

THE SABBATH RECORDE

PLAINFIELD, N. J., APRIL 22, 1907.

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The Sabbath Recorder.

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TERMS OF SUBSCRIPTION.

Per year\$2 00

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

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

ADDRESS.

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

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

TERMS.

Single copies per year.....60 cents

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

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

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The Sabbath Recorder

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

VOLUME 63, NO. 16

PLAINFIELD, N. J., APRIL 22, 1907.

WHOLE NO. 3242

Editorial

Sacred Responsibility.

"Reminiscences of Daniel Webster," p. 403, reports that at a gathering of prominent men, one asked Mr. Webster what was the most important thought which ever occupied his mind. Remaining in thoughtful silence for a moment, Mr. Webster replied: "The most important thought that ever occupied my mind was that of my individual responsibility to God." The reader must be helped if he will analyze this reply of Mr. Webster, and transfer the idea to himself. It starts with the conception that all obligation resting on us comes from our relation to God. Ponder that thought. God is the center of all life, the source of all wisdom and the embodiment of infinite, redeeming love. To be the child of such a Father is highest honor, but that honor carries corresponding obligation. To be the child of such a Father brings unmeasured blessing, but each blessing intensifies the obligations which precede it, and follow it. To be redeemed by such a Father is highest blessedness, but redemption carries with it obligations, duties and requirements, the fulfillment of which brings still greater blessings. He who realizes his personal obligations to God and truth and righteousness, must be lifted above sordid living. If to realization he adds the spirit of obedience, he will be kept from sinning. The recognition of such obligations is a source of constant and increasing strength of character and vigor in spiritual living. There is no greater source of weakness than no-lawism, and its attendant destruction of obligation. It may appear attractive when men talk about "being a law unto themselves, being free from the law, oh happy condition." As men rise in the glory of obedient lives, they think less and less of obligation from without, but the sense of obligation within is intensified. That was the heart of what

Jesus taught. That conception was the door to the "kingdom of heaven," as revealed by him. Mr. Webster's training as a jurist and statesman made him familiar with the sacredness, dignity and power of human laws, and reverent towards such obligations as human law imposes. His words show that his conception of human law found its source in divine law. So far as eternal obligations are concerned, they are all divine. No man can understand the nature of obligations who does not find their source in God; much less can he understand his own duty if false theories and wrong practices separate him from God. The fundamental thought expressed by Mr. Webster, carried out, would make every man a child of God. The atmosphere in which we live is poisoned by the malaria of lawlessness, and by weak conceptions of obligations. These destroy the sense of duty. They undermine manhood. They open the door to sin. This age needs a new and vigorous message concerning divine obligations. Churches need it first. Church members need it individually. Preachers need new conceptions in that direction and new vigor and plainness of speech concerning obligations. Have you ever felt as Daniel Webster felt?

Faith and Greatness.

Thomas Carlyle was crabbed. He was an angular Scotchman whose forte was to find fault, and he often did it wisely. It is said that he was accustomed to excuse his crabbedness by saying, "The wind is in the east today." But Thomas Carlyle made his mark in literature, politics, and social life. Europe will not forget him. America would be improved in some respects if it knew him better. It was Carlyle who said, "the history of the world proves that no person, no nation, ever came to real greatness without believing in an all-powerful and all-wise God. Carlyle and Webster were antipodal characters. But they came together on this common ground which makes faith in God the source of obligation and the source of human greatness. This con-

clusion is logical and normal. Adequate causes produce all results. Greatness in character, whether in men or in nations, finds its beginning and development in ideas, thoughts, faith. Define faith broadly when you read these lines. It is more than the acceptance of a form of theological creed. It is faith in God. More than that cannot be said. The practical purpose of this editorial is to impress the truth that you can not rise to true greatness without corresponding faith in God and righteousness. This will include faith in yourself as a child of God. It will include faith in the possibilities that are wrapt up in every child of God. The spiritual relation between God and his children is not mythical. It is not a theory but an absolute fact. Here is an illustration. The door bell rang—I was sent for. A group of men were in the street and their leader was at the door. He said, "I want to trim your trees for the sake of our electric light wires." I was glad to see him. The electric service had been very poor all winter. I said, "Trim, and do it well." When the men were fairly at work I interviewed the leader. "Do you know why our lights went out entirely for several hours the other night?" "Yes, I hunted long hours for that trouble, and at last found a limb, no larger than my thumb, that had fallen across two wires. It had created a short circuit, and all lights within that circuit went out. The limb was charred and brittle when I found it, burned to death. It does not take much to disturb the current. We must be very careful about even the twigs that interfere with the wires." Does the reader grasp the lesson? Those invisible currents of electricity are the greatest of realities. A limb interfered with their operation; hence darkness, complaint, disorder.

"Short-Circuited" Christians.

The currents of spiritual life which make men children of God and keep them in close relations with Him are greatest of realities. They are noiseless, like electricity. They are light producing and life sustaining, when in right relations. Darkness and death follow if those relations are broken up. A small maple limb short-circuited hundreds of lights. Do you realize how slight a thing may short-circuit your Chris-

tian life? Conscious disobedience will do it. Untruthfulness will do it. Impure and dishonest thoughts and purposes will do it. There is evidence that neglecting prayer meeting will do it. It is certain that overworldliness will do it, and all worldliness is over-worldliness when men are not diligent in business "serving the Lord." A chronic habit of seeing the faults of others, and being blind to our own, will short-circuit life and bring darkness. This illustration too far away from you? You have no electricity in your house? Have you an apple tree in your orchard? Have you a forest of trees? Are crops growing on your farm, or berries in your garden? Do you see such things as you pass along the highway? You cannot want for illustrations then, though you may not be familiar with the simile of "short-circuited Christians." Did the worms infest your corn field in the springtime, so that withered blades of corn were found in almost every hill? You killed the worm at the root, or you were cornless in autumn. Have you an old orchard that blossoms in spring time, but never bears fruit? You know what the trouble is; the currents of life are weak. Do you know why a given tree in the forest that seems to be worthful, reveals worthlessness when tested; why it sends back a sound of emptiness when the axe strikes on the outside? Its heart is dead; its life is short-circuited. The divine laws which control in your corn field, your forest, your orchard, are akin to those that control your soul-life. Salvation is not a matter of creed, but of life. Spiritual life comes from God as much as does the life that makes fruit in your orchard, or ripens grain on your farm. If your relation to Him does not keep the currents of spiritual life in full flow, weakness and spiritual decay are inevitable. What has been said concerning God as the source of this unseen life must not be forgotten. Streams do not rise higher than their fountains, and they cease to flow if anything comes between them and the fountain. Let it be summed up again: Faith in God is the source of obligation. Communion with God is the source of spiritual life. Faith, obedience and oneness with God bring men and nations to greatness. Webster and Carlyle were right. Are you?

Polished Pillars.

There are eight granite columns in the front of this building. They are highly polished; varigated in color as though Art had done its best. It has done the best, for Nature is the supreme Artist. I do not know where they came from. I have been told that they cost much money. They are the embodiment of strength. Countless tons of stone and brick, and tile and steel rest upon them, but they never quiver, and you never think of their giving way. How old they were before they were taken from the quarry, only the Maker of Heaven and earth knows. They came out from the earth rough and unsightly. Months and months were consumed in shaping them, and then more months in polishing them. All attainment that approaches perfection in human experience comes slowly as these came. When it has been attained it seems almost immortal. A fire consumed the upper part of the building a few years ago; but it did not touch these granite pillars. Great catastrophes excepted, they will be where they are now for centuries to come. The apostle John had been familiar with similar columns. That is a beautiful adaptation of human architecture to the illustration of divine truth in the book of Revelation, 3:12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." The New Jerusalem, which John describes, represents the home of God's people, the glory of His presence, the permanence of His love and the beauty of His redemption. Men who have "overcome" become polished pillars in the temple of God. This means that men attain strength and righteousness through struggle. Similes of warfare are common throughout the Bible, and in all other literature. We think in military terms. We are conscious of military demands in our spiritual experiences. Warfare is a natural conception of an incessant struggle between truth and error, between higher life and lower life. It is by struggle that men fit themselves for a place in the temple of God, that is in the kingdom of Heaven, but we should separate the idea of struggle from painfulness or undesirableness. It is a good thing, and glorious, to struggle for that which is highest and best. Thus only do men fit themselves for a place in the temple of God, on

earth or in heaven. It is not that we purchase a place, but that we fit ourselves so that God can put us in His temple. That is a fundamental idea in all Christian living. The strength and beauty of these pillars are intensified by the fact that "they shall go no more out." That tells of glorious and continued existence as a part of the divine temple; dwelling in Divine Presence. All earthly experiences are marked by changes. Much that is best, with us, is comparatively temporary. We must often leave places where we have lived and loved, for new scenes, new duties, new trials; but he who becomes fitted for a place in the everlasting temple, becoming a polished pillar, remains there forever and forever. When we think of the brevity of our earthly struggles, and compare their greatest severities with the results pictured by the Revelator, they seem as nothing. They are like the sorrows of childhood; bitter at bedtime, forgotten before the first hour of pleasant dreams is past, and unheard of when daylight comes. Great comfort, is it not, that though we lie down at the end of earth-life when the shadows darken, mourning over mistakes and failures, and our friends sobbing because we are going out, that we are to waken quickly in the everlasting life to—go—no—more—out,—no—more—out.

Candles of God.

"The spirit of man is the candle of the Lord." Prov. 20:27. Light is everywhere a figure of Divine life. Jesus used it many times and in many ways to illustrate his work and the kingdom of Heaven. The ancient writer whose proverb we have quoted centralized the same thought in the idea that God lights up the hearts of men until they are His candles. Paul said, "Ye are my witnesses." Jesus said, "Ye are the light of the world." Turn them whatever way you will, these similes emphasize the truth that God uses men to do His work, to carry His light and to lead other men to Him. The writer was once startled when a man of national reputation opened an address with these words: "God's method of revealing Himself to the world is not through a book." As the address proceeded, it brought out forcefully and clearly the truth that God reveals Himself first in the hearts of men, who record their experiences and hence came the Book of God. If

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the simile from Proverbs be analyzed, practical lessons will appear, almost without number. The candles of the Lord will shine with true light. It will be unfailing light. It will point men in the right direction. It will warn against paths that are wrong and guide into paths of righteousness. If a man's spirit does not shed such light, he is not a candle of the Lord, whatever he may profess to be. This suggests also the deep darkness when candles are unlighted. One day the writer went alone through the dungeons of the old castle of Chillon, at the head of Lake Geneva, Switzerland. No guide could be obtained, but I determined to see the inner dungeon, which Byron describes in "The Prisoner of Chillon." I got one candle. It was a short candle. Four matches were with it. The outer passage and the mid-castle dungeon were easily traversed. Heavy stone walls, two or three feet thick, separated that farthest dungeon from the rest. A narrow heavy oaken door led into it, too narrow for the writer to pass through except he turn sideways. When the door swung behind him, it blew the candle out. Three matches were spoiled in trying to relight it. The silence was oppressive. The darkness was stifling. The stone floor was damp. Success and safety now depended on one match. I held my breath during that last experience. That match did not go out and the candle was relighted. This is a partial illustration of the need the world has for divinely-lighted souls of men,—candles of the Lord that can not be blown out, even in a dungeon; candles that do not depend upon brittle matches for relighting. How much light is your life shedding? Is there enough divine light in you to light up a dungeon? That little candle at Chillon did little more than reveal the darkness of the dungeon, although by it I found the ancient staple imbedded in the wall, and the old ring to which the chain, that held Byron's prisoner, was attached. Prove that the prisoner was a myth, if you will: the illustration is good. Better be a candle with as little power as that one had, than not to shine at all. But when the dungeon visit was over, and I came out into the bright sunshine that covered lake and mountain that afternoon, the contrast was telling. It would be well for each of us and for the cause of the Master for whom we profess to shine, if, instead of a flick-

ering candle, like that one in the dungeon, our lives might glow as the sunshine outside glowed, that afternoon. In the dungeon the whole world seemed darkness and night, dampness and death. Outside the castle, there was light, and glory and life, with songs of birds and beauty of flowers. That is what your pathway ought to be, among men. Thus your life ought to glow. Does it?

Sanity in Reform.

