

THE SABBATH RECORDE R

PLAINFIELD, N. J., APRIL 29, 1907.



THE REVEREND JARED KENYON, INDEPENDENCE, N. Y.
Now in his 89th year.

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The Sabbath Recorder.

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Editorial

Reference to the obituary column will apprise our readers that N. O. Moore, of Decatur, Ark., has "gone home." He was the father of N. O. Moore, Jr., Business Manager of the RECORDER office, who was with his father when the end came. Our readers will join with the RECORDER in extending sincerest sympathy to Mrs. Moore and the children, whose sorrow is lessened because husband and father went home calmly and with an abiding hope in Christ.

More About Conference.

History furnishes some facts which enter into the question of annual or biennial sessions of Conference. The Conference grew out of a yearly meeting which was established in April, 1696. Seventh-day Baptists from Newport had settled upon the mainland of Rhode Island and intercourse between them and those at Newport resulted from the natural desire for brotherhood and intercommunication. With little interruption a meeting thus began in 1696, known as the "Yearly Meeting" or "General Meeting," those terms being interchangeable for a long time. This was a fraternal meeting without special organization or executive functions, beyond social and religious intercourse. It was expected that the members of the church would attend, as far as possible, for a spiritual reunion and for considering important matters that might come before the churches. As Seventh-day Baptist churches developed outside of New England, this yearly meeting took on other functions. In June 1703, for example, a request was sent to the Newport Church from Pennsylvania for advice concerning some matters of difficulty, as a result of which a committee was appointed to visit the brethren in Pennsylvania. In 1705, a meeting was held at Westerly with the idea of uniting the churches in more

definite form. This seems to have been brought about by a letter from the churches in New Jersey. Edmund Dunham was sent from Piscataway, now New Market, in 1705, for ordination at the hands of the elders of the Newport church. In addition to the ordination, Edmund Dunham and the church he represented were "admitted into Christian association and communion" with the Newport Church; the Seventh-day Baptists living on the mainland in Rhode Island still belonged to the Newport Church. This yearly meeting also conducted correspondence between Sabbath-keepers in America and England. In 1762, a vote was passed to discontinue the Newport yearly meeting, but in 1763, that vote was superseded by a resolution to continue the meeting. In 1766, the time of meeting was fixed on the third of September. Meanwhile, a similar yearly meeting had grown up between the two New Jersey churches. That meeting seems to date from about 1770. When churches were organized in the state of New York and elsewhere, the functions of the yearly meeting increased, all tending toward an organized union. Delegates and communications were sent from various churches, special notice being taken of the spiritual state, and number of members in the churches. The development of Seventh-day Baptist interests in Berlin, and Leonardsville, increased the demand for yet more extended and formal intercourse in connection with which the functions of the yearly meeting were enlarged so that the development of the General Conference was the result of natural laws of growth.

Missionary Interests.

With the opening of the new century, 1800, came the first proposition for the churches to unite in missionary operations of extended character. The proposition grew out of a desire to strengthen the bonds which already united the churches in common fellowship and to propagate the Sabbath and evangelical Christianity in localities where churches were already organized or groups of Sabbath-keepers had already located. Eight churches of Seventh-day

Baptists thus took the initiative toward making the United States their field of labor. Mr. Bailey says: "The scheme is a grand one. Eight small churches propose to take in the United States, as a field of special labors to bring the people to the observance of their faith and hope. In its spirit and scope, it looks much like the mission of the Twelve Apostles, to go into all the world and preach the Gospel to every creature." There were then eight churches in four different states, with a membership of about fifteen hundred in all. By the natural law of evolution the General Meeting of the Newport church, which first met on May 15, 1696, grew into the General Conference that took definite shape in 1802. Mr. Bailey places the first General Conference at Petersburg, September 23, 1803. The statistics were these: "Hopkinton, 605 members; Cohansey, 80; Waterford, 26; Piscataway, 80; Bristol, 32; Brookfield, 68; Petersburg, about 190; Newport, 48; making a total membership, at that date, of 1130. The number of ministers, and their locations, were as follows: Hopkinton, Abram Coon, elder; Waterford, David Davis, pastor, Jabez Beebe, evangelist; Cohansey, Nathan Ayers, evangelist; Piscataway, Henry Rafferty, pastor, Brookfield, Henry Clark, pastor; Newport, William Bliss, pastor, Arnold Bliss, evangelist; Petersburg, Nathan Rogers, evangelist; making in all a total of nine ordained ministers." Geographical questions related to the meetings of Conference soon came up. In 1810, the propriety of holding two General Conferences each year was brought up; one to take in the Eastern and Northern churches and the other the Southern and Western churches. It was discussed and laid over for further consideration. It was discussed again in 1811 and 1812, but no definite action was taken toward two Conferences. No change was made as to the time of meeting until 1823, when Shiloh requested that the "General Conference should be changed from the fall sessions on account of prevailing sickness in that vicinity during that season of the year." In response to this, the next Conference was fixed for June. The reasons which suggested the idea of two Conferences continued to demand attention, and in 1834, a suggestion was presented to the Conference that the churches be organized into different associations, "which associations

shall appoint delegates to sit in General Conference, and that such delegates form the active body of such General Conferences when in session. In 1835, this was further discussed, with the result that the Conference recommended the formation of Associations by adopting the report of a committee consisting of Orson Campbell, Alexander Campbell, Joel Greene, Amos R. Wells, Nathan Hull, Ebenezer Davis. That committee said: "Upon mature reflection, we deem it expedient that the Seventh-day Baptist churches in the United States form themselves into three associations, which may be properly denominated the Eastern, Middle and Western Associations, which shall hold sessions in each year a little prior to the sitting of General Conference, and we would suggest the appointment of twelve delegates to sit in the Conference from each of the several associations." "That the churches in Rhode Island, New Jersey and Connecticut form the Eastern; and the churches east of Alleghany county, N. Y., and west of the Hudson river form the Middle leaving the choice of the churches of Berlin, Petersburg, and Schenectady to attach themselves to the Eastern or Middle as they wish, and that all the churches, including Alleghany and westward, and south, form the Western."

Representation by Associations.

The proposition to make these associations the unit of organization in the Conference, does not seem to have succeeded. Most of the churches preferred to represent themselves, directly, rather than through associations. The organization of associations evidently raised the question as to the time when the General Conference should meet, for in 1836 a proposition was made for holding the Conference once in four years, and that it be made up of delegates from the several associations, the churches in each association determining how the delegates from that Association should be elected. This report was amended so that Conference met the next year, and thereafter for some time the meetings were triennial. These triennial sessions seem to have been a compromise between those who favored the original plan of annual meetings and those who thought Conference might meet less frequently, under the associational plan, evidently with the idea that the associations would look

after denominational interests, making it unnecessary for Conference to meet annually. Several amendments were made to the Constitution at that time, Article Second fixing the sessions as triennial. This Constitution was accompanied by a carefully prepared address. The main part of that address is so relevant to the proposition which comes before Conference this year, that we quote it in full, from page 78-80 of Bailey's History:

"Dear Brethren:

We offer you the following considerations relative to our connection as an associated body, and the proposed revision of our Constitution.

It is well known to you all, that the General Conference has been viewed and cherished, from the time of its formation, as the source of happy union, both of sentiment and feeling, which have so extensively prevailed in the denomination. And we are persuaded that its annual convocations are necessary for the continuance of this union. And we are further persuaded that, to have its meetings less frequent, would be to lessen the interest felt in them, and to secure, eventually, its annihilation. From this connection, as an Annual Conference, have originated those benevolent institutions,—missionary, tract, and education societies,—which are now patronized by a large portion of the denomination. These societies are making an increasing demand upon our attention, and their successful operations, in our opinion require an annual meeting at which their circumstances may be known, and their business constitutionally transacted. The interest felt by the denomination in these institutions is, in our opinion, insufficient to secure for them this attention, unaided by the annual session of the General Conference. The contemplated Hebrew mission is another source of anxiety with us, that there may be no obstacle to prevent the convention of the Conference. In saying this, we do not mean to dissuade the churches from the formation and continuance of Associations. We believe these will promote the interests of the churches, if they are not permitted materially to weaken the Annual Conference, and we recommend to them a uniform concurrence in this plan.

But the partiality for the associations, expressed by some of the churches, rather than an Annual Conference, together with

the proposed amendments of the Constitution at the last two sessions, have given serious anxiety to many of our eldest churches as to the safety of our union, and the continuance of those benevolent institutions, which we have given pledges to sustain, and we are led to regard every measure, the probable consequences of which would be likely to impair the influence of the General Conference, as unfriendly to our union."

In 1839 the following resolution was adopted:

"Resolved that instead of the third article of the amended Constitution, we adopt the compromise of 1837, which is as follows: 'That the term of time between any two sessions of the Conference shall be determined at each session, and that we refer this to the churches and Associations for their adoption at their next session.'"

In 1840, final action was taken as follows:

"The decision of the churches and associations, to whom was referred the amendment proposed to the third article of the Constitution, was called for, and the amendment was carried, two-thirds voting in the affirmative; whereupon it was ordered that it be inserted as a part of the Constitution."

The article referred to reads: "This Conference shall hold an annual session, at such time and place as shall be agreed upon by the delegates present at its annual session."

Six years were taken for the discussion of this question at that time, the main point being of the Associations and their relation to Conference, it being thought that an annual Conference and three annual associations were not necessary, or at least that four such annual meetings would interfere more or less with each other.

Not Permanently Settled.

The matter came up again at the Conference in 1842, but an amendment which called for annual sessions was lost and therefore does not appear upon the records. In 1846, the following action was taken:

"Resolved, That we recommend the continuance of the General Conference in its present character, as an advisory council, and a medium for collecting the statistics of the denomination; that its meetings be held once in three years and that its Constitution be so amended that in case our benevolent societies or Associations shall,

at any future time, see fit to hold their anniversaries in connection with the Conference, the time shall be so appropriated as to give the first two business days to the Conference, the second two to the societies, and the following days alternately to the Conference and societies, and that we respectfully invite each church, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken place during the three years."

An effort was made to insert the word, annual; for triennial, in the foregoing resolution which failed and the sessions continued to be held triennially. In 1861 the following resolution was adopted:

"Resolved, That the interests of religion and the welfare of the denomination demand the change of this Conference from triennial to annual gathering."

The Conference of that year adjourned for one year. The question was referred to the churches for action, and in 1863 the following action was taken:

"Whereas, a majority of the churches reporting on the question submitted to them at the last session, in reference to the sessions of Conference being held annually or triennially, reported in favor of annual sessions: therefore,

Resolved, That this body will hereafter hold its sessions annually."

It was the privilege of the writer to attend the General Conference for the first time in 1862. It has been his privilege to attend every session of the General Conference, excepting two, from that time, until the present. He was familiar with the discussions that were prominent in 1862-63, relative to triennial and annual sessions. The relation of Conference to the Associations was a prominent one, touching the question of annual or triennial sessions from the time that Associations were organized until the settlement of the question in 1862.

Shall the Associations be Discontinued?

In Home News from Plainfield, which appeared in the RECORDER last week, it was seen that that church has expressed an opinion that the sessions of the Eastern Association, as they are now conducted, may be well discontinued. Such a motion

was made, we think, without any reference to the history given above. Probably those who supported the motion did not know of that history. We believe that the opinion expressed by the Plainfield church includes the thought that the sessions of the Eastern Association may better be discontinued than interfere with the sessions of the General Conference. The natural relation between the Associations and Conference suggests that since the number of Associations has been doubled since 1834, the question is yet a pertinent one. Whether the Associations shall disappear from our denominational machinery ought not to be settled hastily. Perhaps the older Associations might disappear, having served their purpose, while the younger Associations might well be continued. The churches in any given Association are best able to decide the value of the Association to themselves and to the denomination. The question that is coming before Conference this year had its origin quite largely, if not entirely, in the problem that is presented by the annual sessions of five Associations, and annual sessions of General Conference. Taking the history of the past into account and considering the whole field, it seems to the writer that the Associations, as they are now conducted, should give way rather than that the annual sessions of the General Conference be discontinued. That there is need for greater intercommunication between the churches of various localities than the Associations now accomplish, is evident. It is a practical question how far quarterly, semi-annual or annual meetings of the churches in any locality can be made to contribute to the spiritual life and development of those churches, as effectively or more effectively, than the Associations do as they are now carried on. The question of gathering statistics twice a year has always been a complicated one. On the other hand, the interchange of delegates between Associations, the time and expense of attending them, and their proximity to the meeting of the General Conference, present definite considerations bearing upon their continuance or non-continuance. Whatever may be the result of the vote by churches, now asked for by the General Conference, the fundamental features of the problem will not be essentially changed. Let it not be forgotten then that the Associations were developed after a proposition

had appeared for two Conferences; and that the value of the Associations to denominational life and their relation to the General Conference, have always been prominent factors in discussions concerning annual session of the General Conference. We have made the foregoing review of what has been, hoping to aid the churches in considering the question now before them, which question they must answer at the next session of the General Conference.

