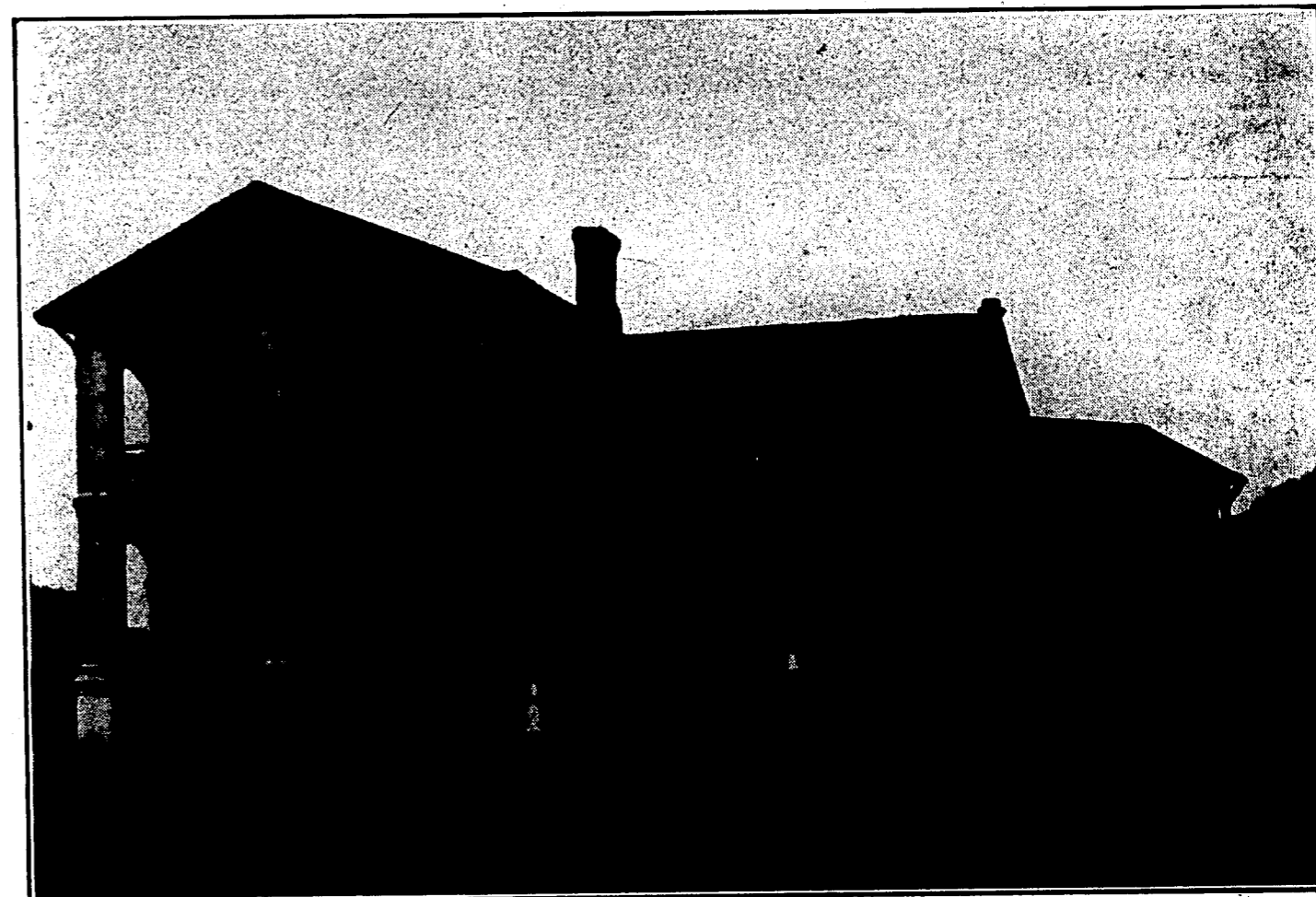


THE SABBATH RECORDER

PLAINFIELD, N. J., APRIL 15, 1907.



SEVENTH-DAY BAPTIST MISSION, LIEU-OO, CHINA.

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The Sabbath Recorder.

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N. O. MOORE JR., Business Manager.

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Editorial

Teaching by Contrasts.

Life is full of strange contrasts. Back of these are certain great almost unvarying laws. The lessons which such contrasts as we have in mind, teach, are generally to the disadvantage of people who are the most fortunately situated. Best purposes and best efforts are put forth by comparatively few people. This train of thought is awakened by a letter just received. The opening sentence is as follows: "I am sitting here alone in my home, but I trust that my loved ones are waiting for me on the other shore. Yet I feel that I am not all alone, for the dear Heavenly Father whom I am trying to serve is over all His children, for which I am reverently thankful." Probably the majority of the readers of the RECORDER have not seen as much of trial as the writer of the words quoted. We know that the majority of them are financially able to do much more than the writer of those words is able to do, for the cause of Christ. Scarcely more than what is quoted above appears in the letter, concerning either the loneliness or trials that have come into the life of the writer. On the other hand, the writer turns at once to speak of the comfort and restfulness which faith in Christ brings, even in severest trials, and to rejoice that the "loved ones" have gone home "sustained and soothed by unflinching trust" in Christ. The writer refers to the SABBATH RECORDER, the comfort and strength it gave to loved ones while they were able to read or listen to reading from its pages, and to the love of the writer for the paper, for the Sabbath, for the privileges of Sabbath-keeping church relations, and the unnumbered blessings that come into our lives through faith and obedience. Because of such thankfulness and appreciation in the heart of the writer, money was enclosed to aid in circulating the forth-

coming special numbers of the RECORDER, and for advancing the truth for which it stands. The writer says, what we fear too many others could not say: "I send this extra money since the Sabbath question is very dear to me, because the Sabbath of the Bible is the only firm foundation, and 'all other ground is sinking sand.'" The reader can finish the picture, supplying any number of such contrasts. It is cause for thanksgiving that those who have least of earthly goods may be enriched in spiritual things, as those who have larger opportunities and great abundance of earthly goods cannot be enriched, because they do not love and obey. There is equal reason for thanksgiving because there are many instances where abundance, obedience, love, devotion and liberality are united in a corresponding degree. But every one familiar with the work of Christ, whether represented by the local church, or in the larger field of general reform, knows that the moral and financial aid which sustain the work of Christ, comes mainly from the hands and hearts of those who are not "abundantly able" in worldly goods. We wish it were possible to secure the consideration of these contrasts by those who are most in need of the lessons they teach. Unhappily, those are the people who scarcely read the RECORDER, and who will probably pass this wholly unnoticed. The mail of this morning brings evidence that the RECORDER carries important information to its readers that is entirely overlooked, or noted so slightly as to be of little practical value. The case is not helped, nor is the matter made more excusable by saying, "Oh, that is the way of the world." Perhaps it is; we have too much occasion to believe that it is. But it is a wrong way. The indifference of those who ought to be interested, the negligence of those who ought to be careful, the apathy of those who ought to be zealous, is a large source of those hindrances which make the cause of reform move all too slowly, and deprive the church of Christ of much-needed strength.

Centers of Denominationalism.

Any adequate view of the problems that attend denominational movements among Protestants must take into account the effect of denominational polity upon denominational life. While that effect is not the first and most important fact in denominational life, it is a very practical one. The consideration of that question is brought to the front by the request from the President and Corresponding Secretary of the General Conference, published in the last RECORDER. We mean the request for a vote concerning a change in the denominational machinery that will make the Conference biennial, and the Associations biennial, in alternation. Pushing aside temporary and superficial considerations that may arise, the important question, and the one which must be considered first, is what changes, if any, will conduce most to the increasing, strengthening and enlarging of denominational spirit and life. An important fundamental consideration is involved in the question, Where are the centers of denominational life? Considering the denomination as an organic whole and subject to the laws of life, growth and decay, the primary centers of denominational power are found in the individual churches. The Associations and General Conference are products of the combined spirit and life of the local churches. If our polity were not Congregational, the case would be different in some degree, although in every form of church organization, the local unit is of great importance, while with us it is of supreme importance. All questions of denominational interests now before us demand that a new estimate be given to the individual church as a center of denominational life. This carries the question a step further back, and finds the pulpit of the local church to be the representative center of church instruction and life, and therefore of denominational life. Because this analysis is unavoidable—it is unavoidable because it is the only true analysis—the RECORDER so frequently urges the reader to consider the influence and responsibility of pastors as teachers, representatives, and sources of influence in the local church. It is not just, however, to place the burden upon the pastor alone. There are inevitable laws in every organization which create, officially or unofficially, advisers for those who stand in official position. That the President of the United States must have a Cabinet is an inexorable

demand of the Republic. That the pastors of churches, organized as ours are organized, should have helpers and advisers is equally unavoidable. If these are not provided by formal action, they come into existence through experience. Our analysis must therefore find the ultimate centers of denominational life in comparatively small groups of men and women, in each local church, who, together with the pastor, control the tendencies and development of church action. When the analysis has gone thus far, the conclusion is unavoidable that the local churches are prime factors in denominational life, making it strong or weak through the influence of these controlling groups in each church. Denominational destiny, from the human standpoint, centers in the local churches. The necessity of making each local church strong along denominational lines is a foregone conclusion. The reflex action of other forms of denominational life, like the Associations, General Conference, the denominational Societies, etc. is not an unimportant factor in developing the life and character of the local church. Hence the conclusion is plain that the local church should be in frequent and constant touch with the larger denominational organizations. But the important point which the RECORDER must urge is greater activity, intensity, and definiteness in the development of denominational consciousness and influence on the part of the local church. There are abundant reasons why this must be done, concerning which we cannot now speak.

Simplicity and Effectiveness.

All are agreed that denominational machinery should be as simple as possible, with a view to effectiveness. The call made by the President and Secretary of Conference directly involves the issue of effectiveness. Some of the questions that must arise, are these: How much do the Associations, as now carried forward, contribute to the development of denominational spirit and strength? Do they bring sufficient results to justify present methods? Would the Conference, as the combined center of denominational life and operations, be strengthened or weakened by the changes proposed? Still more important is the question, Would the changes suggested in the inquiry now placed before the churches, strengthen or weaken denominational development and spirit in the individual church-

es? Would pastors be made more denominational and be strengthened in their efforts to lead their churches into higher attainments and broader knowledge in denominational matters? It is important that these views be taken into consideration by every church before voting upon the question submitted to them by the General Conference. The time of year when denominational gatherings shall be held, the amount of money that is spent in attending them, the interchange of delegates between Associations, whether the Associations can be kept up and made stronger, or whether they shall give way, allowing Conference to occupy the whole field,—all these should be considered in view of the interests of each church as a primary center of denominational life. The question presented by the Conference is a natural result of conviction that some readjustment between Associations and General Conference is desirable and necessary. Unfortunately, though perhaps naturally, one of the first questions is likely to be financial expense. This consideration has its place, but it is by no means a primary one. What is being said here is written under the conviction that the question now placed before the churches is a new one, and that adequate consideration has not yet been given it. Hasty and undigested consideration will be unfortunate, while superficial and temporary consideration will be equally so. If in any case, the matter turns upon the less important features, such as expense and the like, it will be most unfortunate. If the value of the individual church as a center of denominational influence is not made prominent in the consideration, it will be seriously unfortunate. The case finds its analogy in questions concerning the physical and mental ability of a man who is a part of some great system of business. In such a case business interests ask, "How strong is that man; is he adapted to become a center of influence,—a strong, wise, effective and controlling center of influence?" Similar questions must be asked concerning our individual churches, before the inquiry presented by Conference, can be well answered. Each pastor should ask: "What will be the effect upon myself as a leader and teacher, touching denominational matters?" If a pastor is wise, he will answer that question, in part, by saying, "What new responsibilities will it put upon me?"

Churches ought to make similar inquiries. If a pastor or a church considers the question in the light of what will not be required of them, they will add unwisdom to weakness. If the placing of this question before the churches results in an awakening, a keener consciousness of the value of the individual church, and of its importance as a center of denominational life, good will come,—perhaps the greatest good of the whole inquiry.

Immediate Practical Results.

Aside from the general principles already noted, certain immediate practical results are involved in the proposed change to biennial sessions. The effects of such a change will be understood best when we consider what has been attained within the last five years. Certain readjustment of our denominational machinery has been secured within that time. That readjustment is the fruitage of twenty-five or thirty years' consideration, which period was marked by several epochs of direct agitation and discussion. By that readjustment, the General Conference now includes, in an organic way, all the denominational organizations and enterprises. This makes it a much stronger body, and the importance of its meetings has been increased, proportionately. Should the proposition for a biennial Conference be adopted, the meetings of the Education, Missionary and Tract Societies, and the work of the Sabbath School Board, the Woman's Board, the Young Peoples' Board,—the consideration of all our denominational interests—would be separated by two years, instead of one as at the present time. That this would be disastrous in many ways is too apparent to need more than statement. Instead of gaining anything, every denominational interest would suffer definite loss. If each form of our denominational work be considered independently, the hurtful influences of biennial sessions will appear yet more clearly. Our schools are struggling for larger fields of action, for higher attainments and greater facilities. While these educational interests would be affected less than other forms of our work, frequent consultation between those who have charge of them and frequent communication between them and the people, are essential. All the other interests of the denomination are so closely related to the hearts of the people that there is need of frequent

and constant interchange, by way of information, careful consideration of methods and effective appeals. The mission work in China is being enlarged; new helpers are to be sent to that field this year; every item connected with foreign work demands frequent intercourse and constant attention. Our home mission work is in some respects at a lower ebb than it has been for many years, due in no small degree to the lack of workers. If the consideration of home work is allowed to languish, as it would under biennial sessions, the present situation would increase more and more, with disastrous results. The interests of the Publishing House and of denominational work in the field of Sabbath Reform, both of which are represented by the Tract Society, demand such attention as cannot be secured if the annual meetings of the society, through Conference, be separated by two years. The same facts apply to the work of the Woman's Board, the Sabbath School Board, and the Young Peoples' Board. There cannot be need that we make further catalogue of the immediate results that would follow if biennial sessions were adopted. Above and beyond all this, outside influences unfavorable to our denominational interests are acutely unfavorable. Biennial Conference, would be weakening the Picket Line, as dangers increase.