"Sanity" represents but in part the thought we desire to convey. A great reform demands such intensity of thought, such strenuousness of effort at the beginning, that excessive action is always demanded. Evils become over-burdensome. They are relentless, almost like the grip of a murderer at the throat of his victim. If evils have grown quietly without arousing general opposition, attention can be secured only by great effort on the part of the few who see the danger. One must shout loudly when people are asleep or indifferent. For these, and similar reasons, the beginning of reform against public evils must be marked by intensity; intensity which is often called insanity. When great public interests are involved, right adjustment through reformatory movements can be secured only when calmness and wise thought have followed the opening period of strenuousness, and comparatively imperfect consideration. All this and much more is suggested to every student of present tendencies concerning great public utilities and their relations to the commercial, political and social interests of the nation. Great business enterprises represented by corporations, combinations and trusts of almost every form have been unavoidable products of these years. Various features of "socialism" imported from the old world, and developed in the new have induced abnormal factors which may play a prominent part in efforts at reform that are now being put forward. Looked upon dispassionately, great business interests have not been more prone to dishonesty than lesser interests are. The evil results of dishonesty in larger fields have been so keenly felt by all the country that reforms must begin with the larger interests. It is impossible to separate the commercial interests of a country from the political interests. That great commercial trusts

should gain a strong place in the United States' Congress was unavoidable. That the first point of attack should be "swollen fortunes" was natural. So far as the situation is concerned at the present time, every step that has been taken by the Government toward correcting abuses, has been helpful, if not wholly dispassionate. That a man like Mr. Harriman could be compelled to give such evidence as he has given, before the Inter-State Commerce Commission, is evidence of National health and strength. That public opinion should clamor for "two-cent fares" on railroads was a natural result, although it does not yet appear whether such a demand is wholly healthful, and just in every respect. That it is in the right direction goes without saying. It is now evident that the most strenuous phases of public feeling are giving way to more careful and less passionate consideration of the whole situation. It is seen that excessive and unjust legislation against great corporations is likely to involve evil results to all forms of business. It is equally apparent that indiscriminate denunciation of wealth and of individual ownership furnishes fuel for the fires of socialism; and socialism in its lowest analysis is anarchy. There are hopeful evidences that the business world including railroads, trusts, and monopolies, is beginning to see the folly of disregarding public opinion and of crowding too far upon the rights of the people. Amid all this clamoring, it is well to heed the first four verses of the eighth chapter of Proverbs: "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of man." The message of wisdom to the people of the United States calls upon great business enterprises to take the people into their confidence, to act openly and fairly, keeping "watered stocks" out of market, and making no "lying reports." Deception works evil to the deceiver. Herein is the explanation of much opposition and hatred,—for "hatred" is not too strong a term,—that many men feel against great corporations. Wisdom also says to the lesser business interests: "Take care lest your methods within the sphere of your action are quite as objec-

tionable as those of the greater combinations which you condemn." History shows that all forms of business are subject to the same temptations, and that there is a solidarity of interests between all business enterprises, and between genuine moral and commercial honesty. It is time that great trusts, and individuals as well, should learn again that "honesty is the best policy"—if nothing more. Wealth has its rights and duties. Labor has its rights and duties. Law makers have their rights and duties. Wisdom says, "Let all these be adjusted to each other in accord with fundamental principles of right, without which there can be neither real nor continual success."

Ordinations at Conference.

The following note from the President of Conference is at hand under date of April 16, 1907.

"Dear RECORDER:—Please do me the very great favor to make it plain in your next number that the idea is not to ask Conference to ordain the three young men, but only for the time in which to attend to the ordination by the representatives of this Association and local churches. Already there are signs of possible misunderstanding, also of two opinions as to the wisdom of taking Conference time for it."

The RECORDER understands the situation to be this: Three young men now in the Seminary, are to be ordained this summer. Two of them are going to China. Two of them are members of the First Alfred church, and one is a member at Hartsville. Those churches, and the Committee on Ordination of the Western Association, will call the candidates and conduct the ordinations, as they would do if Conference were not to be held at Alfred. But since two of the candidates represent denominational work in a special way, the churches to which they belong, feel that good results will come if the ordination services can take place in connection with the Conference program. The President of Conference, desiring advice from those interested, made the call which appeared last week. The real point at issue is, Shall the Conference program give a place for the services in which these three young men are to be set apart? In other words, shall the program committee of General Conference extend the courtesy of such a service to the two churches and the Western Association,

since it happens that the sessions of Conference coincide with the time when the ordination services are desired. The Conference is not asked, neither is it expected to have any official relation whatever with the ordination. While the President of Conference has done well in seeking the opinions of others, it would have been wholly competent for the program committee of Conference to grant the request. As we understand the case, there will be no departure from the regular custom of the churches. The writer is of the opinion that the program committee will do well to extend this courtesy, and that a joint ordination service can be made a valuable and helpful feature of the Conference program.

Church Federation Interests.

The Secretary of the National Council of the Evangelical Free Churches of England and Wales, the Rev. Thomas Law, is now visiting the United States. On his arrival in New York, he was welcomed as the guest of the National Federation of Churches of the United States through Secretary Sanford, 81 Bible House, New York. Dr. Sanford has made arrangements by which Secretary Law will meet ministers and other representatives of American Churches in New York, Providence, Boston, Chicago, Pittsburg, Washington, Philadelphia and other places. Rev. F. B. Meyer, who is well known to the people of the United States, has publicly expressed the hope that Mr. Law's visit to the United States "will weave another strong bond between the Free Churches on each side of the Atlantic." Mr. Meyer further states that Secretary Law has done excellent work in co-ordinating the interests of various churches in England, and in relieving those interests from certain political influences and complications, to the evident benefit of the cause of Christ and to the religious interests of England. Those of our readers who may be in reach of the points where Secretary Law may speak will undoubtedly find pleasure and benefit in listening to him.

The Peace Congress.

The Peace Congress of which we have spoken in former issues, ended on the evening of April 17, with farewell dinners, at which many hundreds were seated. Taken as a whole, the Congress has been a little peculiar, with some surprising develop-

ments, unless we consider the fact that men who lead in such reforms must be men of strong personal opinions. When we add to this the fact that the members of the Congress represented different nations, whose historic antecedents and local surroundings are widely different from each other, the marked difference of opinions as to theories and methods is not surprising. Representatives of a great reform must feel their way toward common grounds of thought and action. Although one primary purpose governs all the leaders in such movements, the fact that they must stand nearly or quite alone, each in his own locality, makes it certain that time must be taken and discussion had before complete oneness of thought and action is secured. The Congress as a whole will be of much real service to the cause of humanity. The mistakes and faults that have been connected with it are "virtues intensified." Positiveness of thought and aggressiveness of purpose are both stimulating and strengthening. Without these, little or no impression can be made on an indifferent public; the more so, in years like these when the mass of men who control public opinion are so overwhelmingly absorbed in business and so indifferent to great questions of interest like that of universal peace. The progress of peace and righteousness is aided by such discussion and undoubtedly the present Congress will bear no little aid to the movement which was inaugurated in Holland a few years since. At the close of the session, Mr. Carnegie received the Cross of the Legion of Honor from Baron Estournelles de Constant, representative from France. This was a well deserved honor. All hail the Peace Congress, although its discussions, so far as words are concerned, sometimes illustrated the position of the Quaker who said, "I will have peace if I must fight for it."

Editorial News Notes.

The resolutions presented by the Peace Congress in New York, which has just closed, are inclusive and in many respects important. Among other things, the Congress advises that the "Hague Tribunal be made permanent, that it be open to all nations and that it draft a general arbitration treaty which shall provide for the reference of international disputes to the

Tribunal." The Congress also recommends that the delegates to the Hague Conference, soon to meet, shall urge the "decrease of armaments" among nations and the protection of private property at sea, in time of war, as it is now protected on land. These are some of the more important suggestions which have come from the late meeting.

Repeated earthquake shocks have been felt during the last few days in Mexico, and "heavy shocks" are also reported from Spain, Constantinople and other places. Full details as to the loss of life in Mexico are not at hand. Enough is known to justify the fear that some hundreds of lives have been lost and that much property has been destroyed. The localities visited by the late earthquake shocks are in the center of earthquake demonstrations, and while the shocks of the last few days have been unusually severe, the people of that region have long been familiar with such disturbances.

The killing of a policeman and the wounding of another, by an Italian desperado, a few days since in the city of New York, has started a wholesome crusade against carrying concealed weapons. This is of more than local interest. Similar crusades ought to be pushed in all great cities, and sometimes outside the large cities. The carrying of concealed weapons, pistols, knives, stiletos, etc., puts a premium upon crime and promotes the killing of men.

An important movement is announced touching Presbyterian Theological Seminaries. It is proposed that Lane Theological Seminary, McCormick Seminary and Western Theological Seminary be combined. Such a combination would give an aggregate of some millions of dollars of property, and it is thought would strengthen all the interests of the denomination, since those three seminaries produce nearly all the candidates for Presbyterian pulpits. This is evidently one of the results of the small supply of candidates for the ministry in the Presbyterian denomination, at the present time.

The women of Philadelphia are making a strong protest against the claim that the habit of using intoxicants is increasing among the "higher classes of society." They claim that while a few misguided

young women foolishly indulge in intoxicating drinks at festivals, and similar occasions, the majority of women oppose such practices, and that habits of temperance and purity are increasing rather than diminishing among women of the better classes. It is well known that one or two injudicious women, in a given city, may give rise to much unfavorable comment in newspapers concerning the habits of women generally. We are of the opinion that the Philadelphia women are right in their contention.

Commander Robert E. Peary, who is well known as the great Arctic expert, hopes to start northward on another expedition during the coming summer. The writer had the pleasure of listening to the Commander a few weeks since, and to meet him personally. We are, therefore, better prepared to understand the intelligence, zeal, earnestness and ability with which the Commander has done his work up to this time, and the faith which leads him to believe that he will yet be able to locate the long sought Pole.

That evil is the source of good, by the law of reaction, is a well fixed fact in history. The shameful farce which appeared in the "expert testimony of alienists" in the recent Thaw trial, in New York—which most unhappily miscarried by a disagreement of the jury—begins to bear fruit in the Legislature of New York. A bill has been introduced making some radical changes in the law, touching expert testimony. The most intelligent and thoughtful experts in the state of New York, and elsewhere, condemn the present law, and the taking of expert testimony as it is now conducted. Many of the ablest alienists refuse to be called as experts, under the present law.

In spite of fluctuations in the Wall Street stock market, all reports indicate permanent business prosperity for the season now opening. It is well understood that the late fluctuations in stocks were the result of speculations and warfare between rival speculators. Under such circumstances, the business situation in Wall Street does not fairly represent the business situation throughout the country. It is to be hoped that the excessive activity—feverish activity—which has marked such departments of business during the last few years will sub-

side, from this time onward. Real prosperity depends upon sane methods in business, productive labor on the part of the masses, avoiding the excessive use of money in any direction, and general honesty. When these are cultivated and a country has such resources as abound in the United States, continued prosperity is assured. That speculators fall out with each other and "cut each other's throats," is a matter for congratulation rather than for mourning.

The dedicatory services of Carnegie Institute at Pittsburg, began April 11. This immense gift of Mr. Carnegie to his home city is a rich investment and a lasting expression, not only of his interest in Pittsburg, but in education in general. In presenting the building and dedicating the institution, Mr. Carnegie has expressed his comparative disregard for certain departments of learning, while he has emphasized others. Literature, history, philosophy and the classics do not find a prominent place in Mr. Carnegie's list of important lines of education. On the other hand, the institution includes an extensive library, a school for librarians, an art gallery, a museum of natural history and a music hall. Connected with these are certain technical schools already in operation. Considered as a whole, this gift to Pittsburg and the permanent establishment of practical educational interests for which it provides are among the rare and valuable contributions which Mr. Carnegie has made. He has given twenty-three millions of dollars for the establishment of this institute and the completion of the magnificent building which forms its home.

An experiment that will be of interest in all scientific circles and especially to surgeons, is reported in the case of a six year old Italian boy in St. Gregory's Hospital, New York. A portion of diseased bone was taken from the left forearm of the boy and the place was filled with a substance known as "bone wax," which the surgeons believe will "turn into bone." This bone wax was discovered by a German scientist about ten years ago. It has been used in Germany. Should the experiment be successful, it will add another "unheard-of" discovery to modern surgery.

A curious ancient custom was observed April 13, at Gloucester City, on the Delaware river in southern New Jersey. In the early settlement of the country, the Proprietors of West Jersey, under a charter of King Charles II., were directed to meet for the election of a Council, at high noon each year on that date. This meeting was first established under an ancient walnut tree which stands near what is now Market street in Gloucester City. It is said that two hundred and thirty-one consecutive meetings have been held on that spot. The minutes of the late meeting were as follows:

"It is high noon. By virtue of an ancient custom and the rights and prerogatives granted to the Council of Proprietors of the western division of New Jersey by his Majesty, King Charles II, the Gracious Sovereign of Great Britain, Ireland and France, King, Defender of the Faith, the Proprietors do now meet to elect a Council to serve for the coming year, and we, therefore, declare Benjamin B. Cooper, Francis Lee Cooper, William C. Wood and Harold Cooper Browning elected to serve on the board for the ensuing year."

