

# THE SABBATH RECORDER

PLAINFIELD, N. J., APRIL 8, 1907.

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# The Sabbath Recorder.

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N. O. MOORE JR., Business Manager.

TERMS OF SUBSCRIPTION.

Per year .....\$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS.

All communications, whether on business or for publication, should be addressed to *The Sabbath Recorder*, Plainfield, N. J.

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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS.

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Ten copies, or upwards, per copy.....50 cents

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# The Sabbath Recorder

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

VOLUME 63, NO. 14

PLAINFIELD, N. J. APRIL 8, 1907.

WHOLE NO. 3240

## Editorial

### Resurrection.

These are the days when the world is marked by resurrection. The idea of resurrection whether in pagan religion, in Hebrew faith or in Christianity, presupposes the continued existence of life. The thought is that of life rising from sleep, or partial activity, or lower grades, into higher, more active and nobler life. We are in danger of losing the best results connected with the thought of resurrection, by associating it with material things, notably with the resurrection of the human body. There is also danger of obscuring much of important truth involved in the idea of resurrection, by thinking of it as a miraculous and unnatural process. He errs greatly who fails to see that the idea of life continuing and taking on higher forms and larger development, is a part of God's universal plan, especially in our spiritual experiences. Seen from any standpoint, the springtime of the year when the renewed activities of life appear everywhere, carries highest and most helpful lessons. The man who can walk the earth in April or May heedless of these lessons and untouched by the evidences of divine presence and love, must be of the earth, earthy, in ten-fold ratio. The resurrection of life as it appears in nature is as much the production of divine power as it is the new life "from above", through the incoming of which men are redeemed and brought into communion with God. He who sees the pictures of springtime in their true light, ceases to make the ordinary distinction between "natural" things and "spiritual" things and comes to realize that natural laws in the spiritual world, and spiritual laws in the natural world are counterparts of each other. They are more than analogies. They represent God's method of working in the material world

and in the spiritual life: The demonstrations of love and forgiveness, of repairing evil, of rising above difficulties, of covering ugliness with beauty and barrenness with fruitage, appear every springtime. If rightly apprehended, these bring devoutness into our hearts, holiness into our lives. The resurrection in the springtime makes hill and valley to become altars of worship to the devout soul, while woodland and plain, sea and sky, repeat the wondrous story of divine presence, divine power, divine love, divine redemption. As far back as the historic period goes, the resurrection of springtime has led men toward worship. He who is nearest to God in his spiritual relations, will find most of joy in all these lessons and most of inspiration toward personal resurrection. By personal resurrection, we mean that strong purpose, unwavering faith and continuous effort of the soul to rise nearer to God and closer to Christ in character. If the life and character of the Master, the Christ, be apprehended in any adequate degree, its beauty and power will be seen to come from his intimate communion with the Father, and from the high plane on which he lived. We never think of Jesus as earthborn in Spirit or purpose. If at any time his life passes through earthly shadows, it seems more like the momentary shadow of a cloud over the face of the sun, than the coming of darkness. This was because His life was one constant uprising and remaining in communion with His Father and our Father in Heaven. Nothing we can say here will adequately describe the glory of spiritual resurrection on the part of the reader. It cannot be analyzed nor told in words. It can be realized and fully evinced in thoughts and in life. It is for that we are pleading. The RECORDER seeks to make you hungry for personal resurrection. We mean what the Master meant when he said, "Blessed are they who hunger and thirst after righteousness". One cannot rise who does not desire to rise. One cannot fail to rise, who, eagerly desiring, seeks help from above and struggles to rise. There are



great laws of spiritual development, spiritual unfolding, spiritual uprising, that determine whether men shall come into spiritual resurrection or not. Resurrection is not fortuitous. It is not a blessing reserved for the few. It is not a thing of which men dream as though it might not be attained. It is a blessing within the reach of all, designed for all, and to the enjoyment of which all are invited. Happy will it be for the reader, if by words here printed, and by the various experiences of these springtime days, new eagerness is born in his heart and new hunger for spiritual resurrection. Do not stop with the idea of a single experience. Spiritual resurrection is at once a growth and a divine miracle. But it is a growth that each one may attain, and a miracle waiting for each soul.

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#### Enthusiasm.

This word has a wide meaning, deep meaning. The original thought in the Greek from which our word comes is being possessed by divine power. This carries with it zeal, strength, mental activity and soul-fire. The definition most applicable to us and which may be found in any good lexicon is "Enkindled and kindling fervor of soul; strong excitement of feeling on behalf of a cause or a subject and imaginative zeal or interest." When enthusiasm thus defined is lacking, the lives of men are tame and their efforts are inefficient. Lazy men lack enthusiasm. Cowardly men lack enthusiasm. Shiftless men lack enthusiasm. "Tramps" lack enthusiasm. The reader can supply further illustrations. This negative view is presented as a background by which the true view will be made more "energetic". The root idea of enthusiasms is a religious one; and religion without enthusiasms is too nearly lifeless to be called religion. Genuine enthusiasm is too far removed from gush, from superficial emotions, from noisy words, or the meaningless sobbing of pretended grief. Real enthusiasm is another name for active life. Life is another name for power, push, accomplishment. It involves a purpose worth working for. It demands the pushing of that purpose. Successful business men are enthusiastic, thoroughly enthusiastic. Enthusiasm is the source of real devotion. It takes hold and holds on. It is not disheartened by one

failure, nor hopeless because of ten disappointments. Enthusiasm does not end in dreaming. It culminates in action. It is progressive. It is insistent. It loves high land, and therefore delights to climb.—What is the RECORDER driving at?

According to the figures reported last week, the cash response to the call of the Tract Society for individual gifts to advance Sabbath Reform, for the first nine months of the Conference year, has amounted to less than a cent and a half for each Seventh-day Baptist in the United States. The application, as the German says, "lies in the hand." Men do things concerning which they are enthusiastic. At least they try to do them. Less than three months of the present Conference year remain. The reader must conclude what these facts indicate concerning the enthusiasm of Seventh-day Baptists in the Lord's work represented in Sabbath Reform.

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#### From Our Parishioners.

What the RECORDER said concerning itself as a "Silent Pastor" has called out replies that may be helpful to the RECORDER, and to other parishioners. One says: "I wish I could tell you how much good your weekly visits do us. The circumstances are such that we live away from our people, and though the pastor of the church to which we belong would like to call upon us, he cannot well do so. But you do better than it is possible for most pastors to do,—you come every week. And we have come to be so well used to your calls that if you do not arrive on Thursday or Friday, we sadly miss you. We are lonesome without you on Friday evening, but are quite lost without you on the Sabbath. As a rule we read everything you have to say to us, sometimes even advertisements. Especially we enjoy the editorials and the home news. You are the blessed bond that binds us to our people and keeps us from being altogether lonesome. May God bless you in your good work. You are doing more good than you think."

Another says: "Allow me a moment to express my interest in the plan to change the form of the RECORDER. I can understand that few people appreciate the work and anxiety that must come to those who fill the RECORDER with such intellectual and spiritual food. The writer joins with many others in sending words of comfort and

thanks to the RECORDER. Its work will live and the next generation will appreciate your devoted labors. There are hundreds who will join in saying, 'We love the RECORDER and its work' Your readers appreciate the fact that public opinion has changed during the last few years, and that great obligations are placed upon us to urge the truth for which we stand. The attitude of the orthodox church toward the Sabbath of the Lord must be met by us, and men must be stirred to forsake those errors which the customs of society and the laws of the land have introduced. The appeals of the RECORDER are timely when it asks those who stand for the truth within our own denomination to unite in efforts to make that truth plain to others, and to let plain lines of division separate us from the non-Biblical and erroneous practices of the world. We all ought to heed the call to stand together in loyalty and worship to the true God and to His Sabbath."

We thank our parishioners, and rejoice in the fact that their prayers and sympathies bring strength and encouragement to the men who are called to care for the denominational interests and the unfailing truths which the RECORDER stands for.

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#### Speaking From Experience.

Jesus says, "I speak that which I have seen with my Father." The fact thus stated indicates the power of the Master's words. What he had seen with his Father was by spiritual insight, communion, knowledge, actual experience. Such spiritual insight and experience form the basis of real power on the part of every teacher. It is such experience that makes the words of one man powerful, convincing, inspiring, while the same words from the lips of another man fall weak and meaningless. The power of each teacher lies within himself. It is soul power. Words are a method of conveying that power, but those who listen, consciously or unconsciously, feel the touch of the soul of the teacher, through his words. If he does not know whereof he speaks, his words are empty noise. One cannot successfully teach that which he has not experienced. Spiritual power is higher than intellect, and infinitely deeper than words. No one can successfully teach the truth of our holy religion who cannot say without reserve,

"I believed, therefore, have I spoken." The real touch of the teacher is the soul touch. The agencies by which that touch may be conveyed are many. Words spoken, words written, symbols used, pictures painted, marble sculptured, are among the superficial agencies by which the soul of the teacher reaches the soul of the pupil. Michael Angelo's face of Moses, carved in marble, is a wonder to all beholders, because it speaks so much, so eloquently, so absolutely. The writer never knew the character of Moses as he learned it from looking upon that marble. One cannot turn away from it. The face does more than fascinate: it chains you, compels you. Michael Angelo carved that face with his soul. His hands conveyed his thoughts and left them upon the marble. If that greatest of artists could thus make marble speak, yet more ought the preacher to seek after such conceptions of the truth, such communion with God, such following with Jesus, the Christ, that he can say humbly but thankfully, "I speak that which I have seen with my Father." Logic is helpful to the preacher. Eloquence is helpful. Great learning is helpful; but these are all weak and comparatively worthless if the soul has not seen and felt, realized and known by deep experience that which the preacher attempts to teach. Beyond all seminary training, or better, added to seminary training, this knowledge of soul forms the real power of all successful teachers of truth and righteousness. One cannot convince those to whom he speaks that a thing is true, which he does not feel to be true in every fiber of his being. One cannot inspire others to action except along these lines of duty concerning which he has no doubt. The divine words of the Master are all-powerful because he received them from the Father of all truth and all righteousness, by intimate personal experiences. Every one who attempts to stand in the place of the Master, teaching the truths he left, by which the world is brought into righteousness and redemption, must find power through similar experiences, or be powerless. Paul the master teacher of the New Testament, declared that without the one grace of love,—divine love, heaven-born love,—all his words were empty noise, even though he were eloquent as an angel. What was true of Paul is true of each preacher, and it cannot be urged too



earnestly nor repeated too often that soul experiences, spiritual knowledge, attainments, through immediate communion with God are the only source of real power in preacher or teacher, artist or musician. Better be silent than to attempt to preach that which we do not know, spiritually.

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#### Investing Money in Preachers.

Our Congregationalist exchanges make frequent reference to the inadequate supply of ministers in that denomination, and among other Protestants. In a late number of one of those exchanges, Prof. Williston Walker, of Yale Divinity School, speaking on "The Congregational Situation," discussed several problems that are now confronting the churches. He expressed the opinion that while many people are interested in the spiritual welfare of their communities, "there is a growing indifference to the church as an institution." In support of this idea he called attention to the fact that in Massachusetts,—one might say stable and unchanging Massachusetts,—more than one third of the Congregational churches have changed pastors in about two years. One reason given for this changeableness appears in these words, "It is difficult to persuade desirable men to enter a calling where laborers are to hold such uncertain tenure, and difficult to increase the growth of churches whose leaders hardly stay long enough to know them." Yesterday afternoon, the writer conversed with a business man, who is associated with a large and financially strong church, in an eastern city. Speaking of the churches of his denomination and of Christian churches in general he said: "Business men should learn that more money must be invested in preachers if the supply is made adequate and the character of the men such as these times demand. It is a shame that the average preacher, in the denomination is so poorly paid, that he is hindered from doing good work." His words recalled a conversation which the writer had with the late Captain Hubbard of Plainfield, who, speaking of ministers for our own pulpits, said, "I think it is undoubtedly necessary for our people to invest more money in preachers than they have done." Not long since, the RECORDER spoke of "The Cash Value of Character," in a community. Economic considerations

alone demand that those who represent the Christian religion as preachers do, should be strengthened, fitted for their work and prepared to do the most and best possible. Do not forget the cash value of character and influence when you make up the yearly budget with reference to your pastor's salary. Do not forget that an underfed horse is a costly investment, on a good farm. Remember that fine apples are not produced by trees, the roots of which are struggling with the poverty of an uncongenial soil.

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#### "Great Immoralities."

The leading article in *McClure's Magazine*, for April, by George Kibbe Turner, discusses the great immoralities in the city of Chicago, and incidentally similar situations in other cities are referred to, especially San Francisco and Pittsburg. Our space will not permit a summary of the article, but we hope that what is said here will induce the reader to study the article in detail. Perhaps the waves of crime which have swept over Chicago during the last few years have been more destructive and virulent than in other cities, though we think they have not been. Mr. Turner's article takes up several of the great immoralities, giving facts and figures that are startling in extent and make a tremendous picture of corruption. He shows that all these forms of corruption have an immense commercial value and that they are embodied in great business systems. He notes that \$100,000,000 are spent each year for alcohol in the city of Chicago; that \$50,000,000 were spent for beer alone in 1906; that the prostitution of virtue drew \$20,000,000 into the coffers of impurity the same year. He describes the "criminal hotels," dance halls, saloons, etc. All these infamous forms of corruption are entrenched in politics, and supported by organized business methods. Mr. Turner describes those horrid vampires of modern civilization, "dealers in women." The figures given show that \$15,000,000 are lost each year in gambling. The methods by which these various immoralities entrench themselves with "ward politicians," and the various forms in which "the machinery of protection" is run, reveal how immoralities flourish by bribery, and how "Offence's gilded hand shoves by justice."