Biennial Associations an Inadequate Substitute.

Can biennial Associations take the place of Conference? This is a fair question. The history of the Associations and the present organization of Conference answer the question. A generation since, the Associations had some executive functions. They undertook some denominational work. It was mainly home mission work. As the scope of denominational activity enlarged, such local work was found inadequate and the executive work which the Associations had undertaken gradually passed into the hands of the Missionary and Tract Societies. It thus came about, by a natural law of development, that the Associations grew less and less representative until they ceased to be executive bodies; for many years past they have been little more than local meetings in which the general interests of the denomination have been discussed, and aided to some extent. While attendance upon Associations varies with different localities, it is constantly diminishing, and no one of these organizations can cover

the larger field of denominational interests. It would be impossible to rehabilitate the machinery of the Associations and transfer the functions which belong to the other societies, and to the General Conference, to them, so as to make the biennial sessions of those bodies of practical value in denominational work. The system of inter-associational delegation was adopted, with the special purpose of increasing interest in the meetings, and of aiding the younger Associations, like the South-Eastern and the South-Western. There are certain features of value in that; features that should be retained in some way, in those localities where it is most effective. But no one familiar with the history of the last fifty years can expect any reorganization of the Associations that would make biennial sessions of those bodies do the work that belongs to the General Conference and the societies associated with it. The Associations have been stages in the development of denominational machinery and denominational life. It is well to inquire whether they have served their purpose, and whether some modification of them, or their gradual elimination will strengthen or weaken denominational interests.

Voluntary Meeting.

Annual, semi-annual, and quarterly meetings have always had some place in our denominational machinery. These have been voluntary, their extent and interest depending upon geographical locations and historic stages. Such meetings have been helpful, their voluntary character often giving them strength and efficiency. Their continuance or non-continuance, success or failure, has been decided by the pastors and leaders of any given period, or location. It is pertinent to consider whether such voluntary meetings might not be increased and made more effective of good to the churches, than the present form of conducting the Associations is. The place and value of such gatherings should certainly be considered as one of the factors bearing the proposition to make the Associational meetings biennial. This also suggests a feature of denominational life, which has almost passed out of sight, we fear: namely, the frequent interchange of pulpits by the pastors of our own churches. We judge that the pulpits of nearly if not all our churches are occupied by men not of our own denomination, much oftener than they

are occupied by pastors of other Seventh-day Baptist churches "in exchange." If the question now at issue concerning biennial sessions should bring it about that Seventh-day Baptist pastors come to exchange pulpits with each other more frequently than they do, one good thing will be attained. It is essential that our churches be kept in close touch with each other, and that denominational brotherhood be cultivated between the pastors as individuals. This carries with it another thought which the RECORDER has frequently expressed, that our churches weaken themselves by depending upon "supplies from outside," instead of developing forces and talents lying dormant in their own members. There are laymen their own members. There are laymen in Seventh-day Baptist churches without pastors who might easily do as good work for their church, and bring to it greater strength, denominationally, than is secured by calling in men from the outside. Churches weaken themselves denominationally, without intending to do so when they fail to develop home talent. The most important factor in the life of a church is not a sermon by an outsider on Sabbath morning. Whatever else the consideration of biennial sessions may fail to accomplish, we hope it will accomplish some reform among our churches in this direction. All these considerations are pertinent to the general question of voluntary meetings among churches and of voluntary work in strengthening churches and developing denominational interests.

Strengthening Our Young People.

One of the most important problems in church and denominational life is the union of young people and older leaders, in spirit and effort. Certain great natural laws weave the generations of human life into each other. Children take on the culture and spirit of the home in which they are reared. This is not less true in church and denomination. Sabbath Schools and Christian Endeavor Societies are important links and agencies in strengthening churches and denominations. They bring children and young people into active service early, and in a greater or less degree, prominently. This form of culture should be increased. It is normal and healthful. It is a most important element in spiritual cul-

ture. This means not only knowledge concerning church and denominational work, but inspiration and strength toward the accomplishment of it. Nothing is done well which is not done from the heart,—heart-i-ly; this is a fundamental requirement in all things good. For several years strenuous efforts have been made to adjust the sessions of General Conference to the demands of our schools, and to bring it in such relation to "vacation times" that young people can attend the anniversaries, take part in them, and gain instruction and inspiration from denominational leaders and denominational associations. Biennial sessions of Conference would work directly against the development of denominational enthusiasm, and the culture of young people along denominational lines. The present time of holding General Conference is more favorable for the attendance of young people than any other time could be. Biennial sessions of the Associations would not relieve this difficulty. We must repeat what our constant readers are already familiar with; those who are under twenty-five years of age now, will determine the character and destiny of the denomination twenty-five years from now. If in the meantime, opportunities and incentives which develop and interest these in denominational questions and denominational life, are not at the front and strong, the decay of denominational life will be inevitable. The history of all movements, religious or otherwise, force this conclusion. The denomination owes it to the young people that the sessions of Conference should not be made biennial. Such culturing of the coming generation is emphatically demanded by the higher obligations which God puts on every Christian denomination, notably on every divinely kept minority. We shall be unworthy the claim or the name of a "divinely kept minority," if we do not labor strenuously and constantly to become what such a minority ought to be, and to perpetuate it. It undoubtedly is best that the relation of the Associations to the Conference, and the relation of all our organizations to denominational life are brought to the front by this proposition concerning biennial sessions. We hope it will be thoroughly and dispassionately considered. The RECORDER speaks at this time from a sense of duty and with the hope and purpose of promoting adequate consideration of the question. The matter was not discussed

at length at the late General Conference. It has never been discussed at length in the Associations. The churches are now asked to express an opinion upon it within the next few weeks. Under other circumstances, the RECORDER might have said less than is here said. Under the circumstances more, rather than less, is likely to be required. If a broad view of the issues involved is not taken, if slight discussion and hasty action obtain, best results will be delayed, if not perverted. We appeal to pastors and to church members, pleading for careful, earnest and adequate consideration of the matter. Do not let it go by default. Do not send an answer to Conference that does not take into account the far-reaching influence of your vote. Above all else, let no such trivial consideration as the time of year, when public meetings may be held, their relation to the ordinary business of life, or to your personal interests, decide the question. Neither is it competent to settle it in view of what has been. New demands not only sanction changes; they often require them. If the expense in time, money and strength now given to the Associational meetings does not bring adequate returns, let that fact be taken into account. The RECORDER invites correspondence concerning the whole question of biennial sessions. It seeks light for itself and for its readers. But with present light, and in view of history of the last fifty years, notably the history of the last twenty-five years, the RECORDER must plead earnestly for the continuance of annual sessions of the General Conference, and for a revival of interest in our denominational work which centers in the General Conference, and in the Pre-Conference Convocation. The interests of that meeting, alone, ought to be made a prominent factor in the consideration of biennial sessions. That is so evident that we only refer to it in this connection.

Waldenses.

A correspondent from Canada says: "Have the Waldensian churches ever complied with the change of the true Sabbath to the Sunday, or are they still obeying the fourth commandment?"

The ancient Waldenses, as they existed in the Middle Ages, have practically disappeared from the religious history of Europe. We have found traces of them

in a few instances. Several years ago, a Swiss woman came to New England, and found employment among Sabbath-keepers. She reported that she knew a church in the mountains of Switzerland which still kept the Sabbath, and that according to their traditions their fathers had always observed it. Securing the name of the pastor of that church to her, I sent a letter to the address given. In due time a reply came from the Postmaster saying that such a clergyman had formerly resided there, but his present address was then unknown. Having no further clue, we could not continue the investigation. A similar instance was communicated to me by a Lutheran clergyman who came from the southern portion of Switzerland. He RECORDER—7—Burdick.

said that during his boyhood there was a group of such ancient Sabbath-keepers in the neighborhood where he resided. He had been in America for some time, and could not give the address of any representative of the church at the time he conveyed the information. Traces of Sabbath-keepers have been more frequent during the past century in Bohemia, Transylvania, and Northern Europe, than in Southern Europe. The persecution of the ancient Waldenses was so severe, toward the close of the Middle Ages, and just preceding the Reformation, that they were driven out of existence by being scattered, if not exterminated. There is a modern organization spoken of as the Waldensian Church, which was built up during the last century by French and English missionaries. There is at least one group of those people in America. We think they are located in the mountain regions of Tennessee. Although bearing the same name, they have no connection with the ancient Waldenses. People of the present time who have known nothing of the persecutions which raged against all those who refused to accept the authority of the Papal Church during the Middle Ages, cannot appreciate how exterminating such forces were.

Deceptive Poison.

In Nevada there is a desert surrounded by lava mountains. Here and there in this desert valley are pools of water that are very tempting to the thirsty traveler, but they are exceedingly poisonous. He who attempts to slake his thirst at them dies a horrible death of arsenical poison. A trav-

eler who recently made his way across this desert reports indescribable agony on account of heat and thirst. He says that it was necessary for him to run away from these inviting pools in order to keep from drinking. So men find temptations to evil fierce and alluring. The only safety is in following the advice of the sacred writer; "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." Better hasten to the Living Water.

Editorial News Notes.

Interest in the physical health of all the people is marked by a commendable tendency in public thought. In November 1906, a preliminary meeting was held in the city of New York looking toward the formation of a "National Public-Health Defense League." The "avowed object of this League is the conservation of public health in every respect." The movement has attracted widespread interest, from the beginning. It is said that delegates, from every state in the union, were present at the first meeting, and that they represented more than one hundred and fifty religious, philanthropic, professional and public-welfare societies. A meeting of the incorporators of the League was held on the evening of April 2, 1907, at the Hotel Royalton in the city of New York, at which time there were two thousand applications for charter membership in the League. A charter was adopted. Austin C. Fox was elected president of the League; Eugene O'Dunn of Baltimore was made secretary, and the Windsor Trust Company treasurer, with J. F. Simmons, assistant treasurer. Provisions were also made for a number of committees that will have charge of various features of the work. The Board of Directors is made up of men well known in medical, business and philanthropic circles, and representing several leading cities in the United States. It is announced that branches are being organized in Pennsylvania, Massachusetts, Maryland and New Jersey. The aim of the League is to form state organizations, throughout the nation. The purposes of the League are excellent and the need of its work is only too apparent when we consider many practices and tendencies among American people, that vitiate physical strength and sound-

ness. Dealers in adulterated foods, narcotics and intoxicants, are great enemies to public health, but the habits of individuals, often resulting from ignorance, are quite as great enemies in many instances. The League is definitely committed to work for a national Department of Health, for uniform laws affecting the public health, for higher health ideals, for the enforcement of all laws affecting the public health, and generally for the enlightenment of the people on these important subjects, along rational and scientific lines.

Lives which reach the century mark are comparatively frequent. William H. Winslow of Bristol, Pa., who died April 3, celebrated the one hundred and second anniversary of his birth on St. Patrick's Day, just preceding. He was a native of Killarney, Ireland. "He never wore glasses, and until his last illness, he was never seriously sick." The editor received a well written letter last week, from a life-long friend of the RECORDER, who has entered her 99th year.

Bishop James N. FitzGerald of the Methodist Episcopal Church, died in Hong Kong, China, April 4, 1907. He was there on duty as "visiting bishop," having left Montreal, Canada, last October. Bishop FitzGerald was born in Newark, N. J., July 27, 1837, of Irish descent. He began life as a business man, but soon retired from business and entered the ministry of the Methodist Episcopal Church. He rose rapidly, and was consecrated bishop in 1888. He will be much missed in the councils and work of the Methodist denomination.

Preliminary arrangements for the coming Peace Meeting in Holland are going forward, and the meeting is likely to secure valuable discussions and important action in matters pertaining to universal peace. All the nations give promise of representation.

The Pennsylvania Railroad is still annoyed by miscreants, who seek to wreck passenger trains. Detectives are hard at work and large rewards are offered for the arrest of "train wreckers."

Colonel Isaac M. Dubois who fired the first shot at Fort Sumter, died suddenly, April 6, 1907, while on his way from Cleveland, O., to Pittsburg, Pa. His home was in Wheeling, W. Va.

Speaker Cannon, and a party of national representatives who have been visiting the West Indies, the Panama Canal and South American ports, returned from that trip, April 7. They report favorably concerning the general prosperity of places visited.

Reports from Roumania tell of shocking abuses of Jews, and say that fifty thousand innocent people are homeless and facing starvation, and that the Roumanian Government is unable to give them help. Meanwhile affairs in Russia do not seem to improve. Little progress is being made in the Parliament lately convened. The discord between the autocratic element and the people seems likely to continue for a long time. Bloodshed and murder will undoubtedly accompany the progress of affairs indefinitely. It is a terrible ordeal for the nation and a bitter school for the people. It seems inevitable, however, and the only hopeful view is that out of it all, better things will finally come. A startling rumor came to hand April 5. The *Daily Mirror* of London, announced "on highest authority that the Emperor of Russia intends to abdicate within a month, and that Grand Duke Michael will be appointed Regent during the infancy of the Czarevitch."

