warm and spiritual and stirred the hearts of those present. A helpful conference meeting followed.

Sabbath morning, Rev. S. H. Babcock delivered an inspiring discourse on a missionary theme which was heard with interest and profit by a large congregation. Following this a session of Sabbath School was held at which time brief addresses were made by Paul E. Titsworth, Rev. A. G. Crofoot and H. Eugene Davis. At three o'clock a large audience was present at the Young People's Hour. Associational Secretary Webster spoke on "The Problems and Rewards of Young People in Evangelization". As three problems he made mention of doubts, misconceptions and mistakes. Three rewards which came to evangelistic workers he said were, the fuller, richer and more abundant life that comes to him who does service for others, who is thus made to feel that his influence over others is beneficial, and who has the consciousness that he is fulfilling God's purpose, in placing him in the world.

After the address, H. L. Cottrell led an inspiring conference meeting in which many participated. The evening service deserves special mention for two scholarly addresses given by Pres. Davis, and Dr. L. C. Randolph, the former speaking on "The Attitude of Seventh-day Baptists toward Inter-Denominational Organizations;" the latter on "The Attitude of the Individual to Great Moral Reforms." President Davis outlined the general movement in politics, economics and social life, education and religion towards centralization and union, and showed that it would be in accord with this tendency, and also in line with reason and with true Seventh-day Baptist principles, for our people to enter into relations with certain interdenominational movements of the present time. Pastor Randolph attracted intense interest by his dramatic and timely portrayal of the local law enforcement movement that is being carried on. His address was greeted by enthusiasm and applause.

After a brief business session, Sunday morning, Rev. A. G. Crofoot gave an address on the "Small Church as a Factor in Spreading the Sabbath Truth." The speaker showed by Biblical references, the good small churches have done in the early days. He mentioned several ways in which churches were helped, and had helped in the work, and closed with a brief history of several of our own small churches which have produced leaders in the denomination. Following this, Dean A. E. Main, in one of the best addresses of the convention, spoke on "The Church as an Educational Factor in the Community." From his experiences as Missionary Secretary and as an educator, Dr. Main was well fitted for his topic; he showed how true education means a well developed man—spiritually, morally, socially, and physically, and how the church can assist in these lines. He concluded his address by making an appeal to the churches to help their pastors in an educational way, in buying books, etc. At the afternoon meeting, Brother J. W. Crofoot delivered a helpful address on "The Reflex Influence of Foreign Missions," demonstrating the fact that a missionary church is a live church, while the home church which does not assist in missionary enterprise is often weak and non-spiritual. At the conclusion, a paper by Rev. E. D. Van Horn was read by Pastor Sherman.



The subject—"The Sabbath School as an Evangelizing Force," was treated in an interesting way, the writer emphasizing the importance of careful preparation on the part of teachers; careful presentation of the lesson, and a careful watch over the teacher's own life.

The last session was on Sunday evening, the largest audience of the convention being in attendance. By special request, Brother Crofoot gave his pertinent address on "Opportunities and Obstacles in China Missionary Work." Some of the opportunities are the "open door," the dependence of the Chinese on foreign physicians, the more modern conditions, etc.; while obstacles which hindered the work are the conservatism of the natives, the superstition of the Chinese, the example of immoral foreigners, etc. Brother H. L. Cottrell followed with a short, enthusiastic talk on "What this Convention Means to Me and my Work." Many present then testified as to the inspiration, helpfulness and renewed determination that had come to them as a result of the meetings. Practical good was derived from the Convention by the discussions which followed nearly every address. The Richburg people deserve praise for the warm welcome accorded to their guests; for the hospitality they exhibited and for the many ways in which they helped to make the Convention a success. Attention should be called to the excellent music of the choir, the hearty co-operation of Pastor Sherman and the careful planning of Moderator H. E. Davis, all of which contributed in making the occasion, not only a pleasant one, but one that will be remembered as a factor in increasing the usefulness of all those in attendance. The next session of the Semi-Annual Convention will be held with the Hartsville Church.

A. E. WEBSTER, *Secretary.*

#### THE FIELD SECRETARY AT WEST HALLOCK AND CHICAGO.

REV. W. L. GREENE.

In spite of rain and mud, the usual number of institute sessions and local conferences were held during the secretary's visit to West Hallock. The program as arranged was carried out after one or two postponements on account of storms. Telephones were readily used and the change of evenings was easily brought

about. Sunday afternoon, Superintendent J. Lee McWhorter gave an address on "The Organization of the Sabbath School" with special reference to the officers and their duties, and Rev. E. E. Hakes spoke on the "Influence of the Sabbath School on the Spiritual Life." The secretary spoke on "Standards of Organization" and conducted a Round Table discussion. Monday evening the general theme, "The Teacher and his Work" was considered in an address by the secretary, and in general discussion.

Wednesday evening, "Principles of Teaching" were presented in a paper by Mrs. H. E. Hakes, and the secretary spoke on Child Nature as the determining factor in the method of instruction. The worker's conference held the same evening gave approval to the organization of a Home Department, a teacher's meeting with teachers' training work, the further grading of the school, and the enlargement of the Sabbath School library. The West Hallock people feel the loss of many faithful workers who have moved to other localities, but those who remain are faithfully taking their places. The Sabbath School makes good use of its musical talent in an orchestra at its regular session, and the members of the School are frequently called out for blackboard reviews and to lead in general opening and closing services. Pastor Peterson has the confidence and love of the people and in addition to his own church work is the regular supply at Lawn Ridge Congregational Church.

A full congregation greeted the field secretary in Chicago, Sabbath day, March 16. The secretary spoke on some of the qualifications for the skilled Bible School workers. The regular Sabbath School hour following the church service was given over for conference work. City conditions seem to forbid the use of many lines of Sabbath School work that are helpful and practicable in other schools. The Home Department is to be added to the organized work of the Chicago Sabbath School.

*Milton Junction, Wis.*

*March 22, 1907.*

To do the things we know today will mean to know things to do tomorrow.

No man can do more than his best. But a good many men can do more than what they think is their best.

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

### MOTHER'S MEMORIAL DOLLAR.

AGNES F. BARBER.

Thirty-two years a message has sped  
To heathen lands from one called dead;  
Thus she "yet speaketh" words of love,  
To win lost souls to the home above.

Near fourscore years of her life had passed  
Ere Christian women awoke at last,  
To rescue sisters in foreign lands  
From superstitions' cruel bands.

She gladly welcomed this forward move  
In the cause for which she felt great love,  
But scarce was her name as a member given  
When suddenly life's silver cord was riven.

Yet with dying breath she direction gave,  
To join in this work the lost to save,  
Thus her part in this was but just begun  
In the closing hours of life's setting sun.

But her memorial gift each year is sent  
To the far off land of the Orient;  
Which contributions, cheerfully given,  
Are treasures safely laid up in heaven.

So her mite has been doing what it could,  
Toward bringing the lost world back to God,  
Dispelling the gloom of Nature's night,  
By the glorious beams of gospel light.

And the sower and souls thus garnered on high,  
In redemption's song forever will vie,  
As they brightly deck her starry crown  
Which at Jesus' feet she gladly casts down.

Far better than worldly decking or fame  
Is self-denial for Jesus' name;  
And jewels thus gathered have vastly more worth,  
As the gems of heaven exceed those of earth.

*Norwich, N. Y., March 7, 1907.*

The close of the year saw the passing away from us of two women of whom it can truly be said that "they rest from their labors, and their works do follow them." The Baroness Burdett-Coutts, at the vener-

able age of 92, has died amidst manifold signs of respect, reverence and affection, from the King and Queen to the flower girls of the metropolis. An impressive funeral was accorded her in Westminster Abbey. Of late years, indeed, owing to the infirmities of advanced age, she had been little more than a very gracious memory. But in her prime she was known, by reason of her abundant philanthropy, as what has aptly been called "a kind of female Lord Shaftesbury." No praise could be higher. As a young lady, she inherited the bulk of the immense fortune of her grandfather, a prosperous banker. She consecrated it in ways far too numerous to mention, to the philanthropic service of her kind, from building a great fish market in one of London's worst slums, to supply cheap fish to the poor, and dotting London with churches and schools, to paying lecturers to travel through the country, and teach children the duty of kindness to animals. She was of course a mark for mendicants of all kinds, of which one of the most comic was a certain obscure evangelist, who wrote to her asking for a set of false teeth, to enable him to preach the Gospel.