Reapers, Reapers?

Those who read the minutes of the Missionary Board meeting published in the RECORDER, April 22, noticed that Secretary Saunders, who has been in the field for some time past, is to give up other forms of work, that he may have time and strength for more field work. This indicates what all observers must appreciate that the demand for laborers on the home field is very great,—perhaps greater than at any time before. That the demand increases in this way at a time when the number of laborers is decreasing ought to give more anxiety than we fear it does. The success which has attended the work of Secretary Saunders as an evangelist in former years is proof that his labors will be of great value in the field, and that he will do everything that strength and time permit. But no man can command the time and strength adequate to the pressing demands from the home field. The Secretary cannot do the work of a dozen men. He ought to have that number of men, under his direction, in addition to all that he can do, coupled with other duties. The home field demands include several pastorless churches, as well as fields that are strictly missionary ones. Under these circumstances the RECORDER must repeat what has been frequently said, that pastorless churches and groups of Sabbath keepers needing aid should do more to develop the unused talents among their own number. Our churches are suffering from over-dependence on preachers. Perhaps it is better to put it in another way, and say that they are suffering from the paralysis of unused powers. It does not relieve the situation to say that these strenuous worldly years are unfavorable for the development of unused talents and unorganized forces. That fact increases the difficulty. These are times of emergency

and emergencies are always epochs of awakening or of more rapid declining. If an emergency be met wisely and promptly it creates new methods, develops new. The supreme need of the hour, with all our churches, notably with pastorless churches and groups of Sabbath keepers on the various missionary fields, is strength through self-development. The successful swimmer in the surf, times his strokes so that each wave helps and lifts him forward. This comparison with the surf swimmer finds many analogies in the present condition of our home fields. The law of growth and development, through activity and earnestness, is unvariable and imperative. There is no other way in which individuals, churches, or communities can become strong. One may pray for strength, without corresponding efforts and activity, until the voice of prayer is lost in death. God helps those who help themselves. He can do little for others. Another phase of the question demands consideration. Many of our churches are strong, at least in numbers and financial ability, and have competent pastors. Such churches are under obligations to churches and communities that are weaker. They ought to send aid, through their pastor, to pastorless churches and mission fields more frequently and more extensively than they do. Real benefit will come to the churches in this way, providing they rely upon themselves and develop unused talents, when their pastor is away. It would be a blessing to some churches to be deprived of their pastor, from time to time, if for no other cause than that the church might bring out more of its unused power. In some cases, and we think more largely than is appreciated, pastors of Seventh-day Baptist churches preach much outside of denominational lines. In some cases this brings financial returns, and in others very little, if any. If there were not so great need of their services among our own churches, we should not think of speaking against this sort of thing. But when the need is as great as it now is, every law of self-strengthening and self-development on the part of the denomination requires that more of the time and strength of Seventh-day Baptist pastors be given to the needy fields within our household of faith. The accomplishment of this lies more with the churches, than with the pastors. We believe there are a few pas-

tors who would not gladly go to needy fields among our own people if they were encouraged and aided to do so by their own churches. Let this be done through the Missionary Society. That is the natural channel. If in any given case a church is not able or willing to meet the expense of such a trip,—and that should include some additional remuneration to the pastor for his labors,—let the churches assure the Missionary Society of their readiness to give adequate support so that it can meet the demands of such temporary work. An untold amount of good would come in the present emergency if this form of aid could be made vigorous and extensive. If a dozen churches, having competent pastors, would say to the Missionary Society, "We are ready to place our pastor under your direction for such labor as you may deem wise." for a given length of time, it would bring help to many. A dozen such propositions we feel sure would cheer the heart of Secretary Saunders, strengthen his hands and carry aid that is sorely needed to various portions of our home field. Considering the situation as to the supply of candidates for the ministry, the present emergency will be more than temporary, and we see no other plans so well fitted to aid our cause at once, as the plan here suggested. The Editor of the RECORDER makes these suggestions upon his own initiative and without any consultation with the Missionary Board or Secretary Saunders. The demand is so great and this form of aid so feasible, that we are ready to urge it with the belief that it will be welcomed by the Missionary Board and its over-burdened secretary. It is true, too sadly true, that there is a lack of overflowing spiritual life in all our churches. The lack of that life has been a large factor in producing the present situation. If those who read these lines,—and we wish it were possible to speak yet more emphatically to the careless ones who will not read them—do not respond to this suggestion, that is evidence that they are lacking in spiritual life, unless they have some better proposition to bring forward. We do not see how any one, viewing the situation as it is, can question the idea that Seventh-day Baptist pastors ought to spend their time and strength in building up Seventh-day Baptist churches, in "strengthening the things that remain which are ready to die."

This is not an objection to work in other fields; it is not a narrow view of denominational interests. It is a commonsense view of fundamental truths that are embodied in Paul's words: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." I Tim. 5:8. That passage is sometimes quoted to prove that the father of a family ought to furnish shoes and bread for his children. It has much higher meaning, and a definite application at this point. The situation also calls for wise efforts in connection with the labors of students as evangelists, through vacation periods. If any work of that kind is to be undertaken this year, or in future years, it should be directed toward those places where Seventh-day Baptist interests already exist, and need strengthening and enlarging. Probably all our readers will agree with these general propositions. What we desire to make them feel is the imperative-ness of these demands and the anxiety which must fill the hearts and burden the hands of Secretary Saunders and the Missionary Board. We advise needy fields and pastorless churches to make greater effort to aid themselves. Depend more upon God and yourself, but at the same time lift up your voices as did those of Macedonia, "Come over and help us." Increase efforts to help yourselves and continue to cry for aid from others.

Finances of the Missionary Society.

If you read the report of the treasurer of the Missionary Society on pages 308-9, RECORDER, April 22, you rejoiced in seeing that the society is out of debt. There was double rejoicing in your heart if you had contributed "as the Lord has prospered you" to lift that debt. If you did not contribute as you ought to have done, regret ought to have entered your heart as you read the treasurer's report—regret that bears good fruit in better deeds. The denomination may well congratulate Secretary Saunders and his associates upon the results of the strenuous campaign upon which he entered at the close of the last Conference. But in the midst of rejoicing, words of warning should be spoken. It usually happens that special efforts to raise a debt or accomplish a specific work are followed by corresponding reaction and decline in

giving. The lifting of the debt that was on the Missionary Society opens the door to greater calls and demands for larger expenditures. Money is not the main thing in the Lord's work, but it is an absolute necessity. Men are greater than money, and the call for men at this time is answered by painful silence. Nevertheless a well filled treasury will do something toward securing men or helping to prepare men for waiting fields. There are many successful business men who believe that a debt is a good thing in business; that it incites to action and furnishes new and constant motives for greater exertion. Be that as it may, the fact that the debt on the Missionary Society has been cancelled ought to incite to larger giving, and greater interest in view of the needs that have just been suggested in this column. The situation brings a new and emphatic plea for systematic giving, for that constant recognition of service to God by way of money which ought to be a means of spiritual growth and which is a positive means of grace to every man who apprehends the true nature of wealth and the blessedness of being able to transmute himself into money that he may work through others in fields far beyond the reach of his voice or his person. While the RECORDER joins in congratulating the Missionary Society it cannot do less than add these words of warning and this plea for more earnest work and greater liberality.

Rejuvenation of Catholicism.

The RECORDER frequently calls attention to the history, present strength, wide influence, far-reaching plans, and persistent methods of the Roman Catholic Church. The history of the Roman and Greek Catholicism form the bulk of Christian history. Roman Catholicism has been closely related to English speaking people, since the Reformation. The coming history of Christianity will commingle the interests of Romanism and Protestantism quite as much, if not more than has yet been done. He is a superficial and careless observer of events who dreams that the struggle between Protestantism and Romanism is finished, or that it can be eliminated from the future of Christianity. The larger Catholic-Protestant question is brought to the front at this time by the following announcement of a cyclopedia that is just beginning to appear:

"The Catholic Encyclopedia, an international work of reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. In 15 vols. Vol. I: New York, Robert Appleton Company." This is the latest and most significant evidence of a revival of strong and cultured Catholic thought in the English language. It indicates that American Catholics are surpassing their fellow churchmen in Europe in the propagation of Catholicism, through the English tongue. Since the time of Henry VIII. in England comparatively successful efforts have favored Protestantism in its struggle with the ancient Catholic faith. Literary activity was a distinguishing characteristic of Protestantism in England and Scotland. From the time of Elizabeth, English literature exalted Protestantism and bore heavily on Catholicism. Catholic literature was buried in Latin, unknown to the masses, and out of reach for reference to all but a favored few. The following description of the situation in England will be of interest in this connection. It appeared in the *Daily Times*, New York, April 6, 1907. We judge that it is from the pen of a Catholic.

"A consequence of these conditions was widespread ignorance of the nature, the constitution, and the inner life of the doctrines, the practices, and of the ritual of the Catholic Church in the English-speaking world; so that many historians and scholars who should be above prejudice were infected for a time by the anti-Catholic sentiment. But at length they began to realize that a great church, which claimed Adam as her first member, and the whole of the Old and of the New Testament as her charter; a church that had played such a wonderful part in the development of civilization, of the arts, and of the sciences, and that assumed to be the sole authorized organ of the Eternal Word incarnate at Nazareth, and born at Bethlehem, deserved some courtesy and the careful study of serious minds and of sincere seekers after truth in history, in philosophy, and in theology.

"The tide began to turn. In the beginning of the nineteenth century the courageous defense of English interests by Pope Pius VII. against Napoleon I. weakened prejudice against Rome. The Penal laws passed away in the British Empire. A reaction took place in the English Church and in English views of Rome. Oxford led

the movement, the Catholics pushed it forward, and great minds like Wiseman, who preceded Newman and Manning; the Oratorians, many of whom were Catholic converts, and the Jesuits of Stonyhurst College, became the heralds of a second Spring, so that now, in England, Scotland, Ireland, and in the United States, some of the most learned scholars and of the most polished writers are the glory of the Catholic Church."

Catholicism in America.

The early colonists in America were intense anti-papists. Their opposition was political as well as religious. The earlier tide of Catholic immigration was from Ireland. The majority of such Catholics had neither wealth nor learning. Freedom of thought and legislation in the United States has been favorable for the growth of Catholicism, and the picture presented in colonial times has been wholly changed. France, Italy, Germany, Spain, and Slavic countries have sent their quota of Catholics, until increase in that branch of the Christian Church is a marked feature of each religious census. While the first generation of European Catholics is often represented by men who wield the shovel and pick, many of the second and third generations are adepts in politics. They soon become makers and administrators of our laws, "political bosses." This comports with the genius and history of Roman Catholicism. Romanized Christianity has been political from its birth. It was born from State-Churchism. All Catholics have been trained in ecclesiastical statesmanship. Catholic scholars, of whom there has always been a goodly number, have been thoroughly indoctrinated in their creed, and well informed in their history. The Catholic Church has one dominant aim,—“World Empire.” This has given fixedness of purpose and unity of action. It has made Catholicism the most able, intense and persistent missionary organization in the world. Hence its far-reaching and widely-inclusive plans. It builds for the centuries. This fifteen volume Encyclopedia is a product of such plans. The appearance of successive volumes will keep Catholicism before the public for several years to come, thus giving an effectual method of propagation, through business and literary channels. The general influence of Catholicism in the United States enlarges each year. It has greater

influence in national and municipal politics than any other religious body has. Its scholarship along denominational lines is ripe and strong. The general situation is now favorable for a great literary enterprise, like the Encyclopedia. The financial success of the enterprise is of little account compared with the propagandist features. Such a contribution to the literature of the twentieth century must be a factor in fulfilling Archbishop Ireland's announcement, made a few years since, when he said: "The duty of the hour is to make America Catholic." The publication of such an attractive and voluminous work, running through a series of years cannot fail to create an epoch in the history of Catholicism in the English-speaking world, and its literature. It is a notable example of the manner in which Catholicism adjusts itself to new surroundings and new demands. Superficial observation says: "Roman Catholicism loses its hold on the children of immigrants from the Old World." Wider and more accurate observation denies this. Readjustment strengthens Romanism. Any system organized as the Roman Catholic Church is, and having such a history back of it, is stronger because when it changes its skies, it does not change its purpose. This Encyclopedia will place a sifted and specially prepared literature before the people of the United States, in the most vigorous language of the world, fitted for this, most strenuous of the centuries. The reader may be assured that here is not an ordinary business venture,—no publisher's scheme. It is a Catholic missionary enterprise, wisely planned, and fraught with great possibilities. Meanwhile, it must be remembered that Mexico, Central America, South America and our Island territory in the West Indies and in the Philippines, are all dominantly Catholic. The closer touch into which we are coming with Central and South America, and the semi-organic relation which has come about between the West Indies, the Philippines and the United States, cannot fail to strengthen Catholic influences in all of America. When one takes the long look backward noting the history of Roman Catholicism, and the long look forward, considering the indications of the present time, he cannot wonder that representative Roman Catholics in the United States say, "Protestantism is no longer a foe to be feared."