Reports from London suggest that Great Britain has a growing anxiety lest Canada will finally become annexed to the United States. If such annexation is ever attained, it will result from causes outside mere national and political schemes, and from causes which are above the plans of either Great Britain, Canada or the United States.

Warfare among the states in Central America continues, although it was announced on April 4, that the United States had taken steps toward securing peace.

During the past week reports have been published from the leading wheat-growing states that indicate an immense crop of winter wheat for the coming harvest. The season seems to be somewhat more unfavorable for fruits than for grains. So far as reports can indicate at this time of year, returns for labor of farmers will again be abundant.

Many pulpits in the city of New York, and elsewhere, gave stirring messages touching universal peace, on Sunday, April 7. Most notable among the speakers from Europe was Mr. William Stead of London. In an address before the Metho-

dist Ministers' Meeting in the city of New York, he said some excellent things in a sharp and effective way. The address was really an arraignment of the Methodist Church, and incidentally of other churches, for want of interest in the subject of world-wide peace. It was an especial attack upon a common tendency to support great movements in words and by "amens," rather than by definite action. All such agitation aids in spreading information, clarifying public opinion and increasing the tendency toward universal peace.

The New York Methodist Conference which has been in session during the week past, is responsible for the somewhat startling innovation which proposes that presiding elders shall be "elected by the people" and not appointed by the bishop, as heretofore.

The Presbytery of New York, a strong and representative body in the Presbyterian denomination, introduced a new feature in its meeting last week. This was the election of a council consisting of six ministers and six elders to be known as the Moderator's Council. The Moderator, together with the Council, is empowered to pass upon the credentials of ministers applying for membership in the Presbytery. It will also have power to grant permission to men to labor within the boundary of the Presbytery. To these powers are added the "authority to advise" and to adjust difficulties arising in any of the churches, when asked to do so by the pastor, or the Session.

The *Jewish Exponent*, one of our exchanges, issued a memorial number under date, —Nisan 21, 5667,—April 5, 1907, in honor of its twentieth birthday. The *Exponent* is an able representative of Jewish interests, published in Philadelphia and Baltimore. A picture of "Seder Night," (reproduced from the painting of M. Oppenheim) beautifies the first page of the cover.

Interest in the next presidential election is being awakened both by the friends and the opponents of President Roosevelt, and by those who seek to advance the interests of other candidates. If this agitation, at an early date, can go forward in a normal and healthful way, without partisanship or bitter personal criticisms, real good will come to the interests of the nation.

E. B. Stillson, secretary of the Union Bible Society of Worcester, Mass., lately made public the charge that the American Bible Society was a "trust," which employed Standard Oil methods to stifle competition. He also charged that it was in league with the British and foreign Bible societies by which each had a monopoly in its own field. These charges having been published in the *Boston Herald*, that paper sent a representative to the official home of the American Bible Society in New York City. It is reported in the *Herald* of April 1 that many of Mr. Stillson's charges were based upon half-knowledge and on facts distorted or taken out of their proper connection in the reports of the Society."

An untimely snow storm visited the Atlantic coast, April 9. Four inches of snow fell in the city of New York, while the amount was still greater in the northern part of the state, and in sections of New England. It was a very definite and insistent returning of winter with the evident intention of destroying all traces of coming spring.

April 9 it was announced that new tariff agreements had been negotiated with Germany, to go into force July 1, 1907. Prominent features of the agreement are that meats from the United States will be admitted by Germany, and that the duty on German wines coming into the United States, will be reduced.

Each year indicates that the raising of poultry and the production of eggs is a growing factor in the commerce of the United States. It is said that Chicago handled seven hundred thousand turkeys, valued at \$1,400,000, during the holidays, Thanksgiving, Christmas, and New Year. The number of cars required to handle the turkeys shipped to Chicago for those anniversaries equaled a train seven miles long. The poultry trade in other great cities has increased in similar proportions. The importance and value of eggs as an article of food, to be used in place of flesh is an evidence of growing wisdom on the part of the people. Many people are learning that "there is money in eggs."

Ambassador Bryce from England made an address on Presbyterianism at the annual dinner of the Presbyterian Alliance, in Washington, April 9. Mr. Bryce is a Presbyterian and discussed "Presbyterianism

in Scotland and the United States." The Ambassador deprecated the movement in the church of Scotland to abolish old-time songs for hymns. In this country, he added, "Presbyterianism has grown widely and powerfully. It represents the sentiment of many millions of able men and women, and the beauty of it all is that the faith carries with it reserve, dignity and sincerity."

April 5 it was reported that a score of persons were killed on that date, by a tornado which swept across portions of Louisiana, Mississippi, and Alabama. Alexandria, La., and Carson, Miss., suffered severely.

The steamer, City of Troy, running between New York and Troy, was burned on the night of April 5. Fire appeared in her hold when near Dobbs Ferry, during the earlier part of the voyage from New York. The boat was headed for shore and the passengers landed at the private dock of Edwin Gould, at Ardsley. All passengers were saved but the vessel was a total loss. A number of valuable horses, and much baggage and freight were destroyed.

A serious fire destroyed the engineering building of McGill University, Montreal, Canada, April 5. No lives were lost, but the destruction of property amounts to \$750,000 or more.

A Mammoth Screw Wrench.

The largest screw wrench yet reported is made by a firm of Worcester, Mass., for tightening the large nuts used in bridges. The wrench is seventy-two inches long, and has a full jaw opening of twelve inches, with a depth of eight inches. The total weight is 160 pounds, of which the jaw supplies thirty-three and one-half pounds, the screw eight and one-half pounds, and the bar 114 pounds.

The heart grows richer that its lot is poor,
God blesses want with larger sympathies.
Love enters gladliest at the humble door,
And makes the cot a palace with his eyes.
—James Russell Lowell.

Happy is he who wisely knows
To use the gifts that heaven bestows,
Or if it please the powers divine,
Can suffer want and not repine.
—Dean Swift.

Seventh-Day Baptist Publications in Madison County, N. Y.

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

It is interesting to note that the German Seventh-day Baptist Community at Ephrata, Pa., established the second, if not the first, printing press in that state, and that their leaders were among the best scholars of their times. The SABBATH RECORDER of May 28, 1906, says in substance: when the Declaration of Independence had been made, and the infant nation sought recognition in the courts of the Old World, Jefferson appealed to pastor Miller of that Seventh-day Baptist Society, as the one available scholar who could translate that Declaration into various languages. Miller wrote the Declaration in seven different languages and it was printed in these languages upon the printing press of the Seventh-day Baptists at Ephrata. The Seventh-day Baptists early made use of the press in spreading the truths of Christian Baptism and the Bible Sabbath, as they understood them, by books, tracts, and periodicals.

So far as we know, the first regularly published Seventh-day Baptist periodical in America, was "The Seventh-day Baptist Magazine." Elder William B. Maxson, presented a proposition to the General Conference in 1820, for the publication of this quarterly magazine and with it a plan to provide for its publication. The Conference referred the matter to its Missionary Board, which appointed William B. Maxson, Henry Clarke, and Eli S. Bailey to carry out the plan, and the first issue of the magazine appeared August 21, 1821.

About that time William B. Maxson accepted a call of the First Brookfield Church to become its pastor. One thing that led him to accept the call, seems to have been that he might better work with the other editors, Henry Clarke and Eli S. Bailey, on the magazine, and be nearer to the place of publication at Morrisville, and later at Albany. He removed from Scott, Cortland County, to Brookfield, March 1st,

1822, and assumed the pastorate of the church. Elder Maxson in his autobiography, published in the Seventh-day Baptist Memorial says, "I could now attend to the business of the Magazine with much more convenience than before I removed to Brookfield, still it was attended with considerable hindrance to my other labors, as I had to make frequent journeys to Morrisville, to correct the proof while it was printed there, and after this to Albany, a distance of eighty miles." This work was discontinued at the end of four years on account of not being better sustained. William B. Maxson and Eli S. Bailey were editors during the entire time of its publication.

The Missionary Board awarded Elder Maxson about \$100.00 for editorial work, but as they had no surplus funds, he presented the claim to the Society. Conference appointed William B. Maxson, Eli S. Bailey and Henry Clarke, all members of the Brookfield churches, to compile a volume of Hymns for the use of Seventh-day Baptist churches. This hymn book was published in 1826 and was extensively used.

The Protestant Sentinel, was the first weekly Seventh-day Baptist periodical published in this country. It was commenced in 1830 and discontinued in 1839. It was published at Homer four years, then Schenectady two years, and the last three years at DeRuyter. It met a need which had long been felt and its discontinuance was the cause of sincere regret. At the suggestion of Conference in 1839, "a company of brethren of DeRuyter commenced the publication at that place, March 10, 1840, of a weekly paper, the *Seventh-day Baptist Register*, with Rev. Joel Greene and Alexander Campbell, editors. After the first year Rev. James Bailey became editor and proprietor, and continued its publication with general satisfaction to the patrons until the end of the fourth volume, when it was discontinued, with a view to the transfer of its subscription list to a company of brethren who proposed the publication of a denominational paper in New York City.

THE SABBATH RECORDER.—The Board of the American Sabbath Tract Society, which was located at Brookfield and vicinity, feeling the needs of better denominational publishing facilities, decided to canvass the denomination for funds with which to establish a Publishing House. "Sufficient encouragement having been received the

SABBATH RECORDER, was purchased from George B. Utter, and beginning in the middle of the twenty-eighth volume, June 1872, it was continuously published under the auspices of the American Sabbath Tract Society at the Society's Publishing House in Alfred Centre, N. Y., until the death of the editor, Rev. N. V. Hull, in Sept., 1881. The Tract Board then called Stephen Burdick, one of its members, and pastor of the First Brookfield church to the temporary editorship, until the meeting of the Board immediately following the annual session of the Society, when the location and personnel of the Board was changed to Plainfield, N. J., and vicinity."

The Sabbath School Gem.—Rev. J. E. N. Backus and wife edited and published the *Sabbath School Gem*, at DeRuyter, for some time. Rev. Henry Clarke, while pastor of the First church of Brookfield, was author of a "History of the Sabbatarians or Seventh-day Baptists in America, containing their rise and progress to the year 1811, with their leading names, and their distinguishing tenets etc." This book of about 200 pages is valuable, as a witness arising and giving the views and knowledge of one living almost 100 years ago (1811). We see that the Seventh-day Baptists of Madison Co., have had no small part in the councils of the Seventh-day Baptist Denomination for the entire century.

Look on the Inside

Today, if things go wrong, let me consider whether the wrong is within me or without; and if it is within me I shall remedy it; and if it is without, I shall erremdy it; and if it is without, I shall surely not be disconsolate, because that would do no good. Today, if I am reproached with any mistake, let me first decide whether I am in error, for if I am not, then I shall be glad, because reproach cannot harm me; and if I am justly reproached, then I shall thank God for so faithful friends. Today, if I become depressed, let me examine carefully the cause of my depression; then, if there is no just cause, I shall feel ashamed, but relieved; and if I have any genuine grief, then I shall know God will come especially near to help me bear it. Through this day, O my Father, Grant my reason such shrewdness and my joy of things. Be with my eyes today that they may see how all is good, in earth and in heaven.—*The Golden Rule*.

Just After New Year's.

Some of the good resolutions made on New Year's day are more troublesome than any one thought they could be. In the dawn of that very day every good thing seemed possible, and every bad thing detestably bad. But the passing of a few days makes a difference. The good seems to be a trifle impracticable, after all; and the bad not so vile and detestable as it seemed in the quiet of New Year's early morning hours. Perhaps the standard set then was somewhat notional and rather too high. Perhaps some of the things that were cut off needn't have been so hasty about. In any event, some of the resolutions don't seem as necessary as they did at first. And so life begins to sag and slide back to its old, low level. But it needn't be so. We ought to have learned by this time that a bad habit isn't disturbed by good resolutions alone; that Satan can well afford to sleep while a man is resolving to do better, if he is sure to be wide awake a few days later, when resolutions won't seem as important to the man as they did when made. Our unworthy ways can be as heartily despised by us on every day as they were on New Year's day, and our highest ideals can go on shining with the untarnished brightness that held our gaze then—if we will have it so.—*Sunday-school Times*.

"Commit thou all thy griefs
And ways into His hands,
To His sure truth and tender care
Who earth and heaven commands.

"What though thou rulest not,
Yet heaven and earth and hell
Proclaim God sitteth on the throne
And ruleth all things well.

"Leave to His sovereign sway
To choose and to command,
So shalt thou wondering own, His way
How wise, how strong His hand."

Good thoughts pass all boundaries and defy all limitations. Be sure your friends will strengthen and comfort your heart if you will let them. Be faithful and loving that their faith and love may readily reach you, and that your loving thoughts may reach them.

Woman's Work

Beyond.

It seemeth such a little way to me
 Across to that strange country—the Beyond;
 And yet not strange, for it has grown to be
 The home of those of whom I am so fond;
 They make it seem familiar and most dear,
 As journeying friends bring distant regions
 near.

So close it lies that when my sight is clear
 I think I almost see the gleaming strand,
 I know I feel those who have gone from here
 Come near enough sometimes to touch my
 hand,

I often think but for our veiled eyes
 We should find Heaven right about us lies.