\* \* \* \* \*

The other shining ornament of womanhood who died with the old year was Mrs. Josephine Butler, widow of Canon Butler, of Winchester. Mr. W. T. Stead has said of her that he has always regarded her as the greatest woman of our time, "if greatness be measured by nobility of spirit, and that divine quality of the soul which manifests itself in deeds of moral heroism." Her specialty in Christian service has lain in a direction from which the purity, modesty, and delicacy of many good women's natures instinctively shrink, but happily Mrs. Butler overcame these shrinkings, and, like Lady Godiva of Coventry, has "built herself an everlasting name," in the estimation of all those who view with abhorrence the white slavery in which the "sad sisterhood" is fettered by the brutal lust of brutal men. The repeal of certain acts of Parliament, intended to reduce to a minimum the physical perils of the most loathsome of social vices, was largely due to Mrs. Butler, who in the course of her campaign on behalf of the fallen, endured as much odium and calumny as ever fell to the lot of a woman for righteousness' sake. She was a great Christian as well as a great

woman, and once wrote: "Every morning and every evening . . . raising my hand to heaven, I declare and pronounce in the presence of the great 'cloud of witnesses' . . . that God is my God, and that Him alone I serve and follow, and that Jesus is my Savior, my Divine-Human Friend, my one Hope."—*London Correspondent in Record of Christian Work.*

On the afternoon and evening of February 21, the Woman's Evangelical Society of Alfred, N. Y., held its annual Washington's Birthday Festival. The decorations were in keeping with the occasion, bunting being used to decorate the walls, booths, and tables, where fancy and useful articles, flowers and home made candies, and pop corn were on sale. There was also a table of Chinese curios, some of which were for sale for the benefit of Miss Burdick, for the girls' school. Supper and ice cream and cake were served from 5 to 10 P. M. In spite of a very busy week, the festival was well patronized and netted the society \$55.00.

BELLE G. TITSWORTH, *Cor. Sec.*

"Our Ladies Benevolent Society had a New England supper on Washington's Birthday from 6 to 8, followed by a program. Although it turned cold the day before so the roads were quite rough, still we had a fairly good turnout, and made about seventeen dollars."

Welton, Iowa.

The sale of Prayer Calendars has been very gratifying and we are hoping great things from their use. Only a small number are now in hand, and any desiring to purchase should order at once, 10 cents per copy.

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The Board will welcome suggestions regarding work for the coming year.

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The Missionary service, "All the World for Jesus," which has been especially arranged for the use of ladies' societies and Y. P. S. C. E., can be had by sending to Mrs. T. J. Van Horn, Cor. Sec., Albion, Wis. The price is 5 cents per copy, 12 copies for 50 cents.

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Miss Agnes F. Barber, an aged sister and

lone Sabbath-keeper at Norwich, N. Y., has just published an attractive little leaflet, which she hopes will provoke thought, and add something to the funds for the cause of missions. The Woman's Board have secured a quantity of the leaflets and will use them in their correspondence. They can be purchased at 5 cents per dozen, 30 cents per hundred, by sending to Mrs. T. J. Van Horn, Cor. Sec., Albion, Wis.

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In regard to an elaborate funeral display it is often said, "It is the last we can do for our friends." But, as one remarked, "It is only for one day." Is not a more appropriate tribute to departed Christian friends the annual offering of a Memorial Gift to perpetuate their contributions to Christ's cause?

#### CHRIST AND HAPPINESS.

Dr. Henry Van Dyke, in a remarkably plain but deeply spiritual sermon on "Religion in Relation to Human Happiness," argues that the desire for happiness is natural. The harm comes to this desire in methods we employ in securing happiness. He sets out his propositions distinctly. "If we come to Christ for happiness," he says, "He tells us four great secrets about it: (1) It is inward and not outward; and so it does not depend on what we have but on what we are; (2) It is not to be found by direct seeking, but by setting our faces toward the things from which it flows, and so we must climb the mount if we would see the vision, we must tune the instrument if we would hear the music; (3) It is not solitary but social, and so we can never have it without sharing it; (4) It is the result of God's will for us and not of our wills for ourselves, and so we can only find it by giving ourselves up in submission and obedience—"For this is peace, to lose the lonely note Of self in love's celestial-ordered strain: And this the joy, to find one's self again, In Him whose harmonies forever float Through all the spheres of song, below, above, For God is music, even as God is love."

The religion of Jesus tells us that cheerful piety is the best piety. There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured

by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy; for what you rejoice in, that you love; and what you love, that you are like. . . . It is said of the first disciples that they "did eat their meat with gladness and singleness of heart." Not till that pristine gladness of life returns will the Church regain her early charm for the souls of men. Every great revival of Christian power, like those which came in the times of St. Francis of Assisi, and of John Wesley, has been marked and heralded by the revival of Christian joy.—*Selected.*

#### DISCOVERED AT LAST.

The teacher of the primary class was in the habit of writing literary quotations upon the blackboard and asking the children to give the meaning in their own words. One morning she wrote these lines from Emerson:

"But in the mud and scum of things,  
There alway, alway, something sings."  
"Now who can tell me what this means?" she asked.

It might puzzle older minds to express clearly the hidden thought, and the little folks looked doubtful. Presently one pair of eyes brightened and one little hand went up.

"Very well, Max," said the teacher, "you may tell what you think this means."

"Frogs!" was the quick and confident reply.

It was a country school, I was hearing my little second reader class. The lesson that day was a story about flies, their curious ways and habits. Among other things the story said that flies always kept their faces clean, and then went on to tell how they rubbed their feet over their heads, as could often be seen by watching them. The last thing in the lesson was the question: "What lessons can boys and girls learn from the flies?" I asked the children to answer the question. Only one small boy ventured an answer, and that was: "To wash our faces with our feet."—*Selected.*

#### SUNSHINE GLEANINGS.

Every fact that is learned becomes a key to other facts.—*E. L. Youmans.*

Rule yourself wisely, and you will have no time to sigh for greater kingdoms.

#### "AUNT POLLY'S SPRING."

M. B. CLARK.

A lonely pass amid the hills—  
The Blue Ridge mountain way,  
Where many soldiers came and went,  
And either Blue or Gray.  
Weary and fainting, parched with thirst,  
From marches swift and long,  
They struggled on, in War's array,  
A grimy, motley throng.

But lo! from height of hills above,  
A spring, all crystal clear  
And icy cold, in healing drops  
Of water, bubbled near.  
And there with little cup of tin,  
A woman, old and gray,  
And bowed with poverty and toil,  
Sat patiently each day.

With hands which could no longer spin  
She gave the cooling draught  
Of water, from the healing spring,  
And hundreds gladly quaffed.  
The hands were weak, the gift was small,  
A widow's mite indeed,  
But help and strength were in the cup  
For life's extremest need.

Be comforted, oh! ye, who wait,  
With well-nigh folded hands,  
The summons into fuller life,  
Where larger service stands—  
The healing drops for human woe,  
Which faith and love can give,  
Won through the alchemy of years,  
Shall help some soul to live.

A little London girl won a prize at a flower show. Her prize was grown in an old cracked teapot in the rear window of the attic in a wretched tenement house. When asked how she continued to grow so perfect a flower in such surroundings, she said she always moved it around to wherever there was a sunbeam. Perhaps that would be a pretty good recipe for anybody's growth in some directions. We're all a good deal like plants. The hymn, "Walk in the Light," means live in the light. Walking is the Bible phrase for living.—*Selected.*

"Know thyself." It will make you more charitable toward other people.



## Young People's Work

### THE PROBLEMS AND REWARDS OF THE YOUNG PEOPLE IN EVANGELIZATION.

A. E. WEBSTER.

*Delivered at the Semi-Annual Convention at Richburg, N. Y., and requested for publication.*

One of the questions characteristic of the time in which we live is the query—"Will it pay?" On every hand are men of the world asking the cost of certain projects, profits of various enterprises, or the gain to be derived from a given business transaction. The shrewd business man will undertake nothing without first counting the cost. He will engage in no line of work and will plan no campaign till he knows the existing conditions and has been informed of the prospects for ultimate success.

This principle which has brought financial success to business men should be applied to our Christian work. Not simply that we may know whether a certain line of duty will be financially profitable or not, but rather that we will be in a position to count the cost of the work; that we will have a broad and comprehensive view of the field in which we are to labor; that the problems we may have to face and the questions which will arise will not find us unprepared.