Opportune Opposition to Protestantism.

There has been no period in Protestant history when quiet opposition to the fundamental doctrine of Protestantism that the Bible is supreme authority, could have been more opportune than the present. Protestantism has never been fully loyal to the proposition that the Bible is supreme authority in religious matters, whether we consider the interpretation of the Bible as it was when Protestantism was born, or modern interpretation that has come about through historic and literary criticism. While it may be true that the fundamental principles of righteousness are as firmly fixed in the Protestant world as they have ever been, it is true, on the other hand, that a readjustment is going forward in all matters pertaining to authority in religion. Romanism stands upon its original position which holds the authority of the Church to be supreme. The question of authority among Protestants has been sharply discussed for the last half century, or more, as the result of which the Bible, human reason and the historic Church are each recognized as sources of authority in religion. This process of readjustment is not completed. From one standpoint the times are opportune for the reasserting of the Catholic doctrine of Church authority. One may not prophesy in advance what the final results of the present tendencies will be. But temporarily—and that may mean a century or two—the indications are favorable for a rejuvenation of Catholic doctrines among those who have not been Catholics. If this does not take place directly, the growing indifference on the part of many non-Catholics, to all ideas of authority in religion, will probably bring weakness to Protestantism and comparative strength to Catholicism. Now, as always, indifference is an effective form of opposition. Without attempting to foretell the results, there is ground for concluding that the rejuvenation of Catholicism in the United States and on the American continent will go forward for some time to come. Whether non-Catholic influences will be strengthened, in the meantime, and whether historic Protestantism will grow stronger or weaker, must depend, in a large degree, upon the attitude of leading Protestants concerning "Authority in Religion." Our readers will do well to follow this broader line of thought.

Editorial News Notes.

The RECORDER desires to make this column instructive as well as entertaining. With this in view we call attention to the fact that a life-size model of what is said to have been the largest whale ever captured was completed in the American Museum of Natural History, in New York, April 18. Only one other similar model exists in the United States. That is in the National Museum in Washington. The whale was captured four years ago off the coast of Newfoundland. It weighed 64 tons; was 76 feet long; measured 35 feet around the shoulders; and 19 feet around the head. Its fins were 11 feet long. The body contained 40 tons of flesh, 8 tons of blubber and 8 tons of skeleton. This model presents many advantages to the student, over and above those which the skeletons of whales present. This whale was known as a "Sulphur Bottom," because of certain yellowish marks upon the under side of the body.

On the same day a discovery which will be of great scientific interest was made near Altoona, Pa. The preserved bones of a number of gigantic prehistoric animals were unearthed in the limestone formation of certain quarries on the Pennsylvania railroad just east of Hollidaysburg. These bones were found 35 feet below the surface of the rock. Those reported are three pieces of a thigh bone, including the ball and socket of the thigh joint. The thigh bone was ten and a half inches in diameter, and the ball of the joint was seven and a half inches in diameter. A tooth is reported six and a half inches in length and three and a half inches in width. The fossils will be sent to Carnegie Institute in Pittsburgh. The estimate of twenty thousand years as the time since these bones were deposited is probably within the limit. God writes history in many ways.

Rev. Dr. E. E. Hale, Chaplain of the United States Senate, was honored at a meeting of the Alpha-Delta-Phi College society of Harvard University. Dr. Hale graduated in the class of 1839, and has been a member of this college fraternity for seventy years. He was present at the meeting and banquet in New York where

he made a most interesting and able address. Dr. Hale represents a rare, ripe old age, rich in scholarship and richer still in those elements which mark high manhood and make men benefactors of their race.

Rev. Dr. Teunis Slingerland Hamlin, pastor of the Presbyterian Church of the Covenant, Washington, D. C., died on Wednesday, April 17, in the Hahnemann Hospital in New York City. Dr. Hamlin was a delegate to the Peace Conference. He was taken ill on the afternoon of Wednesday, was removed to the hospital and died a few hours later, before his wife, coming from Washington, could reach him. He was a native of Glenville, N. Y., and was about sixty years of age; he was a prolific writer, a man holding high position in Presbyterian circles and greatly esteemed by all who knew him.

An important movement, and one which must be of wide interest to thoughtful women is announced from Berlin, Germany. The Minister of Education, Herr von Studt, announces that in the future, girls who wish to become merely housewives will enter the schools called "Lyceums," while others who wish to study in the Universities will enter the "Gymnasiums." In the Lyceums, cooking, hygiene, domestic economy, and the care of infants will be taught. This is a step toward preparing women for the duties of housekeeping, wifehood and motherhood. Every one familiar with the subject will appreciate how much special training is needed in these directions. In the United States, as well as in other countries, thousands of women come to marriage with such slight preparation by way of knowledge, and with such narrow views of the duties involved, that they cannot be such Home-Makers as insure best results. This is true of men quite as much as of women, and it will be a fortunate day when systems of education do more than is now done to prepare both men and women for the great and important duties which come when homes are founded. However appropriate or "happy" a marriage may be, according to ordinary definitions, such preparation as is here spoken of is an absolute requisite of high success.

A marked evidence that China is awakening is found in the reorganization of her military forces. The Chinese soldier of yes-

terday was poorly trained, inefficient in many respects and not capable of coping with the soldiers of other nations. This fact was made prominent in the late Japan-China war. The present reorganization places the army well at the front when compared even with the efficient forces of Japan.

The campaign which Dr. Doty, of the Health Board of New York, has been waging against the mosquitos of Staten Island draws to a close and is marked by signal victory. The mosquito pest of that island, is practically annihilated. The Doctor will continue his investigations relative to the mosquito as a disease-producer. The problem is simpler than one might think. Drain low lands so that stagnant water will be removed, and the largest share of the victory is attained.

Dr. Aked from England, who has just become pastor of the Fifth Avenue Baptist Church in New York City, preached his first sermon in that capacity on Sunday, April 21. This is the church to which John D. Rockefeller and his son John D. Jr., belong. That fact, together with its great strength in other directions, makes it a prominent figure in the religious life of New York. The service on Sunday was crowded so that police regulations were necessary outside. The sermon of Dr. Aked was strong, but extremely broad and liberal, when compared with former standards of Baptists in England.

A novel experiment concerning food has been initiated in New Orleans. Nine negro inmates of the Parish Prison are to be fed for five weeks on a diet of molasses. This is in response to the claims of planters and sugar-makers that sulphur and other injurious chemicals are not used in the manufacture of "New Orleans" molasses. The Pure Food Bureau of the United States and the State Board of Health of Louisiana approve of the test, and it is said that a final decree of the Government concerning the purity of molasses and sugar is likely to be determined by this test.

The widespread snowstorm which occurred during last week has been of great benefit, especially in the Northwest. Perhaps fruits were somewhat injured by it, but crops have been greatly aided. It was a record-breaking snow storm both East and West. Spring lingers lazily.

Last year a vice-president of the Southern Pacific railroad suggested that "publicity" would be a great preventative of railroad accidents. While this suggestion was taken lightly at the time, it seems to have gained credence and influence, rapidly. *The Railroad Age*, a prominent representative of railroad interests urges that publicity as to the causes of accidents would not only inform the public, but it would enable the public to aid the railroads in preventing accidents. Whatever results may come from these suggestions by Vice-president Kruttschnitt, all will appreciate that publicity concerning any great public utility is a potent corrector of evils. Few things are made better by being concealed.

There seems to be increasing interest in the claim that coal ashes are valuable as fuel, after having been treated by certain chemicals. A test made April 19, at Belfonte, Pa., indicates rather marked success from the use of ashes, in producing heat. Such a proposition is not new, and it is possible that something of value may yet come of it. One thing is certain, that with the increasing price of coal and the scarcity of wood, new forms of fuel will be eagerly sought for.

The Woman's National Sabbath Alliance of New York, at a meeting held April 22, determined "to have no dealings with butchers, bakers, florists, ice cream dealers, or merchants of any sort who oblige their employees to work on Sunday." It is said the object is to induce rich people from doing things which prevent the working people from the enjoyment of their Sunday holiday.

Local Option is making its way with increasing force, if not with continued success. A local option campaign was opened in the state of Delaware, April 22. There is widespread interest in the question throughout that state. It may seem trite to repeat the statement that local option is proving the most effective method of dealing with the liquor question so far as the law is concerned.

Another phase of that question appeared at Atlantic City, New Jersey, during last week, when the Good Citizens' League began the work of "Sunday closing of places where liquor is sold." This crusade has been started because the city council will

not reduce the number of licensed resorts. An effort to close the Beach Front Cafes at midnight has failed. The issues involved are not religious Sunday observance, but a distinct feature of the liquor license question.

Dr. Flexner, of the Rockefeller Institute for Medical Research, believes that he has found, or is to be about to find a successful antitoxine for spotted fever. The Doctor's work in this direction began after the cerebro-spinal-meningitis epidemic of 1901, at which time there were over four thousand cases of that disease in New York City.

The Legislature of Rhode Island adjourned April 23, without the election of United States Senator. Twenty-six consecutive ballots were taken during the day, immediately preceding the adjournment; eighty-one ballots had been taken during the year, without securing a successor to Ex-senator Wetmore, of Newport. The struggle to elect a senator continued for thirteen weeks. As a result, Rhode Island will have but one member in the United States Senate until after the Legislature of 1908. A similar deadlock now exists in the Legislature of Wisconsin.

A gift of one million dollars "for rudimentary schools for Southern negroes" was announced in Philadelphia, April 23. The gift is from Miss Anna Jeanes, of that city. Booker T. Washington, head of Tuskegee Institute, and Hollis Frizzell, head of Hampton Normal and Industrial Institute, are made trustees of the fund, although neither of those institutes will share in the gift. Miss Jeanes, who is about eighty years of age, comes from an old and wealthy family that has been prominent for more than a century, in the Society of Friends.

Mr. J. McKechnie, speaking before the Institute of Naval Architects, in England, a few days ago, announced as probable, if not certain, that gas engines will soon be utilized for propelling vessels of war. He said that a prominent English firm has been conducting secret investigations and experiments for the last three years, and that they are now ready to take orders to supply torpedo boats, battleships, cruisers, and the like, with gas engines. It is claimed that this will be a great improvement in many directions. There will be no smoke from

the furnaces; no funnels will be necessary. Other improvements in the construction of ships will enable naval architects to place guns and machinery to much better advantage than can be done when steam engines are used. The largest marine gas engines now in use are about eight hundred horse power. Gas engines of five or six thousand horse power are used in steel mills and elsewhere. Startling as this proposition may seem, the source from whence it comes indicates that it is more than a dream.

For the sixth time within a few months, Toulon, France, has been visited by a destructive fire. Toulon is the greatest naval arsenal of France on the Mediterranean Sea. The fortress is located at the head of a deep bay, which gives a magnificent harbor that is protected by powerful batteries. The appliances of the arsenal are extensive, ranking among the first in the world. The dock-yard covers two hundred and forty acres, with an area of more than eighty acres of deep water, extensive floating docks etc. This last fire appeared in the storehouse of the arsenal used for rope yarn. Sixty thousand pounds of oakum, with an enormous quantity of inflammable materials, were destroyed. Several lives were lost through the falling of walls. It is suggested that the fire was the work of an incendiary.

Announcements have been issued for the National Purity Conference to convene in Battle Creek, Michigan, October 31st to November 6th, 1907. This Conference will be held under the auspices of the National Purity Federation, an organization having for its object the co-operation of all forces in the United States that are striving to promote purity in the life of the individual and in social relations by preventative, rescue, educational, law enforcement and legislative lines of work. All delegates will be entertained free of charge at the great Sanitarium in Battle Creek. A general invitation is extended to all who are interested in the cause of Purity to attend this Conference. For further information address the president of the Federation, B. S. Steadwell, La Crosse, Wis., Dr. Carolyn Geisel, Battle Creek, Michigan, or Mrs. Rose Woodallen Chapman, 823 E. 18th St., Brooklyn, N. Y.

An important feature of the annual volume just issued by the Bureau of Statistics is the first publication of the year's commerce expressed in terms of the new and more scientific classification, adopted by the Department last year. All articles are now subjected to a two-fold classification showing, first, the condition in which they enter commerce, whether raw or manufactured, and if the latter whether partially manufactured or wholly manufactured; and, second, whether intended for food or to meet other necessities of life. This classification enables the reader to trace the development of domestic industry as reflected in the figures of trade in each group of articles, and what, if any, changes are occurring in the position of the United States as regards its ability to, on the one hand, supply its own requirements for food or manufactures, and, on the other, to sell in foreign markets domestic products in competition with those of other countries. Reference to the figures of trade thus classified shows that in the commerce of the United States the tendency has been, on the import side, to decrease the share which manufactured articles form of the total, and on the export side, to increase the share which manufactures form of the total.