Among noted foreign delegates to the Peace Congress were Sir William H. Preece, a noted electrical engineer of England; Brigadier General, Sir Robert Cranstoun, K. C. V. D., Ex-Lord Mayor of Edinburgh, Scotland; Professor John Rhys, Principal of Jesus College, Oxford University; Sir Robert Ball, Professor of Astronomy at Cambridge University. These, like many others who were present, are men of international reputation, men of great learning and influence.

The Free Synagogue movement in the city of New York, under the direction of prominent Jewish leaders, seems to be gaining strength and development.

Roll Call Meeting.

The first Sabbath in May, May 4, is the time for the Annual Roll Call meeting of the Friendship Church. We hope that all who can come will be present, and that all members who cannot be present will send a message. Communion service will follow the Covenant meeting. Let us make it a time of special helpfulness.

A. J. C. BOND, *Pastor.*

"Doe Ye Nexte Thyng."

H. D. Clarke.

The RECORDER of April 8th had a nice clipping from *The London Baptist* under the above caption. Clippings are all right and seem to be selected with great care and give variety to "our" excellent paper. But with a hundred or more capable writers among our people such as the editor would gladly welcome to his aid, why are so few heard from?

But this is not our purpose in writing these lines. The "capable ones" keeping silent, we will "Doe Ye Nexte (best) Thyng" and tell the RECORDER readers of the Society having that name. It was founded in 1886 and incorporated in 1895 in New York City, with headquarters at House, 18 Leroy Street. The writer is acquainted with the "Head Worker," Miss C. L. Boardman. The Society has a Committee for giving out sewing work, a Cutting Committee, Repair Shop, Coal Club, Shoe Club, Social Club, Bible Class for Children, Gymnasium Club, Manual Training, Cooking, Sewing Clubs, etc. It calls for volunteer visitors among the needy, teachers, and any helper that will labor for the physical, social and spiritual wellbeing of all in need. Prizes are offered to children for the best work and attendance in cooking classes. Women have their classes in which stress is laid on making food safer, more digestible and palatable. Among the poorest in the great city homes are those who are "enormously wasteful." While the poor mothers are receiving lessons here, the babies are tenderly cared for in the nursery. To the surprise of many mothers, their babies are returned to them bathed, hair cut and greatly improved in appearance. These object lessons have good results. Music classes, Writing classes, Manual Training, and many other things are specialties. While the girls are sewing, the boys are clay modeling. Fresh Air Work is an important feature.

Compared with the Great Charity Organizations of the city, this is a small Society, but it is doing a noble work and in results, God will attend to that.

One day while in the office of the Children's Aid Society preparing to leave the next day with a large company of children for the west, Miss Boardman came in with a young woman and her little two year old boy. The father was where he could not

help in his support, namely: State's Prison. The young and handsome mother in her desperation was a victim to drink. Miss Boardman had interested herself in this suffering sister from the tenements and advised her to give us the child and she was to place herself under the protection and advice of the "D-Y-N-T Society." The poor mother could not write her name and in giving her child away made her X before the Notary, thus consigning the little fellow to the care of the Children's Aid. There was a tear in her eye and a look of sadness we shall never forget. Never more to see her own child. The child to forget his mother and call another woman "mamma" some time and some where. Oh! the curse of rum! After the child was signed away we took him up in our arms and little Charles put his tiny arms around our neck and said in his innocence, "Papa." It was enough to make angels weep. Miss Boardman led the poor mother away, and has since written (a year later) that she has been kept from falling and has work to support herself.

Little Charlie is in a western state and we see him growing nicely and a healthy, affectionate child. The foster parents would feel very badly to ever lose him, and he knows nothing of his origin and the disgrace of his own father and the calamity of his beautiful girl mother. All he knows of the past is that he wears a gold ring some one sent him, but that ring was from the mother, sent to us, and we in turn sent it to Charlie.

"From an old English parsonage,

Down by the sea,
There came in the twilight
A message to me.

Its quaint Saxon legend,
Deeply engraven,
Hath as it seems to me,
Teaching from heaven.

And through the hours
The quiet words ring
Like a low inspiration:
'Doe ye nexte thyng.'

*Dodge Center, Minn.,
April 14, 1907.*

I was afraid of nothing but sin, and afraid of that in every action and thought.
David Brainerd.

Old-Time Maple-Sugar Making.

The best maple-sugar days generally come in the month of March, though among the northern hills they are sometimes delayed until early April. We have sugar weather when the contest for supremacy between sun and frost, between spring and winter, fairly begins. The more even the contest between the heat of the day and the cold of the night, the more sweetness there is in the sap. Freezing nights and thawing days keep the veins of the maples flooded, and you have only to pierce the bark to set free the clear, sweet liquid.

Maple sugar making used to be one of the most delightful events of the farm year. This was before the time of sugar-houses and the shallow evaporating pans set on masonry arches or over patent furnaces. There is less of the old picturesqueness now, and more effort to attain cleanliness and make good, pure sugar. The boy is no longer allowed to dip his paddle into the kettle, as the sap approaches the sugaring stage, and lick off the delicious syrup. The sugar may be better as a consequence; but alas for the pleasure of the boy!

The old-time boy was more concerned in the sugar-making than any other member of the family. As soon as winter began to relax its grip in March, he was out digging into the maple trees with his jackknife, and if the sweet ooze of the trees responded, he was jubilant. Without delay he hastened to the house to tell the news, and his announcement was followed by no end of stir and excitement in getting ready for work in the "sugar-bush."

First of all, the sap-buckets were brought from their storage, scalded out, and set on the south side of the house or on a sunny piazza to air. These were heavy wooden affairs, larger at the bottom than at the top. Another task was to prepare a supply of spouts. These were generally made from twigs of the elder, which has an easily extracted pith.

The snow was still deep in the woods, though there were usually bare patches in the fields and pastures. The ox-sled was gotten out to make the journey to the sugaring place. The buckets were loaded on, together with three or four big black kettles, axes, augers and spouts, a gun, and provisions—often enough to last for several days. The sun shone brightly into the

leafless forest, and the snow was softening and settling. Spring was making ready to take possession of the woodlands. The robins were arriving, the squirrels venturing out, woodpeckers and nuthatches were to be seen running up and down the tree trunks, and the crows were beginning to caw with their accustomed heartiness.

In the rude days of the early settlers, maple-sap was secured by "boxing" the trees—that is, by chopping a great gash in the side of the trunk and hollowing it downward so that the sap would collect therein. This method often proved fatal to the trees, and had to be abandoned. Instead, a notch was cut in the trunk of the tree at a convenient height, and a semi-circular basswood spout inserted. Beneath the end of a spout was placed a trough about three feet long. These troughs were made deep enough to hold ten or twelve quarts. At the end of the season they were perhaps turned bottom upward and piled in the camp to remain until the following year.

The period to which I here refer more particularly was somewhat later, and continued down to within the last fifty years. Then the men went from tree to tree and bored holes with an auger, drove in the spouts, and beneath them hung buckets. The sap began to flow at once, and mingled its pleasant patter of falling drops with the noise of shouting from one worker to another, and the blows of an ax echoing far and wide.

Years before a rough shanty had been made in the sugar-orchard, and this was now covered afresh with boughs and put in order. Sufficient space before the door to serve for a boiling place was cleared of snow. Two heavy logs were here rolled nearly together, and a fire was built between them. A forked stick was set up at each end, and a long green pole was laid from fork to fork. On this pole were hung the big kettles—possibly as many as five in all.

The great fire was kept up night and day, as long as the sap-run lasted. Somebody was always cutting wood to feed it, and somebody else was busy most of the time sap-gathering. The sap-gatherer went from maple to maple through the woodland, with a sap-yoke on his shoulders, from which was suspended on either side a bucket to contain the sweet fluid yielded

by the trees. One man had to give his entire attention to the boiling. He had to keep the kettles replenished and he had to see that they did not boil over. This he prevented by dipping into the threatening turbulence a piece of pork tied to the end of a stick.

The boy helped enthusiastically in all these tasks, and frequently he had a little boiling-place of his own, with a small kettle and a fire all to himself. He boiled his sap down as rapidly as possible, and was not at all particular about chips, scum, or ashes. He was also apt to burn his sugar; but if he could manufacture enough syrup to make a little sugary wax on the snow, or could scrape a little sugar from the bottom of the kettle with his wooden paddle, he was happy. He preferred the wax to anything else, and, in truth, the thick hot syrup when dripped on the snow did congeal into a delicious substance. Eating it was a long-drawn-out pleasure, for it dissolved very slowly.

Occasionally the sugar-makers boiled eggs in the hot sap, or roasted potatoes in the ashes. One or two of them stayed in the bough shanty to keep the fire blazing all night, and as they watched they would see the sparks floating upward toward the deep starlit sky, and they would hear the crackling of the fire, the wind in the trees, and perhaps the lonely hooting of an owl or the barking of a fox. Of course, the sap ran well in mild weather only, and the nights were not so sharp as to make the sojourn in camp any hardship. Rather, it was a novel and delightfully romantic experience, and the campers were impressed with a sense of the cleanness and sweetness of the spring atmosphere never to be forgotten.

A sap-run seldom lasted more than two or three days. By that time there was generally a change in the weather, either to warmth or to cold that stopped the flow. There was then nothing to do but wait for a fresh start. The first run was always the greatest in amount and the sweetest; in addition there were a purity and delicacy of flavor about the sugar made from it that far surpassed any subsequent yield.

The liquid, as it thickened, was dipped from one kettle to another along the line, and in the end kettle it was reduced to syrup. Then the syrup was taken out to cool and settle until enough had been made to sugar

off. This final result was obtained simply by boiling the syrup till it crystallized. The sugaring-off was the climax of the woodland industry, and was done only once in two or three days. Often it was made the occasion of an evening frolic at the camp. The neighbors were invited, the pretty girls came, and there were laughter and songs and merry voices, and every one ate as much sugar as he could. The trees around showed distinctly in the glare of the fire, which lighted up also the bough shanty, the hogsheads, the buckets on the tree-boles, and the group about the kettles. Not only did the sweets delight the palate, but the situation appealed strongly to the imagination.

At length the last sap-run of the season had been boiled down. The camp among the maples was then deserted; the fire, which had been burning its incense to the dieties of spring, was extinguished, and silence again reigned in the forest.—*The Circle.*

The Upward Climb.

Not all ascents are followed by descents. Some mountains have only one side. "The road continued up, up," writes a traveler in Persia, "the gorge became narrower until we could cross it by a short bridge, and then wound from ridge to ridge across the top of the mountain. The view was grand. As far as the eye could see were the crests of mountains; between, the beginning of valleys and river courses. There were so few trees that the whole configuration was spread before us. Finally the horses began to go a little easier, and we knew we were over the top, but there was no going down on the other side of the mountain. Before us stretched out a wide, almost level plain, sloping away very gently from the crest we had crossed. In sixty miles we had ascended 4,500 feet, but in the next 170 miles did not descend 700 feet. It gives one a queer sensation after spending so much time climbing a mountain not to go down on the other side." This is life. The heights which we scale we keep. Life is not meant to be up and down. It is meant to be up and up; and beyond the steep ascent lie the tablelands of God.—*Sunday School Times.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

A Sabbath Hymn.

WORDS BY SARAH L. WARDNER.

Tune.—Pleyel's Hymn.

When the Sun is in the West,
When all Nature sinks to rest;
Then our six day's work is done,
Then the Sabbath has begun.

In the morn when we arise,
Sabbath sunlight in the skies
Fills our hearts with thoughts of Thee
And thy bounty full and free.

Here within His house we raise
Solemn prayer and song of praise,
On this day that God has given,
Chosen day of all the seven.

May thy message fill each heart;
May it strength and hope impart,
Wisdom for the coming week,
Till again thy house we seek.

Books as Moral Educators.

Youth is the time when education is the business of life. It is the time when impressions are easily received and are most permanent. Books are pre-eminent educational factors and impression makers.

Books and youth meet in the school room. The effect of the one on the mental growth of the other has long been a matter of observation, but that even school books may advance or retard moral growth is a more recent discovery. Also, that what you undertake to teach a child in school makes up but a small part of what he learns there. Many children are eager to learn, but quite averse to being taught. Facts which they secure for themselves are many times more theirs, than those which someone has secured for them. And doubtless those which they receive unconsciously are the most formative of all.