The theme of this Convention is Evangelization. Incident to the work of evangelization are certain problems and certain rewards which come to those engaged in the work. Some of these are peculiar to young people, while others are true of any interested person. It is in the province of this paper to point out some of the problems and some of the rewards which come especially to young people. First let us consider three problems which young people meet.

In entering the field of evangelization one of the first things with which the young person has to contend is the problem of doubt. While all individuals are to a greater or less degree troubled with doubt, it is peculiarly a problem of the young. The

age in which we are living encourages and increases this problem. This is an age of inquiry. It is an age in which people are asking questions. It is a time when persons wish to investigate and determine for themselves the truth or falsity of any statement. It is a period when individuals are not content to accept as ultimate any assertion or doctrine without first weighing the evidence and sifting the testimony to ascertain if they can reasonably receive it and incorporate it into their own intellectual life. On every hand are we meeting persons who are asking "why," or "when," or "what for." The present is a time in which science and scientific method has the sway as did religion in the mediaeval days. It is a time when everything is being tested by the scientific standard and when everything must stand or fall by this standard. That generally this is a good thing most men will admit. That it is a good thing to gauge our beliefs and theories and to measure our plans by a scientific test to see if they are reasonable is generally conceded. But even a good thing can be run into the ground. And that is what young people are doing when they use the element of doubt as reason for not doing evangelistic work. It is a good thing to feel sure of your ground. It is fine for a young man to feel sure that his religious beliefs and principles are in accord with reason and science. It is a grand thing to feel at home in the world and not be troubled by endless doubts and questions. But when a person possesses doubts and questionings which cannot at present be satisfied, and when he uses these as an excuse for neglecting work which is not dependent on the state of his intellect or the status of his theological ideas, he oversteps the boundary of the reasonable into the realm of the ridiculous. There are too many people in the world today who insist on knowing and understanding everything about a certain line of work before they will engage in it. They seem to feel that unless they have complete knowledge of a task they should not attempt it. If all their doubts are not satisfied, or if they have questions or problems unsolved, they imagine they are exempt from all Christian work. These people forget that man has only a limited knowledge in any one department of life. That there are probably more things unknown than there are known about anything in the world. They forget that

men have always gone on and worked when they possessed but *partial* knowledge. That this is the universal rule from the time of our birth to the day of our death. That the child in the home obeys his mother, not because he knows all the motives and reasons the mother has in making the request, but because he trusts his mother and feels that it is reasonable and right to obey her. If a child obeys so trustfully the mother, even though he does not understand it at all, what shall we say of the Christian who neglects his Father's business because he does not know the Father's purpose? In the zoological class at Alfred University, Dr. Kelley will give to each member a specimen of some animal to dissect. The student may ask all the questions he pleases but the teacher will answer none of them. He says—"Go ahead, dissect the animal—do the best you can—tell me what you find. Then I will tell you whether you are right or not." For the student to refuse to perform the dissection till he knew all about the animal would be sheer folly. Yet there are many young people who will not engage in Christian work because they have doubts and questions which are not yet settled. A man goes to work in the terra cotta plant. He doesn't insist on knowing at first the evolution of tile or shingles from the crude shale before he begins work. He goes to work and does the things the boss tells him to do, believing that the foreman knows his business. Little by little there comes to him a knowledge of the process till eventually he grasps the whole of it. The world can only be called a larger factory in which we all are employed. Simply because we cannot know all the relations in regard to our work is no evidence that our work is not reasonable, right and proper. Isn't it reasonable to suppose that God knows his business; that the universe is operated on reasonable laws and that everything is as it should be? Of course there are things in the Bible and in nature which we cannot understand. What Doctor of Divinity can satisfactorily explain to a child the meaning and the mystery of the Trinity? How many of us are satisfied in our own minds in regard to the resurrection of the dead with all its perplexing problems? What *finite* mind can comprehend the *infinite* God in any *complete* way? What about the origin of the different tribes of men? What concerning the fall of man

and the atonement promised in Jesus? These and hundreds of other questions come home to us and we know that we cannot adequately or satisfactorily explain and account for everything. If we wait till we have complete knowledge of all things or even of one thing before we begin work, we will wait forever. There never was a man who knew it all although there have been several who thought they did. Young people, begin the work which you feel God has placed in your hands. Do the task which lies before you. Even if you have doubts—do the work. Little by little more knowledge will come to you. Little by little questions and problems will be explained to you. And finally, though you may never become omniscient, there will come to you the conviction that you have laid hold on the reality, the real truth, the eternal verity. "If any man willeth to do his will, he shall know the doctrine."

A second problem or hindrance in our work is a misconception of the meaning of the word Evangelization. Many young people have too limited and narrow an idea as to what the word means. Their notion of its significance is restricted and hemmed in. They have failed to grasp the whole meaning of the word and of the work. They are content with only a partial definition of the case and they allow that to keep them out of a service for which they try to make themselves believe they are not fitted. I have asked some persons what evangelization means and they have replied that it meant missionary work. It is true that evangelization is missionary in scope. It is true that in a large sense *all* Christian work is missionary work. But it is not true, as some persons try to make themselves believe, that evangelization is confined to missionary enterprise as popularly understood. It is not confined to going to China however great a work is there waiting for some one to do. It is not limited to a mission to India although that might be a grand cause in which to labor. It is not restricted to any *one* phase of what we know as missionary work but is broader and more comprehensive than that. It is not *limited* by these efforts but it *does* include them and a great deal more besides. So those young people who feel they are not fitted for foreign missionary work; those who do not feel that God has called them to that particular field, need not feel

that they are shut out from evangelization and that there is no place for them to work. Rather let them look farther and find the places for which they are qualified, and in which they can feel God will bless them.

Another person whom I asked what evangelization meant replied that it had reference to evangelistic efforts as applied to revival meetings and similar services. It is preeminently true that evangelization may find a place and a prominent place in revival meetings, but it is not true that revival meetings are the only expression of evangelization, nor is it true that all revival meetings are truly evangelistic. In meetings where the main element is noise, where the chief feature is a play on the emotions; and where continuity of thought is an impossibility, the revival cannot be termed truly evangelistic. Please do not misunderstand me at this point. I believe in revivals carried along legitimate lines. I was converted and joined the church through the influence of a revival. I presume the most of you could say the same thing. What is to be frowned upon, however, is the revival which is carried along lines not conducive to permanent religious activity, and which is pernicious to one's physical and mental development. I believe that as Dr. Starbuck says, "The most glaring danger is found in the emotionalism and excitement of religious revivals. The effect is to induce a state of mere feeling which, when it has passed, leaves no spiritual residuum; to drive persons to irrational conduct, so that when the reaction sets in, they reject not only their first profession, but the whole of religion." Listen to the following testimony from the pastor of an influential church in a large city: "I automatically went to church and Sunday school with the general attitude towards religion of indifference. The forces which led to my conversion, at the age of 15, seem to me hypnotic in character. My will seemed wholly at the mercy of others, particularly of the revivalist M—. There was absolutely no intellectual element; I did not think of dogma or doctrine; it was pure feeling. Then followed a period of ecstasy. I was bent on doing good, and was eloquent on appealing to others. The state of moral exaltation did not continue; it was followed by a complete relapse from orthodox religion. I look back upon my experience with shame and repugnance. It

was an unnatural state and could not be maintained." Now, a legitimate use of the emotional is necessary and proper in a revival meeting as it is elsewhere. The man or woman without emotion or deep feeling is to be pitied. It is said of Charles Darwin that he became so enamoured with his scientific studies, that his well of emotion was dried up; and that his æsthetic sense was so far gone that he was unable to appreciate a beautiful painting or to enjoy music. This is one extreme. The emotionalism exhibited at certain revivals is another. Both are to be deplored. The methods which are used in many revivals have not been conducive to sound and permanent results. The president of a certain college says, "Once in this place occurred one of those overheated revivals. Under the pressure, scores made profession long and loud; today the effects have largely disappeared. I once witnessed an awakening of a milder type, wherein a whole neighborhood was transformed. Scarcely one who professed ever renounced his profession or ceased to lead a godly life." In a community which we use as representative, there were revival meetings conducted by a professional revivalist. In the same community at another time, there were, through the regular church work, and through a revival by the pastor, converts made. The number received by the imported evangelist was 92. The number by the pastor 68. At the end of six weeks, of those converted at the revival 62 had been dropped. Of the pastor's 16 had been dropped. Of those received into full membership 30 were from the efforts of the revival, and 52 from the efforts of the pastor. Of the original 92 converted in the revival, only 12 are now in good standing. Of the 68 converted through the ordinary channels, 41 are still in good standing. Well may our young people seem puzzled at times if they limit evangelization to evangelistic meetings as did the brother whom I asked. Well may they feel that they cannot participate in abnormal efforts, nor perhaps feel fitted for normal and reasonable work in revival meetings. Let such young people remember that there are many fields of evangelization and many opportunities for doing evangelistic work outside of this field. That, in its real sense, evangelization may be roughly defined as embracing all forms of religious work, carried along sane and reasonable

lines, which are for the purpose of making the world nobler and better.