Dr. John Watson (Ian MacLaren) who arrived at Mount Pleasant, Ia., April 23, to address the students of Iowa Wesleyan University, was taken seriously ill with tonsillitis and was removed to a hospital.

A treaty of peace between Salvador and Nicaragua was signed April 23. Terms of the treaty are reported as honorable to both countries. The treaty was signed at Amapala. Representatives of both states sailed for their respective homes on American warships that were lying in that port.

An epidemic of cerebro-spinal-meningitis—spotted fever—has broken out in Pittsburgh. Very few of those attacked by it recover. Much anxiety is felt by the health authorities.

Investigation concerning dishonest transactions connected with the furnishings of the new capitol building in Harrisburg, Pa., is about finished. Several prominent men are likely to be tried before the courts. The extent of these dishonest transactions and the "barefacedness" of them are marvelous. The disclosures connected with them will leave a lasting stain on the record

of Governor Pennypacker's administration. Prof. Todd, head of the astronomical department at Amherst, will conduct the Lowell Expedition to the Andes Mountains for observations of the planet Mars and the eclipse of the sun next July. The expedition will sail next month. The eclipse is scheduled for July 12.

Caught With the Pen at Two Institutes.

Walter L. Greene.

The Milton Home Department has nineteen, or nearly one-half of its membership in the correspondence class. One lives in California.

It is a good plan to have a division of labor in the Sabbath School program. Give as many a part in the service as possible.

Milton and Milton Junction are making good use of their members who play musical instruments, in a Sabbath School orchestra. Let other schools follow their good example.

Speaker—How can we have sympathetic patience with a class of restless boys?

Voice from the audience—By remembering what you were when you were a boy.

A teacher—I am never successful in making the lesson get hold of my class unless in my preparation the lesson gets hold of me.

Why should we have a teacher's meeting? To get out of ruts; to discuss the policy of the school; for thorough preparation.

How shall we get the home study of the lesson? Answer: The teacher must study. A hasty or careless preparation on the part of the teacher is detrimental to home study by the pupils. Special topics suited to the ability of the pupil assigned to individuals. Have a system of marking that includes the lesson study. Let it be known that there will be a written review at the end of the quarter and that the papers will be graded.

How shall we get substitute teachers? Get a list of those who will agree to substitute in certain grades; organize a special class of substitute teachers who will study the current lessons one week in advance of the rest of the school; have an assistant teacher for each class.

How shall we start a Home Department? Want it. Appoint a superintendent and a committee of visitors, to see those who might become members; have the supplies delivered regularly each quarter.

The Sabbath School and the home go hand in hand in the development of life and character. The Sabbath School is to win to the Christian life and to keep the boys and girls Christlike.

The religious or irreligious tone of the school is determined by the adult members. Spiritual life begets spiritual life. Character counts in the teacher.

The North Side.

"'Pears to me it's pretty cold, and the wind is sharp," quavered a woman complainingly as we passed by. "Everybody calls it a nice day, but when you get out into it, it's cold and raw."

"Of course it is when you just sit down in the shadow on the north side of the house," answered a man's cheery voice. "Come out here into the sunshine; the yard is chock full of it!"

Sure enough, there she was, a thin, shivering figure wrapped in a shawl, sitting drearily on the north veranda. As we go on our way to meet one and another we marvel at the number of those who are like her. Some are on the north side of the church; they are sure the spiritual atmosphere is fearfully cold, and they can discover little warmth of grace anywhere. Some are on the north side of business; they see only the shadows of sham, dishonesty, and heartless competition, and feel no glow of cheer or prosperity. And some poor souls seem to have dropped down in chronic discouragement on the north side of life itself. Wrapping the shadows about them they declare that the whole world is barren and bleak.

Come out into the sunshine. There are blue skies for those who will look up. There are true hearts and kind hands; there is honest work to do. God lives, and His word is full of sunshine. Come out into it.

We should learn to trust God even in the deepest mysteries, not expecting to understand, but sure of His love and goodness even when it is darkest and when His face is veiled in most impenetrable mists.—J. R. Miller.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

A Dream.

She sat alone by the fireside,
A woman with silvery hair
And the soft twilight of the Sabbath night
Fell 'round her musing there.

And mingling with her reveries
There came a wonderful dream,
Or a vision sent with blessed intent
So vivid and real did it seem.

She thought that the Lord of the Sabbath
Had issued a startling decree
For all Christians to meet at His great judgment seat
Whom the Registrar marked S. D. B.

And each soul must answer the summons
And in accurate statements present
His views on the way of using God's day
And how his own Sabbaths were spent.

At first there was great consternation
As the appointed time drew near,
But the Lord of the Place gave additional grace
And His smile soon banished all fear.

Now the dreamer felt courage reviving
As she listened to halting replies
"Surely I shall not need forgiveness to plead
For such sins as these, I surmise."

So she answered her call with Composure
"I have revered thy Sabbaths, O Lord,
From my earliest youth I have known this great truth
And obeyed it with willing accord.

Not in business or pleasure excursions
Or in toiling to earn daily bread
Have I used thine own day, but I've tried every way
To keep it as thy word hath said.

I do not make neighborly visits,
Nor elaborate dinners prepare,
My work is all done ere thy day is begun,
And I spend it in worship and prayer."

Then the Lord spoke tenderly to her,
"My child, you've been honest and true.
But you give heed to the many in need,
Of the help I could give them through you?"

Does your family honor the Sabbath?
Have you made it for them a delight?
Or did you like best to enjoy your own rest
With the children all out of sight?

You're inclined to judge others harshly
For not spending the day as you do,
When often they show to the world as they go,
Far more of my spirit than you.

The Sabbath was made for man's welfare;
But sad indeed would it be
If my people should make the unhappy mistake
Of loving it more than *me*."

The vision then suddenly vanished
And the lady awoke with a start.
"What a strange dream," she thought, "but a
lesson it brought
That I'll certainly keep in my heart."

MRS. MARY M. CHURCH.

Greeley, Colo.
April 13, 1907.

The poem, "A Dream," by Mrs. Church, and also the "Sabbath Hymn," by Mrs. Wardner, printed in last week's issue, are parts of the new Sabbath Program in process of preparation by the Woman's Board. Societies and churches are urged to make use of this program as well as the Missionary Program, "All the World for Jesus" which is already in pamphlet form ready for your use.

Be a Missionary.

Do not stop with being a member of a missionary society and a contributor to its funds or to the home and foreign mission societies; do not think your duty is done when you have attended a missionary meeting, or offered a prayer for the missionaries, or aided in making a missionary box. Do some personal missionary work. This does not involve change of residence or occupation. If you cannot discover any possible opening for such service, if there is no soul unconverted that you can approach, if there is no person in need of any kind that you can help, then you may consider yourself absolved from any missionary ob-

ligations. But your situation will be remarkable, if that is the case. If, on the other hand, you have any families of foreigners in your vicinity or town, if you have never made a visit in the sections where poverty and distress are always present, then let the joy of unselfish service enter your heart by doing some helpful deed, and bringing yourself in contact with human need.

This work is Christian and unselfish, but it is self-protective also. The only way in which American homes can be safeguarded is by doing everything possible to elevate all home life. If the streets are not properly swept in your own neighborhood, all suffer. If crime abounds in any section, the whole city suffers. Common interests imply common duties, and Christian women are working for their own homes and children when they are trying, by person and by proxy, to improve the home conditions of the foreign population and to surround the children of these aliens with gospel influences.—*Incoming Millions*.

The Solid Wood.

"I'm almost afraid to use this beautiful table," said the owner.

The cabinet-maker ran his hand across the polished surface and felt the thickness of the wood.

"What are you afraid of?" he asked brusquely. "You can't wear out that table. Why, do you know nowadays they'd make fifty veneered tables out of just the wood you've got in this one. But this—the more you use it, the better for it, madam. The only flaw there is on it now is this worm-hole, and that came, you say, when you had it stored away in the loft."

That ninety-year-old table had been in constant use, had been sunned, and aired, and cleaned, and polished, and loaded down with viands, over and over again without any injury. Left alone for a few years, and supposed to be safe from harm, and resting, it got the only injury of its long life.

"You're too bright and too lovely to be just wearing yourself out doing so much for other people," said one girl to another.

"I can't be very good stuff to begin with, then," was the girl's retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid people

would find her out."

There is one law for the solid people and the solid woods, and that is the law of constant, well-sunned, well-aired, cheery use. Being "exclusive" makes the value of either person or table deteriorate. The best thoughts, the most original ideas, the happiest wit, the liveliest talent, if they are of solid worth are worth most when they are in daily use, and not when they are put to one side for extra "showing off" outside the circle of one's nearest acquaintance. Only veneer is injured by the common, practical, wholesome duties of every day.—*Forward*.

"Only an hour with the children,
Pleasantly, cheerfully given,
Yet seed was sown
In that hour alone,
That will bring forth fruit for heaven.

Today's labor—does it seem petty? You know more and better. You know it is duty at the post God ordained. You know it is in life which God was pleased to give.—*Edward Everett Hale*.

The Serious-Minded Woman.

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

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

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

part of some problem of government. A woman successful in home life is desperately needed in civic life."

The Lonely Old Soldier.

In point of diversity of character the old soldiers in the National Home are not unlike what they were during the Civil War. Character tends to fixedness. Habits are not easily changed. Among the members of the Home are many whom any man would be glad to know; and if there are others—as it was indeed in the Civil War, both in the army and navy—I find it hard to think anything unworthy of one who still wears the "old blue coat" of the long-ago days of the Civil War. Time has dealt not altogether kindly with the men in every respect. Many of them for years had good homes from which, from one cause or another, the light has gone out. In the hospital one day, I came to the bedside of a veteran who told me he was eighty-five years old.

"Have you a wife?" I asked. He said he had.

"And how old is she?" I inquired.

"Eighty-three," was the reply.

"Well," I added, "it is certainly hard for you to be separated at this time of life."

"Yes," he said, "but the pension money was not enough for us both, and so I came here in order that she might have it all."

—*The World Today.*

Fastidious Pet Birds.

Birds are like human beings, differing greatly in character, likes and dislikes. They are, moreover, extremely whimsical. To train them successfully one must study their dispositions. One feathered pet of my acquaintance refused to sleep at night unless it had a cracker in its cage. This dainty was not to eat, from his lordship's point of view, but to perch upon. The whim of another was never to bathe in the conventional white dish provided for this purpose. However, as he seemed heartily to enjoy shaking the drops from a wet lettuce leaf, thus making an impromptu shower bath for himself, it was not hard to see that the dish was at the root of the objection, not the water itself. One day, instead of the ordinary bath, a Japanese dish was placed in the cage. Immediately the tiny

esthete plunged into the gaily colored dish and took a splendid bath.

To any one wishing to train a bird I would emphasize above all the necessity of gentleness, kindness and infinite patience. To try to force or to ill-treat your pet when beginning his education is to lay the foundation of a complete failure.—*The Circle.*

Odd Cases of Extravagance.

When people have more money than they know what to do with, they sometimes develop a remarkable ingenuity in devising methods of squandering it, as in the case of the French marquise, who, according to the papers, has her bed strewn with rare and exquisite orchids at a cost of several thousand francs a week.

Even more remarkable is the story told of a wealthy Frenchman who dines twice a week at a famous Parisian restaurant. His appetite is of the poorest, but he always insists on having a tureen filled with a specially-prepared soup placed before him. Next comes a huge joint of meat, from which he cuts one tiny slice; then follow four quail or a large chicken, of which he eats one mouthful. His desert consists of four grapes and a cup of coffee. At the conclusion of each meal, for which he pays 120 francs, he hands 40 francs to the head waiter, 20 francs to the waiter who has attended him, 10 to the lady cashier, and 5 to the porter.

A wierd form of extravagance was that of a lady named Hiller, who recently buried her husband in £4000 coffin. The casket was made of richly carved mahogany, with solid gold mountings—a single knob costing £350—and lined with silk, which is said to have cost 4s. 4d. an inch. Another coffin, recently made for a Chinese mandarin, was so lavishly decorated with gold and precious stones that its value was said to be £13,000.

The late Chinese Minister at Washington used to wear a hat valued at £1000, in front of which was a large opal set in diamonds; while another expensive hat, made of spun glass, which took two years to make and is said to be worth £1000, is the property of Mr. Sherard.

The Nizam of Hyderabad has a set of false teeth for which he paid a Madras dentist £700.—*Selected.*

"We cannot excuse ourselves by condemning Pilate."

The Three Makers of a New Testament Book.

Rev. William E. Barton D. D.,
in *C. E. World*

If this were a sermon, the text would be the twenty-second verse of the sixteenth chapter of the epistle written by Tertius. I will wait a moment and permit the congregation to look it up. It is possible that one or two of those present may be in momentary confusion, not remembering that Tertius wrote an epistle. But he did. This is what the text says: "I, Tertius, who wrote this epistle, salute you in the Lord." The most obdurate higher critic cannot doubt testimony like this. So please look up the epistle that Tertius wrote, and when you have found the text we will proceed.