I cannot make it seem a day to dread,
 When from this dear earth I shall journey out
 To that still dearer country of the dead,
 And join the lost ones, so long dreamt about.

I love this world, yet shall I love to go
 And meet the friends who wait for me I know.

I never stand above a bier and see
 The seal of death set on some well-known face
 But that I think, "One more to welcome me
 When I shall cross the intervening space
 Between this land and that one over there,
 One more to make the strange Beyond seem
 fair."

And so for me there is no sting in death,
 And so the grave has lost its victory.
 It is but crossing—with abated breath,
 And white, set face—a little strip of sea,
 To find the loved ones waiting on the shore,
 More beautiful, more precious than before.

—Ella Wheeler Wilcox.

A Mother's Love and Influence.

MRS. S. B. BOND, SALEM, W. VA.

"A mother's love—how sweet the name!

What is a mother's love?

—A noble, pure and tender flame,

Enkindled from above,

To bless a heart of earthly mould;

The warmest love that can't grow cold;

This is a mother's love."

What man or woman, whose blessed
 privilege it has been to have a noble Chris-

tian mother, has not known this mother-love, been guided by it through youth and maturer years, and been led to realize in it the ideal of the truest type of womanhood? The memory of a mother's love, prayers and teachings from the Bible has kept many a son from yielding to temptations which would have led to his downfall and ultimate ruin.

Think of the willing sacrifices which through this matchless love the true-hearted mother makes for her children; yet little do they realize, until reaching maturer years, what has been the sacrifice made by the patient and uncomplaining mother, who has perhaps undergone many hardships and deprivations that her children might enjoy the advantages of education and opportunities for improvement, which were not hers to enjoy

Do we, as mothers of today, consider the welfare and best interests of our children as carefully, and sacrifice as willingly for them as did our mothers for us? Are we teaching our children the requisites of true, noble manhood and womanhood, and the true principles of Christianity applied to every-day life as we were taught them by our mothers? These are questions which ought to receive our careful and prayerful consideration, if we would fulfill the mission of true motherhood, and receive, in return, the love and confidence of our children.

The teachings and example of a noble true-hearted mother will influence the hearts of her children, and they, in turn, convinced of the wisdom of her teachings, will pass them on to those with whom they are associated. In this way, the Christian influence of one good mother will be a lasting monument to her memory which nothing can deface.

The sacred memory of the love and helpful influence of a pure, sweet Christian mother who taught the greatest reverence for God's Holy Word, whose life was filled with kindness and thoughtful consideration for others, and who sought to teach her loved ones to speak only of the good in others, will always be cherished, in the heart of the writer, as one of the richest of legacies.

It is the mother who works quietly in her home, performing the little duties of love, and exercising over those under her charge the loving watchfulness and guidance which will influence their lives in the years to

come, who exerts the greatest influence for good. The quiet home-making mother need not feel that she is accomplishing little—the quiet lives sometimes have the greatest influence. Much good may be done in public work; but it often appears that the mother who is most active in public work neglects her home duties, and treats them as of secondary importance, and so acts to the detriment of her home which ought to be first and most important in her consideration. Her companionship is needed by her children in the home, if she would keep them from seeking associates among those who may prove undesirable companions. The child naturally turns to the mother with its confidence, and seeks her company, if she performs her true mission in the home and the home making. Here is her opportunity, while the child is in the formative period of character-building, to impress upon the young mind, by her own example and influence, the teachings which she would have her child follow. With the mother rests a great responsibility, and yet what a great opportunity for influence if rightly directed, for as Owen Meredith has said,

"No life
 Can be pure in its purpose and strong in
 its strife,
 And all life not be purer and stronger
 thereby."

The great secret of keeping the child in the home and winning the confidence is in the mother's making herself companionable and entertaining to the child, making the home attractive, and furnishing innocent games and amusements, so that the child will not desire to go elsewhere in search of more pleasant surroundings.

Dwight L. Moody paid a grand tribute to his mother which is, in part, quoted in the following lines:

"It is a great honor to be the son of such a mother. I do not know where to begin; I could not praise her enough. In the first place, my mother was a very wise woman. In one sense, she was wiser than Solomon; she knew how to bring up her children. She had nine children and they all loved their home. She won their hearts, their affections, she could do anything with them. Whenever I wanted real sound counsel, I used to go to my mother. I have traveled a good deal, and seen a good many mothers, but I never saw one who

had such tact as she had. She so bound her children to her that it was a great calamity to have to leave home."

What greater tribute than this could be paid a mother? Does it not inspire each mother-heart to higher ideals of living?

Let us think of the great responsibility that rests upon each of us, in the guidance of these young lives, and seek to let the mother-love and helpful influence so direct their lives that we may feel that we have fulfilled, in a worthy manner, the mission which it was ours to perform.

Woman's Board.

February Receipts.

| | |
|--|--------------|
| Milton, Wis., Mrs. Vine Clarke, Fouke School, \$2.00, Java Mission, \$3.00 | 5 00 |
| Mrs. Margaret Bliss—Dr. Palmberg | 2 00 |
| Albion, Wis., Mrs. Van Horn—Sale Calendars | 2 42 |
| Dodge Center, Minn., Woman's Benevolent Soc.—Tract Soc., \$10.00; Missionary Soc., \$15.00 | 25 00 |
| Plainfield, Mrs. Sarah L. Wardner—Sale Calendars | 1 20 |
| Milton, Wis., Ladies Benevolent Soc.—Jennie B. Morton Scholarship Fund | 25 00 |
| Kilbourn, Wis., Elizabeth L. Crandall—unappropriated | 5 00 |
| Tacoma, Washington, Mrs. Lucy G. Langworthy—unappropriated | 10 00 |
| Total | 75 62 |

March Receipts

| | |
|---|--------|
| Westerly, R. I., Woman's Aid Soc.—unappropriated | 5 50 |
| Jackson Center, Ohio, Ladies Benevolent Soc.—unappropriated | 5 00 |
| Milton, Wis., Mrs. A. M. F. Isham—Tract Soc. | 75 |
| Milton, Wis., Ladies Benevolent Soc.—Miss Burdick | 10 00 |
| Albion, Wis., Woman's M. B. Soc.—Miss Burdick | 15 00 |
| Albion, Wis., Mrs. Van Horn—Sale Cal. | 4 00 |
| Plainfield, N. J., Woman's Society for Christian Work—Tract Soc., \$25.00; Missionary Soc., \$25.00 | 50 00 |
| Welton, Ia., Ladies Benevolent Soc.—unappropriated | 10 00 |
| Sale Calendars:— | |
| Nortonville, Kan. | \$3 60 |
| Chicago, Ill. | 2 50 |
| Dodge Center, Minn. | 1 80 |
| Walworth, Wis. | 2 80 |
| Milton Junction, Wis. | 1 10 |

Farina, Ill. 3 10 14 90
 Brookfield, N. Y., Missionary Aid Soc.—
 Tract Soc., \$5.00; Miss. Soc., \$5.00 10 00

Total \$125 15
 MRS. GEO. R. BOSS, *Treas.*

A little maiden was told by her mother to ask God to make her a good girl. "Dear God," prayed the wee miss, "pleath make me a good girl—and if at firth you don't succeed, try, try again!" Character comes as the result of everlastingly trying to be better and braver than we are at present. A Christian has no reason to be discouraged with God, and not justified even with becoming discouraged with himself. By the co-operation of God a man can become anything he needs to be. Let the believer put himself in God's hands, and if at first the Lord does not succeed in making a saint out of a sinner, He will "try again" until He does.—*Zion's Herald.*

A Teacher's Creed.

I believe in boys and girls, the men and women of a great tomorrow; that whatsoever the boy soweth the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and the joy of serving another. I believe in the wisdom as revealed in human lives as well as in the pages of the printed book; in lessons taught not so much by precept as by example; in ability to work with the hands as well as to think with the head; in everything that makes life large and lovely. I believe in beauty in the school-room, in the home, in daily life and out-of-doors. I believe in laughter, in love, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive a just reward for all we are and do. I believe in the present and its opportunities, in the future and its promises, and in the divine joy of living.—*Edwin Osgood Grover.*

A musician's child sat at a piano, carelessly striking the keys. The master-player arose, and, putting his hands down over those of the child, blended into perfect harmony the notes which had been but a turbulent discord. So let us be patient when God lays his hand upon us, and seek to bring still more beautiful harmony out of our lives. . . I have lived to thank God not all my prayers have been answered.—*Jean Ingelow.*

The Sin of Middle Life.

Rev. C. A. Dinsmore, D. D.

The severest test to moral character usually comes in middle life. This is not the common opinion. We give our attention largely to the saving of the young. But the sins of youth are those of the flesh, while the temptation of mature years is to lower one's ideals, to give up struggling for the best, and to settle down to looking after one's self. The sins of youth are the sins of the prodigal; the sins of middle life are those of the Pharisee. The latter are the deadlier. Many a man will do at forty what he would scorn to do at twenty-five. It is when the early enthusiasms have gone, and the first enchanting ideals have faded, and when men have learned by hard experience what it costs to live for the best, that many break down, being guilty of selfishness, indiscretion and hypocrisies which they would have scorned in youth. Shakespeare's villains are usually past youth, George Eliot's characters either win their moral victories or suffer their severest defeats after the flush of youthful energy has passed.—*Exchange.*

Self-Centered Homes.

Christ who so often went home to the cottage of Bethany knew the blessedness of home life, but he would have condemned it if it had been limited and imprisoned. If home love isolates, if it does not pass out into a wider care, if it is deaf to the mighty calls that come from human need, if it excludes communion and union with God our Savior, then spiritual death has entered, that death from which Christ came to set us free. There may be an absorption in the life of husband and wife and children which excludes friendships, disregards the world beyond, has no living pleasure and interest in mankind, and that love is a poor thing, airless, mechanical, monotonous, and degenerating.

Home life is the background from which we should go forth, brave to take our part in the mighty movement and passion of the world. It is most blessed to have this background, but many have passed their lives without it in a uniform quietude and happiness of duty, sustained by the love of Christ which passeth knowledge. In that there is peace, whatever darkness and loneliness may sometimes enfold the soul.—*British Weekly.*

Children's Page

The Merchants

I am the Frost.
 I'll show you diamonds, laces and tapestries
 Of all variety
 At lowest cost;
 Weavings of chaste design
 Perfect in every line;
 Connoisseurs surely will buy of the Frost.

I am the Dew.
 Notice my elegant bracelets and necklaces,
 All of rare quality;
 Pearls not a few;
 Emerald and amethyst;
 Opal all rainbow kissed;
 Ladies rise early to buy of the Dew.

I am the Snow.
 Let me display for you carpets most exquisite.
 Choicest of bordering
 Also I show,
 Heavy and soft and white,
 Spread in a single night;
 Folk who have wisdom will buy of the Snow.

I am the Rain.
 Something I'll show you priceless and wonderful,
 Making these offers seem
 Tawdry and vain!
 'Tis but a cloak of gray
 Wrapping the world away—
 Happy the few who will buy of the Rain.
 —*Isabel Mackay, in December St. Nicholas.*

"Boy Wanted."

People laughed when they saw the sign again. It seemed to be always in Mr. Peters' window. For a day or two—sometimes only for an hour or two—it would be missing, and passers-by would wonder whether Mr. Peters had at last found a boy to suit him; but sooner or later it was sure to appear again.

"What sort of a boy does he want, anyway?" one and another would ask; and then they would say to one another that they supposed he was looking for a perfect boy, and in their opinion he would look for a great while before he found one. Not that there were not plenty of boys—as

many as a dozen used to appear in the course of a morning, trying for a situation. Mr. Peters was said to be rich and queer, and for one or both of these reasons boys were anxious to try to suit him.

"All he wants is for a fellow to run on errands; it must be easy work for sure pay,"—this was the way they talked to one another; but Mr. Peters wanted something more than a boy to run errands. John Simmons found it out, and this was the way he did it. He had been engaged that morning, and had been kept busy all the forenoon at pleasant enough work, and although he was a lazy fellow, he rather enjoyed the place.

It was toward the middle of the afternoon that he was sent up to the attic, a dark, dingy place, inhabited by mice and cobwebs.

"You'll find a long deep box there," said Mr. Peters, "which I want you to put in order. It stands right in the middle of the room—you can't miss it."

John looked doleful.

"A deep, long box! I should think it was!" he said to himself as the attic door closed after him. "It will weigh a ton, I guess; and what is there in it? Nothing in the world but old nails and screws and pieces of broken keys and things—rubbish, the whole of it. And it is as dark as a pocket up here and cold besides. How the wind blows in through those knot-holes! There's a mouse! If there is anything I hate its mice! I'll tell you what it is, if old Peters thinks I'm going to stay up here and tumble over his old rusty nails he's mistaken. I wasn't hired for that kind of work."

Whereupon John bounced down the attic stairs three at a time, and was found lounging in the show window an hour afterward when Mr. Peters appeared.

"Have you put the box in order already?"

"I didn't find anything to put in order; there was nothing in it but old nails and things."

"Exactly. It was the nails and things that I wanted you to put in order. Did you do it?"

"No, sir, it was dark up there and I didn't see anything worth doing. Besides, I thought I was hired to run errands."

"Oh," said Mr. Peters, "I thought you were hired to do as you were told."

But he smiled pleasantly enough and at once gave John an errand to go down

town; and the boy went off chuckling, declaring to himself that he knew how to manage the old man; all it needed was a little standing up for rights.

Precisely at 6 o'clock John was called and paid the sum promised him for a day's work; and then to his dismay, was told that his services would not be needed any more. He asked no questions. Indeed he had time for none, as Mr. Peters immediately closed the door.