A third problem which confronts young people and in fact every one who attempts a part in evangelization is what might be called the problem of mistakes. While this may seem to be one of the simplest and least important problems which meet us, it is in reality, one of the greatest ones with which we have to contend. The ideas of some individuals emphasize the importance of this problem. Some men seem to have the opinion that no one who has made mistakes should try to do evangelistic work. They seem to think that if a young man or a young woman has been indiscreet or has exhibited a lack of judgment, it disqualifies him for further usefulness. That in order to teach, or preach or practice, one should be well-nigh perfect. Those who theoretically hold such a belief, are probably the ones who make the most errors in life. They may half believe what they say, but their own experiences belie their statement. If men waited first for perfection there would be no teachers, there would be no preachers, there would be no one to practice. Right here I wish to tell you a secret. The man who never makes mistakes never makes anything. The man who never makes mistakes is dead. Man always has made mistakes in the past; he is making mistakes in the present; he will continue to make mistakes in the future. But there are two things about making mistakes which should help young people in evangelization. 1. We should expect older people to make less mistakes than we do. We should expect to make more than they do. If the experiences of life through which they have passed have done anything for them, they should have taught them where they have failed and should warn them of their weak spots. 2. The mistakes that we, as young people, make in evangelization this year ought not to be the same ones we made last year. The ones we make next year ought not to be a repetition of those we make today. Else there is something radically wrong with our synthesis of life. The experiences and mistakes of the past should teach us to become stronger and nobler men and women. They should bring out the best there is in us. They should make us more efficient in the work to which God has called us, in whatever field of evangelization it may lie. So let us, as Seventh-day

Baptist young people, not be discouraged by the failures we have made. Let us not be cast down because we have tried to do our duty along certain lines and have not succeeded as well as we had anticipated. Let us, rather, forgetting those things that are behind, press on toward the greater work which the Master has in store for us.

My time is nearly consumed in speaking of these great problems of doubt, and misconceptions and mistakes. But briefly, in closing, I want to mention three subjective rewards, or rather, *different views* of rewards which come to those who are honestly engaged in evangelization.

1. There is the great subjective reward. No man can conscientiously engage in evangelization without obtaining for himself a fuller, richer life. No man can help another man without becoming nobler. No one can do another a service, in the right spirit, without a consciousness of the inward presence of God. "He who gives himself with his alms feeds three,—himself, his hungering neighbor and Me." The selfish man of the world knows little of the real pleasures of life. His *existence* is small, and narrow, and mean, no matter in how gorgeous a palace he may live. He cannot interest himself in the affairs of others; he knows nothing of others' joys, of their sorrows, or of their longings and aspirations. He is shut up within his own limited life as an oyster is confined within its shell. He knows as much about his fellow men as an oyster knows about the other members of the mussel family. But to him who engages in honest, altruistic Christian service there comes a larger, richer life, which cannot be measured by fame or financial considerations. There is no higher pleasure than that which comes from unselfish effort in behalf of others. Let us, as young people, try for this more abundant life which comes, not simply by asking or wishing, but by *doing*.

2. A second phase of the reward which comes to Christian workers is found by merely turning the first one around and viewing it from the other side. It is to realize that your objective influence is an inspiration to your companions. It is simply to know that men and women are blessed by your presence. That the world is brighter because you have lived in it. That the good work of the world is advanced just a little because of your efforts. *This* is a great reward in our evangelistic en-



deavors. Think this afternoon what effect your actions have on those around you. Resolve to live that the thought of your influence will be an inspiration rather than a discouragement to you.

3. Then there is that part of the reward which comes to you in feeling that God's purpose in placing you in the world is being fulfilled. Each person in the world has a work to do, a duty to perform. Each one of you here this afternoon has a certain, definite, specific task which God has placed in your hands. There is no one else in the whole world who is so well fitted to do that work as you. The world is looking for men who are bigger than their job. For men who are doing well the work with which they have been intrusted, and who are being prepared for greater responsibilities and larger duties. It has been said that no man is so great that his place cannot be filled when he is taken from the world. It is just as true that no man is placed in the world without a niche to fill, a place to occupy, a work to do. If you fail in doing your part, your work may never be done. It is a grand thing to live so that we may have the feeling that God's divine purpose, whatever it may be, is being fulfilled in us.

The message I would bring to you today is that young people must not allow doubts or mistakes to stand in the way of service; and that there can be no greater reward, and no more perfect peace and satisfaction than that which comes to those who are loyal and true to the duties which God has called upon them to perform.

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

##### ONE HUNDRED AND THIRD WEEK'S READING.

1. From what does David pray to be delivered?
2. Who are the happy people?
3. Why should we put our trust in God rather than in man?

Psalms (continued).

First-day. David's prayer for himself. 140:—141: 10.

Second-day. David's complaint; his prayer for deliverance. 142: 1-143: 12.

Third day. David blesseth God and prayeth for deliverance. 144: 1-15.

Fourth-day. David praiseth God. 45: 1-21.

Fifth-day. David showeth that God alone is worthy of trust. 146: 1-10.

Sixth-day. An exhortation to praise God. 147: 1-20.

Sabbath. Exhortations to praise God. 148: 1—150: 6.

This course has now run two years and closes with this week's reading.

#### "THE LAW AND SUNDAY-SCHOOL PERIODICALS."

[The following is an article referred to last week by our correspondent from Canada, Rev. George Seeley.]

"There is a clause in the new Dominion Lord's Day Act, which will come in force on March 1, 1907, that has a very distinct bearing on any Sunday school that uses foreign lesson helps or any kind of foreign Sunday school periodicals. The clause reads: 'It shall not be lawful for any person to bring into Canada for sale or distribution, or to sell or distribute within Canada, on the Lord's Day, any foreign newspaper or publication classified as a newspaper.' This clause, presumably, was intended to shut out foreign secular newspapers from being sold or distributed in Canada on the Lord's Day. It was not in the original draft submitted by the Lord's Day Alliance, but was inserted on the initiative of the Honorable the Minister of Justice of that time. Its action was probably foreseen by very few at the time of passing, but it now becomes very clear. It forbids the distribution on the Lord's Day of any foreign religious periodicals, in Sunday schools or elsewhere. It is well that all our schools should understand this, as otherwise there may be liability incurred through ignorance of the new law. If foreign Sunday school periodicals are used, the only legal way will be to distribute them upon some week day."

—*Christian Guardian*. (Toronto.)

God has made you after his own plan, and he places you just where he wishes you to work with him to bring the highest results for yourself. He has given you every opportunity. Make yourself what you will—remember it lies with you. God can make no mistakes!—*Alice Freeman Palmer*.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, and like God, to love always—this is duty.—*Amiel*.

## Children's Page

### THE AFTERNOON TEA.

Betty McGee to an afternoon tea  
Invited my dolly, my kitty and me.  
"An afternoon tea, in the morning 'at nine,  
And please to be prompt in the rain or the shine.  
The tea will be cocoa, of course you must know,"  
Said Betty to me; and I promised to go.

An afternoon tea is the stylishest thing!  
I put on my prettiest necklace and ring,  
And mamma's long skirt and a bonnet of red,  
And did up my hair on the top of my head.  
I made dolly sweet in a blue kimono,  
And dressed kitty up in her very best bow.  
Then I took sister's cardcase, and cards for us  
three.  
I knew how to act at an afternoon tea!

But what do you think? When the morning had  
come  
And we asked if Miss Betty McGee was at home,  
They giggled and said she had "gone out to play;  
She must have forgotten that this was the day!"  
Forgotten her guests, though the clock stood at  
nine  
And we were all ready for rain or for shine!

Forgotten the cocoa—forgotten it all  
While she was unstylishly playing at ball!  
"Please tell her," I said, in my haughtiest way,  
"It is very bad form!" Then we bade them  
good day.  
And that was the end of the afternoon tea  
For poor little dolly and kitty and me.  
—*Exchange*.