If the boy, while mastering the art of reading, goes, at first slowly and painfully, then more easily, ten or twenty times over the same "First Reader" story, he may still not be a remarkably expressive reader, but the moral of teaching that lesson will

become a part of him and will give a bias to his life. The depth of the impression made upon his mind and character will depend upon the interest he has taken in the story and the pleasure he has found in reading it.

EARLY IMPRESSIONS MOST LASTING.

Most of us can recall impressions gained from some story or fable in our first or second reader which have affected all our lives. We never could live in satisfied idleness after having read scores of times the story of "The Idle Boy," who, in the whole realm of nature, could find no insect, reptile, beast or bird, that was not too busy and happily employed to find time to play with him. No sensible person could form the habit of depending on others to carry out important matters for him after long and painstaking familiarity with the tale of "The Lark," who had made her nest in the hay field and rested in happy faith that her nestlings were safe as long as the farmer contented himself with ordering hirelings to cut his hay, but who wisely packed her household goods and moved the day she heard him declare that he would cut it himself.

There was a time in the early days of our republic when its citizens were more sober-minded than now. The school books, even the primers intended for primary classes, were planned to teach moral truths, as well as to furnish mental exercises. In the "New England Primer," the small Puritan, when learning his letters, gained with each letter some new religious and spiritual truth, Bible text or foundational principle of life. Literature and art were thus early called in to help develop the moral character of the coming citizen. The child who had learned to know the twenty-six letters had gained, unconsciously (for it was "his letters" he was learning), a wholesome and serviceable stock of religious truths and moral maxims. This scheme of combining mental and moral education was aided by the happy coincidence that the first letter of our alphabet is the initial letter of the first man. And as Adam's fall started the whole trouble, it made it necessary for even little children to earn their education by the "sweat of the brow." There is a point and poignancy in placing a part of the responsibility on the small learner, where it belongs.

A—Adam—In Adam's fall
We sinned all.

So on down the line, each new character furnished basis for some strenuous advice, solemn reminder or fearful warning, with a brevity which presupposed an earlier acquaintance with these, the chief and weighty interests of humanity. No specious regard for "art for art's sake," took precedence of ethics. So eagerly was the moral grasped at that rhyme and rhythm were always sacrificed to it; as in this brief biographical sketch of a noted Bible character:

Young Timothy
Learned sin to fly.

This was no lax and easy process, weakening alike to mind and soul, made up of easily assimilated, predigested statements in words of one syllable, which characterizes today's "painless system" of education. "O," a letter so easily distinguished that it furnishes a sort of resting place in the toilsome journey, and which today gains a relish from association with the luscious Orange, came to those young readers weighted with a character sketch of three eminent Hebrews:

Young Obadiah, David and Josiah
All were pious.

In assimilating this the child mind must have developed and expanded considerably, both mentally and morally, and must have grown more fit to absorb the solemn reminder attached to X, and well calculated to fix it in memory:

Xerxes the Great did die
And so must you and I.

Having thus rounded the whole of life's experiences from the primal fall to universal death, the child was left with an example which, he well understood, he was expected to follow to his life's end:

Zaccheus he
Did climb a tree
Our Lord to see.

It is common history that the boys who learned their lessons from their horn-books, grew up into men who opened practical and municipal meetings with scripture reading and prayer; who devised and obeyed strict laws to secure the proper observance of the Sabbath and the discouragement of profanity; who welcomed public occasions as opportunities of "witnessing for the truth." Nor was there occasion for any special attraction to draw them to church. They all went and sat devoutly

and patiently in unwarmed meeting houses while the minister prayed an hour and a half and expounded from three to four hours.

Processes of cultivation open up and soften soil. It is quite possible that this generation is garnering a harvest of volunteer crops from seeds sown inadvertently in connection with those from which a knowledge of "the three R's" was expected to mature.

Sympathy, personal interest and attractive incident, enforced by daily repetitions, make deep impressions on heart as well as brain. Is it a matter for astonishment that public sentiment and the customs of society should follow so closely the line of early education?

We note and approve the wisdom of the Prussian nation in basing its educational system on the theory that "what you wish to see come out in the national life you must put into the schools." We have entered the schools today, hoping there to shape the national life of tomorrow. We mean that no future generation shall be impoverished and destroyed by alcohol and nicotine on account of ignorance of their real nature. Stories in the school and out of it are the best agencies for pressing these lessons home. They interest and please the child from his earliest years and have a large part in making his character.

The kind of a story the child, the youth and the man read, is the immediate and pressing concern of all interested in his development. *Watch the stories printed today!* There are millions of them; many more millions are reading them.

Our national life and ideals are responding to their lessons.

Future generations will hold us accountable for the failure to control this far-reaching influence. Watch the stories in the newspapers, magazines, and books!—*The Union Signal*.

The Miracle of Spring.

Mrs. C. M. Lewis.

The meadows and upland pastures are singing,
With the throb of new life the valleys are ringing;
Pale delicate flow'rets peep up through the mould
And await the warm sunshine their buds to unfold,
While all through the woodland, though barren the trees,

There's a low chime of music as, swept by the breeze,
Each tree feels anew the life-current flow
To the tiniest twig on the uppermost bough;
While back from the South-land, with songs full of glee,
Come the birds to entrance with their sweet melody.

As the days come and go with fresh slippered feet,
Tripping on through the changes new beauties to greet,
We list to the music of soft spring showers
And watch the unfolding of pearl tinted flowers,
Mark the pale tints of green just fringing the trees,
And inhale with delight the perfume laden breeze,
While our hearts beat in tune with the bright spring days,
And join in the anthem of jubilant praise
Which ascends like incense from fair Nature's shrine
To the Author of life, the Creator divine.

Christian Life.

Kate A. Babcock.

Christians are never excused from fulfilling the work God has given them to do. To each and every one he has given a mission; and it is their duty to let their light shine, so that others may know that they are His.

There is no higher calling, no greater joy, than working for the Master. In His busy, consecrated life, He has left an example for us to follow. Every day was filled with loving ministrations for others. From early morn till late at night He was "about His Father's business," healing the sick, feeding the multitudes, restoring the blind, forgiving the sinner. No act of mercy or of love was too trivial or humble for Him to do. His feet trod the path His Father pointed out; His strength was spent for the work, and not for His own pleasure. No ebb nor flow, no beginning and abrupt ending; but a whole life of most devoted consecration of every power, to His Father's business. If we would walk in His steps, and follow the example He has left for us, we must abide in Him. We must arise from the low plain of earth, to the place where we can see as He sees, and follow where he leads; content to work for Him, be the work however humble.

Any little corner Lord,
In thy vineyard wide,
Where thou givest me a place,
There will I abide.

Let us remember, it is not so much the place we occupy or what we do in this world, as what we are, will enable our Christian light to brightly shine. It is the motive that gives dignity and worth to action.

The performance of little duties, is some times of great value in the sight of the Master. A book, a word, a kindly deed, may be of greater worth than we may think.

A young girl beset with many temptations, said of one who led her closer to Christ, "Not what she said, but what she looked showed me Jesus." If we look to Him for guidance He will teach us through little duties the way to greater service for Him. Thus may the light from our lives not only shine upon those near to us, but may it shine from neighbor to neighbor, from nation to nation, until the whole world is filled with the glorious Gospel of Christ.
Albion, Wis., April 9, 1907.

Report of Woman' Board.

The Woman's Board met at the home of Mrs. G. R. Boss, Milton, Wis., April 4, 1907, at 2 P. M.

The meeting opened with Scripture reading by Mrs. Clarke, and prayer was offered by Mrs. Van Horn.

The Treasurer's report was read and adopted. A bill of \$1.25 for printing of "insert" as voted at the last meeting was presented and allowed.

Mrs. Van Horn read a letter from Miss Agnes Barber concerning the sending out of her poem entitled, Mother's Memorial Dollar.

An interesting letter from Mrs. A. S. Steele of Chattanooga, was read. She wrote about her work of benevolence in that place, and she asked the prayers of our people for herself, and her work.

Mrs. Boss was instructed to reply to a letter written by Mrs. Ashurst in the interests of Woman's Work at Hammond, La.

Associational Secretary, Mrs. Nettie M. West, was appointed to prepare the Message from the Woman's Board to the N. W. Association to be held at Albion, Wis., in June, 1907.

Members present: Mrs. Clarke, Mrs. Crandall, Mrs. Platts, Mrs. Van Horn, Mrs. Boss, Mrs. West, Mrs. Babcock. Visitor, Mrs. O. U. Whitford.

Minutes of the meeting were read and approved. Board adjourned.

MRS. S. J. CLARKE, *Pres.*

MRS. J. H. BABCOCK, *Rec. Sec.*

A Tribute to the Memory of David C. Ring.

Ever since the death of David C. Ring, which occurred near Denver, Colo., in October, 1904, I have felt a desire to say a few words concerning his life and work. My acquaintance with him began in the late autumn of 1893, at Milton College, and continued until his death. There were brighter men in college than David, but none worked harder or accomplished more, or were held in higher esteem by their fellow students. While pursuing the study of any subject, he was not satisfied until he had investigated every source of information, working incessantly until he had every phase of it clearly in mind. While in the State University of Colorado, at Boulder, he pursued the same methods, thus winning the highest commendation from his instructors and the respect of his fellows, who looked upon him as a conscientious and untiring worker.

After securing his Master's degree at Boulder, in the spring of 1902, David became principal of a small high school in a suburb of Denver, where he taught a successful year. The schools of Denver were consolidated the next year and he was given a position in the East Denver High School, which he held until his death. The teachers of this school took a Tally-Ho trip to Golden, some sixteen miles from Denver; everything went along smoothly until about seven miles from Golden on the return. The front wheel of the conveyance struck a rock, shaking the driver and the two ladies who were on the seat with him, to the ground. The four horse team became frightened and ran away, passing over the body of one of the ladies, and endangering the lives of the occupants of the coach. While the horses were going at full speed, David made an effort to get hold of the reins, which were trailing on the ground, but he lost his balance and fell beneath the wheels, receiving injuries from which he

died the next day. The injured lady died a few hours later. The team was brought to a standstill by running into a tree, not far from where David fell, and the remainder of the company escaped uninjured.

At the time of the accident, David was the calmest person in the party and directed all the movements. He met death unknowingly, but through all his suffering there was not a complaint, but the same cheery smile and the same hopeful tone of voice that his friends will always remember. As a man David Ring was trusted and respected by all who knew him. He was every one's friend, and a source of great encouragement and help to all his associates. In thought and act he was pure, clean, and unselfish. From a person careless and indifferent to religion, at the age of eighteen he became a devout follower of Christ. He was rather quiet and undemonstrative, but very sincere in his religious life. If he had discouragements along the Christian way no one knew of it. In his home life he was unselfish and thoughtful, looking after the interests of others before taking thought for himself. As a companion he was without a peer, being a man conversant with the issues of the day as well as with most subjects of general interest. If he disagreed with you, he would not anger you, being a sympathetic listener, a wise counsellor, and a steadfast friend. While associating with him one felt an inspiration to live and work for the very best in life. He assisted me over many a rugged path and the loss seems irretrievable. Why a man in the prime of life, just fitted for the duties of an active career should be stricken with death is beyond comprehension, but God's ways are past finding out.

H. N. WHEELER.

*Durango, Colo.,
April 13, 1907.*

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—*Samuel Osgood.*

One must be more than a guide-post, that points the way, but never goes.—*Minot J. Savage.*

One example is worth a thousand arguments.—*Gladstone.*

Young People's Work

Some Perils that Threaten the Sabbath.

A. L. Davis.

I wish, in this article, to point out some of the evils that threaten the Sabbath. While they may not be those that are commonly discussed, I believe they are not foreign to the subject.

1. Now I am going to place at the head of the list the attitude we assume toward the Bible. If parts of the Bible, especially of the Old Testament, are only scrappy compilations of folk-lore, traditions, stories, etc., as many today assume, I, for one, am willing to admit that there is not a very strong foundation upon which to build Sabbath keeping. If the earlier portions of the Bible are but "traditional," for aught I know the Sabbath may be traditional as well. I believe that such an attitude is destructive to spiritual life, as well as Sabbath-keeping; it logically leads to a spirit of indifference of no-Sabbathism. I refuse to take such an attitude. It may be I am not "up-to-date," but, really, I am inclined to keep close to the "old paths;" they are pretty well beaten, and I feel pretty safe in them.

I have been much interested in the articles of late in the RECORDER by Mr. Will K. Davis and Rev. D. B. Coon. They are both right, and the position of neither should be passed by lightly. I wish we did have more Seventh-day Baptist capitalists, at least more industries in which our young people might find employment. They are needed, and needed badly. I, too, wish that all our young people did have more "backbone," but all have not as much of this much needed fiber as Eld. Coon has, or wishes they had. From both these causes we are losing. Yet I am inclined to believe we are losing equally as many through a shattered confidence in the Bible.