The article closes with the following significant paragraph:

"The fact is, that under present conditions the financial interests of dissipation have more direct representation in the administration of the city government than the will of the people. In Chicago, the dealer in vice reaches directly through the ward and county organizations into the police department. The citizen at large must act through a mayor politically indebted to the ward organization, who hands over bodily the function of enforcing the law,—concerning which he himself is and must be to a large extent ignorant,—to a political appointee at the head of the police department. With the simplification of the processes of city government; with the abolishing of the ward and the ward boss and the ward delegate in the nominating conventions; with the substitution of nominations and elections by the people,—not of the mayor, nor of the present machinery for the representation of special interests in city government, but of men to act as department heads, nominated directly, elected directly, and held responsible to the people,—the organization for the sale of dissipation in cities will lose its present control in city administration, and the people will gain it. At that time the will of the people,—whatever it may be,—will express itself in city government. There will be an end to the present grotesque and alarming spectacle of a civilization which is stultifying itself; of a society which enacts and desires to administer laws, but is unable to do so because of the control of its machinery by the huge financial interests which owe their very existence to the sale of savagery."

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#### Nicknaming the Sabbath.

James R. Jeffrey, one of our Western correspondents, sends a tract entitled, "Nicknaming the Sabbath; A Protest against using other than the Scriptural names for the Sabbath." The tract is written by a representative of the Reformed Presbyterian Synod, and it is published in Allegheny, Penna. The writer opens by claiming that the word Sunday is a nickname for that day and that in all cases the word, Sabbath, should be used. The writer says truthfully that no claim can be made that the name Sunday is scriptural. By the same standard the observance of Sun-

day is wholly unscriptural. Nevertheless, the tract is an earnest appeal to those who believe Sunday to be the Sabbath against incorrect names for that day. The purpose of the tract is excellent, considering the question from the standpoint of the man who wrote it. We call attention to it that we may emphasize the duty of Seventh-day Baptists, and warn them against "nicknaming the Sabbath." It is useless to suggest the half-truth that "a rose by another name" would still carry the perfume of a rose. Character, thought, instruction, suggestion and duty are all involved in a name. Common custom, the power of civil law, protect human names—names of men, names of places. No man can cease to use the name given him by his parents, without permission of the Legislature of the State in which he resides. Considering the matter of the Sabbath, these principles apply with double emphasis. The Word of God designated the Sabbath by its own distinct name. The custom of modern years has added a pagan name. Whenever Sabbath-keepers lay aside the Bible name, with the ideas and conceptions that go with that name, the process of discarding the Sabbath and changing its character has already begun. It is more important that the readers of the RECORDER take note of this than that they pass criticism upon the tract to which we have just referred. Unless it be necessary to explain the meaning of the word, Sabbath, those who honor it as they ought, will never use any other name for it. We do not say this to "chop logic and split hairs" over mere words. It is the effect upon ourselves, not a philological discussion, that lies at the foundation of this plea against "nicknaming" the Sabbath. In closing the note which accompanied the tract, Brother Jeffrey says: "Are we as Sabbatarians right or wrong? A great responsibility rests on somebody. Does it rest on us?" Keep "Saturday" away from your lips and far from your pen, when you speak of the Sabbath.

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#### Peace, Peace.

When the first Hague Conference was held, many people looked upon the enterprise as the dream of enthusiasts from which no permanent benefit could come. The meeting of the second Conference, June 15, next ensuing, gives evidence of a growth of the peace movement that is remarkable. It goes without saying that



war will not cease until the world is organized against it. Such organization must include the great representative governments of the world. Modern inventions and commercial enterprises have brought the ends of the world so closely together that unison of action is essential on all great questions that are of world-wide interest. America has been among the foremost nations to lead in the peace movement. Following along this line, the Peace Conference that will be held in New York, April 14-17, will be one of the most important meetings in the interests of peace which the people of the United States have known. We have called attention heretofore to the extensive arrangements made for that meeting. It will have a "Press Committee," composed of representatives of sixty of the leading newspapers of New York. The business interests of the city will be represented. A number of distinguished foreigners from European countries will be in this country to attend the dedication of Carnegie Institute, at Pittsburgh, April 11. These men will be guests of Mr. Carnegie, who is President of the coming Peace Conference in New York, and it is expected that these foreigners will take part in that meeting. Great preparations are being made by representatives of musical organizations for the presentation of appropriate music. Among the speakers already pledged to address one or more meetings of the congress, are two of President Roosevelt's Cabinet—Elihu Root and Oscar S. Straus; Governor Hughes, Mr. Bartholdt, Judge Gray, Mr. Bryan, Seth Low, Archbishop Farley, Bishop Potter, Rabbi Hirsch, Miss Jane Addams, President Nicholas Murray Butler, Baron d'Estournelles, James Bryce, Mrs. Julia Ward Howe, Samuel Gompers, W. T. Stead, etc. Both in distinction of speakers and quality of delegates there could scarcely be got together a more eminent body of men. The Conference will culminate Wednesday night, April 17, with a dinner at which over 1,000 guests are expected to be present. Mr. Carnegie will preside, and President Roosevelt, President Diaz of Mexico, Lord Gray, Governor-General of Canada, and half a dozen others, have been invited to speak. President Roosevelt has not yet accepted the invitation, but there is every probability that he will be able to do so. We commend individual opinions. All efforts to substitute

whether local or national, is only the sum of individual opinions. All efforts to substitute law and arbitration for war and carnage, among the nations of the earth, will be strengthened and forwarded as individual men, whether in higher or lower positions of influence, believe and advocate the doctrine of universal peace.

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### Editorial News Notes

The Congregationalists, United Brethren, and Methodist Protestant Churches in the United States have been considering the problem of organic union, for a few years past. The first meeting in the interests of this movement was held at Dayton, Ohio, February, 1906. In November of the same year, another meeting of the delegates for consultation was held in Pittsburgh, Pa. The Second Tri-Union General Council convened at Chicago, March 26, 1907. The result of that meeting was an "Act of Union" between Congregationalists, United Brethren and Methodist Protestant churches. The organization thus made is to be known under the general name, "The United Church" etc. In coming into this union the Congregationalists make some substantial concessions in the matter of polity. All churches belonging to this new union are left to themselves practically, so far as local affairs are concerned; while the general missionary enterprises of the three denominations are under the general control of the united body. The central element in the "Act of Union" is expressed in the following paragraphs: "The unit of our organization is the local church, and the character of our organization is that of a representative democracy.

"Our co-ordinate principles are freedom and fellowship; a freedom which guarantees to every church autonomy in its local affairs, and a fellowship which binds all the churches together for mutual care and co-operant action in matters that concern them all."

The consummation of this union is the most definite approach to the consolidation of Protestant denominations which has been accomplished. The practical results of the experiment remain to appear. Speaking of it the *Advance* says: "But in the meantime we shall do well to make this present Act of Union as active as possible. Objections can be seen and also felt, but this is

true of all movements. And it is not the chief business of Christians to see obstacles. Their success and glory lie along the other path. They are to see eye to eye and to overcome. For this purpose they are given the Spirit of power which opens the eyes of the understanding, and the spirit of patience and of courage. The Lord is on the side of union, the trend of the hour is on the side of union, the future is on the side of union, and that is the way we are now headed."

Last week we called attention to the excessive thievery that is being unearthed in connection with the furnishing of the new State House at Harrisburg, Pa. Investigations in San Francisco are revealing a corresponding state of things in that city. The stealing there has appeared in connection with almost all "public utilities," while in Pennsylvania it seems to have been most prominent in connection with the State House. So far as facts already at hand indicate, the authorities at San Francisco have been bribed by the following public interests. The San Francisco Gas and Electric Company paid members of the board \$750 each. Two telephone companies bid against each other for the supervisors' votes. The Pacific States Telephone Company paid to ten supervisors \$5,000 each. The Home Telephone Company paid to ten supervisors \$3,500 each, and then outbid its rivals by giving seven supervisors \$6,000 apiece in addition, and by presenting Abraham Ruef and Mayor Schmitz with a sum estimated at \$150,000. For the franchise itself, worth in the neighborhood of \$1,000,000, the company paid the city \$25,000. The United Railroads Company paid each supervisor \$40,000, and to Schmitz and Ruef \$400,000. Besides these figures the \$500 paid each of the supervisors by the so-called "Fight Trust," which operated a vicious resort, is a bagatelle. Such revelations are to be welcomed, however, much corruption may be revealed, for they indicate a healthful reaction against underground currents of evil.

Mayoralty election in the city of Chicago on Tuesday, April 2, resulted in the defeat of Mayor Dunne, by Postmaster Busse, the Republican candidate. He won by about fifteen thousand majority. The crux of the situation in Chicago's election seems to have centered in the issue concerning

public-service corporations, and their relation to city governments especially the question of "municipal ownership", as opposed to private ownership of the old sort. The question of the saloon power and Sunday opening of saloons was also an issue, but it was kept in the background and does not figure as prominently in the final result as the municipal ownership question does.

A pleasant tribute of respect was paid to Ira D. Sankey,—who is now wholly blind and bed-ridden,—on "Easter morning", at which time a group of singers, standing in the street under the window of Mr. Sankey's room, sang a number of his favorite hymns. The group was led by Dr. Cuyler who lives nearby.

Galusha A. Grow died at his home in Glenwood, Pa., March 31, of old age. Mr. Grow was a prominent figure during the Civil War, in the earlier part of which he was Speaker of the House of Representatives. He was then the youngest man who had ever occupied that place. Mr. Grow was a native of Ashford, Conn., where he was born August 31, 1824. He graduated from Amherst College in 1844. He was first elected to Congress in 1850 at a time when there were less than a dozen "anti-slavery" men in that body. Mr. Grow soon became leader among them. He was elected Speaker in 1861. Through his influence the Free Homestead Law was enacted, after eight or ten years of struggle. Before the outbreak of the Civil War his plain speech drew him into a conflict with Kitt, a member of Congress from South Carolina, in which skirmish Congressman Barksdale of Mississippi lost his wig. This ludicrous incident restored quiet and good humor, although it resulted in a challenge to a duel, sent to Mr. Grow by Congressman Branch of North Carolina. Mr. Grow declined the challenge as being against the principles of the Christian religion, but added, "My personal right and freedom of debate granted by the Constitution, I shall defend whenever and wherever they are assailed." Our readers who were familiar with the period will recall Mr. Grow as one of the leading characters in national affairs at that time.

The past week has been enlivened by statements and restatements by E. H. Harriman, the railroad king, and President

Roosevelt. A letter was published on the second day of April, in a New York paper, in which Mr. Harriman stated that he was invited by the President to contribute to the fund for carrying the elections of the State of New York in 1904. This charge was promptly and positively denied by the President. Mr. Harriman claimed that the letter was a private one sent Sidney Webster of New York, and that a copy had been stolen by a stenographer, discharged from his office, and given to the press against his wishes and without his knowledge. Other facts have been brought out indicating that Mr. Harriman sought to be Senator from New York in place of Senator Depew. The incident has furnished abundant food for comment by newspapers, while it has also revealed the fact that the attitude of President Roosevelt, and the attitude of some of the railroad leaders toward him, indicate an intensity of feeling which, under all the circumstances, is not surprising. The incident is part of the purifying process now going forward in connection with public utilities and politics. Disease is remedial, though sometimes unpleasant.

The New York and Newark Conference of the Methodist Episcopal church has been in session during the past week. The members of the Conference are among the notable men in the Methodist denomination, and discussions and action of the Conference are prominent features of the history and work of that denomination.

A historical item of more than usual interest appears in the fact that a Brass Memorial was exposed to the view of worshippers in the First Presbyterian Church of Philadelphia, on Sunday, March 31. It commemorates the organization of the first Presbyterian Church in the United States, which took place in that house in the spring of 1706. The first Presbyterian Church was organized in 1698, eight years before the Presbytery convened at the original house where the present church building stands. The local church worshipping there is now two hundred and nine years old.

The proximity of Passover and Easter Sunday, last week, resulted in a widespread celebration of the ancient Feast of Deliverance, throughout the United States.

The American Oriental Society has just held its one hundred and nineteenth session in the city of Philadelphia. Out of this organization has grown the American Philological Society, and the Modern Language Association. The meeting began Thursday morning, April 4. It represented the strongest and ripest scholarship in the United States, connected with various forms of oriental, archaeological and philological study. It was a meeting of masters.

The struggle of Governor Hughes of New York and his friends to accomplish certain needed reforms in that great state is being carried forward strenuously. The main opponents to Governor Hughes's efforts seem to be those who desire to protect graft, to maintain the political influence of bosses and under-ground elements of corruption similar to those that are being unearthed in San Francisco and other cities.

The two great important epochs in surgery during the last century, were created by the introduction of anaesthetics and disinfectants. Anaesthetics avert pain, lessen the risk of unfavorable results and encourage both patients and operators to undertake many things which would not be possible, otherwise. Antiseptic and aseptic measures contribute yet more to successful surgery. This is called to mind by the fact that Lord Lister has just reached his eightieth birthday, which will undoubtedly call out still greater expressions of appreciation for his service to humanity, than have been given heretofore. The bottle of "listerine" upon your shelf, is in almost universal evidence, in the homes of our readers.