### A LITTLE SERMON FOR THE LITTLE SMITHS.

BY UNCLE OLIVER.

Topic: *David the Giant-Killer*.

I suppose most of the little Smiths of these days have read the story of Jack the Giant-killer. But I in my boyhood days, living as I did in a frontier log cabin, away from book stores and, for that matter, without money to get any more books than three or four I must have in school, did not know

a thing about Jack and the giants he killed.

But we had the old family Bible and I did read the story of another giant-killer whose name was David. I suppose you know that story, too, yet I think it would be good for you to read once more the 17th chapter of the First Book of Samuel. There you will find how the young man David, not much more than a boy, came to the camp where three of his elder brothers were soldiers; how the whole army of Saul was doing almost nothing, while a great giant of a Philistine on the other side was coming out day after day daring any one to come and fight him—and no one dared to do it; how David, surprised at this, said that he himself would go and fight the big man; how he refused to wear Saul's armor or to use his weapons because he was not used to them, and took only his sling and five small stones he picked up from the brook; how the great giant blustered and bragged when he saw a mere boy coming with only a sling and pebbles to fight him; how David quietly said to him that the Lord saveth not with the sword or spear, and then put a stone into his sling and sent it with so sure an aim and fearful a force that it struck old Goliath in the forehead and sunk into his brain so that he fell down upon his face to the earth.

I used to wonder how David could sling a stone so straight as that. I made myself a sling but it was as much as ever I could do to hit a barn. I could not see why there was such a difference between David's shooting and mine. That was a puzzle to me then, but I have, I believe, thought it out.

David was a shepherd boy. His father, Jesse, kept flocks of sheep, and it was David's business to keep watch over them as they fed upon the hillsides about Bethlehem. I think that when he went out with his sheep in the morning he took along his sling, and that during the long day, rather than lounge about and wish for the evening so that he could go home, he put stones into his sling and slung them at a mark; that he kept up his practice day by day till he got so that he could hit the mark nearly every time; and that he still kept at it till he was almost certain to hit. And I guess that while he was about it his arm grew strong and stronger till in time he was able to throw stones so that they would strike with terrific force.

The difference between David with his sling and me with mine was this: I shot at a mark once in a while, when I felt like it, but mostly at random; but David kept at it, made a business of it, till he had so trained his brain, his eye, and his arm that he could do wonderful things with that sling of his.

I can see that this activity of David was profitable to him in more ways than one, though I do not suppose he knew it then. It kept him from being lonesome. His sling came to be good company to him. I fancy that between him and it there sprung up a real friendship. It gave him something in which to be interested—an object to attain. So long as he had his sling in his hand he was minded to send out a stone swifter and straighter than ever before. I fancy that now and then the young shepherd heard it saying, "Now, David, let us see if we cannot do today a little better than we did yesterday."

In all this David was not only receiving training of brain and muscle, but soul culture. He was thus made happy and contented and thoughtful. He learned the value of always doing his best, and that success comes from patient, everyday effort.

I think that his daily life with his sheep, and the use of his sling, had very much to do with the strong virtue of his later manhood.

I do not suppose that when David walked along the hillsides or down into the valleys with his sheep he had any idea that some day he and his sling were to slay the great giant who stood up to defy the armies of Israel. No, he did not know that, yet he was, by his daily practice with his sling, fitting himself for whatever work the Lord might have for him; and so when the time came he was both ready and able to kill the giant.

There are giants and giants in these days,—great monster evils defying all that is good; and I suspect that the Lord is waiting for some of the little Smiths to help put an end to some of them. But whoever would be a giant-killer must get a good ready for it. He must study and study, and practice and practice, until he is able to do things. He must get lessons in school, not just when he happens now and then to feel like it, as I used my sling, but as David did his—over and over, day after day. Never mind if you do not know just what the Lord has for you to do,—make yourselves strong

and able, and then be willing, and some day you will meet and conquer a giant.

It may be that you have a little giant of your own to kill,—a fearful temper, a selfish nature, a tendency to say bad words, or something like that. If so, just practice on him while you are getting ready to kill the big one by and by. Keep your sling in your hand.

#### REV. ALEXANDER McLEARN, D. D.

Alexander McLearn was born on Prince Edward Island, March 9, 1832, and died in Walworth, Wis., March 17, 1907, aged seventy-five years.

He was the fifth son of William and Jennie McLearn. When but a few days old he was formally and prayerfully dedicated to the Lord by his father, who was a Presbyterian minister. At the age of seventeen he accepted the Baptist form of faith. His early college training was at Prince of Wales College, from which, in later years, he received the title of Doctor of Divinity. At the age of twenty-five he came to Massachusetts, where he completed a course of study at Newton Theological Seminary, in 1861. His first pastorate and place of ordination was the Baptist church at Halifax, Mass. He also served four years at Middleboro, and preached five years at Granville in that state. He came to the state of Michigan, preached two years at Manchester, and five years at Dansville. With broken health, he then moved to Mason. While there the Seventh-day Adventists gave him the writings of Elder Thomas Brown, who served twenty-three years as pastor of the Little Genesee, N. Y., Seventh-day Baptist church. Brother McLearn began keeping the Sabbath of the Lord, desiring to be under the authority of the Bible Commandment in his religious practice. He found no employment at preaching for about two years. His next public service was the great work of education. Called to the Presidency of Battle Creek College, he served in that capacity in the years 1881 and 1882. His ideas of a college education seemed not to just fit with the authorities there, at that time, and early in 1883, he was introduced to the people of the Walworth, Wis., Seventh-day Baptist church by Elder E. M. Dunn, then of the Milton church. Here he served three years, under rather difficult circumstances, and

## HOME NEWS

MILTON, WIS.—Mr. Allen B. West, of the senior class of Milton College, has been chosen by the Committee of Selection of the Rhodes Scholars for the State of Wisconsin as the one to go to Oxford in the autumn to represent Wisconsin. The six men who passed the examinations this year from Wisconsin received higher average grades than those from any other state, and Mr. West was chosen from these, three of whom were students from the University of Wisconsin. This proves the truth of the Milton College yell: "Milton College—we're on top!"

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LOST CREEK, W. VA.—A pleasant bit of information is at hand from Lost Creek, which says that the old homestead of the late Rev. Samuel D. Davis, which has been in the family for nearly a century, has been purchased by his grandson and namesake, Samuel Erlo Davis. The purchase occurred before the grandfather's death. He was greatly pleased by the arrangement and was comforted with the idea that the home on which he had spent his life was to remain in the family, and be occupied by one of his direct descendants.

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EPHRATA, PA.—Communion service will be held here in the Saal, April 6, at 7 P. M., Rev. J. A. Pentz, Bishop Coadjutor, officiating, assisted by Rev. S. G. Zerfass. A special sermon on "O ye of little faith," Matt. 6: 30, will be preached by the pastor on Friday evening, March 29. "Mother" Zerfass is not much better. Samuel Shuler, of Reading, is moving back to the Cloister, on April 2. Daniel Stark will remove to Ephrata Borough, soon. Our public school term is nearing its close. Sister Schreiner has a larger enrollment in the primary Sabbath School, than ever before. Building lots are still being sold.

VERITAS.

MARCH 27, 1907.

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How much easier it is to see what others ought to do than to recognize and perform our own duty.

here his first wife died in 1886. She was Harriet Coffin, of Prince Edward Island.

After about two years of Home Mission work among the scattered churches in Wisconsin, Mr. McLearn accepted a call from Rockville, R. I., in 1888. On January 25, of the same year, he was married to Evaline H. Coon, of Walworth, Wis. She has been a most efficient helper in the nineteen years of service in the Rockville church, from which they returned to this place about one year ago.

From the RECORDER of last April I quote the following expression: "Physically, intellectually and theologically, Dr. McLearn is a strong, well developed American Scotchman. In social life, he is genial and companionable, in theology he is orthodox and always ready to give a reason for the faith he holds."

Let me quote also a little from the Ministerial Association of Westerly, R. I., expressing their regret at his leaving them, one year ago: "His genial nature and broad sympathy have endeared him to us all. His opinions were those of a candid man who was with us in our love for Christ. He was great enough to measure men by character. We hereby express our good wishes for him and his faithful wife."