The next morning the old sign, "Boy Wanted," appeared in its usual place.

But before noon it was taken down and Charles Jones was the fortunate boy. Errands—plenty of them! He was kept busy until within an hour of closing. Then, behold!—he was sent up to the attic to put the long box in order. He was not afraid of a mouse nor of the cold but he grumbled much over the box. Nothing in it worth attention. However, he tumbled over the things, grumbling all the time, picked out a few straight nails, a key or two, and finally appeared with this message:—

"Here's all there is worth keeping in that box. The rest of the nails are rusty, and the hooks are bent, or something."

"Very well," said Mr. Peters, and he sent him to the post office.

What do you think! By the close of the next day Charlie had been paid and discharged, and the old sign hung in the window.

"I've no kind of a notion why I was discharged," grumbled Charlie to his mother. "He said that I wouldn't suit. It's my opinion that he doesn't want a boy at all, and takes that way to cheat. Mean old fellow!"

It was Crawford Mill who was hired next. He knew neither of the other boys, and so did his errands in blissful ignorance of the long box until the second morning of his stay, when in a leisure hour he was sent to put it in order. The morning passed, dinner time came, and still Crawford had not appeared from the attic. At last Mr. Peters called him. "Got through?"

"No, sir, there is ever so much more to do."

"All right. It is dinner time now. You may go back after dinner."

After dinner he went back. All the short afternoon he was not heard from, but just as Mr. Peters was deciding to call him again he appeared.

"I've done my best, sir," he said, "and down at the very bottom of the box I found

this."

"This" was a \$5 gold piece.

"That's a queer place for gold," said Mr. Peters. "It's good you found it. Well, sir, I suppose you will be on hand tomorrow morning?"

This he said as he was putting the gold piece in his pocketbook.

After Crawford had said good-night and had gone, Mr. Peters took the lantern and went slowly up the attic stairs. There was the long, deep box in which the rubbish of 25 years had gathered. Crawford had evidently been to the bottom. He had fitted shingles to make compartments, and in these different rooms he had placed the articles with bits of shingle laid on top, and labeled thus: "Good Screws," "Picture nails," "Small keys, somewhat bent," "Picture hooks," "Pieces of iron whose uses I do not know." And so on through the long box. In perfect order it was at least, and very little that really could be called useful could be found within it.

But Mr. Peters as he bent over and read the labels, laughed gleefully and remarked to the mice: "If we are not both mistaken, I have found a boy; and he has found a fortune."

Sure enough the sign disappeared from the window and was seen no more.

Crawford became the well-known errand boy of the firm of Peters & Co. He had a little room neatly fitted up next to the attic, where he spent the evenings, and at the foot of the bed hangs a motto which Mr. Peters gave him. "It tells your fortune for you, don't forget it," he said, when he handed it to Crawford; and the boy laughed and read it curiously: "He that is faithful in that which is least, is faithful in much."

All this happened years ago. Crawford Mills is errand boy no more, but the firm is Peters, Mills & Co.—a young man and rich man.

"He found his fortune in the long box of rubbish," Mr. Peters said once, laughing. "Never was a \$5 gold piece so successful in business as that one of his has been; it is good he found it."

Then, after a moment of silence, he said gravely: "No, he didn't; he found it in his mother's Bible, 'He that is faithful in that which is least, is faithful also in much.' It is true; Mills the boy was 'faithful,' and Mills the man we trust."—*Universalist Leader.*

Quebec Exempts Sabbatarians.

Rev. Robert St. Clair.

A number of months since the writer informed the readers of THE SABBATH RECORDER that Seventh-day Sabbatarians would, by the provisions of the new "Lord's Day Act" of the Dominion of Canada, be exempted from prosecution from the Northern boundary of the United States to within 7 degrees of the North Pole. This conclusion proved to be erroneous, and we were about to inform THE RECORDER of the fact when an article appeared in its columns making it evident that they were aware of the eleventh hour victory of "The Lord's Day Alliance" in defeating the clause in question. In the Senate, their margin was remarkably close, the majority being but six. We have since been informed that a number of Senators have regretted their votes against the exemption clause.

Our mistake, above chronicled, seems to us a natural one. The Government, under the leadership of Sir Wilfrid Laurier, Premier, had championed the clause as their own, retaining it in the draft bill after strenuous opposition by the Alliance and other First-day forces. It is seldom that any clause so reported to the House of Commons fails of final enactment. If our memory serves us correctly, there was not a very large proportionate majority for the removal of the clause in the House, Sir Wilfrid Laurier and others of the Cabinet ministers voting for its retention.

The new Sunday law is far more liberal than the Alliance wishes.

In an editorial article written for the *Toronto Mail and Empire*, March 1st, the following appears:

"Under the Lord's Day Act passed at Ottawa last year, and coming into force at the present time, the restrictions upon Sunday work and Sunday travel are modified. Travel is authorized and excursions are legalized, provided the boat or train carries something else besides passengers. Ordinary work may also be performed, if the parties who perform it are given some other day of rest during the week. While the Sunday restrictions are relatively few, the means of punishing violations of the statute are difficult to operate. Each individual breach of the statute must be reported to the Attorney-General of the Province before action can be taken, and unless that official orders a prosecution none can be begun.

"In the Province of Quebec a provision of the Act which implies that any provincial law shall be valid has been taken advantage of by the Legislature, and the result is that the province has repudiated the Federal measure. This action is more of the nature of an assertion of provincial rights than a protest against the provision of the Federal statute. No prosecution of the law is possible in that province, and if a prosecution were possible, the Attorney-General could, of course, stop it. Elsewhere the Acts rests upon the opinion which the Attorney-General may entertain with respect to it. That functionary may allow it to be enforced or may refuse to be guided by it. As a matter of fact, the authors of the law have said that they take no responsibility for it, but, on the contrary, turn it over to the Attorney-General of each province to adopt it or reject it as he sees fit."

The Lord's Day Advocate for March, received yesterday, under the caption, "The Attitude of the Various Provincial Attorneys-General" has this to say:

"Quebec has passed a new provincial 'Sunday Observance Act,' as it is called, which aims at preserving the 'customs' and 'liberties' of the past in regard to Lord's Day observance. The fact that the provincial government has passed this law would lead us to suppose that the Attorney-General of that province would not give consent to prosecutions under the Lord's Day Act in cases where the latter is more stringent than the provincial law.

"The Government of British Columbia has left no room for doubt as to its attitude. It intends to legislate also and meantime will not consent to prosecutions under the Lord's Day Act. Next month we shall publish their promised law.

"Meantime let our friends in these provinces lose neither heart nor head. God has over-ruled many such seeming backsets in the last ten years for His own glory and in the interests of His day, and has made the wrathful opposition of men to praise Him. He will do so again."

In Quebec, various by-laws have in times past been enacted, allowing certain interests exemptions from prosecution for acts performed on the venerable day of the Sun. These by-laws will continue in full force under the new provincial law. A portion of it follows:—

"His Majesty, with the advice and con-

sent of the Legislative Council and of the Legislative Assembly of Quebec, enacts as follows:

"1. The laws of this Legislature, whether *General* or *Special*, respecting the observance of Sunday, and in force on the 28th day of February, 1907, shall continue in force until amended, replaced or repealed; and every person shall be and remain entitled to do on Sunday any act not forbidden by the Acts of this Legislature, in force on said date, or, subject to the restrictions contained in this Act, to enjoy on Sunday all such liberties as are recognized by the customs of this Province.

"5. Nothing in this Act shall repeal the Acts of this Legislature now in force concerning the observance of Sunday, nor any by-laws passed thereunder.

"6. Notwithstanding anything contained in this Act, whoever conscientiously and habitually observes the Seventh-day of the week as the Sabbath day, and actually abstains from work on that day, shall not be punishable for having worked on the First-day of the week, if such work does not disturb other persons in the observance of the First-day of the week as a holy day, and if the place where such work is done is not open for trade on that day.

"7. Nothing contained in this Act shall restrict the privileges granted or recognized by the Act of the Parliament of Canada—6 Edward VII., chapter 27."

The Province of Quebec has an area of 228,900 square miles and a population of about 1,600,000. Montreal, its largest city, has a population of upwards of 300,000. As is well known, nearly every person in the Province is of the Roman Catholic persuasion. Premier Laurier hails from this Province, as do many other of Canada's prominent men. The surprise to us, and especially to those who represent the Sunday Law as "the mark of the beast," is, that so densely a populated Papist Province should be the first in British North America to allow Sabbath-keepers to run tailoring establishments, factories, farms, etc., on the Sunday. We must give them our hearty thanks for the degree of religious liberty extended to those who keep "the Sabbath, according to the commandment."

Listowel, Ontario, British America,
Sixth-day, April 5, 1907.

Easter in Heaven.

What must it be up yonder, when so gladsome here below,

With the flowers, and the music everywhere!
I often sit and wonder, but will never really know,
Till heavenly bliss I, too, forever share.

I think there must be flowers, for He well considered them,
The lilies of the field, that did not even spin;
And great palm-branches waving, high above each diadem,
The sceptres bright, and the crowns poor mortals win.

The harps must all be sounding, and the fingers on their strings
Are the very ones we loved so long ago,
Not lost to us forever, but with their glittering wings
Now beckoning all from present pain and woe.

I'm old, and gray, and wrinkled, and my race is almost run,
But grateful hearts keep filled with praise and love!
I prize it more than ever, when I see the Easter sun,
For perhaps it also shines far up above.

I vainly try to picture, when oft sitting here alone,
All that Easter day in heav'n, at last, will be,
When I in joy pass over, without either fret or moan,
See the towers of the City of the Free!
—Mrs. Findley Braden in *New York Observer*.

It is April.

It is April, but the chill
Of the winter lingers still,
Nor can sign of spring be read
In the gray skies overhead,
In the naked, lifeless trees,
In the misty, sodden leaves;
Yet the dank air is astir
With a blithe bird's song of her.

Heart of mine, shall heart of bird
By a greater faith be stirred?
Cease desponding, and defy
Dreary view and sullen sky.
Back of grayness and of gloom
Wait the sunshine and the bloom.
Do thou, too, a song upraise
Of the nearing, smiling days.
—D. M. Henderson, Jr., in *C. E. World*.

Y. M. C. A. Work in China.

REV. D. H. DAVIS, D. D.

You will have learned ere this of the wreck of the S. S. Dakota on her way to Japan and China, sailing from Seattle, probably about February 18. The cause of the disaster is still a mystery. It occurred about five o'clock in the afternoon, the sea was perfectly calm, the sky clear, and there seems to have been no apprehension of danger until she suddenly ran on the rocks. She was about forty miles from Yokohama. There were sixty-nine first class passengers and a number of steerage. All were saved, but the ship filled so rapidly that they were able to save only a little of their hand baggage. There were two hundred and eighty-eight bags of mail, of which all but thirty-one bags were lost. If friends who sent letters to us about the time this steamer left Seattle should receive no replies, they may take it for granted that their letters have been lost.

John R. Mott, M. A., F. R. G. S., Head Secretary of the United Student Christian Associations of the World, is in Shanghai. This is his third visit to China. His stay this time will be very short. He has given three meetings to the Chinese Y. M. C. A., and the Board of Directors of the Foreign Y. M. C. A. of Shanghai. Mr. Mott is reported as having said at the first meeting, which was in character, a reception; "I have visited branches of the Y. M. C. A. all over the world, and wherever I have gone I have been struck by the fact that it seems indigenous. I propose to make a few remarks on this question, 'What is the secret of success in this strong association of the world, regardless of nationality or locality?'" In answer to that question, Mr. Mott said: "The presence of many and grave difficulties. A few men with earnest, steadfast purpose. Leaders and secretaries who make a study of the fields and problems involved. Leaders who have a definite, comprehensive and progressive policy. The Association must sustain a right relation to the church—i.e., it must serve the church. The responsibility must be distributed among the lay members of the Association. The strongest associations have expert secretaries. The spirit of evangelism must prevail. Bible study must be the dynamo."

On the evening of March 13, Mr. Mott addressed a select company of Christians, mostly young men from the colleges and

high schools. On the evening of March 14, he addressed a meeting of eight hundred members of the Y. M. C. A., and students of the various mission schools and colleges about Shanghai. The meeting was held in the Martyr's Memorial Hall and Chinese Y. M. C. A. new building, now nearing completion. This was the first meeting ever held in the building. Mr. Mott spoke in very hopeful terms of the Christian influence that would go out from this building, through all the Empire of China. It should be a center of power in this city and throughout all China, as young men come and go on their mission of life. His theme was "Christ, the Power in Men's Lives." He spoke of the various things that give men power in the world, such as physical strength, mental ability, the power of wealth and position, and inherited influence and power that come by association. But all this, Mr. Mott said, does not compare with the power that enables a man to be master of himself, able to control his own will. A man to be at his best must be able to control his mind and thoughts. A man who sins becomes a slave to his sins and loses the mastery of himself. He gave many illustrations showing this. He said he met a man in Edinburgh whose eyes were diseased, and who went to a physician for examination. The physician said to him, "Young man, you will have to give up your sin or you will lose your sight. You must choose between sight and your sin." The young man put his head down on the table, and in shame and sorrow of heart said, "Doctor, I shall have to give up my sight." He had lost his will power. Sin had gained the mastery over him.