Evidences of radical investigation concerning the saloon business appear in many places. Investigation in Toronto indicates that in Canada, as in the United States, the saloon business is controlled by the brewers. Many hotels, as well as saloons, are financed by brewery companies. In Toronto, it is said that a prominent hotel man has testified that he put \$2,000 into his hotel over against \$18,000 put in by a brewery. It is coming to be well understood that any fight against the saloon involves conflict with immense monied and political influences of brewers throughout the United States and Canada.

### Promises to the Faithful.

A correspondent asks for volume twelve of "The Pearl" by the late Rev. H. H. Baker, entitled, "Promises to the Faithful". The volume is out of print, but we reprint the texts of Scripture without giving the numerous references or adding the questions which appear in Mr. Baker's volume. Having these quotations before them, our readers will be able to follow many of the lines of thought which are suggested by copious Biblical references in Mr. Baker's volume. He also has a series of questions on each passage, well fitted for Bible study, real Sabbath School work. But we are sure the reader will be glad to see the passages, even without the attendant helps and references.

Say ye to the righteous that it shall be well with him for they shall eat the fruit of their doings. Isa. 3:10.

If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. Job 36:11.

I love them that love me; and those that seek me early shall find me. Prov. 8:17.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Mat. 10:32.

And this is the promise that he hath promised us, even eternal life. 1 John 2:25.

Ask and it shall be given you: seek and ye shall find: knock and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. 7:7,8.

Thou shalt guide me with thy counsel, and afterward receive me to glory. Ps. 73:24.

He that hath clean hands and a pure heart; who hath not lifted his soul unto vanity; nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Ps. 24:4, 5.

Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. Ps. 16:11.

Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty. 2 Cor. 6:17,18.

For it is your Father's good pleasure to

give you the kingdom. Luke 12:32.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint. Isa. 40:31.

For thou Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield. Ps. 5:12.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as noonday; and the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not. Isa. 58:10,11.

Verily I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. Luke 18:29, 30.

The Lord will give grace, and glory, no good thing will he withhold from them that walk uprightly. Ps. 84:11.

The angel of the Lord encampeth round about them that fear him and delivereth them. Ps. 34:7.

For as the heaven is high above the earth so great is his mercy toward them that fear him. Like as a father pitieth his children, so the Lord pitieth them that fear him. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Ps. 103:11, 13, 17.

If a man love me he will keep my words; and my Father will love him and we will come unto him and make our abode with him. John 14:23.

The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10:8, 9.

Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. 2:3, 5.

But my God shall supply all your need



according to his riches in glory by Christ Jesus. Phil. 4:19.

Blessed are they that hear the word of God and keep it. Luke 11:28.

Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will him he heareth. John 9:31.

If ye know these things, happy are ye if ye do them. John 13:17.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Ps. 32:1, 2.

A faithful man shall abound with blessings. Prov. 28:20.

For length of days, and long life, and peace, shall they add to thee. Prov. 3:2.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Jas. 1:12.

Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Isa. 26:3.

But he that endureth to the end shall be saved. Matt. 10:22.

Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Matt. 5:3-6.

For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Ps. 149:4.

Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Matt. 5:7-10.

There the wicked cease from troubling; and there the weary be at rest. Job 3:17.

Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Matt. 5:11.

If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on

their part he is evil spoken of, but on your part he is glorified. 1 Pet. 4:14.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold your reward is great in heaven. Luke 6:22, 23.

Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:2, 3.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13:43.

Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit; that they may rest from their labors; and their works do follow them. Rev. 14:13.

And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Mal. 3:17.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thes. 4:17.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:34.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3:21.

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen. II. Tim. 4:18.

"There is one broad sky over all the world, and whether it be blue or cloudy, the same heaven above it."—*Dickens*.

They never taste who always drink;  
They always talk who never think.

—*Matthew Prior*.

### The Keithians.

C. H. Greene.

Twenty-six years after the organization of the Newport Seventh-day Baptist church, a second group of Sabbath-keepers arose in Eastern Pennsylvania, near Philadelphia, in Chester, now Delaware County, as follows:

In 1691, George Keith, a school teacher and leader preacher among the Pennsylvania Quakers, broke away from the Philadelphia meeting because of differences of doctrine, and many others went out with him. They set up a rival "Meeting" at Burlington, N. J., and set about to make trouble for the Orthodox Society of Friends. This new Keithian Society soon disowned George Keith, and he finally became a Church of England preacher. After being bereft of their leader, the "Christian Quakers," as they called themselves, began to drift and dissolve. A few groups, however, continued to sustain their regular services.

Among those who went out with George Keith in 1691, was a young Englishman named Abel Noble, a native of Bristol, England, who had come to America in 1684, being then about nineteen years of age. He soon, however, became reconciled to the "Society of Friends," and in 1692, married Mary Garrett, a young Quakeress of "Darby Meeting," and neither Abel nor Mary were in the least disciplined, which they would have been had either "married out of the Meeting." (See Pennsylvania Archives, W. H. Engle, M. D., 1890, Vol. 19, Lennox Library, New York. Parish Records of Redcliffe Parish, Bristol, England; Freeman's History of the Brandywine Baptist Church, Birmingham, Pa., Sharpless Genealogy, Gilbert Cope, p. 207-208; Upper Providence Church Records, now on file in the Library of the Pennsylvania Historical Society in Philadelphia.)

Tradition says, that about 1696, Abel Noble made a business trip through New Jersey, and while in the Cohansie country, now Cumberland county, N. J., he met Rev. Thomas Killingsworth, the pioneer Baptist preacher of that section, and by him was converted to Baptist opinions, and immersed. Shortly afterward, we hear of Abel Noble preaching on eastern Long Island, as a Seventh-day Baptist. It is likely, therefore, that he met some pioneer Sabbatarian on Long Island, and in that fashion

found the Bible Sabbath. (See Pietists of Provincial Pennsylvania, J. F. Sachse, p. 168-169, etc.; Archives of Suffolk county, N. Y.; Seventh-day Baptist Memorial, Vol. 2, p. 161; The Dunham Family, by O. B. Leonard, Plainfield, N. J.)

Returning to Pennsylvania, Abel Noble began a protracted meeting, about fifteen or twenty miles west of Philadelphia, in the township of Upper Providence, Chester county. The meeting began June 27, 1697, and continued to October 12 of the same year, intermittently. On the twelfth of October, 1697, Abel Noble organized the second "Sabbatarian Baptist" Church in America; though they adopted the name "Quaker Baptist," they were Sabbatarian in faith and practice. Abel Noble returned to his home in Bucks county, Pennsylvania, about thirty miles north, and we see but little of him afterwards. He was alive as late as 1763. (See Upper Providence Church Records, Morgan Edwards Material for a History of the Baptists of Pennsylvania; History of Bucks county, Pennsylvania, by W. H. H. Davis, pages 217, 218.)

In 1697 and following years, there were organized seven Keithian Seventh-day Baptist churches in eastern Pennsylvania. Thomas Rutter, one of Abel Noble's disciples, preached the Sabbath among the Germans of Lancaster county, Pa., and thus founded the German Seventh-day Baptists. Late in the eighteenth century some of the Keithian Sabbatarians removed to what is now the state of West Virginia, where their descendants can yet be found.

### The Host was Pleased.

"Edward Everett Hale," said a lawyer, "was one of the guests at a millionaire's dinner. The millionaire was a free spender but he wanted full credit for every dollar put out. And, as the dinner progressed, he told his guests what the more expensive dishes had cost. He dwelt especially on the expense of the large and beautiful grapes, each bunch a foot long, each grape bigger than a plumb. He told, down to a penny, what he had figured out the grapes had cost him apiece.

"The guests looked annoyed. They ate the expensive grapes charily. But Doctor Hale, smiling, extended his plate and said: "Would you mind cutting me off about \$1.87 worth more, please?"

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

### Radiance.

The mighty master, Michael Angelo,  
While working with his chisel, oft was known  
To place above his head a candle prone,  
That every stroke should be within its glow,  
That he across his art should never throw  
The shadow of himself; but carve each stone  
In free accord with promptings from the  
Throne  
To his responsive genius here below.

So may Thy love above my forehead shine  
That neither shadows of a weary mood  
Nor dark reflections of a sorrowed mind  
Shall mar the lives God wills me to refine.  
But ever may Thy loving spirit brood  
O'er all my daily toil for human-kind.  
—The Outlook.

Through the kindness of Mrs. Davis, a report of the "Door of Hope," Shanghai, has come to the desk. Extracts from the report are subjoined that, looking at the work of the other missionaries, we may gain a clearer conception of some of the problems and conditions which confront our own workers, and may have a keener sympathy with, and more intelligent interest in the work they are doing for sorrowful and degraded Chinese womanhood.

Extracts from the Sixth Annual Report of "Door of Hope," Shanghai.

### FIRST YEAR HOME.

Surely over the report of this Home "Immanuel" may be written large. At the close of the year its family numbers forty-nine under the care of Miss Milligan and Miss Morris with three Chinese helpers. The morning school has continued with, on the whole, satisfactory progress. The girls have been given calisthenics fifteen minutes daily, which has proved a great physical benefit. Since the opening of the Industrial Home some changes have been made in the industrial department of this Home. The girls are now divided into classes and pass through a regular course of instruction in Chinese needle-work, in-

cluding the making of their shoes, garments and bedding, knitting and Chinese embroidery. The making of Chinese dolls for sale is still continued. As the one house proved inadequate we have been able to rent a few rooms in the adjoining house. These additional rooms are already filled and we are still face to face with the old question of "more room," as new girls are continually coming in. A large percentage of the girls when they enter need medical care and while the most serious cases are taken to the hospital, there are many others who must be cared for in the Home and suitable accommodation for them is urgently needed.

Only those who have lived as do the workers here, both foreign and Chinese, in closest contact with those who enter the Home with all the habits and inclinations of their past life strong upon them, can realize the hourly, utter dependence upon God for His wisdom, love, and patience. Quite aside from differences in disposition and ability, the great difference in the past experience and surroundings of the girls constitutes a serious problem in the conduct of a Home in which they must all necessarily be under the same conditions. One girl is rescued from a lowest class brothel into which she has been sold by an opium eating husband after having been a beggar for two years; another girl is from an official family, has studied in her own home and after the death of her father was sold by a dissolute brother into a house in Foochow Road from which she made her escape to us a few months later; another was born in sin, reared in a so-called "first class" brothel where, being a favorite with her mistress she had every desire gratified and only ran away because she was not allowed to marry the man she wanted to; still another enters the Home, after leading an evil life for four years, with a body so loathsome with disease that she was cast out even of one of the lowest dens near the East Gate. To bring girls with such different pasts into the routine of a Christian home and school, and for them to live together peaceably and contentedly needs a daily miracle of God's grace. The "stormy" times in the Home are not the wonder, but rather the days and often weeks at a time which pass quietly and happily. As one sees the real friendships formed between the girls, as one hears them confess their faults

and ask forgiveness of one another when they have quarrelled, or as one hears the Christian girls praying for the unsaved, we can only say in deepest reverence, "Immanuel."

During the early part of the year there was a special work of the Spirit in the Home and many of the girls were brought to repentance and true confession. Twenty-five have been baptized during the year, of whom the larger proportion are now in the Industrial Home. "The Lord hath done great things for us." "Greater things than these shall ye see."

### INDUSTRIAL HOME.

The opening of this Home was a step in the development of our work which we had been long anticipating. There is an increasing number of girls who must remain with us more than a year and some who must remain permanently. To provide a Home in which they can be self-supporting and at the same time be under Christian care and influence is, we believe, God's thought in the establishment of this Home. He has been manifestly with us in the carrying out of this thought, first, in giving us a worker especially qualified to have charge of such a Home and then providing us with an industry at once profitable and suited to the girls' liking and ability. There are now twenty-one girls in this Home, in which Miss Doust has charge of the industrial work with a Chinese assistant, while the other workers assist in the general care of the household and the personal work among the girls.

The girls are taught all kinds of plain sewing, including the making of foreign under-clothing and children's clothing, in which as they become more expert we believe their work will compare well with that done by the tailors. Already they are able to earn their rice-money and two dollars a month in addition, from which they provide their own clothing and incidental expenses. We hope for an increasing number of orders for work as it becomes known that in this way very practical help may be given to the Home. For the girls themselves we feel that the practical training they thus receive in first earning and then spending their own money will be invaluable. The conditions of greater freedom and greater responsibility than in the First Year Home offer an excellent opportunity for the testing of their Christian character.

As we see how it is only the power of God which can deliver from the old life with its selfish and worldly desires, our hearts are burdened with longing for the Spirit of God to come down as fire to cleanse their lives that these who have been such witnesses of the deadly power of Satan, may here and in their future homes manifest the power of Him who came "to destroy the works of the devil."

### CHILDREN'S HOME.

The little family of sixteen who moved in February into the new Home in Woonung Road has more than doubled itself for there are now thirty-five in the Home and during the year six have been sent away to other schools. Such a curious collection of children as makes up this lively family! Children double, single and three-quarter witted, clean children and dull children, children mischievous and children slow, plain and pretty, honest and dishonest, lazy and industrious, sober and merry. What a flock both to father and mother! The same Chinese teacher has continued to have charge of the school under Miss Smith's direction and the children's sincere enjoyment of their school hours and ambition to do well in their studies is a great encouragement in a school which offers so many pedagogical problems. During part of the year, Miss Doust has given regular sewing lessons and some of the children are really good little needlewomen.