We need many more men of such strong Bible faith. Our brother did great sacrifice for the satisfying consciousness of being consistently obedient to God; but men who sacrifice much for the divine command are not generally counting it as a great burden. Could our people more generally hold the Bible in such sacred estimate as the Word of God, there would be much greater effect for God than we do see at this time. I hereby offer my own testimony of praise and gratitude to God for Brother McLearn's helpful sermons and kind personal encouragement during the three years of his service in Walworth.

The funeral service was in the Walworth Seventh-day Baptist church, conducted by Pastor M. G. Stillman. Rev. Alexander Warren of the Walworth Congregational church, and Rev. Walter Greene, took part in the preliminary service. Rev. G. W. Lewis, Rev. L. A. Platts, and Mrs. O. U. Whitford spoke on the program, bringing many practical thoughts, most fitting to the occasion.

M. G. STILLMAN.



## MARRIAGES

**WILLIS-COLE.**—In Boulder, Colo., February 2, 1907 by Elder F. O. Burdick, William Douglas Willis of Salt Lake City, Utah, to Miss Mabelle Clair Cole, of Boulder, Colo.

**BEACH-LOVER.**—In Boulder, Colo., March 20, 1907 by Elder F. O. Burdick, Gordon M. Beach to Miss Allie Lover, all of Jamestown, Colo.

**ALLEN-LUPTON.**—At the home of the bride's parents in Shiloh, N. J., March 26, 1907, by Rev. D. Burdett Coon, Mr. Wayde G. Allen and Miss Elizabeth Harris Lupton, both of Shiloh, N. J.

**LAWRENCE-DAVIS.**—At the home of the bride's parents, Deacon and Mrs. H. L. Davis of Marlboro, N. J., March 23, 1907, by Rev. S. R. Wheeler, Miss Kate E. Davis and Mr. William R. Lawrence.

## DEATHS

**COON.**—In Milton, Wis., March 5, 1907, James Alexander Coon, aged 74 years, 5 months and 11 days.

Mr. Coon was born at Hartsville, N. Y., September 22, 1832. He was the son of Oliver Coon and Harriet Burdick Coon of Alfred. The families for several generations back came from Rhode Island, through Rensselaer County, N. Y., to Allegany County and included the Stillman as well as the Coon and Burdick lines. When 15 years of age, Mr. Coon came with his father's family to Wisconsin, settling near Albion. Four years later, with a large number of other young people, he was baptized in Clear Lake, in mid-winter, Elder Stillman Coon officiating. A little later he united with the Seventh-day Baptist Church at Utica, where he continued a royal and faithful member until about 16 years ago, when, on moving to Milton, he changed his membership to the Milton Seventh-day Baptist Church, from which he has now been removed to the Church above. He was for a time a student in Albion Academy under the principalship of the Rev. Thos. R. Williams, and for a short time

taught school. On his 24th birthday he was married by the Rev. Zuriel Campbell, to Miss Jenette Crandall, a daughter of Joseph Stanton, and Olive Coon Crandall. To them were born four children; the eldest, a son, died in infancy. Mrs. Ella Coon Burdick resides in California, Mr. Byron E. Coon and Mrs. Leo Coon Whitford live in Milton. Mr. Coon was a cheerful Christian, exemplifying his faith by a consistent life. His going leaves a vacancy not only in the family circle, but in the church and the community in which he dwelt; but it adds another to the already innumerable company who sing praises to God and the Lamb for redeeming grace.

L. A. P.

**EDWARDS.**—In Canonchet R. I., March 9, 1907, Mrs. Tacy Emeline Edwards in the 81st year of her age.

Mrs. Edwards was the widow of the late James R. Edward, who died September 16, 1893. She was the mother of nine children, seven of whom are living. October 21, 1842, she was baptized by Elder John Green and united with the Rockville Seventh Day Baptist Church where she retained her membership till called home. She was ever loyal to her family, the Rockville Church and the Master. The funeral was largely attended and partook more of the character of a memorial service rather than of preaching and was participated in by her pastor Rev. E. E. Sutton, Rev. John Jerus of the Rockville Church and Rev. L. F. Randolph, together with singing by members of the Rockville choir.

L. F. R.

**BONHAM.**—Anna Clarke Bonham was born October 15, 1898, and died in Walworth, Wis., March 18, 1907, aged eight years.

She was an adopted daughter of Deacon William R. and Lou Bonham, of Walworth. She was one of the bright, active and promising children of the public school. This was witnessed by the large attendance of sympathizing friends and neighbors at the funeral. She was a child who readily received whatever good precept might be given her. She had been well cared for in the Christian home of Deacon Bonham and was but little under the influences of impure thoughts, in her school life. In her sweet innocence and ability there was great promise of noble womanhood. Her death was therefore a great sorrow, bringing many tokens of love and sympathy. The funeral was at the church, March 20, conducted by the pastor.

M. G. S.

**SATTERLEE.**—William Franklin Satterlee was born January 30, 1827 in Berlin, N. Y., and was called home March 16, 1907.

In 1856 he was married to Elizabeth C. Carpenter who died August 3, 1858. Their one child died in infancy. On March 18, 1865, he was married to Emma Brown. To them were born five children, four of whom are living. At the age of fifteen Mr. Satterlee was baptized by his grandfather, Elder William Satterlee, and united with the Seventh-day Baptist Church of Berlin, N. Y., where he was a member at the time of his death. He came from Berlin to Farina to live 29 years ago. Mr. Satterlee was dearly loved in his home and highly respected by his neighbors, and his sudden death from heart failure, after a few days sickness with la grippe, was a shock to us all. He leaves two brothers who live at Berlin and a sister, Mrs. Greenman of Farina, his wife and their four children. Farewell services were held at the home on Sunday afternoon. The pastor of the Farina church spoke from Job 5:26, and Elder L. D. Seager made tender remarks about the departed and sang one of his favorite hymns.

W. D. B.

**COOPER.**—Mrs. Margaret Cooper, M. D., was born in Ireland, of Scotch parentage, in 1835, and died of gastritis in Battle Creek, Mich., January 19, 1907, at the home of her son-in-law, Frank B. Hunt. She came within two months of reaching her seventy-second birthday, and is survived by a son and a daughter.

At the age of twelve she came to America, and in 1870 was graduated from the medical department of the University of Pennsylvania, being a member of the first class of ladies honored by that institution with medical diplomas. Having embraced her opportunity of alleviating the sufferings of the needy, she is now held in grateful remembrance by a large circle of friends. She was a strenuous advocate of social as well as moral purity. At home she was always found with her Bible within reach, never happier than when she could talk with others about either the promises to God's people or their future inheritance. Interment took place at Jackson, Mich., where she lies buried between her mother and her husband. Owing to the difficulty of securing a Seventh-day Baptist minister for the occasion, Rev. W. S. Potter, of the Presbyterian church, conducted the funeral service. His sermon on "Blessed are the dead who die in the Lord" was an appropriate benediction on her

Christian life of servitude and blessedness. He closed by reading the following poem:

"Beautiful things lie hidden  
Under the snow;  
Tulips and daffodils sleeping,  
Myrtles with broad leaves are creeping,  
And blue-eyed forget-me-nots peeping,  
Under the snow.

"Beautiful things lie hidden  
Under the snow;  
The crocus and dear little daisies,  
And arbutus, in wonderful mazes,  
Its sweet-scented flow'rets upraises  
Under the snow.

"Beautiful things lie hidden  
Under the snow;  
But they will wake in the morning,  
When spring with warm sunshine is dawning,  
They will peep out from under their awning,  
Under the snow.

"Our dear ones in death's cold embrace lie  
Under the snow.  
The angels their kind watch are keeping  
O'er our beautiful treasure safe sleeping,  
Under the snow.

"Yes, this loved form must lie sleeping  
Under the snow;  
But she will wake in the morning,  
The bright resurrection day dawning,  
No more to lie down 'midst our mourning,  
Under the snow."

—Author Unknown.

We hear it often said that life is but a day. It is said to express the shortness of our stay upon the earth. It is said, for the most part, sorrowfully. Let us reverse it, and say, with more striking truth, that each day is a life. Every day is a life, fresh with reinstated power, setting out on its allotted labor and limited path. Its morning resembles a whole youth; its eventide is sobering into age. It is rounded at either end by a sleep—unconsciousness at the outset and oblivion at the close. We are born anew every time that the sun rises, and lights up the world for man to do his part in it. One thing at least may be shown each day, as it dawns and darkens; it is that every one, short as it may be, embodies the fulness of the past, and indicates what is long afterwards to come.—N. L. Frothingham.