2. The Sabbath is threatened from a lack of deep spirituality. This may be akin to that just discussed, yet it offers another phase, at least, for consideration. It may be possible to have a due regard for the Bible and yet not have strong spiritual life

or power. Church membership may be made too easy, so easy that it is meaningless. Many, today, are received into the church membership without experiencing any change of heart, by simply subscribing to certain denominational tenets. Religion is a sort of educational process, a process affecting the head rather than the heart. In many cases no more change of heart is experienced than is felt in joining the Odd Fellows, Masons, or some other fraternal organization. No wonder spiritual life is so often at low tide in our churches. Too often there is no visible change in conduct after church membership. If the card table, the dance, or some other worldly amusement, held chief place in the heart before joining the church, too often it holds chief place after joining the church. The teachings of Jesus Christ are plain. "Ye must be born again." We come into the kingdom through the new birth, through heart change, not by "human birth and education." Thanks to Dr. Gamble for those excellent articles that appeared some months ago in the RECORDER. They are good, and I believe good gospel truths. Read them, young people.

The pastor's Training Class offers a grand opportunity to develop child life and character, to place before the child Christian ideals, to lead it to Christ. But grand as are the opportunities offered by these classes, they will never take the place of the "revival," which seems to be unpopular with some people. I hope the time may never come when we shall discard the revival. It is a significant fact that the Methodists are growing rapidly, and that the old time revivals are the methods used for their in-gatherings. I notice, too, that Bro. Saunders has not lost any of his old enthusiasm; he still believes in the revival. It is refreshing to read of such meetings as have been recently held at Little Genesee.

3. Then we are losing from what, I suppose, President Roosevelt would call "race suicide." Many are asking, "Why don't we grow?" The answer comes back, "If we could only hold our young people we would grow." I am not so sure. We *did* grow years ago, and we didn't hold *all* our young people then. But we *grew*. Families were then larger, six, eight, ten children in a family. One-half of these could be lost to the denomination and yet

the denomination would double or treble itself in a generation or two. But conditions are changing (or have changed) today. If the modern family is to contain but one or two children, and one-half of these leave the Sabbath, how about our numerical growth? How many years will it take us to double our membership, depending upon growth from within? Maybe I had best ask the question, How long will it take us to become extinct? Some of our large churches of the Central and Eastern Associations know what this means. Look at some of our churches that are gradually decreasing in membership! What is the trouble? "Death and removal," is the usual answer. It is a truth but only half the truth. Where are the children? In too many communities, sadly wanting. It doesn't take the "handwriting on the wall" to foretell the end.

We are now at the point where we must rely upon Sabbath converts if we are to grow, yes, more than that, if we avoid decrease in membership.

But here a new problem confronts us. Not a few of our people take the position that we should not try to make converts from other denominations, (the Adventists are condemned for this) but that we should confine our efforts, (outside ourselves,) to the churchless class. It is a kind of breach of etiquette to preach the Sabbath to a Methodist or Presbyterian, you know. With decreasing families, a part of whom by all force of logic, we shall expect to leave the Sabbath, and a false modesty about mentioning the Sabbath to others, can we expect to grow?

I am not writing these things to be pessimistic, but I am trying to see and present things as they really are. I do not know that the family life will be changed, or that it is best that we should return to the days of "large families," but I *do* feel that we should not allow our faith in the Bible to waver; that we must keep our spiritual life at high tide, and not allow ourselves to fall into the idea that intellectuality is religion. We must be born from above. Let us not have any mistaken modesty about speaking of the Sabbath truth to our neighbors and friends. This can be done in brotherly love and kindness. It is our duty as well as our privilege to do this. Tell your Methodist, or Baptist, or Presbyterian friend that he may be a good man, but

that Sabbath-keeping would make him a better man. I would not have us take a "holier than thou" attitude, but I would have our people believe, feel and act that until a Christian has accepted the Sabbath truth he is not honoring God as he should.
Verona, N. Y., April 11, 1907.

The Field Secretary in Southern Wisconsin.

It was a beautiful spring day and after speaking to a large congregation at Milton Junction, Pastor George W. Lewis carried the Field Secretary and his wife to Rock River for the service which they hold now in the afternoon, for the accommodation of Pastor T. J. Van Horn, who comes from Albion and preaches for them since Rev. Edwin Shaw has been obliged to give up the work at that place.

Congregations of twenty or twenty-five greeted the secretary on Sabbath afternoon and Sunday evening, March 23 and 24. Removals and the nearness of this church to larger and flourishing churches at Milton and Milton Junction, with other difficulties, have reduced the membership at Rock River and brought some discouragement to those who have attempted to maintain the interests there. In addition to the preaching and pastoral work of Pastor Van Horn, Brother Charles Nelson, who comes from Milton each week, is to render valuable assistance in the Sabbath school work. It is hoped to introduce the systematic study of the Bible into more of the homes through an organized Home Department.

In response to an invitation of the Walworth Township Bible Association, the Field Secretary had delayed his visit to Walworth so as to be there on the appointed date for their convention, which occurred on Monday, April 1. A large and attentive congregation greeted the secretary on Sabbath morning. At the Christian Endeavor meeting in the evening after the Sabbath, he spoke on the Southern Illinois field from which he had recently come. Two addresses and a Round Table discussion were the secretary's part in the township convention held in the Walworth Seventh-day Baptist church. This convention being held in our own church and largely attended by our own people, no separate institute was held. A conference of the local Sabbath school workers discussed plans for a teach-

ers' meeting and teachers' training. The Home Department was considered as a possible addition to the organized work. The Walworth Sabbath School is doing efficient work under the able leadership of Mrs. M. G. Stillman, but we are expecting even better things in the future.

Social Questions in the Church.

If not in the church where should social questions be asked and answered? They are agitated elsewhere, in the press, on public rostrums, in large gatherings and in little groups of earnest men. Can the church presume to mold public opinion and represent the conscience and heart of the most enlightened people and yet keep utterly silent with regard to the pressing questions of human relationships?

The modern church will be different from the ancient if it does thus devolve its responsibility for social leadership upon other institutions. Whenever religion has been vital and aggressive it has always dealt with social questions. Read Hosea and Amos and the other prophets and note how the leaders of the church of those times smote injustice and oppression and stood for the rights of the weak and unfortunate. It was not otherwise in the early days of the Christian church. The apostle James flamed forth his resentment against discrimination in the house of God between the man with the gold ring and the man in vile clothing. The entire Book of Acts pictures a Christian democracy whose members believed that if a man did not love his brother whom he could see, it would be impossible for him to love God, the unseen one.

We rejoice in the increasing disposition of the church to deal thoroughly and wisely with modern social questions. There is a place for them in the pulpit, if not in dogmatic affirmation concerning the precise solution of every social and industrial problem, certainly in the laying down of great guiding principles. We know one church which has been much helped by its pastor's series of discourses the past winter expounding the Sermon on the Mount. There is a place too in the Sunday school, for modern social questions. Some schools maintain classes designed to discuss them, often with the aid of competent experts. There is a place in the prayer meeting for social questions and if the list of fifty-two

topics in the Congregationalist Handbook for 1907 is scanned, it will be seen that a good proportion of them consist of distinctively social themes.

The church can educate its members with regard to complex social and industrial problems, it can in wise ways furnish the initial impulse for thorough reforms. But what it can do in its corporate capacity is perhaps less than what its individual members can accomplish through their own personal observance of the law of love and the application of that law to the field of their own life. You, housewife, employ a serving maid—that is one of your social problems. Are you meeting it as a Christian should? In the interesting biography of Bishop Huntington this striking sentence is found in a letter to him from his mother: "I am praying for our domestic." You, brother merchant, employ an office boy. That is one of your social problems. If Governor Hughes could spare a half day to go and see his office boy when the latter was ill, his example may be worth following, if not in letter, in spirit. You parents, have to send your children into the schools and the streets where they meet different types of children. That is one of your social problems. Are you inculcating in their little minds any distinctions based on dress and ancestry? So along the entire line of our social relations loom up these concrete problems which we are to solve as they arise, one by one, in the spirit of our Master. Christianity has not done its perfect work in our hearts until we really love our neighbor as ourselves and it cannot justify itself as the universal religion until its professed devotees make the world believe that they care as much about establishing justice in every relationship of man with man and of securing mercy for the weak and friendless, as they do about going to heaven themselves—*The Congregationalist*.

Would you be happy? Make others happy. Would you be joyful? Communicate joy to others. Would you have friends? Be friendly to others. In all these things, "With what measure ye mete it will be measured to you again." This rule is founded in the eternal fitness of things.

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor; and so shall thy labor sweeten thy rest.—*Quarles*.

Missions

Missionary Board Meeting.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, April 17, 1907, at 9.30 o'clock A. M., with President Clarke in the chair.

Members present: Wm. L. Clarke, E. B. Saunders, A. S. Babcock, Frank Hill, G. B. Carpenter, C. H. Stanton, Wm. L. Burdick, E. E. Sutton, M. Harry, P. M. Barber, A. H. Lewis, A. J. Potter, B. C. Davis, H. Stillman, L. F. Randolph, C. A. Burdick, Geo. H. Utter, Ira B. Crandall, Benj. P. Langworthy 2nd. and Earl P. Saunders. Visitors: Rev. S. R. Wheeler, Mrs. E. B. Saunders and Mrs. E. E. Sutton.

Prayer was offered by Benj. P. Langworthy. Minutes of last meeting were read and approved. The reports of the Corresponding Secretary and Treasurer were read and ordered recorded and the Treasurer was authorized to pay all bills due for labor upon receipt of proper reports and vouchers.

Rev. S. R. Wheeler of Marlboro, N. J., was present, and having with him a paper prepared by him relative to the growth and spiritual interests of our people, he was invited by the Board to read it. Upon motion, the cordial thanks of the Board were tendered to Brother Wheeler for the preparation and presentment of the paper.

A communication from Bro. H. Eugene Davis was read, in which he accepts the call of the Board to go to Lieü-oo, China, as our missionary, under certain conditions, and presents a physician's certificate from Mark Sheppard, M. D., of Alfred, N. Y. It was voted that the Board is satisfied with the physical examination of Bro. Davis as certified by Dr. Sheppard; that the Board shall pay the expense of a Chinese teacher provided Bro. Davis goes to China as our missionary; also the expense of a visit for a period of two months at Battle Creek, Mich., for study and better equipment for missionary work.

Several communications were received from A. E. Main, President of the General Conference; Bro. O'Neil, London; Geo.

Seeley, Canada; James H. Crandall, Cuba, N. Y.; the Ammookoo brothers, Africa, and others.

It was voted that the sum of \$50.00 be appropriated from the fund provided for such purpose, to assist Bro. R. J. Severance in his school work in Alfred Theological Seminary.

The afternoon session was opened by prayer by Clayton A. Burdick.

The following resolutions were unanimously adopted:

"WHEREAS, it is the sense of this Board that its Corresponding Secretary should devote more time to work among the churches and upon needy fields than he has hitherto been able to do in connection with editing the missionary department of THE RECORDER; therefore, be it further resolved, that George H. Utter be requested to assume the editorship of the Missionary page of THE SABBATH RECORDER."

It was voted that an additional \$25.00 be appropriated for the Scott, N. Y., church for 1907.

The Program Committee reports the following program for missionary hour at the next Conference:

2.30 P. M.—Song Service.

2.40 P. M.—Reading Scriptures and Prayer.

2.50 P. M.—"The Power of Missions in China During the Past Century, and the Sixteenth Anniversary of our Shanghai Mission," by Jay W. Crofoot.

3.20 P. M.—Music.

3.25 P. M.—Address by Cor. Secy. E. B. Saunders.

3.55 P. M.—Address by H. Eugene Davis.

Rev. Geo. Seeley writes that on account of ill health of himself and his wife, he is unable further to do his usual work on the Canada field. It was voted that Bro. Seeley shall have full pay for the quarter now ended, and that he be allowed \$50.00 for such work as he shall be able to perform during the remainder of this year, in lieu of former appropriation for Canada field.

It was voted that the Corresponding Secretary be instructed to return all the effects of the late Peter Velthuysen to his father, Rev. G. Velthuysen, Haarlem, Holland.

It was voted that the money which the Ammookoo brethren now have on hand, it being an unexpended balance of appropriations for school and church purposes,

may be used toward the education of Bro. Amos Amookoo in a local school. Adjourned.

A. S. BABCOCK, Rec. Sec'y. WM. L. CLARKE, President.

Treasurer's Report.

For the Month of March, 1907.