Meantime let me tell you how great an epistle this one is. You will not find it between Philemon and Jude; it is one of the longer epistles. Nor is it classed with the Antilegomena, if you know what that is; of no book in the Bible is opinion more nearly unanimous.

And all admit not only the authenticity, but the importance, of the work. There are whole libraries of books written about this one epistle. It has been declared the greatest literary effort of the human mind. Important volumes have been written about single verses of it. A million sermons, more or less, have been preached upon it. Calvin, Luther, Wesley, all the greatest leaders, have revelled in it. The New Testament contains no more important epistle. If anywhere in the Bible we have a philosophy of religion, it is in this book.

And yet is it possible that some reader is still hunting for it among the minor prophets? That is not the place to find it. You will save time by beginning with the New Testament epistles, and reading straight through till you come to it. It will not be enough that you read the titles; you will not find it there. But, if you read the epistle itself, you will find it in the very first one, "I, Tertius, who wrote this epistle, salute you in the Lord." The epistle of Tertius is the epistle to the Romans.

You are not invited to any argument concerning disputes about authorship; no one doubts the fact that Tertius wrote the epistle to the Romans. So far as I know, no scholar has ever suggested that the verse might be an interpolation. It stands, as it has stood for eighteen hundred years and

more, a truthful piece of internal evidence as to the composition of a Bible book. And yet some of you never heard of Tertius! It is high time for you to know him.

Tertius was not the sole creator of the epistle to the Romans. Paul had a share in the work. Paul dictated it, and Tertius wrote it at his dictation. "A mere stenographer," I hear you say? Why "mere?" Is it nothing to be a stenographer for such an undertaking? But for the stenographer the epistle might never have been written. For some reason—we are not sure what—Paul seems never to have written one of his own epistles. So far as we can judge, he dictated them all. In prison he was in chains, and could not easily have written. But the epistle to the Romans was not written from prison; yet this, and others of his earlier epistles, were dictated. Whether he suffered from weak eyes or from some nervous disorder has been debated by scholars; we do not know the reason, but we know the fact; it was Paul's custom to dictate, not to write.

"WITH MINE OWN HAND."

Some of you sharp Bible students will be quoting to me Gal. 6: 11, "Ye see how large a letter I have written unto you with mine own hand." That does not disprove the assertion already made. It should read, as it does in the Revised Version, "See with how large letters I write." When Paul began to write his autograph conclusion, he noticed the contrast between his own larger letters and the finer writing of the scribe.

He was accustomed to add an autograph conclusion, with personal greetings. His second letter to the Thessalonians closes with the words, "The salutation of me Paul with mine own hand, which is the token in every epistle; so I write." This was his uniform custom, even when in chains. His letter to the Colossians closes with a pathetic reminder that his handwriting was impeded by the manacle: "The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you." So much, and only so much, he wrote with his own hand, painfully, and with an apology for the scrawl which the chain compelled. It is a verse to drop a tear upon. Bonds or no bonds, there were personal words of benediction which Paul would write with his own hand.

But the body of the letter he dictated.

And, if he had no one to take his dictation, he did not write. His last letter to Timothy asks for his cloak, his books, and his parchments. More parchments, for he had more messages burning within his soul! If Tertius had been there in those last days before the cruel axe of Nero fell, might we have had more epistles from Paul?

We do not know. But this we know, that, when Paul was ready to write the greatest of his letters, Tertius was there. Tertius was a member of the little church in Corinth. He was a clerk or copyist of some sort, and worked on salary. He probably was not the proprietor of a business. On the other hand, he probably was not, like some copyists, a slave. He could control his time. And one day, or several parts of days, when he had time of his own, he gave himself to the work of taking Paul's dictation; for Paul had something that he wanted to write, and needed help.

"Of course he did," I hear you say. "Any one would be glad of such an honor." But that is just the point. Tertius had no idea that it was an honor. It was not easy to take Paul's dictation. His sentences were long and involved; his technical terms were many; it was hard work to follow his dictation. And Tertius never suspected that the letter would get beyond the people first addressed, the little congregation at Rome. If he had known how great an honor would be his, that would have spoiled it all. The gladdest moment of heaven will be that of bewildered joy when the righteous answer, saying, "Lord, when saw we Thee hungry, and fed Thee?" They only did their duty, and never suspected the honor. Neither did Tertius.

I do not know what other thing Tertius might have done that day, and so cannot measure the sacrifice. It was perhaps as pleasant a thing as that which you shall next give up that you may give a holiday to the work of the church, or to the helping of some one in need. And Tertius had no more idea that the world would know it than you have. That is why the lesson is so good for you.

MODEST TERTIUS.

I have no idea that Tertius understood the epistle which he wrote. He did not try to embellish it with any of his own opinions. If he had undertaken once or twice to correct Paul's reasoning and had transposed

"law" and "grace," he would have introduced no little confusion into the reasoning of the ages. It appears that he did nothing of the kind. Unlike most men who have not understood the epistle, Tertius made no attempt to interpret it; he simply did his own work, and did it well. And he deserves all the more credit because his work was so modest. An obstreperous stenographer would have been a thorn in Paul's flesh; so far as I know, that may have been what Paul meant. I have known stenographers who would have wrought havoc with such an epistle.

But Tertius was more than a stenographer. He was an author. This verse is his very own. I can imagine how he came to write it. It may have been something like this:

Paul had completed his argument, and was drawing his epistle to a close. Tertius had taken it down, faithfully, silently, and with growing admiration for the mind of the man who could think such thoughts. In his soul there rose a sudden ambition to give a message of his own. Why should he all his life be a mere writer of other men's messages? Why should he not compose something himself? Why might he not share in the glory of authorship? In a sudden burst of desire he asked the privilege.

LARGER THAN LANGUAGE.

Paul was struggling to give utterance to the doxology with which the epistle closes. He had a thought so great he could not easily compass it within the limitations of grammatical form; even as finished it is not quite grammatical. Paul was revolving this wonderful word of benediction in his mind when Tertius said to him: "I wish you would let me write something. There is something I should like to say."

"Very well," Paul may have said. "If you have any word to add, Tertius, write it down while I get this closing thought into form."

Did you ever see a little child brought for the first time face to face with a telephone? He has been so eager for the privilege of talking through it; now he stands face to face with the privilege, and finds he has nothing to say. Grown men have the same experience sometimes on their feet before an audience, or when they face a ream of paper and a quart of ink and the liberty of writing all they know.

Face to face with the privilege of uttering his message, Tertius found that he had no great thoughts like those of Paul. He could not explain the mysteries of law and grace. He was not a man of great mind, just a common, every-day sort of man, with a task in life that offered few opportunities, if any, for greatness. But that fact did not deter him from saying what he could. He let those Romans know, and the world, that the writing of that letter had not been the paid task of a time-server, but the loving contribution of a fellow Christian. And he sent his own little message of affection along with that of Paul.

Paul has no claim to the authorship of this little epistle of eleven words. All its authorship and inspiration belong to Tertius. He was not only a stenographer, but, to the extent of eleven words, an author. Like a fly embalmed in amber, his own little epistle is preserved in that of Paul, and the letter of Paul is all the more precious because of it.

There was a third person to whom we are indebted for the epistle to the Romans. That is Phœbe. Phœbe was a member of the church of Cenchrea, near Corinth. It was her visit to Rome on business that occasioned the letter. I was not there, and have no actual report of the conversation, but I imagine it to have been something like this:

Phœbe was telling Paul about her trip, and saying how she expected to miss the church and the home friends, and how she dreaded going among strangers.

Paul said, or may have said: "You will be missed here, Phœbe. You have been a helper of many, and of mine own self also. But you will not be wholly among strangers in Rome. There are good Christians there. I will write to them, and say, 'I commend unto you Phœbe, our sister, who is a servant of the church that is at Cenchrea, that ye may receive her in the Lord, worthily of the saints; and that ye assist her in whatsoever matter she may have need of you; for she herself also hath been a helper of many, and of mine own self.'"

I am sure Phœbe thanked him, and said: "I know they will ask me many questions about you and your teaching. I am afraid I cannot tell them all they want to know. I fear I have not understood all your sermons. I wish you would write a letter to

go with my letter of introduction, and tell them the things they will be asking me."

Paul may have said: "It has not been my custom, Phœbe, to write to churches that I have not founded. I have a principle that forbids my building on another's foundation. Moreover, I do not write unless I have an amanuensis."

When Paul gave that second reason, Phœbe knew that she had won the day; and she said, or may have said: "I'll go and get Tertius. All you need to do is to add a little theology to my letter of introduction."

I do not pretend to know that this was precisely the way it came about. But the greatest of human undertakings, even those inspired by the Lord, have their ordinary beginnings, and relate themselves to very commonplace events. And that would not have been either an unworthy or an improbable way for the letter to have begun. Indeed, it is evident that it was Phœbe's journey that occasioned the letter, and it was Phœbe who delivered it.

No doubt Phœbe was seasick. It was a long voyage to Rome, and a perilous one. Paul himself was shipwrecked on his way there a little later. I do not know through what perils Phœbe bore the letter, nor how her business prospered. I am sure she met the Christians, for they received the letter; and so I have no doubt they helped her. But we do not know the details. All we know is that whatever fidelity and sacrifice were necessary to the delivery of the letter did not fail. Phœbe was faithful.

Paul, Tertius, Phœbe, these are the three people who produced the letter to the Romans. And each one in his own sphere was essential to the enterprise. I do not affirm that each part was of equal honor; it is enough that each was essential to the undertaking. In this very letter Paul said, "Having then gifts differing according to the grace that is given to us," and the rest. Three Pauls could not make so good an epistle as one Paul, one Tertius, and one Phœbe. Three times Paul set forth this doctrine with great emphasis, once in Romans 12, again in Ephesians 4, and still again in I. Corinthians 4. Paul never needed any help in composing his epistles; but he had constant need of those whose humbler, but important and honorable service made his vast labors effective.

It would have amazed Tertius to know

that he would be remembered for eighteen hundred years, and that his labor would be used as an illustration of fidelity. Phoebe would blush with confusion if she knew that her name had come down the ages. But both these faithful disciples of Christ by their humble and devoted efforts made their names immortal.

If Tertius could write another letter now, he might have little more to say of theology than he had before. But I imagine he would write something like this, or at least I imagine this is the message which we may read between the lines of his little epistle:

"I, Tertius, who gave up a holiday to do a humble task, and awoke in heaven with surprise to find that it had made my name immortal, salute in the Lord all whose work is humble but necessary, the toiler in the home or church whose fame comes not to public notice."

I Will Arise.

FREDERICK J. ALLEN.

I will arise,
Though baffled and cast down
At every turn;
Still in the skies,
Behind the clouds that frown,
Hope's bright star burns.

God's way with men
Hath e'er been passing strange,
Since time began;
And human ken,
Though at its widest range,
Sees not his plan.

But victor faith
Above the tumult hears
A voice divine;
A voice that saith
God's love a structure rears
From deeds of mine.

I will arise,
No useful walk in life
Is danger free;
I Will arise,
My strength shall come from strife.

—Success.

How to Reach Salemville.

The following statement is given for the guidance of those who are planning to attend the sessions of the South Eastern Association at Salemville, Pa.

All persons coming from W. Va. and the South, will stay all night at Cumberland and take the early morning train to Hopewell, Pa.

Those coming from the North and West will come to Altoona and there take a branch road to Curry.

Teams will be in waiting at both Hopewell and Curry for all who arrive on Wednesday, the 15th of May.

Those coming on other days will find conveyance by stage.

All persons intending to be present at the Association are requested to give notice to the undersigned.

G. C. LONG,
SALEMVILLE,
BEDFORD CO., PA.

Half a Cent a Yard.

In a recent railroad contract for the excavation for a tunnel in the West over two million dollars were involved. Before the contract was awarded the engineers went over their figures time and again, and the supervising engineer studied them as a whole. It seemed as if every precaution had been taken to avoid mistakes. The plans were accepted and the order was about to go in when the engineer in charge of the rock blasting rushed into the office and asked to see his figures. He turned white as a sheet, and finally blurted out:

"This will ruin me, but I must do it. See here, I have made a mistake of half a cent on the cost of removing each cubic yard of rock. I don't know how I did it, or why it wasn't discovered before. But I'm thankful I'm in time to save the company the loss."

It was a small error, only half a cent a cubic yard, but on the contract it would have made a difference of enough to pay the engineer's salary a dozen times over. He was not discharged, but for the next few years his figures will receive careful scrutiny and study.—*The World Today*.

It is said that the natives of Burmah knew Adoniram Judson by the name of "Jesus Christ's man,"—a most beautiful title to him.

Real Family Life.