Many friends have remembered the children's pleasure as well as their needs, and provided a picnic in the summer, a Christmas tree, periodic "feasts" and outings, and a swing which has been a diurnal joy.

One often thinks if our Lord were on earth it is such children as these He would gather around Him, over all of whose lives the shadow of sin has rested more or less darkly. And we know that even now His heart is made glad as some of these whom His strong arm has already saved from the sin of others, are trusting that same arm to save them from their own sin.

### FOOCHOW ROAD HOME.

"Immanuel," "Lo! I am with you always," is the promise with which this Home was opened, and as time goes on one rejoices more and more that our Lord has made for himself a dwelling-place in the very midst of the tents of wickedness, while to be His doorkeeper here is a glad service. Varied indeed are the cases which find



their way to the clinic of sorrows held daily. During the year past about one hundred and twenty-six girls and children have been in this Home. Of these seventy have been sent to the other Homes; eight to the Slave Refuge; over thirty returned to their own families; eleven sent to the Tsi Lieu Kong Soo or Chinese Refuge. It will be seen that about one half of the cases have been those for whom the Home was primarily opened, that is, brothel girls either running away to us themselves, or brought out by detectives. We are glad that the Home has doubled its service by providing a temporary shelter for many others—kidnapped children, run-away slaves, ill-treated daughters-in-law, unhappy wives and destitute women, many of whom we have been able to help either by sending them to places where they could be permanently cared for, or returning them to their own families on promises, some of which at least have been kept, of better treatment in the future. It is our prayer that He who of old with healing of the body gave healing of the soul, with food for the hungry gave the Bread of Life, with comfort for the broken-hearted gave a heavenly hope, may continue the same two-fold ministry through His servants here.

In August, largely through the persistent efforts of the Committee of Chinese gentlemen through whose generosity this Home continues to be supported, a proclamation was issued by Magistrate Kuan of the Mixed Court and approved by the Municipal Council, forbidding girls under fifteen years of age to reside or be used as singing girls in brothels within the Settlement limits. Although like many other good laws under more advanced governments than that of China, this prohibition has not been so effectively enacted as we could wish, we can still feel profoundly thankful for it as an expression of Chinese public opinion against one of the saddest phases of the atrocious social conditions in this city.

A Chinese gentleman, not a Christian, recently said in speaking of the Foochow Road Home, "I understand better the teaching of your religion that men should love others as themselves since because of that teaching you are spending your life in this place to help these unfortunate girls." May His Presence here make of this Home a veritable light-house, where men seeing His good works shall glorify our Father who is in Heaven.

The reports from those sent away to school are very satisfactory. We feel most grateful to the missionaries who have taken our girls into their schools realizing that it is a serious responsibility. One missionary writes: "What, I confess, I feared might be a black sheep, has proved one of my whitest lambs." Good reports too come from our married girls, whose useful lives in their own homes establish our belief that marriage is God's provision for the future of many of our girls.

### A Rich Man Brought to Terms.

Robert Carrick, one of the richest bankers of Scotland a few generations ago, was as mean a man as he was wealthy. Being one day visited by a deputation collecting subscriptions toward a new hospital, he signed for two guineas; and one of the gentlemen, expressing disappointment at the smallness of the sum, he said, "Really, I cannot afford more."

The deputation next visited Wilson, one of the largest manufacturers in the city, who, on seeing the list, cried: "What! Carrick only two guineas!"

When informed of what the banker had said, Wilson remarked, "Wait, I will give him a lesson."

Taking his check book, he filled in a check for ten thousand pounds, the full amount of his deposit at Carrick's bank, and sent it for immediate payment.

Five minutes later the banker appeared breathless and asked, "What is the matter, Wilson?"

"Nothing the matter with me," replied Wilson; "but these gentlemen informed me that you couldn't afford more than two guineas for the hospital. 'Hallo,' thinks I, 'if that's the case there must be something wrong, and I'll get my money out as soon as possible.'"

Carrick took the subscription list, erased the two guineas and substituted 50, on which Wilson immediately tore up his check.

The hospital was built, and here the best part of the story begins, for the rich man who was thus forced against his will to raise the amount of his subscription soon began to take an interest in the work the hospital was doing. Before many years he contributed sufficient to fully endow and maintain it.—*Ram's Horn.*

## Young People's Work

### An Early Bluebird.

Thou first sky dipped spring bud of song,  
Whose heavenly ecstasy  
Foretells the May while yet March winds are  
strong,  
Fresh faith appears with thee!

—*Maurice Thompson in New York Tribune.*

### Gone to Africa.

The *Review and Herald* of February 28, has the following: "We learn that Brother T. Kwamina, who is on his way to join Elder D. C. Babcock, in Sierra Leone, sailed from Liverpool, February 9. Born in Jamaica and educated in Atlanta, Ga., he has already spent some years in Africa, with another society. Coming to this country for further study, most of which has been in Washington, he now returns to work in our West African Mission."

"T. Kwamina" is James C. Dawes, our eloquent black brother. Although it appears from this item that he is to work in connection with the mission of another denomination, we wish him God-speed in his great endeavor to bring men to God. The more missionary work done, the better; and the more sympathy between the Adventist people and ourselves, the better for both, and for the cause of truth. We believe that Brother Dawes will not be a narrow sectarian, but a broad minded "servant of Jesus Christ," wherever he goes, and that he will work for the upbuilding of the kingdom of God. "God fulfills Himself in many ways." Let Christ be glorified, and his truth exalted by whatsoever hand, under whatsoever name, and may we all be "made right by the blood of the Cross." Any man's grasp of truth is weak and imperfect enough; but whoever follows the light that is given will be led out into larger truth and usefulness. He will surely be led also into a more loving sympathy with his brethren, many of whose creeds vary widely from his, but the center of whose allegiance is "Jesus Christ and Him crucified."

L. C. RANDOLPH.

### Young People's Board Receipts, Febr'y and March, 1907.

DeRuyter, N. Y., Juniors, Y. P. W.....	\$ 1 00
DeRuyter, N. Y., Y. P. W.....	5 00
Farina, Ill., Dr. Palmborg's salary.....	7 03
Plainfield, N. J.—	
Miss. So., \$10; Tract So., \$10; Dr.	
Palmborg, \$5.....	25 00
Brookfield, N. Y., Y. P. W.....	5 00
New Market, N. J.—	
Miss. So., \$5; Y. P. W., \$5.....	10 00
Leonardsville, N. Y.—	
Miss. So., \$3; Tract So., \$3; Evange-	
listic, \$4.....	10 00
Eliza L. Crandall, Kilbourn, Wis., Dr.	
Palmborg.....	5 00
Plainfield, N. J., Intermediate Society;	
Young People's Work.....	1 00
Shiloh, N. J., Dr. Palmborg.....	5 00
Westerly, R. I., Debt, \$10; Young Peo-	
ple's Work, \$12.50.....	22 50
West Edmeston, N. Y., Young People's	
Work, \$5; Lieu-oo Mission, \$1.....	6 00
Milton, Wis., Debt.....	60 00
Salemville, Pa., Lieu-oo Mission.....	5 10
Olga G. Everett, Coudersport, Pa., Lieu-	
oo Mission.....	26
Mrs. W. W. Clarke, Milton, Wis., Lieu-	
oo Mission.....	3 50
Dr. A. C. Davis, Jr., <i>Seventh-day Bap-</i>	
<i>tist Endeavorer.</i> .....	20 00

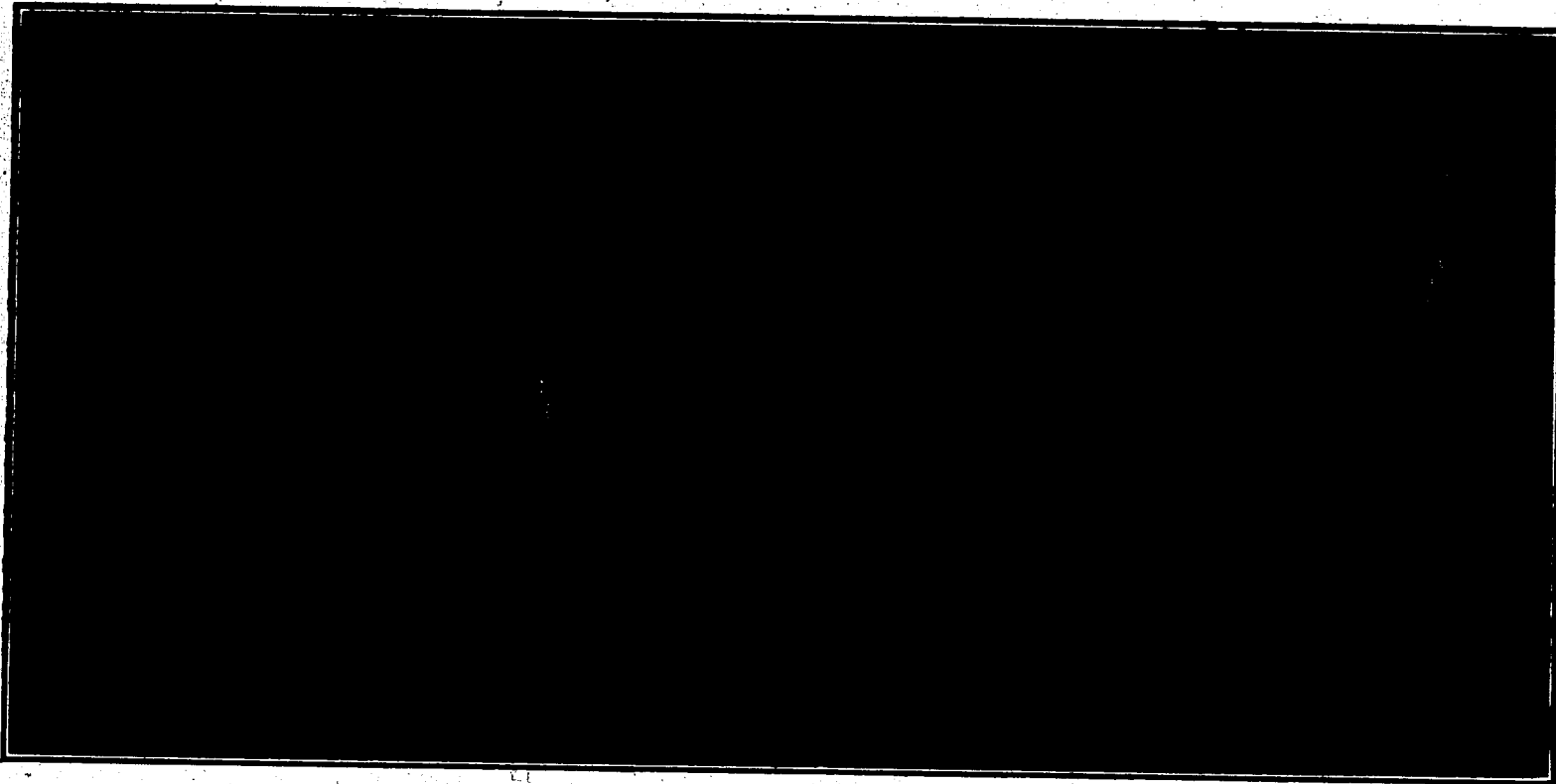
\$191 39

EDA R. COON, *Treasurer.*

Leonardsville, N. Y.

### How to Live

Do not be discouraged at your faults; bear with yourself in correcting them as you would with your neighbor. Lay aside this ardor of mind, which exhausts your body and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. **Speak,** move, work in peace, as if you were in prayer, as indeed, you ought to be. Do everything without excitement by the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within where is the kingdom of God. Listen to the leadings of grace, then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil; that your words will be fewer and more effectual, and that with less effort, you will accomplish more good.—*Fenelon.*



The above picture was taken August 18, 1902. Beginning from the left to the right, the men represented in this group are as follows, each man's age standing with his name: Deacon M. S. Kenyon, 91 years; Christopher C. Lewis, 87

### Deacon Matthew S. Kenyon

Deacon Matthew S. Kenyon, son of deacon Simon and Mary Brightman Kenyon, was born in Hopkinton, R. I., Aug. 23, 1811, and died at his home in Ashaway, R. I., March 14, 1907. The words of the scriptures which say, "Thou shalt come to thy grave in a full age like a shock of corn cometh in in his season," were verily fulfilled in his death, for he was well along in the ninety-sixth year of his earth life and was the oldest of a family remarkable for long lives. He was the second of the twelve children of deacon Simon Kenyon, six of whom have lived to good old age. Before the death of his brother, deacon Gardiner S. Kenyon, last June, the average age of the six children was 84 years. Since last June four of the six have passed to their eternal rest; one sister, Mrs. Amelia Edwards, of Canonchet, R. I., going only five days before deacon Matthew. It is worthy of note in this connection that he was the oldest of a group of seven Seventh-day Baptist men remarkable for their ages. Three of them were deacons, five were members of the First Seventh-day Baptist Church of Hopkinton, and six lived in Ashaway, R. I., while the seventh was only three miles distant. Less than five years since, this group, at a dinner party, in their honor, had their pictures taken together,

years and 7 months; Deacon G. T. Collins, 83 years; Deacon G. S. Kenyon, 85 years and 9 months; T. R. Wells, 86 years; G. A. Babcock, 88 years and 8 months; S. C. Wells, 88 years and 9 months.

and their average age was 87 years. Their names were deacon Matthew S. Kenyon, Christopher C. Lewis, deacon G. T. Collins, deacon Gardiner S. Kenyon, T. R. Wells, Geo. A. Babcock, and Silas C. Wells. Though the oldest of the group, deacon Kenyon was the last to pass over and join the others in the realm where partings are no more.