Mr. Mott also said: "No man can keep from sinning or break the power of sin in his own strength. Some young men do not believe that they need any power outside of themselves to enable them to live pure lives. I was holding a meeting at one time where I asked those who thought they could live upright and pure lives, without any help outside of themselves, to rise." About fifty young men arose. Mr. Mott invited these young men to meet him in an "after meeting." In that meeting one of the young men stated that he was able to live a pure life without any supernatural help. Mr. Mott said to him, "You are just the young man I have been looking for; if you have found another way of saving

men from their sins, that is what many men are wanting to know. You may travel with me over the world, and tell them of your way, and I will tell them my way." After the meeting, Mr. Mott invited any who wished to talk with him farther to come to his lodging place. About midnight, this same young man came and said, "Mr. Mott, I told a bare falsehood in saying that I was able of myself to overcome my sins. I am in my sins now." This incident, told in Mr. Mott's impressive way, had wonderful force.

Some men say that all the world needs is high ideals, but the world has had the highest ideals that it is possible to give, but they do not save from sin. The world is full of high ideals. The only power to save is Jesus Christ in the life of a man. There is no other name whereby we may be saved. What do the different religions of the world say about this question? To illustrate, here is a man struggling in the water; what does Mohammedism say to him? It says, "profit by your experience." What does Hindooism say? "Struggle for yourself." That is what he is doing without any effect? What does Buddhism say? "You will have another chance." But none of these gives any comfort to the man in peril. What does Christianity do? It stretches out its hand and saves him. This is the difference between Christianity and the other religions of the world. Mr. Mott said he had heard the so-called holy men of these Eastern lands, confessing their inability to live pure lives. What every young man wants is the power of Jesus Christ, a power outside of himself, to come in and save him from his sins. The best and most talented men in the world are made better when they are imbued with the power that comes from Jesus Christ.

At the close of the meeting, those who wished to know more about this supernatural power were asked to remain to an after meeting. A large number responded to this invitation. A number of the boys from our school rose, indicating their desire to become Christians. I hope this may be the first step which will lead them into the mystery of the supernatural power.

Mr. Mott goes directly to Soochow to take part in the Y. M. C. A. Secretaries' Conference to be held in that city. It is said that about thirty secretaries from dif-

ferent parts of China and Korea will be in attendance at that meeting. Mr. Mott's visit to these various branches of the Y. M. C. A. work cannot fail to be a great source of inspiration to the workers in these Eastern lands.

*West Gate, Shanghai, China,
March 14, 1907.*

Friendship's Survival.

Our talk wandered over many things, but here, I do not know why, we were speaking of the taking up of old friendships, and the comfort and delight of those serene and undisturbed relations which one sometimes establishes with a congenial person, which no lapse of time or lack of communication seems to interrupt—the best kind of friendship. There is here no blaming of conditions that may keep the two lives apart; no feverish attempt to keep up the relation, no resentment if mutual intercourse dies away. And then, life is again brought near to the life of one's friend, and the old easy intercourse is quietly resumed. My companion said that such a relation seemed to him to lie as near to the solution of the question of the preservation of identity after death as any other phenomenon of life.

"Supposing," he said, "that such a friendship as that of which we have spoken is resumed after a break of twenty years. One is in no respect the same person; one looks different, one's views of life have altered, and physiologists tell us that one's body has changed perhaps three times over, in the time, so that there is not a particle of our frame that is the same; and yet the emotion, the feeling of the friendship remains, and remains unaltered.

"If the stuff of our thoughts were to alter as the materials of our body alter, the continuity of such an emotion would be impossible. Of course it is difficult to see how, divested of the body, our perceptions can continue; but almost the only thing we are really conscious of is our own identity, our sharp separation from the mass of the phenomena that are not ourselves. And, if an emotion can survive the transmutation of the entire frame, may it not also survive the dissolution of that frame?"—*Arthur Christopher Benson, in the Thread of Gold.*

William A. Babcock.

Deacon William A. Babcock passed from his home in Leonardsville, N. Y., to the Heavenly Home, April 4, 1907, in the eighty-seventh year of his age.

He was the son of Asa and Elizabeth Barber Babcock, and was born in Truxton, Chenango County, N. Y. His mother died when he was a child, and when nine years of age he came to Leonardsville and lived with his uncle; later he went with his uncle to Cattaraugus County, N. Y., where he united with a Seventh-day Baptist church, when he was thirteen years of age. When he was twenty-four years old, he returned to Leonardsville, and became a member of the First Brookfield Seventh-day Baptist Church in 1847. He was chosen deacon of that church in 1851, in which office he served fifty-six years. He had been a member of the First Brookfield church sixty years and a member of the Seventh-day Baptist denomination seventy-four years. This long service in the Church of Christ was marked by faithfulness and conscientious performance of duty.

He was married to Harriet Pelton, September 9, 1846. They lived together for more than sixty years. About the first of February, 1907, they were both stricken with disease. She went home on the morning of February 15; he lingered seven weeks longer on the border land, before parting with his family and friends here to join with his beloved wife and their Redeemer in Paradise.

Brother Babcock was a carpenter by trade and most of his long active life was spent in Leonardsville. For ten years, at one time, he was in the employment of the late Hon. Garrett Smith, and resided at Peterboro, N. Y. Three children were born to Deacon and Mrs. Babcock, Mrs. Calvin Burch and Mrs. Merton Brown of Leonardsville are still living. Their son died in childhood.

Deacon Babcock was a father and counsellor indeed, in the church. He was a man who had gained great self-control. He was gentle and kind, yet firm and stable in principle and character. He was a man of strong convictions and conscientious; yet charitable toward those who honestly differed from him. He was honest, unassuming, humble; a man of few words, generous and public spirited. He had the interests of the church and community near

his heart. He was a kind husband, an affectionate father, a good neighbor and a firm friend.

Funeral services were conducted at his late home by his pastor. Rev. 14:13. "Blessed are the dead that die in the Lord, from henceforth."

IRA LEE COTTRELL.

A Psalm of Life

Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not the goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

Art is long and Time is fleeting,
And our hearts though stout and brave,
Still, like muffled drums are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living present!
Heart within and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry Wadsworth Longfellow.

A Gilt-edged Investment

[The author of the following article says: "I prefer my name should not appear." Otherwise the name would occupy this place.

EDITOR RECORDER.]

Many different kinds of attractions are vestment, one's first question is, What are today, but I have something unique in that line that I desire to bring before your minds. In the first place let me state that this is a distinctly Seventh-day Baptist business, controlled almost if not quite entirely by Seventh-day Baptist capital.

When considering the matter of an investment, one first question is, What are the resources? In answer I would say there is already in possession of this company some very valuable real estate which has been held by the same parties for many years. The real estate has risen in value; and while the country has been threatened many times by floods, earthquakes and wars, it is today more valuable than ever before. Part of it is situated near one of the most famous cities of the world—a city where all kinds of people are coming and going, and where the ships of the world find a harbor and bring to its shores many types of the people of the earth.

The buildings are in good condition. Some are new and modern, and others need enlarging to accommodate the increasing business. There has been a large amount of money in the past invested in this business, but a very small part of that which ought to have been; and for every dollar invested good returns have been shown. The next question is naturally of the men who are in charge of this business. Our Leader was called away to a far country; and before he left us he told us that it was his wish that we should continue the work that he had begun and carry it on with renewed strength, and that his Spirit should be with us alway. The work has had some very devoted men and women, and the very fact that their lives were given for this work should make us feel a deeper interest in it. Today the whole business is in charge of a very able manager. The Board made no mistake when they placed him at the head. I have a small personal interest in this business and was glad of the opportunity given me of asking a talented business man who has spent years in the neighborhood and who knew him personally, to give me his opinion of our

manager. He did not know that I was in any way interested, and the praise he gave our manager was very pleasant to hear. We can feel that this man has our interests always in his mind, and that he stands high in the opinion of the men around him in that city where he is located. Associated with him at this time are three assistant managers and thirteen other workers; and the work these people are doing is perfectly astonishing.

Think of the work and thought required to keep going two boarding schools, five day schools, two Sabbath Schools and three preaching stations, to say nothing of a dispensary and hospital. Just to repeat this makes one tired, and for five people at the most to accomplish so much is marvelous. This business enterprise is not of the future but of the present, and while the results in the past have been very gratifying, it is today that we look for returns for our money.

All doubtless recognize our China Mission as the business, and our dear Dr. Davis as the manager. This is a practical business; and although we often say over the words that China is ready for the Gospel as never before, do we consider our share in the conversion of China? This investment is sure. Can we not all have at least a small share in this enterprise? If the practical men of the denomination had a successful business near a growing city and felt that for a very small amount of additional capital twice as much business could be done, would they hesitate to put the funds into the business that the returns might be doubled? At the same time you are leaving Miss Burdick, as she tells in her report, to expend her energy on a small school, when with a little money the same machinery and energy could accomplish so much more. This is just one of the things that demand thought. One word in regard to Miss Burdick. I met at one time a missionary whose work among young people took her over different parts of China, and who is herself in charge of a very large and prosperous girls' school. She spoke in the highest praise of Miss Burdick and her work at Shanghai. I have spoken of these two instances because they have come before me personally, but I do not doubt that the rest of our able force of missionaries are just as deserving of praise as Dr. Davis and Miss Burdick.

About the Rhodes Scholarship.

Pres. W. C. Daland.

By the will of the late Mr. Cecil Rhodes, the English multi-millionaire promoter of commercial and industrial enterprises in South Africa, a bequest amounting to several millions was made to endow scholarships in the University of Oxford, England. Mr. Rhodes was himself an Oxford man and conceived the idea that if representative men from the different English speaking countries should spend three years together as students in that institution great benefit would result in the way of uniting the people of the different countries and promoting a better mutual understanding. By the terms of the bequest a scholarship in the University of Oxford is to be granted every year to one student from every state in the Union, if the income from the bequest warrants it. Beginning with 1904 such scholarships have been granted, but not every year. The trustees have decided to omit the scholarship every third year. There will be a scholarship in 1908; in 1910 and 1911; in 1913 and 1914 and so on. When the income warrants it a scholarship will be granted every year.

Besides the scholarships granted to Americans there are others granted to representatives from all the British colonies and some other countries.

The scholarships are of the value of £300 or nearly \$1500 a year and are tenable for three years. American candidates must be males, unmarried and citizens of the United States. They are eligible who have passed their nineteenth birthday but have not passed their twenty-fifth birthday on October 1 of the year in which they are elected.

Admission to the University of Oxford is by an examination, mainly in Latin, Greek and Mathematics. Accordingly such examinations are held at some designated place in every state in those years when scholarships are granted, usually in the month of January. It has been decided to limit the candidacy in the United States to students in degree giving colleges and universities, who have at least finished their Sophomore year. These examinations are not competitive but merely to qualify for admission to the University of Oxford. A committee has been appointed in each state, the chairman of which is the president of the State Uni-

versity, or the most influential institution in the state, the other members generally being presidents of other colleges. From the candidates who successfully pass the examinations these committees choose usually before April 1, the one who in their opinion will best represent the state agreeable to the principles laid down by Mr. Rhodes in his will. According to his will, in the choice of a student regard shall be had not only to his scholarship, but his fondness for manly outdoor sports and his success in them, his qualities of manhood, truth, courage, devotion of duty, sympathy, kindness and unselfishness; also his exhibition of moral force of character and of instincts to lead and take an interest in his schoolmates. In other words Mr. Rhodes wished to bring together in Oxford from all parts of the English-speaking world men who would be likely to become the leaders in the future rather than book-worms or scholars.

To promote permanent friendly relations among the Rhodes scholars the will of Mr. Rhodes provides for an annual dinner to be given every year at Oxford to which every one who has ever enjoyed the provisions of this endowment is invited. The expenses of this dinner are to be paid out of the funds of his bequest.

While, since the Oxford examination is not competitive the authorities at Oxford do not report the gradings of the examination, it has been stated on the authority of one of the Wisconsin scholars now there that the six men in Wisconsin who passed the examination this year had a higher average grading than those of any other state.—*Milton Journal*.

The Sacred Scriptures.

Holy Scripture is your most powerful armor in time of war, that is, in moments of temptation. Our whole life is a series of temptations. "The life of a man upon earth," says Job, "is a warfare". You have enemies without and within the camp. "The devil goeth about like a roaring lion, seeking whom he may devour." The world is constantly setting its snares to entrap you. Your own passions are so many domestic foes struggling against your better nature.

To fight successfully against this triple enemy, you have need of strong religious

discipline. Now, what a manual on military tactics is to the soldier, the religious book is to the soldier of Christ. The Sacred Volume will instruct you by word and example when you are to fight, and when you are prudently to decline a battle by avoiding the occasions of sin.

The timely remembrance of an appropriate sentence of Holy Writ is a tower of strength in the hour of temptation and despondency. When the demon of swelling pride and vainglory assails you, let your battle-cry be the words of the Royal Prophet: "Not to us, O Lord, not to us, but to thy name give glory." When the spirit of avarice haunts you, let your antidote be the words of our Lord: "What doth it profit a man if he gain the whole world and lose his own soul?" When the demon of unhallowed desires endeavors to defile your soul, devoutly recall the words of Christ, "Blessed are the clean in heart, for they shall see God," or the words of the patriarch Joseph, "How can I sin in the presence of my God?" When tempted with impatience on account of loss of health or relatives, say with Job: "The Lord gave, the Lord hath taken away. Blessed be the name of the Lord."

The Holy Scripture is not your only weapon in time of war, but also your companion in time of peace. Few things are more enjoyable than the companionship and conversation of a devoted friend.