GEO. H. UTTER, Treasurer, In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for item description and amount. Includes entries like 'Cash in treasury March 1, 1907 \$2,088 03', 'Sabbath School at Salem, W. Va.', 'Special collection', 'Alfred, N. Y.—Dr. Palmborg's salary', etc.

Table with columns for item description and amount. Includes entries like 'N. Y. 2 70', 'Enoch Colton, Adams Center, N. Y. 1 00', 'Silas G. Burdick, West Genesee, N. Y. 5 00', etc.

Table with columns for item description and amount. Includes entries like 'E. B. Saunders, salary and expenses, February and March, 1907 \$184 65', 'Cash in treasury March 30, 1907', 'Available \$1,771 11', etc.

Treasurer's Report.

For the Quarter Ending March 31, 1907.

GEO. H. UTTER, Treasurer, In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for item description and amount. Includes entries like 'Cash in treasury January 1, 1907 \$1,348 21', 'Cash received in January 3,117 16', 'Cash received in February 661 95', etc.

Table with columns for item description and amount. Includes entries like 'E. B. Saunders—Salary November, '06, March, '07 \$375', 'Traveling expenses, November, '06, March, '07 151 87', etc.

Appropriation for quarter ending Dec. 31, 1906:

Table with columns for church name and amount. Includes entries like 'First Westerly church 50 00', 'Niantic (R. I.) church 12 50', 'Salemville (Pa.) church 25 00', etc.

More Than Conquers Through Him That Loved Us.

The Indians say that when a man kills a foe the strength of the slain enemy passes into the victor's arm. In the wierd fancy lies the truth. Each defeat leaves us weaker for the next battle, but each conquest makes us stronger.

Tract Society.—Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 14, 1907, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, G. B. Shaw, J. D. Spicer, C. W. Spicer, Asa F. Randolph, W. H. Crandall, W. C. Hubbard, W. H. Rogers, M. L. Clawson, A. L. Titsworth and Business Manager N. O. Moore Jr. Visitors: Rev. S. R. Wheeler, M. H. Van Horn, Theo. Davis, Charles H. Greene.

Prayer was offered by Rev. S. R. Wheeler of Marlboro, N. J.

Minutes of last meeting were read.

The Advisory Committee reported that they had arranged for Rev. W. L. Burdick to represent the Society at the South Eastern Association and Rev. G. B. Shaw at the Central and North Western Associations. A representative at the Western Association will be secured later. Report adopted.

The Committee on Distribution of Literature reported that new editions of tracts required are being printed, and the new SABBATH RECORDER Quarterly will be in readiness for the first issue.

The Committee on Manuscript reported correspondence received from Rev. A. J. C. Bond.

The Treasurer presented his report for the third quarter, which on motion was adopted, after being duly audited. He also presented statement of receipts and disbursements since the last meeting, and reported the receipt of an installment of \$2,000.00 on the bequest of George S. Greenman.

Correspondence was received from Dean A. E. Main and Sarah G. King.

Voted that Secretary Lewis be authorized to expend the sum of \$10.00, if necessary, at his discretion, in securing newspaper clippings that may note the reception of the new SABBATH RECORDER Quarterly to be issued beginning May 6th next.

Rev. S. R. Wheeler presented a carefully prepared paper presenting some of the discouragements in connection with the work of this Society, and offering some timely

suggestions in a very earnest manner, of value in increasing our numbers and reviving interest in our denominational work, which were gratefully received by the Board.

Prof. Van Horn also spoke words of encouragement and interest in the work.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Secy.*

The American Sabbath Tract Society.

Treasurer's Report—March, 1907.

Contributions—General Fund:

Mrs. C. D. Potter, Belmont, N. Y.	\$100 00
Alfred Collins, Charleston, R. I.	6 00
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.	15 00
Rev. H. D. Clarke, Dodge Center, Minn.	1 00
L. M. Babcock, Jackson Center, Ohio	10 00
J. A. Inglis, Marquette, Wis.	10 00
Churches:	
Plainfield, N. J.	27 53
Fouke, Ark.	11 56
Plainfield, N. J., Sabbath school	30 46
Plainfield, N. J., Sabbath school—Boodschapper Fund	14 87
Plainfield, N. J., Intermediate C. E. Society	2 00
Utica, N. Y., Sabbath school	5 00
Waterford, Conn.	5 25
Salemville, Pa.	3 00
Piscataway, (New Market) N. J.	14 00
New York City	12 20
Fouke, Ark., Y. P. S. C. E.	2 00
Marlboro, N. J., Jr. C. E. Soc.	5 00
	\$274 87

Contributions, Sabbath Reform Quarterly and Individual Tract Work:

Marlboro, N. J., church	1 00
Mrs. A. H. Lewis, Plainfield, N. J.	25 00
A. W. Berry, Independence, N. Y.	1 00
	27 00

Publishing House receipts:

RECORDER	\$275 42
Visitor	28 45
Helping Hand	21 20
Tracts	3 25
	328 32

Payments on Life Membership.—H. M. Place, Ceres, N. Y. 20 00

\$650 19

E. & O. E.

F. J. HUBBARD, *Treas.*

Plainfield, N. J.

April 7, 1907.

Program of the Thirty-sixth Annual Session of the South Eastern Association to be held with the Seventh-day Baptist church of Salemville, Pa.

MAY 16-19, 1907.

THURSDAY MORNING.

- 10.00 Praise Service.
- 10.15 Introductory Sermon, Simon King. Report of Executive Committee.
- 11.15 Moderator's Address.
- 11.30 "Why We Are Here." Clyde Ehret

THURSDAY AFTERNOON.

- 2.00 Opening Services.
- 2.15 Appointments of Standing Committees.
- 2.20 Communications and Messages from Sister Associations.
- Communications from Churches.
- Report of Delegate to Sister Associations, Rev. E. A. Witter.

- 3.15 Report of Young People's Work, G. Amos Brissey.
- 3.30 Address, Representative of Young People's Society.

THURSDAY EVENING.

- 7.30 Sermon, Delegate North Western Association. Rev. Geo. W. Lewis.

FRIDAY MORNING.

- 9.45 Praise Service.
- 10.00 What can we do to Improve the Sabbath Schools in our Associations? Followed by Round Table, Rev. H. C. Van Horn.

- 11.00 Sermon, Delegate Western Association, Rev. O. D. Sherman.

FRIDAY AFTERNOON.

- 2.00 Song Service.
- 2.15 Report of Woman's Work. Associational Secretary, Mrs. E. A. Witter.
- 2.35 Address, What can the Women of this Association do for the cause of Education? Mrs. H. C. Van Horn.
- 3.15 Prayer Service.
- 3.30 Business.

FRIDAY EVENING.

- 7.30 Prayer and Conference Meeting.

SABBATH MORNING.

- 10:00 Service and Sermon, Delegate Eastern Association. Rev. W. L. Burdick.

Children's Page

The True Story of a Lamb.

Of course you all know the little poem about Mary and her lamb. It runs like this, you remember:

Mary had a little lamb,
Its fleece was white as snow;
And everywhere that Mary went,
That lamb was sure to go.

Well, the story I am going to tell you—a true one, by the way—is about another little girl, whose name, instead of being Mary, was Jessie—Jessie Wray, to give you all of it. She was the daughter of a farmer, and her home was that lovely southern part of England which is called Hampshire.

Jessie's father, like most of the farmers in that part of the country—where the breezy downs, stretching out for miles all around, make splendid grazing land for cattle—make a specialty of raising fine South-down sheep; and as he had a large flock of them Jessie had fine times helping him to take care of the little lambs, of which there were a great number every spring. Sometimes these tiny creatures were so frail and helpless that for days after they were born they had to be taken care of in the big, old-fashioned farm kitchen, lying in one corner of the wide chimney-place. For instead of a modern American cook-stove, that kitchen had a great brick hearth, on which the log fire was built, supported on two enormous iron fire-dogs. Above this, from a bar fastened to the chimney wall, was swung an iron crane, and on the crane was hung the iron pot in which the potatoes were boiled, or the tea-kettle, as the case might be; and the chimney was so big and wide that you could stand by the side of the fire and look straight up into the blue sky above, and at night you could see the stars twinkling down at you out of the dark. And nearly all the way up the chimney were hung "fitches" of bacon and fine, juicy hams—for that is the way they "cure" their hams and bacon, in an old-fashioned English farmhouse, to this very day. As for the baking, that was done in a brick oven built in the wall, which was first heat-

- 11.15 Sabbath School, Conducted by W. C. Whitford.

SABBATH AFTERNOON.

- 2.30 What can our Association do for the Tract Society? O. A. Bond.
- 3.00 Our Sabbath Reform Work, Representative Tract Society.

SABBATH EVENING.

- 7.30 Address, The Unity of Brotherhood, Rev. E. A. Witter.
- 8.15 Sermon, Rev. A. L. Davis.

SUNDAY MORNING.

- 9.00 Report of Committees and Miscellaneous Business.
- 10.00 Praise Service.
- 10.15 Symposium, The Interests of Salem College. How to Sustain them.
- 10.45 Address, Our Schools; their relation to our homes and to our supply of Ministers. Rev. W. C. Whitford.

SUNDAY AFTERNOON.

- 2.00 Unfinished Business.
- 2.30 What can our Association do for the Missionary Cause? Roy Randolph.
- 3 00 Our Missionary Interests, Representative of Missionary Board.

SUNDAY EVENING.

- 7.30 Sermon, Rev. E. B. Saunders. M. WARDNER DAVIS, *Moderator.* AURA BOND, *Rec. Secretary.*

Take care of your life; the Lord will take care of your death.—George Whitefield.

When the spirit of Christ fills the heart he drives out the spirit of criticism. Holiness is never manifest by finding fault with the unholiness of others. Love, long-suffering, and gentleness are invariable fruits of the Spirit.

He who would keep his heart pure and holy must plant a sentinel at every avenue by which sin may find an access there, guarding against none more than the little sins, as they are called.—Thomas Guthrie.

We believe that obedience to duty is the way of life, and no one can do wrong without suffering. We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life. We believe that no real harm can befall the righteous in life or death.—C. F. Dole.

ed by having a fire made in it. Then, when the fire was all raked out, the bread and pies and cakes were put into it—and, oh me, how good they always were!

Into the kitchen came Mr. Wray one sunny spring morning, when Jessie was helping her mother with the churning in the dairy, carrying in his strong, kindly arms a poor lonely little lamb whose mother had died during the night. It was only a few hours old, and it was so weak that it could not even move of itself, but could only wail out a plaintive little "Baa-a" that would have gone straight to your heart, just as it did to Jessie's.

Jessie adopted the poor little baby lamb on the spot, and named it Daisy, because it was so white and delicate—like the dear little star-eyed daisies that all English children love. And she put it to bed in a flannel-lined basket in the big, warm chimney corner, and fed it with milk out of a bottle just as if it had been a really, truly baby, and took such good care of it that in a week or so it was able to stand on its four shaky little legs and follow her around the kitchen just as a pet doggie or kitty would have done. It was then that Jessie tied a pretty blue ribbon around Daisy's soft white neck, and you can't imagine how absurdly proud the little creature was of it.

But the funniest thing of all was that, even when it was no longer a little lamb, but a big, grown-up sheep, Daisy persisted in staying around the house and dooryard, and would not go to the field with the flock at all. Strangers used to stop at the gate as they went past the house and look on interestedly while Jessie fed her big playmate, talking to it all the while in a sweet, confidential way that Daisy seemed to understand perfectly. At night Daisy slept in a little outhouse all of her own, nicely littered with clean, fragrant hay; for the cows who were not very fond of sheep, would not let her stay in the barn. But that didn't worry Daisy at all. In her own funny, unusual way she was the happiest sheep in all Hampshire.—*Christian Advocate* (N. Y.)

How Johnny was Cured.

Johnny was a great brag. A brag is a boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort, and ex-

claim: "Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting-room. Papa was reading, grandma and mamma were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing. I did it today in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew! It beats yours all hollow!"

Joe was rather crestfallen, and little Alice who had a sympathetic heart, pitied her brother, and, going to Joe, asked him to let her see his drawing.

"I wish I could do as well as you do, Joe," she said, hoping to revive her brother's drooping spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for girls can't even make a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back, everything seemed to be going on as when he left. Papa was reading, grandma and mamma were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh!" said mamma, contemptuously, "that is nothing. I have done two while you are doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Papa, look at my examples, please. I have done every one of them, and haven't made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh! that's nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something

in her ear which brought the smiles to her face.

For a few minutes no one said anything, and work went on as before. Johnny was deeply engrossed in the history of Crusoe's adventures, and the other children continued their studies.

"My flowers look so well! I believe the geraniums are going to bloom again," remarked mamma.