Nothing impresses an American more in England than the contentment of the middle and upper classes with their home life, the entire absence of the craving—so ever-present in America—for publicity, and the conservative character and tone of all amusements. Of course, London and the large cities of the kingdom have the characteristics of all cosmopolitan places, but the small towns and the country-side are a homeland, a garden inclosed, a region of privacy and family life, which neither desires nor allows public intrusion. Its beauties are for a chosen circle, and its pleasures are of that simple and family character which have no sympathy with crowds and noise and popular demonstrations. This is why England is so restful to an American visitor, especially if he is so fortunate as to have friends in the mother country who are outside of diplomatic and fashionable life. Those who know only London and its fashionable life, or the public side of English character, can have little idea of the peace and healthful influence of a great part of English living.—*New York Observer*.

Shakespeare's Churchgoing.

Probably Shakespeare did his own thinking on questions of religion, said little, and conformed strictly to the existing order. Still we question if he was a good churchgoer. The town and church of Stratford had a decided bent toward Presbyterianism, and there is reason to think that he did not get on well with it in this respect. Himself the wisest of preachers, he does not seem to have been fond of preaching. That which sounds most like—and very wise it is—comes from Polonius, whom he calls "a prating old fool." We fear that when he walked to church with his wife he went no farther than the porch, but strolled along the Avon, where he was found by Susanna and Judith on "a grassy bank" in close converse with "daisies pied and violets blue," and "herb-o'-grace" as became Sunday. And in winter he was not sorry "when coughing drowned the parson's saw." The preacher and the poet have never got on well together, and will not until they learn that they are identically the same person, as Cardinal Newman says; and that they must not divide and antagonize what God hath joined together.—*The Atlantic*.

April Days.

The April days have come; the south winds blow.

In homestead trees at morn the robin sings.
Swift through the softened air the swallows go,
With warmth upon their wings.

O'er all the vales the quickening sunshine gleams,
The timid violet's purple leaves unfold,
And on the banks of swollen meadow streams
The cowslip spreads its gold.

With wakeful life the earth's warm pulses stir,
Brown buds unroll bright banners on the air,
And countless fairy fingers, dripping myrrh,
The summer's robes prepare.

Impatient soul, weak and complaining still,
Are all thy hopes, slow struggling to the light,
Less worth than these frail buds no frost could kill,
Or winds of winter blight?

For though the spring shall come with tardy feet,
And snows lock late the germs, we do not fear,
Still with unflinching faith our hearts repeat,
"The summer days are near."

The good we hoped to gain has failed us—well,
We do not see the ending—and the boon
May wait us down the ages—who can tell?
And bless us amply soon.

In God's eternal plan a month, a year
Is but an hour of some slow April day,
Holding the germs of what we hope or fear,
To blossom far away.

Leuella Clarke, in *The Quiver*

Success and Failure.

Let us make a success in spite of the past failures. It is not the man who makes the most of life. It is the man who, like a good general, knows how to win victories out of defeats who will be crowned victor at the end of the warfare. Who has not had his failures! The only ignoble thing in this world is discouragement and cowardice on the battlefield of life.—*Exchange*.

Be not simply good; be good for something.—*Thoreau*.

The world delights in sunny people. The old are hungering for love more than for bread.—*Drummond*.

Meeting of the Sabbath School Board.

The Sabbath School Board of the Seventh-day Baptist General Conference, met in regular session in the St. Paul Building, in New York City, April 21, 1907, at 10 o'clock, A. M., with the president, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Frank L. Greene, George B. Shaw, Ira Lee Cottrell, John B. Cottrell, Stephen Babcock, Charles C. Chipman, Edward E. Whitford, Royal L. Cottrell, Alfred C. Prentice, and Corliss F. Randolph.

Prayer was offered by Rev. George B. Shaw.

The recording secretary reported that notice of the meeting had been sent to all the members of the Board.

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

To the Sabbath School Board of the Seventh Day Baptist General Conference:

Dear Brethren:—The month beginning March 15 and ending April 15 has been spent with the churches and Sabbath Schools at Chicago, Rock River, Walworth, Milton, Milton Junction, and Janesville. Sermons and addresses on Sabbath School work were given, and informal conferences with local workers held, in each place.

One Sabbath and part of the week following was given to each school with the exception of Janesville, which was visited in the afternoon of the Sabbath spent at Milton Junction.

Institutes of three sessions each were held at Milton and Milton Junction, the Field Secretary speaking at each session, in addition to the papers and addresses by local representatives. By special invitation of the Walworth Township Bible School Association, the Field Secretary made his visit to Walworth so as to be present at the convention, which met this year in the Seventh-day Baptist church. In each of these places a good degree of interest was shown in the work represented by the Sabbath School Board. Excellent co-operation was given the Field Secretary by the pastors and Sabbath School workers in institute and conference plans.

The summary of work for the month shows: Sermons and addresses, 23; parlor conferences and round table discussions, 11; visits and calls, 75; letters written and communications sent out, 15; miles traveled, 310; articles written for publication, 3; Sabbath School classes taught, 4; institutes, 3. Conferences with local members have

discussed and adopted plans for the organization of four home departments, one teachers' meeting, re-grading of one school, and supplemental work in one. Various other plans and methods have been discussed which will doubtless find a permanent place in the schools, but which cannot be tabulated. Gifts from the field: The Walworth Township Bible School Association, \$1.00; Mrs. Wallis W. Clarke, \$2.00.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

Milton Junction, Wis.,
April 17, 1907.

The monthly statement of receipts was presented by the treasurer and accepted as follows:

Receipts from March 18, 1907, to April 20, 1907:

Loan	\$100 00
Greenbrier, W. Va.	1 80
J. A. Inglis, Marquette, Wis.	5 00
Leonardsville, N. Y.	5 00
Lost Creek, W. Va.	2 09
Chicago, Ill.	5 00
Riverside, Cal.	3 25
Westerly, R. I.	51 55
F. F. Johnson, Stone Fort, Ill.	1 00
Plainfield, N. J., \$40, \$35, and \$22.53 ...	62 88
Syracuse, N. Y.	1 51
Shiloh, N. J.	5 00
Ashaway, R. I.	6 25
Buckeye, W. Va.	1 00
Farina, Ill.	6 14
Nortonville, Kan.	5 00
North Loup, Neb.	6 96
Little Genesee, N. Y.	4 25
Berlin, N. Y.	5 00
Welton, Iowa	3 40
Brookfield, N. Y.	4 65
Mabel West, Milton Junction, Wis.	3 00
Nile, N. Y.	1 65
Fouke, Ark.	1 50
Manchester, N. C.	5 00
First Alfred, N. Y.	14 17
First Verona, N. Y.	3 70
Scott, N. Y.	50
Milton, Wis.	10 00
New Market, N. J.	1 50
New Auburn, Minn.	1 54
Independence, N. Y.	2 00
New York City	13 75

Total \$345 04
Outstanding loan 300 00
Balance in treasury 240 66
FRANK L. GREENE, Treas.

Children's Page

An Adventure.

Mary A. Stillman.

Mother and I had decided to open our summer house at Wallaquissett during my Easter vacation. The house needed its annual cleaning, and there would be no other opportunity before the 30th of May, when we wanted to have a house-party at the farm. Just before we were ready to start, my cousin Belle ran over to protest against our going.

"It isn't safe, Auntie, for you two unprotected women to go to that forsaken place so early in the season. If anything should happen to you there would not be a soul within half a mile to give you any assistance. I wish you would not go!"

"Why, Belle," laughed my mother, "what could possibly happen to us at Wallaquissett? There are no bears, wolves, nor wild Indians anywhere in Rhode Island now."

"But there might be tramps or drunken men," suggested Belle as we started.

Our summer home had been a deserted farm-house, and stood, as Belle had said, half a mile from the nearest neighbor at this time of the year. In summer the old Smith place, near us, was occupied by people whom we knew, and there were plenty of campers in the woods beyond. But in spite of our isolation, mother and I were not at all afraid, and only hoped for warm and pleasant weather during our early outing. It seemed that this wish was not to be gratified, for the clouds gathered while we were on the train, and by the time we had reached Wallaquissett a strong cold wind was blowing from the east.

Just after we arrived at the house we heard sleet upon the windows and we were glad to find plenty of dry wood in the woodshed. We soon had a bright fire glowing on the hearth of the living-room. As we were hungry after our long ride we opened the basket brought from home and prepared our supper as quickly as possible.

"Now, Mother," said I when supper was over, "you make yourself comfortable in the sitting-room, while I whisk these dishes off. I'll be with you before you have taken forty winks."

Correspondence was presented from H. Louise Ayars and A. J. C. Bond concerning representation of the Sabbath School Board on the programs of the Eastern and Western Associations, respectively, at their approaching sessions. Further correspondence was presented from Riley G. Davis.

Voted, That we request Abert Whitford, vice-president of the Board for the Eastern Association, to represent the Board at the coming session of that Association.

Voted, That the Field Secretary be instructed to visit North Loup and Nortonville after the coming session of the Northwestern Association.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, Rec. Secy.

A Street Car Face.

I often sit in a public conveyance or walk on a public thoroughfare, and think that one of the first questions many of my fellow travelers will have to answer at the bar of God, who made them in his own image, is: "Why did you look as you did? What right had you to wear that hard compression about the mouth, that fretful furrow between the eyes, those lines, deep-graven, that challenged all the passing world with the bitter question: 'What's the use?'"

"I owe you something," said a man lately to a woman to whom he had just been introduced. "I owe you a great deal. On one of the blackest days of my life you sat across from me in a street car, and there was something about you, I cannot say just what, that looked strong and serene and sweet, like the clear shining after rain; and by the time I was down town I had lost my black mood in watching you, and was ready to 'try again.' It was a long time ago, but your face is indelibly written, 'shine and all,' in my memory."—*Delineator*.

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy.
A. E. Hamilton.

It is how we live more than where we live.—*Fidelia Fiske*.

The first hour of the morning is the rudder of the day.—*Beecher*.

She had hardly left the room before I heard what sounded like a knock upon the window. I jumped, and said to myself, "Why, how that window rattles! It sounded almost like someone giving three taps on the pane." I passed on into the pantry and back again two or three times, when the knock came again in three distinct taps.

"Mother," said I, rushing into the sitting-room, some one is knocking on our window."

"Oh, nonsense," she answered, "the wind is rattling the blind, and Belle's unnecessary suggestions have made you timid. Who could be out there in this storm?"

"I don't know," said I, "but I have heard it twice, and I wish you would come out."

So to satisfy me, though still doubting, she came into the living-room and walked toward the window. Just then the three taps came again.

"Who is there?" said mother in a loud voice. No answer. "What is wanted?" she asked again, but still there was no answer. Then she pulled the shade down, and motioned to me to go back into the sitting-room.

"The doors are all locked," she said, "so no one can get in."

We listened for a while, but could hear no footsteps nor voices.

"Oh, Mother," I cried at last, "we shall not sleep a wink tonight unless we know who is out there. We must open the door and find out."

So I resolutely took the lamp in my hand, marched to the door and unbolted it. Then I flung the door wide open and called out, "What do you want?" No answer came from the inky darkness, and a wild gust of wind nearly extinguished my light, so I was forced to turn back. Then I went to the window and raised the shade, but could see no one outside. Finally I raised the window, and in came—a kingbird! Poor fellow, he had made his northern migration too early and now was nearly numb from the cold and exposure. He had been attracted by the light of our hearth fire and wanted to share its warmth! Flying to a portier pole, he alighted and began to dress his feathers.

"Well, sir!" said mother, "you have given us a good fright, but you are welcome to spend the night here if you wish." So we went back to the sitting-room.

Before going up to bed we looked in, to see how our unexpected guest was faring, and found him comfortably settled upon the couch in the folds of the afghan.

"Poor little traveler, he must be hungry and thirsty," said I. "What can we find for him to eat? There are no flies in the house, I am afraid." I rummaged around in the pantry for a while, where the most promising thing I could find for a bird's bill of fare proved to be some pearl barley; so I scattered a handful of this on the floor and set down a saucer of water before going upstairs.

In the morning we opened the east porch door, supposing the kingbird was now ready to go; but he seemed to have no intention of leaving such comfortable quarters, and remained with us quite contentedly all the morning. By afternoon the storm was over and the sun shone out bright and warm. Mother and I thought we would take a little walk out to the orchard, and we left the west door open while we went out. When we came back the kingbird was gone.

"Well," said I, "we have had a visit, not from a tramp, but from a king. Shall we tell Belle?"

"Oh, yes," answered mother, "it is too good a story to keep, even if she does interrupt in the middle of it to say, 'told you so.'"

Boston, Mass.

April, 1907.

About Clever Dogs.

Many of you children who read the RECORDER have pet dogs, I am sure, who love you very much and follow you about, and watch for your home-coming and can find their way home from quite far-away places. We have had such pet dogs who loved us so that when we lent them for the summer if we were going away from the city, they would find their way back to us, over bridges and through parts of the city they had never seen before. One of them, whose name was Rover, did this and astonished us all one morning by tapping on the kitchen door when we were at breakfast. He was overjoyed to see each one in the family, and we were just about as glad to see him. He jumped all over us and seemed frantic with joy. We did so hate to send him off again, for we knew he would long for the dear friends he loved.