With the Holy Scripture as your companion, it will lead you into the most sacred and memorable scenes ever presented to the gaze of men. You can behold in imagination the sacred personages recorded in Scripture and listen to the very words that fell from their lips.

Resolve to set aside a certain time each day or night which you will devote to the reading of a religious book.

But above all other books, choose the Sacred Scripture. There is a special grace attached to the reading of the inspired volume. It will impart to your soul a solid, sturdy, rational, and healthy piety. It is the inexhaustible fountain from which the fathers and doctors of the Church, Christian orators and poets, have drawn their inspiration.

During our ecclesiastical studies in the seminary it was our rule to carry about us a copy of the New Testament. We were obliged to read from it every day, not

sitting or standing, but on bended knees. And from the time of his ordination every priest is obliged to spend more than an hour each day in reciting the Breviary, which largely consists of selections from the Sacred Scripture.

Now what is good for the priest ought to be profitable to the people. By meditating on the Sacred Scripture you will nourish your soul with the bread of life. Read the sacred text with attention and reverence. Read it not so much with the desire of information as of edification.

You, my beloved, are in a situation like that of the Jews. Like them you are far away from your true home, the heavenly Jerusalem. Like them you are exiled in the Babylon of this world. And God sends you, as He sent them, a message contained in His holy books, to cheer your hearts and bring you glad tidings of redemption. Is not the Sacred Scripture a message from heaven? Open your hearts, then, as the ancient Hebrews did, and listen to the word of God with sorrow for sin, with a spirit of holy compunction, and an increased desire of possessing the heavenly Jerusalem. And may God, who enriches the earth with His early and latter rain, enrich your souls with the dew of heavenly grace, that you "may hear the word in patience and bring forth fruit a hundredfold."

The inspired volume is never ashamed to tell us the plain unvarnished truth, for people can never suspect its authors of being personal.

Moreover, you cannot usually hear the living voice of a preacher more than once or twice a week. His words pass away, but the written word remains. You have always the sacred book at your call. You can ponder again over a page which impressed you, and you can imprint it on your heart and memory.

The Holy Scripture is the food of the soul. You partake of corporal nourishment twice or thrice a day, so that your life and health may be nourished and repaired. Now the word of God is the life of the soul: "Not on bread alone doth man live, but on every word that proceedeth from the mouth of God." "The words which I have spoken to you," says our Lord, "are spirit and life". Shall we feed the body and suffer the soul to starve? Shall we say to the slave, which is the body, pampered, and to the soul, which is the master, do thou perish? No,

no. Let us rather nourish our souls with the bread and meat of heavenly doctrine, which we shall find in holy books, and which will enable us to advance on the road of perfection, even to the city of God.—*Cardinal James Gibbons, Roman Catholic, Baltimore, Md., in Homiletic Review, April 1907.*

The Gethsemane of Life

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by deathbeds of those we love; it may be the Gethsemane of remorse and wellnigh despair of sins that we will not, but which we say we cannot, overcome. Well, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will if, being in agony, we pray. He can be touched, he is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground, and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—*Dean Farrar.*

Keeping Insulated

There are a thousand death-dealing currents of electricity playing around us as we live our lives out day by day. We must live among the forces of evil; we must be close to them, and rub up against them, and feel them touch us as they pass to and fro on their restless course. But we do not need to let them enter into our systems, or affect our nerve centers, or stimulate our wrong desires, or burn death into our hearts. We cannot dodge them, but we can be insulated from them. The insulation of God's presence in our lives, and his encircling care, is the only safeguard that will effectually keep these currents out of our lives. That insulation will not be forced upon us; but we may have it, and keep it daily renewed, if we will seek it as eagerly

as we would seek protection from physical death. The man who rises from his knees every morning after a season of loving reconsecration of himself and all his purposes to God and God's service, and who renews his prayer silently many times in the thick of the day's turmoil, has wrapped himself about with a force through which no evil can flow. The insulation of God's presence fails only when we cast it from us.—*Sunday School Times.*

The Cheapness of Life

A review of the casualties of the year emphasizes the feeling which comes again and again to anyone who follows the papers from day to day that human life is held altogether too cheaply by so many human beings. Nothing can be more depressing than the record of a year of murders, suicides and possibly avoidable accidents, which tells how many lives have been blotted out without thought of the value of a human being. The startling increase of murders committed by burglars, holdup men, highwaymen and criminals of that type finds particular mention. But the record of self-destruction is even more disturbing when the steady increase in eight years from 5,340 in 1899 to 10,125 in 1906 is observed, the total for the eight years quoted reaching the enormous aggregate of more than 65,000. It is said that 44,500 people were killed in war during the year 1906, when the world was in comparative peace. But the despondency and disappointments and infelicities of individual life continue to take their toll of self-destruction in an alarming way.—*Chicago Tribune.*

Wisdom is also price. Gold cannot buy intelligence. But it is often said, "Money will buy food, clothing and shelter." Even this is not always so. Tribes of men exist who, with the wealth of the world in their hands, could not secure for themselves one loaf of wholesome bread, one comfortable, beautiful garment, nor one clean white pillow on which to rest. Perhaps it is not money that secures these lesser blessings. Our country is prosperous and delightful. Does mere money make it so!

—*Sunday-school Times.*

The Empty Hand.

There is an old Arab proverb which says, "The empty hand is soiled." The empty hand is soiled because it is bare and open to all the dust that flies. Palm and fingers not closed about anything in fervent clasp may well collect the soot and grime ready to lodge wherever space offers. Friction is often a good cleanser, at least it prevents undesirable accumulations. The hand that is plunged into honest work and is kept busy has an advantage over the idle fingers. A good deal may be rubbed off by toil, where indolence but gathers soil. The hand that carries a gift is proof against contamination that might otherwise befall. There is no protection for one's self like service for others.

A Bible blessing is pronounced upon "clean hands." It is worth while to "wash them in innocency" and to keep them clean. To keep them clean, see to it that they are not empty. Again and again we find that the marginal reading for "consecrate" is "fill the hand," and God says, "None shall appear before me empty." But the question is, "Who, then, is willing this day to 'fill the hand' unto God?" It is to him that the consecration must be made. It will not do to load the hands with what he disapproves.—*Good Work.*

Today's Part of the Plan

Either "every man's life is a plan of God" or this world is chaos. And even the agnostic does not believe in chaos. If, therefore, God has made a definite plan for my whole life, he has made a definite plan for every day of my life. It is not for me to know the life-plan yet; but it is pretty important that I should know my marching orders for today. I can know them if I will. I complete success of today's part in the whole great pattern that he is designing. Is any plan that I may have for today important enough to interfere with his plan.

—*Sunday-school Times.*

According to the chemical investigations of Dr. Robert R. Roberts, of Washington, D. C., the entire cotton plant is a fiber that can be utilized. Dr. Roberts has been quietly employed on cotton fiber work for the last five years and has just reached the

stage of his investigations which would justify him announcing the results of his discovery. He can delint cottonseed in five minutes, handing out a handful of seed that will rattle like shelled corn. This is done without injuring the germinating qualities of the seed, nor does it affect the value of the manufacture of the oil. In this delinting process Dr. Roberts claims a saving of seventy-five percent. of seed waste in planting, eliminating defective seed, which will enable the Southern cotton planter to use the drill machine in planting, obviating, in a manner, the enormous expense of chopping out the surplus cotton stalks. He claims, furthermore, that his delinting process will effectively destroy the boll weevil, whether the eggs or larvae are laid in the germinating point of the seed or hibernating in the form of a beetle in the loose cottonseed. The seed can be delinted for about \$6 a ton. Cotton stalks, after the ordinary process of reduction to a pulp, become by the new process in thirty-four hours a fine fiber, not as long as cotton itself, but similar in texture. This fine fiber, he claims, will make the finest paper in the world.—*Scientific American.*

A Chicago hotel manager employed a man named "Bill" to do his window-washing. One morning Bill was amusing himself by reading the paper, and, as bad luck would have it, the manager looked in. "What's this?" he said. "Pack up your things and go," said the manager. So poor Bill drew his money, went upstairs, and put on his good clothes. Coming down, he happened to run across the manager, who did not recognize him in his black coat. "Do you want a job?" asked the manager. "Yes, sir," said Bill. "Can you clean windows?" "Yes, sir." "You look a handy sort of a fellow. I gave the last man only \$5, but I'll give you \$7." "Thank you, sir," said Bill, and in half an hour he was back in the same old room, cleaning the window this time, and not reading the paper.—*Collier's Weekly.*

DAHLIAS

Cactus, Decorative, Show, Fancy, Pom-pom and single Dahlias. Did you ever see a Cactus Dahlia? Nothing in the flower garden can be more beautiful. I have over 100 varieties. Get my catalogue.

GEO. L. STILLMAN, Westerly, R. I.

A Query

To the Readers of THE RECORDER:

I have frequently noticed in reading THE RECORDER'S reports of conventions, etc., that the evening called "Friday evening" is invariably referred to as "Sixth-day evening." I cannot understand why this is done. "The evening and the morning were the first day," and if "Saturday evening" is "First-day evening" as all Biblical Sabbatharians assert, (especially when commenting upon Acts 20:7), then how in reason can "Friday evening" be other than "Seventh-day" evening, or "Sabbath evening?" If, as is alleged, the Sabbath (the seventh day) begins "Friday" at sunset, how can that evening be "Sixth-day evening?" We do not keep any part of the Sixth day holy. See Lev. 23:27, 32; Neh. 13:19; Luke 23:54. Also Bailey's "Sabbath Commentary," pp. 30, 31, on "Evening of the Sabbath." Bailey says, p. 185: "The time of day was evening or night...the evening of the first day of the week immediately followed the close of the Sabbath." See also Hackett on Acts, p. 330, "It is seen that the first day of the week begins Saturday night at sunset, and ends at sunset on Sunday." Andrews, p. 182: "Sunday evening in S. Luke's and the Scripture account is not part of the first, but of the second day." (Pryme, p. 36.) Calling "Friday evening" the "Sixth-day evening" savors to me of "midnight to midnight" observance, for where-in does it differ from our First-day friends who speak of "Sunday night" as "First-day evening?" They could agree to "Friday evening" as being the "Sixth-day evening."

ROBERT ST. CLAIR.

Listowel, Canada.

A Strange Sink-hole.

A deep sink-hole near Orland, Fla., has recently become of considerable geological interest. Through its subterranean outlet it has carried away the overflow of water of more than a dozen lakes, and may have done this for a thousand years; but about two years ago it stopped, and the water, thereby shut off from its means of escape, filled the sink basin to overflowing and formed a lake which eventually covered nearly 250 acres of the surrounding lower land, driving many colored people from their homes and covering gardens and cul-

tivated fields. It is not known how the subterranean passage became stopped, but it may have been from a cave-in of the walls, or from water hyacinths which filled the sink-basin. Many attempts were made to open the passage and relieve the rising water situation by dragging the sink bottom, exploding dynamite among the debris collected there, and in other ways, but although much time and money were spent in this work, the opening remained stopped apparently as tight as ever. A short time ago the idea was conceived of trying to find a new passage or make a new opening into the old one by drilling a well near the sink. A two-inch hole was first made and a passage was found, the hole carrying down the water easily and rapidly. Then an eight-inch hole was drilled and now these holes are carrying away the water so freely that the big sink-lake which has been so unmanageable a thing and the cause of much alarm in its ever-enlarging area for a long time is rapidly being drained, and the big sink environment will soon be in its normal condition.—*Scientific American.*

His Defense.

A recent incident in Australia is related as showing how watchful a politician must be in this censorious age.

Among other accounts of a deadhead nature on the books of the Westralia Railway was one setting forth that Miss Peacock had been franked over the lines to the value of \$35, and instantly there were wide demands about it. People wanted to know why Sir Alexander Peacock's daughter was given these privileges.

Sir Alexander himself, a former premier of Victoria, was very much hurt when he heard of the matter, and hastened to assure the Westralian Government, firstly, that if his daughter had appeared in Westralia it was entirely without his sanction; secondly, if she had made claims upon the Westralian railways she had done it without his authority; thirdly, that never during his long political career had he asked his own state, let alone any other, to extend dead-heading privileges to a daughter of his; and, fourthly and finally, he had no daughter, and never had had a daughter.

The Christian religion should be a faith that "happifies" the soul.—*Zion's Herald.*

Our Next Conference.

To Whom It May Concern:

In order to save time permit me to address you, brethren, in this somewhat wholesale way. Among the students of Alfred Theological Seminary there are three candidates for ordination. Two of them expect to labor on the foreign field, and one is going to the far west on the home mission field. There seems to be a strong feeling that this unique opportunity to honor the act of holy ordination and the great cause of missions, for which these young men stand, ought not to go by unused; and that the Conference program committee should be asked to give time for their examination and ordination. It is a general opinion, I think, that, as a rule, neither Conferences nor Associations should take time for ordination services; but this is an extraordinary instance. Therefore members of the Executive Committee and of the Advisory Board, officers of the various Boards, Pastors, and others interested, are earnestly requested to send me their judgment by the earliest practicable mail. And for doing this they have our thanks in advance.

ARTHUR E. MAIN, *President.*

Alfred, N. Y.