"Pooh! They are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have only had a few blossoms in the whole winter," said grandma, contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When papa remarked presently that he had stepped into the grocer's and been weighed that afternoon, and that he "tipped the beam" at 168 pounds, and that was doing "pretty well" for him, mamma said, crossly:

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 225 pounds, and no one ever heard him bragging of it."

Everybody laughed. Papa shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him, and after a minute or two began to "smell a mouse," as the saying goes.

He looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that evening when he boasted of what he could do, or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit.

—*Our Morning Globe.*

A Smile and a Song.

The April showers that bring May flowers are again at hand. It is the time when nature smiles often gently through her tears, for sunshine and rain are the principal ingredients of April weather. It is also the time when, after the long winter's sleep animal and plant life throw aside their worn garments and leap into the glad life once more. The winter perhaps has been a hard one for the maples and the poplars. The winds and chilling frosts

have been dangerously near the heart of the twin hemlocks in the front yard and the lilac bush has had a sore struggle to keep from being torn up and washed away. But the worst has passed, the happy days of springtime are at hand. The maple has forgotten her many combats with old King Boreas, and clad in leafy fragrance, will soon be murmuring sweet spring songs o'er the heads of strolling lovers and romping children while the lilac and the snowball bushes, forgetful of recent struggles so fierce will soon be making a glorious May-time with their beautiful bloom. And so it is with the man who has been sorely troubled by a winter of discontent. The man for whom things didn't go right a little bit. The wintry day is over and the day of a smiling outside world is at hand. It is time to forget the troubles of everyday existence even though the wrong political party got in and the landlord raised the rent. With a smile on the face and a song in the heart, follow a frolicsome sunbeam or look dreamily up to where some star is shining and you will feel better for it. The colored poet Paul Laurence Dunbar, was poor and ignorant, a member of the despised race, an unfortunate with health gone, but with a song in his heart that he wanted every one to hear. And so he struggled, struggled and the world heard his beautiful poetry and came to like him, for he had pluck and was unafraid and though he knew death clutched him close, with a smile on the face and a song in his heart he kept plodding along undismayed by the storms of winter. He knew the music of an April day meant a glorious summer. The unfortunate dusky singer has passed to a some-where beyond pity and the vanities of yesterday, but his poem in part as follows still lingers to cheer up the man who is sad or discouraged these April days:

"What's de use o' gittin' mopy,
Case de weather ain' de bes';
Keep a song up on de way.
W'en de rain is fallin' ha'des'
Dey's de longest time to res';
Keep a song up on de way.
Dough de plough's a-stan'in' still
Dey'll be watah fu' de mill,
Rain mus' come ez well ez sun
'Fo' de weathah's wo'k is done,
Keep a song up on de way."

—*The Advance.*

HOME NEWS

DERUYTER, N. Y.—Rev. E. B. Saunders visited us on March 29. His visit was highly appreciated. He preached three sermons and called on several families. The friends were much interested to hear about the good revival work in Little Genesee. Mr. Saunders referred with pleasure to Rev. L. A. Wing, who was with him in the meetings, for more than a week. The committee on pulpit supply were so interested that they invited Brother Wing to spend two weeks with the DeRuyter church. Mr. Wing accepted the invitation and came to us April 5. He preached to a good sized congregation on Sabbath morning, and before the Methodist congregation on Sunday morning. He called on many families and preached again on Wednesday evening, and the people are generally well pleased with him. He has had considerable experience, having been engaged in tent work on several occasions. His sermon Sabbath morning, April 13, was of more than ordinary interest. At a special church meeting, Sunday, April 14, it was voted to extend a call to Brother Wing. The amount subscribed for the support of a pastor is highly gratifying and satisfactory to all concerned. Our members, old and young, are much interested in the spiritual prosperity of the church in DeRuyter.

L. M. C.

NEW MARKET, N. J.—A very interesting and helpful Sabbath School Institute was held here March 9. Members of the State Sunday School Association were with us, and gave a Model Normal Class recitation, and talks on Child Study and Teacher-Training. They also held sectional conferences with Primary, Junior and Home Department workers, and a round table discussion on Sabbath School management. Many new ideas were presented, a number of which are now being carried out in our own school. At present we have enrolled about sixty members in the main school, and twenty in the Home Department. After the presentation of the last temperance lesson, forty-one made a decided stand against intemperance by pledging perpetual hatred to all intoxicants.

The regular yearly business meeting of the church and society was held Sunday, April 7, in the session room of the church. G. R. Crandall was elected trustee to succeed himself, and Dea. Charles E. Rogers church clerk in place of A. W. Vars, resigned. Supper was served at the parsonage by the gentlemen, and the evening was spent in a most enjoyable social way. It seems desirable that these occasions, rich in love and fellowship, become one of the established customs of the church.

E. C. R.

BOULDER, COLO.—I am aware that no home news is due from Boulder, and I hesitate sending a letter again so soon, but we have good news to tell you, and it is too good to keep. At our late municipal election, Boulder voted out the saloons. Every man on the "Better Boulder" ticket was elected by a large majority. Never was there such interest taken in an election, and never in the history of Boulder was there such a heavy vote polled. It was a sweeping victory in the face of a tremendous struggle on the part of the saloon element. The churches (excepting the Episcopal and Roman Catholic), the W. C. T. U., and most of the Christian people united, organized thoroughly, worked incessantly and enthusiastically and won the battle. Every mean thing the whiskey element could say or do, availed nothing. It would have been amusing to Eastern people to see the women out for votes. The saloon element called them "hens," "meddlesome cranks," "crazy," "rioters," "disturbers of peace" and everything mean that could be thought of, but the women kept right on in the fight.

The women in Colorado know how to work, politically. I am not sure but they can beat the men. If I were not a man I would not hesitate to say, "I know they can." The writer's wife, with others, was out looking up votes one evening, and had not returned when he returned. On waking, some time after, and finding the good wife had not yet returned, he became alarmed and was about to institute a search, when she stepped in. What would you husbands of the East, think of that? I have not any doubt if your wives could vote, the saloons would have to go farther away than they do now. Let the women once be aroused and things move—out West.

A stranger from the East happened to be in Boulder just before election, intending to remain only a day or two, but the campaign was so novel to him that he determined to stay in the city until after election. He declared he had never seen anything like it. From Denver to Greeley, there are seven towns, every one of which is "no-license." The saloon "has got to go." Hurrah for Boulder! We are cleaning up for Conference.

APRIL 12, 1907.

F. O. B.

PLAINFIELD, N. J.—The annual business meeting of the Plainfield church was held April 7, 1907, afternoon and evening. Henry M. Maxson, moderator, called the meeting to order and prayer was offered by the pastor, Rev. George B. Shaw. The first order of business was the report of the Board of Trustees; this was followed by the report of the Treasurer, William M. Stillman. Henry M. Maxson, whose term as trustee was about to expire, was elected for another term of five years. The following officers were then elected for the ensuing year: clerk, Asa F. Randolph; assistant treasurer, George E. Stillman; Auditors, Arthur L. Titsworth and Charles H. Dunham; chorister, David E. Titsworth; organist, Jessie M. Utter; ushers, Arthur J. Spicer, George Clarke, J. Wendell Mosher, Charles F. Neagle, F. Rollin Williams, Milton St. John and Arthur B. Titsworth.

The pastor presented the request of the executive officers of the General Conference for an expression of our opinion as to whether the annual sessions of the Conference should be changed to biennial. This question, after a free and full discussion, was decided in the negative. It was also voted that in our opinion the meetings of the Eastern Association better be dropped. In discussing this latter question, the opinion developed that the "Yearly Meetings" in the various localities could be so arranged as to take the place of the Association, to good advantage.

A letter was also presented from Rev. J. L. Gamble requesting us to furnish desired information for his history of the Seventh-day Baptist churches, and Rev. George B. Shaw and J. D. Spicer were appointed a committee to supply the same.

The congregation was then dismissed, that all might enjoy the social fellowship

hour which followed, including a bountiful supper.

The evening session opened with a short devotional service. Pastor Shaw then presented his fifth annual report, which was a very interesting and encouraging paper. After this, annual reports were received from the church clerk, Asa F. Randolph; the Sabbath school superintendent, Orra S. Rogers; the Woman's Society for Christian Work, by Mrs. O. S. Rogers, secretary; and the Christian Endeavor Societies, by the secretary, E. Marie Rogers. A synopsis of their reports was ordered placed on the minutes. The clerk then made the "roll call" of the church members, which was responded to by eighty-three in person, six by letter, and two by scripture passages. One of the letters was from Mrs. Daniel B. Rogers, the only one now living of the constituent members of the church.

It was learned that during the sessions not less than two-hundred and forty persons were present. Before closing the very enjoyable occasion, a committee was appointed to arrange for the seventieth anniversary of the organization of the church, in February next.

J. D. SPICER.

How a Hymn Was Written.

Rev. E. S. Ufford, the author of the well-known hymn, "Throw Out the Life Line," tells how the hymn came to be written: "I one day visited a life-saving station and had shown to me for the first time a life line, with its silken strands, and had its uses minutely explained to me; the story of a wreck on this dangerous coast was at the same time related by a friend. These two incidents formed the basis of the song. A title, you know, has much to do, many times, with the success of a composition. It not only impresses the author, but it catches the ear of the public. So in this case, when the words, 'Throw out the life line,' came to me, I had my inspiration. The sentence stayed with me, and I could not have thrown it off, had I been so inclined. On reaching home I took paper and pencil and wrote down the words hurriedly; then, seating myself at the instrument, I seemed to play the tune without any effort. I do not think that there was more than fifteen minutes consumed in the production of both words and music. They seemed ready. I had only to write."—*The Christian Endeavor World*.

Lower Lights.

For Christ and the Sabbath.

ANGELINE PRENTICE ABBEY.

"Oh, I am so anxious to have my father converted! It seems sometimes I can hardly stand it," wrote a young girl who had lately given herself to Christ and commenced to keep the Sabbath, alone in her family and town. There are times when "haste makes waste." It pays to wait for the troubling of the water, though it may be for years. Sometimes souls have been turned aside by the premature efforts of over-zealous workers. Much prayer is needed before any effective work can be done.

A young man prayed and searched his Bible for messages, for a week before he boarded the train to go to his father, that he might lead him to Christ. He was moved and instructed by the Spirit, and at the first few words the father burst into tears and sank upon his knees. Together they prayed, and the elder man's peace with God was made. We must pray, and then wait for the Spirit's leading. It were better not to go at all, than to go without this. "Run not before Him, whatever betide." The hardest part, perhaps, is the waiting, and the keeping up of faith, through the years. If it is for the salvation of souls, or for any good thing which is along the line of God's will, be not disheartened.

A Bible school worker once taught a class of boys in whom he became much interested and anxious for the salvation of their souls. Some of them were soon converted, and along through the years they came in one by one. He became an old man, and the scholars middle-aged, but he still kept the class. Finally, he came to his death-bed. One of his "boys," a man of forty years, was still out of Christ. The aged teacher said it seemed to him that he could not die until Charley was converted. A revival meeting in the church across the street was in progress. One night, through the open windows, they heard a mighty crying to God from some burdened soul. Next morning, the daughter, with beaming face, entered her father's room saying, "Father, prepare yourself for the best of news. Charley was converted last night." The aged man cried joyfully: "Mine eyes have seen thy salvation. Lord, now lettest thou thy servant depart in peace."

Is there a mountain in your path, my brother,
Seems set against you, fate?
You cannot climb, and path there is no other;
Then pray, and trust and wait,

There is no use, the rocky base in storming,
Though hard you toil, and late,
Patience!—the while your character is forming,
Just pray, and trust, and wait.

The mountain will be moved, keep on believing;
The Lord knows your estate,
It never can be by your own achieving,
So pray, and trust, and wait.

Co-Ordination in Religious Education.

WILLIAM J. MCKITTRICK, D. D.

Pastor First Presbyterian Church, St. Louis, Missouri.