Deacon Kenyon was baptized and joined the First Seventh-day Baptist Church of Hopkinton, in 1828, and had thus followed his Master, on earth, nearly four score years. When the Seventh-day Baptist Church of Rockville was organized, in 1835, he became a constituent member of that church and, in 1842, was ordained deacon by that church. He served the church in that capacity until he became a member of the First Seventh-day Baptist Church of Hopkinton again, in 1857. Had he lived till next October, he would have completed fifty years of service in the deaconate, in the church of his youth, and sixty-five years in the two churches. He was a man who had the highest esteem of all who knew him. He was industrious and quiet, a man who did his own thinking and acted in the light of his own conclusion, but never was contentious, and never intruded his own plans and opinions on others. His ways were the ways of peace. His last public testi-

mony for Christ can never be forgotten. It was at our last communion season, less than three weeks before his transfer to the church triumphant. He had for some time been too feeble to serve the sacraments, but always sat with his four colleagues and the pastor, around the Lord's table. At this last service, while the cup was being passed, he arose and spoke of his triumphant faith in Christ; as the white-haired pilgrim of nearly one hundred years stood there, one could not help feeling that we were all very near the Promised Land. This last testimony has become a precious treasure, to be remembered forever.

Deacon Kenyon was twice married, first, in 1832, to Abbie Austin, who died in 1850; and in 1851, to Lucy Ann Irish, who died in 1885. The second wife was a sister of Elder James R. Irish. Deacon Kenyon was father of seven children, two by the first marriage and five by the second. Four children, John G., Ann Maria, Matthew Herbert, and Abbie, and two sisters, Mrs. Thankful Babcock, and Mrs. Adeline Collins, survive him.

Funeral services were held March 17; and interment took place in Oak Grove Cemetery, Ashaway.

W. L. B.

### Albion Items.

DAWSON

The people of this section had a rare opportunity this month of listening to the great evangelist, the Rev. Wm. J. Dawson, formerly of London, now of \_\_\_\_\_ Mass. Through the efforts of the Rev. Mr. Parr, Congregational pastor of Edgerton, he was secured for holding a ten days' mission in that city. It was my privilege to study for a few days at close range the spirit and methods of this gospel preacher whose reputation had preceded him through his "Evangelistic Note," widely read by ministers of this country. In an address to the pastors of this section he explained the nature of his work of evangelism. He greatly deprecates sensational methods in revival efforts. It appeared by his work here that he is not a revivalist, in the popular sense. I have yet to hear of a conversion or of one added to any of the churches through his preaching. Yet his preaching of the gospel was simple,

clear and convincing. He made it seem no trivial thing to lead a Christian life. Perhaps it was this, together with a lack of personal magnetism, that explains his failure to win the popular ear. Besides, the fact that the people were paying him at the rate of fifty-five dollars a day and expenses, the stipulated condition of his visit, somewhat destroyed the effect of preaching from such texts as "except a corn of wheat fall into the ground and die it abideth by itself alone, but if it die it bringeth forth much fruit;" and "the Son of Man is come to seek and to save that which was lost." But it may be true that the question of his pay was most talked of by people who did not help pay him. Evidently his message is to that portion of nominal Christianity separated by wealth and social position from the misery and degradation of men who are ground down by poverty and sin. He believes that the business of this part of the church is to be converted and "visit the fatherless and the widows in their affliction," and to follow their Great Master in seeking and saving the lost. Doubtless these masterful sermons by Dr. Dawson would come with greater power to large and wealthy city audiences than to the small congregation that met him here in the afternoon meetings and in the not over-crowded hall, at night. The fact that he could lead his own large congregation composed of wealthy people and high in social life in the city of London, to seek and to try to save the lost in the slums of that great city, marks him as a man of power. His opening sermon had in it a message for Seventh-day Baptists. "If your religion is worth while do not keep it to yourself, but tell others about it." Referring to a sect that has had remarkable growth in recent years, he said that its growth was owing to the fact that the members of that sect were zealous propagandists. Wherever they go they earnestly proclaim their belief.

\* \* \* \* \*

The Woman's Missionary and Benevolent Society gave last Sabbath night, to a large and interested audience, the missionary exercise prepared by the Woman's Board. Its presentation showed careful preparation on the part of the ladies. The little girls of the Junior Society won the admiration of the audience in doing their part, showing faithful training. Mrs. Nettie West, of Milton Junction, presented an interesting



account of the work of the Woman's Board. Over eleven dollars were contributed and this was given to relieve the famine sufferers in China. It will be forwarded to Miss Rosa Palmborg.

\* \* \* \*

Unusual activity, blessed by unusual results, has characterized the efforts of the other auxiliary societies of the church. They have completed the interior repairs and decoration of the church. Fine literary entertainments, during the winter, were rendered by each of these societies, "Willing Workers" and "The Home Benefit Society," to raise funds for their work. An orchestra which is in process of formation, promises substantial aid to church and Sabbath School music.

\* \* \* \*

The Young Men's Club has provided a series of very instructive and entertaining lectures. The last two of them were given by two of Albion's own young men, Lawrence Burdick of the University of Wisconsin, on "Grecian Games in Comparison with Modern Athletic Contests," and A. B. Stout of the Baraboo High School, who is also vice-president of the State Archaeological Society, on Wisconsin Archaeology. The next number is a concert by the Milton College orchestra.

We are looking forward expectantly to the session of the Northwestern Association that is to convene here in June next. We are praying that we all may be in a state of spiritual as well as material preparation for that great meeting. A cordial invitation is hereby extended to the churches of the Northwest to come and enjoy it with us.

\* \* \* \*

Death's hand has removed within a year from our church six of our aged members. The last to be called was Brother Charles Green, one of the most prominent and beloved men of our village. His taking away was quite sudden and a deep sadness yet pervades the community on account of his removal. We are admonished of the uncertainty of life and the great need of being faithful to our appointed tasks while it is day, for the night cometh wherein no man can work.

T. J. V.

Albion, Wis.

April 1, 1907.

### The Seventh-Day Baptist Church, DeRuyter, N. Y.

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

Quite a colony of Seventh-day Baptist people came to DeRuyter from Renssallaer county, and on Sept. 26, 1806, a council composed of Elder Henry Clarke and Deacon Phineas Burdick, from Brookfield, and Elder William Satterlee, Deacon Jabez Burdick, Stephen Maxson, and Eliphalet Johnson, from Petersburg, Renssallaer Co., organized the Seventh-day Baptist Church of DeRuyter and vicinity, with 23 members; 14 of whom were formerly members of the Seventh-day Baptist Church of Petersburg. They then ordained David Davis evangelist elder. In the many changes that followed in those early days the church records are not complete, but in 1815 the church was reorganized and the minutes faithfully kept and the meetings regularly maintained. The Sabbath services were often held at the settlement at German (now Lincklaen Centre) and at Truxton, (now Cuyler Hill); at each place there was a large and prosperous Sabbath-keeping community as early as 1815. In 1827, the membership reached 177, and during that year the Seventh-day Baptist Church of Truxton was constituted with members dismissed from DeRuyter. From 1825 to 1830 the Mother Church was supplied by visiting ministers, and from 1830 to 1835, Elders Alexander Campbell, Joel Green and Ephraim Curtis followed the itinerant plan in supplying the church. About 1835, the church edifice in the village was erected at a cost of \$3,000. It was so substantially built that it has stood for seventy-one years, modernized and improved. During the one hundred years of the church's existence, there have been 16 pastors and ministers, many of whom were men of fine culture and distinguished ability. Among these may be mentioned Alexander Campbell, the founder of DeRuyter Institute, a man of rare ability and spiritual power; Elder James R. Irish, so long the

Principal of DeRuyter Institute, and a giant in body, mind and heart; Elder George E. Tomlinson, a brilliant classical scholar and orator; and Elder Joshua Clarke, so successful as pastor and evangelist through all this section. The great length of many of these pastorates speaks well for the ability of the ministers and the co-operation of the membership.

The largest membership was during the prosperity of DeRuyter Institute, from 1836 to 1870, when large numbers of students were added, being gathered during the great revivals. The present membership is 131 (1906), of whom quite a number live at a distance, and great numbers have moved west, and helped to organize other churches. Rev. Joshua Clarke, a successful preacher and evangelist, was pastor nearly seventeen years, from January, 1870, till into 1886; he gathered large numbers into the church. The Rev. L. R. Swinney was pastor from 1886 until 1905.

The church records up to about thirty years ago were recently destroyed so that particulars as to some of the great revivals cannot be given.

The above is largely taken from "Grip's Historical Souvenir of DeRuyter." This church has a Sabbath school of about seventy members; a Christian Endeavor Society and a Junior Christian Endeavor, also a Woman's Benevolent Society. Since the sudden death of Elder Swinney (March 23, 1905,) the church has had no regular pastor, but different ones have served them. The past spring of 1906, Evangelist J. J. White has been earnestly at work among them with encouraging results, but the work is not yet closed and reported. The church is seeking a pastor.

Different dates have been given as the time when the church was organized, as 1806, 1812, 1816, etc. Elder Henry Clarke says in his book "History of Sabbatarians," published in 1811, that the council met September 26, 1806, and "proceeded to constitute them a distinct church." As he was one of the council, we can scarcely expect better authority. Other records make it quite evident there was some kind of reorganization in 1815 or 1816. Elder Clarke also says in his book, "by the last correct return, their number was 35."

THE DERUYTER INSTITUTE.

The prime mover and pioneer in the enterprise of opening a Seventh-day Baptist

school in DeRuyter was Elder Alexander Campbell. He called a meeting in the autumn of 1834, "to take into consideration the matter of establishing in this place a literary institution to be under the direction of the Seventh-day Baptist Denomination." At this meeting, Elder Campbell was appointed to circulate a subscription among the churches of the denomination, and at DeRuyter, for this purpose. The result was that \$13,937 was obtained. In the summer of 1835, a building committee was appointed to erect suitable buildings. The Legislature of 1836 passed an act of incorporation, appointing as trustees the following gentlemen: Henry Crandall, Le Baron Goodwin, Ira Spencer, Elmer D. Jencks, James Nye, Alexander Campbell, Joel Green, Martin Wilcox, Eli S. Bailey, Adin Burdick, Matthew Wells, Jr., Perry Burdick.

The building was erected in 1836, a large stone structure which is still standing (1906), and used for the Union School. The cost, including furniture, apparatus and farm of thirty acres, which was purchased with the site, is said to have been some \$22,000.00. The building was so far completed in the spring of 1837, that a "Select School" was opened under the charge of Solomon Carpenter, as principal, and Miss Sarah A. Robinson, from the Troy Female Seminary, as preceptress. In the fall of 1837, it was opened as an academy, under the principalship of Eber M. Rollo, A. M., a graduate from Williamstown College, Mass., Miss Robinson continuing as preceptress, with about 140 scholars. For a time the school was liberally patronized by the Seventh-day Baptists, but as other schools, drawing their patronage from the same source, were established in various parts of the country, its foreign patronage was so greatly diminished as to seriously embarrass its finances; still it continued to give instructions under the direction of the Seventh-day Baptists for over thirty years, with varying degrees of success. Among the early teachers were Rev. Solomon Carpenter, who had graduated from Brown University, and his wife, formerly Miss Lucy M. Clarke, who, as a student of Genesee Wesleyan Seminary, had qualified herself for the position. They were afterwards among the first Seventh-day Baptist missionaries to China, nearly sixty years ago. Later, Rev. James R. Irish, Prof. Gurdon

Evans, Prof. Albert Whitford and others conducted the school. This was one of the pioneer schools for the section in which it was located, and for the entire denomination. It effected a vast amount of good. It made it possible for other schools, Alfred University and Milton College, to be founded by the denomination soon after, and Salem College, W. Va., more recently, which are carrying on their educational work on broader plans.

### Selections from the Funeral Sermon of Ezekiel Potter Frink.

Rev. Edwin Shaw.

"Rest for the toiling hand,  
Rest for the anxious brow,  
Rest for the weary, way-worn feet  
Rest from all labor now."

The passage of scripture about which I desire to gather a few thoughts suitable to the occasion, you will find in the book of Job, the fifth chapter, and the twenty-sixth verse, "Thou shalt come to thy grave in a full age, like as a shock of grain cometh in his season."

There is nothing in the world so natural, so in keeping with nature, as the death of an aged Christian. We, all of us, must die; we realize this; but the death of a child or young man or woman, or of a man or woman in middle life, some way seems unnatural, untimely. It seems like the cutting down of grain or fruit before it is fully developed, before it ripens, when it is in blossom, or the bud, or still fresh and green. And so while blossoms and flowers are always appropriate decorations for the caskets of the dead, they are especially appropriate for the caskets of the young; while nothing can be more emblematic and suitable for the casket of an aged man than this sheaf of fully ripened grain, gathered in, in its season. And so I bring today as my tribute to the memory of this father in Israel, this verse from Job, and I say of our departed friend and brother, "Thou hast come to thy grave in full age, like as a shock of grain cometh in, in its season."