Another dog we had named Laddie came back in the same way when he had been gone for two days, and had been taken over roads he never saw before. He must have run a great many miles through the woods and must have swum several streams to find his way back. He was covered thick with little burrs and looked so tired and used-up, but oh, so happy to see those he loved again.

Horses like their kind masters and show it, and cats and kittens are fond of those who are good to them, and are very knowing too about finding their way back to the homes they love; but after all it seems to me that dogs do love people more and seem to know more.

I heard the other day of quite a wonderful dog who found his way back home even when he had a tin bucket over his head. He was a fox hound and lived in Vermont. His name was Spark. He went hunting with his master and when it became dusk he was still running over the mountain trying to catch a fox. The master could not make the dog hear him, and had to go home without him. All the evening the master watched and listened for Spark to come. It finally got to be 10 o'clock, and the dog had not appeared. The master was very tired and went to bed. Before doing so he put a big pan of mush and soup bones on the floor of the kitchen and left the kitchen door ajar so that if Spark came he could push it open. Then he went to bed and to sleep. About 1 o'clock he was wakened by a great clattering in the kitchen and a moment later the hound, with his head stuck in a two-gallon milk can, waddled into the bedroom. The master was surprised indeed. Poor Spark was so glad to get where he knew he could have some help. He thumped his tail and tried to crawl into the bed and get near his master. Instead of that the master crawled out quickly, went to the kitchen and lighted up, got a can opener and worked away for fifteen minutes before he could free the dog from that can. Spark stood perfectly still, understanding just as well as you or I would understand that his master was trying to help him.

He gave himself a good happy shaking when the can dropped on the floor, and then scampered for the fine supper which was waiting for him. I suppose in his journey home, he found that can near some

camp and thrust his head into it hoping to find food. Then he could not get his head out, so had to travel quite a number of miles with it in the can, and scent his way back. We could not do that, could we? We should have to see where we were going.

I like to hear about these fine dogs and their cleverness, don't you? When I go to a dog show I wish there was some person there who would tell us interesting stories of the dogs we see. Some of them do perform great tricks, but I would like to know some of the things they have done.—*The Standard.*

Choosing a New Minister.

The faithful old parson had died after thirty years' preaching, and perhaps the newer methods had begun to creep in, for it seemed impossible to suit the two communities most interested in the choice. The Rev. Mr. Davis, for example, was a spirited preacher, but persisted in keeping two horses in the parsonage stable, and in exchanging them whenever he could get faster ones. As a parochial visitor he was incomparable, dashing from house to house with such speed that he could cover the parish in a single afternoon. This sporting tendency, which would never have been remarked in a British parson, was frowned upon in a New England village, and Deacon Millikin told Mr. Davis, when giving him what he alluded to as his "walking papers," that they didn't want the Edgewood Church run by hoss power.

The next candidate pleased Edgewood, where morning preaching was held, but the other parish, which had afternoon service, declined to accept him because he wore a wig—an ill-matched, crookedly-applied wig.

Number three was eloquent but given to gesticulation, and Mrs. Jere Burbank, the president of the Dorcas society, who sat in a front pew, said she couldn't bear to see a preacher scramble round the pulpit on hot Sundays.

Number four, a genial, handsome man, gifted in prayer, was found to be a Democrat. The congregation was overwhelmingly Republican in its politics and perceived something ludicrous, if not positively blasphemous, in a Democrat preaching the gospel.

Number five had a feeble-minded child,

which the hiring committee prophesied would always be standing in the parsonage front yard, making talk for other denominations.

Number six was Rev. Judson Baxter, the present incumbent, and he was voted to be as near perfection as a minister can be in this finite world. His young wife had a small income of her own, so the subscription committee hoped they might not be eternally driving over the country to get somebody's 50 cents that had been overdue for eight months, but might take their onerous duties a little more easily.—*Scribner's Magazine*.

HOME NEWS

BERLIN, N. Y.—Prof. Jay Crofoot of Shanghai, China, spoke to a full house, Tuesday evening, April 23, 1907, upon the subject, "The Open Door and the Difficulties for Mission Work in China." The talk was of interest to all.

Allow me to suggest that the Associations be changed to the winter season, and be made largely helpful to the better service of Christians in the work of Christ. Groups of churches near to each other can have their yearly meeting, but isolated as we are, we seldom ever see one of our ministers, unless they come begging for funds, or at Associational gatherings, which come here once in six years. The influence of the last one for good to us as a church cannot be told, and our people, I am sure will strongly object to dropping it. As far as we are individually helped, better drop the General Conference. Many agree that to have the Associations in the winter season would reach many more people, than in the spring and summer.

Universal commendation is expressed in the new form of the RECORDER, and some interest in behalf of the special number is shown. There has been considerable sickness this winter. The farmers have had a great flow of sap, and we are all gladly welcoming the long-looked-for spring. We send Christian greeting to all our churches.

J. G. BURDICK.

April 25, 1907.

HAMMOND, LA.—The April meeting of the Ladies Missionary Society of the Ham-

mond Seventh-day Baptist church was one of unusual interest. Owing to the many visitors who spend the winter with us, the program committee thought it might give pleasure to these visitors to surprise them by letters from their various home societies. Communications were asked for from Milton, Albion, Nortonville, Gentry, and from other societies which were represented among our number. Four letters were received. These letters told of the work those societies are doing; of their contributions to the famine-stricken Chinese, and of the raising of funds for our own denominational interests. Some told of the anxieties and difficulties they have, making us realize that other societies experience hindrances in their efforts to extend the gospel of the Kingdom of Christ. Some told of schools and educational interests that compel their energies and enlist their sympathies, and how they are making quilts and sun-bonnets to pay for scholarships, and to improve church property, as well as of money sent to the foreign mission field, and to the SABBATH RECORDER for the special Sabbath Reform number of that paper. As we meditate upon these reports, we thank God for the fellowship and communion of the saints, and take courage. We are glad to have the privilege of being helpers of those who labor for the furtherance of the gospel. The Ladies' Quartet of our church, furnished soul-inspiring music on the occasion of this meeting.

A.

April 15, 1907.

DERUYTER, N. Y.—Brother L. A. Wing, whose call to the pastorate of the church in this place was announced in the RECORDER last week, has accepted the call. We hope he will enter the field by the middle of May.

L. M. C.

SALEM, W. VA.—It is some time since anything has appeared in the columns of the RECORDER, respecting the interests of this place, aside from that most excellent article from the pen of Professor M. H. Van Horn, concerning the needs of Salem College. Having been, by the blessing of God, permitted to return to the labors of my field, with new health and strength, I wish, in this public way, to commend the thoughtful interest, and Christian Spirit of my people, so fully manifested during my enforced ab-

sence from the pulpit, for eleven weeks, this winter. They not only cared for themselves in the supply of the pulpit, but paid the pastor's salary, and made a donation for his family to supply them with needed comforts and keep down the size of the debt that would otherwise have to be carried, because of this long illness. These kindly acts are fully appreciated and are well calculated to warm the heart of the recipient. We would give equal commendation to those who faithfully conducted the various services of the church, especially the mid-week prayer meeting. The pastor is cheered by the large numbers who greet him at every Sabbath service, and by the increased interest manifest in the mid-week prayer meeting. These are hopeful signs, and with the blessing of God, we hope for continued growth.

The quarterly meeting of our church will occur the second Sabbath in May, and we should be glad to have some word from each member. May we not have a large number of letters from those who are non-residents? Write a letter home and see how much good it will do you while you remember the good cheer it will give to the friends at home. There is a great work for us as Seventh-day Baptists to do, and we need prayer for that work by keeping our hearts warm toward God and our fellow men, and keeping our eyes open for opportunities to extend the knowledge of God and His truth. Let us pray the Father to give us open eyes and ready hearts.

E. ADELBERT WITTER.

April 23, 1907.

SUMMERVILLE, MO.—*Dear SABBATH RECORDER*:—I hail you in your new dress and new form, with kindest greetings. You are so neat and convenient to handle and far less liable to be ruffled and torn. I anticipate great success for you in all places and in all your work. Tell every one to whom you go that the greatest need of the world at this time is "Jesus Christ and him crucified." This includes strict obedience to all his laws and ordinances. Tell the people who read your pages that the Sabbath is gaining advocates in this section of Missouri. Every few days I learn of those whom I had not heard of before who say that Sunday is not the Sabbath, and who acknowledge that the seventh-day is the Sabbath of God. May the God of truth go

with the SABBATH RECORDER to every nook and corner of the world, that it may carry the light of His gospel to shine in all heathen darkness.

Yours for the truth,
T. J. HELM.

April 21, 1907.

MARRIAGES

DICKS-DAVIS. Married at the home of Will Ford in Buckeye, Sabbath afternoon, April 20, 1907, Mr. Io Dicks, of Toms Fork, W. Va., to Miss Elizabeth Davis, of Blandville, W. Va. None but the family friends of the bride were present.

CROFOOT-GREENE. In Berlin, N. Y., at the home of the bride's father, Wm. M. Greene, Esq., April 24, 1907, by the Rev. J. G. Burdick of Berlin, The Rev. Alonzo Gilbert Crofoot of Independence, N. Y., and Miss Lena Maud Greene of Berlin, N. Y.

DEATHS

MOORE. At Decatur, Ark., April 21, 1907, Nathan Olney Moore, in the 66th year of his age. The cause of death was general breaking down and debility, with a low form of locomotor ataxia.

He was born at Fairfield, Jefferson Co., Iowa, but spent his youth at Columbus, Ill. He was a graduate of Central University, Pella, Iowa. In 1852, he enlisted in the 33rd Iowa regiment of volunteers, and served three years with honor and promotion. Most of his service was in Arkansas and other southern states. After the war he made his home in and near Chicago until 1904, when he moved to Arkansas for the benefit of his health.

He was married in 1873, to Mary Hunter of Payson, Adams county, Ill., who, with four of their six children survives him. He taught himself the printing trade, and for a time also served as city missionary at Railroad Chapel, a mission established by the First Presbyterian church, of which he was then a member. In connection with his work he published a small paper called the *Chapel Chronicle*. Becoming convinced of the truth of the Sabbath, he gave up this missionary work, withdrew from his church connection and

began keeping the Sabbath in 1880, at the same time changing the name of his paper to the *Sabbath Chronicle*. Lack of means caused the publication to be suspended before long, but he continued actively to engage in personal work for the Sabbath truth, without actual membership in any church, but working with both the Seventh-day Baptist and Adventist churches. He was one of the founders of the Pacific Garden Mission Sabbath School of the Chicago Seventh-day Baptist church, and was for years its superintendent. He was always an earnest Bible student. On moving to Arkansas he helped to organize a Seventh-day Adventist church at Decatur. In the last few weeks of his life he reviewed the ground of his hope and rested by faith in the atonement of a crucified and risen Savior. His last hours were peaceful and calm because while in health he had prepared for death. Farewell services were conducted by Eld. V. B. Watts of the Adventist church and burial was at Decatur.

N. O. M. JR.

BURDICK. Ethan Lee Burdick, eldest son of Ethan and Amy Ann Burdick, was born in Alfred, N. Y., March 18, 1822, and died of old age and a complication of diseases, at his home in Milton Junction, Wis., March 21, 1907.

His early life was spent in Alfred where he received most of his school training. He was a "double cousin" of the late President Allen, and was very familiar with the early history of Alfred University. When about eighteen years of age he professed faith in Christ and was baptized, at Alfred. In July 1841, he came to Milton, Wis., with his father's family. March 25, 1845, he was united in marriage with Philena Babcock of Milton. To them were born a son and a daughter, both of whom died some years ago. In civil and political life Brother Burdick was given many positions of trust and responsibility. He always exhibited honesty and moral integrity in a high degree. He has done much to advance the cause of education and religion; hence the family, the community, and the church unite in saying that "a faithful husband and father, a kind friend and neighbor and a good citizen has gone to his reward." He leaves the widow, and adopted daughter, and three grandsons to mourn his departure. Funeral services were held at the home, March 25, 1907, conducted by the pastor of the Milton Junction church, assisted by Dr. Platts and Rev. E. B. Shaw. The large attendance indicated the esteem in which the brother was held. Music was furnished by the

Milton College Quartet. Texts: Gen. 23:5; Isa. 31:1, last clause. Interment was made in Milton Junction cemetery.

G. W. L.

STILLMAN. In Edgerton, Wis., April 1, 1907, Henry Wells Stillman, M. D., lacking only a few days of 87 years of age.