In order to pave the way to any healthful and helpful co-ordination or religious educational agencies in a community, Christian people must open up their minds to some very vital and far reaching truths. One is that Religion is God's education of man, that the old time treatment of nature and the supernatural as two enemies striving for the mastery in the universe, is being cast out from both philosophy and theology, that there is not a blade of grass that could hold itself erect and green for half a minute were it not for an unseen and intangible power above it and beneath it, and that no miracle has ever been performed upon the face of the earth that was not the most natural thing in the world for Him who performed it. This gulf so long fixed but now being filled between the God of the heavens and the God of the earth, the God among His great stars and the God among His grape vines and corn fields, has created and sustained a conception of religion that has put but little emphasis upon its educational nature and covered it over with a series of decrees, covenants, transactions and satisfactions in the counsels of a far off heaven. Religious education is the core of the Old Testament. "Thus said the Lord" is not a proclamation shot down from the skies, but a "Thus saith the Lord" through the vital spiritual experiences of men, a personal, and growingly intimate, and growingly significant relationship between child and father. And the disciple-band of the New Testament means the same thing, a group of souls coming to a consciousness of their

power, their potentiality, their predestination and their destiny with the gradual escent and outward reach that characterize all forms of life, the steady upward march of vitalized and illuminated faculties, the slow-footed, sure-footed entrance of God into human life that has for its object and its glory the transformation of the common man into the divine man. We are coming to this. There is scripture and reason at the bottom of it, and there is in it a rational conception of humanity and a rational conception of the heavenly fatherhood that will give wings to all our efforts for Christian educational co-operation and confederation. For it will clothe our religion in terms of life and life is something we are all interested in.—*Religious Education, April, 1907.*

MARRIAGES

LYON-BLISS. In Warsaw, N. Y., at the home of Mr. and Mrs. A. B. Daley, April 17, 1907, by Rev. Ellis Gilbert of Warsaw, Mr. George Hendrick Lyon of Mt. Jewett, Pa., and Miss Celina Bliss of Winfield, Kan.

DEATHS

BURDICK. Harriett E. Richardson Burdick, daughter of Lyman and Harmony Richardson, was born at Westminster, Vt., Sept. 22, 1832, and died at her home in Scott, N. Y., Apr. 8, 1907.

She was married to Edwin P. Burdick, Dec. 25, 1860. To this union were born two sons; W. E. Burdick of Homer, N. Y., and F. F. Burdick of Scott, who together with his wife, Mary Burdick, so faithfully and tenderly cared for the mother through her long continued illness. She was converted at an early age; and after her marriage to Mr. Burdick, she became a member of the Scott Seventh-day Baptist church, where she retained her membership through life. As a member of that body, she has always been held in high esteem. Throughout her entire life, as a professed follower of Christ, her example has ever been consistent with her profession, a constant reminder of the Divine presence. Sister Burdick has always sought the care and guidance of her Savior, in whose power she was fully

trusting when the end came. Through all the years of her sad affliction, she was patient and kind to every one, enduring her suffering with great fortitude. Deprived of attending religious service and of mingling with her brethren and sisters in Christian work, she fully trusted in Jesus to keep and sustain through her great trial of affliction. In this Sister Burdick was not disappointed. During the last few hours of her life she was especially calm and peaceful, retaining consciousness to the last. Truly may it be said that a Christian has been taken from our midst. Funeral services were held at her home in Scott, conducted by the writer. Text, Rev. 14: 13. R. G. D.

JORDAN. Alice Mae Clark Jordan was born in Wausaw, Wis., March 4, 1876, and died at Nile, N. Y., April 8, 1907.

She was the only child of Alice Leonia Babcock and George S. Clark. Her mother died when Mae was about five years old. Much of her subsequent life, to the time of her marriage to Ernest L. Jordan, was spent at the home of her grandparents. Her grandfather was Deacon Daniel Babcock, and her grandmother was a member of the Witter family of Nile. In this home she was always loved as a daughter and sister. Being a "shut-in" for some time previous to her death, she was always cheerful and hopeful. Many have learned valuable lessons in her sick-room. She could talk calmly of her going away, but would break down at the thought of leaving her little girl whom she has cared for so tenderly, and who has been such a comfort to her mother. From childhood, she has been a consistent member of the Friendship Seventh-day Baptist church. Funeral services were held at the church, where she had often worshipped, conducted by her pastor. A sympathetic quartet sang sweetly the hymns which she had selected, the character of which added much to the impressiveness of the service. The body was laid to rest in beautiful Mt. Hope. A. J. C. B.

Faithfulness is faith in operation.

In this life, as in all lives, to those who have loved much, much is forgiven.

Degrees infinite there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift to his race.—*Ruskin.*

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 Moynes 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.

Child Slavery in South Carolina.

According to the *Woman's Tribune*, 80,000 children are employed in the cotton-mills of South Carolina who receive as compensation only twenty-two cents a day. They are required to rise and begin work long before daylight, have only half an hour at noon, and live under the most miserable conditions. It is stated that the average child lives only four years after entering the mills. Many die of pneumonia, and many are injured by the machinery.

It is indeed surprising that such a state of things should be tolerated in a civilized country. In the cotton-mills of Mexico the writer found some years ago the same evils existing, and was not surprised that in a country which is only just emerging from barbarism into civilization, such inhuman practices should be tolerated; but in a land of enlightenment like the United States, with all the centuries of civilized influences behind us, it is a marvel indeed that public sentiment does not assert itself in such a manner as to compel the monsters who are guilty of such crime to cease their traffic in human flesh. It would seem to be great inconsistency for us to be sending missionaries to the heathen and appointing commissioners to investigate the condition of things on the Congo when atrocities of this sort are being perpetuated in our own land under our very eyes. As an eminent statesman not very long ago said, "The great problem at the present time is not how to civilize the heathen, but how to get heathenism out of civilization."

Longfellow as a Lad.

Longfellow was a very handsome boy, retiring, without being reserved, active and eager. He was kind-hearted and affectionate; sensitive, impressionable, impetuous. He had blue eyes and chestnut hair; his complexion was delicate; his cheeks were rosy. His eyes were full of expression and he looked one square in the face. He was a normal boy, and a devotee of all boys' games. He snow-balled, coasted, skated, flew kites and swam. Sometimes he would tramp through the woods with a gun, but most of all he liked to lie under a tree and read.

To such a boy the old farm was enchanted ground. He knew where the crimson cardinal flowers bloomed, where the largest of the trout lived in the little brook, where the robins nested year after year, and where to set home-made "box-traps" for chipmunks along the low stone walls. He followed the mowers at haying time, "trod" the load and rode upon it to the great barn. In the autumn he enjoyed the gayety of the corn-husking, watching the spinning wheel being fed from the heap of carded wool and helped to fill the quills when the household loom was weaving homespun for clothing for men and boys. The love of nature, which was to be a thing of greatness in his works and life, was in the forming. Nowhere would he more inevitably have learned to love living things than at Wadsworth Hall. The woods, the pleasant reaches of sunlit meadows, the fields where he searched for berries, the pastures, pennroyal scented, where the cattle grazed; the brook, with its minnows; the little bridge under which the pewee built; the river, the humming song of whose fall was heard by the boy in the quiet of night—all these played their part to make the completeness and beauty of that conception of nature which was Longfellow's. —*The Century*.

Enthusiasm may enable a man to reach a high attitude, but it doesn't provide a satisfactory method of letting him down again.—*Exchange*.

When a man is in earnest and knows what he is about, his work is half done.—*Mirabeau*.

Make each day a greeting of the last.—*Pope*.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

LESSON V., MAY 4, 1907.

JOSEPH THE WISE RULER IN EGYPT.

Gen. 41: 38-49.

Golden Text:—"If any of you lack wisdom, let him ask of God." James 1: 5.

INTRODUCTION.

There is no more common fault than ingratitude. The chief butler when he was restored to his office quickly forgot the Hebrew captive who had so kindly interpreted his dream for him, and failed to bring his request to the king. However, after two years, there arose a great need for an interpreter in the court of Pharaoh, and the chief butler called to mind the young man who had done him the favor while in prison.

Joseph's kindly deed brought him a great reward; for now he has the opportunity to interpret a dream for Pharaoh. Every one recognizes in him the man for the hour, and he is accordingly appointed by the king to be his viceroy and chief steward for the nation. He is given the great responsibility of getting ready to meet the impending famine. Thus was Joseph in one day released from prison, made a free man, and then exalted to the highest office of trust and responsibility in the gift of the sovereign.

It is worthy of notice that when Joseph undertook the interpretation of Pharaoh's dreams he made it plainly understood that it was not through his own power and ability but through the gift of God that he was able to reveal the mystery.

TIME.—When Joseph was thirty years old.

PLACE.—Same as in last week's lesson.

PERSONS.—Joseph, Pharaoh and his officers, Asenath.

OUTLINE:

1. Joseph is Honored by Pharaoh. v. 38-45.
2. Joseph makes Provisions for the Famine. v. 46-49.

NOTES.

38. *And Pharaoh said unto his servants.* The chief officers and counsellors of the king are according to the Oriental custom called his slaves

or servants. *Can we find such a man as this?* Pharaoh recognized in Joseph the very man that was needed in that trying time to make provision for the famine whose coming he had foretold. *A man in whom the spirit of God is?* It was because of the divine guidance that Joseph was especially fitted for the work before him. It is better to spell *spirit* with a small "s" as in the Revised Version; for the reference is not to the Holy Spirit, the Third Person of the Trinity, who was revealed in new Testament times. The spirit of God is here the especial divine influence or endowment, fitting a man for special work. Compare Exod. 31: 3 and other passages.

39. *There is none so discreet and wise as thou art.* Pharaoh very naturally inferred that the nearness to God that gave Joseph the ability to interpret dreams would make him more than ordinarily competent in other affairs of life.

40. *Thou shalt be over my house.* Joseph had done well in the house of his master and in prison: he is now promoted to lordship over the house of Pharaoh, and over the people of Egypt. *And according to thy word shall all my people be ruled.* They are to render to Joseph the same submission as to the king. *Only in the throne.* Pharaoh reserves for himself the sovereignty of the kingdom. He does not go so far as to make Joseph king in his stead.

41. *I have set thee over all the land of Egypt.* Joseph's authority is not confined to the court of Pharaoh or to the capital city. He has full authority in the realm. Thus he can make whatever arrangements he desires to ward off the calamity of famine.

42. *And Pharaoh took off his ring.* The ring contained his signet or seal. The possession of this ring denoted authority to act in the king's name. *Vestures of fine linen,—gold chain about his neck.* These were signs of noble rank. The gold chain indicated that the wearer had done distinguished service for his sovereign. This same peculiar fine linen is mentioned later as used for the garments of the Israelitish priests and for the hanging of the tabernacles.

43. *And he made him ride in the second chariot.* That is the one next to the chariot of Pharaoh himself. *Bow the knee.* The word thus translated has been the subject of much discussion. It is to be admitted that this rendering is little more than a guess, still the word must refer to some royal honor.

44. *Without thee shall no man lift up his hand.* This is a further expression of the complete control of affairs given to Joseph. He was free

to require whatever action on the part of the people that he desired.

45. *Zaphenath-paneah*. This is evidently an Egyptian word preserved for us in Hebrew letters. There is some difference of opinion as to its precise meaning: God spake and he (the bearer of the name) came into being, or the Protector of Life, or possibly, the Saviour of the World. *Asenath, the daughter of Poti-phaera, priest of On*. The king honors Joseph by the selection of a wife for him from the priestly caste which was next in rank to the royal family. By this marriage he further accredits his new prime minister and makes him feel at home in Egypt. *On* called by the Greeks Heliopolis, was seven miles north-east of Cairo. It was the center of sunworship in Egypt, and its priests were highly esteemed. *And Joseph went out over all the land of Egypt*. He examined into the condition of the people and affairs over which he was to have management.

46. *And Joseph was thirty years old*. Compare chap. 37:2. We are to conclude therefore that he was about thirteen years in servitude.

47. *The earth brought forth by handfuls*. That is, very abundantly. The first part of the dream according to Joseph's interpretation has a complete fulfillment.

48. *And he gathered up all the food of the seven years*. We need not think that he seized the entire crop. He doubtless took the portion that was required for taxes, and then bought the surplus of grain for which there was no market. *Which were in the land of Egypt*. This relative clause seems to refer to the years, but the better reading makes it refer to the plenty. "The seven years of plenty which was in the land of Egypt." *The food of the field, etc.* Joseph shows great foresight in his arrangements. He does not make great expenditures for transportation, but arranges to store the grain near the place that it was grown. It doubtless would be needed later on in the same place.

49. *And Joseph laid up grain as the sand of the sea*. By figurative language our author pictures the enormous supply of grain that Joseph treasured up. Doubtless many thought that Joseph's policy was a waste of time and money. How could there be use for such a quantity of grain? Who ever heard of a famine of seven years duration?

We find in life exactly what we put in it.—*Emerson*.

Royal

Baking Powder

Absolutely Pure

Made from pure grape cream of tartar; makes the best biscuits, cakes and all hot-breads; assures wholesome food and protects the family from the danger of alum and other injurious substitutes.

No man can fill another's place, or do another's work in the plan of God. God wants no man to be just like another man. No one of the Bible heroes could do as well, in the sphere assigned to one of us, as the one who is now in that sphere. We are called to have the best traits of those men, and to be ourselves in the exhibit of those traits.

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—*Samuel Osgood*.

WANTED.

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