The Psalmist when considering the frailty of human life and the certainty of death, says, "The days of our years are three score years and ten, and if by reason of strength they be four score years," etc.; but Uncle Ezekiel had passed this limit and

was four years beyond the four score, being, at the time of his death, eighty-four years and ten days old. His full name was Ezekiel Potter Frink, and he was born at Scott, N. Y., February 18, 1823. His ancestors came, as did those of many of us who are here today, from the pioneer colonists of Rhode Island and Connecticut, and so he inherited a staunch sturdiness, almost sternness of character, which he maintained even to the end of his life. I have likened him to a sheaf of grain; but a sheaf of grain cannot be produced without seed and without a sowing and without nourishment and care. This sheaf had its beginning in a place adapted to the cultivation of strength and vigor and manliness and righteousness. It was my privilege last summer to make a brief visit to the village of Scott, where Uncle Ezekiel was born, and I thought then as I rode up and down those sturdy hills and those delightful valleys and along those streams of clear water and by those beautiful lakes, I thought then, and I think now, that we owe something of the reliability and firmness and strength of character of our ancestors to the nature of the country in which they were born and bred.

I do not know at what time or by whom our brother was baptized, but I infer that he was a member of the Scott Seventh-day Baptist church, because when he came to Wisconsin, he joined the Milton church.

When he was twenty-one years of age, he was married at Alfred, N. Y., by the Rev. J. R. Irish, to Salome S. Babcock, a cousin of George H. Babcock, the generous benefactor of our schools and denominational Boards. . . . . That same year, 1844, he moved to Milton, Wis., where he has lived for nearly sixty-three years. . . . . Four children were born to them, the mother dying when the youngest was but three days old. These children are all living, and are present here today, Mr. A. D. Frink, of Milton Junction; Mrs. Amy Williams, of Albion; Mrs. Salome Stone, of Edgerton, and Mr. Lucius H. Frink, an employee of the United States Arsenal, at Rock Island, Ill. Two brothers, Horace and Cyrus Frink are residents of Milton Junction. Uncle Ezekiel was one of a family of eight or ten children. The father, George Frink, in the early history of Wisconsin, settled in the town of Lake Mills, Jefferson county, and the descendants are numerous and widely scattered. . . . .

Mr. Frink was married three times; the second wife's name was Mary Maxson; the third wife, who survives him, was Mary Gower; they were married about twenty-eight years ago. . . . . The wife, the four children, the brothers, the grandchildren, many other relatives and a host of friends and neighbors, all today unite in mourning his departure and in paying respect and tribute to his memory. And while our hearts are sad, and while we grieve and are sorrowful, yet we cannot but feel and realize that another sheaf of ripened grain has been gathered in, in its season.

Now sheaves of ripened grain are seldom grown in hot-houses, or sheltered from the storms and winds. Sheaves of ripened grain are usually grown where they are exposed, not only to dew and sunshine, but to the frosts and pelting hailstones, not only to the balmy breezes and the gently falling rain, but to severe blasts and beating storms. And these things enter into the growth and development of the grain, and give it its strength and firmness. So it was in the pioneer life of our brother. He was a hard-working man, up early, and up late; the day was never too long, nor the night too short for his energetic activities. He was a carpenter, a mechanic, for a time managing a wagon-shop here in Milton Junction. His labor, the labor of his hands, his head, and his heart, has been wrought into this church building where we are assembled, into the church at Milton, into the main building of Milton College, into the President Whitford House, and many other buildings in this part of the country. . . . .

And so another good man has passed away, not a great man as the world counts greatness, but a man of firm will, strong convictions, sturdy principles, steady adherence to duty, ready to give of his service and of his means to a worthy cause, a loyal citizen, a good neighbor, a Christian gentleman. But my friends, I cannot let this opportunity, this privilege, pass by without drawing some lessons, which, if we ponder them well, will be of good to us, the living, who are here today. I have seen many sheaves of ripened grain in which there were many heads not more than half filled out with kernels, in which many were blighted and shriveled, in which some heads were blackened with smut, or red with rust; in which there were cockle and wild oats and which there were cockle and wild oats and

thistles. Now in all these cases, the causes lay back earlier, before the ripening season. The ripening season was not at fault; and yet it was helpless, powerless to prevent these failings and evils, when the harvest time came. There is a time of seed-sowing, and a time of growth and development in the lives of each one of us. We need to sow good seed, which Jesus in the parable tells us, is the Word of God. We need to prepare the soil of our hearts for the reception of the seed, to make it soft and mellow. We need to guard against the encroachment of all sorts of weeds and noxious plants which will choke out the good grain. We need to guard our lives against the diseases of blight and rust and smut, the sins of selfishness, indifference and uncleanness. Prayer and praise to God in the sanctuary and in secret are powerful foes to the diseases of sin. The continual presence of the Spirit of Jesus Christ in our lives will keep us unspotted, free from all blight, and rust and smut, and will bring us down to our graves in due season, full shocks of ripened grain.

But the husbandman does not always wait until the grain is ripe before he makes it serve his purpose. I have seen a field of wheat in early June, before the blossom, or bud or stock had showed itself, used for a sheep pasture, to the farmer's great advantage. I have seen a field of waving oats, just in blossom, fall before the scythe or sickle, and wither on the ground—to be used as fodder. I have seen a field of standing corn, whose ears were soft and milky, cut down and gathered in—to fill the silo.

And so with us, the Great Husbandman of the world has uses for us all, and we cannot tell when He will send His reapers out for us. But this remember: it matters not what season He may call, our lives should be at all times well developed, clean and wholesome, for that season, whatever it may be. Then should he choose to let us linger on till harvest time is past, then shall we be gathered shocks of ripened grain, in season. Or should He choose to send His reapers out tomorrow, or today, still we should be prepared, fit for His service anywhere. Our daily life is all-important. . . . .

But though we realize that our brother was ripe and ready for the harvest, yet to those of his own household, and to others too, his presence will be missed. There



will be the vacant chair in the family gatherings; there will be the empty seat at church, and loneliness in the hearts of all those to whom he was dear. But we cannot wish it otherwise. Even those who remember their Creator in the days of their youth, still when age comes upon them, often find the years a burden with no pleasure in them, and they seek a better country, the land beyond the grave. . . . . And so we say,

"Sleep thy last sleep,  
Free from care and sorrow;  
Rest where none weep,  
Till the eternal morrow."

### Conscience.

It is related that one day when the arctic explorer Nansen was battling with the ice-floes in the northern seas, a carrier-pigeon tapped at the window of Mrs. Nansen's home in Christiania. Instantly the casement was opened and the little messenger was covered with kisses and caresses. It had been away from the cottage home thirty long months, but it had not forgotten the way home. And out over thousands of miles of frozen waste and ocean and plain and forests the bird had flown, carrying the news from Nansen that all was well with him and his crew.

Now, conscience is the "homing instinct" of the soul. It does not matter how far a man may wander nor how long he may be gone, some time every man, if at all fair with himself, will feel the inclination to say, "I will arise and go to my Father."

### The Nemesis of Greed

Have we not some cause to fear that the clutch of some men on their earthy possessions has been so frenzied that they will be unable to loosen it, as was the case with this eagle in the following story:

A gentleman standing by Niagara saw an eagle swoop down upon a frozen lamb incased in a floating piece of ice. The eagle stood upon it as it was "drifting" on toward the rapids. When he neared the falls he stooped and spread his wings and leaped for his flight; but, alas, while he was feasting on that dead carcass his feet had frozen to its fleece. He leaped and shrieked and beat upon the ice with his wings until the ice-frozen lamb and eagle went over the falls and down into the chasm and darkness below.—G. M. M.

### Biennial Conference?

Dear Brethren:

The General Conference, at its last session in Leonardsville, requested its Executive Committee to communicate with all Churches, Societies, and Associations, and invite them to express their opinion, either favorable or unfavorable, as to the proposed change from annual to biennial sessions of the Conference. (See pages 32, 33, and 108 of Conference Year Book.)

The Northwestern Association favors biennial sessions, and also biennial meetings of the Associations, alternating with the Conference and coming about the same time of year. They favor the change on the following grounds: 1. That it would remove the objection to the present unfavorable time and order of holding the Associations. 2. That both the Associations and the Conference would be more effectual for service, and their importance and influence would be increased under the biennial plan by reason of larger attendance, as neither meeting would then suffer because of the proximity of the other. 3. That practically one-half of the expense of the sessions would be saved.

That Association formally presented the question to Conference and requested action, hence this letter.

Will you please explain this matter fully to your church or society, and as soon as it is thoroughly understood secure a vote thereon and report the result to the Corresponding Secretary?

A. E. MAIN, Pres.

FRANK L. GREENE, Cor. Sec.  
490 Vanderbilt Avenue, Brooklyn,  
March 25, 1907.

### Corrections.

1. In the obituary of Mrs. Abbie E. Ewing in the RECORDER, March 4, 1907, the date of death was omitted. In the correction, RECORDER, March 18, the date February 21, 1907, was correct, but the name "Olive" instead of "Abbie" was wrong.

2. Near end first division in "Conference in 1908" in the RECORDER of March 25, 1907, read Nebraska Co-laborers, instead of "Colorado friends."

3. In fifth division of same article read Here is a veritable "city of schools," instead of "school of schools."

S. R. WHEELER.

## Children's Page

Uncle Fred's Advice.

ANNIE L. HOLBERTON.

Now my young friend let me warn you  
It will surely be too late  
To reform unmanly habits  
When you're grown to man's estate.  
Uncouth manners formed in boyhood  
Will grow stronger day by day,  
When you ever try to mend them  
You will find they didn't pay.

For the words and acts you practice  
To your life will closely cling;  
And slang phrases, idle by-words,  
Do not have a pleasant ring.  
Disregard for others' feelings,  
Disrespect to older age  
Will be set to your discredit  
As dark blots upon the page.

You may think it doesn't matter,  
You'll come out all right, you say;  
But you'll want a place of honor  
In the business world some day,  
And the youth of manly bearing,  
Noble, courteous and kind,  
In society or business,  
Will not then be left behind.

Let your thoughts and aims and wishes  
To the highest good aspire;  
Set a watch upon your lips, boy,  
And their mastery acquire.  
Fill your mind with right ideas,  
Which will leave no room for wrong,  
With God's help you'll win the battle,  
As a soldier brave and strong.

### Uncle Fixit.

"Baby broken his horse," piped a wee voice.

"Well, that's too bad," replied the mother. "You take it to Uncle Will and he'll fix it, but please try to be careful of your play-things, dear."

"All right," answered Russell, as he made his way out on the piazza, where his Uncle Will was reading.

"Hello, sonny, what's the trouble?"  
"Please, uncle, fix it."

The little three-year-old with his mother, was having a fine visit at the Main Lodge. As fast as his toys needed repairing, Uncle Will came to the rescue and was the doctor for all their ills.

One sunny afternoon some friends came to see the little boy, and as a good lady was holding him in her lap she asked, "Now, little man, who is that lady?"

"Mother," quickly replied the little one. "And who is that over there?"

"Dat's Uncle Fixit."—Marion C. Cutler.

### How Mrs. Spider Cleans House.

Like all careful housekeepers, Mrs. Spider has her cleaning days; but, unlike other careful housekeepers, she wears her fine clothes when she works.

Maybe you have seen her all rigged out in her yellow and black velvet gown, sweeping and dusting her web, but just remember she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one, and lo! just under it is a fresh one all ready made and a perfect fit.

No, Mrs. Spider is not extravagant. She is very economical in fact, for, instead of throwing aside her old dresses, she rolls them into a ball and eats them.

There are no old clothes men in the Spider world.

Well, to tell about Mrs. Spider's house-cleaning. She has neither brushes nor brooms nor dusters, so she begins her work by raising one of her eight claws and giving her house a shake that reaches to every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, and then from both sides. If the walls sag or are the least bit broken, she rolls them into a ball, and eats them, just as she does her old clothes. Then she replaces them by new ones.

When everything is in thorough order she sits down for a rest and to make her own toilet.

As her whole body and legs have a rough, hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or jaws, are the teeth

with which she combs her hair, and her claws serve as brushes for the other parts of her body.

After a careful dressing, she is ready for dinner, and woe to the fly or other luckless insect which is caught in her web.

She spends much of her time eating, and all her food goes into the back part of her body, which, you know, looks just like a soft round ball. Here it is changed into a sticky syrup. This is the material of which her web is made. It is forced through her spinnerets, the tiny knobs at the back of her body, and hardens into a thread when it comes in contact with the air.

As the web is in constant need of repairing, a great deal of material is required, and Mrs. Spider must eat much and often. She does not waste old material either, as we have seen, but she eats her old web.

She will neither make nor mend her web in cloudy weather.—*Exchange.*

### As Cross as a Bear.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I knew a bear once—"

Bess and Billy both ran to him and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes, a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee-ee. She picked the baby up on her stout nose and tossed him ahead; then she ran fast and caught him up and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws and fought the dogs off with

her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear."

Then they all laughed together and forgot what they had been cross about.—*New York Tribune.*

### "Four-and-Twenty Blackbirds."

You all know this rhyme, but have you ever heard what it really means? The four-and-twenty blackbirds represented the four-and-twenty hours. The bottom of the pie is the world, while the crust is the sky that overarches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunbeams. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her king, the sun, has risen, is day dawn, and the clothes she hangs out are the clouds. The birds, who so tragically end the song by "nipping off her nose," are the sunset. So we have the whole day, if not in a nutshell, in a pie.—*The Animal World.*

### Juvenile Logic.

Little Ethel was learning to sew, and one day, after vainly trying to thread a needle, she asked:

"Mamma, don't they call the hole in a needle an eye?"

"Yes, dear," replied her mother.

"Well, I'll bet this old needle is cross-eyed."