The rector of a small parish gave much time and attention to proselyting the Roman Catholic peasantry. One day an old woman called upon him, saying that she wished to turn Protestant. When questioned as to the reason therefor she answered, "Well, now, I'm told your riverance gives a blanket and a leg of mutton to any one that turns." "Do you mean to say you would like to sell your soul for a blanket?" asked the clergyman. "No, your riverance;—not without the leg of mutton!"—*Home Journal.*

There are certain fragrant trees which bathe in perfume the axe that cuts into their wood. So it was with the life of Jesus.—*J. R. Miller.*

Experience is an excellent schoolmaster, but he does charge dreadful wages.—*Carlyle.*

The prudent sees only the difficulties, the bold only the advantages, of the great enterprise; the hero sees both, diminishes those, makes these predominate, and conquers.—*Lavater.*

It is a mighty hope that makes men. And they shine brightest when like stars they break through the rifting clouds of fear.

Death has long since had the majority. Since, at best, we are so shortly to join the vast bivouac of the dead, who could find the moment to while away?

If your pleasures are such that they seriously prejudice your next day's duties; if your pleasures are such that the main business and interest of your life suffers in consequence, they are not pleasures, they are revelings.—*Thomas Arnold.*

Truth cannot be afraid of being questioned.

God makes the sunshine; we make the clouds.

Faith is the lens which brings the invisible to view.

There is only one person you need to manage, and that is yourself.—*T. De Witt Talmage.*

Christ's friendship must become the soul of pleasure as well as the strength of the heart in patience and pain.

We do not know what ripples of healing are set in motion when we simply smile on each other.—*Henry Drummond.*

To enjoy life more, strive to enjoy it less.—*Charles Buxton.*

Giving to God is no loss; it is putting your substance into the best bank.—*Spurgeon.*

Old age is in the night of life as night is the old age of day. Still night is full of magnificence and for many more brilliant than the day.—*Mme. Swetchine.*

The air of joy is very cheap, and, if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Drummond.*

Christ leads me through no darker rooms

Than He went through before.

—*Richard Baxter.*

WANTED.

A Seventh-day Baptist with \$500 or more to invest in corporation having good position for a man on the road selling advertising space. Corporation located in the best Seventh-day Baptist community. Address, Opportunity, care RECORDER.

4-18-tf

MARRIAGES

STEVENS-FENNER. At the home of the bride's parents, Mr. and Mrs. Elisha P. Fenner, Mar. 23, 1907, by the Rev. E. D. Van Horn, Mr. Chas. W. Stevens and Miss Asenath A. Fenner, all of Alfred Station, N. Y.

DEATHS

NORTH. Henry Woodbury North was born at Canaseraga, N. Y., Sept. 8, 1834, and died at Leonardsville, N. Y., March 31, 1907, in the seventy-third year of his age.

He attended school at Cazenovia Seminary for some time. He was a carpenter, in early life, but for many years was engaged in mercantile business. He was married to Elizabeth Burdick Higley, Sept. 23, 1851. Mr. North was a soldier in the Civil War; a member of company E, One hundred and twenty-second Regiment, New York Volunteers. He was for several years commander of Searles' Post, G. A. R., and a staff officer under Department Commander H. Clay Ball. Mr. North united with the Seventh-day Baptist church at Leonardsville, March 31, 1875, where he remained a member until called Home by death. He was an active man, physically and intellectually, possessed a good library and was well informed concerning current events. Mr. and Mrs. North spent the winter two years ago in Los Angeles, California, where they enjoyed the evangelistic meetings conducted at that time by Dr. Wilbur Chapman and Dr. Ostrum. Brother North took prominent part in those services. A few days before his death, these evangelists, learning of his illness, wrote words of comfort and Christian greeting to Brother North, by which he was greatly cheered and comforted. He passed into the life beyond with calmness and abiding trust in his Savior. He leaves a wife who is comforted by the sympathy of many friends and sustained in her bereavement by the rich promises of God.

I. L. C.

WARNER. Mrs. Angeline (Williams) Warner was born Feb. 24, 1830, and died near Higginsville, N. Y., Mar. 29, 1907.

January 2, 1851, she was united in marriage with William Warner, who still survives her.

To this union two sons and two daughters were born, Mrs. A. A. Thayer, Mrs. S. W. Showdy, and Henry of near Higginsville, and Albert of Brooklyn, all of whom are still living. When a young girl she accepted Christ and was baptized into fellowship of the First Verona Seventh-day Baptist church, of which she remained a consistent and faithful member until called home. She loved the church and found great comfort in ministering unto others. Mrs. Warner had been a great sufferer for the past three years, but she bore it all with Christian courage, always uncomplaining, bright and cheerful. She leaves a sorrowing husband, two sons and two daughters, and a large number of relatives and friends to mourn her loss. Funeral services were conducted at her late home by her pastor. Text, Matt. 25:34. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"We shall miss a thousand times along life's weary track,

Not a sorrow or a joy but we shall long to call thee back;

Yearn for thy true and tender heart, long thy bright smile to see,

For many dear and true are left, but none are quite like thee.

Not upon us or ours the solemn angel hath evil wrought,

The funeral anthem is a glad evangel, the good die not;

God calls our loved ones, but we lose not wholly what he has given,

They live in thought and deed as truly as in heaven."

A. T. D.

VAN HORN. Edwin Bertell Van Horn, aged forty-four years, died at North Loup, Neb., April 1, 1907.

Brother Van Horn was crushed to death by the collapse of his lime kiln. It had been filled with rock and was ready to fire, when it became necessary for him to get into the fire box underneath, to make some repairs. While he was doing this, a crack was seen to open in the masonry, and his son gave him the alarm, but the crash came too soon for him to get clear, and he was instantly killed. It was several hours before help could arrive from town and liberate the lifeless body. Brother Van Horn was born in Welton, Iowa, June 17, 1862, was converted and joined the Welton Seventh-day Baptist church when about fifteen years of age. After a few years spent in Colorado and Nebraska, he went to the Black Hills, to engage in mining

interests. In May, 1883, he was married to Miss Lottie B. Davis, of North Loup, who shared with her husband the hardships of frontier and mining life for fifteen years. Last year they came to North Loup that their children might be under the influence of the Sabbath, to which he had been loyal all these years. Mrs. Van Horn is just recovering from a long and severe illness of typhoid fever, marked by several relapses. She is left in her bereavement with ten children, five boys and five girls, who mourn the loss of their father. Mr. Van Horn was a brother to Orel and Jay Van Horn of "The Ranch" about ten miles from North Loup, and to Loyal Van Horn, who lives near North Loup. This calamity has filled all hearts with grief, and the entire community sympathize with the family in their affliction.

T. L. G.

The Right Kind of Exercise

The kind of exercise that hits the mark is the kind a man likes for its own sake; and the kind a man likes for its own sake has something of the play-spirit in it—the life and go of a good game. The good a man

The kind of exercise that hits the mark is something more than what comes simply from the activity of his muscular system or from the effect of the constant jolting upon the digestive organs. There is the stimulus to the whole system which comes from his filling his lungs with fresh, outdoor air. There is the exhilaration of sunshine and blue sky and of the wind on the skin. There is the excitement of controlling a restive animal. All this makes the phenomenon a complex one—something much larger than the mere term exercise would imply. A man could sit on a mechanical horse in a gymnasium and be jolted all day without getting any of these larger effects.

The best forms of exercise will call the big muscles of the body into play—the muscles that do the work. This gives bulk effects. It reaches the whole system. Playing scales on the piano, though exhausting to one's self and others, does not belong to this class.

Exercise should not be too severe. Many ambitious people injure themselves through trying to accomplish too much along this line. Where the mind is already tired the body can only lose by a few moments of violent exertion. Exercise breaks down tissue, exhausts nerve energy. If any good

is to be gained from it this body-waste must be repaired. But when the system is already exhausted, it cannot afford an additional expenditure. A city man with a conscience is in danger of making too hard work of his exercise when he takes it at all.

Tennis is a game that nervous, excitable, overworked people like to play. They ought to avoid it. It works them too hard and too fast. Instead of resting them it wears them out. There is no better outdoor exercise for a city man than a game of golf. The alternate activity and rest it provides for, the deep breathing caused by the necessary hill-climbing, the sociability of the game—all these are admirable features. Rowing, paddling, bowling, tramping—any form of recreation that brings a variety of physical exertion and that appeals to a man's interest and enthusiasm—belong in the class of "A-1" exercises.—*The World's Work*.

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

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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 Goguac, for \$3,300. \$2,000 cash, balance time.

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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.

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BATTLE CREEK, MICH.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON IV., APRIL 27, 1907.

JOSEPH FAITHFUL IN PRISON.

Gen. 39: 20--40: 15.

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

INTRODUCTION.

We could easily imagine that a boy sold into slavery like Joseph would think that in his situation it was not worth while to be honest and upright and would despair of regaining his freedom and undertake to get what enjoyment he could out of life, disregarding principles of right conduct. But Joseph was a boy of firm character, and was resolved to do right whether it paid or not.

Even after he had won by faithfulness and efficiency an honorable position in the household of his master and then had lost that position and had been thrown into prison for the sake of his integrity, he did not lose heart. We are able to see the plan of God through all these misfortunes leading him to the path of glory and of usefulness for the Egyptians and for his own family, but he had to spend many years in adversity.

We are not to think that Joseph spent all these years in unhappiness. He trusted in God, and made the most of his opportunities. He that is faithful in little will be given greater responsibilities.

TIME.—A few years after last week's lesson.

PLACE.—At the capital of Egypt. It is uncertain just which city was the capital at this time,—probably Zoan, otherwise called Tanis.

PERSONS.—Joseph, his master, the keeper of the prison, the chief butler of the king, and the chief baker.

OUTLINE:

1. Joseph Prospers in Prison. v. 20-23.
2. Joseph Ministers to the King's Officers. v. 1-8.

3. Joseph Interprets the Dream of the Chief Butler. v. 9-15.

NOTES.

20. *And Joseph's master took him and put him into the prison.* He did not deal with Joseph as we might expect. Perhaps he was very grateful for Joseph's efficient service, and possibly he did not believe the charge against him. *Where the king's prisoners were bound.* That is, confined. We need not imagine that they were actually chained.

21. *But Jehovah was with Joseph.* Compare v. 2. When Joseph was sold as a slave Jehovah was with him, and now that he has fallen a step lower he is not deserted. The divine favor is manifest in the goodwill of the keeper of the prison toward Joseph.

22. *And the keeper of the prison committed to Joseph's hand, etc.* As in the house of Potiphar Joseph inspires the greatest confidence, and is trusted fully. It is surely a great honor for a prisoner to be given complete management of the affairs of the prison.

23. *Looked not to anything that was under his hand.* He knew that while Joseph was attending to the business that he had no occasion to worry.

1. *And it came to pass after these things.* We have no means of knowing how long Joseph was in prison before these distinguished prisoners came; possibly several years. *The butler of the king of Egypt.* The word rendered "butler" would be better translated "cup-bearer" as in Neh. 1: 11. In v. 2, and following each of the officers is given the title *chief*.

2. *And Pharaoh was wroth.* The word "Pharaoh" is a title rather than a name. All the kings of Egypt were called Pharaoh. Historians have been discussing for centuries as to the identity of this particular Pharaoh. It is a difficult question. Possibly he was Apepi of the first Hyksos dynasty.

3. *And he put them in ward.* That is, in confinement. *The captain of the guard.* This would be Potiphar according to ch. 37: 36.

4. *And the captain of the guard charged Joseph with them.* Joseph seems to have been attendant rather than keeper of these notable prisoners. *A season.* Literally, "days." We may imagine therefore that the time was not very long.

5. *And they dreamed a dream.* In the same night they each had a dream which seemed of great importance,—especially from the fact that the two dreams had certain striking resemblen-

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ces. Each man according to the interpretation of his dream. They realized that the dreams had a particular meaning of great importance. In order to get at that meaning they needed an interpreter.

6. *And behold they were sad.* That is, out of humor, dejected.

7. *Wherefore look ye so sad today?* Joseph evidently asks the question out of the kindness of his heart.

8. *We have dreamed a dream.* They speak of their dreams as one dream because they were alike in so many respects. Each dreamed that he was again engaged in the duties of his service for the king, and each had some portion of his dream associated with the number three. *And there is none that can interpret it.* Since they were prisoners they had no access to the magicians and wise men who made a business of interpreting dreams. *Do not interpretations belong to God?* Joseph turns their thoughts away from human pretenders to divine insight, and offers in the name of God to show them the meaning of their dreams.

9. *In my dream behold a vine was before me.*

He recounts his dream that was evidently suggested by his ordinary official duties.

10. *Three branches.* This feature of the dream not necessary to the picture of his resumption of his duties particularly attracted his attention. Notice the rapidity of the movement in this and the following verse. This is true to the nature of a dream.

12. *The three branches are the three days.* Joseph begins with that detail that had made the two dreams seem like one.

13. *Lift up thy head.* That is, give thee a position of honor. Compare II Kings 25:27. *And restore thee unto thine office.* He is to have full pardon for past offenses, and to be restored to his former office.

14. *But have me in thy remembrance.* Joseph now appropriately asks a favor of this man to whom he has done so great a kindness in interpreting his dream for him. *And make mention of me unto Pharaoh.* If a favorite of the king should ask justice for an obscure captive it would doubtless be speedily granted. *And bring me out of this house.* He does not ask specifically for freedom from slavery, but simply for deliverance from prison.

15. *For indeed I was stolen away.* And so held in slavery wrongfully. A just sovereign might decree his deliverance. Even if Joseph was stolen by the Midianites instead of sold to the Ishmaelites, his brethren were equally guilty, for they threw him into the pit and left him to his fate. *And here also I have done nothing amiss.* As a further reason for the favor of the king he asserts his innocence of the charge for which he was imprisoned.

SPECIAL NOTICES

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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