## PRAYER.

*A study of the references to prayer in the book of Acts. (May be used as a Bible reading.)* By Rev. George B. Shaw.

## I. THREE PRAYERS ARE RECORDED IN THE BOOK OF ACTS.

1. At choice of successor of Judas, 1:24, 25.
2. On release of Peter and John, 4:24-30.
3. Stephen's prayer at his martyrdom, 7:59, 60.

To whom are these prayers addressed?  
What petitions do they contain?  
What elements other than petition?

## II. OCCASIONS WHERE PRAYER IS MENTIONED.

1. When in need of direction and blessing, 1:24, 25; 6:6; 13:3; 14:23.
2. When in need of power, 9:40; 28:8.
3. When in trouble, 4:24; 7:59; 12:5; 16:25; 27:35.
4. Personal, 7:59; 8:22; 10:30; 10:9.
5. Prayer for others, 7:60; 8:24.
6. In farewell, 20:36; 21:5.

## III. THE CUSTOM OF PRAYER: 6:4; 2:42; 10:2; 16:13; 22:17.

## IV. THE ELEMENTS IN PRAYER.

1. Thanks, 27:35.
2. Praise, 16:25.
3. Acknowledgement, 4:24-30.
4. Petition.
  - a. Direction, 1:24. b. Boldness, 4:24.
  - c. Power, 9:40; 4:30; 28:8. d. Forgiveness, 8:22. e. Forgiveness of others, 7:60; 8:24.
  - f. For safety of Peter, 12:5, 12. g. "Receive my spirit", 7:59. h. Direction, 1:24. i. Consecration, 6:6; 13:3; 14:23.

v. Study the above passages for prayer as associated with 1 fasting; 2 breaking of bread; 3 laying on of hands; 4 with eating; 5 with song; 6 with the Holy Spirit; 7 with saying good-bye.

VI. ANSWERS TO PRAYER. Study the passages for direct and indirect answer to prayer, boldness, power, safety, light, earthquakes, Holy Spirit.

*Concluding Suggestions and Applications.*

1. Common prayer, 4:24. 2. Intercessory prayer, 7:60. 3. Consecrating prayer, 13:3; 6:6; 14:23. 4. Committing prayer, 7:59.
5. Habitual prayer, 10:2. 6. Peaceful confidence inspired by prayer, 4:24; 12:5; 16:25; 27:35; 7:59.

## THE BIBLE IN LITERATURE.

*An Interesting Series of Testimonies.*

At a recent meeting of the Woman's Club of Royalton, Vt., the subject considered was "The Influence of the Bible in our Literature." Particular attention was given to the use which authors have made of the Bible in selecting themes and illustrations, in quotations and allusions. Many interesting selections were read from various poets and prose writers. Letters had been written to a number of living authors, asking the question, "What has the Bible been to you in your literary work?" and the reading of their replies formed one of the best features of the program. These replies, through the kindness of Miss Louisa M. Whitney, we are enabled to give below.

From J. L. Harbour, author of many short stories:

I may say briefly that the Bible has been invaluable to me in my work, and, regarded purely as a literary reference book, it has a value surpassing any other book in the English language. It would be the greatest loss the world of literature could sustain were we to lose the Bible. I am glad to pay tribute to both its spiritual and its literary value.

From Amos R. Wells:

I am very glad indeed to testify that the Bible has been my constant literary model, as well as my guide in the conduct of life. I know of no book more worthy to set before a writer as a model of forcible and splendid literary style. I am especially fond of studying Jeremiah for this purpose.

From Rev. J. A. Adams, D. D., editor of *The Advance*:

What has the Bible been to me in my literary work? I write an article for *The Advance* each week which has proved very popular, and my style in that article has been not a little influenced by the parable of the Prodigal Son. For a telling way of putting things, that parable is wonderful. The straightforward, direct style of the Bible generally is exceedingly instructive to a writer. The Bible goes right at things; so should a writer.

From Rev. Charles M. Sheldon, author of "In His Steps," etc.

I owe to the Bible, more than to any other writings, whatever inspiration I have had for literary work. In family worship at home as a boy I read the entire Bible through

four times before going away to attend school and college in the East. I consider the Bible the one great foundation of an educated mind.

From Rev. Charles W. Gordon, D. D., "Ralph Connor:"

I have no doubt that the Bible has been the most potent influence in forming my English style, and that it has given color and form to the creations of my imagination as no other book has.

From Mabel Earl, author of many poems and stories:

I find that I am quite unable to give the information that you ask, in regard to the influence of the Bible upon my own work. Permit me to suggest in this connection the name of a recognized master of English prose—John Ruskin. You may have included his work in your program of study. If not, you will find it most interesting to reread his own account of his early training in the Scriptures, as given in "Fors Clavigera," Letter 53. All his writings are surcharged with the influence of the King James version. One need not agree with his opinions to appreciate the beauty of the result.

From Sophie Swett, author of many books for young folks:

I think there can scarcely be a writer in any land or any tongue, in a small way or a large one, who is not indebted to the wonderful imagery and the exquisite phrasing of the ancient Book. For myself—oddly, perhaps, for a good churchwoman—there is an association between the pathos of King Lear as interpreted by Edwin Forrest, in my extreme youth, and Phillips Brooks, preaching one of his last sermons (looking white and worn) from the text, "My soul fleeth unto the Lord before the morning watch: I say, before the morning watch." I congratulate you on your effort to make the Bible more generally considered as literature. The fetich idea has hindered that among many young people.

From Mrs. Grace Livingston Hill Lutz, author of many stories:

The Bible has been my inspiration in all my literary work. Without it my work would have been reasonless. I have never succeeded in writing anything that amounted to much with religion left out. I have again and again gone to the Bible for

mine. I cannot think that life would be worth living or books worth writing without it.

From Rev. William Hayes Ward, D. D., LL. D., editor of *The Independent*:

It is difficult to say what the Bible has been to me in a literary way. I think not much formally, in style, but much in substance of thought. It was my earliest reading. I read it through in Hebrew before I was nine years old, in Greek before I was twelve years old, in Latin before I was fifteen years old, in English before I was six years old. It is of chief value to every speaker for familiar expression and allusion, as we all quote from it more than from all other books. In giving seriousness to thought it gives seriousness and weight to expression.—*Christian Endeavor World*.

## DECLINE OF RELIGIOUS FAITH.

The Wall Street Journal, New York, edited by Sereno S. Pratt, has been discussing in a series of articles "the decline of religious faith," and says "the question is of practical, immediate and tremendous importance to Wall street, quite as much as any other part of the world," and that "the supreme need of the hour is not elastic currency, or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to a morality which recognizes a basis in religion and the establishment of a workable and working theory of life that views man as something more than a mere lump of matter." Not many will deny the trustworthiness of these assertions, and, coming from Wall street as they do, they should receive attention from all quarters as a danger signal of the hour. "Religious faith in a workable and working form, treating man as a responsible something more than 'a mere lump of matter', is more important than the man himself, and application to the theory to be thoroughly efficient must be general. It must be the common property of individual minds individually and collectively applied.

Abandonment of the theory in Wall street has long marked money manipulations in that devil's highway for genteel robbery under the extenuating circumstances that those who go there know where they are and where to put the blame if they do not get what they go for. The Old Man



himself is there to direct, but his many assistants carry on his work with great skill and immense energy. They are types of many who are not self-confessed robbers; but it may be asked if law sanctions modern ways of becoming possessors of money, where is the kick? It is easy to say change the law, but how? Is not money a factor in making law? Editor Platt does well to call for a moral anchorage in "religious faith." When Wall street cries aloud through its representative publication for more trustworthy methods there is evidently need. That it ought or will come is a matter for the consciences of dealers whose minds must be open to an impression of moral necessity. It is to be hoped that not all are devoid of that saving grace and that the note of alarm sounded by the worthy editor will halt the football game of finance as played by the Wall street operators and others and cause better methods to be established.