## HOME NEWS

LITTLE GENESEE, N. Y.—The series of meetings conducted here by Rev. E. B. Saunders, beginning on Sabbath evening, February 22, closed Sunday evening, March 24. What the entire amount of good accomplished may be, probably we shall never know until the "books are opened" and the eternal records are revealed; but of the visible results to date, twenty have been added to the membership of the church, sixteen by baptism and four by letter, and many others have been quickened to new activity in religious work. There are others who are considering the question of church membership, who, we hope, will soon follow their Lord in baptism. We are greatly encouraged and wish to express our gratitude to God for the good work, and our thanks to the Missionary Board and to Brother Saunders, for the privilege granted and the faithful service rendered. Brother J. W. Crofoot was with us last Sabbath, March 30, and spoke at the morning service on "The Opportunities and Obstacles in China," and again in the evening at a missionary entertainment given by the Christian Endeavor Society, when he spoke concerning the geographical location of our mission in China, mission buildings, etc. He illustrated with black-board, and answered a number of questions concerning the same. His addresses were listened to with rapt attention, and will doubtless serve to awaken a new interest in our work and workers on that far-off field.

Beginning with March 22, we have had a week of almost summer heat, accompanied with thunder showers, blooming crocuses and snowdrops, and green lawns; this is being followed by a lowered temperature and snow squalls, at the date of this writing. The general health of the community is improving.

S. H. B.

April 1, 1907.

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DODGE CENTER, MINN.—The robins and blackbirds are with us again, and these warm, bright days remind us that "after every winter there surely cometh spring." Our winters are long, though not so severe as in pioneer days, and we gladly welcome

the spring time. Last Friday evening, thirteen of the young people of our church were baptized, and on Sabbath morning were received into the church. Pastor Sayre has been giving us some soul-stirring sermons this winter and we are hoping for still greater results. The Ladies' Benevolent Society recently presented the Missionary program, as arranged by the Woman's Board, with the addition of other songs, readings and exercises. A collection amounting to six dollars and forty cents was received for the China Mission. The society also gave a dinner at the home of J. S. Langworthy; about seventy-five were present. COR.

March 20, 1907.

## BUSINESS OFFICE

How do you like the new RECORDER? It is a great improvement on the old form, isn't it? Yet it is the same old RECORDER in spirit and purpose. We think the principles it stands for could hardly be improved on, so all we have done is to change our outward appearance and get ready to make a vigorous effort to make our principles better known. We know that good will come of the effort.

The Tract Board has instructed the manager to make the following proposition to RECORDER subscribers: For one dollar extra, beside your regular subscription, we will preserve here at the Publishing House, a complete file of RECORDERS for you, for binding. That is, if you care to keep your RECORDERS in permanent bound volumes, we will keep clean, perfect copies of each issue during the year and deliver them to you at the end of the volume, thus furnishing you with a full set of RECORDERS that have not been rolled, soiled, mussed or damaged. For doing this we charge one dollar for each volume so preserved. Of course it will be necessary for you to notify us in advance of the beginning of the volume if you want this done. We can also have the papers bound for you if you want—but we will talk about that later.

\* \* \* \*

Just one other thing to say—but you know what it is, so perhaps it isn't necessary to say it. If you don't know, look at your label—that will remind you.



## MARRIAGES

**GANDY-MIXNER.** At the Marlboro, N. J., Seventh-day Baptist parsonage, on the evening after the Sabbath, March 30, 1907, by Rev. S. R. Wheeler, Adelia Fisher Mixner and Albert J. Gandy.

**KELLY-NORDENG.** At the Milton Junction Seventh-day Baptist parsonage, March 14, 1907, by the Rev. G. W. Lewis, Henry A. Kelly of Albion, Wis., and Miss Alma Nordeng of Edgerton, Wis.

## DEATHS

**MAXSON.** Mrs. Sophronia (Grow) Maxson was born in the town of Ceres, Pa., Sept. 30, 1836 and died in Little Genesee, N. Y., Sabbath eve, March 15, 1907.

She was the second child in a family of eight children born to Martin and Huldah Grow, four of whom are still living, Mrs. Eliza Harkins, and Mrs. Mary Burdick of Milton, Wis., Hiram Grow of Grand Rapids, Wis., and George Grow of Hartsville, N. Y. On March 21, 1857, she was united in marriage with Welcome R. Maxson, with whom she lived happily for nearly half a century. Four children were born to them, three sons and one daughter. Two of the sons, Frank H. of San Leandro, Calif., Sherman U. of Bolivar, N. Y., and Mrs. Mae Bell of Portville, N. Y., and the husband of many years, still survive. Her life was a benediction and blessing to her neighbors, and many friends who will hold her memory in loving remembrance. She was a devoted wife, a loving mother, a kind and obliging friend. Many years ago she accepted Christ as her Savior and united with the Seventh-day Baptist church of Genesee, N. Y., of which she continued a faithful and honored member until called to her reward.

"Must we say farewell to the ones we hold so dear

And lose for a time a sight of them here?

Yes, the dear ones must leave and go on before  
And watch for our coming on Eternity's shore.

"May we live in the present with this thought  
in view;

To meet those, our dear ones, we must all be true  
And live for the Master as they all have done,  
And then we shall meet them through the glorified Son."

Funeral services in the Seventh-day Baptist church at Little Genesee, were conducted by the pastor. Sermon from I Cor. 15:57. S. H. B.

**WILLIAMS.** Emarancy Babcock, wife of Stafford Williams, died at Brookfield, N. Y., Sabbath morning, March 23, 1907, in the seventy-second year of her age.

Our sister united with the Second Brookfield Seventh-day Baptist Church in early life, and continued her membership until death. She loved her church. She was married thirty-one years ago to Mrs. Williams and became a mother to motherless children for whom she lovingly cared. I. L. C.

**BABCOCK.** Joseph C. Babcock died at his home in Tiskilwa, Ill., March 18, 1907, of consumption, aged sixty-two years.

Services were held in the Milton Junction Seventh-day Baptist church, March 20, conducted by the Odd Fellows Lodge, assisted by the pastor. G. W. L.

**BURDICK.** Ethan Lee Burdick died at his home in Milton Junction, Wis., March 21, 1907, of old age and a complication of diseases, aged eighty-five years.

Services were held at the home, March 25, conducted by the pastor, assisted by Dr. L. A. Platts, and Rev. E. B. Shaw. Music was furnished by the Milton College Male Quartette. Texts: Gen. 25:8 and Isa. 38:1, last clause. G. W. L.

**KELLOGG.** At South Plainfield, N. J., March 16, 1907, Edward Fitz Randolph Kellogg, aged two years, seven months and twenty-four days.

He was the son of Frank R. and Mertie M. Kellogg, and the grandson of Mr. and Mrs. Edwin F. Randolph. These who feel so keenly sorrow and disappointment, have the sympathy of a large circle of relatives and friends. It must have children about like little Ned, that Jesus took in his arms and blessed, saying, "suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." G. B. S.

**GREENE.** Charles Rollin Green, the eldest son of Duty and Mary Coon Green was born at Alfred, N. Y., March 11, 1836.

When about six years of age he came to Albion, Wis., where a long and honorable life was

passed. His education was received at Albion Academy. He was united in marriage with Frances Minerva Williams, August 31, 1856, and a singularly happy and devoted married life was lived by both of them for more than half a century. Their joys, hopes, and sorrows had become one as they passed from the silver to the golden period of life and on toward the diamond. She was to him the sunshine of life, and he was to her a shelter in the time of storm. Last summer a group of treasured friends gathered at the homestead to set up for them the golden milestone, with blessed memories of a rich past and happy hopes for the future. He was baptized and joined the Seventh-day Baptist church under a revival work conducted by Pastor Thomas E. Babcock and Elder Varnum Hull. He remained a steadfast member and supporter of the church till called to the other life. Not only did he bear a share in the religious life of the community, but every good interest which made for the welfare of his fellow men, claimed his support, and with all these his life was closely identified.

His business integrity, sound judgment and faithfulness are attested by the fact that for forty years, almost without interruption, he was Town Clerk, Albion, for twenty-five years Justice of the Peace, and Secretary and Treasurer of the Farmer's Co-operative Creamery of Albion since its organization. The memory of a life characterized by justice, righteousness, purity and peace is a rich heritage left to the mourning family and friends.

The funeral was attended by a large company of relatives and friends who came to the home on Monday afternoon, March 18, to pay their last tribute to the dead. Following the sermon by the pastor; from II Cor. 4:17-18, Thomas J. Atwood of Edgerton, a life long friend, paid an eloquent personal tribute to Mr. Green's memory. An only son, Rollin C., and the loving wife of his youth remain, to mourn this, the first break in the family circle. Two brothers, Joseph and Jesse, and a sister, Mrs. Harriet Potter, also survive him. T. J. V.

### A FEW WORDS ABOUT BATTLE CREEK.

If you are considering a change in location and wish to still enjoy all the Sabbath privileges, let us call your attention to Battle Creek, the great home of Postum and Toasted Corn Flake. Battle Creek has a population of about 30,000 with prospects of increasing to 40,000 or 50,000 in the next year or two. It is located midway between Chicago and Detroit on the main lines of the

Michigan Central and Grand Trunk Railroads. Plenty of employment at good wages, good openings for business, small farms at reasonable prices, rent and living expenses as reasonable as can be had anywhere. Seventh-day Baptists will find a welcome here and all the Sabbath privileges. We have a church organization but do not hold services, but our people are increasing in number and our beliefs are honored and respected. Any one desiring any information may write to Sheldon G. Babcock, 219 W. Main St., Battle Creek, and he will gladly answer all questions and lend his aid in helping to secure locations and positions. If you are interested, feel free to write whether you want to come to Battle Creek or not.

### BARGAINS IN BATTLE CREEK.

Below we list a few bargains that are snaps for Seventh-day Baptists:

#### FORTY ACRE FARM.

A good farm, 40 acres, good 13 room house, horse barns, cow barns, good sheds, well improved, especially adapted for gardening and small fruit, 3 miles from Battle Creek, 1 mile from Lake Gogouac, for \$3,300. \$2,000 cash, balance time.

#### RESIDENCE AND BUSINESS.

A good residence on Washington Ave., good condition, fine well and cistern. With this property goes a lunch and pop-corn stand that cleared \$1,600 last year. Owner's health failed and if this is sold soon can be bought for \$1750. Near the Sanitarium.

#### OTHER GOOD ONES.

Meat market, doing the biggest business in the West End, can be bought right.

One of the finest groceries in the West End, big business and a clean stock, \$3,500.

#### ONE OF THE BEST.

A shoe and gents furnishing stock, located so as to catch trade from all directions, stock in good clean shape, practically a cash business, expenses light and good profits. \$3,500.

There are many other good locations here. Wage earners can make from \$1.75 to \$2.50 a day. Steady employment. Write 219 W. Main St.

SHELDON G. BABCOCK.

BATTLE CREEK, MICH.

A friend may often be found and lost, but an old friend can never be found, and nature has provided that he cannot easily be lost.—*Samuel Johnson.*

### "Judgment Days."

The Rev. Washington Gladden writes concerning Judgment Days in the *Christian Endeavor World*, April 4, 1907. Among the excellent things said by him are the following:

#### "NO SUSPENDED LAWS."

It is not true that the moral and spiritual laws are suspended in their operation, and only brought into play now and then, when the Judge comes into court and seats himself upon the throne of justice. The moral and spiritual laws are no more suspended than the physical and chemical laws are suspended. They are always in operation. The penalties annexed to them are the natural consequences of their violation, and they follow naturally and immediately as every effect follows its cause.

Of course it must be true that the full effect may be deferred for many days; one does not fully reap at the moment of his sowing; not only with those who sow grain in earthly soil, but with those also who sow to the flesh and who reap corruption, it is first the blade, then the ear, then the full corn in the ear; but the process is going forward with no pauses; the harvest cannot be deferred by any arbitrary decree. Besides, we must not forget that the present was once a future; we are harvesting now the sowing of days that are past; deeds that were seeds in other seasons are ripening now in conduct and in character.

Thus it is that every day is a judgment day; we are reaping all the while the consequences of deeds good or bad which were done in the body.

#### THE REVELATION OF CHRIST.

The most striking illustration of this law is seen in the disclosure of the nature of His kingdom which was made in the last days of His life upon the earth, and in the effect of that disclosure upon the people to whom it was made.

To get the full effect of it we must take the record of His Perea ministry, as Luke preserves it, with the parables of the lost sheep and the lost coin and the lost son, of the rich man and Lazarus, of the Pharisee and the publican, of the pounds, and the wicked husbandmen; the ministry in which all the yearning of the heart of Jesus over the poor and the unfortunate, and all the indignation of His soul against faithless leaders and blind guides, find utterance; the ministry which accentuates the pro-

phetic word that He applied to Himself at the beginning, "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor."

#### "A JUDGMENT NEAR AT HAND."

I think that there has never been a time since Christ was crucified when that truth has shown out with greater lustre than in the past few months. It does really begin to seem, even to the men of the world, that it is a regnant truth, a truth that must be reckoned with, an imperial truth, with power to enforce its demands upon men and upon nations. In these days, as never before, the Son of man is coming in His glory; and His commanding word is summoning the kingdom of this world to judgment. Few of us, I fear, can hear this summons without some sinking of heart. It is not alone a very few rich men who are under condemnation; all of us have treated with more or less of scorn the royal law which bids us love our neighbors as ourselves; all of us are conscious that selfishness rather than service has been too often the rule of our conduct.