Mr. Stillman was the second son of Zebulon and Eunice Wells Stillman, and was born in North Stonington, Conn., April 26, 1820. Both parents were descended from early colonial settlers. His youth was passed in Westerly, R. I., where he received an academic education, or its equivalent, and where, at the age of 20 years, he began the study of medicine. He completed his medical course at Worcester, Mass., and began practice in Westerly. In 1854 he came to Wisconsin and took up the practice of his profession in Port Washington. In 1862 he came to Edgerton, where he has since lived. He soon gave up active practice and devoted himself to the management of the drug trade. Fortunate investment in some lands close to the village put him in possession of some valuable property as the village grew into city proportions and extended itself out upon these lands, so that at the time of his death he was one of the largest real estate owners in the city. While still in Westerly he was married, in 1846, to Miss Emergene Wilcox, a native of Homer, Cortland County, N. Y., who has been a faithful and loving companion for 60 years, and who survives him. In early youth he confessed Christ in baptism, and when the Pawcatuck Church in Westerly was organized, in 1840, he and his brother Sanford became constituent members. They are believed to have been the last of that original company who have continued in that fellowship till death. One brother, Thos. L. Stillman, survives him, also residing in Edgerton. The funeral was held at his late residence, April 5th, conducted by Dr. L. A. Platts of Milton. The large attendance of citizens,—men of business, and professional life, bore eloquent witness to the high esteem in which he was held by all who knew him.

L. A. P.

PULLAN. In Milton, Wis., April 7, 1907, after a brief illness, Edward Henry Pullan, in the 66th year of his age.

Mr. Pullan was born in New York City, came to Janesville, Wis., at 14 years of age, and at 21 entered the army as a private in the 22d Wisconsin Volunteers. Receiving honorable discharge, he took up his residence in Little Rock,

Ark., where he spent 18 years in clerical work of various kinds, but chiefly as clerk of the First National Bank of that city. He returned to Janesville and assumed the care of his invalid father and mother which taxed all his energies for the next thirteen years. In 1896, he came to Milton, and soon found employment in the Bank of Milton, where he continued to the end. While living in Little Rock he was married to Miss Emma Saunders, daughter of William Saunders, of West Hallock, Ill., who, with one daughter, Mrs. R. B. Tolbert of New York, survives him. In youth Mr. Pullan professed faith in Christ and united with the Baptist church in Janesville. After coming to Milton he became an attendant upon the S. D. B. Church but did not become a member. He was a man of unblemished character, greatly beloved by all who knew him.

L. A. P.

It's a Poor Rule.

After dinner, Dimpleton sat around and smoked.

Mrs. Dimpleton finally looked up from her sewing and said:

"Do you want to play cribbage?"

"No—I guess not."

There was a pause. Mrs. Dimpleton was a trifle chagrined by her husband's abrupt refusal. As a matter of fact, that gentleman had no thought of being discourteous. He was merely deeply engaged in a business problem.

"I must say," said Mrs. Dimpleton, "that you *are* agreeable. "Imagine," she added, "Mr. Witherby saying a thing like that to his wife."

Mr. Witherby lived next door.

"I don't know why you should quote Witherby," said Dimpleton, a trifle testy—for nothing annoyed him more than to be made an object of comparison. "Perhaps," he added revengefully, "if I had a wife like his, I'd be better natured."

"Nonsense! It's a matter of temperament. Mr. Witherby is always so considerate. He never loses his temper. He thinks about her all the time."

"Well," replied Dimpleton, pursuing his advantage, "why shouldn't he? She's worth thinking about. She is the sort of woman who never nags at her husband, always placid and thinking about his comfort."

"What do you mean to say I am?"

"I'm not saying—I'm not talking about you—but about Mrs. Witherby."

"And I'm not talking about you—"

"Oh, weren't you?"

"There! That's an illustration. Would Mr. Witherby be as horrid as that? I think not!"

Dimpleton got up. "I guess," he exclaimed, "I've had enough. If we sit here much longer we'll be in a regular row. Let's go over and see the Witherbys."

"You prefer Mrs. Witherby to me, do you?"

"Well, don't you prefer Witherby to me?"

"Yes, I do," said Mrs. Dimpleton rising. For that lady was not to be outdone. "All right. We'll go."

In a few moments they were walking quietly across the lawn that separated the two houses. Neither spoke. They approached the Witherby house and walked silently up the steps. It was a warm summer evening, and the French windows were open.

Dimpleton stepped to the bell to ring it. He raised his hand, then lowered it for an instant. There were voices—the voices of Witherby himself and of Mrs. Witherby. They were rather high.

"That's right," exclaimed Witherby, "always quoting Dimpleton—always comparing him with me. He's a saint, I'm a devil. He ought to live with you a while. He's got such a fine wife. No wonder he's good."

"He'd be good any way," retorted Mrs. Witherby, hotly. "He's naturally so. He's—"

Dimpleton drew his willing wife away. Silently and swiftly they backed off the piazza.

"Let's go back home," he whispered.

"All right," said Mrs. Dimpleton. "I guess we'll enjoy each other's society more than if we hadn't come. Don't you, my dear?"—*Life*.

God's silences may be long, but they are never the silences of forgetfulness.—*Selected*.

Seek to cultivate a bouyant, joyous sense of the crowded kindness of God in your daily life.—*A. Maclaren, D. D.*

A contented spirit is the sweetness of existence.—*Dickens*.

SPECIAL NOTICES

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

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

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

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

Real Victory.

Has self no rights? When it has been doing its best unselfishly, and in return meets only with downright injustice, is it not time for self to assert itself and speak out in righteous indignation? Yet that is the only time when we have the opportunity of knowing and showing that Christ's power is unique. One thing that he asks us never to do is to seek the interests or honor or defense of ourselves—and he promises to enable us to take that high ground. Dr. J. Wilbur Chapman's little book, "The Second Mile," contains a few sentences that ought to set many to questioning whether or not they are even striving after this real victory: "When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly glorying in the insult or the oversight—that is victory. When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed and you take it all in patience and loving silence—that is victory." Yes, self has a right which it may not be denied: but it is the right to ignore self always.—*Sunday-school Times.*

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Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON VI, MAY 11, 1907.

JOSEPH FORGIVES HIS BROTHERS.

Gen. 45: 1-15; 50: 15-21.

Golden Text:—"Be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32.

INTRODUCTION.

We admire the skill and prudence which Joseph showed in getting ready for the seven years of scarcity in the land of Egypt. Our hero showed no less wisdom in his treatment of his brothers when they came down into Egypt for grain when the famine extended to the land of Canaan.

Before Joseph should reveal himself to his brothers it was important for him to know whether they were still of the same character as on that day when they threw the helpless youth into the cistern and dipped his coat in the blood of a kid. He put them to the test by requiring that they bring their younger brother with them the next time that they came, and then by a clever scheme seemed to have a cause for holding him in slavery. The brothers stood the test well. All came back with Benjamin when the cup was found in his possession, and Judah offered to remain himself as the bondsman of this prince of Egypt if only Benjamin might go back to his father.

Joseph was now in a position to be the benefactor of his father's household; and with the consent and approval of Pharaoh he caused them to settle in the fertile land of Goshen.

By his wisdom Joseph gained great advantage for his royal master in his distribution of the grain during the seven years of famine.

TIME:—Nine years after last week's lesson. The latter portion of the lesson is seventeen years later.

PLACE:—Same as in last week's lesson.

PERSONS.—Joseph and his brethren.

OUTLINE:

1. Joseph Makes Himself Known. v. 1-4.
2. Joseph Explains the Divine Providence in his Coming to Egypt. v. 5-8.
3. Joseph Offers Support for all his Father's House. v. 9-11.
4. Joseph Embraces his Brothers. v. 12-15.
5. Joseph Allays the Fears of his Brothers. 50: 15-21.

NOTES.

1. *Then Joseph could not refrain himself.* It was no longer necessary for him to seem a stranger to his brothers. He had tested them, and was satisfied. Now he is ready to give free course to his feelings, and to express his joy at seeing them again. Compare the covering of his feelings in chap. 43: 30, 31. *Cause every man to go out.* It was inappropriate that this tender scene should have spectators. Perhaps Joseph was not quite ready in view of his official position, to have the Egyptians know that he was brother to these Hebrews driven from Canaan to Egypt on account of the famine.

2. *And he wept aloud.* Orientals are much more demonstrative in their emotions than the more phlegmatic Aryans of Europe and America. *And the Egyptians heard.* The officers that had been sent out were doubtless waiting near by. The news soon spread even to the royal court that Joseph was overcome by some emotion. Perhaps they were already guessing who the strange men were in which Joseph was so much interested. *I am Joseph.* We are to bear in mind that Joseph was always called by his Egyptian name. The changes of time and of his manner of dress had completely obscured Joseph from their eyes. It is improbable that they had even thought that this officer of Pharaoh looked like Joseph. *They were troubled at his presence.* They were overcome with fear. If this man who had treated them thus roughly were indeed the brother whom they had so cruelly wronged, what might not be expected in the way of vengeance! They were completely in his power.

4. *Come near to me.* They were still dismayed, but they came near because there was nothing else to do. *Whom you sold into Egypt.* There could be no mistake now in the identification of this man. Who could know that they had sold their brother into Egypt save Joseph himself? But would not the man who

remembered so vividly this great injustice be quick to punish?

5. *Be not grieved.* Joseph is quick to reassure them. *For God did send me before you to preserve life.* He would have them forget their deed, and remember only the providential consequence of it. Through the Providence of God he was now in a position to preserve the lives of all his father's household from the great famine which was now only fairly started.

6. *Neither plowing or harvest.* The conditions will be such that there will be no harvest, nor even so much a chance for a harvest that one would have confidence to prepare the ground for a crop.

It has been conjectured that the cause of this long continued famine was from a deflection of the Nile river from its usual channel, so that its waters were for these years turned into lowlands of Abyssinia, and the fields of Egypt deprived of its refreshing and enriching influence.

7. *To preserve you a remnant.* Joseph infers that if it were not for his providential position in Egypt, the children of Israel would all perish and leave no descendant.

8. *So now it was not you that sent me hither.* Joseph fairly overdoes the matter of excusing his brothers for their deed. Even if their wicked action fell out for good, they were still responsible. *A father to Pharaoh.* That is, one who takes care of him, and is his counsellor.

9. *Thus saith thy son Joseph.* However reluctant Jacob might be to leave the land of Canaan this message from his favorite son whom he mourned as dead would certainly stir him to action.

10. *The land of Goshen.* On the east side of the main stream of the Nile in the midst of the delta, it had as fertile pasture land as any in the realm. Joseph is so sure of his position with Pharaoh that he makes without hesitation this encouraging offer. *Thou, and thy children, etc.* This is no partial or half hearted promise. He proposes to furnish pasturage for their flocks, and food for the whole family so long as the famine lasts.

12. *And, behold, your eyes see.* He was perhaps calling attention to features whereby they might feel sure that he was really Joseph.

14. *And he fell upon his brother Benjamin's neck and wept.* A characteristic mode of salutation in the East. His brother Benjamin is evidently the dearest to him of all.

15. *And after that his brethren talked with*

him. Somewhat reassured by this affectionate greeting they take courage to talk with Joseph.

Chap. 50:15. *And when Joseph's brethren saw that their father was dead, etc.* They certainly did Joseph a great injustice in supposing that he showed mercy toward them only on his father's account. He had fully forgiven them. Very likely they had known of instances in which men had cherished wrath for years till the favorable opportunity came for vengeance.

16. *And they sent a message unto Joseph.* Or as some authorities read with a considerable probability, *And they came unto him. Thy father did command before he died.* We have no means of knowing whether Jacob did actually give such a command, but probably not. It is reasonable to suppose that Jacob was so well acquainted with his son Joseph that he knew that no such command was necessary.

17. *Forgive the transgression of the servants of the God of thy father.* They allude to the fact that they are worshippers of the same God whom Jacob worshipped, and present this fact as an argument for clemency.

18. *Fell down before his face.* Thus was fulfilled the dream of the sheaves doing obeisance to his sheaf. Gen. 37:7. *Behold we are they servants.* They offer themselves to him as slaves as an inducement for him to forgive their transgression.

19. *Am I in the place of God?* That is, It is not for me to bring upon you retribution for your sins as God might. The same expression is used with a different meaning in chap. 30:2.

20. *As for you, ye meant evil against me.* Here as before Joseph emphasizes what happened through the providence of God in contrast with what was intended by his brothers. In view of the past and present blessings for all concerned Joseph thinks it very inappropriate that he should hold a grudge.

21. *I will nourish you, and your little ones.* Joseph not only freely forgives, but adds promises for tender care of them in the future.

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I know its hard to be cheerful
When everything goes dead wrong,
And to smile when you say—"Good morning"
To some fortunate one in "life's" throng.

But think of some poor creature
Who a heavier burden bears,
How much better off you are than he!
Even with all your cares—

Don't think you're the only "lemon,"
Or that you're lots the worst,
But start each day by thinking
Of something pleasant first.

—Charles Potter Tittsworth, in *Alfred University Monthly*.

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