There may be delay in overturning the money changers' tables, but since what may be called an official movement has been made there is reason to hope for ultimate success. However radical the effort, the efficiency and permanency can come only from individual conscience, and when personally applied will shame such operations as go on in Wall street. No one can be exempt from the duty of contributing all he can bestow to the cause. With whatever zeal proper principles are encouraged, improper ones will be correspondingly discouraged, and need for rightful effort is as plain as it is simple. But in Wall street or elsewhere it must be realized that personal sacrifice of selfishness is to be reckoned with and comfort come from the fact that self never fails to be the gainer where conscience directs. If, however, conscience is only a thing in name and has no bearing in life and business, no heed need be given to the alarming cry, and the evil be allowed to go on to where it may, which will surely not be to the best interest, welfare and happiness of mankind. Editor Pratt sees that and has the courage of his convictions to say so to Wall street men and others who are uninfluenced by conscience in a theory of "religious faith". That it should come from Wall street is as a voice from the tomb. It is such a large and important subject that if the press of the country would lend its great influence it would do a

great, useful and timely work.—*Marcus, in Public Ledger, Phila.*

#### TO A SNOWFLAKE.

What heart could have thought of you?  
Past our devisal,  
O filigree petal,  
Fashioned so purely,  
Fragilely, surely,  
From what Paradisal  
Imagineless metal  
Too costly for cost?  
Who hammered you, wrought you  
From argentine vapour?  
"God was my shaper.  
Passing surmisal,  
He hammered, He wrought me  
From curled silver vapor  
To lust of His mind.  
Thou couldst not have thought me  
So purely, so palely,  
Timily, surely,  
Mightily, frailly,  
Insculped and embossed,  
With His hammer of wind  
And His graver of frost."

*Francis Thompson in the Congregationalist and Christian Work.*

#### ANIMALS THAT WEEP.

Travelers through the Syrian desert have seen horses weep from thirst, a mule has been seen to cry from the pain of an injured foot, and camels, it is said, shed tears in streams. A cow sold by its mistress who had tended it from calfhood wept pitifully. A young soko ape used to cry from vexation if Livingston didn't nurse it in his arms when it asked him to. Wounded apes have died crying, and apes have wept over their young ones slain by hunters. A chimpanzee trained to carry water-jugs broke one, and fell acrying, which proved sorrow, though it wouldn't mend the jug. Rats, discovering their young drowned, have been moved to tears of grief. A giraffe which a huntsman's rifle had injured began to cry when approached. Sea lions often weep over the loss of their young. Gordon Cumming observed tears trickling down the face of a dying elephant. And even an orang-outang when deprived of its mango was so vexed that it took to weeping. There is little doubt, therefore, that animals do cry from grief or weep from pain or annoyance.—*Harper's Weekly.*

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

LESSON II, APRIL 13, 1907.

### GOD GIVES JACOB A NEW NAME.

Gen. 32:9-12; 22-30.

*Golden Text.*—"Rejoice, because your names are written in heaven." Luke 10:20.

#### INTRODUCTION.

The few days' absence from home of which Rebekah spoke to Jacob stretched to twenty years. It seems probable that Rebekah did not live to see her favorite son again.

After varied experiences in the household of Laban, Jacob now returns with his wife and children and with his great flocks and herds to seek a reconciliation with his brother Esau.

Although we must confess that Jacob had faults, he was certainly characterized by a trust in Jehovah. At this trying juncture when he was about to meet the brother that he had wronged, he made the arrangements that prudence suggested and then went on calmly to meet whatever fortune was before him. In his prayer he confesses his own lack of worthiness, and pleads that Jehovah will fulfill his promises.

As we read of Jacob's doings in Haran we must remember not to judge him by the standard of our own days. Much that he did was certainly wrong. Yet this man was the one whom God had chosen to inherit and pass on the promise.

**TIME.**—Probably when Jacob was about sixty years old. Jacob went to Haran when he was about forty years of age and stayed twenty years. If however, we figure from the comparative ages of Joseph and Jacob, the patriarch must have been about ninety; by another comparison he was ninety-seven; but neither of these conclusions is as probable as that first mentioned.

**PLACES.**—At Mahanaim and Peniel, near the brook Jabbok, a few miles east of the Jordan.

**PERSONS.**—Jacob and his family, and the one who wrestled with him.

#### OUTLINE:

i. Jacob's Prayer. v. 9-12.

2. Jacob's Wrestling With the Angel. v. 22-30.  
NOTES.

9. *Return to thy country, etc.* Compare chap. 31:3. It was through the divine guidance that Jacob at this time returned to the land of Canaan.

10. *I am not worthy of the least of all the loving kindnesses.* Our English translators have made this line a little more vigorous than the original. Jacob says that he is not worthy of all the mercies of Jehovah to him. Perhaps he meant that he was not worthy of the least of them, but he scarcely says that. *The Truth.* Rather in this connection, *faithfulness.* *And now I am become two companies.* Jacob loyally acknowledges that all his prosperity has come through the blessing of God. When he started out he had no property, and now he is immensely wealthy.

11. *Deliver me, etc.* His wealth does not relieve him from the necessity of asking favors of God. Jacob earnestly asks for God's care of him. *Smite me, the mother with the children.* A proverbial expression for wholesale and cruel slaughter,—that which spares none.

12. *And thou didst say, I will surely do thee good.* Jacob strengthens his entreaties by pleading the divine promises that had been given to him. Compare chap. 22:17 and other passages. If Jehovah should allow Esau to massacre the wives and children of Jacob, how could Jacob's seed become an innumerable multitude?

The verses that intervene between the two portions of our lesson tell chiefly of Jacob's skill in propitiating his brother by repeated and valuable presents.

22. *And he arose up that night, and took his two wives, etc.* Jacob seems to make no plans at all for armed resistance. Now that he has prayed and sent the presents ahead he trusts boldly in a favorable reception at the hands of Esau. He crosses the stream with his wives and little ones, and thus has no line of retreat left open. It is to be noted that nothing further is said of the division of his people and herds into two companies. Compare v. 7. *His eleven children.* Dinah is evidently not counted here. *And passed over the ford of the Jabbok.* The ford here mentioned is probably that about three miles east of the Jordan. We are to infer that they crossed from the northern to the southern side of the stream.

23. *And he took them, etc.* This verse is a practical repetition of the preceding verse. Very likely we have an overlapping of the narrative from two sources.

24. *And Jacob was left alone.* We are to infer that he stayed behind intentionally. The following narrative is evidently intended to portray a spiritual rather than primarily a physical experience. Jacob has come to a certain realization of his dependence upon God, but he needs to feel his own complete inability. By the craftiness of his mother he had secured his father's blessing; by his own ingenuity he had gotten the better of Laban, who was no mean antagonist in guile, and had become very rich in flocks and herds. Now as he comes again to Canaan, God does not wish him to think that he has triumphed over the animosity of his brother Esau by a well-laid scheme of five hundred and eighty animals arranged in appropriate droves with carefully adjusted distance between them and conducted by well-instructed herdsmen. *And there wrestled a man with him.* As Jehovah or the angel of Jehovah had before appeared to Abraham in the form of a man, so now a man comes to wrestle with Jacob. *Until the breaking of the day.* Certainly a very protracted struggle. The inference is that they were evenly matched.

25. *And when he saw that he prevailed not.* The lesson which Jacob needed was that there was something needed by him beyond physical strength and intellectual sharpness. His skill and strength made him practically a match for the man that wrestled with him; but in one moment by a touch he was put out of the contest. Jacob, however, is equal to the situation. He recognizes that he is beaten by the power of God, and in a moment of defeat arises to spiritual victory by his steadfast desire for a blessing. The strongest joint of his physical body was dislocated; but he learned in that hour not to trust in the trickery nor in brute force, but in God.

26. *I will not let thee go.* We are to understand that this is the expression of the triumph of faith rather than of any physical ability. Jacob was now practically powerless so far as the contest was concerned. The weakest wrestler could easily have disengaged himself from Jacob.

27. *What is thy name?* The name of Jacob,—Supplanter—pictures his character, and suggests his greatest need.

28. *Israel.* God persisteth, or persevereth. *For thou hast striven with God.* Or rather, persevered. Jacob has before triumphed in his relations with Laban and with Esau. Now he has prevailed with God, but in a very different way. For this reason he is given the honorable name that suggests the change in his character.

29. *Wherefore is it that thou dost ask after*



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*my name?* It is under the circumstances entirely needless that Jacob should ask concerning the name of the One who has prevailed over him and at the same time yielded to him the greatest blessing.

30. *Peniel.* That is, Face of God. Peniel is another form of spelling. *And my life is preserved.* Contrary to the natural expectation in view of the general rules. Compare Exod. 33:20 and other passages.

We ought to measure our actual lot, and fulfil it; to be with all our strength that which our lot requires and allows. What is beyond it is no calling of ours. How much peace, quiet, confidence and strength would people attain if they would go by this plain rule.—*H. E. Manning.*

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