### Multiply the Value of the Recorder.

Since January 1, 1907, there have gone from my desk over thirteen hundred lines of clippings from the RECORDER. I have received the following words of appreciation from those who have received these clippings: "God bless you for the clipping;" "The clipping in your last letter was just what I needed;" "The Spirit must have directed the message in the clipping you sent me, it did me good;" "Many thanks for clipping; have pasted it in my Bible and will study it."

If the readers who do not file the RECORDER would send me clippings, I could make good use of them.

MRS. M. G. TOWNSEND.

Holdridge, Neb.,  
March 24, 1907.

### The Following Incident is Quoted from the Congregationalists:

What is a preacher going to do when nature spoils the prettiest illustration in his sermon? A certain man, the other Sunday, was calling attention to the ease and noiselessness with which the snowflakes fulfill their function, falling one by one so quietly and modestly upon hill and

valley. "No one," this impassioned orator went on to say, "ever heard the snow fall." Just then a great body of melting snow fell with a heavy thud from the roof. We are told the children snickered; likewise some grown people, but we haven't heard yet how the minister recuperated himself. He will probably stand in with the janitor the next time he preaches that sermon.

Dr. E. O. Haven, college president and bishop, once visited us and preached a beautiful sermon, never to be forgotten, on spring. Five minutes after the sermon began the heavens became clouded, and just as he was delivering a superb passage on the relief to the invalid of the singing birds and the warmth of spring, a snow storm of the most fearful type burst upon the house. Part of it was hail, and the doctor's clear but not very powerful voice was almost obscured by the hail stones striking the windows. But he went steadily through. He had the consolation of knowing that if the sermon was not current history it was surely prophecy. Public speakers must be ready for all situations. *Christian Advocate, N. Y.*

### "Doe Ye Nexte Thyng."

On the wall of an old English parsonage is engraved, in old Saxon letters sunk in the granite, the motto: "Doe Ye Nexte Thyng." Like many other groupings of plain words, it has wrapped up in its quaint simplicity a treasure of significance. For how many doubts would be solved, how many cares would be lightened, how effectually the problems of life would be wrought out, if, instead of halting in the way or fretting at visionary difficulties to come, we should each day and hour just go on and do the next thing! The word may have two meanings. If that which we are trying to do is plainly impossible, pass on to the next duty that offers. If what we have aspired to as the best is plainly not at once to be reached, go on to the next best. To do the next thing freely and heartily we must let go the last, draw off the eyes from the past. This was Paul's method in that mighty energetic life of his. The last thing may have been a failure. You cannot afford to let it discourage you—the next thing may be a success; or the last thing may have been a victory—don't rest on your laurels. The next thing may be a grander triumph, at least, it may be more needful

to be done. Do it. To do the next thing, we must not be too anxious about results. Act with what light you have and with what strength you have at the time, and leave results with God. If the path of duty leads through a stone wall, or solid phalanx of bristling difficulties, take the next step, go at it. Your going through is God's business, not yours. The doing the next thing will prove a medicine for heavy care and anxiety; for it is not the things we do that weary and wear us, but the fretting over things left undone in the past, and things we want to do, and cannot, in the future. Do not leave your work half finished. Do the next thing necessary to mature and the next thing essential to complete it. Do it patiently, reverently, trustfully, and with thy might.—*The London Baptist.*

### No Pangs in Starving.

Novelists write a lot of nonsense about the pangs of hunger and the extreme suffering that accompanies starvation. It is all poppycock. Any healthy person, with a normal appetite, after missing two or three meals, is as hungry as he ever gets. After a while there is a sense of weakness that grows on one, and this increases with the days. Then there comes a desire for a great deal of sleep, a sort of lassitude that is not unpleasant, and this desire becomes more and more pronounced as the weakness grows. The end is always in sleep. There is no keeping awake until the hour of death.—*The Outing Magazine.*

### Manicure in Packing House.

It is reported that one of the big Kansas City packing houses had hired a woman manicure to keep clean the hands of the seventy-five girls who pack chipped beef, ox tongue and other meat into tin boxes. The manicure has been given a neat room, her table and accessories are placed upon a raised platform, and her patrons come to her. The foreman excuses one girl at a time, and she goes to the platform and sits down while the manicure works upon her, keeping the nails trimmed and every part of the hand scrupulously clean. Each one of the seventy-five girls must have her hands manicured once each day. Thus the writing of "The Jungle" is producing good effects in the matter of cleanliness.



## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON III, APRIL 20, 1907.

### JOSEPH SOLD BY HIS BROTHERS.

Gen. 37:5-28.

*Golden Text.*—"For where envying and strife is, there is confusion and every evil work." James 3:16.

#### INTRODUCTION.

From Chapter 37 on, the Book of Genesis presents as leading character Joseph, the eldest son of Jacob by his favorite wife Rachel. Jacob is yet alive, and his other sons are apparently equal inheritors with Joseph of the promises given to Abraham and Isaac; but for all that, Joseph is the hero of the narrative.

To Abraham, Isaac and Jacob Jehovah appeared often in theophany, but we have no record of supernatural appearances to the sons of Jacob. Joseph is, however, pre-eminently a man of God. He has a sound conscience and is guided by Jehovah in the interpretation of dreams.

Joseph is one among his brethren, but he excels the others in genius and in favor with God. He becomes therefore their leader and deliverer.

In the early part of the chapter from which our lesson is taken we are told of the growing envy of the ten older sons of Jacob toward Joseph. They saw that their father loved him more than the rest of his sons, and then Joseph as a lad had reported their shortcomings to Jacob. We may imagine that it was Joseph's duty to make this report; but whether that was the case or not, they certainly were prejudiced against him.

Portions of two narratives are combined in our lesson. In one of these Reuben is prominent, and the Midianite merchants take Joseph from the pit to sell him to Potiphar; in the other Judah is prominent, and the brethren sell Joseph to the Ishmaelites.

**TIME.**—When Joseph was seventeen years old.

**PLACES.**—Hebron, Shechem and Dothan.

**PERSONS.**—Jacob and his sons, particularly

Joseph, Reuben and Judah; the Ishmaelites and Midianites.

#### OUTLINE:

1. Joseph Dreams Dreams. v. 5-11.
2. Joseph Seeks his Brethren. v. 12-17.
3. Joseph's Brethren Conspire Against Him. v. 18-24.
4. Joseph is Sold into Egypt. v. 25-28.

#### NOTES.

5. *And Joseph dreamed a dream.* Frequent references to dreams in the Old Testament show that Jehovah often communicated with men by means of them. Some times there was need of an interpreter. *And they hated him yet more.* Doubtless they believed that the dream was really significant, and disliked to have this youth take precedence of them. They might have hated him for telling the dream even if they thought that no fulfillment was possible.

6. *Hear, I pray you, this dream.* Perhaps Joseph ought to have kept his dream to himself, but it was certainly very natural for him to tell such a remarkable dream.

8. *Shalt thou indeed reign over us?* It seems that there was no need of any interpretation.

9. *And he dreamed yet another dream.* Joseph's youthful enthusiasm was not deadened by their hostility. He freely tells his second dream which was still more definite than the first.

10. *And his father rebuked him.* Although Joseph was his favorite son he would not have him cherish arrogant thoughts. *Thy mother.* Our author evidently thinks of Rachel as still living.

11. *And his father kept the saying in mind.* They all probably believed that this repeated dream would find significant fulfillment, and Jacob cherished the thought of the future greatness of his son Joseph.

12. *And his brethren went to feed their father's flock in Shechem.* We are to infer that Jacob had taken up permanent abode at Hebron. It would be of course impossible always to find pasturage for the flocks near home. Shechem was visited by Abraham when he first came into Canaan. It was about fifty miles from Hebron.

13. *And said, Here am I.* Thus denoting his readiness to do his father's bidding.

14. *Whether it is well with thy brethren, and well with the flock.* Perhaps Joseph had been sent on similar errands before, and seemed to the brethren as a sort of spy. Compare v. 2.

15. *Behold he was wandering in the field.* He was looking about in the rich pasture lands near Shechem.

17. *And he found them in Dothan.* About fifteen miles north of Shechem.

18. *They conspired against him.* The word translated "conspired" is a rather unusual Hebrew word. It means, "knavishly planned." They had cherished hatred against Joseph for some time, and now that they see him approaching and realize their favorable opportunity, they make plans for his destruction.

19. *This dreamer.* Literally, this master of dreams,—a mocking designation. They intend to provide against the fulfillment of the dreams which had so disturbed their equanimity.

20. *Let us slay him.* Their first plan was to make a final disposition of him at once. Then they could deny to their father that they had seen him since they left home, and thus make it appear that he had come to his death while wandering in search of them. *An evil beast hath devoured him.* Certainly a plausible suggestion to account for his failure to return. *What will become of his dreams?* The dreams troubled them, and this seemed a sure way to prevent their fulfillment.

21. *And Reuben heard it, and delivered him out of their hand.* This verse is explained by what follows. It seems that Reuben's method of delivering Joseph was by suggesting a way of disposing of the unfortunate lad more cruel than to kill him at once, namely to throw him into a cistern. Reuben has been severely condemned for not standing boldly as a friend of Joseph and refusing to countenance any violence, but he may have thought that Joseph would be thrown into the pit any way and that he had better go alive rather than dead.

22. *Shed no blood.* Perhaps the suggestion of Reuben appealed to them because it seemed to relieve them of the responsibility of murder.

23. *They stripped Joseph of his coat.* Very likely they had in mind the plan of dipping this coat in blood and presenting it to their father as an indication that Joseph had been slain by wild beasts. At any rate his possession of such a garment was an eyesore to them, and it was very natural that they should tear it off before they threw the youth into the cistern. *Coat of many colors.* Literally, coat, or tunic, of the extremities, that is, a tunic with long skirt and sleeves. There is nothing in the original to indicate its color. Such a garment was not adapted to a laboring man and indicated the high rank of the wearer.

24. *And the pit was empty.* Compare the case of Jeremiah who was imprisoned in a cistern

that had a layer of mud on the bottom. Jer. 38:6 and following. It is probable that this cistern was bottle shaped; the escap of one placed in such a pit would be practically impossible.

25. *And they sat down to eat bread.* Careless of the misery of their brother. *A caravan of Ishmaelites.* Dothan was on one of the great caravan routes leading to Egypt. *Spicery and balm and myrrh.* These three words are the names of the gums derived from three kinds of trees or shrubs. The first is probably gum tragacanth which is sometimes used for mucilage. In that age they were used for salves and perfumes.

26. *What profit is it if we slay our brother and conceal his blood?* Judah is now the one who takes Joseph's part; but he does not care to appear to be favoring him. He merely suggests that as a matter of expediency they had better not slay Joseph, for then they would have to be at pains to conceal his dead body and his blood.

27. *Come and let us sell him to the Ishmaelites.* Thus they would get a profit in money and avoid lifting their hand against their own flesh and blood. It is remarkable what regard they had for the fact that Joseph was their brother. This plan was almost as heartless as to kill the lad at once or to leave him in the cistern.

28. *Midianites.* Descendants of Abraham and Keturah, and thus related to the Ishmaelites. *And they drew and lifted up Joseph.* If we accept the hypothesis of the two narratives suggested in the Introduction, the word "they" in this line refers to the Midianites who are thus represented as stealing Joseph. Compare ch. 40:15. Then the next line, "and they sold Joseph to the Ishmaelites for twenty pieces of silver" belongs with the preceding verse. The word "pieces" is not in the original. It is improbable that coins were used in that age of the world. The reference is to twenty units of weight, and probably the weight was a shekel, the value of which varied. The more usual weight of the shekel of silver corresponds to about 67 cents of our money.

Isn't it loyalty to face the worst facts and do your best?—*Dr. Taylor.*

Why do little birds in their nests agree?  
For fear of falling out.

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God's Lighthouses.  
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Oh sailor, far out on the sea,  
Where the winds beat thy bark to and fro,  
Dost thou fear in the dark some dread rock  
May send thee and thine down below?  
Have faith, over yon stands the tower,  
And the keeper toils up the dark way,  
And at last, he has lit the great lamp  
And the vessel steers safe in the bay.

O soul far adrift on life's sea,  
Are the waves of thy guilt mounting high?  
Dost the darkness of sin strike a chill to thy heart  
And no light come to thee from the sky?  
Have faith, though the thunders roll loud  
From the storm king's dread far-away camp,  
Over yon stands the light-house of God,  
And he knows when to light up the lamp.

A storm but makes sweeter the air,  
And a dark night precedes the bright day,  
For every high wave of our guilt  
There is calm in God's Penitent Bay;  
And all along sin's darkened shore,  
E'en where gather death's harvest damps,  
Stand the stately light-houses of God  
And he knows when to light up the lamps.  
—Furnished by a correspondent, without credit.

## Simplified Spelling.

Speaking of phonetic spelling, we certainly need it, from this story:

Little Willie came home from school one afternoon, crying, and on being asked by his mother the cause, he told his mother that he had missed a word in spelling and had been whipped by his teacher.

On being asked what the word was and how he spelled it, Willie told her the word was pneumonia, and that he had spelled it n-e-u-m-on-ia.

The next day Willie came home crying even harder than the day before.

His mother, asking the cause, was informed that Willie had missed another word in spelling, and had been whipped again for his mistake.

He told his mother that the word he missed was neuralgia, and that he spelled it p-n-e-u-r-al-gia.—*Judge.*

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